

~ARCHAEOLOGY (2073)

•• Some Major Sites And Finds

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• **Biblical archaeology is the study of the peoples and events of the Bible through the intriguing record buried in the earth. The archaeologist digs up and analyzes rock, ruined walls and buildings, and shattered cities as well as uncovers pottery, clay tablets, written inscriptions, tombs, and other ancient remains, or artifacts, from which he gleans information.**

• **Such studies often improve understanding of the circumstances under which the Bible was written and under which ancient men of faith lived, as well as the languages they, and the peoples around them, employed. They have expanded our knowledge of all the regions touched by the Bible, Palestine, Egypt, Persia, Assyria, Babylonia, Asia Minor, Greece, and Rome.**

• **Biblical archaeology is relatively a new science. Only in 1822 C.E. did decipherment of the Rosetta Stone unlock Egyptian hieroglyphics. Assyrian cuneiform was decoded more than 20 years later. Systematic excavations were begun in Assyria in 1843 C.E. and in Egypt in 1850 C.E.**

•• Some Major Sites And Finds

• **Archaeology has served to confirm many historical features of the Biblical account with regard to these lands and to substantiate points once held in question by modern critics. Skepticism as regards the Tower of Babel, denials of the existence of a Babylonian king named Belshazzar and of an Assyrian king named Sargon, whose**

names, up until the **Nineteenth Century C.E.**, were not found in sources independent of the Bible record, and other adverse criticisms as to Bible data relating to these lands have all been demonstrated to be without foundation. Contrariwise, a wealth of evidence has been unearthed that harmonizes fully with the Scriptural account.

·· **Babylonia**

- **Excavations in and around the ancient city of Babylon have revealed the sites of several ziggurats, or pyramid-like, staged temple-towers, including the ruined temple of Etemenanki inside Babylon's walls. Records and inscriptions found concerning such temples often contain the words, Its top shall reach the heavens, and King Nebuchadnezzar is recorded as saying; I raised the summit of the Tower of stages at Etemenanki so that its top rivaled the heavens.**
- **One fragment found North of the temple of Marduk in Babylon related the fall of such a ziggurat in these words. The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad, and made strange their speech. The progress they impeded. [Bible and Spade, by S. L. Caiger, 1938, p. 29] The ziggurat located at Uruk, or Biblical Erech, was found to be built with clay, bricks, and asphalt.**
- **Now all the earth continued to be of one language and of one set of words. (Genesis 11:1)**
- **And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar, and they took up dwelling there. (Genesis 11:2)**
- **And they began to say each one to the other; Come on! Let us make bricks and bake them with a burning process. So brick served as stone for them, but bitumen served as mortar for them. (Genesis 11:3)**
- **They now said; Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth. (Genesis 11:4)**
- **And Yehowah proceeded to go down to see the city and the tower that the sons of men had built. (Genesis 11:5)**

- **After that Yehowah said; Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them. ([Genesis 11:6](#))**
- **Come now! Let us go down and there confuse their language that they may not listen to one another's language. ([Genesis 11:7](#))**
- **Accordingly Yehowah scattered them from there over all the surface of the earth, and they gradually left off building the city. ([Genesis 11:8](#))**
- **That is why its name was called Babel, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. ([Genesis 11:9](#))**
- **Near the Ishtar Gate in Babylon some 300 cuneiform tablets were uncovered relating to the period of King Nebuchadnezzar's reign. Among lists of the names of workers and captives then living in Babylon to whom provisions were given appears that of Yaukin, king of the land of Yahud, that is, Jehoiachin, the king of the land of Judah, who was taken to Babylon at the time of Nebuchadnezzar's conquest of Jerusalem in [617 B.C.E.](#)**
- **He was released from the house of detention by Awil-Marduk or Evil-merodach, Nebuchadnezzar's successor, and was given a daily allowance of food.**
- **And it came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention. ([2 Kings 25:27](#))**
- **And he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. ([2 Kings 25:28](#))**
- **And he took off his prison garments, and he ate bread constantly before him all the days of his life. ([2 Kings 25:29](#))**

- As for his allowance, an allowance was constantly given him from the king, daily as due, all the days of his life. ([2 Kings 25:30](#))
- Five of Jehoiachin's sons are also mentioned on these tablets.
- And the sons of Jeconiah as prisoner were Shealtiel his son ([1 Chronicles 3:17](#))
- And Malchiram and Pedaiah and Shenazzar, Jekamiah, Hoshama and Nedabiah. ([1 Chronicles 3:18](#))
- Abundant evidence has been found of Babylon's pantheon of gods, including the chief god Marduk, commonly referred to later as **Bel**, and the god **Nebo**, both mentioned at;
- **Bel** has bent down, **Nebo** is stooping over, their idols have come to be for the wild beasts and for the domestic animals, their loads, pieces of luggage, a burden for the tired animals. ([Isaiah 46:1](#))
- They must stoop over, they must each alike bend down. They are simply unable to furnish escape for the burden, but into captivity their own soul must go. ([Isaiah 46:2](#))
- Much of the information on Nebuchadnezzar's own inscriptions deals with his vast building program that made Babylon such a magnificent city.
- The king was answering and saying; Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty? ([Daniel 4:30](#))
- The name of his successor Awil-Marduk also called Evil-merodach.
- And it came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention. ([2 Kings 25:27](#))
- Appears on a vase discovered at Susa or Elam.

- **Near modern Baghdad excavations in the latter half of the 19th century produced numerous clay tablets and cylinders, including the now famous Nabonidus Chronicle. All objections to the record at (Daniel Chapter 5) as to Belshazzar's ruling in Babylon at the time of its fall were dispelled by this document, which proved that Belshazzar, eldest son of Nabonidus, was coregent with his father and that in the latter part of his reign Nabonidus entrusted the government of Babylon to his son Belshazzar.**

- **Ur, the ancient home of Abraham,**

- **Later Haran died while in company with Terah his father in the land of his birth, in Ur of the Chaldeans. (Genesis 11:28)**

- **And Abram and Nahor proceeded to take wives for themselves. The name of Abram's wife was Sarai, while the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and father of Iscah. (Genesis 11:29)**

- **But Sarai continued to be barren. She had no child. (Genesis 11:30)**

- **After that Terah took Abram his son and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and they went with him out of Ur of the Chaldeans to go to the land of Canaan. In time they came to Haran and took up dwelling there. (Genesis 11:31)**

- **Similarly proved to have been a prominent metropolis with a highly developed civilization. A Sumerian city, it was located on the Euphrates near the Persian Gulf. Excavations there by Sir Leonard Woolley indicate that it was at the height of its power and prestige at the time of Abraham's departure for Canaan, before 1943 B.C.E.**

- **Its ziggurat temple is the best preserved of those found. The royal tombs of Ur yielded an abundance of gold objects and jewelry of very high artistic caliber, also musical instruments such as the harp.**

- **And the name of his brother was Jubal. He proved to be the founder of all those who handle the harp and the pipe. (Genesis 4:21)**

- **A small steel, not merely iron ax was also found.**

- As for Zillah, she too gave birth to Tubalcain, the forger of every sort of tool of copper and iron. And the sister of Tubalcain was Naamah. ([Genesis 4:22](#))
- Here, too, thousands of clay tablets revealed much of the details of life nearly 4,000 years in the past.

See Also UR 2

- At the site of ancient Sippar on the Euphrates about 32 kilometers (20 miles) from Baghdad, a clay cylinder about King Cyrus the conqueror of Babylon was found. This cylinder tells about the ease with which Cyrus captured the city and also outlines his policy of restoring to their native lands the captive peoples residing in Babylon, thus harmonizing with the Biblical account of Cyrus as the prophesied conqueror of Babylon and of the restoration of the Jews to Palestine during Cyrus reign.
- The One saying of Cyrus, He is my shepherd, and all that I delight in he will completely carry out, even in my saying of Jerusalem, She will be rebuilt, and of the temple, You will have your foundation laid. ([Isaiah 44:28](#))
- This is what Yehowah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings, to open before him the two-leaved doors, so that even the gates will not be shut. ([Isaiah 45:1](#))
- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. ([2 Chronicles 36:23](#))

· Assyria

- Near Khorsabad, on a northern tributary of the Tigris River, in **1843 C.E.** the palace of Assyrian King Sargon II, covering some 10 ha (25 acres), was discovered, and subsequent archaeological work there brought this king, mentioned at;

- **In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he proceeded to war against Ashdod and to capture it. (Isaiah 20:1)**
- **Out of secular obscurity to a position of historical prominence. In one of his annals he claims to have captured Samaria 740 B.C.E. He also records the capture of Ashdod, referred to at,**
- **In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he proceeded to war against Ashdod and to capture it. (Isaiah 20:1)**
- **Once considered nonexistent by many prominent scholars, Sargon II is now one of the best known of the kings of Assyria.**
- **Nineveh, Assyria's capital, was the site of excavations that unearthed the immense palace of Sennacherib, containing about 70 rooms, with sculptured slabs lining over 3,000 meters or nearly 10,000 feet of the walls. One depicted Judean prisoners being led into captivity following the fall of Lachish in 732 B.C.E.**
- **And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (2 Kings 18:13)**
- **So Hezekiah the king of Judah sent to the king of Assyria at Lachish, saying; I have sinned. Turn back from against me. Whatever you may impose upon me I shall carry. Accordingly the king of Assyria laid upon Hezekiah the king of Judah three hundred silver talents and thirty gold talents. (2 Kings 18:14)**
- **Therefore Hezekiah gave all the silver that was to be found at the house of Yehowah and in the treasures of the king's house. (2 Kings 18:15)**
- **At that time Hezekiah cut off the doors of the temple of Yehowah and the doorposts that Hezekiah the king of Judah had overlaid and then gave them to the king of Assyria. (2 Kings 18:16)**
- **And the king of Assyria proceeded to send Tartan and Rabsaris and Rabshakeh from Lachish to King Hezekiah with a heavy military force to Jerusalem, that they might go up and come to Jerusalem. So they went up and came and stood still by the conduit of the upper pool, which is at the highway of the**

laundryman's field. ([2 Kings 18:17](#))

- It was after this that Sennacherib the king of Assyria sent his servants to Jerusalem, while he was at Lachish and all his imperial might with him, to Hezekiah the king of Judah and to all the Judeans that were in Jerusalem, saying; ([2 Chronicles 32:9](#))
- Of even greater interest were the annals of Sennacherib found here at Nineveh, which were recorded on prisms or clay cylinders. On certain prisms Sennacherib describes the Assyrian campaign against Palestine in Hezekiah's reign [732 B.C.E](#), but, notably, the boastful monarch makes no claim of having taken the city, thus confirming the Bible account.
- The account of Sennacherib's assassination at the hands of his sons is also recorded on an inscription of Esar-haddon, Sennacherib's successor, and the assassination is referred to in an inscription of the following king.
- And it came about that as he was bowing down at the house of Nisroch his god, Adrammelech and Sharezer, his sons, themselves struck him down with the sword, and they themselves escaped to the land of Ararat. And Esar-haddon his son began to reign in place of him. ([2 Kings 19:37](#))
- In addition to the mention of King Hezekiah by Sennacherib, the names of Judean Kings Ahaz and Manasseh, and the names of Israelite Kings Omri, Jehu, Jehoash, Menahem, and Hoshea, and also Hazael of Damascus, all appear on cuneiform records of various Assyrian emperors.

See Also SENNACHERIB

·· [Persia](#)

- Near Behistun, Iran or ancient Persia, King Darius I [circa 521-486 B.C.E.](#)
- It was then that Darius the king put an order through, and they made an investigation in the house of the records of the treasures deposited there in Babylon. ([Ezra 6:1](#))
- And at Ecbatana, in the fortified place that was in the jurisdictional district of Media, there was found a scroll, and the

memorandum to this effect was written within it. (**Ezra 6:2**)

- **In the first year of Cyrus the king, Cyrus the king put an order through concerning the house of God in Jerusalem. Let the house be rebuilt as the place where they are to offer sacrifices, and its foundations are to be fixed, its height being sixty cubits, its width sixty cubits. (**Ezra 6:3**)**
- **With three layers of stones rolled into place and one layer of timbers, and let the expense be given from the king's house. (**Ezra 6:4**)**
- **And also let the gold and silver vessels of the house of God that Nebuchadnezzar took out of the temple that was in Jerusalem and brought to Babylon be returned, that they may reach the temple that is in Jerusalem at its place and be deposited in the house of God. (**Ezra 6:5**)**
- **Now Tattenai the governor beyond the River, Shethar-bozenai and their colleagues, the lesser governor's that are beyond the River, keep your distance from there. (**Ezra 6:6**)**
- **Let the work on that house of God alone. The governor of the Jews and the older men of the Jews will rebuild that house of God upon its place. (**Ezra 6:7**)**
- **And by me an order has been put through as to what you will do with these older men of the Jews, for rebuilding that house of God, and from the royal treasury of the tax beyond the River the expense will promptly be given to these able-bodied men without cessation. (**Ezra 6:8**)**
- **And what is needed, young bulls as well as rams and lambs for the burnt offerings to the God of heaven, wheat, salt, wine and oil, just as the priests that are in Jerusalem say; Let there be given them continually day by day without fail. (**Ezra 6:9**)**
- **That they may continually be presenting soothing offerings to the God of the heavens and praying for the life of the king and his sons. (**Ezra 6:10**)**
- **And by me an order has been put through that, as for anybody that violates this decree, a timber will be pulled out of his house and he will be impaled upon it, and his house will be turned into**

a public privy on this account. (**Ezra 6:11**)

- **And may the God who has caused his name to reside there overthrow any king and people that thrusts his hand out to commit a violation and destroy that house of God, which is in Jerusalem. I, Darius, do put through an order. Let it be done promptly. (**Ezra 6:12**)**
- **Then Tattenai the governor beyond the River, Shethar-bozenai and their colleagues, just as Darius the king had sent word, so they did promptly. (**Ezra 6:13**)**
- **And the older men of the Jews were building and making progress under the prophesying of Haggai the prophet and Zechariah the grandson of Iddo, and they built and finished it due to the order of the God of Israel and due to the order of Cyrus and Darius and Artaxerxes the king of Persia. (**Ezra 6:14**)**
- **And they completed this house by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king. (**Ezra 6:15**)**
- **Had an immense inscription carved high up on a limestone cliff, describing his unification of the Persian Empire and attributing his success to his god Ahura Mazda. Of primary value is the fact that the inscription was recorded in three languages, Babylonian or Akkadian, Elamite, and old Persian, thus serving as a key for the deciphering of the Assyro-Babylonian cuneiform, till then undeciphered. Thousands of clay tablets and inscriptions in the Babylonian language can now be read as a result of this work.**
- **Shushan, the scene of the events recorded in the book of Esther, was excavated by French archaeologists between **1880 C.E.** and **1890 C.E.****
- **That in those days as King Ahasuerus was sitting upon his royal throne, which was in Shushan the castle. (**Esther 1:2**)**
- **The royal palace of Xerxes, covering about 1 ha or 2.5 acres, was uncovered, revealing the splendor and magnificence of the Persian kings. The finds confirmed the exactitude of details set down by the writer of Esther as relating to the administration of the Persian kingdom and the construction of the palace.**

- The book **The Monuments and the Old Testament**, by I. M. Price (1946, p. 408), comments; **There is no event described in the Old Testament whose structural surroundings can be so vividly and accurately restored from actual excavations as Shushan the Palace.**

See Also SHUSHAN

•• Mari and Nuzi

- The ancient royal city of **Mari, Tell Hariri**, near the Euphrates River, about 11 kilometers (7 miles) North-Northwest of Abu Kemal in Southeast Syria, was the site of excavations from **1933 C.E.** on. An enormous palace covering some 6 ha (15 acres) and containing 300 rooms was discovered, and its archives yielded more than 20,000 clay tablets.
- The palace complex included not only the royal apartments but also administrative offices and a school for scribes. Great mural paintings or frescoes decorated many of the walls, the bathrooms were equipped with tubs, and cake molds were found in the kitchens. The city appears to have been one of the most outstanding and brilliant of the period in the early **Second Millennium B.C.E.**
- The texts on the clay tablets included royal decrees, public notices, accounts, and orders for construction of canals, locks, dams, and other irrigation projects, as well as correspondence concerning imports, exports, and foreign affairs. Frequent censuses were taken involving taxation and military enrollment.
- Religion was prominent, particularly the worship of Ishtar, the goddess of fertility, whose temple was also found. Divination was practiced as in Babylon by observation of livers, astronomy, and similar methods.
- The city was largely destroyed by Babylonian King Hammurabi. Of particular interest was the appearance of the names of Peleg, Serug, Nahor, Terah, and Haran, all listed as cities of northern Mesopotamia and reflecting the names of the relatives of Abraham.
- And after his fathering Peleg Eber continued to live four hundred and thirty years. Meanwhile he became father to sons and daughters. (**Genesis 11:17**)
- And Peleg lived on for thirty years. Then he became father to

Reu. (Genesis 11:18)

- **And after his fathering Reu Peleg continued to live two hundred and nine years. Meanwhile he became father to sons and daughters. (Genesis 11:19)**
- **And Reu lived on for thirty-two years. Then he became father to Serug. (Genesis 11:20)**
- **And after his fathering Serug Reu continued to live two hundred and seven years. Meanwhile he became father to sons and daughters. (Genesis 11:21)**
- **And Serug lived on for thirty years. Then he became father to Nahor. (Genesis 11:22)**
- **And after his fathering Nahor Serug continued to live two hundred years. Meanwhile he became father to sons and daughters. (Genesis 11:23)**
- **And Nahor lived on for twenty-nine years. Then he became father to Terah. (Genesis 11:24)**
- **And after his fathering Terah Nahor continued to live a hundred and nineteen years. Meanwhile he became father to sons and daughters. (Genesis 11:25)**
- **And Terah lived on for seventy years, after which he became father to Abram, Nahor and Haran. (Genesis 11:26)**
- **And this is the history of Terah. Terah became father to Abram, Nahor and Haran, and Haran became father to Lot. (Genesis 11:27)**
- **Later Haran died while in company with Terah his father in the land of his birth, in Ur of the Chaldeans. (Genesis 11:28)**
- **And Abram and Nahor proceeded to take wives for themselves. The name of Abram's wife was Sarai, while the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and father of Iscah. (Genesis 11:29)**
- **But Sarai continued to be barren, she had no child. (Genesis 11:30)**

- **After that Terah took Abram his son and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and they went with him out of Ur of the Chaldeans to go to the land of Canaan. In time they came to Haran and took up dwelling there. (Genesis 11:31)**
- **And the days of Terah came to be two hundred and five years. Then Terah died in Haran. (Genesis 11:32)**
- **Nuzi, an ancient city to the East of the Tigris and Southeast of Nineveh, excavated during 1925-1931 C.E, yielded an inscribed clay map, the oldest yet discovered, as well as evidence that as early as the 15th Century B.C.E, there was buying and selling on the installment plan there.**
- **Some 20,000 clay tablets, considered to have been written by Hurrian scribes in the Babylonian language, were unearthed. These contain a wealth of detail regarding the legal jurisprudence at that time, involving such things as adoption, marriage contracts, rights of inheritance, and wills.**
- **Certain aspects show a relatively close parallel to customs described in the Genesis account concerning the patriarchs. The practice of a childless couples adopting a son, whether freeborn or slave, to care for them, bury them, and be their heir, shows a similarity to the statement by Abraham concerning his trusted slave Eliezer at;**
- **At this Abram said, Sovereign Lord Yehowah, what will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, Eliezer? (Genesis 15:2)**
- **The selling of birthrights is described, recalling the case of Jacob and Esau.**
- **Once Jacob was boiling up some stew, when Esau came along from the field and he was tired. (Genesis 25:29)**
- **So Esau said to Jacob; Quick, please, give me a swallow of the red, the red there, for I am tired! That is why his name was called Edom. (Genesis 25:30)**
- **To this Jacob said; Sell me, first of all, your right as firstborn! (Genesis 25:31)**

- **And Esau continued; Here I am simply going to die, and of what benefit to me is a birthright? (Genesis 25:32)**
- **And Jacob added; Swear to me first of all! And he proceeded to swear to him and to sell his right as firstborn to Jacob. (Genesis 25:33)**
- **And Jacob gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright. (Genesis 25:34)**
- **The texts also show that possession of the family gods, often small clay figurines, was viewed as similar to holding a title deed, so that the one possessing the gods was considered to hold the right to the property or the inheritance thereof. This may illustrate the situation involving Rachel's taking her father's teraphim and his great concern for their recovery.**
- **At this Rachel and Leah answered and said to him; Is there a share of inheritance for us anymore in the house of our father? (Genesis 31:14)**
- **Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (Genesis 31:15)**
- **For all the riches that God has taken away from our father are ours and our children's. So now everything God has said to you do. (Genesis 31:16)**
- **Now Laban had gone to shear his sheep. Meantime Rachel stole the teraphim that belonged to her father. (Genesis 31:19)**
- **So Laban approached Jacob, as Jacob had pitched his tent in the mountain and Laban had encamped his brothers in the mountainous region of Gilead. (Genesis 31:25)**
- **Then Laban said to Jacob; What have you done, in that you resorted to outwitting me and driving my daughters off like captives taken by the sword? (Genesis 31:26)**
- **Why did you have to run away secretly and outwit me and not tell me, that I might send you away with rejoicing and with**

- songs, with tambourine and with harp? (**Genesis 31:27**)
- **And you did not give me a chance to kiss my children and my daughters. Now you have acted foolishly. (**Genesis 31:28**)**
 - **It is in the power of my hand to do harm to you people, but the God of your father talked to me last night, saying; Watch yourself against speaking either good or bad with Jacob. (**Genesis 31:29**)**
 - **While you have actually gone now because you have been yearning intensely for the house of your father, why, though, have you stolen my gods? (**Genesis 31:3**)**
 - **In answer Jacob proceeded to say to Laban; It was because I was afraid. For I said to myself; You might tear your daughters away from me. (**Genesis 31:31**)**
 - **Whoever it is with whom you may find your gods, let him not live. Before our brothers, examine for yourself what is with me and take them for yourself. But Jacob did not know that Rachel had stolen them. (**Genesis 31:32**)**
 - **So Laban went on into the tent of Jacob and into the tent of Leah and into the tent of the two slave girls, but did not find them. Finally he went out of Leah's tent and went on into Rachel's tent. (**Genesis 31:33**)**
 - **Now Rachel had taken the teraphim, and she resorted to putting them in the woman's saddle basket of the camel, and she kept sitting upon them. So Laban went feeling through the whole tent, but did not find them. (**Genesis 31:34**)**
 - **Then she said to her father; Do not let anger gleam in the eyes of my lord, because I am not able to get up before you, for the customary thing with women is upon me. So he searched on carefully, but did not find the teraphim. (**Genesis 31:35**)**

•• Egypt

- **The closest view given in the Bible of Egypt centers around Joseph's entry there and the subsequent arrival and sojourn of the entire family of Jacob in that land. **Archaeological** finds show this picture to be an extremely accurate one, and one that could not**

reasonably have been thus presented by a writer living at a much later time, as some critics have tried to say was the case with the recorder of that portion of the Genesis account.

- As the book **New Light on Hebrew Origins**, by J. G. Duncan (1936, p. 174), states concerning the writer of the account about Joseph: **He employs the correct title in use and exactly as it was used at the period referred to, and, where there is no Hebrew equivalent, he simply adopts the Egyptian word and transliterates it into Hebrew.**

- The Egyptian names, the position of Joseph as Potiphar's house manager, the prison houses, the titles the chief of the cupbearers and the chief of the bakers, the importance placed on dreams by the Egyptians, the practice of Egyptian bakers of carrying baskets of bread on their heads

- Now after these things it came about that the cupbearer of the king of Egypt and the baker sinned against their lord the king of Egypt. (**Genesis 40:1**)

- And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the bakers. (**Genesis 40:2**)

- When the chief of the bakers saw that he had interpreted something good, he, in turn, said to Joseph; I too was in my dream, and here there were three baskets of white bread upon my head. (**Genesis 40:16**)

- And in the topmost basket there were all sorts of eatables for Pharaoh, the product of a baker, and there were fowls eating them out of the basket on top of my head. (**Genesis 40:17**)

- The position as prime minister and food administrator accorded Joseph by Pharaoh, the manner of inducting him into office, the Egyptian detestation of herders of sheep, the strong influence of magicians in the Egyptian court, the settling of the sojourning Israelites in the land of Goshen, the Egyptian burial practices all these and many other points described in the Bible record are clearly substantiated by the **archaeological** evidence produced in Egypt.

- And in the topmost basket there were all sorts of eatables for Pharaoh, the product of a baker, and there were fowls eating them out of the basket on top of my head. (**Genesis 40:17**)

- Then Joseph fell upon the face of his father and burst into tears over him and kissed him. (**Genesis 50:1**)
- After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel. (**Genesis 50:2**)
- And they took fully forty days for him, for this many days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days. (**Genesis 50:3**)
- **At Karnak, ancient Thebes, on the Nile River, a vast Egyptian temple contains an inscription on its South wall confirming the campaign of Egyptian King Shishak or Sheshonk I, in Palestine, described in the Bible at;**
- And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem. (**1 Kings 14:25**)
- And he got to take the treasures of the house of Yehowah and the treasures of the house of the king, and everything he took. And he went on to take all the gold shields that Solomon had made. (**1 Kings 14:26**)
- And it came about that, as soon as the kingship of Rehoboam was firmly established and as soon as he was strong, he left the Law of Yehowah, and also all Israel with him. (**2 Chronicles 12:1**)
- And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem, **for they had behaved unfaithfully toward Yehowah.** (**2 Chronicles 12:2**)
- With twelve hundred chariots and with sixty thousand horsemen, and there was no number to the people that came with him out of Egypt, Libyans, Sukkiim and Ethiopians. (**2 Chronicles 12:3**)
- And he got to capture the fortified cities that belonged to Judah and finally came as far as Jerusalem. (**2 Chronicles 12:4**)
- Now as for Shemaiah the prophet, he came to Rehoboam and the princes of Judah who had gathered themselves at Jerusalem because of Shishak, and he proceeded to say to them; This is what Yehowah has said; You, for your part, have left me, and I,

too, for my part, have left you to the hand of Shishak. (**2 Chronicles 12:5**)

- At that the princes of Israel and the king humbled themselves and said; Yehowah is righteous. (**2 Chronicles 12:6**)
- And when Yehowah saw that they had humbled themselves, the word of Yehowah came to Shemaiah, saying; They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape, and my rage will not pour forth upon Jerusalem by the hand of Shishak. (**2 Chronicles 12:7**)
- But they will become servants of his, that they may know the difference between my service and the service of the kingdoms of the lands. (**2 Chronicles 12:8**)
- So Shishak the king of Egypt came up against Jerusalem and took the treasures of the house of Yehowah and the treasures of the king's house. Everything he took, and so he took the gold shields that Solomon had made. (**2 Chronicles 12:9**)
- The giant relief depicting his victories shows 156 manacled Palestinian prisoners, each representing a city or village, the name of which is given in hieroglyphics. Among the names identifiable are those of Rabbith.
- And **Rabbith** and Kishion and Ebez. (**Joshua 19:20**)
- Taanach, Beth-shean and Megiddo, where a portion of a stele or inscribed pillar of Shishak has been excavated.
- And there came to belong to Manasseh in Issachar and in Asher Beth-shean and its dependent towns and Ibleam and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of En-dor and its dependent towns and the inhabitants of Taanach and its dependent towns and the inhabitants of Megiddo and its dependent towns, three of the heights. (**Joshua 17:11**)
- Shunem
- And their boundary came to be to Jezreel and Chesulloth and Shunem. (**Joshua 19:18**)

- **Rehob**
- **And to Ebron and Rehob and Hammon and Kanah as far as populous Sidon. (Joshua 19:28)**
- **Hapharaim**
- **And Hapharaim and Shion and Anaharath. (Joshua 19:19)**
- **Gibeon**
- **Gibeon and Ramah and Beeroth. (Joshua 18:25)**
- **Beth-horon**
- **And Kibzaim and its pasture ground, and Beth-horon and its pasture ground, four cities. (Joshua 21:22)**
- **Aijalon**
- **Aijalon and its pasture ground, Gath-rimmon and its pasture ground, four cities. (Joshua 21:24)**
- **Socoh**
- **Jarmuth and Adullam, Socoh and Azekah. (Joshua 15:35)**
- **Arad**
- **The king of Hormah, one, the king of Arad, one. (Joshua 12:14)**
- **He even lists the Field of Abram as one of his captures, the earliest reference to Abraham in Egyptian records. Also found in this area was a monument of Merneptah, son of Ramses II, containing a hymn in which the only occurrence of the name Israel in ancient Egyptian texts is to be found.**
- **At **Tell el-Amarna**, about 270 kilometers (170 miles) South of Cairo, a peasant woman accidentally discovered clay tablets that led to the uncovering of many documents in **Akkadian** from the royal archives of Amenhotep III and his son Akhenaton. The 379 published tablets comprise correspondence to Pharaoh from the vassal princes of the numerous city-kingdoms of Syria and Palestine, including some from the governor of Urusalim or Jerusalem, and reveal a picture of warring**

feuds and intrigue completely concordant with the Scriptural description of those times.

- The Habiru, about whom numerous complaints are made in these letters, have been related by some to the Hebrews, but the evidence indicates that they were, rather, diverse nomadic peoples occupying a low social status in the society of that period.

See Also HEBREW - I (The Habiru)

- Elephantine, an island in the Nile to the extreme South of Egypt or near Aswan, bearing this Greek name, was the site of a Jewish colony following the fall of Jerusalem in 607 B.C.E. A large number of documents written in Aramaic, mainly on papyrus, were found here in 1903 C.E, bearing dates from the Fifth Century B.C.E. and the reign of the Medo-Persian Empire. The documents make mention of Sanballat, the governor of Samaria.
- Now it came about that, as soon as Sanballat heard that we were rebuilding the wall, he became angry and highly offended, and he kept deriding the Jews. (Nehemiah 4:1)
- Undoubtedly the most valuable finds produced in Egypt have been the papyrus fragments and portions of Bible books, of both the Hebrew and the Greek Scriptures, dating all the way back to the First Century B.C.E. Egypt's dry climate and sandy soil made it an unexcelled storehouse for preserving such papyrus documents.

See Also MANUSCRIPTS OF THE BIBLE

•• Palestine And Syria

- Some 600 datable sites have been excavated in these areas. Much of the information obtained is of a general nature, supporting the Bible record on a broad basis instead of specifically relating to certain details or events. As an example, in the past, efforts were made to discredit the Bible's account of the complete desolation of Judah during the Babylonian exile. The excavations, however, collectively substantiate the Bible.
- As W. F. Albright states; There is not a single known case where a town of Judah proper was continuously occupied through the exilic period. Just to point the contrast, Bethel, which lay just outside the northern boundary of Judah in pre-exilic times, was not destroyed at

that time, but was continuously occupied down into the latter part of the sixth century. [The Archaeology of Palestine, 1971, p. 142]

- **Beth-shan or Beth-shean, an ancient fortress city that guarded the approach to the Valley of Jezreel from the East, was the site of major excavations that revealed 18 different levels of occupation, requiring digging to a depth of 21 meters (70 feet). The Scriptural account shows that Beth-shan was not among the towns originally occupied by the invading Israelites and that at the time of Saul it was occupied by the Philistines.**
- **And there came to belong to Manasseh in Issachar and in Asher Beth-shean and its dependent towns and Ibleam and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of En-dor and its dependent towns and the inhabitants of Taanach and its dependent towns and the inhabitants of Megiddo and its dependent towns, three of the heights. (Joshua 17:11)**
- **And Manasseh did not take possession of Beth-shean and its dependent towns and Taanach and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of Ibleam and its dependent towns and the inhabitants of Megiddo and its dependent towns, but the Canaanites persisted in dwelling in this land. (Judges 1:27)**
- **And it came about the next day that, when the Philistines came to strip the slain, they got to find Saul and his three sons fallen upon Mount Gilboa. (1 Samuel 31:8)**
- **And they proceeded to cut off his head and strip off his armor and send into the land of the Philistines all around to inform the houses of their idols and the people. (1 Samuel 31:9)**
- **Finally they put his armor in the house of the Ashtoreth images, and his corpse they fastened on the wall of Beth-shan. (1 Samuel 31:10)**
- **And as regards him, the inhabitants of Jabesh-gilead got to hear what the Philistines had done to Saul. (1 Samuel 31:11)**
- **Immediately all the valiant men rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Jabesh and burned them there. (1**

Samuel 31:12)

- **The excavations in general support this record and indicate a destruction of Beth-shan sometime after the Israelites defeat near Shiloh.**
- **However, go, now, to my place that was in Shiloh, where I caused my name to reside at first, and see what I did to it because of the badness of my people Israel. ([Jeremiah 7:12](#))**
- **Of particular interest was the discovery of certain Canaanite temples at Beth-shan.**
- **Finally they put his armor in the house of the Ashtoreth images, and his corpse they fastened on the wall of Beth-shan. ([1 Samuel 31:10](#))**
- **States that the Philistines put King Saul's armor in the house of the Ashtoreth images, and his corpse they fastened on the wall of Beth-shan, while**
- **Finally they put his armor in the house of their god, and his skull they fastened to the house of Dagon. ([1 Chronicles 10:10](#))**
- **Says they put his armor in the house of their god, and his skull they fastened to the house of Dagon. Two of the temples unearthed were of the same time period and one gives evidence of being the temple of Ashtoreth, while the other is thought to be that of Dagon, thus harmonizing with the above texts as to the existence of two temples in Beth-shan.**
- **Ezion-geber was Solomon's seaport city on the Gulf of `Aqaba. It is possibly the present-day [Tell el-Kheleifeh](#), which was excavated during [1937-1940 C.E.](#) and produced evidence of a copper-smelting site, copper slag and bits of copper ore being found on a low mound in that region. However, the original conclusions of archaeologist Nelson Glueck concerning the site were radically revised by him in an article in [The Biblical Archaeologist](#) (1965, p. 73).**
- **His opinion that there had been a blast furnace system of smelting employed there was based on the finding of what were thought to be flue-holes in the principal building excavated. He now has come to the conclusion that these holes in the buildings walls are**

the result of the decay and, or burning of wooden beams laid across the width of the walls for bonding or anchoring purposes.

- The building, previously thought to be a smelter, is now believed to be a storehouse-granary structure. While it is still believed that metallurgical operations did take place here, they are not now considered to have been of the dimensions previously conjectured.

- This underscores the fact that the meaning ascribed to **archaeological** findings is dependent primarily upon the individual interpretation of the **archaeologist**, which interpretation is by no means infallible. The Bible itself mentions no copper industry at Ezion-geber, describing only the casting of copper items at a site in the Jordan Valley.

- And the cans and the shovels and the bowls and all these utensils, which Hiram made of polished copper for King Solomon for the house of Yehowah. (**1 Kings 7:45**)

- In the District of the Jordan it was that the king cast them in the clay mold, between Succoth and Zarethan. (**1 Kings 7:46**)

- Hazor in Galilee was described as being the head of all these kingdoms, in Joshua's time.

- More than that, Joshua turned about at that time and captured Hazor, and its king he struck down with the sword, because Hazor was before that the head of all these kingdoms. (**Joshua 11:10**)

- Excavations there showed that the city once covered some 60 ha (150 acres), with a large population, making it one of the major cities of that region. Solomon fortified the city, and the evidence from that period indicates it may have been a chariot city.

- Now this is the account of those conscripted for forced labor that King Solomon levied to build the house of Yehowah and his own house and the Mound and the wall of Jerusalem and Hazor and Megiddo and Gezer. (**1 Kings 9:15**)

- And all the storage cities that became Solomon's and the chariot cities and the cities for the horsemen, and the desirable things of Solomon that he had desired to build in Jerusalem and in Lebanon and in all the land of his dominion. (**1 Kings 9:19**)

- Jericho has been subjected to excavations during three different expeditions, **1907-1909 C.E.**, and **1930-1936 C.E.**, and **1952-1958 C.E.** and the successive interpretations of the findings demonstrate again the fact that **archaeology**, like other fields of human science, is not a source of positively stable information.
- Each of the three expeditions has produced data, but each has arrived at different conclusions as to the history of the city and particularly as to the date of its fall before the Israelite conquerors. At any rate, the combined results may be said to present the general picture set forth in the book; **Biblical Archaeology**, by **G. E. Wright (1963, p. 78)**, which states; **The city underwent a terrible destruction or a series of destructions during the Second Millennium B.C, and remained virtually unoccupied for generations.** The destruction was accompanied by intense fire, as is shown by the excavated evidence.
- Then the people shouted, when they proceeded to blow the horns. And it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat. After that the people went up into the city, each one straight before him, and captured the city. (**Joshua 6:20**)
- And they went devoting all that was in the city, from man to woman, from young man to old man and to bull and sheep and ass, to destruction by the edge of the sword. (**Joshua 6:21**)
- And to the two men who had done the spying on the land, Joshua said, Go into the house of the woman, the prostitute, and bring out of there the woman and all who belong to her, just as you have sworn to her. (**Joshua 6:22**)
- So the young men who had done the spying went in and brought out Rahab and her father and her mother and her brothers and all who belonged to her, yes, all her family relationship they brought out, and they proceeded to set them down outside the camp of Israel. (**Joshua 6:23**)
- And they burned the city with fire and everything that was in it. Only the silver and the gold and the articles of copper and iron they gave to the treasure of Yehowah's house. (**Joshua 6:24**)
- And Rahab the prostitute and the household of her father and all

who belonged to her, Joshua preserved alive, and she dwells in the midst of Israel down to this day, because she hid the messengers whom Joshua sent out to spy on Jericho. (**Joshua 6:25**)

- Then Joshua had an oath pronounced at that particular time, saying, Cursed may the man be before Yehowah who gets up and does build this city, even Jericho. At the forfeit of his firstborn let him lay the foundation of it, and at the forfeit of his youngest let him put up its doors. (**Joshua 6:26**)
- In Jerusalem in **1867 C.E.** an old water tunnel was discovered, running from the fountain of Gihon back into the hill behind. This may illustrate the account of David's capture of the city at,

See Also GIHON 2

- Consequently the king and his men went to Jerusalem against the Jebusites inhabiting the land, and they began to say to David; You will not come in here, but the blind and the lame one's will certainly turn you away, they thinking; David will not come in here. (**2 Samuel 5:6**)
- Just the same, David proceeded to capture the stronghold of Zion, that is, the City of David. (**2 Samuel 5:7**)
- So David said on that day; Anyone striking the Jebusites, let him, by means of the water tunnel, make contact with both the lame and the blind, hateful to the soul of David! That is why they say; The blind one and the lame one will not come into the house. (**2 Samuel 5:8**)
- And David took up dwelling in the stronghold, and it came to be called the City of David. David began to build all around from the Mound and inward. (**2 Samuel 5:9**)
- Thus David went on getting greater and greater, and Yehowah the God of armies was with him. (**2 Samuel 5:10**)
- In **1909-1911 C.E.** the entire system of tunnels connected with the Gihon spring was cleared. One tunnel, known as the Siloam Tunnel, averaged 1.8 meters (6 feet) in height and was cut through solid rock for a distance of some 533 meters (1,749 feet) from Gihon to

the Pool of Siloam in the Tyropoeon Valley (within the city). It thus seems to be the project of King Hezekiah described at,

- **As for the rest of the affairs of Hezekiah and all his mightiness and how he made the pool and the conduit and then brought the water into the city, are they not written in the book of the affairs of the days of the kings of Judah? (2 Kings 20:20)**
- **And Hezekiah was the one that stopped up the upper source of the waters of Gihon and kept them directed straight along down to the west to the City of David, and Hezekiah continued to prove successful in every work of his. (2 Chronicles 32:30)**
- **Of great interest was the ancient inscription found on the tunnel wall in early Hebrew monumental script describing the cutting of the tunnel and its length. This inscription is used for comparison in dating other Hebrew inscriptions found.**
- **Lachish, 44 kilometers (27 miles) West-Southwest of Jerusalem, was a principal fortress protecting the Judean hill country. At;**
- **When the military forces of the king of Babylon were fighting against Jerusalem and against all the cities of Judah that were left remaining, against Lachish and against Azekah, for they, the fortified cities, were the ones that remained over among the cities of Judah. (Jeremiah 34:7)**
- **The prophet tells of Nebuchadnezzar's forces fighting against Jerusalem and against all the cities of Judah that were left remaining, against Lachish and against Azekah, for they, the fortified cities, were the ones that remained over among the cities of Judah. Excavations at Lachish produced evidence of destruction by fire twice within a period of a few years, believed to represent two attacks by the Babylonians 618-617 and 609-607 B.C.E, after which it lay uninhabited for a long period.**
- **In the ashes of the second burning were found 21 ostraca or pieces of pottery inscribed with writing, believed to represent correspondence shortly before the destruction of the city in Nebuchadnezzar's final assault. Known as the Lachish Letters, these writings reflect a period of crisis and anxiety and appear to have been written from remaining outposts of Judean troops to Yaosh, a military commander in Lachish.**

- Letter number IV contains the statement; May **YHWH**, that is, **Yehowah** let my lord hear even now tidings of good, we are watching for the fire signals of Lachish, according to all the signs which my lord gives, because we do not see Azekah. This passage remarkably expresses the situation described at;
- When the military forces of the king of Babylon were fighting against Jerusalem and against all the cities of Judah that were left remaining, against Lachish and against Azekah, for they, the fortified cities, were the ones that remained over among the cities of Judah. (**Jeremiah 34:7**)
- Quoted above, and apparently indicates that Azekah had already fallen or at least was failing to send out the fire or smoke signals expected.
- Letter number III, written by Hoshaiiah, includes the following: May **YHWH**, that is, **Yehowah**, cause my lord to hear tidings of peace! And it has been reported to your servant saying; The commander of the army, Coniah son of Elnathan, has come down in order to go into Egypt and to Hodaviah son of Ahijah and his men he has sent to obtain **supplies** from him. This portion could well represent the fact of Judah's turning to Egypt for help, as condemned by the prophets.
- Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Yehowah himself. (**Isaiah 31:1**)
- Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon Amon from No and upon Pharaoh and upon Egypt and upon her gods and upon her kings, even upon Pharaoh and upon all those trusting in him. (**Jeremiah 46:25**)
- And I will give them into the hand of those seeking for their soul and into the hand of Nebuchadrezzar the king of Babylon and into the hand of his servants, and afterward she will be resided in as in the days of old, is the utterance of Yehowah. (**Jeremiah 46:26**)
- The names Elnathan and Hoshaiiah, occurring in the complete text of this letter, are also found at;

- At that he went down to the house of the king, to the dining room of the secretary, and, look! There is where all the princes were sitting, Elishama the secretary and Delaiah the son of Shemaiah and Elnathan the son of Achbor and Gemariah the son of Shaphan and Zedekiah the son of Hananiah and all the other princes. (**Jeremiah 36:12**)
- Then all the chiefs of the military forces and Johanan the son of Kareah and Jezaniah the son of Hoshai and all the people, from the smallest one even to the greatest one, approached (**Jeremiah 42:1**)
- Other names appearing in the letters also occur in the book of Jeremiah, [**Gemariah 36:10**], [**Neria 32:12**], and [**Jaazaniah 35:3**] Whether in any case they represent the same individual or not cannot be said, but the coincidence in itself is notable in view of Jeremiah's being a contemporary of that period.
- Of special interest is the frequent use of the **Tetragrammaton** in these letters, thus manifesting that at that time the **Jews had no aversion to the use of the divine name**. Also of interest is a clay seal impression found that refers to;
- Gedaliah, who is over the house. Gedaliah is the name of the governor appointed over Judah by Nebuchadnezzar after Jerusalem's fall, and many consider it likely that the seal impression refers to him. (**2 Kings 25:22**)
- This is what the Sovereign Lord, Yehowah of armies, has said, Go, enter in to this steward, to Shebna, who is over the house. (**Isaiah 22:15**)
- Then there came out to him Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary and Joah the son of Asaph the recorder. (**Isaiah 36:3**)
- Megiddo was a strategic fortress city commanding an important pass to the Valley of Jezreel. It was rebuilt by Solomon and is mentioned with the storage and chariot cities of his reign.
- Now this is the account of those conscripted for forced labor that King Solomon levied to build the house of Yehowah and his own house and the Mound and the wall of Jerusalem and Hazor and Megiddo and Gezer. (**1 Kings 9:15**)

- **Pharaoh the king of Egypt himself had come up and then captured Gezer and burned it with fire, and the Canaanites dwelling in the city he had killed. So he gave it as a parting gift to his daughter, the wife of Solomon. (1 Kings 9:16)**
- **And Solomon went on to build Gezer and Lower Beth-horon. (1 Kings 9:17)**
- **And Baalath and Tamar in the wilderness, in the land. (1 Kings 9:18)**
- **And all the storage cities that became Solomon's and the chariot cities and the cities for the horsemen, and the desirable things of Solomon that he had desired to build in Jerusalem and in Lebanon and in all the land of his dominion. (1 Kings 9:19)**
- **Excavations at the site **Tell el-Mutesellim**, a 5.3-ha (13 acre) mound, uncovered what some scholars, but not all, think were stables capable of caring for some 450 horses. At first these structures were credited to Solomon's time, but later scholars redated them to a later period, perhaps the time of Ahab.**
- **The Moabite Stone was one of the earliest discoveries of importance in the area East of the Jordan. Found in **1868 C.E.** at Dhiban, North of the Arnon Valley, it presents Moabite King Mesha's version of his revolt against Israel.**
- **And Moab began to revolt against Israel after the death of Ahab. (2 Kings 1:1)**
- **As regards Mesha the king of Moab, he became a sheep raiser, and he paid to the king of Israel a hundred thousand lambs and a hundred thousand unshorn male sheep. (2 Kings 3:4)**
- **And it came about that as soon as Ahab died, the king of Moab began to revolt against the king of Israel. (2 Kings 3:5)**
- **In part the inscription says; I am Mesha, son of Chemosh, king of Moab, the Dibonite. As for Omri, king of Israel, he humbled Moab many years, **literally, days**, for Chemosh the god of Moab was angry at his land. And his son followed him and he also said; I will humble Moab. In my time he spoke thus, but I have triumphed over him and**

over his house, while Israel hath perished for ever! And Chemosh said to me, Go, take Nebo from Israel!

- **So I went by night and fought against it from the break of dawn until noon, taking it and slaying all. And I took from there the vessels of Yahweh, dragging them before Chemosh. [Ancient Near Eastern Texts, edited by J. B. Pritchard, 1974, p. 320]**
- **Thus the stone not only mentions the name of King Omri of Israel but also, in the 18th line, contains God's name in the form of the Tetragrammaton.**
- **The Moabite Stone also mentions numerous places referred to in the Bible, Ataroth and Nebo.**
- **And the sons of Gad proceeded to build Dibon and Ataroth and Aroer. (Numbers 32:34)**
- **And Nebo and Baal-meon, their names being changed, and Sibmah, and they began to call by their own names the names of the cities that they built. (Numbers 32:38)**
- **The Arnon, Aroer, Medeba, and Dibon.**
- **From Aroer, which is on the bank of the torrent valley of Arnon, and the city that is in the middle of the torrent valley, and all the tableland of Medeba as far as Dibon. (Joshua 13:9)**
- **Bamoth-baal, Beth-baal-meon, Yahaz, and Kiriathaim.**
- **Heshbon and all its towns that are on the tableland, Dibon and Bamoth-baal and Beth-baal-meon. (Joshua 13:17)**
- **And Jahaz and Kedemoth and Mephaath. (Joshua 13:18)**
- **And Kiriathaim and Sibmah and Zereth-shahar in the mountain of the low plain. (Joshua 13:19)**
- **Bezer**
- **And in the region of the Jordan, at Jericho, toward the east they gave Bezer in the wilderness on the tableland out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. (Joshua 20:8)**

- **Horonaim**
- **My own heart cries out over Moab himself. The runaways thereof are as far along as Zoar and Eglath-shelishiyah. For on the ascent of Luhith, with weeping each one goes up on it, for on the way to Horonaim they arouse the outcry about the catastrophe. (Isaiah 15:5)**
- **Beth-diblathaim and Keriath.**
- **And against Dibon and against Nebo and against Beth-diblathaim. (Jeremiah 48:22)**
- **And against Keriath and against Bozrah and against all the cities of the land of Moab, those far away and those near. (Jeremiah 48:24)**
- **It thus supports the historicity of all these places.**
- **Ras Shamra or ancient Ugarit, on the North Syrian coast opposite the island of Cyprus, has provided information about worship quite similar to Canaan's, including its gods and goddesses, temples, sacred prostitutes, rites, sacrifices, and prayers. A room was found between a temple to Baal and another temple devoted to Dagon that contained a library of hundreds of religious texts considered to date from the 15th and early 14th Centuries B.C.E. The mythological poetical texts reveal much about the Canaanite divinities El, Baal, and Asherah and the degrading form of idolatry that accompanied their worship.**
- **Merrill F. Unger in his book *Archaeology and the Old Testament* (1964, p. 175) comments; The Ugaritic epic literature has helped to reveal the depth of depravity which characterized Canaanite religion. Being a polytheism of an extremely debased type, Canaanite cultic practice was barbarous and thoroughly licentious. Images of Baal and other gods were also found. A previously unknown type of alphabetic cuneiform writing, different from the Akkadian cuneiform, distinguished these texts.**
- **It follows the same order as Hebrew but adds other letters to make a total of 30. As at Ur, a steel battle-ax was also unearthed.**

See Also GODS AND GODDESSES [Canaanite Deities]

- **Samaria, the strongly fortified capital of the northern kingdom of Israel, was built on a hill rising some 90 meters (295 feet) above the valley floor. Proof of its strength to resist long sieges, such as those described at;**

- **And it came about afterward that Ben-hadad the king of Syria proceeded to collect all his camp together and to go up and besiege Samaria. (2 Kings 6:24)**

- **In time a great famine arose in Samaria, and, look! They were besieging it until an ass's head got to be worth eighty silver pieces, and the fourth of a cab measure of doves dung was worth five silver pieces. (2 Kings 6:25)**

- **And it came about as the king of Israel was passing along upon the wall that a certain woman cried out to him, saying; Do save, O my lord the king! (2 Kings 6:26)**

- **To this he said; If Yehowah does not save you, from what source shall I save you? Either from the threshing floor or from the wine or oil press? (2 Kings 6:27)**

- **And the king went on to say to her; What is the matter with you? So she said; This very woman said to me; Give your son that we may eat him today, and my own son we shall eat tomorrow. (2 Kings 6:28)**

- **Accordingly we boiled my son and ate him. Then I said to her on the next day, Give your son that we may eat him. But she hid her son. (2 Kings 6:29)**

- **And it came about that as soon as the king heard the woman's words, he immediately ripped his garments apart, and as he was passing along upon the wall, the people got to see, and, look! Sackcloth was underneath upon his flesh. (2 Kings 6:30)**

- **In the case of Syria;**

- **And the king of Assyria proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. (2 Kings 17:5)**

- **In the case of the powerful Assyrian army, is evidenced by the remains of sturdy double walls, at some points forming a bulwark 10**

meters (33 feet) wide. The stone masonry found on the site, considered as of the time of Kings Omri, Ahab, and Jehu, is of splendid workmanship. What appears to be the palace platform measures about 90 meters (295 feet) by about 180 meters (590 feet). Large quantities of ivory pieces, plaques, and panels were found in the palace area and may relate to Ahab's house of ivory mentioned at

- As for the rest of the affairs of Ahab and all that he did and the house of ivory that he built and all the cities that he built, are they not written in the book of the affairs of the days of the kings of Israel? ([1 Kings 22:39](#))
- You men that are lying down on couches of ivory and are sprawling on their divans, and are eating the rams out of a flock and the young bulls from among fattened calves. ([Amos 6:4](#))
- At the Northwest corner of the summit a large cemented pool was found, measuring some 10 meters (33 feet) in length and about 5 meters (17 feet) in width. It could be the pool of Samaria, in which Ahab's chariot was washed of his blood.
- And they began to wash off the war chariot by the pool of Samaria, and the dogs went licking up his blood, and the prostitutes themselves bathed there, according to Yehowah's word that he had spoken. ([1 Kings 22:38](#))
- Of interest were 63 potsherds with ink inscriptions (ostraca) considered as dating from the [Eighth Century B.C.E.](#) Receipts for shipments of wine and oil to Samaria from other towns show an Israelite system of writing numbers by use of vertical, horizontal, and slanted strokes. A typical receipt reads as follows,
 - In the tenth year.
 - To Gaddiyau, probably the steward of the treasury.
 - From Azah, perhaps the village or district sending the wine or oil
Abi-ba`al 2 – Ahaz, 2 – Sheba, 1 - Meriba`al.
- These receipts also reveal a frequent use of the name Baal as part of the names, about 7 names including this name for every 11 containing some form of the name Yehowah, likely indicating the infiltration of Baal worship as described in the Bible account.

- **The fiery destruction of Sodom and Gomorrah and the existence of pits of bitumen, asphalt, in that region are described in the Bible.**
- **All these marched as allies to the Low Plain of Siddim, that is, the Salt Sea. ([Genesis 14:3](#))**
- **Now the Low Plain of Siddim was pits upon pits of bitumen, and the kings of Sodom and Gomorrah took to flight and went falling into them, and those who remained fled to the mountainous region. ([Genesis 14:10](#))**
- **Then the men said to Lot; Do you have anyone else here? Son-in-law and your sons and your daughters and all who are yours in the city, bring out of the place! ([Genesis 19:12](#))**
- **For we are bringing this place to ruin, because the outcry against them has grown loud before Yehowah, so that Yehowah sent us to bring the city to ruin. ([Genesis 19:13](#))**
- **Hence Lot went on out and began to speak to his sons-in-law who were to take his daughters, and he kept on saying; Get up! Get out of this place, because Yehowah is bringing the city to ruin! But in the eyes of his sons-in-law he seemed like a man who was joking. ([Genesis 19:14](#))**
- **However, when the dawn ascended, then the angels became urgent with Lot, saying; Get up! Take your wife and your two daughters who are found here, for fear you may be swept away in the error of the city! ([Genesis 19:15](#))**
- **When he kept lingering, then in the compassion of Yehowah upon him, the men seized hold of his hand and of the hand of his wife and of the hands of his two daughters and they proceeded to bring him out and to station him outside the city. ([Genesis 19:16](#))**
- **And it came about that, as soon as they had brought them forth to the outskirts, he began to say; Escape for your soul! Do not look behind you and do not stand still in all the District! Escape to the mountainous region for fear you may be swept away! ([Genesis 19:17](#))**
- **Then Lot said to them; Not that, please, Yehowah! ([Genesis 19:18](#))**

- **Please, now, your servant has found favor in your eyes so that you are magnifying your loving-kindness, which you have exercised with me to preserve my soul alive, but I, I am not able to escape to the mountainous region for fear calamity may keep close to me and I certainly die. ([Genesis 19:19](#))**
- **Please, now, this city is nearby to flee there and it is a small thing. May I, please, escape there, is it not a small thing? and my soul will live on. ([Genesis 19:20](#))**
- **So he said to him; Here I do show you consideration to this extent also, by my not overthrowing the city of which you have spoken. ([Genesis 19:21](#))**
- **Hurry! Escape there, because I am not able to do a thing until your arriving there! That is why he called the name of the city Zoar. ([Genesis 19:22](#))**
- **The sun had gone forth over the land when Lot arrived at Zoar. ([Genesis 19:23](#))**
- **Then Yehowah made it rain sulphur and fire from Yehowah, from the heavens, upon Sodom and upon Gomorrah. ([Genesis 19:24](#))**
- **So he went ahead overthrowing these cities, even the entire District and all the inhabitants of the cities and the plants of the ground. ([Genesis 19:25](#))**
- **And his wife began to look around from behind him, and she became a pillar of salt. ([Genesis 19:26](#))**
- **Now Abraham made his way early in the morning to the place where he had stood before Yehowah. ([Genesis 19:27](#))**
- **Then he looked down toward Sodom and Gomorrah and toward all the land of the District and saw a sight. Why, here thick smoke ascended from the land like the thick smoke of a kiln! ([Genesis 19:28](#))**
- **Many scholars believe that the waters of the Dead Sea may have risen in the past and extended the southern end of the sea for a considerable distance, thus covering what may have been the sites of these two cities.**

- Explorations show the area to be a burned-out region of oil and asphalt. Concerning the matter, the book **Light From the Ancient Past**, by **Jack Finegan (1959, p. 147)**, states; **A careful survey of the literary, geological, and archeological evidence points to the conclusion that the infamous cities of the valley.**
- **And it came about that when God brought the cities of the District to ruin God kept Abraham in mind in that he took steps to send Lot out of the midst of the overthrow when overthrowing the cities among which Lot had been dwelling. (Genesis 19:29)**
- **Were in the area which now is submerged and that their ruin was accomplished by a great earthquake, probably accompanied by explosions, lightning, ignition of natural gas, and general conflagration.**

See Also SODOM

•• Relating To The Christian Greek Scriptures

- **The use by Jesus of a denarius coin bearing the head of Tiberius Caesar**
- **Shall we pay, or shall we not pay? Detecting their hypocrisy, he said to them; Why do you put me to the test? Bring me a denarius to look at. (Mark 12:15)**
- **They brought one. And he said to them; Whose image and inscription is this? They said to him; Caesar's. (Mark 12:16)**
- **Jesus then said; Pay back Caesar's things to Caesar, but God's things to God. And they began to marvel at him. (Mark 12:17)**
- **Is confirmed by the finding of a silver denarius coin bearing the head of Tiberius, and put in circulation about the year 15 C.E.**
- **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (Luke 3:1)**
- **In the days of chief priest Annas and of Caiaphas, God's**

declaration came to John the son of Zechariah in the wilderness.
([Luke 3:2](#))

- The fact that Pontius Pilate was then Roman governor of Judea is also demonstrated by a stone slab found at Caesarea bearing the Latin names *Pontius Pilatus* and *Tiberieum*.

See Also **PILATE**

- The Acts of Apostles, which gives clear evidence of having been written by Luke, contains numerous references to cities and their provinces and to officials of different types and with varying titles, holding office at a particular time a presentation fraught with possibility of error on the part of the writer.
- In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. ([Luke 3:1](#))
- In the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness. ([Luke 3:2](#))
- Yet the **archaeological** evidence produced demonstrates to a remarkable degree Luke's accuracy. Thus, at,
- Now while the two were speaking to the people, the chief priests and the captain of the temple and the Sadducees came upon them. ([Acts of Apostles 4:1](#))
- Being annoyed because they were teaching the people and were plainly declaring the resurrection from the dead in the case of Jesus. ([Acts of Apostles 4:2](#))
- And they laid their hands upon them and put them in custody till the next day, for it was already evening. ([Acts of Apostles 4:3](#))
- However, many of those who had listened to the speech believed, and the number of the men became about five thousand. ([Acts of Apostles 4:4](#))

- The next day there took place in Jerusalem the gathering together of their rulers and older men and scribes (**Acts of Apostles 4:5**)
- Also Annas the chief priest and Caiaphas and John and Alexander and as many as were of the chief priests kinsfolk. (**Acts of Apostles 4:6**)
- Luke places Lystra and Derbe within the territory of Lycaonia but implies that Iconium was in another territory. Roman writers, including Cicero, referred to Iconium as being in Lycaonia. However, a monument discovered in **1910 C.E.** shows that Iconium was considered to be indeed a city of Phrygia rather than of Lycaonia.
- Similarly, an inscription discovered at Delphi confirms that Gallio was proconsul of Achaia, likely in **51-52 C.E.**
- Now while Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat. (**Acts of Apostles 18:12**)
- Some **19** inscriptions dating from the **Second century B.C.E.** to the **Third century C.E.** confirm the correctness of Luke's use of the title city rulers **Greek singular, *po-li-tar'khes*** as applying to the officials of Thessalonica.
- When they did not find them they dragged Jason and certain brothers to the city rulers, crying out; These men that have overturned the inhabited earth are present here also. (**Acts of Apostles 17:6**)
- They indeed agitated the crowd and the city rulers when they heard these things. (**Acts of Apostles 17:8**)
- Five of these inscriptions referring specifically to that city. Likewise, the reference to Publius as the principal man, **Greek *pro'tos***, of Malta.
- Now in the neighborhood of that place the principal man of the island, named Publius, had lands, and he received us hospitably and entertained us benevolently three days. (**Acts of Apostles 28:7**)

- **Employs the exact title to be used, as is shown by its appearance on two Maltese inscriptions, one in Latin and one in Greek. Magical texts as well as the temple of Artemis were found at Ephesus**
- **Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. ([Acts of Apostles 19:19](#))**
- **Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole district of Asia and the inhabited earth worships is about to be brought down to nothing. ([Acts of Apostles 19:27](#))**
- **Excavations there also unearthed a theater capable of holding some 25,000 people, and inscriptions referring to the commissioners of festivals and games, like those who intervened on Paul's behalf, and also to a recorder, like the one who quieted the mob on that occasion.**
- **So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Gaius and Aristarchus, Macedonians, traveling companions of Paul. ([Acts of Apostles 19:29](#))**
- **For his part, Paul was willing to go inside to the people, but the disciples would not permit him. ([Acts of Apostles 19:30](#))**
- **Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. ([Acts of Apostles 19:31](#))**
- **When, finally, the city recorder had quieted the crowd, he said, Men of Ephesus, who really is there of mankind that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the image that fell from heaven? ([Acts of Apostles 19:35](#))**
- **And when he had said these things, he dismissed the assembly. ([Acts of Apostles 19:41](#))**

See Also CITY RULERS

- Some of such findings moved Charles Gore to write of Luke's accuracy in; **A New Commentary on Holy Scripture; It should of course be recognized that modern archaeology has almost forced upon critics of Saint Luke a verdict of remarkable accuracy in all his allusions to secular facts and events. (Edited by Gore, Goudge, and Guillaume, 1929, p. 210)**

• Comparative Value Of Archaeology

- **Archaeology** has produced beneficial information that has aided in the identification, often tentative, of Biblical sites, has unearthed written documents that have contributed to a better understanding of the original languages in which the Scriptures were written, and has shed light on the living conditions and activities of ancient peoples and rulers referred to in the Bible.

- Yet, insofar as **archaeology** relates to the authenticity and reliability of the Bible, as well as to faith in it, its teachings, and its revelation of God's purposes and promises, it must be said that it is a nonessential supplement and an unrequired confirmation of the truth of God's Word. As the apostle Paul expresses it;

- Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. (**Hebrews 11:1**)

- By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear. (**Hebrews 11:3**)

- We are walking by faith, not by sight.

- For we are walking by faith, not by sight. (**2 Corinthians 5:7**)

- This does not mean that Christian faith does not have any basis in what can be seen or that it deals only with intangibles. But it is true that in every period and age there has been ample contemporary evidence surrounding people, as well as within themselves and their own experiences, that could convince them that the Bible is the true source of divine revelation and that it contains nothing that is out of harmony with provable facts.

- For God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way. (**Romans 1:18**)

- Because what may be known about God is manifest among them, for God made it manifest to them. (**Romans 1:19**)
- For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable. (**Romans 1:20**)
- Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. (**Romans 1:21**)
- Although asserting they were wise, they became foolish (**Romans 1:22**)
- And turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. (**Romans 1:23**)
- The knowledge of the past in the light of **archaeological** discovery is interesting and appreciated, but not vital. The knowledge of the past in the light of the Bible is, alone, essential and solidly reliable. The Bible, with or without **archaeology**, gives true meaning to the present and illuminates the future.
- Your word is a lamp to my foot, and a light to my roadway. (**Psalms 119:105**)
- Consequently we have the prophetic word made more sure, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts. (**2 Peter 1:19**)
- For you know this first, that no prophecy of Scripture springs from any private interpretation. (**2 Peter 1:20**)
- For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by Holy Spirit. (**2 Peter 1:21**)

- It is, in reality, a weak faith that must rely on moldering bricks, broken vases, and crumbling walls to bolster it up and serve as a crutch.

•• Uncertainty Underlying Conclusions

- While **archaeological** discoveries at times have provided a convenient answer to those who have carped at Bible accounts or criticized the historicity of certain events, and while such finds have helped to disencumber the minds of sincere persons who have been overly impressed by the arguments of such critics, yet **archaeology** has not silenced Bible critics nor is it a truly sound foundation for basing one's belief in the Bible record.

- The conclusions drawn from the majority of the excavations made depend mainly upon the deductive and inductive reasoning of the investigators, who, somewhat like detectives, assemble a case for which they argue. Even in modern times, although detectives may uncover and amass an impressive array of circumstantial and material evidence, any case founded purely upon such evidence while lacking in the testimony of creditable witnesses directly relating to the matter in question would, if brought to court, be considered very weak.

- Decisions based solely on such evidence have resulted in gross error and injustice. How much more so must this be the case when 2,000 or 3,000 years intervene between the investigators and the time of the event.

- A similar parallel is drawn by **archaeologist R. J. C. Atkinson**, who says; One has only to think how difficult would be the task of future **archaeologists** if they had to reconstruct the ritual, dogma and doctrine of the Christian Churches from the ruins of the church buildings alone, without the aid of any written record or inscription.

- We thus have the paradoxical situation that archaeology, the only method of investigating man's past in the absence of written records, becomes increasingly less effective as a means of inquiry the more nearly it approaches those aspects of human life which are the more specifically human. [Stonehenge, London, 1956, p. 167]

- Complicating the matter further is the fact that, in addition to their obvious inability to bring the ancient past into focus with anything more than approximate accuracy, and in spite of their endeavoring to maintain a purely objective viewpoint in considering

the evidence they unearth, the **archaeologists**, like other scientists, are nonetheless subject to human failings and personal leanings and ambitions, which can stimulate fallible reasoning.

- **Pointing up the problem, Professor W. F. Albright comments; On the other hand, there is danger in seeking new discoveries and novel points of view at the expense of more solid earlier work. This is particularly true in fields like Biblical **archaeology** and geography, where mastery of tools and of methods of investigation is so arduous that there is always a temptation to neglect sound method, substituting clever combinations and brilliant guesses for slower and more systematic work. [The Westminster Historical Atlas to the Bible, edited by G. E. Wright, 1956, p. 9]**

•• Differences In Dating

- **It is important to realize this when considering the dates offered by **archaeologists** with regard to their finds. Illustrating this, Merrill F. Unger says; For example, Garstang dates the fall of Jericho c. 1400 B.C, Albright subscribes to the date c. 1290 B.C, Hugues Vincent, the celebrated Palestinian archeologist, holds to the date 1250 B.C, while H. H. Rowley views Rameses II as the Pharaoh of the Oppression, and the Exodus as having taken place under his successor Marniptah or Merneptah about 1225 B.C. [Archaeology and the Old Testament, p. 164], Footnote 15] While arguing on behalf of the reliability of modern **archaeological** process and analysis, Professor Albright acknowledges that it is still very difficult for the non-specialist to pick his way among the conflicting dates and conclusions of **archaeologists**. [The Archaeology of Palestine, p. 253]**

- **It is true that the radiocarbon clock has been employed, along with other modern methods, for dating the artifacts found. However, that this method is not completely accurate is evidenced in the following statement by G. Ernest Wright in The Biblical Archaeologist (1955, p. 46); It may be noted that the new Carbon 14 method of dating ancient remains has not turned out to be as free from error as had been hoped.**

- **Certain runs have produced obviously wrong results, probably for a number of reasons. At the moment, one can depend upon the results without question only when several runs have been made which give virtually identical results and when the date seems correct from other methods of computation.**

- **More recently, The New Encyclopaedia Britannica [Macropaedia, 1976, Vol. 5, p. 508] stated; Whatever the cause, it is clear that carbon-14 dates lack the accuracy that traditional historians would like to have.**

See Also CHRONOLOGY (Archaeological Dating)

· Relative Worth Of Inscriptions

- **Thousands upon thousands of ancient inscriptions have been found and are being interpreted. Albright states; Written documents form by far the most important single body of material discovered by archaeologists. Hence it is extremely important to gain a clear idea of their character and of our ability to interpret them. [The Westminster Historical Atlas to the Bible, p. 11]**
- **They may be written on broken pottery, clay tablets, papyrus, or carved in granite rock. Whatever the material, the information they convey must still be weighed and tested as to its reliability and worth. Error or outright falsehood can be and frequently has been set down in stone as well as on paper.**

See Also CHRONOLOGY (Bible Chronology and Secular History)

See Also SARGON

- **So the people sent to Shiloh and carried from there the ark of the covenant of Yehowah of armies, who is sitting upon the cherubs. And the two sons of Eli were there with the ark of the covenant of the true God, namely, Hophni and Phinehas. As an illustration, the Bible record states that King Sennacherib of Assyria was killed by his two sons, Adrammelech and Sharezer, and was succeeded to the throne by another son, Esar-haddon.**
- **Therefore Sennacherib the king of Assyria pulled away and went and returned, and he took up dwelling in Nineveh. (2 Kings 19:36)**
- **And it came about that as he was bowing down at the house of Nisroch his god, Adrammelech and Sharezer, his sons, themselves struck him down with the sword, and they themselves escaped to the land of Ararat. And Esar-haddon his son began to reign in place of him. (2 Kings 19:37)**
- **Yet, a Babylonian chronicle stated that, on the 20th of Tebeth, Sennacherib was killed by his son in a revolt. Both Berossus,**

Babylonian priest of the **Third Century B.C.E**, and Nabonidus, Babylonian king of the **Sixth Century B.C.E**, gave the same account, to the effect that Sennacherib was assassinated by only one of his sons. However, in a more recently discovered fragment of the Prism of Esarhaddon, the son who succeeded Sennacherib, Esarhaddon clearly states that his brothers, **plural**, revolted and killed their father and then took flight.

- Commenting on this, **Philip Biberfeld, in Universal Jewish History (1948, Vol. I, p. 27)**, says; **The Babylonian Chronicle, Nabonid, and Berossus were mistaken, only the Biblical account proved to be correct. It was confirmed in all the minor details by the inscription of Esarhaddon and proved to be more accurate regarding this event of Babylonian-Assyrian history than the Babylonian sources themselves. This is a fact of utmost importance for the evaluation of even contemporary sources not in accord with Biblical tradition.**

· **Problems In Deciphering And Translating**

- There is also need for due caution on the part of the Christian as to accepting without question the interpretation made of the many inscriptions found in the diverse ancient languages. In some cases, as with the Rosetta Stone and the Behistun Inscription, the decipherers of the languages have been given considerable insight into a previously unknown language by parallel presentations of that language alongside another known language.

- Yet, it should not be expected that such helps solve all problems or allow for a full understanding of the language with all its shades of meaning and idiomatic expressions. Even the understanding of the basic Bible languages, Hebrew, Aramaic, and Greek, has progressed considerably in recent times, and these languages are still under study. As to the inspired Word of God, we can rightly expect that the Bibles Author would enable us to obtain the correct understanding of its message through the available translations into the modern languages. This is not the case, however, with the uninspired writings of the pagan nations.

- Illustrating this need for caution and also manifesting again that an objective approach to the problems existing in the deciphering of the ancient inscriptions is often not as prominent as one might think, the book **The Secret of the Hittites, by C. W. Ceram**, contains the following information concerning a prominent Assyriologist who worked at decoding the Hittite language [1956, pp. 106-109]; **His work is absolutely**

phenomenal a brilliant intermingling of wild blunders with remarkable perceptions. Some of his errors were supported by arguments so cogent that decades of study were necessary to overcome them. His ingenious reasoning was backed by such a wealth of philological learning that winnowing the chaff from the wheat was no easy affair.

- The writer then describes the strong obstinacy of this scholar about any modification of his findings, after many years he finally did agree to make some changes only to change the very readings that later proved to be the correct ones! In relating the violent dispute, fraught with personal recriminations, that arose between this scholar and another decipherer of the Hittite cuneiform, the author states:

- Yet the very fanaticism which brings on such quarrels is a necessary motive force if scholars are to make discoveries. Hence, although time and study have eliminated many errors in the understanding of ancient inscriptions, we do well to realize that further investigation may likely bring additional corrections.

- **The preeminence of the Bible as the source of reliable knowledge, truthful information, and sure guidance is enhanced by these facts. As a body of written documents, the Bible gives us the clearest picture of man's past, and it has reached us, not by excavation, but through its preservation by its Author, Yehowah God. It is alive and exerts power**

- **For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart. ([Hebrews 4:12](#))**

- **And is the word of the living and enduring God. All flesh is like grass, and all its glory is like a blossom of grass, the grass becomes withered, and the flower falls off, but the saying of Yehowah endures forever.**

- **For you have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God. ([1 Peter 1:23](#))**

- **For all flesh is like grass, and all its glory is like a blossom of grass, the grass becomes withered, and the flower falls off. ([1 Peter 1:24](#))**

- **But the saying of Yehowah endures forever. Well, this is the saying; This which has been declared to you as Good News. (1 Peter 1:25)**
- **Stele on which Merneptah, son of Ramses II, gloats over conquest of Israel, the only known mention of Israel in ancient Egyptian texts**