

A Time to Gather Stones



A look at the archaeological
evidences of peoples and places in
the scriptures

This book was put together using a number of sources, none of which I own or lay claim to. All references are available as a bibliography in the back of the book. Anything written by the author will be in *Italics* and used mainly to provide information not stated in the sources used.

This book is not to be sold

Introduction

*Eccl 3:1-5 ; To all there is an appointed time, even time for every purpose under the heavens,
a time to be born, and a time to die; a time to plant, and a time to pull up what is planted;
a time to kill, and a time to heal; a time to tear down, and a time to build up;
a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to throw away stones, and a time to gather stones...*

Throughout the centuries since the final pages of the bible were written, civilizations have gone to ruin, libraries have been buried by sand and the footsteps of the greatest figures of the bible seem to have been erased.

Although there has always been a historical trace of biblical events left to us from early historians, it's only been in the past 150 years with the modern science of archaeology, where a renewed interest has fueled a search and catalog of biblical remains. Because of this, hundreds of archaeological sites and artifacts have been uncovered and although the science is new, many finds have already faded into obscurity, not known to be still existent even to the average believer.

Though for the believer no proofs of the scriptures is needed, any artifact found can be a strengthening of faith in what is already known to be true, that the bible is completely accurate in all accounts. Such finds also stand as a testimony to those not believing.

In an age where there are growing contentions towards those who follow the bible, it is important to hold onto any and all extra biblical vestiges of the truths that remain whether they be scientific or historical, and in turn, used to strengthen the body of Messiah for the days ahead.

'A Time to Gather Stones' is meant to bring to the surface things hidden, to renew an interest in things lost, and to give another, more visual dimension to the reading of the scriptures.

Although time and circumstance has resulted in the scattering of many of these finds, may our time and present circumstances be the purpose for re-gathering.

The Bronze Age

3300– 1200BC

Time of the patriarchs
to Joshua

Abrahams gate

Tel Dan, Israel

Gen 14:12 And they took Lot, the son of Abram's brother, and his goods, and left; and he was living in Sodom.

Gen 14:13 And one who had escaped came and told Abram the Hebrew...

Gen 14:14 And when Abram heard that his brother was captured, even then he led out his trained men, born of his household, three hundred and eighteen. And they pursued as far as Dan."



The ancient structure from the Canaanite period of the Bronze Age is made of mud and is thought to have been built around 1750 B.C.E. The authority named the archaeological site for Abraham, the first patriarch of the Jewish people, indicating that it dates from the period of Abraham.

The gate was uncovered in 1979 but more recently underwent restoration. It is composed of three arches and constructed of sun-dried mud brick on a foundation of large basalt stones.

Ze'ev Margalit, who is responsible for archaeological preservation at the parks authority, indicated that "the gate is almost 4,000 years old and is made of mud brick. The Bible recounts that the people of Dan took Abraham's nephew Lot prisoner, and Abraham came to Dan to rescue him, but it is hard to confirm whether or not Abraham passed through the gate 1."

Abrahams Well

Beersheva, Israel

Gen 21:29 And Abimelech said to Abraham, What are these seven ewe lambs which you have set by themselves?

Gen 21:30 And he said, You shall take the seven ewe lambs from my hand so that it may become for me a witness that I dug this well.

Gen 21:31 On account of this that place is called Beer (The Well of) Sheva (oath, seven; Hebraic wordplay), because the two of them swore there.

Just outside the perimeter of the modern city of Beersheba, stands the ancient site of Tel Sheba, the remains of a biblical administration center/fortress dating back to the early

Israelite period. The site was excavated in the 1970's...The site contains the remains of ancient walls, with parts of the gateway and an ancient well at the entrance....



One of the most significant features of the site is an ancient well that lies just outside the city gates, known as Abraham's Well, which is where, according to tradition, Abraham made the oath with Abimelech.

Canaanite Fortress

City of David, Israel

2Sa 5:6 And the king and his men went to Jerusalem, to the Jebusites, those dwelling in the land. And one spoke to David, saying, You shall not come in here except you will turn away the blind and the lame, saying, David cannot come in here.

2Sa 5:7 And David captured the stronghold of Zion. It is the city of David.

1Ki 1:33 And the king said to them, Take with you the servants of your master, and you shall cause my son Solomon to ride on my mule, and cause him to go down to Gihon.

1Ki 1:34 And Zadok the priest and Nathan the prophet shall anoint him there as king over Israel. And you shall blow with the ram's horn and shout, Let King Solomon live!

Excavations around the Gihon Spring in the City of David have uncovered a massive 3,800-year-old fortress. ...This enormous 18th-century B.C.E. structure that isolates and protects the Gihon Spring is believed to be the fortress described in the Book of Samuel that King David conquered....The Gihon Spring was also the site where King Solomon was crowned, according to the Book of Kings .

The Spring Citadel was built in order to save and protect the water of the city from enemies coming to conquer it, as well as to protect the people going down to the spring to get water and bring it back up to the city.”

With 23-foot-thick walls comprised of stone blocks up to ten feet wide, the Spring Citadel represents the largest Canaanite fortress discovered thus far in Israel.



Ebla Tablets

Ebla, Syria

Gen_14:18 And Melchizedek, king of Salem, brought out bread and wine; and he was the priest of the most High El (El Elyone).

Gen_10:19 And the border of the Canaanites was from Sidon, as you come to Gerar, as far as Gaza, as you go in towards Sodom and Gomorrah, and Admah, and Zeboim, even to Lasha.



In the 1975 season some 15,000 tablets were recovered... The tablets would appear to date to the two last generations of the city, somewhere about 2,300 B.C.-- possibly 100 years earlier...

One aspect of special interest to Bible students is that a number of Old Testament cities are referred to... There is Salim, possibly the city of Melchizedec, Hazor, Lachish, Megiddo, Gaza, Dor, Sinai, Ashtaroth, Joppa and Damascus. Of special interest is Urusalima (Jerusalem), this being the earliest known reference to this city.

Although a city called Salim is referred to in the tablets, there is no indication just what its geographic location is. It is referred to separately from Urusalima (Jerusalem), and this would indicate that the two cities are separate.

Two of the towns mentioned are Sodom and Gomorrah. Here we are transported back to about 2,300 B.C., and we find that these towns were regularly visited, being on the route of the King's Highway that ran down from Damascus. There are actually references to five "cities of the Plain" (to use the Biblical term at Genesis 14:2), and these were Sodom, Gomorrah, Admah, Zeboiim, and Zoar. We are told in that same verse that an earlier name for Zoar was Bela.

The Famine Stela

Sehel Island, Egypt

Gen 41:54 And the seven years of famine began to come, according as Joseph had said.

And the famine was in all lands, but in all the land of Egypt there was bread.

Gen 41:55 And all the land of Egypt hungered and the people cried to Pharaoh for bread....

This inscription claims to be a copy of a document written by Djoser in the 18th year of his reign,- this copy being written over 1,000 years after the events it claims to be relating. It goes on to tell of a 7 year famine and 7 years of plenty. Let's look at a few passages from this inscription and compare them with the Biblical account, keeping in mind that this was written a millenium after the events it claims to be describing:

1. It begins with the great distress of the pharaoh: "I was in distress on the Great Throne..."

GEN 41:8 And it came to pass in the morning that his spirit was troubled;

2. In the inscription, the pharaoh is troubled about a famine and asks Imhotep who the god of the Nile is, so he can approach him about the drought: "... I asked him who was the Chamberlain,...Imhotep, the son of Ptah... 'What is the birthplace of the Nile? Who is the god there? Who is the god?'" Imhotep answers: "I need the guidance of Him who presides over the fowling net..."



GEN 41:16 And Joseph answered Pharaoh, saying, It is not in me: Elohim shall give Pharaoh an answer of peace. In the Egyptian text, Imhotep is termed "the son of Ptah", who was the Egyptian god known as the "creator" of everything else, including the other gods.

3. In the inscription, Imhotep answers the pharaoh about the god of the Nile and tells him where he lives. In the Bible, Joseph interprets the pharaoh's dream. But, the next thing in the inscription tells that when the king slept, the Nile god Khnum, revealed himself to him in a dream and promised the Nile would pour forth her waters and the land would yield abundantly for 7 years, after a 7 year drought. This passage reflects the fact of a dream by the pharaoh of 7 years of plenty and 7 years of famine, although reversed.

4. The inscription then goes on to record Djoser's promise to the Nile god, Khnum, in which the people were to be taxed 1/10 of everything, except for the priests of the "house of the god", who would be exempted.

GEN 47:26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

Gilgal

Jordan valley, Israel

Deut 11:24 Every place where the sole of your foot treads shall be yours, from the wilderness and Lebanon, from the river, the Euphrates River even to the furthest sea shall be your border.

Joshua 4:19 And the people came up out of the Jordan on the tenth of the first month, and camped in Gilgal, in the east border of Jericho.



On the eve of the Passover holiday, researchers from the University of Haifa reveal an exceptional and exciting archaeological discovery that dates back to the time of the People of Israel's settlement in the country: For the first time, enclosed sites identified with the biblical sites termed in Hebrew "gilgal",

which were used for assemblies, preparation for battle, and rituals, have been revealed in the Jordan valley. The researchers, headed by Prof. Adam Zertal, exposed five such structures, (*Between the years 1990 and 2008*) each in the shape of an enormous "foot", which they suppose functioned during that period to mark ownership on the territory... All of these sites were established at the outset of the Iron Age I (the 13th-12th centuries BCE). Based on their size and shape, it is clear that they were used for human assembly and not for animals.

In at least two cases, paved circuits, some two meters wide, were found around the structures. These were probably used to encircle the sites in a ceremony. "Ceremonial encirclement of an area in procession is an important element in the ancient Near East," Prof. Zertal says, adding that the origins of the Hebrew term "hag" (festival) in Semitic languages is from the verb "hug", which means "encircle". Thus, this discovery can also shed new light on the religious processions and the meaning of the Hebrew word for festival, "hag".

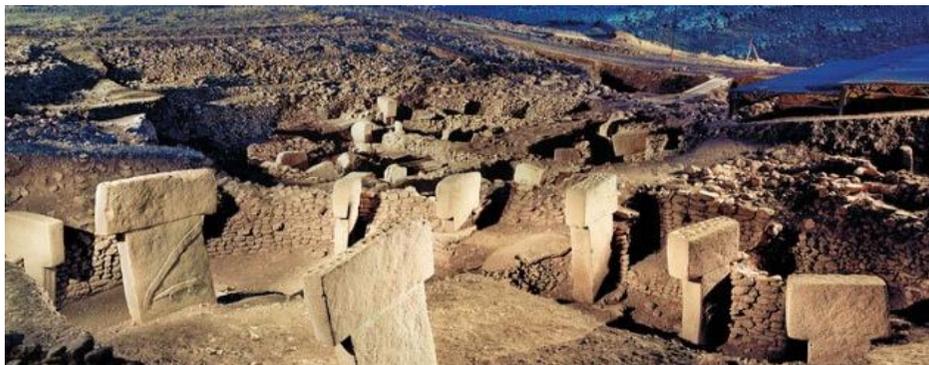
Gobekli Tepe

Urfa, Turkey

Gen 11:1 And the whole earth was of one lip and of one speech.

Gen 11:2 And it happened, as they traveled from the east, they found a level valley in the land of Shinar. And they lived there.

Gen 11:3 And each one said to his neighbor, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and they had asphalt for mortar.



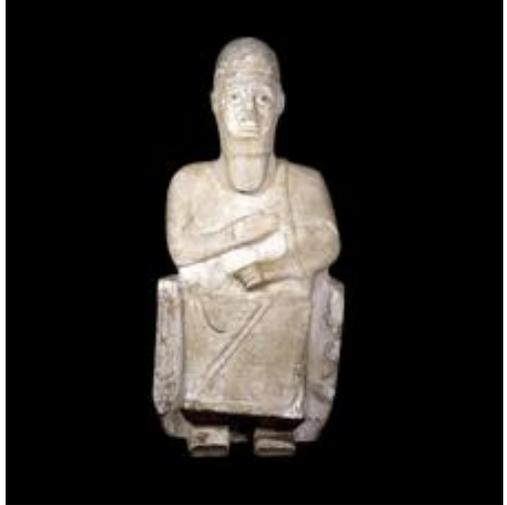
Six miles from Urfa, an ancient city in southeastern Turkey, Klaus Schmidt has made one of the most startling archaeological discoveries of our time: massive carved stones about 11,000 years old, crafted and arranged by prehistoric people who had not yet developed metal tools or even pottery. The megaliths predate Stonehenge by some 6,000 years. The place is called Gobekli Tepe, (*found in 1994*) and Schmidt, a German archaeologist who has been working here more than a decade, is convinced it's the site of the world's oldest temple. In the pits, standing stones, or pillars, are arranged in circles. Beyond, on the hillside, are four other rings of partially excavated pillars. Each ring has a roughly similar layout: in the center are two large stone T-shaped pillars encircled by slightly smaller stones facing inward. The tallest pillars tower 16 feet and, Schmidt says, weigh between seven and ten tons...some are blank, while others are elaborately carved: foxes, lions, scorpions and vultures abound, twisting and crawling on the pillars' broad sides. (*Although not directly related to a biblical story, this ancient site may be the oldest illustrations of the coming together of man for a common purpose, just as we see with Incidences after the flood, this site is also considered Neolithic not Bronze age.*)

Idrimi Statue

Turkey

Gen 12:5 And Abram took his wife Sarai, and his brother's son, Lot, and all their substance that they had gained, and the persons they had gotten in Haran. And they went out to go into the land of Canaan. And they came into the land of Canaan.

This extraordinary statue (*dating to the 16th cent bc*) represents Idrimi, a king of Alalakh. It was discovered by the excavator Leonard Woolley (in the 1930s) in the ruins of a temple at the site of Tell Atchana (ancient Alalakh). The statue had been toppled from its stone throne, presumably at the time of the final destruction of the city, around 1100 BC.



The statue is inscribed in faulty Akkadian, using a poor cuneiform

script, with an autobiography of Idrimi. It is a unique type of text signed by the scribe who wrote it. Idrimi was one of the sons of the royal house of Aleppo, which was subject to the powerful kingdom of Mitanni. The territory of Aleppo included the smaller city state of Alalakh. Following a failed revolt,



Idrimi and some of his family fled to Emar (now Meskene) on the Euphrates, which was ruled by his mother's family. From there he went south to live among nomads in Canaan (the earliest known reference to this land).

Now located in the British Museum

Impuwer Papyrus

Egypt

Exodus 7:4 And Pharaoh will not listen to you. And I will put My hand on Egypt, and will bring My armies, My people, the sons of Israel, from the land of Egypt with great judgments.



In the early 19th Century an ancient papyrus was found in Egypt. It was taken to the Leiden Museum in Holland (*where it remains*) and interpreted by A.H. Gardiner in 1909. The papyrus describes violent upheavals in Egypt, starvation, drought, escape of slaves (with the wealth of the Egyptians), and death throughout the land. The papyrus was written by an Egyptian named Ipuwer and appears to be an eyewitness account of the effects of the Exodus plagues.

o Papyrus 2:10 - The river is blood.

§ Exodus 7:20 - ...all the waters that were in the river were turned to blood.

o Papyrus 4:14, 6:1 - Trees are destroyed. No fruit nor herbs are found.

§ Exodus 9:25 - ...and the hail smote every herb of the field, and brake every tree of the field.

o Papyrus 2:10 - Forsooth, gates, columns and walls are consumed by fire.

§ Exodus 9:23-24 - ...the fire ran along the ground.... there was hail, and fire mingled with the hail, very grievous.

o Papyrus 9:11 - The land is not light....

§ Exodus 10:22 - ...and there was a thick darkness in all the land of Egypt.

o Papyrus 4:3, 5:6, 6:12 - Forsooth, the children of princes are dashed against the walls. Forsooth, the children of princes are cast out in the streets.

§ Exodus 12:29 - And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon.

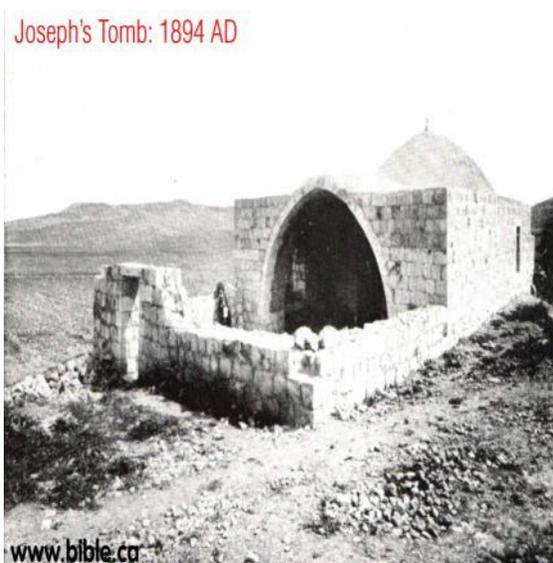
Josephs Tomb

Nablus (Shechem) Israel

Genesis 50:25–26 And Joseph made the sons of Israel swear, saying, Elohim surely will visit you, and you will bring up my bones from here. And Joseph died, a son of a hundred and ten years. And they embalmed him, and put him in a coffin in Egypt.

Exodus 13:19 And Moses took the bones of Joseph with him. For he had made the sons of Israel certainly swear, saying, surely Elohim will visit you, and you shall cause my bones to go from here with you.

Joshua 24:32 And the bones of Joseph which the sons of Israel brought up out of Egypt, they buried in Shechem, in the portion of the field which Jacob bought from the sons of Hamor the father of Shechem, for a hundred silver pieces. And they were for an inheritance to the sons of Joseph.



Joseph's Tomb is located in the heart of Nablus, in the Palestinian Authority-controlled West Bank... Joseph was buried in the biblical town of Shechem, which is near the present-day city of Nablus...

Ancient rabbinic texts, Midrashic literature, the early church historian Eusebius, Arab geographers, medieval Jewish pilgrims,

and even 19th century British cartographers all agree regarding the location of Joseph's Tomb... John Wilson, writing in 1847, claimed that on Joseph's Tomb there were many visitors' names, written in Hebrew and Samaritan letters, with one of them said to intimate the tomb's repair by a Jew from Egypt, Elijah son of Meir, around 1749.

Joshua's altar

Samaria, Israel

Jos 8:30 Then Joshua built an altar to YAHWEH, the Elohim of Israel, in Mount Ebal,



The ruins of the Altar (*found in 1985*) are laid out in a rectangle 25 x 30 ft. the walls of the 9 foot structure are of uncut stone, and over 4,000 bones found are of Kosher animals of the age and sex as stipulated in the law. As well as a ramp for priests, as also stated in The Torah. Also found were two Egyptians scarabs dating to the time of Rameses II (*about 1250 BC*) probably among the spoils brought from Egypt.

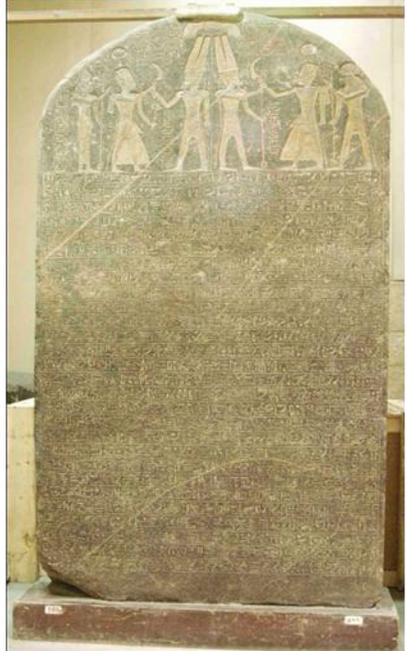
Merneptah Stele

Thebes, Egypt

Jos 1:2 My servant Moses is dead. And now rise up, cross over this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel.

The only mention of Israel in Egyptian texts, and the earliest mention of Israel anywhere outside the Bible, is a seven-foot tall granite monument from the mortuary temple of Pharaoh Merneptah. A hieroglyphic inscription celebrating the Pharaoh's recent victory over Libya, it ends by referring to an earlier campaign in Canaan. A portion of the record states:

Israel is wasted, its seed is not; And Huru (Canaan) is become a widow because of Egypt.



Called the Merneptah Stela and

today kept in the Egyptian museum, it was discovered at Thebes by Flinders Petrie in 1896. Pharaoh Merneptah reigned from 1212 to 1202 BC and his campaign to Canaan took place around 1210 BC. As of today, we have no Egyptian record of Israel living in Egypt. But the Biblical description of the Ten Plagues, Exodus and Reed Sea crossing might suggest why. Egyptian monuments were to impress their gods or their enemies; and the story of the Israelites would do neither. Using the Bible's own chronology, Merneptah's reference dates to the book of Judges when Israel was settling in Canaan. Putting Israel in the right place at the right time makes this an important historical reference. But don't forget that Merneptah's declaration of Israel's destruction was inaccurate; Israel continued to live in and control Canaan for the next 600 years.

Mt Sinai

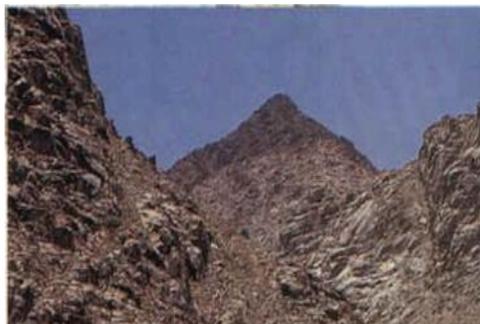
Saudi Arabia

Exodus 19:1 In the third month of the going out of the sons of Israel from the land of Egypt, on this day they came to the wilderness of Sinai.

Exodus 19:3 And Moses went up to Elohim. And YAHWEH called to him from the mountain...

The Mountain

Josephus said that Mt. Sinai "was the highest of mountains in the city of Madian" which is just outside the town of Al Bad. Jebel el Lawz is the highest mountain in the upper two thirds of the country. Also, Philo said Mt. Sinai was located east of the Sinai Peninsula and south of Palestine.



The upper 200 feet of Jebel el Lawz is burned black, ... The Saudi Government will confiscate any photographs of the mountain and will not allow any tourists into the country... Unlike the traditional site, there are thousands of acres in which to encamp at the base of this mountain, while clearly being visible from the mountain top.



Water from The Rock

On the western or back side of the mountain is *Rephidim* where Moses and the Children of Israel first encamped before reaching Mt. Sinai. It was here that Moses struck the rock, above, which gushed forth large quantities of water. The giant 60 foot rock is on a 300 foot tall hill, and has obvious signs of water erosion, yet it is located in

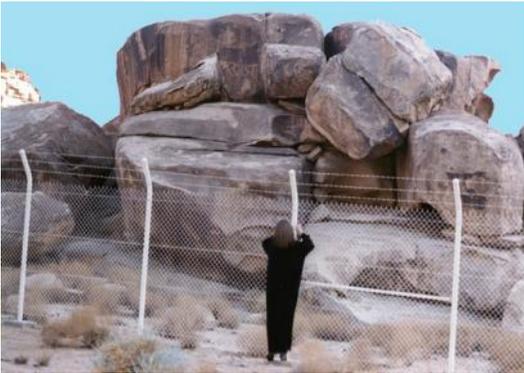
this desert region. The fissure in the rock is so large that you can walk easily through it. A square 20 foot altar is also at this site, which was built after the Children of Israel defeated the Amalakites.

Mt Sinai Continued...

Exo 32:1 And the people saw that Moses delayed to come down from the mountain. And the people gathered to Aaron. And they said to him, Rise up, make for us gods who may go before our face.

Exo 32:3 And all the people broke off the rings of gold in their ears, and they brought to Aaron.

Exo 32:4 And he took them from their hand and formed it with an engraving tool. And he made it a casted calf. And they said, These are your gods, O Israel, who brought you up from the land of Egypt.

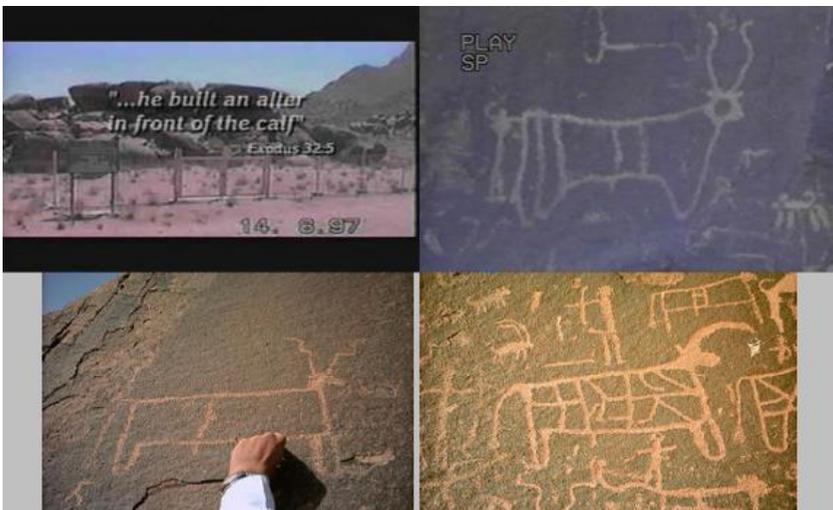


Golden Calf Altar

A dozen giant boulders are stacked in the encampment area and reveal 12 ancient Egyptian *petroglyphs* of bulls. It is believed the golden calf was placed upon these rocks. Large *altars* are found on the east and west sides of the mountain.

Notice inscriptions of bulls.

This is located in the encampment area at Mt. Sinai in Arabia and in Midian.



Mt Sinai Continued...

Exo_34:27 And YAHWEH said to Moses, Write these words for yourself, for on the mouth of these words I will cut a covenant with you and with Israel.

Inscriptions

During the last century many explorers rediscovered a group of ancient inscriptions in the Wadi Mukatteb ("The Valley of Writing") on the Sinai Peninsula. It is commonly agreed that these inscriptions were made by the escaped Hebrew slaves of Egypt as they passed through the area under the leadership of Moses...the few scholars who ex-



amined the inscriptions affirmed that these inscriptions were indeed written by the Hebrews who actually witnessed the miraculous events described:

Cosmas Indicopleustes, Byzantine Christian author, wrote that the inscriptions appeared "*at all halting places, all the stone in that region which were broken off from the mountains, written with carved Hebrew characters*" usually proclaiming, "*The departure of such and such a man of such a tribe, in such a year, in such a month.*"

Examiners concluded that, as the inscriptions had survived in such good shape for as long as the locals could recall in the dry, hot climate they could easily have survived since the time that the Exodus in thought to have occurred.

Bishop Robert Clayton of Ireland also confirmed that the inscriptions were definitely of ancient Hebrew origin, consisting mostly of name, tribe and date or similar inscriptions by persons obviously passing through or, perhaps, camping nearby for a short period of time. He published these findings in the *Journal of Franciscans of Cairo* (1753)

A more detailed examination by Rev. Charles Forster, described in his book *Sinai Photographed* [London: Richard Bentley, 1852] asserted that the Hebrew characters throughout the inscriptions in the area had been obviously influenced in form by Egyptian hieroglyphics.

Noah's Ark

Turkey

Gen 6:13 And Elohim said to Noah, The end of all flesh has come before Me, for the earth is filled with violence through them. And behold, I will destroy them along with the earth.

Gen 6:14 Make an ark of cypress timbers for yourself. You shall make rooms in the ark; and you shall cover it with asphalt inside and out.

Gen 8:4 And in the seventh month, on the seventeenth day of the month, the ark rested on the mountains of Ararat.



The 1960 expedition to the ark found a formation.... the site researched by Ron Wyatt is 18.2 miles south of Mt Ararat at the elevation of 6,524 Ft, “ in the mountains of Ararat.”.... Mr. Wyatt successfully performed metal detection tests and subsurface radar scans of the site, and he proved this site really is the mud-and-lava covered remains of Noah's ark!

Sodom & Gomorrah

Dead Sea, Israel

Gen 19:24 And YAHWEH (on earth) rained fire and brimstone on Sodom and Gomorrah, from YAHWEH out of the heavens.

Gen 19:25 And He overthrew those cities, and all the plain, and all those living in the cities, and the produce of the ground.



Cities of the plain, Distinct from natural formations, Sulfur and brimstone abundant at each site, still can be lit on fire today.



The five cities of the plain have been located.... Each of the cities of the plain contain evidence of brimstone which Yahweh rained down upon the cities to destroy themEverything in these cities burned and turned into ash, including the buildings themselves as the Bible says that the cities were to be destroyed also .

Shechem standing stone/Temple

Shechem, Israel

Joshua 24:26 And Joshua wrote these words in the book of the Torah of Elohim, and took a great stone and raised it up there under the oak by the sanctuary of YAHWEH.

Joshua 24:27 And Joshua said to all the people, Behold, this stone shall be a witness against us, for it has heard all the sayings of YAHWEH which He has spoken with us. And it shall be against you for a witness, that you not lie against your Elohim.

Judges 9:6 And all the leaders of Shechem were gathered together, and all the house of Millo. And they came and caused Abimelech to reign as king at the oak of the out-post which is in Shechem.



The large “massebah” or standing stone (*found in 1926*) in front of the Shechem temple is thought by some to be the covenant stone that Joshua erected, before which the Israelites proclaimed their loyalty to Yahweh after the successful conquest of the Promised Land (Joshua 24), as this massebah has stood for thousands of years and is still standing.

In Judges 9; the story of Abimelech contains a number of specifics about the people and city

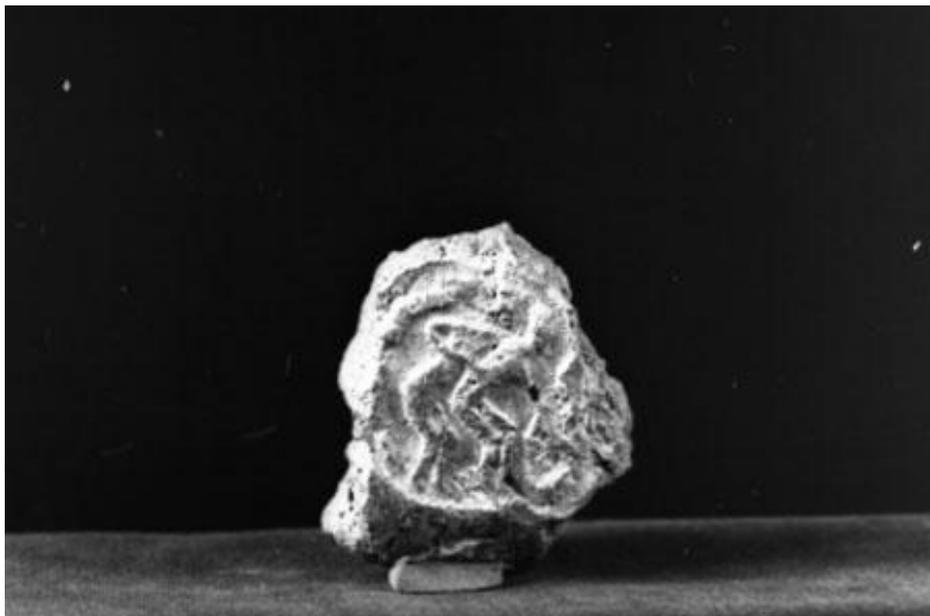
of Shechem. References to the “temple of Baal-Berith [lord of the covenant]” (Judges 9:4), “Beth-Millo [house of the millo/fortress]” (Judges 9:6, 20), “temple of their Elohim” (Judges 9:27), “tower [or fortress] of Shechem” (Judges 9:46, 49) and “temple of El-Berith [Elohim of the covenant]” (Judges 9:46) all appear to be referring to the same large temple found at the acropolis of Shechem. This building, a fortress-temple, is the largest temple yet discovered in Canaan, and was constructed in the 17th century BC. It remained in use until the destruction of the city in the late 12th century BC. Judges 9 says that at Shechem there was a temple, a city gate, and that Abimelech “destroyed the city and scattered salt over it” (Judges 9:45). In excavations at Shechem, a temple was found, city gates were found, and a destruction layer was found. The Iron I city underwent a violent destruction at the time of Abimelech, and the excavators date the destruction to about 1125–1100 BC, in agreement with the Biblical time frame (ca. 1125 BC).

Tepe Gawra Stele

Ninevah, Iraq

Gen 3:1 And the serpent was cunning above every beast of the field which YAHWEH Elohim had made. And he said to the woman, Is it so that Elohim has said, You shall not eat from any tree of the garden?

Gen 3:13 And YAHWEH Elohim said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate.



Tepe Gawra Seal. E. A. Speiser discovered this stone seal 12 miles outside of Nineveh in 1932, and he dated it to 3500 B.C. It appears to show a naked man and woman walking stooped, as if dejected, followed by a serpent. The seal is reminiscent of the story of the departure from Eden in Genesis 3.

(Now located in the University of Pennsylvania Museum)

Tomb of the Patriarchs

Hebron, Israel

Gen 25:8 And Abraham breathed out and died in a good old age, aged and satisfied, and was gathered to his people.

Gen 25:9 And his sons Isaac and Ishmael buried him at the cave of Machpelah, at the field of Ephron the son of Zohar the Hittite which is before Mamre,

Gen 25:10 the field which Abraham bought from the sons of Heth. Abraham and his wife Sarah were buried there.



Above ; Herods Enclosure (houses the tombs and cave of Machpelah) Below: Abrahams tomb



The Tombs of the Patriarchs in Hebron, Israel is a shrine complex built mainly under Herod (1st cent. BC) with additions by the Crusaders (12th century AD). It centers around the Cave of Machpelah, an ancient double cave revered since at least 1000 BC as the burial site of the Hebrew patriarchs Abraham, Isaac and Jacob and their wives.

The Iron Age

1200 – 586BC

Period of the Judges
through Judah's exile
to Babylon

Babylonian Chronicle

Babylon, Iraq

2Ki 24:11 And Nebuchadnezzar the king of Babylon came against the city, and his servants lay siege to it.

2Ki 24:14 And he carried away all Jerusalem, and all the leaders, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained except the poorest sort of the people of the land.

2Ki 24:15 And he exiled Jehoiachin to Babylon, and the king's mother, and the king's wives, and his eunuchs, and the mighty ones of the land; he caused a captivity to go from Jerusalem to Babylon.

This clay tablet is a Babylonian chronicle

recording events from 605-594BC.

(Found in the mid 19th century)

It was first translated in 1956 and is now In

the British Museum. The cuneiform text

on this clay tablet tells, among other things,

3 main events:

1. The Battle of Carchemish (famous battle for world supremacy where Nebuchadnezzar of Babylon defeated Pharaoh Necho of Egypt, 605 BC.),
2. The accession to the throne of Nebuchadnezzar II, the Chaldean, and
3. The capture of Jerusalem on the 16th of March, 598 BC.

"In the seventh month (of Nebuchadnezzar-599 BC.) in the month Chislev (Nov/Dec) the king of Babylon assembled his army, and after he had invaded the land of Hatti (Syria/Palestine) he laid siege to the city of Judah. On the second day of the month of Adar (16th of March) he conquered the city and took the king (Jehoiachin) prisoner. He installed in his place a king (Zedekiah) of his own choice, and after he had received rich tribute, he sent (them) forth to Babylon."



Babylonian Ration List

Sippar, Iraq

2Ki 25:27 And it happened in the thirty seventh year of the captivity of Jehoiachin the king of Judah, in the twelfth month, in the twenty seventh of the month, Evil-Merodach the king of Babylon, in the year he began to reign, lifted up the head of Jehoiachin the king of Judah out of the prison,

2Ki 25:28 and spoke good things with him, and put his throne above the throne of the kings with him in Babylon.

2Ki 25:29 And he changed his prison garments, and he ate bread continually before him all the days of his life.

2Ki 25:30 And his allowance, a continual allowance, was given to him from the king, a daily rate for every day, all the days of his life.



One of the last kings of Judah, Jehoiachin ...was taken captive by the Babylonians ...and lived in exile in the country of the conquerors. However, he was released, and a couple of cuneiform tablets from Babylonia inform us about his fate....

There are several cuneiform texts (dated to 592 BC) that illustrate Jehoiachin's position after his release, which were discovered by Robert

Koldewey in Babylon and are collectively known as ANET³ 308. These documents, now in Berlin, are lists of deliveries of food and oil to important people, and prove that the king of Judah (who is called *Ia-'-u-kin*, *Ia-'-kin*, and *Ia-ku-ki-nu*) received substantial rations. Here are the relevant lines:

... to Ia-'-u-kin, king ...

to the *q-p-tu*-house of ...

... for Shalamiamu, the ...

... for 126 men from Tyre ...

... for Zabiruam the Ly[dian] ...

(Now in the Berlin Museum)

Balaam Inscription

Deir alla, Jordan

Num 24:3 And he took up his parable and said, The saying of Balaam the son of Beor, and the saying of the man whose eyes have been opened;

Num 24:4 the saying of him who hears the Words of Elohim, who sees the vision of the Almighty (Shaddai), fallen down, yet with open eyes:

An expedition led by Professor Henk J. Franken of the University of Leiden was excavating in Deir Alla in March of 1967. The workers were cleaning up some debris from the day's work when someone noticed what seemed to be traces of lettering on fragments of plaster that littered the floor.

.One fragment had written on it in bold letters the words: "the prophet, Balaam son of Beor." It took approximately ten years to assemble the piles of plaster fragments, jigsaw puzzle style, into a coherent text. Eventually, a chilling prophecy emerged. It reads:

Inscription of Balaam son of Beor,

the prophet, man of the gods.

Behold, the gods came to him at night,

and [spoke to] him according to these words,

and they said to [Balaa]m son of Beor thus:

"The [Light] has shone its last;

the Fire for [judgment] has shone."



Admittedly, there is a 500 year gap between the time the Biblical Balaam is assumed to have lived and when this inscription was written (*dated to 800 bc*) ; yet the inscription can easily be seen as a demonstration that the memory of Balaam the seer survived long after his demise. It is likely that his prophecies were written and handed down for generations, in much the same way the epics of Homer were written and transmitted for hundreds of years.

Betlechem Seal

Jerusalem, Israel

1Sa_17:12 And David was the son of an Ephrathite of Bethlehem-Judah named Jesse. And to him were eight sons.

Mat 2:1 And when Yahshua had been born in Bethlehem of Judea in the days of Herod the king, behold, magi arrived from the east to Jerusalem,

Israeli archaeologists have discovered a 2,700-year-old seal (*found in 2012*) that bears the inscription "Bethlehem," the Israel Antiquities Authority announced Wednesday, in what experts believe to be the oldest artifact with the name of *Yahshua's* traditional birthplace.



The tiny clay seal's existence and age (*dated to the 7th and 8th cent bc*) provide vivid evidence that Bethlehem was not just the name of a fabled biblical town, but also a bustling place of trade linked to the nearby city of Jerusalem, archaeologists said.

Eli Shukron, the authority's director of excavations, said the find was significant because it is the first time the name "Bethlehem" appears outside of a biblical text from that period.

Cylinder of Nabonidus

Sippar, Iraq

Dan 5:1 Belshazzar the king made a great feast to a thousand of his nobles. And he drank wine before the thousand.

Dan 5:2 When tasting the wine, Belshazzar commanded the golden and silver vessels brought, those his father Nebuchadnezzar had taken out of the sanctuary in Jerusalem, that the king and his nobles, his wives, and his concubines might drink with them.

This clay cuneiform cylinder was discovered in the Temple of Shamash at Sippar (in 1854) It records the pious reconstruction by Nabonidus (reigned 555-539 BC) ...



Nabonidus came to the throne after the assassination of two of the successors of Nebuchadnezzar, even though he had no direct family connection with the Babylonian royal family. He was old enough to have a mature son, Bel-shar-usur, the biblical Belshezzar, (*mentioned in the tablet*) and was almost certainly an experienced soldier. A number of Nabonidus' inscriptions include historical references intended to show that his irregular accession to the throne had the blessing of the gods and of earlier Babylonian kings. ...

(now located in Pergamon museum, Berlin)

Cyrus Cylinder

Babylon, Iraq

Isa 44:28 He says to Cyrus, You are My shepherd; and he shall complete all My pleasure, even for Me to say to Jerusalem, You are built; and to the temple, your foundation shall be laid.

Isa 45:13 I raised him up in righteousness, and have made straight all his ways. He shall build My city, and he will release My captives; not for price, nor for reward, says YAHWEH of Hosts.



This clay cylinder (*discovered in 1879*) is inscribed in Babylonian cuneiform with an account by Cyrus, king of Persia (559-530 BC) of his conquest of Babylon in 539 BC and capture of Nabonidus, the last Babylonian king.

He then describes measures of relief he brought to the inhabitants of the city...At the same time he arranged for the restoration of these temples, and organized the return to their homelands of a number of people who had been held in Babylonia by the Babylonian kings. Although the Jews are not mentioned in this document, their return to Palestine following their deportation by Nebuchadnezzar II, was part of this policy.

(now located in the British Museum)

Dan (kingdom of Israel)

Tel Dan, Israel

1Ki 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, which brought you up out of the land of Egypt!

1Ki 12:29 And he set the one in Bethel, and the other he put in Dan.

1Ki 12:32 ...and he offered on the altar, so he did in Bethel, to sacrifice to the calves which he made...

2Ki 8:28 And he went with Jehoram the son of Ahab to battle with Hazael the king of Syria in Ramoth-Gilead. And the Syrians struck Jehoram.



Altar

Nearly all archaeologists agree that this excavated podium was the one that Jeroboam constructed to house the golden calf at Dan. Archaeologists now think the platform was roofed.

Evidence of a four-horned altar has been found as well as religious objects such as three iron shovels, a small horned altar, and an iron incense-holder. *(dated to 10th and 9th cent bc)*

Stele

Fragments of a large inscribed basalt stele were found (1993) In the square located in front of the Israelite city gate complex...the original inscription, thirteen lines have been partially preserved. The language is ancient Aramaic.

The 9th century BCE and the beginning of the 8th century BCE were marked by military conflicts between the kings of Israel and the expanding kingdom of Aram-Damascus. :



Dan continued...

(Thus the stele was erected by one of the Aramean kings of Damascus who captured Dan ...It is probable that in lines 7-8 two kings of Israel and Judah, who ruled at the same time, are mentioned Jehoram, king of Israel and Ahaziah, king of Judah, referred to as a king of the House of David. These two kings were allies and were defeated by Hazael, king of Aram-Damascus.... it is one of the most important written finds in Israel and the first non-biblical text which mentions the House of David by name

Gate



On the northern frontier of the kingdom, Dan was particularly well fortified. This gatehouse was built in the ninth century, probably by Ahab, and is part of a series of gateways discovered.

The foreground of this picture is the area of the discovery of the Dan Inscription which mentions the "House of David."

Podium

This may have been a place for the ruler next to the gate or a place for an idol to be set up.

2 Samuel 18:4 "So the king stood beside the gate while all the men marched out in units of hundreds and of thousands."

2 Kings 23:8 "He broke down the shrines at the gates."



Edomite Sela

Buseirah (Bozrah), Jordan

2Ch 25:11 And Amaziah made himself strong and led his people, and went to the Valley of Salt, and killed ten thousand of the sons of Seir.

2Ch 25:12 And the sons of Judah captured ten thousand alive, and they brought them to the top of the rock and threw them from the top of the rock; and all of them were broken.

In one of the Old Testament's colder and more brutal episodes, King Amaziah of Judah (c. 801–783 B.C.E.), after having slain nearly 10,000 Edomites in battle near the southern end of the Dead Sea, is said to have thrown another 10,000 captives from the top of nearby Sela, where they were “dashed to pieces” (2 Chronicles 25:12; 2 Kings 14:7).



Though es-Sela has not been excavated, surface finds from the summit indicate it was occupied during several periods (including the Early Bronze Age and Nabatean period), but saw its most extensive occupation and use during the early to mid-first millennium B.C.E., the time of the Biblical Edomites.

In addition to the myriad chambers and rooms carved into the summit's numerous stony domes ...there are more enigmatic features, like a carved staircase that seemingly goes nowhere, and a massive “throne-like” seat positioned in the center of an otherwise empty chamber. And on a large stone slab just peaking out of the soil, there is a worn but delicately carved image of a bull's head, probably a depiction of the widely worshiped storm god Hadad.

Although we won't know more about es-Sela's Edomite history until the site is systematically explored and excavated, the available evidence shows that this fascinating mountaintop stronghold was certainly an important place of refuge for the Edomites throughout the Iron Age, at least down to the time of Nabonidus and perhaps during the reign of Amaziah as well.

Gates of Solomon

Israel

1Ki 9:15 And this is the reason of the labor force that King Solomon raised, to build the house of YAHWEH, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

For some 200 years after the destruction of the Canaanite city (*of hatzor*), only an insignificant Israelite settlement existed here. A royal city was founded on the upper *tel* in the 10th century BCE, during King Solomons reign, as recounted in the Bible.

It is noteworthy that fortification systems and administration buildings identical to those found at Hatzor have also been found at Megiddo and Gezer.

A casemate wall surrounded only the western half of the upper *tel*. The eastern gate consisted of three pairs of chambers and two outward projecting towers. At the western edge of the city stood a mighty fortress, probably serving also as the residence of the governor appointed by the king to rule over the northern part of the kingdom.



Geshur (Bethsaida)

Galilee, Israel

2Sa 3:3 And his second was Chileab, of Abigail the former wife of Nabal of Carmel. And the third was Absalom the son of Maacah, the daughter of Talmai the king of Geshur.



The excavations revealed that the settlement at Bethsaida was founded in the 10th century BCE, in the biblical period. By that time the areas north and east of the Sea of Galilee were part of the Aramaean kingdom of Geshur. Its royal family, which ruled for several generations, was connected by marriage to Davidic dynasty. King David married Maacha, daughter of the King of Geshur; she was the mother of Absalom,

who later found refuge in the Land of Geshur. (II Samuel 3:3; 14:32) Archeological excavations conducted at the site revealed impressive structures and fortifications, and the excavator therefore surmises that during this period Bethsaida was the capital city of the Kingdom of Geshur and the seat of its monarchs.

A unique feature of the Bethsaida gate is the variety of cultic installations in front of the inner gate... A basalt stele that once stood at the back of the *bama* was found, broken, on it. The stele, 1.15 m. high, ...was carefully shaped with a rounded top. On its front was carved the stylized figure of a horned bull, armed with a dagger. In the Mesopotamian pantheon, the bull represents the moon god. It was adopted by the Arameans as the symbol of their main deity, Haddad, identified as the figure represented on this stele.

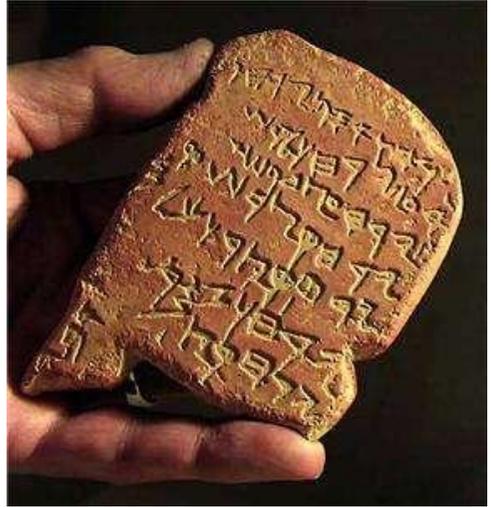
The palace of Bethsaida is a typical example of the palaces of the Aramean kingdoms during the biblical period; it included a central hall which served as the throne room, surrounded by eight rooms. The Aramean city of Bethsaida was conquered and destroyed by the Assyrian king Tiglath Pileser III during his campaign in the region in 734 BCE. (II Kings 15:29-30; 16:7-9)

Gezer Calendar

Tel Gezer, Israel

Gen 1:14 And Elohim said, Let light sources be in the expanse of the heavens, to divide between the day and the night. And let them be for signs and for (Holy day) seasons, and for days and years.

The **Gezer calendar** is a tablet of soft limestone with the text inscribed in paleo-Hebrew script. It is one of the oldest known examples of Hebrew writing, dating to the 10th century BCE. It was discovered in excavations of the ancient Canaanite city of Gezer, 50 km northwest of Jerusalem, by R.A.S. Macalister in his excavations between 1902 and 1907.



Researchers attribute the famous Gezer Calendar, found in excavations conducted at the beginning of the

20th century, to the Solomonic period. The calendar is a small limestone tablet on which a list of agricultural chores performed during the different seasons, identified by months, is engraved. The Gezer Calendar is regarded as one of the earliest paleo-Hebrew texts known, and testifies to the use of Hebrew writing as early as the 10th century BCE.

The calendar describes monthly or bi-monthly periods and attributes to each a duty such as harvest, planting, or tending specific crops. It reads:

Two months of harvest

Two months of planting

Two months are late planting

One month of hoeing

One month of barley-harvest

One month of harvest and festival

Two months of grape harvesting

One month of summer fruit

Abijah

(located in the Istanbul Archaeology Museum, Turkey)

Goliath Etymology

Tel es Safi, Israel

1Sa 17:4 And a champion came out from the armies of the Philistines, Goliath was his name, from Gath; his height was six cubits and a span.

Archaeologists digging at the purported biblical home of Goliath (in 2005) have unearthed a shard of pottery bearing an inscription of the Philistine's name, a find they claimed lends historical credence to the Bible's tale of David's battle with the giant.



While the discovery is not definitive evidence of Goliath's existence, it does support the Bible's depiction of life at the time the battle was supposed to have occurred, said Dr. Aren Maeir, a professor at Bar-Ilan University and director of the excavation.

The shard dates back to around 950 B.C., within 70 years of when biblical chronology asserts David squared off against Goliath, making it the oldest Philistine inscription ever found, the archaeologists said.

Scientists made the discovery at Tel es-Safi, a dig site in southern Israel thought to be to be the location of the Philistine city of Gath.

Jeremiah Seals

City of David, Israel

Jer 38:1 And Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jehucal, the son of Shelemiah, and Pashur, the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying....

Two small clay bullae (seal impressions) found in the course of Eilat Mazar's City of David, Jerusalem, excavations are bringing Jeremiah, prophet of the last kings of Judah, back to life. The first of the clay bullae, which surfaced during Mazar's excavation of what may be King David's palace, bears the name "Yehuchal [or Jehucal] ben Shelemyahu [Shelemiah]." The second was found in the First Temple period strata underneath what has been identified as Nehemiah's Northern Tower, just a few yards away from the first, and reads "Gedalyahu [Gedaliah] ben Pashur."

These two men are mentioned together in the Bible as ministers of King Zedekiah (597–587 B.C.E.). As the Babylonians closed in on Jerusalem during the last years of the First Temple period, Jeremiah, prophet to Judah's last kings, advised Zedekiah and the people of the city to surrender to Nebuchadnezzar's men so that their lives and city might be spared. But not everyone liked Jeremiah's message, including Gedaliah son of Pashur and Jehucal son of Shelemiah. According to Jeremiah 38:1–13, the two ministers had Jeremiah thrown into a pit because they did not like the message of surrender he was preaching to the people of Jerusalem. (*found between 2005, 2008*)



Temple at Arad

Tel Arad, Israel

Jos 12:7 And these are the kings of the land whom Joshua and the sons of Israel struck beyond the Jordan westward...which Joshua gave to the tribes of Israel for a possession according to their divisions;

Jos 12:14 the king of Hormah, one; the king of Arad, one;

In the royal fortress of Arad on the borders of the Negev, a whole temple – modeled on Solomon’s temple in Jerusalem – has been found, and all the evidence points to this being used for Israelite worship at the same time as the temple in Jerusalem.



David and Solomon built at Arad, and excavations revealed an Iron Age for-

triness with a casemate wall 5 meters thick protected by two towers, and sanctuary dated to the time of David and Solomon. Shoshenq I also campaigned against Arad according to his conquest list at Karnak, and there is a destruction layer dated to the 10th century B.C. fitting the Shoshenq I attack. Located in the northwestern corner of the fortress, the Arad temple was composed of three rooms: an entrance hall, main hall, and inner sanctum. Three steps led up to the elevated inner sanctum, in which stood a 1 meter high stone stele, painted red. Stone altars, 50 cm high, flanked both sides of the entrance.

At the center of the large courtyard in front of the temple was an altar built of uncut stone. This structure, although smaller and with different proportions, appears similar to the Temple in Jerusalem, which also contained a three room layout and similar size altar in the courtyard (2 Chronicles 6:13). However, this temple was destroyed about the end of the 8th century B.C., probably because of religious reforms of Hezekiah (2 Kings 18:4, 22). Over 100 ostraca inscribed in ancient Hebrew were found in the citadel. One of the ostraca letters from the late 7th century B.C. mentions “the matter you commanded me about: all is well. He is staying at the house of Yahweh,” possibly the Temple in Jerusalem.

Esarhaddon Prism

Babylon, Iraq

2Ki 19:36 And Sennacherib the king of Assyria moved, and went and returned, and lived in Nineveh.

2Ki 19:37 And it happened, as he was bowing himself in the house of his Elohim Nisroch, his sons Adrammelech and Sharezer struck him with the sword; and they escaped into the land of Ararat. And his son Esarhaddon reigned in his place.



This small stone monument (Now located in the British museum) records the restoration of the walls and the temples of the city of Babylon by King Esarhaddon (reigned 680-669 BC). Babylon had been destroyed in 689 BC by Esarhaddon's father Sennacherib (reigned 704-681 BC) after he had tried for

years to govern this politically divided region. The statue of Marduk, the supreme god of Babylon, was removed to Assyria. From that time, local records considered the region to be kingless. The concept of kingship was so tightly intertwined with the appropriate care for the gods that the great festivals and regular daily cult acts, which involved many of the citizens and around which so much civic activity revolved, ceased.

Under Esarhaddon the ancient rights and privileges of Babylon's citizens were restored and an efficient administration established. This policy was continued by his son Ashurbanipal (reigned 669-631 BC) who returned the statue of Marduk.

Jaazaniah Seal

Tel en Nasbeh, Israel

2Ki 25:23 And all the commanders of the army, they and the men, heard that the king of Babylon had appointed Gedaliah. And they came to Gedaliah, to Mizpeh, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.



Located 12 kilometers (8 miles) northwest of Jerusalem, Tell en-Nasbeh is probably to be identified with Biblical Mizpah of Benjamin (Joshua 18:26). It has also been identified with Beeroth or Gibeon.

William F. Badè of Pacific School of Religion in Berkeley, California, excavated the site in the years 1926, 1927, 1929, 1932 and 1935, clearing about two-thirds of the site's 32 dunams (8 acres).

Epigraphic finds include inscribed ostraca, weights, scarabs, a cylinder seal, and seal impressions, including eighty-seven of the LMLK (*to the king*) variety. The prize in this category was the seal of Jaazaniah, which is possibly to be attributed to the officer of the same name who reported to Gedaliah at Mizpah (II Kings 25:23). This seal contains the image of a cock in a fighting stance; this is one of the earliest representations of this bird ever recovered.

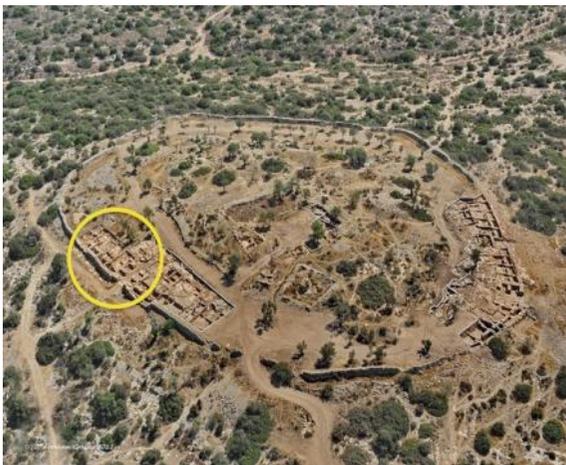
Khirbet Qeiyafa (shaarim)

Israel

1Sa 17:52 And the men of Israel and Judah rose up and shouted, and pursued the Philistines until you enter the valley, even to the gates of Ekron. And the wounded of the Philistines fell in the way of Shaaraim, even to Gath, and to Ekron.

The remains of an ancient gate (*found between 2007-2013*) have pinpointed the location of the biblical city Shaarim, say archaeologists working in Israel. In the Bible young David, a future king, is described as battling Goliath in the Elah Valley near Shaarim. The fortified gate at the Elah Fortress—the second to be found at the site—proves the existence of Shaarim, which means "two gates" in Hebrew, said Hebrew University archaeologist Yosef Garfinkel. "All the sites from this period uncovered so far had only one gate. We have two gates and this is very unusual," Garfinkel said.

The gate, constructed of stones weighing up to ten tons, is located on the site's eastern side, facing Jerusalem. The discovery is the second recent find to be made at the Elah Fortress—known as Khirbet Qeiyafa in Arabic—which is located near the present-day Israeli city of Bet Shemesh. Initial carbon-14 dating of olive pits found at the site, as well as analysis of pottery remains, placed the text to between 1000 and 975 B.C.—the time King David would have



lived. Garfinkel believes the discovery provides further evidence that the fortified city or outpost was part of a centralized governmental system administered by King David, head of the Kingdom of Israel.

Khirbet Qeiyafa Inscription

Israel

Isa 8:5 And they said to him, Behold, you have become old, and your sons have not walked in your ways. Now appoint a king to us, to judge us, like all the nations.

Recent excavations at Khirbet Qeiyafa (Shaarim) have had an enormous impact on our understanding of the formation of the Kingdom of Israel. The only known Judahite fortified city dating to the time of Saul and David, Khirbet Qeiyafa has reshaped debates on urbanism during the early Israelite monarchy. The 2008 discovery of the Qeiyafa Ostrakon has captivated the attention of epigraphers and archaeologists alike, and the diversity of translations and interpretations have simultaneously kept the sherd from Khirbet



Qeiyafa in the spotlight and shrouded in mystery. The highly regarded French epigrapher Émile Puech provides one of the most groundbreaking interpretations, presenting the Qeiyafa Ostrakon as the earliest text on the formation of the Kingdom of Israel and the only artifact referencing King Saul.

Puech translates the incomplete text on the Qeiyafa Ostrakon as:

Do not oppress, and serve Elohim...despoiled him/her

The judge and the widow wept; he had the power

Over the resident alien and the child, he eliminated them together

The men and chiefs/officers have established a king

He marked 60 [?] servants among the communities/habitations/generation.

According to Puech, this translation of the Qeiyafa Ostrakon “contained all of the essential” components of the Biblical tale on the transition from Judges to the selection of Saul as the leader of a new Kingdom of Israel.

Ostraca of Lachish

Tel-ed Duweir, Israel

Jer 34:7 when the king of Babylon's army fought against Jerusalem and against all the cities of Judah that remained; against Lachish, and against ; for these fortified cities remained of the cities of Judah.

This collection of 22 inscribed post-sherds (ostraca) were discovered between 1935 and 1938 at Tell ed-Duweir, 21 a site that most scholars have identified as ancient Lachish, an Israelite military outpost west of Jerusalem.

Based on archaeological and internal data found in the ostraca, scholars date them to the early summer of 589 CE, thus, just three years before the

Babylonian destruction of Jerusalem. The letters preserve the military correspondence between an individual of higher rank (named Yaush), presumably the commander of Lachish, and one of lower rank (named Hoshiyahu), who was apparently stationed not far from Lachish.



The letters can be dated to the last days of Zedekiah just before the final conquest, by Letter IV in which Hoshai writes: "And let (my lord) know that we are watching for the signals of Lachish, according to the indications which my lord hath given, for we cannot see Azekah." Apparently Azekah had already fallen and Lachish and Jerusalem faced the enemy alone. This is the position described by Jeremiah (34:7) when Nebuchadrezzar fought against "all the cities of Judah that were left, Lachish and Azekah; for these were the only fortified cities of Judah that remained." With its destruction by the Babylonians, the main period of occupation of Lachish came to an end.

Tel Zayit Stone

Bet Guvrin, Israel

Jer_30:2 So speaks YAHWEH, Elohim of Israel, saying, Write for yourself all the Words that I have spoken to you in a book.



The inscribed stone was found last summer (2005) at Tel Zayit, an archaeological site about 30 miles southwest of Jerusalem,a complete abecedary (the letters of the alphabet) written 3,000 years ago by a scribe living in a town that was probably a strategic western outpost of the newly formed kingdom of Judah.....

But why is an incised alphabet from the 10th century B.C.E. so important?

The traditional view is that the 10th century was the Solomonic period, the time when the kingdom of Judah flourished and its capital, Jerusalem, was a rich and powerful city. Recently, though, some archaeologists have challenged this view, arguing that Jerusalem was little more than a rural village until the eighth century or even later. The archaeology of Tel Zayit shows that in the 10th century the site was linked culturally with the highlands to the east, not the coastal plain to the west, so that it was probably controlled by Jerusalem. Seen in this light, the discovery of the Tel Zayit inscription is strong evidence for the traditional view. "An abecedary is proof of literacy, probably even of formal scribal training," McCarter says, "and in this period that implies a fairly sophisticated level of culture and hints at a developed political bureaucracy."



Zechariah Inscription

Jerusalem, Israel

2Chron. 20:14 And on Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, the Spirit of YAHWEH came on him in the midst of the assembly;



An archaeological dig in the City of David (2013), an ancient site in Jerusalem, uncovered shards of pottery, clay lamps, figurines and a ceramic bowl with a 2,700-year-old inscription in ancient Hebrew, according to new research.

"Since we only have part of the name, any direct connection to a biblical figure is speculative." Uziel told LiveScience in an email. "That said, if we reconstruct the first two letters as Z and K, we would have the name Zechariah Ben (the son of) Benaiah."

Zechariah the son of Benaiah appears in 2 Chronicles, chapter 20:14 of the Hebrew Bible, which states that Jahaziel, son of Zechariah, son of Benaiah, and member of the Hebrew tribe of Levi, prophesized before King Jehoshaphat before the nation went to war with the ancient kingdoms of Ammon and Moab.

Babylonian to
Early Roman Period

586 BC-132 CE

Time of Babylonian
exile through
Destruction of Jerusa-
lem by Rome.

Arch of Titus

Rome, Italy

Luke 21:5 And as some were speaking about the sanctuary, that it had been adorned with beautiful stones and gifts, He said,

Luke 21:6 These things that you see, the days will come in which not one stone will be spared. There will not be one stone upon another that is not pulled down.

Luke 21:20 And when you see Jerusalem being encircled by armies, then recognize that its destruction has come near.



The marble Arch of Titus was built in 81 C.E. by the emperor Domitian to commemorate the victory and triumphal parade of his brother Titus, the conquering army general, and Emperor Vespasian's son and successor...a new study of the main relief panels on the arch...show the triumphal parade of 71 C.E. and the deification of Titus.

In the most famous of the panels, Roman soldiers carry the Jerusalem Temple spoils on parade, including the menorah, the showbread table and trumpets, which were then deposited in Rome's Temple of Peace.



...A hidden inscription on the Colosseum itself suggests that the construction of the amphitheater was financed by the plundered booty from the Jewish Revolt. Vespasian faced a serious deficit when he became emperor, but the spoils of war from Judea—the riches of the Temple treasury, the golden vessels from the Temple, the seized personal treasures of Jewish citizens and the sale of the Jewish captives themselves—provided enormous wealth for the emperor and the plundering army commanded by his son Titus.

Banias

Caesarea Philippi, Israel

Mat 16:13 And coming into the parts of Caesarea of Philip, Yahshua questioned His disciples, saying, Whom do men say Me the Son of Man to be?

Mat 16:18 And I also say to you that you are Peter, and on this rock I will build My assembly, and the gates of Hades will not prevail against her.

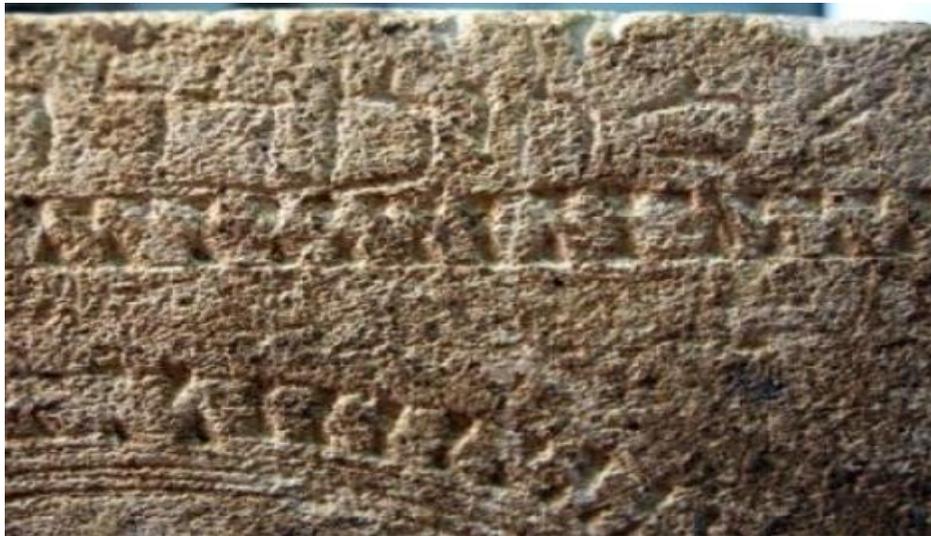


The ancient city (*dating to the 3rd cent bc*) that lay at Banias was originally Dan (Mivzar Dan – the Fort of Dan) which stood atop a cliff containing a cave dedicated to the Greek god Pan (from here the name Panias comes, and this was changed to Banias when translated to Arabic.) During the conquests of the land, the city fell under the rule of the Romans, and King Herod, built a temple here in memory of Augustus. When Herod's son, Philip took control of the area, he changed the name to Caesarea Philippi (note, the other Caesarea, on the Mediterranean was also Herod's city, a major seaport.) In the New Testament, the Banias site is where Yahshua demanded to know of his disciples who people were saying he was.

Caiaphas Ossuary

Jerusalem, Israel

Mat 26:3 Then the chief priests and the scribes and the elders of the people were assembled to the court of the high priest, the one named Caiaphas.



In Jerusalem and Judah, ancient limestone burial boxes containing skeletal remains -- called ossuaries -- are fairly common archaeological finds from the 1st century BCE to the 1st century AD period....

The inscription on this ossuary (*found in the 1990s*) is extraordinary in that the deceased is named within the context of three generations and a potential location. The full inscription reads: "Miriam daughter of Yeshua son of Caiaphas, priest of Maaziah from Beth Imri."

The Maaziah refers to a clan that was the last mentioned order of 24 orders of high priests during the second temple period, Prof. Goren explains. While there are some records of the clan in Talmudic sources that detail their lives after they spread into the Galilee in 70 AD, the reference to Beit Imri gives new insight into the family's location prior to their migration. Though it is possible that Beit Imri refers to another priestly order, say the researchers, it more probably refers to a geographical location, likely that of Caiaphus' family's village of origin.

Chorazin

Galilee, Israel

Mat 23:2 saying, The scribes and the Pharisees have sat down on Moses' seat.

Mat 23:3 Then all things, whatever he (Moses) tells you to keep, keep and do.

But do not do according to their (Scribes & Pharisees) works, for they talk, and do not do...

Mat 11:20 Then He began to reproach the cities in which most of His powerful acts had occurred, for they did not repent.

Mat 11:21 Woe to you, Chorazin! ...



Chorazin was a small village 2 1/2 miles north of Capernaum and the north shore of the Sea of Galilee, settled about the beginning of the first century C.E. (ruins date to 2nd cent CE) Built on a large hill...Chorazin's chief claim to fame is that Yahshua cursed the town (along with Bethsaida and Capernaum) for not responding to his miracles with belief (Luke

10:13-15; Matt 11:20-24),

This excavated synagogue dates from the 2nd century, but J. Ory in an unpublished report in 1926 described an earlier synagogue 200 meters west of this one: "A square colonnaded building of small dimensions, of a disposition similar to the interior arrangement of the synagogue, 7 columns, 3 on each side...with sitting benches in 5 courses"

....

This "Seat of Moses" was found in the 1920s and it has an Aramaic inscription remembering Yudan. Yahshua references this position of authority.



The Dead Sea Scrolls

Qumran, Israel

Jeremiah 17:15 Behold, they say to me, Where is the Word of YAHWEH? Let it come now.

In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those



same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Within a fairly short time after their discovery, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Yahshua of Nazareth lived, they are older than any other surviving manuscripts of the Hebrew Scriptures by almost one thousand years.... All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther. (*Now located in the Israel Museum, Jerusalem*)



Copper Scroll

Dead Sea, Israel

1Ki 7:48 And Solomon made all the vessels that were in the house of YAHWEH:

1Ki 7:51 And it was complete, all the work that King Solomon had made for the house of YAHWEH. And Solomon brought in the sanctified things of his father David: The silver, and the gold, and the vessels he had put into the treasuries of the house of YAHWEH.



It was found in 1952 in Cave 3 at Khirbet Qumran on the shores of the Dead Sea, one of the few scrolls to be discovered in the place where it had lain for nearly 2,000 years. Most of what are called the "Dead Sea Scrolls" were found by Bedouin and sold through antiquities dealers, but this one was actually discovered by archaeologists...In ancient times the text of the document had been incised on thin sheets of copper which were then joined together. At the time it was found, however, the document was rolled into two separate scrolls of heavily oxidized copper which was far too brittle to unroll. The treasure described in the Copper Scroll consists of vast quantities of gold and silver, as well as many coins and vessels. It is difficult to assess the value of what is described, since we are not sure what the weights in the scroll are actually equivalent to, but it was estimated in 1960 that the total would top \$1,000,000 U.S. Some believe the scrolls refer to Temple treasure, hidden for safe-keeping before the destruction of the Jerusalem Temple in 70 C.E. .
(the scroll itself dates to between 50ad-100ad)

High Priest Bell

Jerusalem, Israel

Exo 28:33 And you shall make pomegranates of blue and purple and crimson on its hem, all around on its hem; also bells of gold shall be among them all around:

Exo 28:34 a bell of gold and a pomegranate; a bell of gold and a pomegranate, on the hem of the robe all around.



Archaeologists (*In 2011*) have discovered a rare gold bell with a small loop at its end. The finding was made during an archaeological excavation in the City of David National Park (near the walls of the Old City of Jerusalem) by the Israel Antiquities Authority in cooperation with the Israel Nature and Parks Authority and the Ir

David Foundation.

“The bell looked as if it was sewn on the garment worn by a man of high authority in Jerusalem at the end of the Second Temple period.

“The bell was exposed in the city’s main drainage channel of that period, between the layers of dirt that had been piled on the floor of the channel,” they continued. “This drainage channel was built and hewn west to the Western Wall of the Temple Mount and drained the rainfall in the different parts of the city, through the City of David and the Shiloah Pool to the Kidron valley.” Jewish sources say that the high priests who served in the Holy Temple in Jerusalem used to hang golden bells on the edges of their coats. The book of Exodus (Shemot), for example, contains a description of the coat of Aaron the high priest in which it is said that coat contains, “bells of gold.”

John Ryland Papyrus

Egypt

Joh 18:31 Then Pilate said to them, You take Him and judge Him according to your own Law. Then the Jews said to him, It is not lawful for us to put anyone to death,

Joh 18:32 (that the Word of Yahshua which He said might be fulfilled, signifying by what kind of death He was about to die).

Joh 18:33 Then Pilate again went into the praetorium and called Yahshua, and said to Him, Are You the King of the Jews?

The Fragment was part of a selection of papyri purchased on behalf of the John Rylands Library by Bernard P. Grenfell during a trip to Egypt in 1920.

The Fragment is widely regarded as the earliest portion of any New Testament writing ever found. It provides us with invaluable evidence on the spread of Christianity in the provinces of the Roman Empire in the first centuries of our era. The first editor dated the Fragment to the first half of the second century (between 100-150 AD). The date was estimated palaeographically, by comparing the handwriting with other manuscripts.

The first side of the fragment contains the beginning of seven lines from John 18:31-33.

The reverse of the fragment contains the end of seven lines from John 18:37-38.

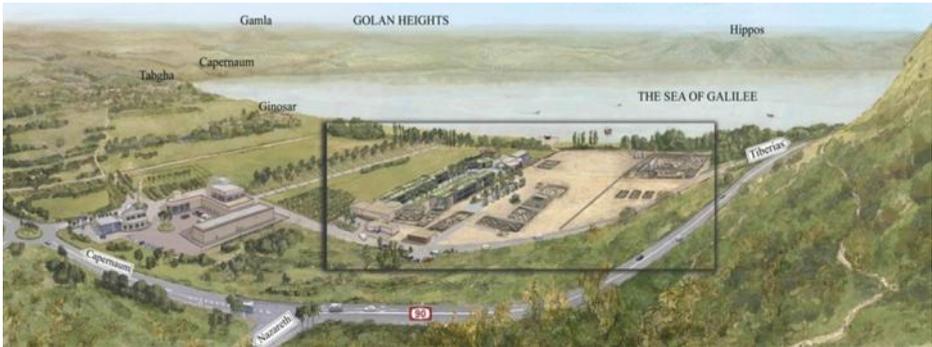
The St John Fragment was identified by the papyrologist Colin H. Roberts... Recognizing the importance of the manuscript, he immediately published a description and transcription of the fragment.



Migdal

Galilee, Israel

Mat 27:61 And there was Mariam Magdalene and the other Mariam, sitting across from the grave.



Since the discovery of a first-century synagogue in Magdala during a salvage excavation conducted by the Israel Antiquities Authority in 2009 ... for new discoveries and the acquisition of knowledge and information about the Second Temple period in the land of Israel has opened up in Magdala.

The discoveries that have been made shed new light on early Jewish religion, ritual and art. ... some of the discoveries are: a unique first century synagogue, a finely decorated stone, mosaics, frescos, a market place with vats and pools fed by natural springs beneath the ground, 3 mikwa'ot (ritual purification baths) filled by still functioning natural springs, a port, fisherman's quarters, storage and domestic spaces, and a main road. ... many other structures have yet to be uncovered.

Historian Josephus Flavius describes the port city as an important base during the Great Revolt (66-73 CE) by the Jews against the Romans. The settlement is also mentioned in Christian sources as the hometown of Mary Magdalene, a close companion of Yahshua Messiah.

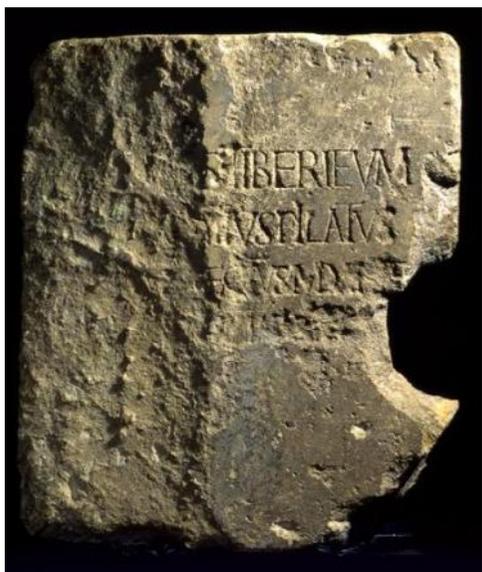
The settlement itself dates back to the Hellenistic period at some point during the 3rd century BCE. From this time the city was the only major urban center along the Galilee until the establishment of Tiberias in 19 CE under Herod Antipas. The city also played an important role in the major trade route between Egypt and Mesopotamia.

Pontius Pilate Inscription

Caesarea, Israel

Mat 27:1 And early morning occurring, all the chief priests and the elders of the people took counsel together against Yahshua, so as to put Him to death.

Mat 27:2 And binding Him, they led Him away and delivered Him to Pontius Pilate the governor.



Pontius Pilate governed for eleven years as the fifth Roman prefect, or procurator, of Judea. His name has gone down in history because of the New Testament account of the trial of Yahshua of Nazareth, which he presided over, sentencing Yahshua to death by crucifixion. Both Josephus Flavius and Philo of Alexandria describe Pilate as a cruel and unpopular ruler...In the end, this notorious procurator was removed from office for his massacre of the Samaritans.

Despite the familiarity of the name Pontius Pilate, this archeological find (found 1961), a unique historical document, is the only known artifact to record it. It is a fragment of the dedicatory inscriptions of a building, probably a temple, constructed in honor of the emperor Tiberius.

The inscription was discovered in secondary use in a staircase of the Roman theater at Caesarea, the city that served as Rome's administrative center in the province of Judea. The procurators were based in Caesarea and only visited Jerusalem on special occasions, or in times of unrest.

(Reads; Tiberius...Pontius Pilatus...prefectus Judea)

(now located in Israel Museum)

Place of Trumpeting Inscription

Jerusalem, Israel

Num 10:10 And in the day of your gladness, and in your appointed times, and in your new moons, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings.

This incised stone block (*from 1st cent ad*) is one of the most fascinating remains of Herod's Temple. It apparently fell from the southwest corner of the Temple Mount to the street below, where it was discovered by excavators. The Jewish chronicler Josephus Flavius records that this corner was "the point where it was custom for one of the priests to stand and to give notice, by sound of trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day" (*The Jewish War*, IV, ix, 12).

The monumental inscription -- "to the place of trumpeting" -- and the shape of the stone suggest that this find was once part of a parapet that ran along the wall of the Temple complex, indicating where the priests should stand to blow the trumpets. Their blasts could presumably be heard throughout Jerusalem -- in the City of David to the south and in Upper City to the west.

The third word of the Hebrew inscription is cut off and can be interpreted in one of two ways: "to declare [the Sabbath]" or "to distinguish [between the sacred and the profane]."



Pergamum Altar

Turkey

Rev 2:12 And to the messenger of the congregation in Pergamos, write: These things says the One having the sharp, two-edged sword:

Rev 2:13 I know your works, and where you dwell, where the throne of Satan is...



Pergamum rose to prominence during the years of the Greek empire's division following the death of Alexander the Great in 323 B.C.

One of the most dramatic structures of the acropolis was what scholars believe to be the Temple of Zeus, the massive foundations of which are all that remain on the southern slope of the site. The altar believed to be associated with the temple, known today as the Great Altar of Pergamum, was moved to Berlin in the 19th century by German archaeologists, who evidently had an easy time getting permission for its removal from the indifferent authorities of the Ottoman empire.

Given the fact that they city represented the epitome of Hellenistic culture, traditions and religion in both its pursuits and its very architecture, it is perhaps not surprising that early Christians viewed it as a bastion of all that was anathematic to Christian beliefs. In the Book of Revelation, John conveys a message from the risen Messiah to seven Christian congregations in Asia Minor, all of which are located in modern Turkey. Pergamum's congregation was one of these, and Messiah's message to the faithful praises them for adhering to their faith while living in the place "where Satan dwells." Antipas, a Christian bishop of Pergamum, was believed to have been martyred here at the end of the first century A.D., around the time when many scholars believe the Book of Revelation was composed.

Pool of Siloam

Jerusalem, Israel

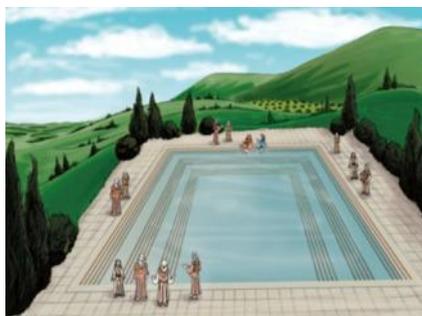
Joh 9:1 And passing by, He saw a man blind from his mother's womb.

Joh 9:7 And He said to him, Go, purify yourself in the baptismal of Siloam, which translated is Sent. Then he went and washed, and came seeing.



Traditionally, the Christian site of the Siloam Pool was the pool and church that were built by the Byzantine empress Eudocia (c. 400–460 A.D.) to commemorate the miracle recounted in the New Testament. However, the exact location of the original pool as it existed during the time of Yahshua remained a mystery until June 2004.

During construction work to repair a large water pipe south of Jerusalem's Temple Mount, at the southern end of the ridge known as the City of David, archaeologists Ronny Reich and Eli Shukron identified two ancient stone steps. Further excavation revealed that they were part of a monumental pool from the Second Temple period, the period in which Yahshua lived. The structure Reich and Shukron discovered was 225 feet long, with corners that are slightly greater than 90 degrees, indicating a trapezoidal shape, with the widening end oriented toward Tyropoeon valley.



The Siloam Pool is adjacent to the area in the ancient City of David known as the King's Garden ... Because the pool is fed by waters from the Gihon Spring, located in the Kidron Valley, the naturally flowing spring water would have qualified the pool for use as a *mikveh* for ritual bathing.

Pella

Jordan

Luk 21:20 And when you see Jerusalem being encircled by armies, then recognize that its destruction has come near.

Luk 21:21 Then let those in Judea flee into the mountains; and those in its midst, let them go out. And those in the villages let them not go into her.



The migration of Jerusalem's Christians to Pella to avoid the Roman siege of Jerusalem 70 AD.

"When the people of the church in Jerusalem were instructed by oracular revelation delivered to worthy men there to move away from the city and to live in a city of Perea called Pella, the believers in Messiah migrated from Jerusalem to that place." Eusebius

The Christians return from Pella ca. 130 AD.

"While living in Jerusalem, Aquila... saw the disciples of the apostles...performing great signs of healing and other marvels, for they had returned from the city of Pella to Jerusalem and were teaching. For when the city was about to be captured by the Romans, all the disciples were forewarned by an angel to migrate from the city, which was about to be utterly destroyed; so they became wanderers and took up residence in Pella beyond the Jordan...After the destruction of Jerusalem they returned, as I said, and accomplished great signs." Epiphanius

The first settlers at ancient Pella arrived in the Neolithic period, around 7500 B.C., and the site's occupation continued for thousands of years. When it came to the first-century A.D. settlement at Pella, archaeology surprisingly produced practically no remains. It seems that no one was living there at the time. Soon after, the Romans resettled ancient Pella in the second century and developed it into a thriving economic center. The last hope for those seeking remains of early Christians at ancient Pella seemingly rests in a cave complex just a short distance from the main mound. Although the caves have not been fully surveyed or excavated due to health risks, several of them were outfitted as residences in antiquity and may have served as ideal living spaces or hideouts for fleeing Christians.

Voucher Seal

Jerusalem, Israel

Lev 22:3 Say to them, Out of all your seed throughout your generations, any man who draws near to the holy things which the sons of Israel set apart to YAHWEH, and his uncleanness being upon him, that person shall be cut off from before Me; I am YAHWEH.



A tiny clay seal that likely certified the purity of ritual objects used in the Second Temple was discovered (*found 2011*) in an excavation near the Temple Mount. -The seal, which is about two centimeters in diameter, or the size of a button, was discovered during a sieving process of the soil removed from the excavation. It is stamped with a two-line Aramaic inscription.

The meaning of the inscription is ‘Pure for Yah.’

It seems that the inscribed object was used to mark products or objects that were brought to the Temple, and it was imperative they be ritually pure. This stamped impression is probably the kind referred to in the Mishnah as a *cho-tem*, or seal.”

Paper Trail

This section is devoted to things left to us only in books by historians and explorers. Although physical evidence of some of these finds may be limited or non-existent, they are still noteworthy.

Borsippa Inscription

Birs Nimrud, Iraq

Gen 11:4 And they said, Come, let us build a city and a tower with its top the heavens, and make a name for ourselves, that we not be scattered on the face of all the earth.

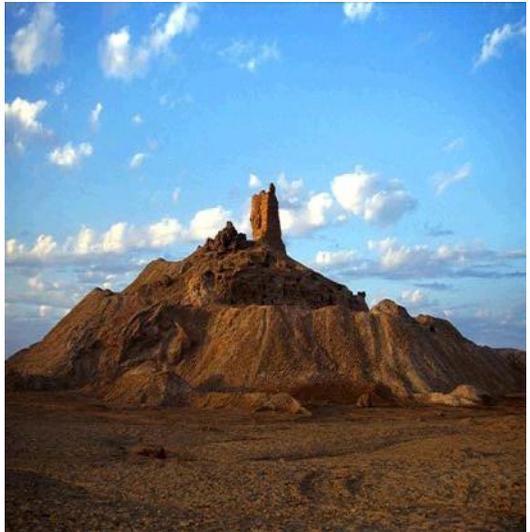
'In the clay cylinders of Nebuchadrezzar found by Sir Henry Rawlinson in the corners of the Ziggurat of Birs Nimrud ...*(is an inscription)*.

The striking similarities of this story to that of the Tower of Babel are, outside of the site, the extremely ambitious nature of this ziggurat of Borsippa which Nebuchadrezzar found in ruins, and the fact that after it had been raised to a great height the work was abandoned, leaving the building in such an incomplete -condition that its ruin was inevitable. ...Nebuchadrezzar de-

scribes the condition in which the ziggurat was when he found it. It was built long before his day, and built -with very ambitious ideas. It was forty-two ells in height, but the summit had never been completed. The consequence of this failure to erect the summit was that the water struck into the -unprotected mud bricks forming the mass of the interior of the ziggurat, dissolved them...reducing the whole to a huge mass of ruins. . .

As Nebuchadrezzar found it, the tower was little more than an enormous mass of ruins. He built it over entirely...Now, Nebuchadrezzar gives no similar description of the ruined and incomplete condition of any other ziggurat which he rebuilt...Evidently the

ruined condition of the ziggurat at Borsippa, in connection with its great size and ambitious design, made a strong impression upon his mind, or the mind of the writer of his inscription...How long before the time of Nebuchadrezzar it had fallen into such a condition, it is impossible from our present information to say. Nebuchadrezzar says 'long since', and does not mention the name of the original builder, calling him merely 'a former king', as though its original construction were a thing of the remote past, the details of which were long since forgotten. But whatever the date, Nebuchadrezzar's account of the ruins of this ziggurat corresponds so well with the story of the eleventh chapter of Genesis, that one is inclined to attach that story, at least tentatively, to this ruin. The proximity of the site to Babylon led to its connection with that well-known name, Babel, in the Hebrew story.



Joseph Coins

Egypt

Gen 37:28 And men, Midianites, traders, passed. And they drew up and took Joseph out of the pit, and they sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

An Egyptian paper claims that archaeologists have discovered ancient Egyptian coins bearing the name and image of the Biblical Joseph.

"...a group of Egyptian researchers and archeologists has discovered a cache of coins from the time of the Pharaohs. Its importance lies in the fact that it provides decisive scientific evidence disproving the claim by some historians that the ancient Egyptians were unfamiliar with coins and conducted their trade through barter.



Above: Scarabs

"The researchers discovered the coins when they sifted through thousands of small archeological artifacts stored in [the vaults of] the Museum of Egypt. [Initially] they took them for charms, but a thorough examination revealed that the coins bore the year in which they were minted and their value, or effigies of the pharaohs [who ruled] at the time of their minting. Some of the coins are from the time when Joseph lived in Egypt, and bear his name and portrait...Among these, there was one coin that had an inscription on it, and an image of a cow symbolizing Pharaoh's dream about the seven fat cows and seven lean cows, and the seven green stalks of grain and seven dry stalks of grain..."

Joseph's name appears twice on this coin, written in hieroglyphs: once the original name, Joseph, and once his Egyptian name, Saba Sabani, which was given to him by Pharaoh when he became treasurer. There is also an image of Joseph, who was part of the Egyptian administration at the time."

Yahshua's existence

Joh 13:20...the one who receives Me receives the One who sent Me.

Josephus – “about this time lived Yahshua, a wise man, if indeed one ought to call him a man, for he was one who wrought surprising feats...He was the Messiah...(Pilate and men accused him) Christians...have still up to now not disappeared.”

Seutonius - “As the Jews were making constant disturbances at the instigation of Chrestus (Christ), he expelled them from Rome...Punishment by Nero was inflicted in the Christians a class of men given to a new and mischievous superstition.”

Tacitus - “...hence suppressed the rumor he falsely charged with the guilt, and punished the Christians who were hated for their enormities. Christus the founder of the name was put to death by Pontius Pilate, procurator of Judea under the reign of Tiberias...”

Phlegon - This writer ascribed to Yahshua a knowledge of future predictions, may have written about eclipse, Yahshua and His resurrection.

Thallus - Thallus referencing the darkness at noon (*of Yahshuas crucifixion*) credits it to an eclipse.

Babylonian thalmud - “On the eve of Passover Yeshu was hanged. For 40 days before the execution took place a herald went forth and cried, he is going forth to be stoned, because he has practiced sorcery and enticed Israel to apostacy...but since nothing was brought forth in his favor he was hanged on the eve of Passover.”

Toledoth Yeshu - Anti Christian document from the middle ages, although against Yahshua, it recognizes his existence, but tried to say he was illegitimate, or his body was moved to a different tomb.

Lucian of samosata - “The Christians worship a man to this day... and was crucified on that account...from the moment they are converted, and deny the gods of Greece, and worship the crucified sage...”

Mara bar serapon - “What advantage did the jews gain from executing their wise king, it was just after that their kingdom was abolished,... nor did the wise king die for good; he lived on in the teaching he had given...”

Seven year Famine

Gen_41:54 And the seven years of famine began to come, according as Joseph had said. And the famine was in all lands...

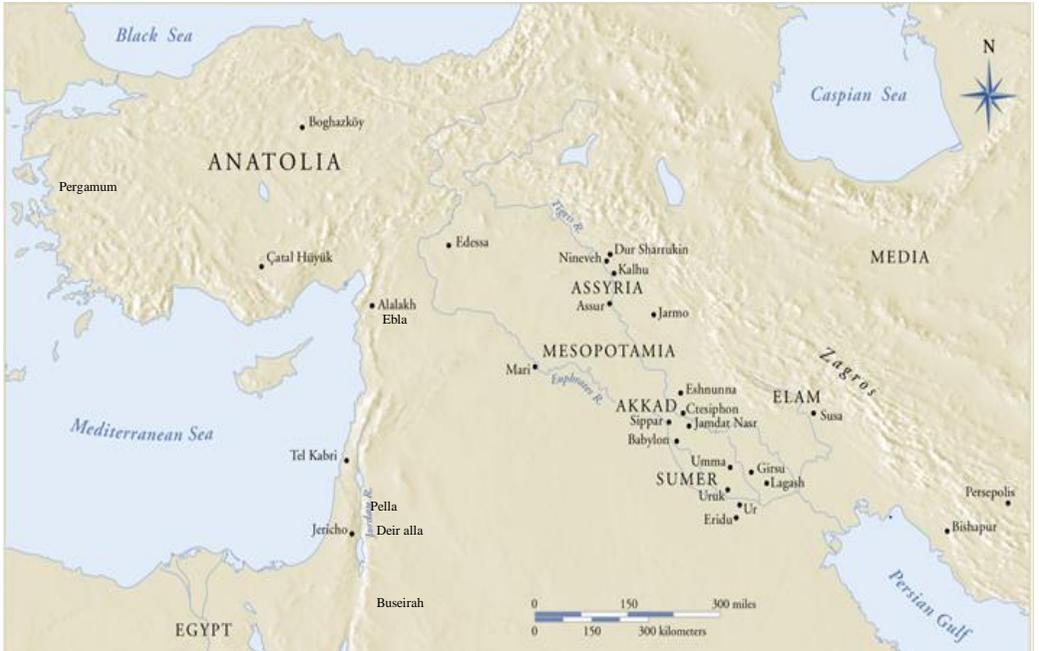
"Egn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman, having on her neck seven collars of pearls; and on her hands and her feet bracelets, and ankle-rings, and armlets, seven on each; and on every finger a ring, in which was set a jewel of great price; and at her head, a coffer, filled with treasure, and a tablet, with this inscription: "

In thy name O God, the God of Hamyar,
I Tajah, the daughter of Dzu Shefar, sent my steward to Joseph,
And he delaying to return to me, I sent my hand maid
With a measure of silver, to bring me back a measure of flour:
And not being able to procure it, I sent her with a measure of gold:
And not being able to procure it, I sent her with a measure of pearls:
And not being able to procure it, I commanded them to be ground:
And finding no profit in them, I am shut up here.
Whosoever may hear of it, let him commiserate me;
And should any woman adorn herself with an ornament
From my ornaments, may she die with no other than my death.
(Reported in Niebuhr's Voyage en Arabie, PL. LIX, translation by Rev.
Charles Forster.)

"POEMS OF THE HIGHEST ANTIQUITY, FOUND ON MARBLES
AMIDST THE RUINS OF A FORTRESS, ON THE COAST OF HAD-
RAMAUT, IN THE VICINITY OF THE EMPORIUM OF ADEN."

...And twice the number of our camels were our sheep,
In comeliness like white does; and also the slow-moving kine.
We dwelt in the castle seven years
Of good life... how difficult from memory its description!
Then came years barren and burnt up:
When one evil year had passed away, there came another to succeed it.

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Travels and Researches in Chaldea and Sinai

Atlas of the Historical Geography of the Holy Land By George Adam Smith

The Bible and the British Museum By Ada A Habershon

(Please also see bibliography for other study materials)

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Matthew 10:26 Therefore, you should not fear them, for nothing is covered which will not be uncovered; and hidden, which will not be made known.