

BIBLE BELIEVER'S ARCHAEOLOGY



**HISTORICAL EVIDENCE
THAT PROVES THE BIBLE**

JOHN ARGUBRIGHT

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Historical Evidence That Proves the Bible
by John Argubright

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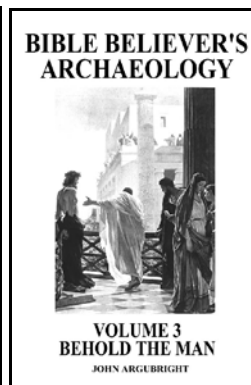
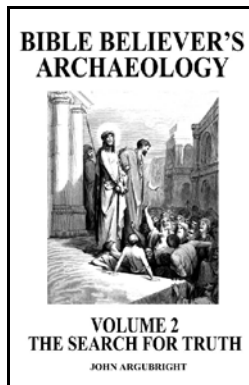
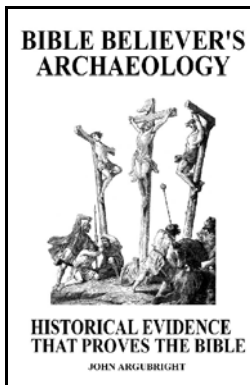
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FOUR THINGS GOD WANTS YOU TO KNOW

1. You are a sinner and cannot save yourself.

For all have sinned and fall short of the glory of God.
Romans 3:23

2. God loves and values you so much, He made a way for you to be saved. (Jesus)

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." John 3:16



3. You must repent, Turn to Christ and turn away from your sins. Confess them and forsake them.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

4. There is a Heaven and there is a Hell. Where will you spend your Eternity?

"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him." John 3:36

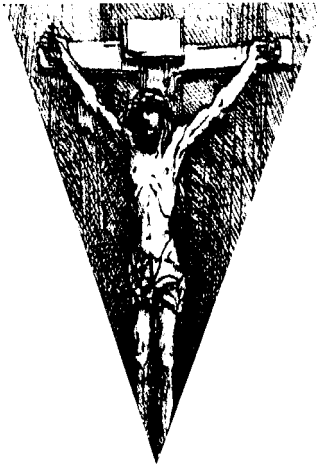
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JESUS CHRIST THE MESSIAH



The first evidence for the life of Jesus, mentioned outside of the Bible, comes from a Jewish historian by the name of Josephus.

Josephus was born in 37 A.D., just a few years after the crucifixion of the **Lord Jesus Christ**. He was the son of a priest named Matthias and at the age of 19 he became a Pharisee in Jerusalem. Later in his life he was appointed a commander in Galilee during the Jewish revolt against Rome.

After surrendering to the Romans, he was taken before the Roman Commander Vespasian and prophesied that God had shown him in a dream that Vespasian and his son Titus would soon become Emperor's of Rome. Shortly afterwards the dream became reality and Josephus became a member of Vespasian's household.

During his stay in Rome he wrote two works dealing with Jewish history. In his work entitled *Jewish Antiquities*, which was written between 70 and 100 A.D., he mentions **Jesus the Messiah**.

Josephus is quoted below by Eusebius, an early Christian Bishop, in 324 A.D.:

"It was during this time-frame that Jesus lived, a wise man, if anyone could really call him a man. For he did many deeds that were out of the ordinary and was an instructor of those who accept the truth. Many of the Jews and Greeks put their trust in him. He being the Messiah. When our chief leaders accused him, Pilate condemned him to the cross, but his original disciples continued to follow him; for he had appeared before them on the third day alive again, as the prophets of God had spoken of these and countless other marvelous things about him. And the tribe of Christians, who had been named after him, remains to this present day."

A later Arabic manuscript written by a tenth-century Melkite historian named Agapius also quotes from the same passage of Josephus as follows:

"During this time there was a wise man named Jesus, and his actions were good, and he was known to be holy. Many people among the Jews and from other nations became his followers. He was condemned to be crucified and to die by the order of Pilate. But those who had become his disciples did not stray from his teaching. They proclaimed that he had appeared to them three days after his crucifixion and that he was restored to life. Thus, he may have been the Christ of whom wondrous things have been spoken of through the prophets. And the Christians, who were known by his name, have remained to this very day."

These statements confirm the following Christian truths found in the Bible:

- 1) Jesus was the Messiah spoken of by the prophets.
- 2) He performed miracles.

3) He was crucified under Pontius Pilate.

4) He arose from the dead three days later and appeared to his disciples.

DO YOU KNOW THE TRUTH ABOUT JESUS?

Jesus Christ was not just another man, **He was God in human flesh.**

He came into the world for one reason, to take our sins away. He did so by shedding his precious blood on the cross, taking on himself the sins of all mankind.

You see, every one of us is a sinner, there is no one who is perfect. And since God is Holy, and only those who are holy may enter into his kingdom, no man can enter into heaven on his own.

That's where Jesus comes in.

Jesus was without sin, holy in every way. He took the punishment for our sins on himself, so that everyone who trusts in him will have their sins forgiven and be allowed to enter into heaven. That's why Jesus is called the **SAVIOR**, if you believe in him, he will save you from spending eternity in hell when you die.

Jesus Christ is also the **LORD**, and you are to follow His commands. Start by repenting, turning away from your sins, and begin a new life in following Christ.

There is no greater truth than knowing Jesus Christ as your LORD and SAVIOR.

QUIRINIUS AND THE CENSUS



For many years, critics of those who believe the Bible to be 100% accurate, used a passage found in the Bible to point out an apparent historical error.

Luke 2:1-2 states: "And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while **Quirinius was governing Syria.**"

Since the Bible states that Jesus was born before the death of Herod, who died somewhere between 4 and 1 B.C., critics claimed that the Bible was in error, since history records Quirinius wasn't governor of Syria until around 6 A.D. or later.

But recently, confirmation that Quirinius was governing in Syria, around this time, has been found.

First of all, let's look at a few early census accounts taken from history and see how they match up with the Bible.

The following is a record of a census taken in the year 104 A.D. which contains similar wording to that found in the Gospel: "From the Prefect of Egypt, Gaius Vibius Maximus. Being that the time has come

for the house to house census, it is mandatory that all men who are living outside of their districts return to their own homelands in order that the census may be carried out."

Another census was uncovered from 48 A.D. which also records a return of the people to their native land for the census. It reads as follows:

"I Thermoutharion along with Apollonius, my guardian, pledge an oath to Tiberius Claudius Caesar that the preceding document gives an accurate account of those returning, who live in my household, and that there is no one else living with me, neither a foreigner, nor an Alexandrian, nor a freedman, nor a Roman citizen, nor an Egyptian. If I am telling the truth, may it be well with me, but if falsely, the reverse. In the ninth year of the reign of Tiberius Claudius Augustus Germanicus Emperor."

It is interesting to note that these two census accounts required a person to return to their homeland to be registered. The same is true of the Gospel account.

Two well-respected leaders from the early church, Justin and Tertullian, also believed that a record of the census, along with the registration of Joseph and Mary, could be found in official documents from the reign of Augustus Caesar. In their writings they mention that if anyone were to question the Lord's virgin birth they should go and check out the Roman state records for themselves.

And as for Quirinius being the governor of Syria during this census, it is worth noting that the Bible never calls him the governor, at least the New King James Version doesn't. It says he was **governing** in Syria. And we know that Quirinius was indeed governing in some capacity in this region at this time.

Records also indicate that Quirinius was no minor figure in Roman politics. His name is mentioned in "Res Gestae - The Deeds of Augustus by

Augustus" placing him as consul as early as 12 B.C.

After Caesar's young son Caius was sent to administer Syria as an Imperial Legate in 1 B.C., the Roman historian Tacitus mentions that Quirinius was then sent by Augustus to be an advisor to Caius while in Armenia around 1 A.D.

Evidently, Augustus wanted someone who was experienced in previously administering the region to advise his son. Who better than Quirinius?

The Biblical census was probably implemented by Herod at the command of Rome to coincide with their decree that all peoples should take an oath of allegiance to Augustus, which took place in history around 2 B.C.

This oath, forced upon everyone in Israel, is recorded by the first century historian Josephus.

Josephus also mentions that Quirinius became governor of Syria many years later after Herod the Great's son, Archelaus, was dethroned. He wrote:

"Quirinius, a Roman senator who had gone through other magistracies and had passed through them all until he had become consul, was appointed governor of Syria by Caesar and was given the task of assessing property there and in Judea."

So who was in charge as the assessor of property in Judea during the Biblical census? Just as the Bible had said all along, Quirinius.

THE WORDS OF THE PROPHET ISAIAH CAME TRUE DURING THE FIRST CENSUS

"And she will bring forth a Son, and you shall call His name **JESUS**, for He will save His people from their sins."

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "**GOD with us.**" Matthew 1:21

JOHN THE BAPTIST

**THE BAPTISM OF JESUS IS RECORDED
IN MATTHEW 3:13-17:**

"Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."



Jesus Christ said: "I tell you the truth: among those born of women there has not risen anyone greater than John the Baptist."

Even though John was a great prophet, he meets a tragic ending at the hand of Herod Antipas. The historian Josephus, gives us this account:

“Herod (Antipas) was caught up in a quarrel with the King of Petra, Aretas, whose daughter he had married and with whom he had lived with for some time. But once while he was staying in Rome with his half brother Herod (also known as Philip, the son of Herod the Great by Mariamme, the daughter of Simon the high priest), Antipas fell in love with his brother’s wife Herodias, and he promised to marry her and divorce Aretas’ daughter.

But Aretas’ daughter uncovered Herod’s plan, and asked Herod if she could leave to visit Machaerus. From there she fled to her father in Arabia, and told him what Herod was planning.

For this reason and a dispute over land boundaries, Aretas attacked Herod whose whole army was destroyed. Herod sent word of this to Tiberius. Caesar was filled with rage, and ordered the Syrian governor, Vitellius, to declare a state of war with Aretas. But many of the Jews felt that Herod’s disaster was God’s judgement on him for his treatment of John, known as the Baptist. Although John was a good man and taught the Jews to worship God and to lead righteous lives and practice justice toward others, Herod had him executed. John preached that baptism should not be used to obtain a pardon from sins committed, but as a consecration of the body.

. . . Great crowds began to gather around John because of his preaching and Herod feared that John’s great persuasive power over men would lead to rebellion. Therefore, he decided that it would be better to kill him before he caused an uprising. John was brought in chain’s to the fortress of Machaerus and was put to death in that prison. The Jews believed that God avenged John by the destruction of Herod’s army.” (Jewish Antiquities Book 18 Chap 5)

Now lets look at how the Biblical account matches up with the account of Josephus.

1) Josephus stated that John the Baptist exhorted the people to lead righteous lives.

THE BIBLE states the same in Matthew 3:8, John told the people to produce good fruit in keeping with a repentant life.

2) Josephus states the Baptist told the people to practice justice toward their neighbors.

THE BIBLE states in Luke 3:11-18 that John told a crowd of people:

"The man who has two tunics should share with the one who has none, and the one who has food should do the same." . . . To the tax collectors he said "Don't collect any more taxes than you are required to." . . . And to a group of soldiers he said: "Don't extort money and don't accuse people falsely."

3) Josephus wrote: "John taught that baptism should not be used to obtain pardon for sins committed, but to consecrate the body"

This statement appears to be contrary to Luke 3:3 which says: "He went into all the country along the Jordan preaching a baptism of repentance for the forgiveness of sins."

But if you read this passage carefully, it says a **BAPTISM OF REPENTANCE** for the forgiveness of sins.

REPENTANCE being the key word, meaning to have a change of mind and heart toward God. To turn to Him while turning away from sin and asking for God's forgiveness. The outward act of Water baptism itself does not forgive sins, nor can any act performed by man. Jesus at the cross took on himself all the sins of the world, and only by accepting him as your Savior can you have your sins forgiven.

Therefore, Baptism is our act of obedience to the Lord's command and is God's promise to us that, just as water washes away dirt from our bodies, Christ's shed blood washes away all the filth from our souls, in other words, all our sins.

4) The Bible in Matthew 14:3-10 says: 'For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. Because John had said to him, "It is not lawful for you to have her."

And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod. Therefore he promised with an oath to give her whatever she might ask. So she, having been prompted by her mother, said, "Give me John the Baptist's head here on a platter." And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded it to be given to her. So he sent and had John beheaded in prison.'



Josephus wrote the same thing: "Herod had fallen in love with the wife of his half-brother and he promised to marry her and divorce Aretas' daughter (which he did, and in doing so broke one of the Ten Commandments by committing adultery.) . . . Herod had John executed . . . John was brought in chains to Machaerus and was put to death in that prison."

THE GREATEST STATEMENTS MADE BY JOHN BAPTIST:

The next day John saw Jesus coming toward him and said, "Behold!, the Lamb of God, who takes away the sin of the world!"... "I have seen and testify that this is the Son of God."

John 1:29-34

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

John 3:36

THE MIRACLES OF JESUS



An early mention of the miracles of Christ comes from Julian the Apostate (Roman Emperor from 361-363 A.D.) who was an enemy of Christianity, he wrote:

"Jesus . . . has now been honored for about three hundred years; having done nothing throughout his lifetime that was worthy of fame, unless anyone thinks it a very great work to heal the lame and the blind and to cast out demons in the towns of Bethsaida and Bethany."

This statement shows that it was commonly accepted that Jesus performed miracles in the villages of Bethsaida and Bethany as recorded in the Bible.

Mark 8:22 states that Jesus healed a man who had been blind since birth in Bethsaida, and John 12:1 records that Jesus rose Lazarus from the dead in Bethany.

Jewish rabbinical writings found in the Talmud

also give witness to the fact that Jesus had the power to heal. One such writing from around 100 A.D. involves the case of Rabbi Eleazar ben Dama who was bitten by a poisonous snake:

'Jacob of Kepharsama arrived to heal him in the name of Jesus [*Yeshua*]. But Rabbi Ishmael did not permit it. He said: "Ben Dama, you must not do so!"

(Ben Dama) replied: "I will bring you proof (from the Scriptures) that he may heal me!" But he died before he was able to produce the proof.'

Tosefta, ^cHullin 2.22-23

The early Jewish Rabbis of the first century did not deny that Jesus performed miracles, but they tried to attribute them to acts of sorcery.

A passage taken from the Babylonia Sanhedrin written sometime between 95-110 A.D. states:

"During the time of Passover they executed Yeshu (of Nazareth). An announcement was made for forty days before this saying (Yeshu of Nazareth) will be stoned in that he has practiced sorcery and deceived and led Israel astray. Let everyone who knows contrary, come and plead for his defense. But they found nothing in his defense and crucified him."

These false allegations by the Jewish leaders trying to say that Jesus performed these miracles by practicing sorcery and magic arts can also be found in the Bible. Luke 11:14-20 states:

"And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."

Others, testing Him, sought from Him a sign from heaven. But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. "If Satan also is divided against himself, how will his kingdom stand? Because you say I cast

out demons by Beelzebub. "And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. "But if I cast out demons with the finger of God, surely the kingdom of God has come upon you."

JESUS' GREATEST STATEMENTS ABOUT SIGNS AND MIRACLES:

Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."
Matthew 12:38-40

Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do? "Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.' "

Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. "For the bread of God is He who comes down from heaven and gives life to the world."

Then they said to Him, "Lord, give us this bread always."

And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst . . . "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. "And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."
John 6:30-40

THE POOL OF SILOAM

In the Gospel of John it is recorded that Jesus healed a man who had been blind from birth at the pool of Siloam.

The pool of Siloam was fed by water from an underground spring which flowed through a tunnel originally constructed by King Hezekiah, who ruled from 716-687 B.C., as recorded in II Kings 20:20:

"Now the rest of the acts of Hezekiah; all his might, and how he made a pool and a tunnel and brought water into the city; are they not written in the book of the chronicles of the kings of Judah?"

An inscription was discovered in 1880 at the sight of Hezekiah's water tunnel describing how two teams of Jewish excavators, digging towards one another, finally met to finish its construction. The discovery is known as the Siloam inscription and can be found at the Istanbul Archaeological Museum in Turkey. The inscription reads:

"The account of the breakthrough is as follows: While the tunnelers were working with their picks, each toward the other, and while there was still five feet of rock to go through, the rock split to the south and to the north, and the voices of each were heard calling one to another. And at that moment, the laborers broke through striking pick against pick.

Then the water flowed from the spring to the pool for a distance of 1,900 feet. And the height of the tunnel above the heads of the laborers was 160 feet."

The greatest event to ever take place at the pool of Siloam is recorded in Chapter 9 of the Gospel of John:

'Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him,

saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. "I must work the works of Him who sent Me while it is day; the night is coming when no one can work. "As long as I am in the world, I am the light of the world."

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.



And He said to him, "*Go, wash in the pool of Siloam.*" So he went and washed, and came back seeing.

Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?"

He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know."

They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

They said to the blind man again, "What do you say about Him who has opened your eyes?"

He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was the Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

He answered and said, "Whether He is a sinner or not I do not know. *But one thing I do know: that once I was blind, but now I see.*"

. . . Then they reviled him and said, "You are His disciple, but we are Moses' disciples. "We know that God spoke to Moses; as for this fellow, we do not know where He is from."

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! "Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. "Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. "If this Man were not from God, He could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

Jesus heard that they had cast him out; and when He had found him, He said to him, "*Do you believe in the Son of God?*"

He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "*You have both seen Him and it is He who is talking with you.*"

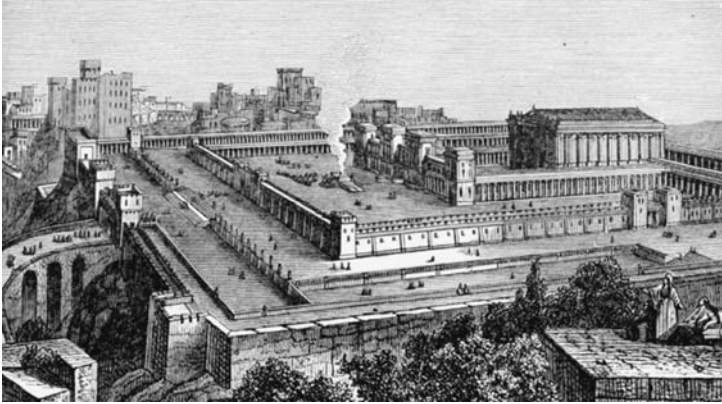
Then he said, "Lord, I believe!" And he worshiped Him. And Jesus said, "*For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.*"

Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?" Jesus said to them, "*If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.*"

**THE GREATEST SONG TO BE SUNG
BY ALL US BLIND MEN:**

**AMAZING GRACE
HOW SWEET THE SOUND
THAT SAVED A WRETCH LIKE ME
I ONCE WAS LOST
BUT NOW I'M FOUND
I WAS BLIND, BUT NOW I SEE!**

JESUS' PROPHECY - "THE TEMPLE"



The destruction of the Jewish Temple by the Romans in 70 A.D. was recorded by the first century historian Josephus, who witnessed the events first hand.

Josephus writes in his history entitled the 'Jewish War': "In the morning Titus commanded that the fires should be put out and that a road should be built to the gates to allow entry for his troops. His generals then came together to discuss what should be done with the temple. Some wanted to destroy it, because it would give the Jews a reason for uprising. Others argued that if the Jews would clear out of the temple it should be allowed to stand, but if they were to use it as a fortress, it should be destroyed. Titus then gave the command that no matter what happened, the temple should be spared, because it would always be a great tribute to the empire. Three of his chief generals agreed, and the meeting was disbanded.

. . . Titus then went into Antonia, intending the next morning to attack and overwhelm the temple with his entire force. But on that day, the tenth of Lous [August 30, 70 A.D.], the same day on which Solomon's temple had been destroyed by the king of

Babylon, the structure was doomed. The rebels again attacked the Romans after Titus retreated, and a battle took place between the temple guards and the Roman troops who were trying to put out the flames in the inner court. The Romans scattered the Jews and pursued them into the sanctuary. At the same time, a soldier recklessly grabbed a torch. He hurled the fire-stick through the doors made of gold, on the north side, which allowed entry to the chambers around the sanctuary. On seeing the flames, a cry went up from the Jews, and caring nothing for their lives, they rushed forward to put out the fire. A messenger rushed to the tent of Titus to inform him of the fire. Immediately, Titus ran to the temple to put out the flames. But because of the battle that raged on, the soldiers either could not or would not hear his commands. The wrath of his troops could not be stopped, and at the doorway many soldiers were trampled by their own forces. There among the burning ruins they fell, sharing the same fate as their enemies.

Pretending not to hear the commands of their general, and filled with hatred, the soldiers rushed on, hurling their torches into the temple.



The helpless rebels made no attempt at defense. Fleeing for their lives, with bloodshed all around, many civilians were caught in the battle. Even the steps of the altar were stained with the blood of the dead.

When Caesar could not hold back his troops, he and his generals entered the temple and viewed for the last time the Most Holy Place. Since the fire had not yet reached the inside, but was still feeding the outside chambers, Titus made one last effort to save the structure. Ordering a centurion to club anyone if they disobeyed his commands, he rushed forward and pleaded with his soldiers to put out the flames. But because of their hatred of the Jews and their desire for riches, the soldiers disregarded the orders of their general. Seeing that all the surroundings were made of gold, they assumed that there would be great treasures inside. Titus then ran out to hold back his troops, but one of those who had entered with him thrust a torch into the hinges of the temple gate, and a mighty fire shot up inside. Caesar and his generals fled for safety, and thus, against his wishes, the sanctuary was burned. . . . The city and the temple was then leveled to the ground by the command of Caesar. Only the highest towers and part of the western wall remained to show all mankind how the Romans overpowered such a strong fortress.

Thus by the command of Caesar the following prophecy of Jesus came true:

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! "See! Your house is left to you desolate; "for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!' "

Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.

And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."

Matthew 23:37-24:2

JESUS' GREATEST STATEMENTS CONCERNING THE TEMPLE:

Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said. John 2:19-22

JESUS' PROPHECY - "JERUSALEM"

Located within the British Museum is a document written some time after 73 A.D., by a Syrian named Mara BarSerapion, which says:

"What did the Athenians gain from putting Socrates to death? As judgement, plague and famine came upon them. What did the men of Samos gain from burning Pythagoras? Shortly after this, their land became nothing more than sand. What did the Jews gain from killing their wise King? It was just after his death that their kingdom was dispersed. God justly sent judgement for these three wise men. The Athenians died of starvation, the Samians were covered by the sea, and the Jews were left homeless, having been dispersed among the nations. But Socrates did not die forever; Plato continued on with his teaching. Pythagoras did not die forever; the statue of Hera continued his legacy. Nor did the wise King die forever; He lives on in the teaching which he had given."

Mara BarSerapion said that after the Jewish leaders executed their wise King (Jesus), their kingdom was abolished. (Jerusalem was destroyed in 70 A.D. by the Romans.)

Jesus prophesied the same thing in Luke 19:41-44:

"As he approached Jerusalem and saw the city, he wept over it and said: "If you, even you, had only known on this day what would bring you peace - but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and your children within your walls. They will not leave

one stone on another, because you did not recognize the time of God's coming to you."

Josephus, a Jewish historian, was an eye-witness to the destruction of Jerusalem in 70 A.D. His account matches exactly with Jesus' prophecy. Josephus writes:

"When the embankments were finished, they brought forward the battering rams " . . . "Titus (the commander of the Roman army) realized that it would be a waste of time to fight against hopeless men who would soon destroy themselves . . . So he decided to block every possible exit out of the city by building a wall completely around it, in order to force the Jews to surrender or to starve to death."

. . . "After capturing the city wall, the Romans planted their standards on the towers . . . Pouring into the streets, they massacred whoever they came across . . . The Romans set fire to the outside wall of the city and leveled it to the ground." (Jewish War)



The Destruction of Jerusalem also fulfilled the Biblical prophecy of Daniel who lived around 600 B.C.:

"The Anointed One will be cut off and have nothing. The people of the ruler who will come will destroy the city and the sanctuary." Daniel 9:26

THE HIGH PRIESTS ANNAS AND CAIAPHAS

The Bible states that at the time of the trial of Jesus, there were two high priests, Annas and Caiaphas. Luke 3:1-3 says the following:

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins."

All the men mentioned in the previous Bible passage including the high priests Annas and Caiaphas are mentioned by the Jewish historian Josephus in his work entitled Jewish Antiquities. He states in the following passages:

"Annas, the son of Seth was installed as high priest by Quirinius. During this time, Herod Antipas and Philip were administering their tetrarchies . . .

The third Caesar was Tiberius who appointed Valerius Gratus to succeed Rufus as procurator over the Jews. Gratus removed Annas from the high priesthood and then appointed Joseph Caiaphas to the office. Gratus retired to Rome after being in Judea for eleven years. He was succeeded by Pontius Pilate." . . . "Herod Agrippa became king and the Emperor Claudius added Judea and Samaria to his rule as well as all lands formerly ruled by Herod the Great, as well as Abilene, which had been governed by Lysanias."

And concerning the high priest Caiaphas, Josephus mentions that his full name was **Joseph Caiaphas**. Archaeologists in 1990 discovered a burial cave on the outskirts of Jerusalem which contained a collection of bone boxes. During the first century, bodies of the dead were laid in caves. After the flesh had decomposed, the bones were gathered and put into boxes, indicating a belief in the resurrection.

One of the casket-like boxes found in the cave was elaborately carved and is inscribed with the words: "**Joseph, son of Caiaphas.**" The box contains the actual remains of the Biblical figure Caiaphas.

THE GREATEST QUESTION ASKED BY CAIAPHAS:

'And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled . . . And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Matthew 26: 57-64

ONE MAN DIES FOR THE SAKE OF ALL THE PEOPLE

'Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. "If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

And one of them, *Caiaphas*, being high priest that year, said to them, "You know nothing at all," nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.'

John 11:47-52

'And it came to pass, on the next day, that their rulers, elders, and scribes, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, "By what power or by what name have you done this?"

Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: "If we this day are judged for a good deed done to a helpless man, by what means he has been made well, "let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. "This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." Acts 4:5-12

CRUCIFIXION DARKNESS



'Now from the sixth hour until the ninth hour there was darkness over all the land . . . And Jesus cried out again with a loud voice, and yielded up his spirit . . . So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that happened, they feared greatly, saying, "Truly this was the Son of God!"

Matthew 27:45-54

The first reference found outside of the Bible mentioning this darkness, which fell over the land during the crucifixion of Jesus Christ, comes from a Samaritan historian named Thallus, who wrote around 52 A.D. His history was quoted by another early writer by the name of Julius Africanus, who researched the topic of this darkness and wrote the following:

"Upon the whole world there came a most fearful darkness. Many rocks were split in two by an

earthquake, and many places in Judea and other districts were thrown down. It seems very unreasonable to me that Thallus, in the third book of his histories, would try to explain away this darkness as an eclipse of the sun. For the Jews celebrate their Passover on the 14th day according to the moon, and the death of our Savior falls on the day before the Passover. But an eclipse of the sun can only take place when the moon comes under the sun, how then could an eclipse have occurred when the moon is directly opposite the sun?" (Scientifically it is impossible to have a full moon on the same day that there is an eclipse of the sun.)

Another first century historian who also mentions this darkness was Phlegon, who wrote a history entitled the "Olympiads." Julius Africanus mentioned a quote taken from the Olympiads which said:

"Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour until the ninth . . . It is evident that he did not know of any such events in previous years."

Phlegon is also mentioned by Origen in his work 'Against Celsus' Book 2: "The darkening of the sun took place at the time of Tiberius Caesar, in whose reign Jesus was crucified, and the great earthquakes which also took place, Phlegon, I believe, has written an account in the thirteenth or fourteenth book of his Chronicles."

JESUS' GREATEST WORDS ABOUT DARKNESS:

" I am the light of the world, whoever follows me will never walk in darkness, but will have the light of life."

John 8:12

"When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me, he sees the one who sent me. I have come into the world as a light, so that no one who believes in me should stay in darkness." John 12:44-46

THE RESURRECTION OF JESUS CHRIST

An edict believed to have come from either Tiberius Caesar, who was Roman emperor at the time of the resurrection of Jesus Christ, or from Claudius Caesar who ruled shortly afterward, was uncovered in 1878, in Jesus' hometown of Nazareth.

This edict better known as the Nazareth inscription was engraved in marble with the following words:

"Proclamation of Caesar. It is my desire that graves and tombs remain sealed for the benefit of those who have made them and for their children, family members, and their religion. If, however, anyone accuses that another has either destroyed them, removed the buried, or with ill intent has taken them to other places in order to wrong them, or has removed the sealing on other stones, I order that person be brought to trial. Just as a man should respect the gods, so also with regard to men, for all should respect the buried. It is therefore forbidden for anyone to disturb them. Should this edict be violated, the offender is to be sentenced to capital punishment on the charge of violating a sepulcher."

The inscription seems to be the Roman Emperors' response to a request from Jewish leaders to prevent grave robbing and the removing of seals placed on burial stones.

Evidently some major event must have occurred involving an unauthorized opening of a tomb that really ticked off the Jewish leadership.

The question is why the Romans would care if a Jewish grave was violated and why would they threaten the death penalty for such an offense?

And why would the edict be placed in Nazareth, the hometown of Jesus?

The answer can be found in the Gospel of Matthew, who gives an account of the resurrection of Jesus of Nazareth:



"On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate (Roman procurator of Judea), saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' "Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first." Pilate said to them, "You have a guard; go your way, make it as secure as you know how." So they went and made the tomb secure, sealing the stone and setting the guard.

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other

Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men.



But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. "He is not here; for He is risen, as He said. Come, see the place where the Lord lay. "And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before

you into Galilee; there you will see Him. Behold, I have told you."

So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!"

So they came and held Him by the feet and worshiped Him. Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me."

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' "And if this comes to the governor's ears, we will appease him and make you secure." So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day."

Matthew 27:62-28:15

THE GREATEST STATEMENTS EVER MADE ABOUT THE RESURRECTION:

"Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation."

John 5:28-29

Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die."

John 11:25-26

JAMES THE BROTHER OF JESUS



According to the Bible, James, who wrote the book of James found in the New Testament, was the brother of Jesus Christ.

Mark 6:2-3 says: "And when the Sabbath had come, He began to teach in the synagogue. And many hearing Him were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands! "Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?"

Evidently, after the virgin birth of Jesus, Joseph and Mary had sons and daughters of their own.

The apostle Paul also refers to James as the brother of Jesus in Galatians 1:19:

"But I saw none of the other apostles except James, the Lord's brother."

Evidence of the life of James can also be found outside of the Bible from the historian Josephus. In *Antiquities*, book 20 chapter nine, he mentions James the brother of Jesus and Annas the High priest:

"Upon the death of Festus, Emperor Nero sent Albinus to be procurator of Judea. But before he arrived, King Agrippa appointed Annas to be High priest. He was the son of the elder Annas. (Note: The elder Annas referred to here is the same Annas of the New Testament Gospels.) The elder Annas had been high priest himself for a time. He had five sons all whom secured the priesthood. Annas the younger, however, was a brute who observed the ways of the Sadducees who are known as being cold-hearted when they sit in judgement. With Festus dead and Albinus still traveling, Annas thought he could have his own way. Calling forth the members of the Sanhedrin, he brought before them a man named James, the brother of Jesus who was called the Christ, and others with him. He accused them of violating the law, and ordered that they should be put to death by stoning."

Although the Bible doesn't mention it, Josephus states that James was martyred by the Sanhedrin.

THE GREATEST STATEMENT MADE BY JAMES THE BROTHER OF CHRIST:

"Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up." James 4:8-10

BIBLE STUDY: James 5:20

THE BOOK OF ACTS - CHAPTER 5

But Peter and the other apostles answered and said: "We ought to obey God rather than men. "The God of our fathers raised up Jesus whom you murdered by hanging on a tree.



"Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. "And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

When they heard this, they were furious and plotted to kill them.

Then one in the council stood up, a Pharisee named *Gamaliel*, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men. "For some

time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. "After this man, *Judas of Galilee* rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

"And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; "but if it is of God, you cannot overthrow it; lest you be found to be fighting against God." Acts 5:29-39

In verse 34, a well respected pharisee by the name of Gamaliel convinces an enraged Sanhedrin not to kill the apostles. Jewish history records much about this man. First of all, Gamaliel was the grandson of Hillel. Hillel was held by the Jews as one of their most respected scholars around the time of Christ.

The Bible also states that Gamaliel was highly regarded by the people, one of their great rabbis, and Jewish writings verify this.

An early passage from the Talmud states: "Since Rabbi Gamaliel died, the glory of the law has ceased."

Writings found in the Mishnah states: "Since Rabbi Gamaliel the elder died, there has been no more respect for the law. And purity and abstinence died out at the same time."

One of Gamaliel's favorite sayings was "for the benefit of humanity"

So respected was he by the people of his day that when Gamaliel died, over seventy pounds of perfumes and ointments were burned in respect for him as the Jews came and paid him tribute. And it was about this man that the apostle Paul stated:

"I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of *Gamaliel*, taught according to the strictness of our fathers' law,

and was zealous toward God as you all are today."
Acts 22:3

Another person mentioned in the book of Acts chapter 5 verse 37 is Judas of Galilee, the founding father of the zealots. This man is mentioned by the historian Josephus; who gives us a detailed statement concerning him in the following paragraph from his work entitled Jewish Antiquities:

"Coponius, a Roman of equestrian order (who ruled around 6-9 A.D.), was sent out as procurator of Judea with the full authority of Rome, including capital punishment. The high-ranking Roman senator, Quirinius, was also sent by Caesar to be governor of Syria and assessor of property there and in the land of Judea, . . . While the Jews hesitated to register their belongings, *Judas of Gamala* (the Galilean) rose up and claimed that this would lead to slavery, so he along with a Pharisee named Saddok called for a rebellion, starting a new movement (The zealots) which only led to disaster."

Josephus also mentions Judas and his sons in the following paragraph taken from Jewish Antiquities:

"Fadus became procurator, succeeding Tiberius Alexander, and he crucified Simon and James, the sons of *Judas the Galilean* who had led the people to revolt during the time Quirinius was taking a census in the land of Judea."

THE GREATEST LESSON TAKEN FROM ACTS CHAPTER 5

"We ought to obey God rather than men. "The God of our fathers raised up Jesus whom you murdered by hanging on a tree. "Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins."

Acts 5:29-31

THE DEATH OF HEROD AGRIPPA



Flavius Josephus wrote the following account of Herod Agrippa's death which matches the account found in the Bible:

"After Agrippa had ruled in Judea for three full years, he traveled to the city of Caesarea, which in the past was called Strato's Tower. There he put on an exhibition in honor of Caesar, declaring this to be a festival for the Emperor. And there came a large number of officials and those of a high-ranking status. At sunrise on the following day he put on a robe made of all silver and walked into the theater. Then the silver shined brightly as the sun's first rays fell upon it and he sparkled in the sunlight, dazzling the crowd and causing a sort of fear and trembling in those who were viewing Herod's display. The crowds then began to shout from various parts of the amphitheater, words which in truth were not for his best, addressing him as a god, and crying out, "We have in the past honored you as a man, but now we honor you as one with a nature greater than any mortal being."

"The king did not rebuke, nor disagree with the flattery of the crowd . . . Shortly afterwards he experienced a violent attack with a severe pain in his stomach . . . The king was carried quickly into the palace and word of this account reached the ears of all his subjects, that it would not be long before he died . . . And when he had suffered for five straight days from the pain in his stomach, he died at the age of fifty-four after ruling for seven years.'

The Bible gives an identical account in Acts chapter 12:19: (After Herod had the apostle James put to death with the sword, and put Peter into prison. Peter was then broken out of jail by an angel of the Lord.) The Bible then continues: "Herod went from Judea to Caesarea and stayed there a while. He had been quarreling with the people of Tyre and Sidon; they now joined together and sought an audience with him. Having secured the support of Blastus, a trusted personal servant of the king, they asked for peace, because they depended on the king's country for their food. On the appointed day, Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. They shouted, "This is the voice of a god, not of man." Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died.

GIVE GLORY TO GOD

"Salvation belongs to our God who sits on the throne, and to the Lamb (Jesus Christ)!" All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen."

Revelation 7:10-12

HOW TO GIVE GLORY TO GOD

PRAISE GOD:

And suddenly there was with the angel a multitude of the heavenly host *praising God* and saying:

"Glory to God in the highest, And on earth peace, goodwill toward men!"

Luke 2:13-14

THANK GOD:

(After curing ten lepers of their disease, one of them came back to thank Jesus) Jesus answered and said, "Were there not ten cleansed? But where are the nine? "Were there not any found who returned to *give glory to God* except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well."

Luke 17:17-19

WORSHIP GOD:

(After receiving a vision from an angle of the Lord, the apostle John said) "I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. *Worship God!* For the testimony of Jesus is the spirit of prophecy."

Revelation 19:10

PAUL'S COMPANION - "ERASTUS"



The apostle Paul is known to most Christians for being the man who first brought the gospel of the Lord Jesus Christ to the Gentile nations. But Paul also had some help from other lesser known men who traveled alongside himself in spreading the Gospel.

One such man was **Erastus**, an early follower of Jesus Christ. He is mentioned briefly in the Bible in Romans 16:23, which says:

"Gaius, my host and the host of the whole church, greets you. *Erastus*, who is the city's director of public works, and our brother Quartus send you their greetings."

And again in 2Timothy 4:20: "Erastus stayed in Corinth, but Trophimus I have left in Miletus sick."

Confirmation of his existence and his title was found in the city of Corinth. Archaeologists working on an excavation of a first century road uncovered a stone with the inscription:

"Erastus, Commissioner of Public Works"

According to the Bible, Erastus was also one of the earliest Evangelists who spread the gospel to the Gentiles.

Acts 19:22 states: "So he (Paul) sent into Macedonia two of those who ministered to him, Timothy and Erastus"

THE GREATEST LESSON TO BE LEARNED FROM ERASTUS WAS THAT HE OBEYED THE FOLLOWING COMMAND SPOKEN BY JESUS CHRIST:

"Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned."

Mark 16:15-16

MOSES AND PHARAOH



In Cecil B. Demille's classic "The Ten Commandments" starring Charlton Heston, Yul Brynner plays the role of Pharaoh Ramesses in one of the all time great Bible movies about Moses. But according to the Bible, Ramesses could not have been the Pharaoh of the Exodus.

The reason many movies about Moses portray the Pharaoh as Ramesses is because of the Bible passage found in Exodus 1:8-11 which states:

"Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; "come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

"Therefore, they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses."

The Bible says that the Israelites built **Raam-
ses**, and since Ramesses the second, who began his rule around 1290 B.C., built a royal city named Pi-Ramesses, many just assume him to be the pharaoh of the Exodus.

But the Bible never specifically identifies the pharaoh of the Exodus by name, although it does tell us the exact date of the Exodus.

1Kings 6:1 states that Solomon began building the Temple in the fourth year of his reign, 480 years after the Exodus. The temple was started in 1012 B.C., which was derived by adding up all the years that the Judean kings ruled including Solomon and adding that number to 587 B.C., the date the last king ruled in Jerusalem at its destruction by Babylon.

The calculation is as follows: Total reign of the Judean kings & Solomon = 434 years x 360 day Biblical year/365 = 428 + 587 B.C. = 1015 B.C. the beginning of Solomon's reign. The temple was started in the 4th year of his reign which would be 1012 B.C.

Bishop Usher also calculated 1012 B.C. in his work "Annals of the World" way back in 1650 A.D.

So the approximate date of the Exodus can be calculated: 1012 B.C. + (480 years x 360 day Biblical year/365) = (1486 B.C.). And according to history, Pharaoh Ramesses did not begin his reign until around 1290 B.C., so he couldn't have been the Exodus pharaoh.

Depending upon which history book you read, there are four possible candidates. They being Thutmose I, Thutmose II, Hatshepsut, and Thutmose III.

Scholars disagree as to the exact dates that they ruled and the length of their reigns which makes it difficult to pin point the exact one. To get some clues, lets look at what the Bible says about the events surrounding the life of Moses.

The first place we will start is with the date of his birth. Exodus 7:7 states the following:

"Moses was eighty years old and Aaron eighty three years old when they spoke to Pharaoh."

Adding 80 years to the date of the Exodus in 1486 B.C. equals 1565 B.C.; the approximate year in which Moses was born.

Again, there are four possible rulers of Egypt who ruled around this time frame. They were Senakhtenre Ahmose, Seqenenre Tao, Kamose, and Ahmose.

To get our first clue, we will start with the Bible's statement in Exodus 1:8 which says that a king had come to power who knew not Joseph and began to oppress Israel. Joseph as you recall was second only to Pharaoh during his days and was put in charge of building grain storage and supply cities in order to make it through the seven years of famine. This practice evidently continued even after Joseph's day. One of the supply cities mentioned in Exodus 1:11 is Raamses. There is a city in early Egyptian records named Avaris, which later was annexed and became part of Ramesses II royal city of Pi-Ramesses. A branch of the Nile river passed through Avaris and it had a port for the loading and unloading of supplies for use among the other cities along the Nile.

The interesting thing about Avaris was that it was a major city of the "shepherd kings" whom some refer to as "Hyskos" while others refer to them as "Asiatics." You see Joseph brought his father Jacob and his brothers, **who were shepherds**, into the land of Egypt and they were given the land of Goshen in which to raise their flocks. Pharaoh also made them **the chief herdsman over all his livestock**.

They basically were allowed to live independently in Goshen as subject to Joseph, who was second only to Pharaoh. After Joseph died this arrangement continued. Israel had their own rulers in the land of Goshen subject only to Pharaoh. And the

capital of their kings appeared to be the supply city of Avaris, which later became part of Raamses.

One really neat artifact found from one of these shepherd kings was a scarab with the words "Jacob-El" which can be translated "Jacob's God." This confirms their relationship as being descendants of Jacob (Israel).

Our next clue comes in Exodus 1:10 which says this Pharaoh was worried about Israel joining with Egypt's enemies to fight against them.

An inscription from the reign of pharaoh Kamose matches this statement exactly. It states:

"The mighty king of Thebes, "Kamose" . . . His majesty went to his palace and sat down among the council of the Nobles . . . He said to them, Where is my strength? One prince is in Avaris while the other is in Ethiopia. I sit associated with an Asiatic (Hebrew) and a black leader. Each one of them has their own slice of Egypt. (The Israelites to the north, while the Ethiopians controlled the most Southern part of Egypt.) I cannot keep from coming across them as far as Memphis, the waters of Egypt, they have Hermopolis. No Egyptian can settle in the land without coming into contact with the Asiatics."

Then the nobles of the council spoke saying: "Behold it is Asiatic water as far as Cusae, and they have not spoken ill against us. Whereas we are at ease in our part of Egypt. Elephantine is strong and the middle of the land is with us as far as Cusae. The sleekest of our fields are plowed for us, **and our cattle are pastured in the Delta. He has not stolen any of our cattle.** He holds his land, that of the water basin, and we hold Egypt. If he would ever come and act against us then we will act against him."

Their words offended the Pharaoh and he said: "As for this plan of yours . . . He who divides the land with me will not respect me." . . . "I shall sail north

and fight against the Asiatics and be successful . . . says Kamose the protector of Egypt. I went north because I was strong enough to attack the Asiatics." . . . "My soldiers were as lions are with their spoil, having **slaves**, cattle, . . . dividing all their property." ANET 232

Another inscription from the reign of Kamose may refer to Pharaoh's command to kill all the Hebrew baby boys, it states: "My army is after you, **the women of Avaris will not conceive, their hearts will not open within their bodies** . . . Avaris in the two rivers. I shall leave it a desolation . . . I captured a messenger, of the ruler of Avaris, who was headed to Cush with a letter (asking for help) saying . . . "Have you not seen what Egypt has done to me . . . attacking me on my own soil although I have not attacked him, just like everything he has done to you. Come quickly he is in our hands. I will detain him until you arrive. Then we shall divide the towns of this Egypt, and our two lands will be happy in joy . . . But I captured the letter on it's way and did not let it arrive." ANET 554-555

So the actions of Kamose definitely appear to match with the actions of the Biblical pharaoh who started the persecution of the Hebrews.

The Bible then indicates from this point onward that the children of Israel were afflicted by future pharaohs with slavery until God would deliver them by the sending them Moses. And history records this to be so. The next pharaoh after Kamose was Ahmose. An inscription from one of his military commanders states the following: "There was fighting on the water at Avaris, I captured ten and carried away a hand . . . Avaris was then attacked and despoiled. I personally carried off spoil of my own, one man and three women whom my majesty gave to me as slaves." ANET 233

The slavery and the brutal practice of soldiers

under Ahmose's command cutting off one of the hands of the Israelite's in order to bring them before pharaoh in exchange for gold as a reward shows the hatred and severe persecution which he inflicted on the people dwelling in Avaris.

According to the Bible, in Exodus 1:22-2:10, Pharaoh gave the command that every son who was born of the Hebrews should be cast into the river. So fearing the child's life, the mother of Moses hid him in a basket in the reeds along the bank of the Nile. While Pharaoh's daughter was walking along the riverside she found him and raised him as her son.

Although the Bible never records her name, the Jewish historian Josephus writing in the first century does. He states:

"Pharaoh's daughter, *Thermuthis*, was walking along the river bank. Seeing a basket floating by, she called to her swimmers to retrieve it for her. When her servants came back with the basket, she was overjoyed to see the beautiful little infant inside . . . Thermuthis gave him the name Moses, which in Egyptian means "saved from the water" . . . Having no children of her own, she adopted him as her own son."



The Hebrew word for Moses is "Mosheh," taken from the Hebrew word "Mashaw" (maw-shaw) meaning to draw out. In Egyptian it probably is the combination of the words "Ma-Sah." "Ma" meaning "water"

and "sah" which means "to draw near to" or "to succeed in acquiring to reach land from the water."

Another possibility are the Egyptian words 'Mes-sah.' "Mes" meaning "born, son, child, or baby" and "sah" meaning "drawn from the water to land."

Josephus says that the name of pharaohs' daughter was "**Thermuthis**" and there was a princesses of Egypt who had a very similar name who lived during the 1565 B.C. time frame. Her name was "**Ahmose-Tumerisy**." She was probably the daughter of pharaoh Seqenenre Tao and the sister of pharaoh Ahmose I. She held the title of "king's daughter" and "king's sister."

The historian Eusebius also seems to indicate this. He calls pharaohs' daughter "**Merris**," a shortened form of the name "Tu-**MERIS**-y."

After Moses had become a man, the Bible in Numbers 12:1 says that he married an Ethiopian wife, whom he probably married while in Egypt. It states: "Then Miriam and Aaron spoke against Moses because of the *Ethiopian woman whom he had married*; for he had married an Ethiopian woman."

Although the Bible doesn't say how they met, the historian Josephus does:

"When Moses reached his manhood, there was a great battle fought between the forces of Egypt and Ethiopia in which the Ethiopians were victorious. And they set out to conquer all of Egypt. Their armies invaded the land of Egypt as far as Memphis and the Sea. The diviners and oracles that the Egyptians consulted urged them to make Moses the commander of Pharaoh's army. And so they did so.

Moses, in his first battle, made a surprise attack on the Ethiopians and they were defeated. They then began to flee Egypt while Moses followed them all the way back to their own country in order to engage them in battle.

In the end they retreated to Saba, the Capital

of Ethiopia. . . . When Moses had punished the Ethiopians, he gave thanks to God and celebrated his marriage to Tharbis, the king of Ethiopia's daughter, who had fallen in love with Moses."

For many years modern historians laughed at the idea that Ethiopia could have been strong enough at this time to almost conquer Egypt. But in 2003 an inscription was found on a tomb at Elkab detailing a massive invasion of Egypt from the combined armies of Kush along with its allies from neighboring lands.

Many cities along the Nile were indeed ransacked by the Ethiopians for their treasures. And some believe that if the Ethiopians had stayed in those cities and had not just ransacked them, they could have indeed conquered all of Egypt.

The next significant event which occurs in the life of Moses is when he flees the land of Egypt after killing an Egyptian. Moses was 40 years old at this time according to Acts 7:23-29 which says:

"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian . . . Then Moses fled to Midian."

Adding 40 years from the date of his birth in 1565 B.C. equals 1525 B.C., the date at which he flees Egypt. The pharaoh at that time was probably Amenhotep I, who also accounts engaging the Ethiopians in battle.

That leaves us with who was the pharaoh of the Exodus.

Josephus wrote: "The Pharaoh, from whom Moses had fled, died, and a new Pharaoh had become ruler. Moses traveled to his palace and told him of the victories he gained for Egypt in the war against Ethiopia . . . He also spoke to Pharaoh about what had taken place on Mount Sinai, and when Pharaoh laughed, Moses showed him the signs."



One possible clue as to whom the Exodus pharaoh may be comes from an inscription from Queen Hatshepsut. She mentions that she was rebuilding a temple in Avaris, from where we mentioned earlier the shepherd kings ruled.

The inscription states: "The boundary of those who are herdsman dwelling in the midst of the Nile Delta, in the city of Avaris, foreigners, the shepherd people are in the midst of them. Therefore, overthrowing our fathers rule, their posterity did not acknowledge Re. They were blind to my father's divine commands."

Just like the Bible says of the Hebrews, the inscription mentions Avaris (Raamses) as being inhabited by foreign shepherds who were also herdsmen over pharaoh's cattle.

From her statement it appears that Israel was in Egypt, down to or right before her reign. So this would indicate that either her father Thutmose I or her husband Thutmose II with whom she coreigned as queen, would be candidates for the Exodus Pharaoh.

Another really interesting thing about this inscription is the possibility that the hieroglyphic symbols on the inscription may also be translated in

a way that could mention the Hebrews passing through the parted sea running from chariots.

The part of the inscription which is typically translated "Foreigners, the shepherd people, in the midst of them," can also be translated just as easily as "Sea runners, the shepherd people, in the midst of them (the waters of the sea)."

The reason being is that the hieroglyphic symbols for 'foreigner' is the Egyptian word sh-mamu. But when broken down separately into two words, 'sh' and 'mamu.' 'Sh', which is represented by a rectangular box in hieroglyphics is the symbol for a 'body of water, lake, sea, etc.' And the symbol 'mamu' is the word used for runners, like those in the infantry who ran alongside the chariots of the Egyptian army. Very interesting indeed.

Another inscription from Thutmose III, who coreigned along with Hatshepsut, may also indicate that the Israelites had left Egypt before his time.

In a hymn he wrote speaking of the power of his god, Amon-Re, he states: "It plunders numerous foreign peoples and consumes those dwelling in the swamp. Its flame cuts off the heads of the herdsmen and defeated his children, returning the scepter from the herdsmen's mighty ones."

So it appears that either at his time, or just before, there was no Israelite remaining in the marsh areas of the Nile Delta.

According to the Bible, after the ten plagues that God sent against Egypt, Israel departed, but Pharaoh led his army in pursuit of them at the Red Sea. The Bible records the following:

"So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them . . . And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out

to the LORD . . . Then the waters returned and covered the chariots, the horsemen, and all the armies of Pharaoh that came into the sea after them. Not so much as one of them remained." Exodus 14:23-28

The Bible also says in Psalm 136:13-15:

"To him who divided the Red Sea asunder, and brought Israel through the midst of it, but swept Pharaoh and his army into the Red Sea."

These passages seem to indicate that Pharaoh was killed in this event.

So since Hatshepsut and Thutmose III both state in their inscriptions that they lived at a time when the Hebrews were no longer in Egypt, this would exclude them from being the pharaoh who died in the parting of the Red sea incident. Although they would have been alive growing up in the house of the two previous pharaohs to witness the plagues on Egypt and the Exodus first hand.

Therefore, that leaves either Thutmose I or Thutmose II as possible candidates.

Unlike Hatshepsut and Thutmose III who said no Asiatic remained in Egypt, Thutmose I indicates the Hebrews were still in the land during his life. He states: "He who smites the Nubians and overthrows the Asiatics . . . From the marshes of Kebeh (near Heliopolis) to Elephantine. The sand dwellers bore their tribute like that made from the south (Ethiopia) and that of the North (Asiatics/Hebrews)."

Thutmose I also had a son by the name of Amenmose who was his eldest son and designated heir to his throne. Yet he predeceased his father, possibly in the firstborn plague. He also had another daughter named Nefrubity who also seems to have died very young. This and the fact that the mummy, of what was once identified as Thutmose I, is no longer considered to be his, gives a high probability that he is the Exodus pharaoh. For if his mummy is

missing, this could possibly account for his death in the Red sea, while the mummies of all the other pharaohs who lived during the Exodus time frame have been found.

Although it is important to note that if one reads Exodus 14:30 carefully it states the following: "So the LORD saved Israel in that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore." This passage indicates that the dead bodies of the Egyptians were deposited on the shore of the Red Sea. This would have allowed the Egyptians access to his body for burial.

As for Thutmose II, the other Exodus candidate, it is interesting to note that although his mummy has been found, it was covered with scabs which may be physical evidence of the boil plague that God had sent upon Egypt.

Although we have no inscription mentioning Asiatics within Egypt during his reign, an inscription from one of his military commanders mentions taking "very many living prisoners of the Shasu." The Shasu being a generic term for "bedouin shepherds," which may or may not have been Hebrew.

Thutmose II also had two children, a son Thutmose III, who became Pharaoh, and a daughter, Neferure, through his marriage with Hatshepsut. Neferure lived into the reign of Hatshepsut. So since it appears that both his children lived past his death and one of them would have been his firstborn, it appears that this would eliminate him as the Exodus pharaoh, unless of course he had other unknown children whose records have yet to be found.

So in summary it appears that either pharaoh Kamose or his father Seqenenre Tao began the persecution of Israel, and Moses was born either in their reigns or that of Seqenenre Tao's other son, Ahmose I. The pharaoh's daughter who adopted Moses appears to have been "Ahmose-Tumerisy" and

the pharaoh from whom he fled was Amenhotep I. With the most likely candidates for the Exodus pharaoh being either "Thutmose I" or "Thutmose II."

LIVE BY FAITH IN THE LORD:

"By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible."

Hebrews 11:24-27

HUMBLE YOURSELF BEFORE THE LORD AND HE WILL LIFT YOU UP!

"Now the man Moses was very humble, more than all men who were on the face of the earth."

Numbers 12:3

A HUMBLE BIBLE STUDY:

Psalms 18:27, Psalms 25:9, Psalms 149:4, Proverbs 3:34, Proverbs 11:2, Proverbs 29:23, 2Chronicles 7:14, Isaiah 29:19, Daniel 10:12, Zephaniah 3:12, Romans 12:16, 1 Peter 5:5-6, James 4:10

BALAAM, A PROPHET GONE BAD



In the country of Jordan, at an excavation site known as Deir 'Alla, a fragment of a text from the prophet Balaam was found which dates to at least 800 years before Christ.

The discovery consists of 119 broken plaster fragments inscribed with an ancient text written in the Aramaic language. One of the fragments is inscribed with the words “**Warnings given by Balaam, the son of Beor. A seer of the gods.**”

Also included in the text is the Aramaic word “Shadday,” which translated into English is “**the Almighty.**” This is consistent with Balaam’s oracles given in the Old Testament.

The Bible in Numbers 24:3-4 says: “The utterance of **Balaam the son of Beor**, The utterance of the man whose eyes are opened, The utterance of him who hears the words of God, Who sees the vision of **the Almighty**, Who falls down with eyes wide

open."

The present day country of Jordan where the inscription was found, was known as Moab at the time of Balaam.

This backs up the Biblical account found in Numbers 22-24, in which the **King of Moab** sends the elders of Midian before Balaam and offers him money to curse the children of Israel. Instead of cursing the children of Israel, the spirit of God came upon Balaam and he blessed them.

Greed eventually overcame Balaam and the following events then occurred as recorded in Numbers 25:1-3,9:

"Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab.

They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel . . . And those who died in the plague were twenty-four thousand."

The Bible states in Numbers 31:16 that Balaam was the one who devised the plan to cause Israel to sin in exchange for money from the Midianites:

"Look, these women caused the children of Israel, through the counsel of *Balaam*, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD."

The reason for God's great anger against Israel is recorded in Psalm 106:28: "They joined themselves to Baal of Peor, and ate sacrifices made to the dead."

Not only were they worshiping another god, but they were committing deeds of sexual immorality. (Numbers 25:1)

Though it is only speculation, their sins may have also involved child sacrifice for both Jeremiah 19:5 and Jeremiah 32:35 mention that this was a common practice in Baal worship and we know from Deuteronomy 12:30-31 that it was performed by the pagan nations at this time.

God thus commanded Moses to battle the Midianites as vengeance for such abominations caused by the plan of Balaam.

JESUS CHRIST WARNS AGAINST BECOMING LIKE BALAAM:

"But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality."

Revelation 2:14

THE GREATEST PROPHECY GIVEN BY BALAAM BEFORE HE HANDED HIS SOUL OVER TO GREED:

"A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult . . . Out of Jacob One shall have dominion."

Numbers 24:17-19

This one, who is a descendant of Jacob, is **JESUS CHRIST THE MESSIAH**.

JOSHUA AND THE PROMISED LAND



After wandering in the wilderness for forty years, Moses handed over the leadership of the Hebrew nation to Joshua, who brings the children of Israel into the promised land.

According to the Bible, after entering Canaan, Joshua had to go to war with the inhabitants of the land.

There is an amazing piece of evidence to support this. A letter has been found that was written by a man named Abdi-Heba, Governor of Jerusalem, to an unnamed Pharaoh, requesting aid from Egypt in fighting the approaching Hebrews.

The letter states the following:

"Why do you not hear my call for help? All the governors are lost; the king, my lord, does not have a single governor remaining! Let the king send troops and archers, or the king will have no lands left.

All the lands of the king are being plundered by the Habiru (Hebrews). If archers are here by the end of the year, then the lands of my lord, the king, will be saved, but if the archers are not sent, then the lands of the king, my lord, will be lost."

(El-Amarna Letter EA.286)

Compare this with the following Bible statement found in Joshua 10:1-5:

"Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it; . . . Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, "Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel." Therefore the five kings of the Amorites, the king of Jerusalem, . . . gathered together and went up, they and all their armies, and camped before Gibeon and made war against it."

The Bible states in Joshua 10:26 that Joshua defeated these kings, captured them and killed them, including the king of Jerusalem, Adoni-Zedek.

It is very likely that Abdi-Heba and Adoni-Zedek are one in the same man. The reason being is that "Adoni-Zedek" is a title rather than the actual name of the king. Adoni-Zedek means the "Lord of Zedek," similar to the name Melchi-Zedek which means "Prince of Zedek," who was the ruler of Salem according to Genesis 14:18. The Hebrews would have associated this title with the prince of Salem, an early name for the city of Jerusalem.

So the letters written by Abdi-Heba, trying to stop the advancing Hebrews, were likely written by either Adoni-Zedek, mentioned in Joshua 10:1, or Adoni-Bezek, another king mentioned in Judges 1:7, who was defeated by Joshua and buried in Jerusalem.

The letters from Abdi-Heba seem to have been written to either Amenhotep II or Amenhotep III. Since one of the letters from Abdi-Heba mentions that the pharaoh, whom he was requesting help from, had conquered the land of Naharaim and the land of Cush, this would likely point to Amenhotep II who indeed had military campaigns against both these countries. This letter also mentions that the 'Apiru (Hebrews) were at one time known as slaves.

The letter states: "The arm of the mighty king conquers the land of Naharaim and the land of Cush, but now the 'Apiru have captured the cities of the king . . . Behold Zimreda, the townsmen of Lachish have smitten him, **slaves who had become 'Apiru (Hebrews).**" (El-Amarna Letter EA.288)

The time frame of this letter also corresponds to the dating found in the Bible.

According to 1Kings 6:1, the Exodus was 480 years before King Solomon built the temple, which occurred in 1012 B.C. That would date the Exodus at approximately 1486 B.C. and their entering into the land of Canaan around 1446 B.C.

According to historians, Amenhotep II began his reign somewhere between 1450 and 1425 B.C., right in the middle of Joshua's conquest of Canaan.

Fascinating!

And if Amenhotep II began his reign about the same time the Hebrews entered Canaan, then both of his successors, Thutmose IV and Amenhotep III, the other possible candidates to whom these letters were written, would have ruled during Joshua's lifetime as well. This is because Joshua would have lived for at least another 55 years after entering Canaan.

This is derived from the fact that Exodus 33:11 states that Joshua was a young man at the time of the Exodus. The Hebrew word used for young man

refers to a boy of an age somewhere between infancy and adolescence. So the oldest Joshua would have been during the Exodus was 15 years old. Then tack on another 40 years wandering in the wilderness, and this would make him, at the oldest, 55 when he enters into Canaan. He then lived at least another 55 years before dying at the ripe old age of 110.

Other letters requesting aid from Egypt have also been discovered that were written during this same time frame as well. These letters are part of what are known as the Amarna tablets.

The following letter is from a man named Shuwardata, governor of Gath, who mentions "the chief of the Hebrews," a possible reference to Joshua himself. It states:

"May the king, my lord, know that **the chief of the 'Apiru** (Hebrews) has invaded the lands which your god has given me; but I have attacked him. Also let the king, my lord, know that none of my allies have come to my aid, it is only I and Abdi-Heba who fight against the **'Apiru chief**.

Zurata, the prince of Accho, and Indaruta, prince of Achshaph, were bribed with fifty chariots by the 'Apiru so that they would not come to my help; now they are against me. I plead with the king my lord, if you agree, send Yanhamu, and let us quickly go to war, so that the lands of the king, my lord, might be restored to their original boundaries!"

(Ancient Near Eastern Texts 487)

Shuwardata governor of Gath is also mentioned in the following letter from a man named Milkilu, a prince of Gezer, with whom he was allied:

"Let it be known to the king that there is great hostility against me and against Shuwardata. I ask the king, my lord, protect his land from the approaching 'Apiru." (El-Amarna Letter EA.271)

These two men later seem to have offered

allegiance to Joshua, as evidence from a second letter from Abdi-Heba, governor of Jerusalem:

"Let it be known what Milkilu and Shuwardata did to the land of the king, my lord! They sent troops of **Gezer, troops of Gath** . . . the land of the king went over to the 'Apiru."

"But now even a town near Jerusalem, Bit-Lahmi (Bethlehem) by name, a village which once belonged to the king, has fallen to the enemy . . . Let the king hear the words of your servant Abdi-Heba, and send archers to restore the imperial lands of the king! But if no archers are sent, the lands of the king will be taken by the 'Apiru people. This act was done by the hand of Milkilu and Shuwardata."

(El-Amarna Letter EA.290)

This letter is interesting because even though Joshua destroyed most of the inhabitants of the cities he came across, the city of Gath was spared. Joshua 11:22 states: "No Anakites were left in Israelite territory; **only in Gaza, Gath and Ashdod did any survive.**"

Another letter indicates that the prince of Gezer and the prince of Shechem surrendered to Joshua during the conquest of the land:

"See the actions taken by Milkilu (prince of Gezer), and the sons of Lab'ayu (princes of Shechem), who have handed over the land to the 'Apiru."

(El-Amarna Letter EA.287)

This letter also confirms the Bible in that these two cities were also spared in Joshua's conquest, and they are mentioned together in Joshua 21:21.

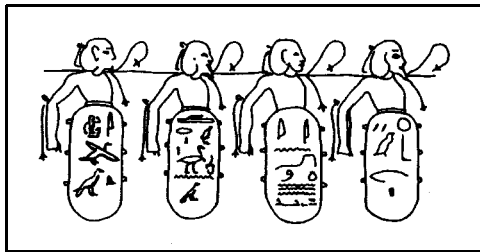
These and many other Amarna letters, from this same time frame, mention cities that had either fallen to or were fighting against the advancing Hebrews. These cities match exactly with the cities Israel had captured as listed in the Book of Joshua as

well as Judges chapter one.

The cities and lands include Lachish, Gezer, Ashkelon, Hazor, Gath, Keilah, Acco, Bethlehem, Gaza, Jerusalem, Achshaph, Carmel, Beth-Shean, Megiddo, Shechem, Makkedah, Ajalon, Zorah, as well as a mention of the land of Canaan itself. So there is no doubt that the 'Apiru or Habiru mentioned in the Amarna letters were the Biblical Hebrews.

Another amazing find that confirms the Book of Joshua was found on the walls of an Egyptian temple at Medinet Habu. The walls contained a list of cities that Ramesses II recorded as enemy towns. The cities are represented on the wall by a man bearing a shield, and within the shield is the name of the city. Among the list of cities were **Janum, Aphekah and Hebron.**

Joshua 15:53-54 states that among the cities on the border of the children of Judah were "**Janum, . . . Aphekah, . . . Kirjath Arba (Hebron).**"



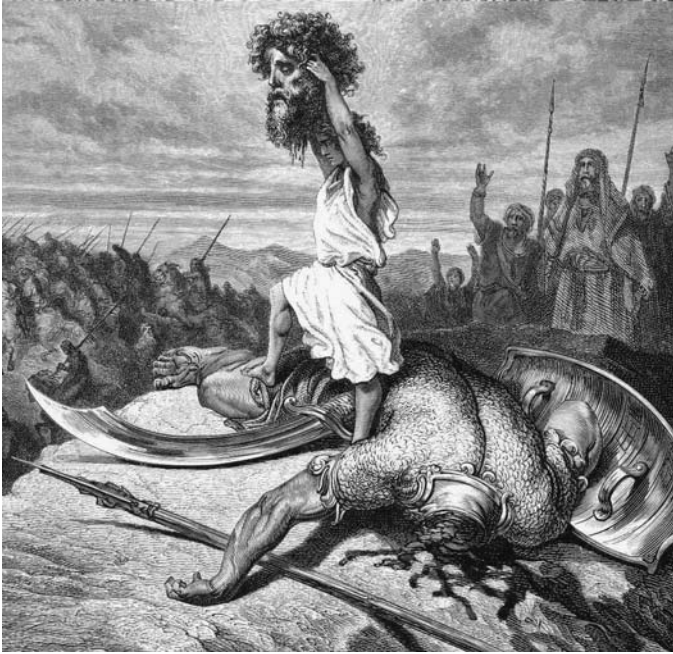
**WALL AT MEDINET HABU
"HEBRON, JANUM & APHEKAH"**

THE GREATEST WORDS OF JOSHUA:

"But as for me and my house, we will serve the LORD." Joshua 24:15

"Come here, and hear the words of the LORD your God." Joshua 3:9

KING DAVID



A stone erected to pay tribute to a Syrian king, and a record of his victories over Israel, was uncovered during excavations in the Biblical city of Dan during 1993.

The stone mentions the name "**House of David.**"

According to the Bible, the city of Dan was the northern most city of Israel and was named after Dan, the father of one of Israel's twelve tribes. A description of how the city was first taken is found in Joshua 19:47 which says:

"And the border of the children of Dan went beyond these, because the children of Dan went up

to fight against Leshem and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, Dan, after the name of Dan their father."

Evidently, the tribe of Dan must have lost control of the city, and later on had to retake it, because the Bible records in Judges 18:27-29:

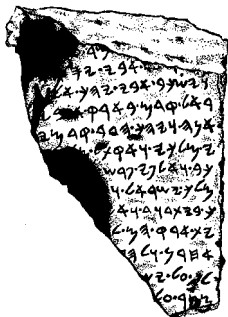
"So they took the things Micah had made, and the priest who had belonged to him, and went to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire. There was no deliverer, because it was far from Sidon, and they had no ties with anyone. It was in the valley that belongs to Beth Rehob (Syria). So they rebuilt the city and dwelt there. And they called the name of the city Dan, after the name of Dan their father, who was born to Israel. However, the name of the city formerly was Laish."

In 1994, two more fragments from the inscription were found at Tel-Dan. The following is a translation of the text that was written in the early Aramaic language, similar to script found on pottery dating back to the ninth century B.C.

In this translation, the letters found in brackets represents a suggested reconstruction of what the words may have been.

- 1) ... my father went forward ... he made battle at
- 2) ... and he died, he went to ... king of [Is-]
- 3) rael of old was in my fathers land...Hadad appointed me king.
- 4) And Hadad went before me ... I embarked from seven ...
- 5) of my kingdom ... And I killed ... kin[gs] ... [cha-]
- 6) riots and horsemen numbering two thousand ... [He (or I) killed Jeho]ram son of [Ahab].
- 7) the king of Israel. [He (or I)] killed [Ahaz]iahu son of [Jehoram kin-]
- 8) g of the House of David. And I turned

- 9) their country into ...
- 10) other [...Jehu ru-]
- 11) led over Is[rael]
- 12) siege upon...



Stone mentioning
'House of David'

Although the text doesn't mention the name of the king who wrote the inscription, a little bit of detective work with the Bible seems to point to King Hazael of Syria.

First of all, since the inscription was found at Dan, the city had to be under Syrian control at the time it was written. According to 1Kings 15:20, Ben-Hadad was the first Syrian king to take control of the city.

"So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. He attacked Ijon and Dan ..."

The city also remained under Syrian control during the reign of Hazael, the one most likely to have written the inscription.

Lines 3&4 of the inscription mentions one by the name of Hadad. It is possible that the name Hadad may refer to a pagan god by the same name that was worshiped by the Syrians during this period of history.

It is also possible that Hadad may refer to the Syrian king Ben-Hadad.

Line 4 states that Hadad went before Him. Hazael may be giving credit to his god Hadad for victories against Israel. This is interesting because in 1King19:15; God tells Elijah the prophet to send Elisha to anoint Hazael as King over Syria, as punishment for Israel's sins. Since Hazael worshiped Hadad, he probably thought his pagan god was giving him victory over Israel, although it was the one true God of Israel who allowed him to punish His people.

Hazael may also be referring to Ben-Hadad, who went before him (preceded him as king). Hazael became king after killing Ben-Hadad. The historian Josephus records how Hazael came to power in the following paragraph:

"God began to put fear into the Syrian army. The Syrians began hearing things which were not real, the sounds of a great army of chariots and horses. The soldiers informed Ben-Hadad that Jehoram (king of Israel) must have sent for the king of Egypt, his ally. Ben-Hadad also heard the sounds of chariots echoing in his ears and he and his army fled from battle . . . Ben-Hadad fled to Damascus. He became sick after learning God had caused the defeat of his army and not the enemy . . . The prophet Elisha came and spoke to Hazael . . . Then Elisha began to weep, and Hazael asked him why? Elisha told him, "I weep for Israel my people, and for the suffering they will endure at your hands. For you will destroy their best men and their strongest towns."

. . . Hazael asked "By whose authority will I be able to do these things?"

Elisha answered "God has declared that you will be king of Syria."

The next day Hazael spread a thick wet cloth over the king's face suffocating him. Hazael then came to power."

Lines 6,7,10 & 11 refer to King Jehu, and states that he killed Jehoram son of Ahab, king of Israel, and Ahaziah son of Jehoram, king of the House of David, during a time when Hazael was attacking Israel. This backs up the Bible completely. In 2 Kings 9:14-27 the following events took place: "So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Jehoram. (Now Jehoram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria. But King Jehoram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) . . . So Jehu rode in a chariot and went to Jezreel, for Jehoram was laid up there; and Ahaziah king of Judah had come down to see Jehoram . . . Then Jehoram said, "Make ready." And his chariot was made ready. Then Jehoram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, . . . Now it happened, when Jehoram saw Jehu, that he said, "Is it peace, Jehu?" So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?" Then Jehoram turned around and fled, and said to Ahaziah, "Treachery, Ahaziah!" Now Jehu drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot . . . But when Ahaziah king of Judah saw this, he fled by the road to Beth Haggan. So Jehu pursued him, and said, "Shoot him also in the chariot." And they shot him at the Ascent of Gur, which is by Ibleam. Then he fled to Megiddo, and died there.

Some translations of Line 6 and 7 say "I", instead of "He", meaning Hazael says he killed these two kings, not Jehu. Even though this was not true, Hazael, according to 2Kings 9:15, did wound king Jehoram in battle. Since Jehoram died shortly afterwards, Hazael probably thought it was from his battle

wounds. And since Ahaziah died at the same time, Hazael probably assumed he was also at the battle and died from his injuries as well.

Lines 7 & 8 of the Tel Dan stone states that Israel was a divided kingdom, because it mentions the **"king of Israel"** and the king of the **"House of David."** This is exactly how the Bible describes Israel as being divided after the death of King Solomon.

Here is found one of the oldest references outside of the Bible to King David and his descendants. Thus proving wrong the allegations made by liberal scholars that King David was just a myth.

THE GREATEST STATEMENTS ABOUT THE MESSIAH WHOM THE PROPHETS FORETOLD WOULD COME FROM THE HOUSE OF DAVID:

'In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth. In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which he will be called: THE LORD OUR RIGHTEOUSNESS.' "For thus says the LORD: 'David shall never lack a man to sit on the throne of the house of Israel.'

Jeremiah 33:15-17

"Remember that Jesus Christ, of the seed of David, was raised from the dead " 2 Timothy 2:8

"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

Revelation 22:16

GOD AND THE HOUSE OF DAVID

In 1868, a stone was uncovered in the Biblical city of Dibon which recorded victories by Mesha, the king of Moab, over the Israelites.



Mesha Stela

Battles between Israel and this same Mesha are also recorded in the Bible. It is uncertain whether the victories on the stone were recorded before or after the kings of Israel and Judah fought against king Mesha as recorded in 2 Kings 3:4-26, in which Israel, with God's help, was victorious.

The following is a translation of the text taken from the Mesha stone:

- 1) I Mesha**, son of Chemosh, Mesha's king, the
- 2) Dibonite. My father governed Moab** for 30 years, then I reigned
- 3) after my father. I made a high place for Chemosh** in Qarhoh,

4) for he protected me from all the kings and caused me to triumph over all my enemies.

5) **As for Omri king of Israel, he oppressed Moab** for many years, for Chemosh was furious with his

6) country. **And his son followed in his footsteps, and he also said: "I will cast down Moab."** In my days, he spoke,

7) but I triumphed over his house. And Israel has passed away forever. Omri occupied **Medeba's land.**

8) **And he lived in it during his time and in the days of his sons; 40 years;** yet Chemosh

9) reinstalled it in my days. And I built **Baal-meon**, and I made a water supply in it; and I built

10) Qaryaten. And the men of **Gad dwelt in the land of Atarot from of old, and Israel's king built**

11) **Atarot** for them; but I fought against that city and I slew all the people of

12) the city as revenge for Chemosh and Moab. And I brought forward the altar-hearth of his beloved, and I carted

13) it before Chemosh in Kerioth. And I established the **men of Sharon** and the men of Maharith in it.

14) And Chemosh said to me: "Go! Bring **Nebo** against Israel."

15) So I went by night and fought from sunrise until noon.

16) taking it and slaying all 7,000 men, boys, women, girls,

17) and maidservants, because I dedicated them to **Ashtar-Chemosh**. And I took from there the altar-

18) hearths of **YHWH**, dragging them before Chemosh. Israel's king built

19) **Jahaz**, and settled there while he did battle with me; but Chemosh drove him out before my eyes.

20) I took with me two hundred men from Moab, all chief warriors, and sent them to Jahaz; and I

- 21)** added it to **Dibon**. I constructed Qarhoh with the wall of the forest and the wall
- 22)** of the acropolis; along with its gates and towers.
- 23)** I built the house of the king; and its water reservoirs for inside
- 24)** the city; for there was no water inside the town of Qarhoh, so I said to the residents: "Make for yourself
- 25)** a cistern in every house"; I cut trees for use in Qarhoh with the prisoners
- 26)** of Israel. **I built Aroer** and a roadway through the Arnon.
- 27)** I built Beth-bamoth, for it was in ruins; and I built **Bezer**, for it was desolate.
- 28)** And the men of Dibon were loyal to my rule. And I reigned
- 29)** over hundreds of villages which I added to my country. **I built**
- 30)** **the temple of Medeba and the temple of Diblaten and the temple of Baal-meon; and I introduced there**
- 31)** [. . .] **sheep of the land. The house of David inhabited Horonaim.**
- 32)** [. . .] and Chemosh said to me: "Go down! Attack Horonaim." So I advanced against it, and
- 33)** Chemosh reestablished it in my days.

A) LINES 1-3 mentions king **Mesha**, a **Dibonite** who ruled over Moab. He also worshiped a Moabite god called **Chemosh**, whom he attributes his victories to.

The Bible in 2 Kings 3:4-5 verifies **Mesha was the king of Moab** during their revolt against Israel. The Bible also states in Numbers 21:29-30; that **Dibon** was a city in the land of Moab and mentions their god, **Chemosh**.

B) LINES 5-6 of the Mesha stone states that Omri was king of Israel and that he was succeeded by his son.

THE BIBLE confirms this in 1 Kings 16:23 & 28: "**In the thirty-first year of Asa king of Judah, Omri became king over Israel . . . Then Ahab his son reigned in his place.**"

C) LINES 7 & 9 say that King Omri of Israel took possession of the land of **Medeba** and that Mesha took it back. Mesha then built **Baal-meon**.

THE BIBLE states that this land belonged to the tribe of Reuben who along with the tribe of Gad and half tribe of Manassah did not cross over into the promised land, but settled on the eastern side of the Jordan river as recorded in Numbers chapter 32. This territory, Moab, is described in Joshua 13:15-17:

"And Moses had given to the tribe of the children of Reuben an inheritance according to their families. Their territory was from Aroer, which is on the bank of the River Arnon, and the city that is in the midst of the ravine, and all the plain by **Medeba**; Heshbon and all its cities that are in the plain: **Dibon**, Bamoth Baal, **Beth Baal Meon** . . .

D) LINE 8 says that **Omri and his sons (blood line relatives) ruled for 40 years. The BIBLE** says the same thing starting in 1 Kings 16:23.

Omri ruled for twelve years, six of those years he co-reined with Tibni. So for **6** years he ruled alone as king of Israel, then his son Ahab took over and ruled for another **22** years (1 Kings 16:29), then Ahab's son Ahaziah became the next king and he ruled for **2** years (1 Kings 22:51). Ahab's last son Jehoram, ruled **10** years, **a total of 40 years**. Jehoram was killed by Jehu in his eleventh year as king (2 Kings 9:14-29.) Jehu then ascended to the throne, but he was not related to Omri.

E) LINE 9 says that after Omri and his sons were in the land **40 years**, the territory was restored to him. It is interesting to note that during the reign of the following king of Israel, Jehu, **THE BIBLE** says in 2 Kings 10:32-33:

"In those days the LORD began to cut off parts of Israel; and Hazael conquered them in all the territory of **Israel from the Jordan eastward**: all the land of Gilead; **Gad**, Reuben, and Manasseh; **from Aroer, which is by the River Arnon**, including Gilead and Bashan." **LINE 26** mentions **Aroer** as a city in the hands of Mesha. Thus it is very possible that the events mentioned on the Mesha stone may have occurred during Jehu's rule as king.

F) LINE 10 mentions one of the twelve tribes of Israel, **Gad**, and says that they dwelt in the land of **Atarot (Ataroth) from of old**. **THE BIBLE** says:

"So Moses gave to the children of Gad . . . the cities of the surrounding country. The children of **Gad built Dibon, Ataroth and Aroer.**" Numbers 32:33

G) LINE 13 refers to the men of **Sharon**. This land is mentioned in 1Chronicles 5:16:

"And the **Gadites** dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of **Sharon** within their borders.

H) LINE 14 mentions the city of **Nebo**. **THE BIBLE** mentions **Nebo** in Numbers 32:38 as territory Moses gave to the tribe of Reuben, who along with Gad, settled in the land. Jeremiah the prophet also mentions Nebo as a town of Moab in Jeremiah 48:22.

I) LINE 17 speaks of another Moabite god, **Ashtar-Kamosh**. **THE BIBLE** says:

"Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the

Ashtoreths, the gods of Syria, the gods of Sidon,
the **gods of Moab** . . . " Judges 10:6

J) LINE 18 makes a reference to the altar hearths of **YHWH**. "**YHWH**" is the Hebrew word for God (Yahweh), spelled just as it is in the Hebrew Bible.

Psalms 68:4 says "Sing to God, sing praises to His name; Extol Him who rides on the clouds, By His name **YHWH** (YAHH), And rejoice before Him.

K) LINE 19 mentions the city of **Yahaz**. **THE BIBLE** mentions this Moabite city in Isaiah 15:4: "Heshbon and Elealeh will cry out, Their voice shall be heard as far as **Jahaz**; Therefore, the armed soldiers of **Moab** will cry out"

L) LINE 21 mentions the city of Dibon. **THE BIBLE** says: "**Gad built Dibon** . . . Numbers 32:34

M) LINE 26 says "**I built Aroer** and a roadway through the Arnon." **THE BIBLE** says: "And the children of **Gad** built Dibon and Ataroth and **Aroer**."

Numbers 32:34

"And this land, which we possessed at that time, from **Aroer**, which is by the **River Arnon**, ... I gave to the **Reubenites and the Gadites**.

Deuteronomy 3:12

N) LINE 27 mentions the town of **Bezer**. Originally this town was controlled by the tribe of Reuben according to **The Bible**, which says:

". . . the tribe of Reuben, **Bezer** with its common-land, **Jahaz** with its common-land, . . .

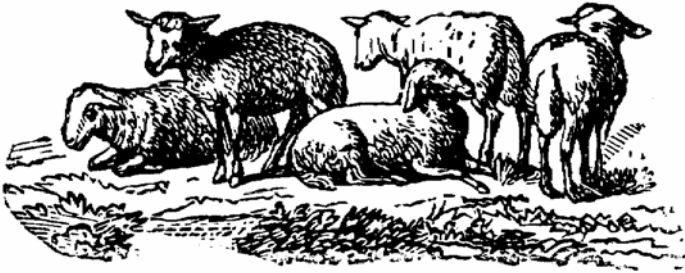
Joshua 21:36

O) LINE 30 speaks of the **temples of Medeba, Diblaten**, and Baal-meon, which were built

by this Moabite king. **The PROPHET ISAIAH** forecast the destruction of these pagan temples:

"He has gone up to the **temple and Dibon**, to the high places to weep. **Moab will wail over Nebo and over Medeba**; On all their heads will be baldness, And every beard cut off." Isaiah 15:2

P) LINE 30 & 31 says that **Mesha introduced there . . . sheep of the land**. The Bible confirms that Mesha raised sheep: "**Now Mesha king of Moab was a sheep breeder, and he regularly paid the king of Israel one hundred thousand lambs and the wool of one hundred thousand rams.**" 2 Kings 3:4



Q) LINE 31 says: "And the **House of David inhabited Horonaim.**" Here is found one of the first references outside the Bible to King David and his descendants, who were from the tribe of Judah.

Mesha also makes a distinction between the men of Israel and the House of David. This is exactly how the Bible states Israel was divided as a kingdom during this time. Jehosophat was king of Judah from the house of David, while Joram was the king of Israel, according to 2Kings chapter 3.

The town of **Horonaim** is also mentioned in Jeremiah 48:3-7: "A voice of crying shall be from **Horonaim**: 'Plundering and great destruction! "**Moab** is destroyed; . . . And **Chemosh** shall go forth into

captivity, His priests and his princes together."

Conclusion: Once again the Bible has been proven to be 100% reliable.

THE GREATEST COMMANDMENTS GIVEN BY YHWH

"Hear, O Israel: The LORD our God, the LORD is one! "You shall love the LORD your God with all your heart, with all your soul, and with all your strength."
Deuteronomy 6:4-5

"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD."
Leviticus 19:18

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?"

Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind." "This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.'" "On these two commandments hang all the Law and the Prophets."

Matthew 22:35-40

KING JEROBOAM

In 1903, in the ruins of the Biblical city of Meggido, an archaeologist found a seal made of jasper, engraved with the following inscription:

"SHEMA SERVANT OF JEROBOAM"**SHEMA SEAL**

The seal belonged to a servant of one of the early kings of Israel, either Jeroboam I, who ruled shortly after the reign of king Solomon, or Jeroboam II, who ruled at the time of Jonah the prophet.

JEROBOAM I: According to the Bible, because king Solomon began worshiping the foreign gods of his many wives, the Lord took away ten tribes of Israel from his son's rule and placed Jeroboam as king over them. This is recorded in 1Kings 11:29-40:

"Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two were alone

in the field. Then Ahijah took hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you '(but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel), 'because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David.

'However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes. 'But I will take the kingdom out of his son's hand and give it to you; ten tribes. 'And to his son I will give one tribe, that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there. 'So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel. 'Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you. 'And I will afflict the descendants of David because of this, but not forever.'

Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to Shishak king of Egypt."

The name of this Egyptian king to whom Jeroboam fled, Pharaoh Shishak, has also been found

on an inscription which lists the cities he conquered during his invasion of Israel.

This confirms the Bible in 1Kings 14:25-26:

"It happened in the fifth year of King Rehoboam (Solomon's son) that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of the LORD"



Inscription mentioning Rehoboam's "Kingdom of Judah" as subject to Pharaoh Shishak

THE LORD REBUKES JEROBOAM FOR HIS WICKEDNESS

"Go, tell Jeroboam, 'Thus says the LORD God of Israel: "Because I exalted you from among the people, and made you ruler over My people Israel, "and tore the kingdom away from the house of David, and gave it to you; and yet you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only what was right in My eyes; "but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back; "therefore behold! I will bring disaster on the

house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone. "The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the LORD has spoken!" 1Kings 14: 7-11

The reason for God's great anger against Jeroboam is found in 2Kings 10:29 which states that he built golden calves in the cities of Bethel and Dan and caused the children of Israel to worship idols instead of the one true God.

JEROBOAM II ANOTHER IDOL WORSHIPER

In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, and reigned forty-one years. And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat (Jeroboam I), who had made Israel sin.

2Kings 14:23-24

THE GREATEST WORDS SPOKEN BY THE LORD GOD TO JEROBOAM

'Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house'

1Kings 11:38

KING AHAB AND JEZEBEL

Just as every one of us has had our good days and our bad days, Israel too, has had their share of good kings and bad kings. And King Ahab was definitely not one of the good guys.

In 1Kings 16:31-33 we read: "And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife *Jezebel the daughter of Ethbaal*, king of the Sidonians; and he went and served Baal and worshiped him. Then he set up an altar to Baal in the temple of Baal, which he had built in Samaria. And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him."

Many fascinating finds have been made in the world of archaeology concerning King Ahab and the events surrounding his life. First of all, Ahab is mentioned in Assyrian records. On an inscription that accounts a battle known as Qarqar, between Ahab and his enemy King Shalmaneser III of Assyria. Shalmaneser records the size of Ahab's army that fought against him. It mentions the following:

"2000 chariots and 10,000 troops from Israel's king, Ahab."



Ahab's Qarqar
Battle Record

Archaeologists from Harvard, digging in the ruins of Samaria, the ancient capital of Israel, have also found a palace that Ahab built which contained within it a room where ivories were stored.

This room, interestingly enough, is mentioned in the Bible in 1Kings 22:37-39 which says:

"So the king died, and was brought to *Samaria*. And they buried the king in Samaria . . . Now the rest of the acts of Ahab, and all that he did, the *ivory house which he built* and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?"

God spoke against these houses in Amos 3:13-15: "Hear and testify against the house of Jacob," Says the Lord GOD, the God of hosts, "That in the day I punish Israel for their transgressions, I will also visit destruction on the altars of Bethel; And the horns of the altar shall be cut off and fall to the ground. I will destroy the winter house along with the summer house; *The houses of ivory shall perish*, And the great houses shall have an end," Says the LORD.

Also found in the Ivory room were small stone boxes with which Ahab's wife, Jezebel, may have mixed her cosmetics. The boxes contained a number of small holes to hold various colors and a depression in the center for mixing.

The Bible in 2Kings 9:30 states: "Now when Jehu had come to Jezreel, *Jezebel heard of it; and she put paint on her eyes* and adorned her head, and looked through a window."

King Ahab married one of the most wicked woman in Scripture, Jezebel. Her father was known as king Ethbaal, a dictator who took the throne of Sidon by force. He did so by assassinating his brothers. Menander of Ephesus, a Phoenician writer, also stated that Ethbaal was a high priest in the worship of the pagan god Baal. His name means (I am with Baal.)

According to the Bible, Jezebel convinced Ahab to turn his back on the God of Abraham and to build a pagan temple to her god Baal in Samaria. She then massacred the prophets of the LORD and replaced them with prophets of Baal and Asherah, the goddess wife of Baal. So evil were the prophets of Baal and Ashertoreth, that they murdered little children in their sacrifices.

THE MODERN DAY EQUIVALENT TO ABORTIONISTS.

The Oriental Institute of Chicago, during excavations near Samaria, found the ruins of a temple built to Ashertoreth that stood during the reign of king Ahab. Near the site were found jars that contained the remains of infants who had been sacrificed in this horrible temple.

This find verifies that Baal & Asherah worship was common in Samaria at the time of Jezebel. 1Kings 18:19 mentions that Jezebel surrounded herself with the prophets of Baal and the prophets of Asherah.

A seal was also found which may have once belonged to Jezebel. The seal is inscribed with the letters "JZBL." According to the Bible, Jezebel was quite at home with sealing documents with a seal. 1Kings 21:8 says: "And she wrote letters in Ahab's name, sealed them with his seal."



JEZEBEL SEAL

Another event which occurred at the time of Jezebel was when the prophet Elijah challenged the 450 prophets of Baal, whom she had appointed. Elijah told the people **"If the Lord is God follow him; but if Baal is God, follow him."** And to show the people that the Lord was God he challenged the prophets of Baal to call upon their god to reign down fire from heaven, but nothing happened when they prayed to Baal. Then Elijah prayed to God that the people would turn their hearts back to the Lord. God heard Elijah's prayer and fire from the Lord fell from heaven and burned up the sacrifice that was prepared by Elijah. When the people saw what happened, they fell face down and cried **"The Lord, He is God! The Lord, He is God!"** Elijah then commanded the people to execute the prophets of Baal.

Jezebel then threatened to kill Elijah, and Elijah fled from Jezebel into the wilderness.

1Kings 19:9-15 then states the following: "And there he went into a cave, and spent the night in that place; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?"

So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice

came to him, and said, "What are you doing here, Elijah?"

And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, *anoint Hazael as king over Syria.*"

This same King Hazael is mentioned in Assyrian records. An inscription, by the Assyrian king Shalmaneser, states the following:

"I fought against Ben-Hadad of Damascus . . . Hazael, the son of a nobody, then seized the throne." (ANET 280)

As with everyone who continues to practice evil, Jezebels' life came to a tragic ending. King Jehu of Israel instructed that Jezebel be killed because of her wickedness. 2Kings 9:30-33 states:

"Now when Jehu had come to Jezreel, Jezebel heard of it; and she put paint on her eyes and adorned her head, and looked through a window. Then, as Jehu entered at the gate, she said, "Is it peace, Zimri, murderer of your master?" And he looked up at the window, and said, "Who is on my side? Who?" So two or three eunuchs looked out at him. Then he said, "Throw her down." So they threw her down, and some of her blood spattered on the wall and on the horses; and he trampled her underfoot.

THE GREATEST STATEMENTS MADE BY AND ABOUT ELIJAH - THE PROPHET WHO REBUKED KING AHAB AND HIS WIFE JEZEBEL:

"And Elijah came to all the people, and said, "How long will you falter between two opinions? If the LORD is God, follow Him." 1 Kings 18:21

"Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

1 Kings 18:37

"Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins."

James 5:16-20

KING HOSHEA

The Bible records how Hoshea came to power in 2Kings 15:29:

"During the days of Pekah, the king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he reigned in his place in the twentieth year of Jotham the son of Uzziah."

Remarkably this event is confirmed in the annals of the king of Assyria himself, Tiglath-Pileser, whose writings state the following concerning Hoshea:

"They had overthrown their king, Pekah. Hoshea I placed as ruler over them. From him I received a tribute of 10 talents of gold and 1,000 talents of silver."

This tribute money, paid to the Assyrian kings, is also mentioned in the Bible. A few years after Hoshea becomes king, Tiglath-Pileser III dies and Shalmaneser becomes the next king of Assyria. Hoshea then decides not to send tribute money to Shalmaneser, as he had done previously with Tiglath-Pileser, and as a result the Assyrians attacked Israel.

2 Kings 17:1-5 states: "In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king of Israel in Samaria, and he reigned nine years. And he did evil in the sight of the LORD, but not as the kings of Israel who were before him.

Shalmaneser king of Assyria came up against him; and **Hoshea became his vassal, and paid him tribute money.** And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent mes-

sengers to So, king of Egypt, and brought no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up, and bound him in prison. Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years."

The Bible states in 2Kings 17:6: "In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria . . ."

The captivity of Samaria is also recorded in Assyrian records. During the siege of Samaria, Shalmaneser died and Sargon II became king and continued the siege. An inscription of Sargon was found in archaeology which states the following:

"In the first year of my reign **I captured the towns of Samaria** along with 27,290 captives . . . I rebuilt these towns and relocated the foreigners from the lands which I had conquered to live there."

THE GREATEST MISTAKE MADE BY KING HOSHEA WAS TO RELY ON EGYPT FOR HIS PROTECTION INSTEAD OF THE LORD:

"Woe to those who go down to Egypt for help,
And rely on horses, Who trust in chariots because
they are many, And in horsemen because they are
very strong, But who do not look to the Holy One of
Israel, Nor seek the LORD!
Isaiah 31:1

NO FEAR, BUT THE FEAR OF THE LORD YOUR GOD

"You shall not fear other gods, nor bow down to them nor serve them nor sacrifice to them; "but the LORD, who brought you up from the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice.
2 Kings 17:35-36

KING HEZEKIAH

One major event which occurred during the time of Hezekiah was the invasion of Judah by Sennacherib king of Assyria. Eventually Sennacherib sends an army against Hezekiah at Jerusalem. These events are recorded not only in the Bible, but they are also mentioned in Sennacherib's account of his invasion of Judah which was found on a clay prism now on display at the Oriental Institute Museum of Chicago. It is inscribed with the following words:

"Fear of my greatness terrified Hezekiah . . . He sent to me tribute: 30 talents of gold, 800 talents of silver, precious stones, ivory, and all sorts of gifts, including women from his palace."



The Taylor Prism gives an account of Sennacherib's invasion of Israel and mentions Hezekiah.

This confirms the Biblical account given in 2Kings 18:13-15:

"And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me;

whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

So Hezekiah gave him all the silver that was found in the house of the LORD and in the treasuries of the king's house."

On Sennacherib's prism, he says this of Hezekiah:

"As for the king of Judah, Hezekiah, who had not submitted to my authority, I besieged and captured forty-six of his fortified cities, along with many smaller towns, taken in battle with my battering rams . . . I took as plunder 200,150 people, both small and great, male and female, along with a great number of animals including horses, mules, donkeys, camels, oxen, and sheep. As for Hezekiah, I shut him up like a caged bird in his royal city of Jerusalem. I then constructed a series of fortresses around him, and I did not allow anyone to come out of the city gates. His towns which I captured I gave to the kings of Ashod, Ekron, and Gaza."

Amazingly in this account, Sennacherib admits that he never captured Hezekiah or even the city of Jerusalem, even though he sent a large army against it. Why is it that the king of Assyria and his mighty army couldn't capture Jerusalem as he did with all the other cities of Israel?

The answer is given in 2Kings 19:14:

"And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. Then Hezekiah prayed before the LORD, and said: "O LORD God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have

made heaven and earth. "Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib which he has sent to reproach the living God.

"Truly, LORD, the kings of Assyria have laid waste the nations and their lands, "and have cast their gods into the fire; for they were not gods, but the work of men's hands; wood and stone. Therefore they destroyed them. "Now therefore, O LORD our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You are the LORD God, You alone."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel: 'Because you have prayed to Me against Sennacherib king of Assyria, I have heard.' "This is the word which the LORD has spoken concerning him: . . ."Whom have you reproached and blasphemed? Against whom have you raised your voice, And lifted up your eyes on high? Against the Holy One of Israel. By your messengers you have reproached the Lord, . . .

Because your rage against Me and your tumult Have come up to My ears, Therefore I will put My hook in your nose And My bridle in your lips, And I will turn you back By the way which you came . . .

"Therefore thus says the LORD concerning the king of Assyria: 'He shall not come into this city, Nor shoot an arrow there, Nor come before it with shield, Nor build a siege mound against it. By the way that he came, By the same shall he return; And he shall not come into this city,' Says the LORD. 'For I will defend this city, to save it For My own sake and for My servant David's sake.'

"And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses; all dead.



"So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.

Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place."

Sennacherib's death is also recorded on a Babylonian inscription which reads:

"On the 20th day of Tebet, his sons revolted against him and they killed their father, Sennacherib. . . . On the 18th day of Sivan, Esarhaddon, his son, became king."

How do you like that for Bible confirmation!

Hezekiah trusted in the Lord and the Lord answered his prayers in a time of great trouble. This

is one of the great lessons the Lord has given us through recorded history to show us that we need not fear anything if we put our trust in Him and Him alone.

God protected Hezekiah and brought swift judgement on Sennacherib and his nation for trying to attack his Holy city, Jerusalem.

The Greek historian Herodotus recorded an amazing account of Sennacherib's final retreat back to Assyria. After surrounding Jerusalem, Sennacherib must have also sent troops to do battle against the Egyptians. Herodotus wrote that an Egyptian priest told him that as the Assyrians approached the boundary of Egypt:

"Behold an army of field mice plagued their enemy by night . . . chewed through their arrows and their bows, and the hand grips on their shields, so that on the next morning they fled without their weapons and a great number of them perished in battle. This Egyptian king still stands in Hephaestus's sanctuary holding a mouse in his hand, and bearing the inscription, "Look to me and live in safety"

Of course, the king of Egypt didn't have any control over this victory. It was by the hand of Almighty God, the King of the Universe, that sent Sennacherib and his army back to Nineveh.

This fulfilled God's word against the Assyrian king as written in 2Kings 19:28:

"Because your rage against Me and your tumult Have come up to My ears, Therefore I will put My hook in your nose And My bridle in your lips, And I will turn you back By the way which you came."

LIVE YOUR LIFE LIKE KING HEZEKIAH

"He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him. For he held fast to

the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses. The LORD was with him; he prospered wherever he went." 2Kings 18:5-7

THE GREATEST STATEMENT MADE BY KING HEZEKIAH

"Then Hezekiah prayed before the LORD, and said: "O LORD God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth." 2Kings 19:15

THE GREATEST STATEMENT MADE BY THE LORD TO HEZEKIAH

"Thus says the LORD God of Israel: 'Because you have prayed to Me . . . I have heard.'" 2Kings 19:20

KING JOSIAH

According to the Bible, when King Josiah was twenty-six years old, he ordered that the temple of the LORD be repaired.

In order to pay for the work, he sent Shaphan, the son of Azaliah, son of Meshullam, his scribe to instruct **Hilkiah the high priest** to collect money from the temple to pay for the repairs. This is recorded in 2Kings 22:3

A seal has been uncovered by archaeologists bearing the name of one of Hilkiah's sons.

The seal reads:

"Azariah son of Hilkiah."

He is mentioned in 1Chronicles 6:13 & 9:11



**AZARIAH SON
OF HILKIAH**

When Hilkiah went into the temple to collect the money for the repairs, he found the Book of the Law of the LORD that had been given through Moses. Hilkiah gave the Book to Shaphan who read it to King Josiah.

According to 2 Kings 22:11-13, the following events then took place:

"Now it happened, when the king heard the words of the Book of the Law, that he tore his

clothes. Then the king commanded *Hilkiah the priest*, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying, "Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written."

THE GREATEST ACT OF JOSIAH

"Then the king stood by a pillar and made a covenant before the LORD, to follow the LORD and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book."

2 Kings 23:3

THE GREATEST STATEMENT MADE BY THE LORD TO JOSIAH

"Because your heart was tender, and you humbled yourself before the LORD . . . and you tore your clothes and wept before Me, I also have heard you, "says the LORD."

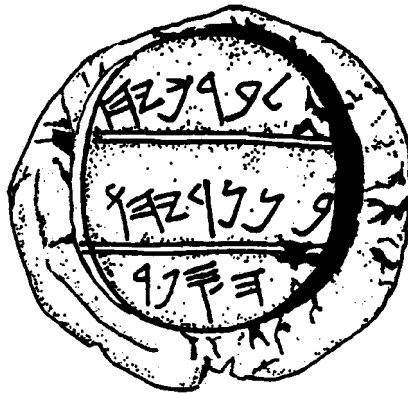
2 Kings 22:19

JEREMIAH'S SCRIBE - "BARUCH"

In 1975, a collection of nearly 250 clay seals was found about 44 miles southwest of Jerusalem. These small lumps of clay were impressed with a seal which in ancient times served as an official signature for an individual. The clay seals were then attached to documents to identify the sender. Amazingly enough, among the seals in this collection were the names of three Biblical figures who are mentioned in the 36th chapter of the book of Jeremiah.

The first clay seal is impressed with the following inscription:

Berekhyahu son of Neriyahu the scribe



Baruch Seal

This is the seal of **Baruch son of Neriah** who was the scribe to the prophet Jeremiah. Baruch's full name must have been Berekhyahu. The suffix (yahu) in the ancient Hebrew language is a form of Yahweh

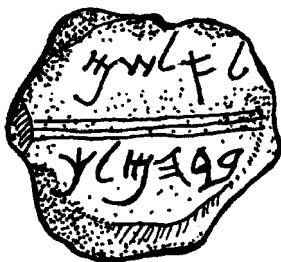
(God). The name Baruch means **"the blessed."** Berekhyahu means **"the blessed of Yahweh."**

Baruch is mentioned in Jeremiah 36:1-4: "Now it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from the LORD, saying: "Take a scroll of a book and write on it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah even to this day. "It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."

"Then Jeremiah called Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah, all the words of the LORD which He had spoken to him."

A second clay seal has been found that was impressed with the name of the scribe Elishama. It reads as follows:

'Elishama' servant of the king



Elishama Seal

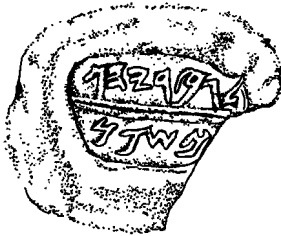
According to the Bible, Elishama was a scribe who served the king. He is recorded in Jeremiah 36:10-12:

"Then Baruch read from the book the words of

Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the Lord's house, in the hearing of all the people."

"When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book, he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting; *Elishama the scribe*, Delaiah the son of Shemaiah, Elnathan the son of Achbor, *Gemariah the son of Shaphan*, Zedekiah the son of Hananiah, and all the princes."

The previous passage also mentions another scribe, Gemariah the son of Shaphan. His clay seal was found in 1978. The inscription reads as follows: **"Gemariah, son of Shaphan"**



Gemariah Seal

And yet another seal was found inscribed with the name of king Jehoiakim's son, Jerahmeel. It reads as follows: **'Yerahme'el, son of the king.'** He is recorded in Jeremiah 36:26.

According to the Bible, after Baruch delivered the scroll of the words of the Lord spoken to Jeremiah the prophet, Elishama, Gemariah and the other king's servants were instructed to bring the scroll and have it read before the king. God's message is stated in Jeremiah 35:13-17:

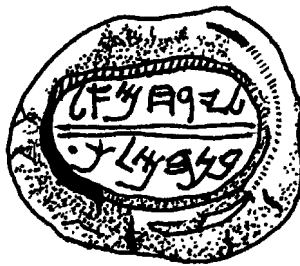
"Thus says the LORD of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, "Will you not receive instruction to obey My words?" says the LORD . . .

"I have also sent to you all My servants the prophets, saying, 'Each of you must turn from your evil ways, and reform your actions, . . . But you have not listened, nor obeyed Me.

"Therefore thus says the LORD God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; because I have spoken to them but they have not heard, and I have called to them but they have not answered."

After hearing God's word, King Jehoiakim rejected the message, burned the scroll and sent his son Jerahmeel to arrest both Jeremiah the prophet and Baruch. This is recorded in Jeremiah 36:26 which says:

"And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them."



Jerahmeel Seal

Because king Jehoiakim rejected God's message, the Lord had Jeremiah send another scroll to the king saying:

"Thus says the LORD: "You have burned this scroll, saying, 'Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to cease from here?' 'Therefore thus says the LORD concerning Jehoiakim king of Judah: "He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night. "I will punish him, his family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed."
Jeremiah 36:29-31

God's judgement came to pass in the seventh year of the reign of Nebuchadnezzar, king of Babylon, who removed Jehoiakim's son from the throne, took him captive and replaced him with Jehoiakim's brother Zedekiah.

Eleven years later, after Zedekiah had rebelled against Nebuchadnezzar, the Babylonian king then gave orders that the city of Jerusalem be destroyed.

Just like king Jehoiakim, God holds each and every person responsible for either accepting or rejecting His message. God's last message to all men came through Jesus Christ and He spoke these words:

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."

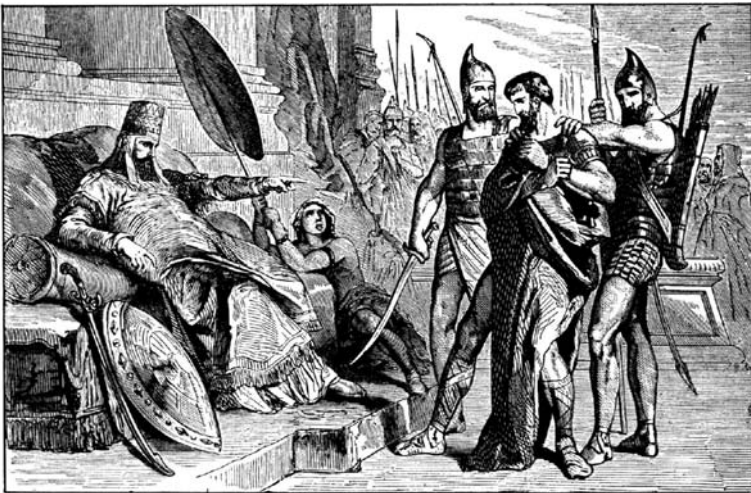
John 3:16-18

THE BOOK OF DANIEL

THE BIBLE in Daniel 1:1-2 states:

"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god."



The fact that Nebuchadnezzar pillaged lands which included Israel during his first year as king is recorded on Babylonian tablets known as the Babylonian Chronicles.

They record that kings from the territory known as Hatti-land came before him and offered him heavy tribute. Those cities which did not submit to him, he came against and carried off its spoils back to Babylon.

According to the Bible in Daniel 1:3-4, during the invasion of Jerusalem, Nebuchadnezzar, the king of Babylon, instructed Ashpenaz the **Master of his eunuchs**, to bring back some of the children of Israel to serve in the king's palace and to teach them the language and literature of the Chaldeans.

He picked Daniel along with his three friends, Hananiah, Mishael, and Azariah.

Remarkably, the office of **Master of the Eunuchs** has been confirmed by Archaeology. Housed in the British museum is a clay tablet inscribed with the words "**Rab-Saris.**" In Aramaic, the word "Rab" interpreted means Master and "Saris" (saw-reece') means Eunuchs.

Another amazing fact about the book of Daniel is that in 1947 the first of the Dead Sea scrolls were discovered. They contained fragments of all the books of the Old Testament except the book of Esther. Among them is a copy of Daniel. Chapters 2:4 through chapters 7:28 are written in the ancient Aramaic language known as Chaldee (the language of Babylon), the same language used in documents of the 7th century B.C..

This is another confirmation of the fact that the events spoken of in the book of Daniel were written down by Daniel during the time of his captivity in Babylon.

One of the greatest stories in the Bible is found in Daniel chapter 2, where Nebuchadnezzar has a dream which troubles him greatly.

He calls on all the wise men of Babylon to interpret his dream. But since he doesn't trust his wise men, Nebuchadnezzar refuses to explain the dream to them. Since not one of his wise men could tell the king what he dreamed, he gave a decree to put them all to death.

Daniel, along with his three friends, Hananiah, Mishael and Azariah, prayed to God that night, that he would reveal the dream to them so that their lives might be spared.

During the night the mystery was revealed to Daniel in a vision, and Daniel praised the God of Heaven.

The next morning Daniel goes to Nebuchadnezzar and explains to him his vision. The Bible records in Daniel 2:31: "You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome. "This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, "its legs of iron, its feet partly of iron and partly of clay.

"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. "Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Daniel told him that the head of gold represented Nebuchadnezzar. **(the kingdom of Babylon.)**

The chest and arms of silver would be another kingdom that would arise after him that would be inferior to his kingdom of gold. **(The Medo-Persian Empire.)**

Then a third kingdom of bronze, which shall rule over all the earth. **(Alexander the Great's Empire of Greece)**

And the fourth kingdom, which had legs as strong as iron, in that iron breaks in pieces and shatters everything; that kingdom will break in pieces and crush all the others. **(The Roman Empire)**

And a fifth kingdom that will arise with ten toes (comprised of ten nations), a kingdom that shall be divided; the kingdom shall be partly strong and partly fragile. **(The final Empire that will arise before the second coming of Jesus Christ.)**

GOD MAKES KNOWN TO DANIEL THAT HE WOULD SEND A STONE TO CRUSH ALL NATIONS AND TO SET UP AN EVERLASTING KINGDOM

"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. "Inasmuch as you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold; the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him. The king answered Daniel, and said, "Truly your God is the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret."

Daniel 2:44-47

AND WHO IS THIS STONE ?

"let it be known to you all, and to all the people of Israel, that by the name of **Jesus Christ of Nazareth**, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

"This is the **STONE** which was rejected by you builders, which has become the **chief cornerstone**."

"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Acts 4:10-12

DANIEL'S THREE FRIENDS

According to Professor William Shea, a startling find from Babylon may record the actual names of Daniel's three friends; Hananiah, Mishael and Azariah.

The Bible states in Daniel chapter 1:6-7:

"Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, the name Abed-Nego."

A five sided clay prism found in Babylon and now housed in the Istanbul museum gives a list of men and their titles. Three men listed on the prism have pronunciations which are very similar to the names of Daniel's three friends. Whether or not they are the actual men mentioned in the Bible is uncertain.

Found on the list is the name **Ardi-Nabu, official of the royal prince**. This name is the equivalent to the Aramaic name **Abednego** and may in fact be the first mention of one of Daniel's friends found outside of the Bible.

Another name found on the list is **Hanunu, Commander of the king's merchants**. The name Hanunu may be the Babylonian equivalent for the Hebrew name **Hananiah**.

Another name inscribed on the list is **Mushallim-Marduk**, who was an official to Nebuchadnezzar. Marduk was the name of a Babylonian god. If Marduk is left out of the name, we wind up with **Mushallim** which may refer to **Mishael**.

Notice that each of these men held an administrative position in Babylon. The Bible in Daniel 2:49

states: "Also Daniel petitioned the king, and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king."

The remarkable story of why Daniel's three friends were promoted to such high positions can be found in Daniel Chapter 3.

King Nebuchadnezzar of Babylon constructed a huge golden statue ninety feet high and nine feet wide.

Liberal Bible scholars have attacked this in the past saying that the technology to build a statue that size could not have existed at that time. But we now know, that early in history, the Colossus of Rhodes was built, a huge bronze statue of Apollo that stood at the entrance to the seaport at Rhodes, an Island in the Mediterranean Sea. The statue was even bigger than the one Nebuchadnezzar built, so large in fact that sailing vessels rigged to the mast could easily pass underneath its legs.

The Bible says that Nebuchadnezzar gave an empire wide decree that everyone must come and bow down and worship before the golden image he had made. Those who did not, would be thrown into a blazing furnace.

Daniel's three friends would not, and they said to the king: "O Nebuchadnezzar, we have no need to answer you in this matter. "If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. "But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."

Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated. And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and cast them

into the burning fiery furnace. Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego. And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.

Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?"

They answered and said to the king, "True, O king."

"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the SON OF GOD."



Then Nebuchadnezzar went near the mouth of the burning fiery furnace and spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come here."

Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire. And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God! "Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this."

Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

Daniel 3:16-30

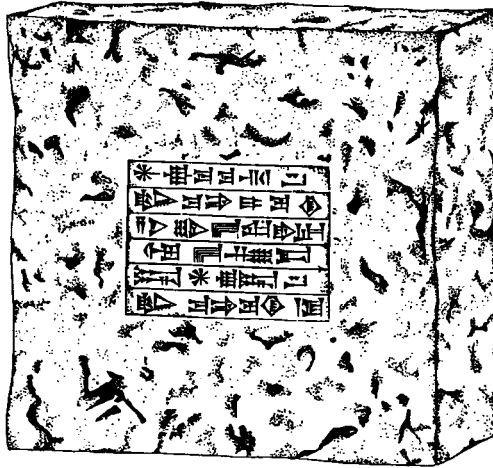
THE SON OF GOD WILL DELIVER YOU FROM THE FIERY FURNACE OF HELL IF YOU BELIEVE IN HIM

"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."
John 3:18

"Whoever confesses that Jesus is the Son of God, God abides in him, and he in God."

1 John 4:15

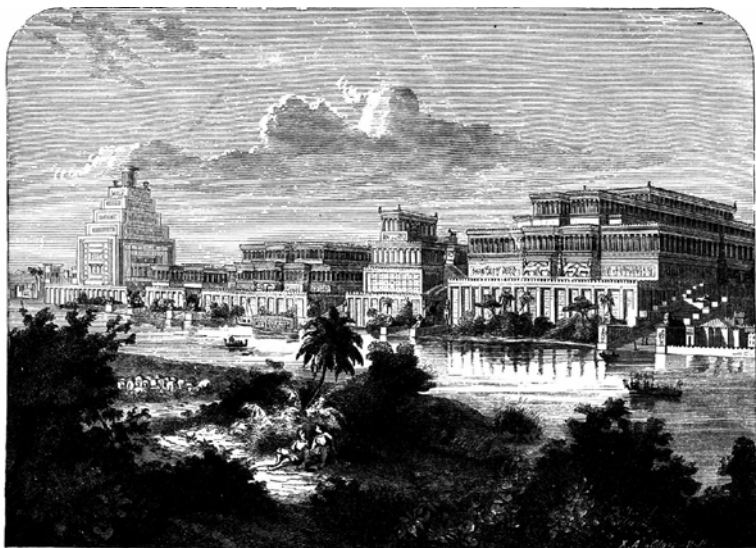
NEBUCHADNEZZAR'S PRIDE


Nebuchadnezzar Inscription

The Bible in Daniel chapter 4 states that Nebuchadnezzar, king of Babylon, had a dream that troubled him. So he called in the prophet Daniel to interpret his dream. Daniel told him that the following would happen to the king because of his pride:

"This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen . . . and seven times (seasons) shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses . . . your kingdom shall be returned to you, after you come to know that Heaven rules." Daniel 4:24-26

One year later as Nebuchadnezzar was walking about his royal palace the dream became reality:



The Bible records in Daniel 4:30 that the king spoke with great pride saying:

"Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"

While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! . . . and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses." That very hour the word was fulfilled concerning Nebuchadnezzar."

A similar quote of Nebuchadnezzar has been found outside the Bible that is almost identical to his statement in Daniel 4:30. The inscription known as The East India House inscription, records Nebu-

chadnezzar's building activities in Babylon and states the following:

"My name will be remembered throughout history for all time because I turned Babylon and Esagila into a mighty fortress."

The greatness of Babylon was also mentioned by the Greek historian Herodotus, who traveled to Babylon some ninety years after the reign of Nebuchadnezzar. In his writings he said that he was overwhelmed by the large quantity of gold amassed in Babylon. He said many of the walls of Babylon were covered with gold overlay.

Nebuchadnezzar believed that it was by his own hand that he created such a magnificent city and that he reigned supreme. But God caused this mighty ruler to go insane for seven seasons to teach him the lesson that **GOD reigns Supreme**.

Actual Babylonian records from Nebuchadnezzar himself, also record the seven seasons period of his insanity:

"For four years my kingdom gave me no joy. During this time, not one building of any importance did I issue to be built. And in Babylon itself, no building was erected to pay tribute to my name or to give me glory. I did not sing praises to Merodach, my god, nor did I provide his sacrificial table with offerings, nor did I clean any of the waterways."

Note: In Babylon they counted only two seasons, Summer and Winter. Thus (seven seasons) equals 3 1/2 years. And Nebuchadnezzar stated he did not delight in his kingdom for 4 years. Wow!

Nebuchadnezzar finally learned to humble himself before God, as his dad, Nabopolassar, had

learned before him. Nabopolassar, speaking on his humble beginnings recorded:

"As to my origins, I was born the son of a nobody . . . In my opinion, I was considered to be the least desirable among men, being held as unimportant in the eyes of others."

THE GREATEST STATEMENT MADE BY NEBUCHADNEZZAR KING OF BABYLON

"And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:

For His dominion is an everlasting dominion,
And His kingdom is from generation to generation.

All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?". . .

Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down.

Daniel 4: 34-37

KING JEHOIACHIN

According to the Bible, Jehoiachin became king of Judah after the death of his father King Jehoiakim:

"Jehoiachin was eight years old when he became king, and he reigned in Jerusalem three months and ten days."

2 Chronicles 36:9

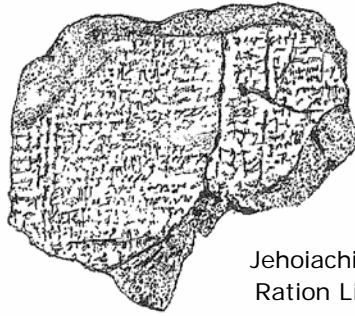
A fantastic discovery that verifies the Biblical events surrounding Jehoiachin's life was found in the ancient city of Babylon.

Tablets from the royal archives of Nebuchadnezzar king of Babylon were unearthed in the ruins of that ancient city that contain food rations paid to captives and craftsmen who lived in and around the city. On one of the tablets, "**Yaukin, king of the land of Judah**" is mentioned along with his five sons listed as royal princes. Below are a few inscriptions found on the tablets:

10 (sila of oil) to **the king of Judah, Yaukin.**
 2 1/2 sila (oil) to **the offspring of Judah's king,**
 4 sila to eight Judean men.

Another tablet reads:

1 1/2 sila (oil) for three carpenters from Arvad, 1/2 apiece,
 11 1/2 sila for eight wood workers from Byblos, . . .
 3 1/2 sila for seven Greek craftsman, 1/2 sila apiece,
 1/2 sila to the carpenter, Nabuetir
 10 sila to Ia-ku-u-ki-nu, **the king of Judah's son,**
 2 1/2 sila for **the five sons of the Judean king**



Jehoiachin Grain
Ration List

This evidence matches precisely with the Biblical text found in II Kings 24:10-17 which says:

"At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, as his servants were besieging it. *Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon;* and the king of Babylon, in the eighth year of his reign, took him prisoner.

And he carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. *Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths.*

None remained except the poorest people of the land. And he carried Jehoiachin captive to Babylon. The king's mother, the king's wives, his officers, and the mighty of the land he carried into captivity from Jerusalem to Babylon. All the valiant men, seven thousand, and craftsmen and smiths, one thousand, all who were strong and fit for war, these the king of Babylon brought captive to Babylon. Then the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah."

According to the same cuneiform tablets that

mention food rations going to Jehoiachin, rations are also mentioned as going to many of the **craftsman** from various countries in the region, this matches with the Biblical text. These tablets also indicate that Jehoiachin received twenty times as much food rations as others on the list which indicates that the Babylonians treated him more valuable than the other captives.

Archaeology thus indicates that Jehoiachin was treated well by the kings of Babylon whom provided daily food rations for him. This corresponds with the Scripture found in 2Kings chapter 25 verses 27-30:

"Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-Merodach king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah from prison.

He spoke kindly to him, and gave him a more prominent seat than those of the kings who were with him in Babylon. So Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life.

And as for his provisions, there was a regular ration given him by the king, a portion for each day, all the days of his life."

THE GREATEST LESSON TO BE LEARNED FROM THE LIFE OF KING JEHOIACHIN:

"Jehoiachin was eight years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the LORD."
2 Chronicles 36:9

Do not do evil in the Lord's sight
Lest you become captive to sin
And God removes your crown
As He did with Jehoiachin
Because he did not trust in the Lord.

A LESSON ABOUT EVILDOERS:

Do not fret because of evildoers, Nor be envious of the workers of sin. For they shall soon be cut down like the grass, . . . Trust in the LORD, and do good; . . . Delight yourself also in the LORD, And He shall give you the desires of your heart.

Commit your way to the Lord, Trust also in him, And he shall bring it to pass. He shall bring forth your righteousness as the light, and your justice as the noonday.

Rest in the LORD, and wait patiently for Him; Do not fret because of him who succeeds in his way, Because they carry out their wicked schemes. Refrain from anger and turn away from wrath; Do not fret; it only leads to evil. For evildoers shall be cut off; But those who wait on the LORD, They shall inherit the earth. For yet a little while and the wicked shall be no more; though you look for them, they will not be found. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

The wicked plot against the righteous, and gnash their teeth at them. But the Lord laughs at the wicked, For He knows their day is coming."

Psalm 37:1-13

GEDALIAH, GOVERNOR OF JUDEA

According to the Bible, Nebuchadnezzar king of Babylon came against Jerusalem in 586 B.C. and destroyed the city and captured Zedekiah king of Judah. He then appointed a man by the name of Gedaliah to be Governor over Judah.

In 1935 during excavations at the biblical city of Lachish, a clay seal was found in a layer of ashes left behind from Nebuchadnezzar's fire containing the following words: **"Belonging to Gedaliah, who is over the House."**



**Seal of Gedaliah who is
over the House**

This find is an amazing confirmation of the Scriptural account of Nebuchadnezzar's invasion we read about in 2Kings 25:22-24:

"Then he made Gedaliah the son of Ahikam, the son of Shaphan, governor over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left. Now when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah at Mizpah."

Another clay seal housed in the British Museum is inscribed with the words: "**Hannaniah, son of Gedaliah.**"



**Hannaniah, son of
Gedaliah Seal**

It is possible that this Hannaniah is the son of either Gedaliah the son of Ahikam as mentioned above, or Gedaliah the son of Pashhur who is mentioned in Jeremiah chapter 38. His seal was found in 2008 just south of the Temple Mount in Jerusalem.



**Seal of Gedaliah,
son of Pashhur**

WORDS OF WISDOM FROM GEDALIAH

"And Gedaliah took an oath before them and their men, and said to them, "Do not be afraid of the servants of the Chaldeans." "Dwell in the land and serve the king of Babylon, and it shall be well with you." II Kings 25:24

BIBLE STUDY: Proverbs 29:25, Titus 3:1-2

KING BELSHAZZAR AND DARIUS THE MEDE

In Daniel chapter 5, a Babylonian king by the name of Belshazzar mocks God by throwing a party with articles taken from the Jewish temple. As a result, God passes judgement on Belshazzar by taking away his kingdom and dividing it between the Medes and Persians.

Bible critics love to use this story to point out apparent historical errors in the text, trying to disprove the accuracy of the Bible.

The first thing they say is that the last king to rule the empire of Babylon before being captured by the Medes and Persians, was a man by the name of Nabonidus, not Belshazzar.

Secondly, Belshazzar was never a king of Babylon.

And third, the Bible refers to Nebuchadnezzar as the father of Belshazzar, which he wasn't.

But these statements made by Bible critics are full of half truths.

First of all, Belshazzar's name is found in archaeology and he just happens to be the son of King Nabonidus, making him a crown prince in the kingdom of Babylon.

And although some translations of the Bible state that Nebuchadnezzar was his father, the Hebrew word for father can also be interpreted into English as meaning grandfather or ancestor. And in fact, Belshazzar was a blood line descendent of Nebuchadnezzar.

The same goes for the fact that the Bible calls Belshazzar a king. Even though historical records do not mention he was a king, the Hebrew word for king can also be interpreted as governor or royal prince.

And history records that he was both.

Nabonidus, who ruled the empire of Babylon from 555 to 538 B.C., mentions his firstborn son, Belshazzar, on an inscription found in the city of Ur in 1853.

The inscription reads: "May it be that I, Nabonidus, king of Babylon, never fail you. And may my firstborn, Belshazzar, worship you with all his heart."

Another piece of evidence for Belshazzar's reign in the city of Babylon comes from an inscription where he is referred to as the son of Nabonidus and is given authority to rule.

"Putting the camp under the rule of his oldest son, his firstborn. The army of the empire was placed under his son's command. His hands were now free; He entrusted the authority of the royal throne to him. "

Yet even another piece of evidence comes from a tablet dating back to the seventh year of the rule of Nabonidus, where he is mentioned in the same light as his father:

"In regards to the bright star which has appeared, I will undertake to interpret its meaning for the glory of my lord Nabonidus, Babylon's king, and also for the crown prince, Belshazzar"

What is interesting to note is that on this oath, the man swore by both Nabonidus and Belshazzar. While on oaths dating back to other times, generally only the king is mentioned. This seems to indicate that Belshazzar had a co-reigning authority that was second only to his father throughout all the Empire.

This backs up the Bible completely: Belshazzar speaking to Daniel in chapter 5 verse 16 says:

"Now if you can read the writing and make known to me its interpretation, you shall be clothed

with purple and have a chain of gold around your neck, **and shall be the third ruler in the kingdom.**" (Here Belshazzar indicates he was the second highest ruler in Babylon and not the first.)

We also know that at the time the Medes and Persians captured Babylon, Nabonidus was not living in the city of Babylon, but was staying in a place called Teima in the northern part of Arabia, leaving his son back home in charge of governing the city.

The text from an artifact known as the Nabonidus chronicle states: **"Nabonidus, the king stayed in Tema; the crown prince, his officials and the troops were in Akkad."**

King Cyrus of Persia also refers to Belshazzar when he conquered Babylon in his writings:

"A coward was put in charge as the king of this country . . . With evil intents he did away with the regular offerings to the gods . . . and desecrated the worship of the king of his gods, Marduk."

Cyrus's statement that Belshazzar desecrated the worship of his god Marduk matches very closely to the story in the book of Daniel. Although it wasn't Marduk whose handwriting appeared on the wall, but the one true God of Israel.

According to the Bible, Belshazzar was holding a feast at the time the city of Babylon was over run by the Medes and Persians.

The fall of Babylon as recorded by the ancient historians Herodutus, Berosus and Xenophon verifies this:

"Cyrus then dug a trench and diverted the flow of the Euphrates river into the new channel which led to an existing swamp. The level of the river then dropped to such a level that it became like a stream. His army was then able to take the city by marching through the shallow waters . . . The Babylonians at the time were celebrating intensely at a feast to one

of their gods and they were taken totally by surprise."

Another part of the story Bible critics try to attack is mentioned in Daniel 5:30-31:

"That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old."

Liberal Bible scholars say that according to history there was no such man as Darius the Mede and say that the writer of Scripture must have gotten him mixed up with a later king named Darius of Persia.

But this apparent error can also be explained. First of all, the "Babylonian Chronicles" tell us the exact date which Babylon fell. October 13, 539 B.C.

According to historical records a man named Gubaru, a Mede, was appointed by King Cyrus to be ruler in Babylon at this time. Gubaru was born in 601 B.C. which would make him 62 years old when he invaded Babylon. Exactly the age found Daniel 5:31.

The Babylonian record of Darius the Mede's conquest of Babylon is given below:

"In the month of Tashritu, at the time when Cyrus battled the forces of Akkad in Opis on the Tigris river, the citizens of Akkad revolted against him, but Nabonidus scattered his opposition with a great slaughter.

On the 14th day, Sippar was taken without a fight. Nabonidus then fled for his life.

On the 16th day, Gubaru (Darius the Mede) the leader of Gutium along with the army of Cyrus entered Babylon without any opposition. Later they arrested Nabonidus when he returned to Babylon."

On the third day of the month of Arahshamnu, Cyrus marched into Babylon, and they laid down green branches in front of him. The city was no longer at war, Peace being restored. Cyrus then sent

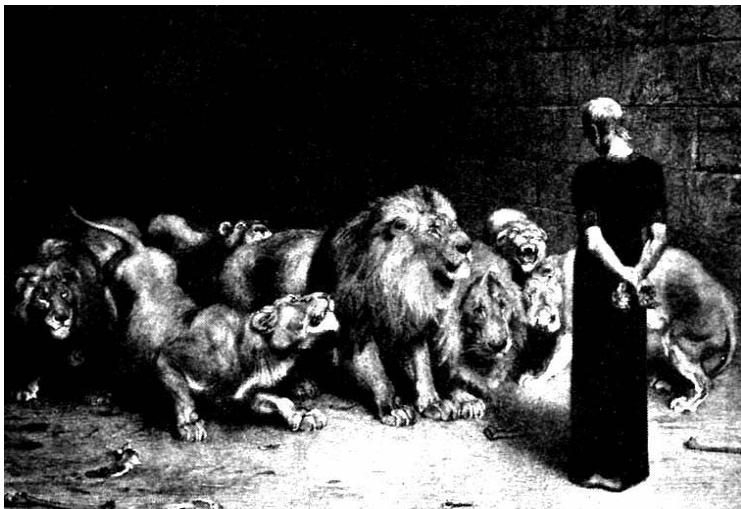
his best wishes to the residents living there. His governor, Gubaru, then installed leaders to govern over all Babylon.”

This account says that Darius the Mede installed sub governors in Babylon. The Bible says the same thing, and the prophet Daniel was one of them:

“It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom; and over these, three governors, of whom Daniel was one, that the satraps might give account to them, so that the king would suffer no loss.

Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king gave thought to setting him over the whole realm. So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him.” Daniel 6:1-4

This was the same Darius the Mede who had the prophet Daniel thrown into the lions den, mentioned in Daniel Chapter six.



As far as his name goes, historians believe that the name Darius was not a proper name at all, but a title of honor meaning **"Holder of the Scepter."** In other words **"The Scepter Holder (King) of the Medes."**

The Jewish historian Josephus also recorded that: "Darius the Mede, who along with his relative, Cyrus the King of Persia, brought an end to the Babylonian empire. Darius was the son of Astyages."

THE GREATEST WORDS OF DARIUS THE MEDE

"Then King Darius wrote: To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.

I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, And steadfast forever; His kingdom is the one which shall not be destroyed, And His dominion shall endure to the end. He delivers and rescues, And He works signs and wonders In heaven and on earth, Who has delivered Daniel from the lions."

Daniel 6:25-27

THE ARCHENEMY OF NEHEMIAH

According to the Bible, in Nehemiah chapter 2, King Artaxerxes issued a decree allowing his trusted servant Nehemiah, his cupbearer, to return to Jerusalem and rebuild the walls of the city that were destroyed many years earlier by the king of Babylon, when the Jewish people were cast into exile.

But not everyone was happy with the decree of Artaxerxes. Among them was a governor of Samaria by the name of Sanballat. After receiving the decree, the Bible states the following:

"But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish; stones that are burned?"

Nehemiah 4: 1-2

Sanballat winds up using various plots to try and entice Nehemiah away from building the wall so that he can have him killed. But every time he does, Nehemiah sees through his evil schemes and the wall of Jerusalem gets totally rebuilt.

A letter preserved in history, which dates back to around 407 B.C., mentions Sanballat by name. The letter was found in the ancient city of Elephantine and was written by the priests living there requesting authorization to rebuild a Jewish temple in that city.

In the following letter, they describe how the Jewish temple in Elephantine had been destroyed by the followers of a pagan Egyptian god. The letter states the following:

"To the governor of Judah, our lord Bagoas, from your servants Yedoniah and the priests who live at Elephantine . . . the priest of the god Khnub, who lived in this city, plotted with the commander in chief, Vidaranag, to wipe out the temple . . . advancing with their weapons . . . They burned the temple to the ground, as well as smashing the stone pillars that were there . . . Many of the articles that were in the temple along with the vessels of gold and silver were carried off . . . Letters prior to this one have also been sent to the high priest Johanan and the priests in Jerusalem. (This is probably the same Johanan mentioned in Nehemiah 12:22)

We have also written a letter making this whole incident known to Delaiah and Shelemiah, the sons of **Sanballat governor of Samaria.**"

LEARN TO PRAY LIKE NEHEMIAH

"I pray, LORD God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments, . . . We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded . . . Remember, I pray, the word that You commanded Your servant Moses saying:

If you are unfaithful, I will scatter you among the nations; but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name. Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand."

Nehemiah 1:5-10

JEREMIAH THE PROPHET

Many artifacts confirming Biblical figures and events which occurred at the time of Jeremiah the prophet have come to light.

The first is a seal found in 1932 at a dig site in the Biblical city of Mizpah. It lists **Jaazaniah**, one of the Judean military officers mentioned in II Kings 25:23. It is inscribed with the following words:

**"Yaazenyahu (Jaazaniah),
Servant of the King"**



Jaazaniah Seal

Another seal mentions **Neria**, he was the father of Jeremiah's scribe, Baruch, mentioned in Jeremiah 36:4, as well as **Seraiah** who is mentioned in Jeremiah 51:59:

"The word which Jeremiah the prophet commanded *Seraiah the son of Neria*, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah was the quartermaster."

The seal is inscribed with the following words:

"SERIAHU, SON OF NERIAHU"



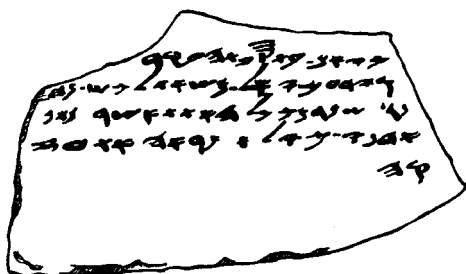
Seriah Seal

In 1935, a collection of letters written on pottery were unearthed in the Biblical city of Lachish. These letters confirm events that occurred during King Zedekiah's reign. The letters also mention the names of Biblical figures, possibly even the prophet Jeremiah.

The letters seem to have been written around the time when Nebuchadnezzar, king of Babylon, was waging war against Jerusalem and the fortified cities that Judah used for defense.

The first pottery fragment known as letter IV is inscribed with the following words:

"I will send for him tomorrow at daylight. And let it be known to my master that we will be looking for the signals from *Lachish*, according to the instructions which he has given, for no signals from *Azekah* have been seen."



LACHISH LETTER IV

Lachish and Azekah were two of Judah's fortresses first mentioned in 2Chronicles 11:5-12:

"So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. And he built Bethlehem, . . . *Lachish, Azekah, Zorah, Aijalon, and Hebron*, which are in Judah and Benjamin, fortified cities. And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine. Also in every city he put shields and spears, and made them very strong, having Judah and Benjamin on his side."

The Lachish letters were written by the commander of Lachish who was under siege. Letter IV seems to indicate that the city of **Azekah** had fallen. This historic event confirms the Biblical account found in Jeremiah 34:6-7 which says: "Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem and all the cities of Judah that were left, against *Lachish and Azekah*; for only these fortified cities remained of the cities of Judah."

Another pottery fragment found at Lachish had the following inscription written on it which mentions two Biblical figures:

Letter III: "The commander of the army, Coniah son of *Elnathan*, has arrived and will shortly leave for Egypt.""And as for the letter from the servant of the king, Tobiah, which came to *Shallum son of Jaddu'a through the prophet*, saying 'Be on your guard!', your subject has sent it to my lord."

The first Biblical name found in Letter III is **Elnathan**. There are references to two men named Elnathan in the Bible during this time frame; the first being **Elnathan of Jerusalem** who was the grandfather of king Jehoiachin, and father-in-law to king Jehoiakim. He is found in 2Kings 24:8:

"Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three

months. His mother's name was Nehushta the daughter of *Elnathan of Jerusalem* . . . At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And he carried Jehoiachin captive to Babylon . . . Then the king of Babylon made *Mattaniah*, Jehoiachin's uncle, king in his place, and changed his name to *Zedekiah*."

The appointment of **Zedekiah** as king over Judah mentioned in the preceding passage has also been found in records from Babylon known as the Babylonian Chronicles. The tablet records that after Jerusalem was captured by Nebuchadnezzar in March of 597 B.C., "He installed a king of his own choosing." (Zedekiah)

The second Elnathan found in the Bible is **Elnathan son of Achbor**, who was a prince in king Jehoiakim's household. He is mentioned in Jeremiah 26:22 and Jeremiah 36:12.

In the second part of letter III is an astonishing statement about a letter which came to **Shallum son of Jaddu'a through the Prophet**. Since there was only one major prophet in Jerusalem at the time the Lachish letter was written, it seems very likely that this is an amazing reference to the **prophet Jeremiah** of the Old Testament. And **Shallum son of Jaddu'a** may in fact be the uncle of Jeremiah who is mentioned in Jeremiah 32:6-9:

"And Jeremiah said, "The word of the LORD came to me, saying, 'Behold, Hanamel the son of *Shallum your uncle* will come to you, saying, "Buy my field which is in Anathoth, for the right of redemption is yours to buy it."

"Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me,

'Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.' Then I knew that this was the word of the LORD.

"So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and weighed out to him the money; seventeen shekels of silver."

(Note: a shekel is a weight, 17 shekels would be approximately 30 average size silver pieces.)

God told Jeremiah that He would one day buy for Himself a field for thirty pieces of silver, because the right of inheritance and redemption was His. He also foretold this event to the prophet Zechariah.

Zechariah 11:7-13: "So I fed the flock for slaughter, in particular the poor of the flock. I took for myself two staffs: the one I called Beauty, and the other I called Bonds; and I fed the flock.

I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me. Then I said, "I will not feed you. Let what is dying die, and what is perishing perish. Let those that are left eat each other's flesh." And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples. So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the word of the LORD.

Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. And the LORD said to me, "Throw it to the potter"; that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter."

JESUS BUYS A FIELD WITH HIS BLOOD

"Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the **thirty pieces of silver** to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" **Then he threw down the pieces of silver in the temple** and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day.

Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me."

Matthew 27:3-10

***JESUS HAS ALL THE RIGHTS OF
INHERITANCE AND REDEMPTION***

***ONLY HE CAN MAKE YOU A
REDEEMED CHILD OF GOD***

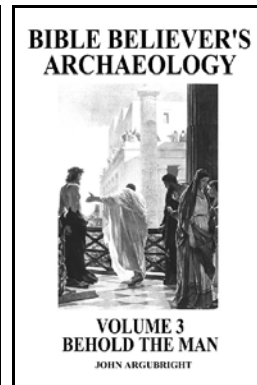
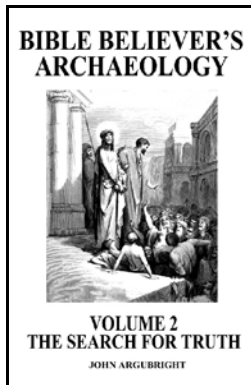
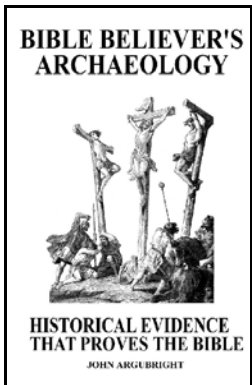
***TURN TO JESUS AND INHERIT
EVERLASTING LIFE***

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This book as well as our second and third volumes in the Bible Believer's Archaeology series may be ordered at BibleHistory.net as well as from other major online book distributors.



BibleHistory.net

SOURCES:

THE HOLY BIBLE, AUTHOR: THE LORD GOD

Scripture taken from the New King James Version unless noted.

The author and publisher gratefully acknowledges the following resources used in compiling data and illustrations for this publication.

FRONT COVER: Partial reproduction of "The Crucifixion" Artist: Henry Felix Emmanual Philippoteaux, Illustrated in Cassell's Illuminated Family Bible Vol. 4 from Matthew to Revelation pg.53, Publisher: Cassell, Petter & Calpin (1860).

TRACT: Artwork: 'The face of Jesus', Illustration copyright © 1997 John Argubright

CHAPTER #1: "JESUS THE MESSIAH"

Artwork: Partial reproduction of "The three crosses" Artist: Rembrandt. Illustrated in "The National Encyclopedia - 7" (1944) Publisher: Collier.

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1 Pg.10-11 (Josephus background), Pg.264-265 (Josephus's account of Jesus).

Antiquities of the Jews - The Historian Flavius Josephus.
Book 18 Chapter 3 (Josephus's account of Jesus).

CHAPTER #2: "QUIRINIUS AND THE CENSUS"

Artwork: "The Nativity," Illustrated in "Dore' Bible Illustrations" (1891) Artist: Gustave Dore', Publisher: Bedford Clarke Publishers.

Antiquities of the Jews - The Historian Flavius Josephus.

Book 17 Chapter 2: Account of pharisees refusing to take an oath of good will to Caesar and to that of Herod's government which was required of all Israel.

Book 17 Chapters 6-8: Account of Herod's last days and death.

Book 17 Chapter 13: Cyrenius sent by Caesar to confiscate the property of Archelaus and to take account of peoples belongings in Syria.

Book 18 Chapter 1: Quirinius came into Syria with a few others to administer that nation, Cyrenius also came into Judea to take account of their substance as well of to dispose of the estate of Archelaus. Archelaus (Matthew 2:22) ruled for 10 years according to Josephus in Antiquities Book 17, So if Herod died in 1 B.C. this would be 9 A.D., If he died in 4 B.C. this would have been 6 A.D.

Book 18 Chapter 2: The Jewish revolt against the taxation by Quirinius. This taxation is dated between 6-9 A.D. as Josephus states this taxation was held 37 years since Octavian's victory over Antony at Actium believed to be in the fall of 31 B.C., but the war with Antony didn't end until 30 B.C.

Also Quirinius appoints Annas as High Priest at the end of this taxation.

Coponius, who was sent along with Cyrenius, was exercising the office of procurator of Judea at this time.

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1 Pg.260,262 (Quirinius governor of Syria).

The Best of Josh McDowell, Author: Josh McDowell, ISBN 0-89840-281-6.

Pg.109 (Inscription found with the name Quirinius placing him in Syria at 7 B.C.)

Archaeology and Bible History, Author: J.P. Free, ISBN 0-310-47961-4
Pg.242-243 (Quirinius background).

Halley's Bible Handbook, ISBN 0-310-25720-4, Pg.490 (Census information).

Radio Ministry: Hope for Today, Speaker: David Hocking.
Cassette Luke 2:1-14 #2025 & #SP294 ("Quirinius was governing the affairs of Syria under Varus though he was not named officially as governor until later.")

Smiths Bible Dictionary, Author: William Smith, ISBN 0-8407-5542-2, Pg.132 (Quirinius full name: Publius Sulpicius Quirinius.) (Cyrenius was the Greek form of the name Quirinius).

The Deeds of Augustus:

Res Gestae 10: Quirinius consul in 12 B.C.

Res Gestae 8: Augustus held three census to count Roman citizens in 28 B.C., 8 B.C. and 14 B.C. It is important to note that in these census counts they were not counting non Romans as citizens, such as those in Judea. So these dates in all likelihood had nothing to do with the Biblical census.

Tacitus Annals:

Book 3 Chapter 48: Account of Quirinius as advisor to Caius Caesar as well as a messenger of Rome to Tiberius who was exiled at Rhodes. Earlier was consul under Augustus and garnered fame by capturing the Homonadensian strongholds beyond the Cilician frontier earning the insignia of triumph. Also mentioned as being an active servant and intrepid soldier.

Book 2 Chapter 4: Account of Gaius Caesar appointment to Armenia.

Book 1 Chapter 3: Account of Gaius wounded in Armenia .

Notes and sources for the date of the Biblical registration:

Bible: Luke 3:1 States John the Baptist began his ministry in the fifteenth year of Tiberius Caesar (27-28 A.D.). Luke 3:23 states that at this time Jesus began his ministry when he was about thirty, If He was 30 this would place the date of his birth in 2 B.C. and would mean that Herod would have died in the spring of 1 B.C. right before Passover in that year according to Josephus. But one must be cautious because the Bible uses the phrase "about thirty" which could mean that he could have been anywhere between his late twenties and early thirties.

Article: "When was Jesus Born" December 2006 Author: David Hocking
Evidence for Jesus born in 2 B.C.

DVD: The Star of Bethlehem - Rick Larson. States the earliest copies of Josephus before 1544 A.D. infer a date of 1 B.C. for the date of Herod's death.

Josephus Re-Examined: Unraveling the Twenty-Second Year of Tiberius, in Chronos, Kairos, Christos II, Author: David W. Beyer, edited by E. Jerry Vardaman, Macon: Mercer University Press, 1998, ISBN 0-86554-582-0 pg. 85

Argument for 1 B.C. date of Herod's Death as well as 2 B.C. date for Christ's birth as held by the church historians Tertullian, Origen and Eusebius as well inferred by Josephus. According to his research, most Josephus manuscripts dated prior to 1544 A.D. In Jewish Antiquities chapter 18 Section 106, have Phillip (Herod's son) dying in the 22nd year of Tiberius, which would be 35/36 A.D. and he ruled for 37 years. Thus giving a date of 1 B.C. or 2 B.C. as for when he was appointed Tetrarch right after Herod's death.

The Star that Astonished the world, Author Ernest L. Martin. Chapter 8 makes the case for a Lunar Eclipse account recorded in Josephus Antiquities Book 17 Chapter 6 that occurred some time before Herod's death as most likely the total lunar Eclipse that occurred in mid January of 1 B.C. allowing time for the events of Herod's illness, death and funeral before the Passover that year.

Josephus Book 17 chapter 9 also mentions that when a dispute over who should rule the deceased King Herod's territories. One of the people he sought an opinion from was his adopted son Caius Caesar who would become legate in Syria in 1 B.C. or 1 A.D. If Herod died in 1 B.C. it would correspond with Caius being installed as legate to that region.

In 2 B.C. Caesar wrote that "while I was administering my thirteenth consulship the Senate and the equestrian order and the entire Roman people gave me the title Father of my country and decreed that this title should be inscribed upon the vestibule of my house and in the senate-house and in the Forum Augustum beneath the quadriga erected in my honour by decree of the senate."

(Res Gestae, VI.35)

Suetonius, *Life of Augustus*, 58, also mentions this title "Father of thy country" given to Augustus. In 59-60 it states: "Many of the provinces, in addition to temples and altars, established quinquennial games (games every five years) in his honour in almost every one of their towns. His friends and allies among the kings each in his own realm founded a city called Caesarea. This event in 2 B.C. may have led Herod to place a large Roman Golden Eagle on a gate of the Temple in Jerusalem to honor Caesar right before his death which probably early in 1 B.C. This is recorded by Josephus in Antiquities Book 17 Chapter 6.

It also goes hand in hand with Josephus stating that his allies, one being Phillip, who renamed the city of Pnias to Caesarea Philippi shortly after Herod's Death. (Note: Herod the Great earlier built another Caesarea, Caesarea Maritime which would later become the Roman governing center of Judea.

(Res Gestae. The deeds of the Divine Augustus, 22: "Consul for the thirteenth time (2 B.C.), I (Augustus) celebrated the first games of Mas, which after that time thereafter in following years, by a senate decree and a law, the consuls were to celebrate." (Note: Herod the Great began celebrating games for the 192nd Olympiad in 9/10 B.C. at Caesarea Maritime. So there was probably games held there as to Caesars decree in 2 B.C. as well.)

CHAPTER #3: "JOHN THE BAPTIST"

Artwork: "My beloved son" Illustration copyright © 1997 John Argubright

Artwork: "The beheading of John the Baptist" Illustrated in "The Illuminated Bible Containing the Old and New Testaments" 1846 pg16 Publisher: Harper and Brothers.

Antiquities of the Jews - The Historian Flavius Josephus
Book 18 Chapter 5 Mentions Herod Antipas being married to Herodias, the wife of his half brother Philip after she divorced him. Herod's battle with Aretas and the account of John the Baptist.

Josephus Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.266 John the Baptist account.

CHAPTER #4: "MIRACLES OF JESUS"

Evidence That Demands A Verdict (Vol.1) Author: Mcdowell, ISBN 0-7852-4219-8
Pg.85-86 (Quote from Babylonia Sanhedrin 43A)
Pg.124-125 (early Jewish witnesses & Julian the Apostate)

Julian the Apostate "Against the Galileans" Book 1 excerpted from Cyril of Alexandria. Translated by Wilmer Cave Wright
Apostates quote regarding Jesus casting our demons in Bethany and Bethsaida.

Talmud, Tosefta, Hullin 2.22-23
The case of Rabbi Eleazar ben Dama wanting to be healed by a disciple of Christ.

Artwork: "Jesus Healing The Sick," Illustrated in "Dore' Bible Illustrations" (1891)
Artist: Gustave Dore', Publisher: Bedford Clarke Publishers.

CHAPTER #5: "THE POOL OF SILOAM"

Archaeology and Bible History, Author: J.P. Free, ISBN 0-310-47961-4
Pg. 152 Date of 716-687 for the reign of Hezekiah.

Biblical Archaeology Review, July/Aug 1994, Pg.37 (Siloam Inscription)
Biblical Archaeology Review, Sep/Oct 2005, Pg.16 (Pool of Siloam found)

Artwork: "Jesus heals the man born blind" Illustrated in "The Childs Bible being a Consecutive Arrangement of the Bible (1884), Author Dr. J. H. Vincent, Publisher: Cassell and Company.

CHAPTER #6: "JESUS PROPHECY "THE TEMPLE"

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.359-361 Account of the Temples destruction.
Excerpts taken from 'Jewish War' Book 6:236.

Artwork: "The Temple" Illustrated in 'History of the World Vol 1' (1909)
Author: J.C.Ridpath, Publisher: Jones Brother Publishing Company.

Artwork: "Roman Soldiers Torching the Temple in Jerusalem" Illustrated in 'History of the World Vol 3' (1909) Author: J.C.Ridpath, Publisher: Jones Brother Publishing Company.

CHAPTER #7: "JESUS PROPHECY 'JERUSALEM'"

Evidence That Demands A Verdict (Vol.1), Author: Mcdowell, ISBN 0-7852-4219-8
Pg.84-85 (Account of Mara Bar-Serapion).

Catalogue of the Syriac Manuscripts in the British Museum Acquired since the Year 1838, Volume III. Longmans & Company (printed by order of the Trustees of the British Museum). Wright, W. (1872). pp. xiii,1159. DCCCLXXXVII 22 fol 181.b
"The manuscripts arrived at the British Museum on the first of March 1843, and this portion of the collection is now numbered Add. 14,425--14,739." BL Add. 14,658 is included among these manuscripts. British Library Item Number MS 14658.

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.340,348,365,367 (Excerpts taken from Josephus history "The Jewish War").

Artwork: "Jerusalem at the time of our Lord" Illustrated in Cassell's Illuminated Family Bible Vol. 4 from Matthew to Revelation pg.137, Publisher: Cassell, Petter & Calpin (1860).

CHAPTER #8: CAIAPHAS

Artwork: High priest, Source: 'Library of Universal History (Vol1), Union Book 1898
Author: Israel Smith Clare, Publisher Union Book Company.

Antiquities of the Jews - The Historian Flavius Josephus.
Book 18 Chapter 2 (Annas and Caiaphas).

Josephus The Essential Writings Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.262 high priests Annas and Caiaphas, Pg.271 Lysanias governor of Abilene.

Biblical Archaeology Review, Sept/Oct 1992, Pg. 28-44 Burial cave of Caiaphas
Associated Press, August 14, 1992 'Believe New Testament figure uncovered'.

CHAPTER #9: "CRUCIFIXION DARKNESS"

Title: Evidence That Demands A Verdict (Vol1), Author: Josh Mcdowell,
ISBN 0-7852-4219-8 Pg.84 (Quotes from Thallus and Phlegon).

III. The Extant Fragments of the five Books of Chronography of Julius Africanus
XVIII, Quote from Thallus third book of histories and Phlegon's Olympiads.

Origen Contra Celsum (Against Celsus) Book 2 - XXXIII
Quote from Phlegon on the Crucifixion Darkness.

Artwork: 'The Crucifixion ', Illustrated in "Dore' Bible Illustrations" (1891)
Artist: Gustave Dore', Publisher: Bedford Clarke Publishers.

CHAPTER #10: "RESURRECTION OF JESUS CHRIST"

Artwork: 'Women at the Tomb' Artist: Henry Felix Emmanuel Philippoteaux,
Illustrated in Cassell's Illuminated Family Bible Vol. 4 from Matthew to Revelation
pg.56, Publisher: Cassell, Petter & Calpin (1860).

Evidence That Demands A Verdict (Vol1), Author: Mcdowell, ISBN 0-7852-4219-8
Pg.218 (Nazareth inscription background).

A Ready Defense, Author: Josh Mcdowell, ISBN 0-89840-281-6
Pg.115-116 (Nazareth Inscription).

CHAPTER #11: "JAMES THE BROTHER OF JESUS"

Illustration: "Stoning of Stephen" Illustrated in "Dore' Bible Illustrations" (1891)
Artist: Gustave Dore', Publisher: Bedford Clarke Publishers.

Antiquities of the Jews - The Historian Flavius Josephus.
Book 20 Chapter 9 (Josephus' account of James).

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.275-276 (Account of James).

CHAPTER #12: THE BOOK OF ACTS - CHAPTER 5

The Best of Josh McDowell - A Ready Defense, Author: Josh McDowell.
ISBN 0-89840-281-6, Pg.225 (Gamaliel grandson of Hillel).

Radio Ministry: Hope for Today - Speaker: David Hocking.
Audio Cassette "Acts 5:33-42", (background on Gamaliel & Judas the Galilean).

Archaeology and the New Testament, Author: John McRay.
Pg.107 (Talmud passage mentioning Gamaliel).

After Jesus, The Triumph of Christianity, Publisher: Readers Digest
Pg.37 (Gamaliel's favorite saying).

Josephus the Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.260-262, Pg.273, Pg.286, Pg.377 (accounts of Judas the Galilean).

Art: Partial reproduction of "The Darkness at The Crucifixion", Illustrated in "Dore's Bible Illustrations" (1891) Artist: Gustave Dore, Publisher: Bedford Clarke.

CHAPTER #13: "THE DEATH OF HEROD AGRIPPA"

The New Testament Documents (Are They Reliable), Author: F.F. Bruce,
ISBN 0-85110-307-3, Pg.105 (Account of Herod's death as recorded by Josephus).

Artwork: "Herod before the People", Artist: Edward Henry Corbould (1815-1905)
(Original artwork entitled "Demetrius inciting the Ephesians") Illustrated in "The Childs Bible being a Consecutive Arrangement of the Bible" (1884), Author Dr. J.H. Vincent, Publisher: Cassell and Company.

CHAPTER #14: "PAUL'S COMPANION 'ERASTUS'"

Artwork: "Paul preaching at Athens" Artist: Henry Felix Emmanuel Philippoteaux,
Illustrated in Cassell's Illuminated Family Bible Vol. 4 from Matthew to Revelation
pg.217, Publisher: Cassell, Pettey & Calpin (1860).

Illustration: "Erastus Inscription", Illustration copyright © 1997 John Argubright.

Archaeology and Bible History, Author: J.P. Free, ISBN 0-310-47961-4
Pg.277 (photo of Erastus Inscription).

Archaeology and the New Testament, Author: John McRay pg. 331-333
Full Inscription reads: "ERSTVS PRO AEDILIT E S P STRAVIT"
Translation: "Erastus in return for his Aedileship laid (the pavement) at his own expense" (Note: An Aedile was responsible for maintenance of public buildings and regulation of public festivals.)

CHAPTER #15: "MOSES & THE EXODUS PHARAOH"

Artwork: 'Moses Breaking The Tables of The Law' Illustrated in "Art and Music - Childcraft Volume 13" (1939) Publisher: Quarrie Corporation.

Artwork: "Moses before Pharaoh" Illustrated in "The Child's Bible being a Consecutive Arrangement of the Bible" (1884) Author: Dr. J.H. Vincent, Publisher: Cassell and Company.

Artwork: "Pharaoh's Daughter finding Moses" Illustrated in "Battle Against Isolation" (1944) Author: Walter Johnson, Publisher: University of Chicago Press.

Biblical Archaeology Review, Sept/Oct 1987
pg.42 Pi-Ramesse occupied 19-17th centuries B.C.

"Annals of the World (1650) James Usher"
Bishop Usher calculated 1012 B.C. for the beginning of the construction of Solomon's Temple and 587 B.C. for the destruction of Jerusalem by the Babylonians.

Biblical Archaeology Review, Jan/Feb 1988 - The Scarabs of Jacob.

Ancient Near Eastern Texts Relating to the Old Testament with Supplement
Author: James Pritchard ISBN: 0691035032 Third edition 1969
pg.232 Kamose war against Avaris. Pg 233 Ahmose war against Avaris.
pg.554 Kamose statement that women will not conceive in Avaris.
pg.231 Hatshepsut mentions that the earth has carried off the footprints of the Asiatics from Avaris. Speos Artemidos Inscription.

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1
Pg.48-57 (Pharaoh's daughter name was Thermuthis and the life of Moses.)

Antiquities of the Jews - The Historian Flavius Josephus
Book 2 Chap. 9 (Moses & Thermuthis), Book 2 Chap. 10 (Moses in Ethiopia)

Eusebius of Caesarea: Praeparatio Evangelica (Preparation of the Gospel)
Translated by E.H. Gifford (1903) - Book 9 Chapter 27, Eusebius quoting from Artapanus in his book "Concerning the Jews" says the daughter of Pharaoh was named "Merris. This sounds very much like "Tu-Meris-y." He says Merris was buried at Meroe. www.tertullian.org/fathers/eusebius_pe_09_book9.htm

Between Two Worlds: The Frontier Region Between Ancient Nubia and Egypt
Author: Laszio Torok pg. 109
Tomb at Sobeknakht governor of ElKab found in 2003 which mentions a massive invasion by Cush and it's allies into Egypt.

Ancient Records of Egypt, The eighteenth Dynasty. Author James Henry Breasted
pg.8 Ahmose inscription mentions a southern invasion that went as far north as Tintto-emu (Tynt-t-mw) "She of the land of the water supply" which would be the Nile river delta just north of Memphis.
Pg.13 Ahmose Karnak Stela says: "The Asiatics approach with a fearful step together, standing at his judgement hall.
pg. 42 Thutmose I inscription mentioning the Asiatics, from the marshes of Kebeh to Elephantine. (Note: Kebeh-Hor was situated near Heliopolis while Kebeh-Set was located in Elephantine, close to the southern border of Egypt. Source: The Sacred Magic of Ancient Egypt, the Spiritual Magic Restored. Author Rosemary Clark.
pg. 50 Thutmose II inscription mentioning the Shasu captives being taken prisoner.
Pg.125 Hatshepsut's Speos Artemidos Inscription mention of Asiatics in Avaris as being the Egyptian word (sm-mw) or (s-mw) under "note d"
pg.264 Thutmose III mentions that there is not a remnant of Asiatics left.

Rhind Mathematical Papyrus mentions an attack on Sile (Tjaru) "Tell Habau" during the reign of Ahmose.

Biblical Archaeology Review Sept/Oct 1981

Avaris (Tell el-Daba) or (Khatana) hieroglyphic (R'-mtnu) similar in pronunciation with Raamses.

Halley's Bible Handbook, Author: Henry H. Halley, ISBN 0-310-25720-4

pg.111-113 Egypt's Pharaohs and their reign, pg.113 Tombs of the Egyptian pharaohs.

The Revell Bible Dictionary, Fleming H. Revell Company, ISBN 0-8007-1594-2

pg.781 (List of Egyptian Pharaohs.)

The Life and Times of Joseph in the Light of Egyptian Lore.

Author: Henry George Tomkins

pg.93-104 Mention of Jacob- El and Joseph-El.

On List : 5 Spring of Shasu, 99 Dibon, 102 Jacob-El, 101 Kerak, 102 Jacob-el, 103 Gebath, 104 Gezer, 110 Beth Shean, 78 Joseph-El.

Article: Radiocarbon-Based Chronology for Dynastic Egypt by Christopher Bronk Ramsey, Michael W. Dee, Joanne M. Rowland ,Thomas F. G. Higham, Stephen A. Harris, Fiona Brock, Anita Quiles, Eva M. Wild, Ezra S. Marcus and Andrew J. Shortland - In Science 18 June 2010: Vol. 328 no. 5985 pp. 1554-1557

Notes on the Egyptian name of Moses :

The Bible says clearly in Exodus 2:10 the name was given to Moses by his Egyptian Mother because she drew him out of the water.

Moses = Original Hebrew Scripture = Moshe (mo-sheh) taken from the Hebrew word Mashaw (maw-shah)

Possibility #1

English (Collection of Water, sea, lake, etc.) = Egyptian (ma,mi,mu) pg.280 Vol.1

English (to draw near to, to succeed in acquiring to reach land, to land from a boat, to acquire) = Egyptian (sah) pg.638 Vol.2

Therefore ma-sah meaning (Water drawn, or drawn from the water) This, I believe probably matches best as to the Scripture.

Possibility #2

English (born, child, son, baby) = Egyptian (mes or mess) pgs.321-322 Vol.1

English (to draw near to, to succeed in acquiring to reach land, to land from a boat, to acquire) = Egyptian (sah) pg.638 Vol 2

Therefore mes-sah meaning (son drawn from the water).

Source for the above Egyptian words:

'An Egyptian Hieroglyphic Dictionary' (2 Volumes) by Sir E.A. Wallis Budge (Keeper of the Egyptian and Assyrian Antiquities - British Museum), Publisher John Murray - London 1920

Speos Artimidos Inscription of Hatshepsut:

Literal Translation of the Speos Artimidos Inscription by John Argubright:

tcher (boundary) (pg.908) + un = (those who are) (pg.164) + aamu = (Herdsman) (pg.111) + m-qeb or m-qab = (In the midst of the circuit of the delta.) (pg.266) Note; this symbol represents northern half of Egypt, the delta swamp. + Avaris = (Avaris city symbol) Note: the three hill symbol at the end of the name symbolizing a foreign country (city under control of foreigners) + sh-mamu = (foreigners) (pg. 741) +

shepherd symbol & man symbol & and three ticks = (Shepherd men or shepherd people) + m-qab = (In the midst of the circuit) (pg.266) + sen = (of them) (pg.673)

Simplified Translation:

"The boundary of those who are herdsman dwelling in the midst of the Nile Delta, in the city of Avaris, foreigners, the shepherd people, in the midst of them (Avaris or the Nile delta.)

Another possible translation using the same hieroglyphic symbols is as follows:

Literal Translation of the Speos Artimidos Inscription by John Argubright:

tcher (boundary) (pg.908) + un = (those who are) (pg.164) + aamu = (Herdsman) (pg.111) + m-qeb or m-qab = (In the midst of the circuit of the delta.) (pg.266) + Avaris = (Avaris city symbol) + sh = (pool of water, lake, sea, etc) pg 720 + mamu = (runners) pg.274 with shepherd symbol & man symbol & and three ticks referring to Shepherd men or shepherd people + m-qab = (In the midst of the circuit) (pg.266) + sen = (of them) (pg.673)

Simplified Translation:

The boundary of those who are Herdsman dwelling in the midst of the Nile Delta, in the city of Avaris. Sea, runners, who were the shepherd people, in the midst of them. (Possibly referring to the waters of the sea.)

The Poetical Stela of Thutmoses III, Possible reference to the Hebrews (Aamu) of the Nile delta marshes being defeated by Thutmose III god Amen-Ra. The statement: "return of the scepter of the herdsman" seems to indicate Egypt taking back control of the Nile delta from those who once ruled at Avaris.

Literal Translation of the Poetical Stele translated by John Argubright:

'Haq' (pg.464) = plunder + . . . + Foreign man symbol 3 times = many foreign peoples + 'Am' (pg.6) = consumes + imy (Z11) = who is in + 'pehu' (pg 244) =swamp + . . . + Flame symbol (cxliv 38) + . . . + Head & three ticks symbol = heads plural + 'Aamu' (pg.111) = herdsman with foreign man symbol and three ticks meaning plural + . . . + 'Kher' (pg 560) = defeat or overthrown + 'mess' (pg 321)= to bear, children + 'n' (pg.339) = to turn or return + Scepter Symbol + 'Aamu' (pg.111) = herdsman + man with stick & three ticks & z = mighty one and three ticks plural.

Simple Translation of the Poetical Stele translated by John Argubright:

"It plunders numerous foreign peoples and consumes those in the swamp. Its flames cutoff the heads of the (Aamu) herdsman and defeated his children returning the scepter of the herdsman (Aamu) mighty ones."

CHAPTER #16: "BALAAM, A PROPHET GONE BAD"

Biblical Archaeology Review, March/April 1993. pg.4 Sept/Oct 1985 Balaam

Christiananswers.net article: "Balaam, son of Beor."

Artwork: "The Angel Appearing To Balaam" Artist: Julius Schnorr von Carolsfeld Illustrated in "Bible in Bildern" Circa 1851-1860

CHAPTER #17: "JOSHUA"

Ancient Near Eastern Texts Relating to the Old Testament, Editor: James Pritchard, ISBN 0-691-03503-2, (The Amarna Letters)

ANET 487-488 EA.286 Abdi-Hiba letter, Habiru Plunder the land.

Note: The name Abdi-Heba meant "servant of Heba". Possibly referring to Hebat,

a false god. Two Biblical figures that may match with Abdi-Heba are Adoni-Zedek (Joshua 10:1) and Adoni-Bezek (Joshua 1:7) whom they buried in Jerusalem.

ANET 487-488 EA.286 Abdi Heba letter, the Habiru plunder the land.

ANET 488-489 EA.288 Abdi-Hiba letter, Slaves became 'Apiru, Pharaoh conquered Naharaim and Cush. Lists: Seir: Joshua 11:17, Sile (In Goshen) Joshua 10:41

ANET 486 EA.271. Milkilu letter mentioning the 'Apiru.

ANET 487 RA, XIX, p.106 Shuwardata and Abdi Heba fight against the 'Apiru chief. Lists: Acco: Judges 1:31, Achshaph: Joshua 12:20

ANET 487 RA, XXXi, pp.125-136 Mentions Milkilu as prince of Gezer.

ANET 488 EA.287 Princes of Gezer and Shechem surrendering to the 'Apiru.

Lists: Lachish: Joshua 12:11, Gezer: Joshua 12:12, Ashkelon: Judges 1:18

ANET 489 EA 287 Mentions Lab'ayu as prince of Shechem.

Lists: Shechem: Joshua 20:7, Carmel: Joshua 12:22, Beth-Shean: Joshua 17:11, Gaza: Joshua 10:41, Jerusalem: Joshua 12:10

ANET 489 EA 289: Lists: Jerusalem: Joshua 12:10

ANET 489 EA.290. Gezer and Gath allied with the 'Apiru

Lists: Gath: Joshua 11:12, Keilah: Joshua 15:44, Bethlehem: Joshua 9:15

ANET 485 EA 244 Lists: Megiddo.

ANET 484 RA, XIX, p.100 Lists: Canaan.

pg. 242-243 Thutmose III listed cities under Egyptian Rule, On that list is the following cities which were later taken by Joshua in the conquest of Canaan listed in the Bible: Makkedah, Megiddo, Gezer, Meron, Achshaph, Taanach, Kadesh, Dibon, Ashtarith, Edrei, Socho, Migdol, Beth-Anath, Beth-Sean, Geba, Beeroth, Anaharath, Kishion, Rehob, Chinnero, and Hazor.

After this time, Amenhotep II mentions only Hazor as under his rule sometime during his reign. The rest are not mentioned either in his reign, or his successors Thutmose IV and Amenhotep III. Therefore it can be deducted that the conquest of Canaan happened most likely in the reign of Amenhotep II or his successors.

The Best of Josh Mcdowell (A Ready Defense), Author: Josh Mcdowell, ISBN 0-89840-281-6 PG.104 (Habiru inscription)

Biblical Archaeology Review, Sept/Oct 1994

pg.60 (temple at Medinet Habu), pg.57 (Thutmose III list of cities)

Ancient Records of Egypt: The eighteenth dynasty. Author James Henry Breasted pg.315: Turra Inscription of Amenhotep II mentions he erected tablets in Naharin and in the land of Karoy (town in Nubia - Cush) which may identify him with the pharaoh of the Abdu-Heba letters since Armarna letter AE288 (ANET 489) mentions the king as conquerer of Naharin and Cush.

pg.325 An inscription either from the reign of Thutmose IV or Amenhotep II states: Attendant of the king on his expeditions in the south and north countries; going from Naharin to Karoy . . . Amenhotep triumphant. Amenhotep probably refers to the pharaoh Amenhotep II, not the body guardsman of Thutmose IV as asserted in this book. Although Naharin did bring tribute to Thutmose IV which had been conquered by Amenhotep II, and Thutmose IV did have campaigns against Nubia.

The El-Amarna Letters Photo Archive of tablets at the Vorderasiatisches Museum of Berlin which includes EA271 and EA286-EA290 can be found on the website "amarna.ieiop.csic.es/maineng.html"

Artwork:"Joshua and Caleb Return from Canaan" The Holy Bible with Illustrations by Gustave Dore" publisher Cassell, Petter & Galpin 1866-1870

CHAPTER #18: "KING DAVID"

Biblical Archaeology Review, March/April 1994 Issue, Pg.26-39 (Tel Dan Inscription)
Biblical Archaeology Review, May/June 1994 Issue, Pg.31-37 (Mesha Stela)

Archaeology and Bible History, Author: Joseph P. Free, ISBN 0-310-47961-4
Pg.161 (Hadad, Pagan god)

Artwork: Pen and ink reproduction of the "Tel Dan Inscription" Illustration copyright
© 1997 John Argubright

Illustration: "David slays Goliath" from 'Holy Bible (1880) Holman's Edition - Artist:
Gustave Dore', Publisher: A.J. Holman and Company.

CHAPTER #19: GOD AND THE HOUSE OF DAVID

Biblical Archaeology Review, May/June 1994 Issue, Pg.31-37 (Mesha Stela Inscription)

Archaeology and Bible History Author: Joseph P. Free - Howard F. Vos,
ISBN 0-310-47961-4 , Pg.152 (Chart of the reign of Israel's & Judah's kings.)

Photograph: "Moabite stone" Illustrated in 'Book of History Volume 4 0" (The Near
East Section) pg.1731, publisher: Grolier Society.

Artwork: "Sheep" Illustration from Dover DesktopGallery - '3,800 Early advertising
Cuts pg. 515', Publisher: Zedcor Inc.

CHAPTER #20: "KING JEROBOAM"

Artwork: "Jeroboam Seal" Illustration Copyright © 2000 John Argubright.

Artwork: Illustration of Rehoboam on hieroglyphics from sculpture at Karnak which
is inscribed with the words "Kingdom of Judah" Illustrated in "International
Cyclopaedia, Volume XV (1892), Author: H.T. Peck, Publisher: Dodd, Mead and Co.

The Revell Bible Dictionary, Author: Fleming H Revell, ISBN 0-8007-1594-2
Pg.550 "Jeroboam seal", Pg.853 (Shishak Inscriptions)

Biblical Archaeology Review, Nov/Dec 1995, Jan/Feb 1994 Pg.29 (Jeroboam seal)
Biblical Archaeology Review, Jan/Feb 1994 PG.41-43 Pharaoh Shishak,(925 B.C.)

CHAPTER #21: "KING AHAB & JEZEBEL"

Biblical Archaeology Review, Nov/Dec 1995, pg.50 "Ushna, servant of Ahab"
Jan-Feb 1995 pg26-33: Jehu & Hazael mentioned on Black Obelisk, Ahab on the
Qarqar stone.

Artwork: "Shalmaneser Monolith Battle of Qarqar mentions Ahab" Illustrated in
"Popular and Critical Bible Encyclopedia - Vol.1" (1910). Pg,175 Author: S. Fallows,
Publisher: Howard-Severance Co.

Biblical Archaeology Review, March/April 1993, pg.25-28 Ahab's Ivory room and
JZBL seal.

Halley's Bible Handbook, Author: Henry H. Halley, ISBN 0-310-25720-4
pg.199 Shalmaneser Inscription of Ahab & Ivory house., pg.198 Baal worship
pg.203 Hazael king of Syria. pg.206 Jezebel painted eyes & Jehu.

Ancient Near Eastern Texts Relating to the Old Testament, Editor: James Pritchard,
ISBN 0-691-03503-2
pg.280 Mention of Hazael seizing the throne.

A Beacon in the Darkness, Author: David Roper pg.14 Jezebel's father Ethbaal.

Artwork: "Jezebel seal", Illustration Copyright © 2000 John Argubright.

Artwork: "The Death of Jezebel" Illustrated in "Dore' Bible Illustrations" (1891) Artist:
Gustave Dore', Publisher: Bedford Clarke Publishers.

CHAPTER #22: "KING HOSHEA"

Ancient Near Eastern Texts Relating to the Old Testament, Editor: James Pritchard,
ISBN 0-691-03503-2

pg.284 Mentions overthrow of Pekah by the people and the installation of Hoshea
as king by Tiglath Pileaser.

pg.284 Sargon II record of the conquest of Samaria.

Halley's Bible Handbook, Author: Henry H Halley, ISBN 0-310-25720-4

Pg.208 Tiglath-Pileser quote concerning Hoshea.

Pg.209 Sargon's inscription concerning Samaria, Pg.210 List of Assyrian kings.

CHAPTER #23: "KING HEZEKIAH"

The Bible in the British Museum. Interpreting the Evidence, Author T.C. Mitchell
ISBN 0-8091-4292-9 Pg.73 Artifact mentioning the murder of Sennacherib.

Halley's Bible Handbook, ISBN 0-310-27720-4, Pg.226 (Sennacherib's prism).

Archaeology and Bible History, Author: J.P. Free/H.F. Vos, ISBN 0-310-47961-4

Pg.181 Photograph of Sennacherib's prism. (Oriental Institute of the University of
Chicago), Pg.182 (Hezekiah's water tunnel)

Biblical Archaeology Review, July/August 1994, pg.36-38 Hezekiah's water tunnel.

Digging Up The Bible Lands, Author: Ronald Harker

Pg.44 Herodotus account of the army of field mice swarming over the Assyrians.

Ancient Near Eastern Texts Relating to the Old Testament, Editor: James Pritchard,
ISBN 0-691-03503-2

pg.287-288 The siege of Jerusalem account of Sennacherib.

pg.302 Mention of the son of Sennacherib killing him.

Artwork: "Taylor Prism" Illustrated in 'Book of History Volume 4 0" (The Near East
Section) pg.1616, publisher: Grolier Society.

Artwork: "The Angel of the Lord destroyng the Assyrians", Illustrated in "Art and
Music - Childcraft Volume 13 (1939) Publisher: Quarrie Corp.

CHAPTER #24: "KING JOSIAH"

Biblical Archaeology Review, July/Aug 1991
Pg.32-33 (Seal of "Azariah, Son of Hilkiyah.")

Artwork: Pen and Ink Reproductions taken from photograph of "Azariah son of Hilkiyah seal ", Illustration copyright © 1997 John Argubright.

CHAPTER #25: "JEREMIAH'S SCRIBE, "BARUCH"

Ancient Near Eastern Texts Relating to the Old Testament, Editor: James Pritchard, ISBN 0-691-03503-2

pg.564 Mentions Nebuchadnezzar's attack on Jerusalem in his seventh year and makes a reference to the removal of Jehoiachin and the installation of Zedekiah.

The Holy Bible in 2Kings 25:1 mentions Zedekiah rebelled against Nebuchadnezzar in his ninth year, in Zedekiah's eleventh year the city was taken and later destroyed in the nineteenth year of Nebuchadnezzar.

Biblical Archaeology Review, Sept/Oct 1987.
Pg.58-65 (Biblical names found on seals)

Artwork: Pen and Ink Reproductions based upon photographs' of (Baruch, Elishama, Gemariah and Jerahmeel Seals.) Illustration:- copyright © 1997 John Argubright.

CHAPTER #26: "THE BOOK OF DANIEL "

Babylonian Chronicles mentions that in the accession year of Nebuchadnezzar he marched through Hatti-territory unopposed and took heavy tribute of the Hatti-territory back to Babylon (this included the land of Israel), British Museum BM21946, "Jerusalem Chronicle - (ABC 5)"

The Bible in the British Museum, Author T.C. Mitchell (1988) page 67
Clay tablet mentioning Rabsaris, British Museum inventory #81-2-4,147

Dare to be a Daniel Vol.I, Author: David Hocking, Pg.5 (Master of the Eunuchs)
Pg.V-VI (Aramaic language of Daniel)

Halley's Bible Handbook, Author: Henry H Halley, ISBN 0-310-25720-4
Pg.342 (Chaldee language used in Daniel)

Artwork: "Captive Judean King before Nebuchadnezzar" Illustrated in Cassell's Illuminated Family Bible Vol. 2 from Matthew to Revelation pg.573, Publisher: Cassell, Petter & Calpin (1860)

CHAPTER #27: "DANIEL'S THREE FRIENDS"

Video: Fiery Furnace, Ancient Secrets of the Bible Video Series - (Daniel's friends name found on clay prism), Quoted by Dr.William Shea, Prof. of Old Testament Studies.

"Daniel 3: Extra Biblical Texts and the Convocation on the Plain of Dura" by William Shea, AUSS 20:1 Spring 1982 29-52 Article on Daniel's three friends.

Ancient Near Eastern Texts Relating to the Old Testament with Supplement
Author: James Pritchard ISBN: 0691035032 Third edition 1969
pg.307-308 Actual Text translation mentioning Ardi-Nabu, Musallim-Marduk ,and Hanunu.

Smiths Bible Dictionary, Author: William Smith, ISBN 0-8407-5542-2
Pg.564 (Colossus of Rhodes, ships in full sail could pass underneath its legs.)

Dare to be a Daniel Vol.I, Author: David Hocking.
Pg.45 ("Colossus of Rhodes was bigger then the image Nebuchadnezzar built")

Artwork: "Shadrach, Meshach and Abed-Nego in the Fiery Furnace" Illustrated in "Chambers Encyclopedia - Vol. 9" (1875) Artist: Gustav Dore'. Also Illustrated in "Dore' Bible Illustrations" (1891) Artist: Gustave Dore', Publisher: Bedford Clarke Publishers.

CHAPTER #28: "NEBUCHADNEZZAR'S PRIDE"

The Revell Bible Dictionary, Fleming H Revell Co., ISBN 0-8007-1594-2
Pg.276 Prayer of Nabonidus photograph (British Museum, London)
Pg.172 Nebuchadnezzar's brick.

Artwork: "Babylonian brick with Nebuchadnezzar's name and title"
Illustration Copyright © 2000 John Argubright.

Artwork: "Ancient Babylon" Illustrated in "International Cyclopaedia: Vol. 15 (1842)
Author: H.T. Peck, Publisher: Dodd, Mead & Company.

Smith's Bible Dictionary, Author: William Smith, ISBN 0-8407-5542-2
Pg.437 (Illustration: "Inscribed brick of Nebuchadnezzar")

Archaeology and Bible History, Author:J.P. Free and H.Vos, ISBN 0-310-47961-4
Pg.196 Quote from Nebuchadnezzar: "I ...established the name of my reign forever."

Halley's Bible Handbook, Author: Henry H. Halley, ISBN 0-310-25720-4
Pg.344 Quote from Nebuchadnezzar: "For four years the residence of my kingdom did not delight my heart."

Dare to be a Daniel, Author: David Hocking, Vol.I Pg.32 (Herodotus, remarks concerning the gold of Babylon), Pg.75-76 (Nabopolassar quote), Pg.74-75 (Prayer of Nabonidus).

The Best of Josh Mcdowell A Ready Defense, ISBN 0-89840-281-6
Pg.96 (Quote of Nabopolassar), Pg.97 (Quote of Nebuchadnezzar)

CHAPTER #29: "KING JEHOIACHIN"

Evidence that Demands A Verdict Vol.II, Author: Josh McDowell, ISBN 8407-4379-3
Pg.348 (Jehoiachin mentioned in Babylonian records)

The Ancient Near East, An Anthology of Texts and Pictures, by James B Pritchard
Pg.205 (The actual text in full mentioning Jehoiachin taken from grain ration tablet.)

Halley's Bible Handbook, Author: Henry H. Halley, ISBN 0-310-25720-4
Pg.228 ("Belonging to Eliakim Steward of Jehoiachin" seal)

Artwork: Pen and Ink Reproductions taken from photograph of "Grain Ration List mentioning Yaukin". Illustration Copyright © 2013 John Argubright

CHAPTER #30: "GEDALIAH, GOVERNOR OF JUDEA"

Artwork: Pen and Ink Reproductions taken from photographs of "Gedaliah Seals". Illustration Copyright © 2000 John Argubright

Evidence That Demands a Verdict Vol.II, Author:J. Mcdowell, ISBN 0-8407-4379-3 Pg.344-345 Gedaliah seal.

Halley's Bible Handbook, ISBN 0-310-25720-4, Pg.317 Seal found at Lachish: "Gedaliah, the one who is over the house."

The Bible as History in Pictures, Author Keller Werner. Published by Hodder and Stoughton 1964. Photograph of "Gedaliah, who is over the House" seal.

The Revell Bible Dictionary, Author: Fleming H. Revell, ISBN 0-8007-1594-2 Pg.422 Gedaliah Seal Picture (British Museum, London)

The Bible in the British Museum. Interpreting the Evidence, Author T.C. Mitchell ISBN 0-8091-4292-9 Pg.85 (Hannaniah son of Gedaliah seal).

CHAPTER #31: "BELSHAZZAR AND DARIUS"

Halley's Bible Handbook, Author: Henry H. Halley, ISBN 0-310-25720-4 Pg.344 Nabonidus mentions Belshazzar, Pg.345 Darius = Gobryas

Dare to be a Daniel Vol.1, Author: David Hocking Pg.90-94 Belshazzar, Pg.104 "Date Babylon fell: Oct 13,539 B.C. Pg.110 "Darius the Mede = Gubaru"

Biblical Archaeology Review, May/June 1985, Pg.74-76 Belshazzar in history.

Josephus The Essential Writings, Author: Paul L. Maier, ISBN 0-8254-2964-1 Pg.185 Darius the Mede was the son of Astyages who ended Babylonian rule, relative was Cyrus the King of Persia., Pg.186 Cyrus Decree.

Archaeology and Bible History, Author:J.P.Free and H. Vos, ISBN 0-310-47961-4 Pg.200-204 Background on Belshazzar and Cyrus.

The Ancient Near East, an Anthology of Texts and Pictures, Edited by James B Pritchard Pg.204 (The actual text in full mentioning Gubaru (Darius the Mede) Pg.206 (Cyrus inscription alluding to Belshazzar)

Ancient Near Eastern Texts - Relating to the Old Testament, Edited by James Pritchard, Third Edition with Supplement from Princeton University Press 1969 Pg. 309-310 Footnote regarding the mention of Nabonidus and Belshazzar the crown prince. Pg. 306 Nabonidus Chronicle mentioning Nabonidus in Tema while the crown prince, officials and the army was left in charge of Babylon. (Yale Babylonian Collection Pg.313 Artifact with Nabonidus mentioning entrusting the kingship to his son.

The history of Herodotus by Herodotus The Internet Classics Archive at classics.mit.edu, Account of the fall of Babylon.

Nabonidus and Belshazzar: A study of the closing events of Neo-Babylonia.
Author: Dougherty, Information on texts mentioning Belshazzar.

Artwork: Painting "Daniel in the Lions Den", Artist: Briton Riviere 1872 .

CHAPTER #32: "THE ARCHENEMY OF NEHEMIAH"

The Ancient Near East, An Anthology of Texts and Pictures, by James B Pritchard
Pg.279-281 (The text in full mentioning Sanballat taken from the original Papyrus)

CHAPTER #33: "JEREMIAH THE PROPHET"

The Revell Bible Dictionary, Fleming H Revell, ISBN 0-8007-1594-2
Pg.1047 Babylonian Chronicle photograph "Zedekiah's Appointment"
(British Museum)
Biblical Archaeology Review, Mar/Apr 1984 - Vol.X No.2, Pg.74-77 (Lachish Letters)

Artwork: Pen and ink reproductions of "Jaazaniah and Seraiah Seals".
Illustration copyright © 1997 John Argubright.

Biblical Archaeology Review, Nov/Dec 1995 - Vol.21 No.6
Pg.50 (Jaazaniah and Gemariah Seals) Israel Antiquities Authority.

Biblical Archaeology Review, Jul/Aug 1991 - Vol.17 No.4, Pg.30 (Seraiah Seal)

Halley's Bible Handbook, Author: Henry H Halley, ISBN 0-310-25720-4
Pg.316 (Lachish Letters), Pg.317 (Jaazaniah Seal)

Archaeology and Bible History, Author: J.P. Free, ISBN 0-310-47961-4
Pg.191 (Lachish Letters)

Information on the shekel weight:

<http://www.jewishencyclopedia.com/view.jsp?artid=81&letter=W>

Read under the bold headings "The Mina" and "Money"

The original Jewish silver 1 Shekel = 14.55 grams derived from Exodus and Ezekiel
Jeremiah lived in Israel during the time of the Babylonian Empire. The Babylonian
common heavy shekel weight was 16.37 grams, the Babylonian common light or half
shekel weight was 8.19 grams.

John Argubright's calculation on Jeremiah 32:9 for 17 shekels = 30 pieces of silver:
14.55 grams (Israel's shekel weight) x 17 shekels = 247 grams
8.19 grams (Babylonian common half shekel weight) x 30 pieces = 246 grams
As you can see, the weights are right on the money (no pun intended).
That's fascinating!

You see this is important because the critics of the Bible say that Matthew 27:9 is
in error because the 30 pieces of silver fulfillment was in Zechariah 11:13 not in
Jeremiah 32:9, But it is actually a fulfillment of both passages.
The Bible once again shows us that it is the inerrant Word of God.

Artwork: Pen and ink reproduction of "Lachish letter IV" Based upon Illustration from
Rockefeller Museum. Illustration copyright © 1997 John Argubright

REAR COVER: Illustration: Partial reproduction of the crucifixion from Rembrandt's
"The two criminals" Artist: Rembrandt 1607-1669