

The background of the slide is a reproduction of Pieter Bruegel the Elder's painting 'The Tower of Babel'. It depicts a massive, multi-tiered stone structure with intricate architectural details, including arches, windows, and scaffolding. The tower is built on a hillside overlooking a body of water with several ships. In the foreground, a group of people in period clothing are gathered on a path. The sky is filled with dramatic, swirling clouds.

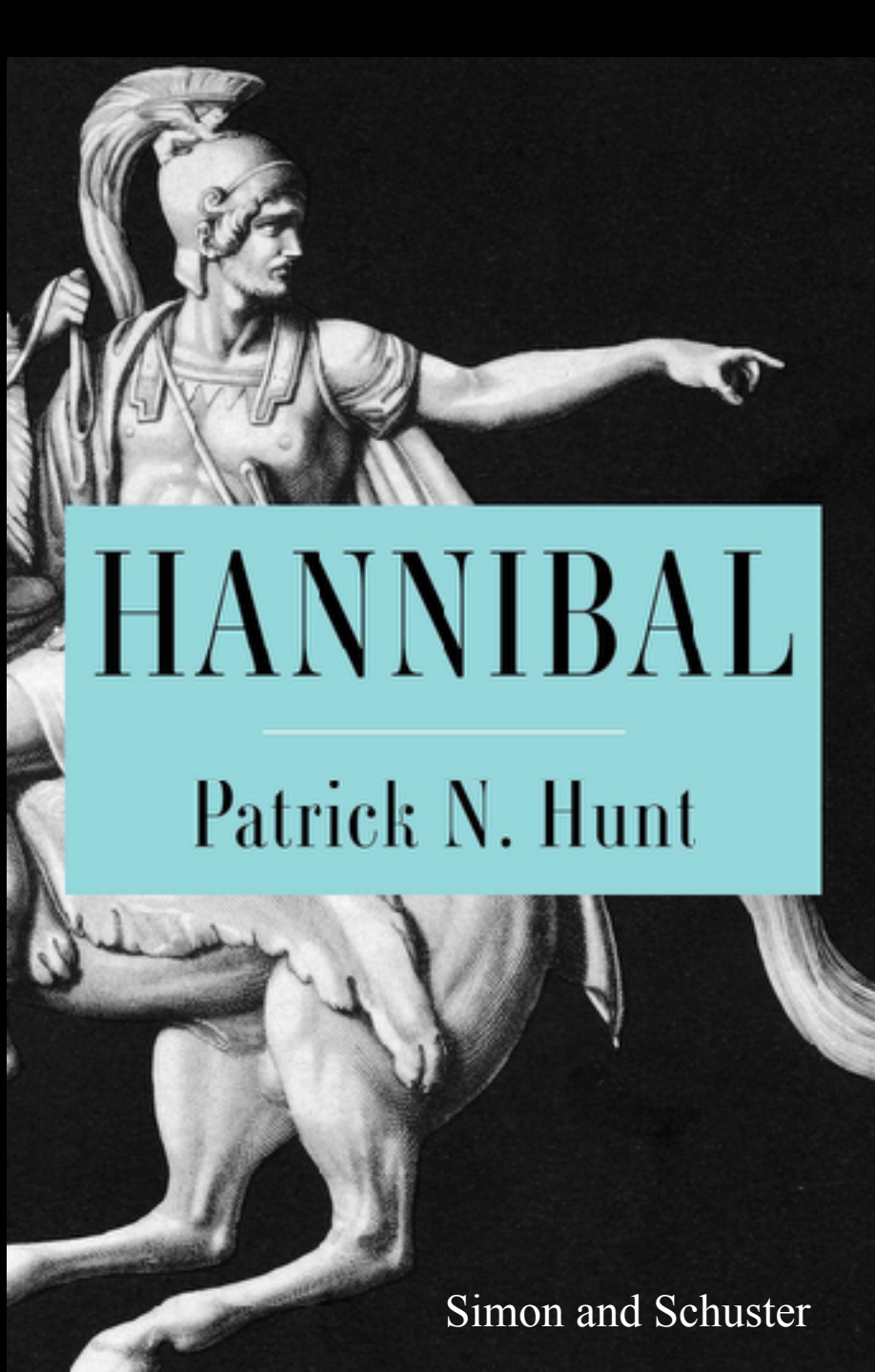
ISWC ARCHAEOLOGY AND THE BIBLE OT 1

# INTERSECTIONS

DR. PATRICK HUNT

STANFORD UNIVERSITY - NATIONAL GEOGRAPHIC





# HANNIBAL

Patrick N. Hunt

Simon and Schuster



# TEN DISCOVERIES THAT REWROTE HISTORY

PATRICK HUNT, Ph.D.  
Archaeologist,  
STANFORD UNIVERSITY

Penguin



# Archaeology and the Bible

- **Biblical minimalists vs. maximalists:**
  - Did Israel exist before 9th c. BCE ?
  - Did the Hebrew language exist before 10th c. BCE ?
  - Did Hebrew scriptures exist before Babylonian captivity of 600 BCE (“Deuteronomic Revisionism”)?
  - Were David and Judahist Literature merely propaganda (I&II *Samuel*, I& II *Kings*)?
- Israel Finkelstein (-)      Gabriel Barkay (+)
- Neil Asher Silberman (-)      Alan Millard (+)







# THE BIBLE UNEARTHED

ARCHAEOLOGY'S NEW VISION  
OF ANCIENT ISRAEL AND  
THE ORIGIN OF ITS SACRED TEXTS



ISRAEL FINKELSTEIN AND  
NEIL ASHER SILBERMAN

## *The Bible Unearthed:*

“In this iconoclastic and provocative work, leading scholars Israel Finkelstein and Neil Asher Silberman draw on recent archaeological research to present a dramatically revised portrait of ancient Israel and its neighbors. They argue that crucial evidence (or a telling lack of evidence) at digs in Israel, Egypt, Jordan, and Lebanon suggests that many of the most famous stories in the Bible—the wanderings of the patriarchs, the Exodus from Egypt, Joshua’s conquest of Canaan, and David and Solomon’s vast empire—reflect the world of the later authors rather than actual historical facts.”

Silberman and Finkelstein, **The Bible Unearthed:**

“..an archaeological analysis of the patriarchal, conquest, judges, and United Monarchy narratives [shows] that while there is no compelling archaeological evidence for any of them, there is clear archaeological evidence that places the stories themselves in a late 7th-century BCE context.”



# Archaeology and the Bible

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Merneptah Stele

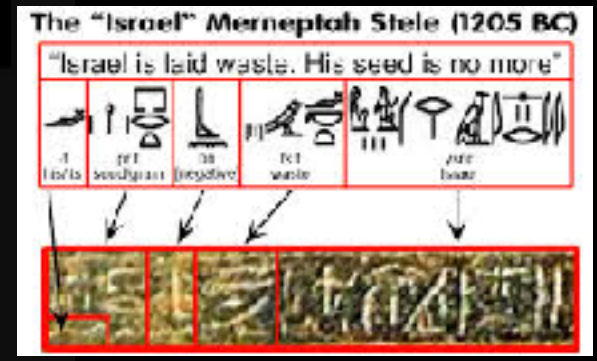
Late 13th c BCE





# Merneptah Stele

Late 13th c BCE



# Archaeology and the Bible

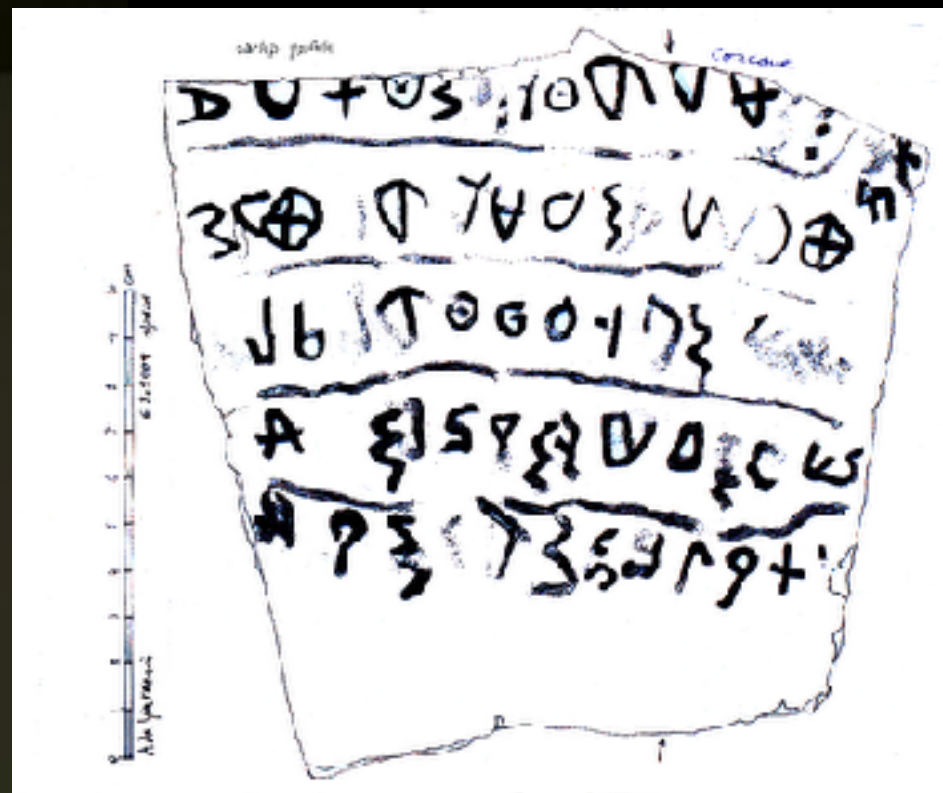
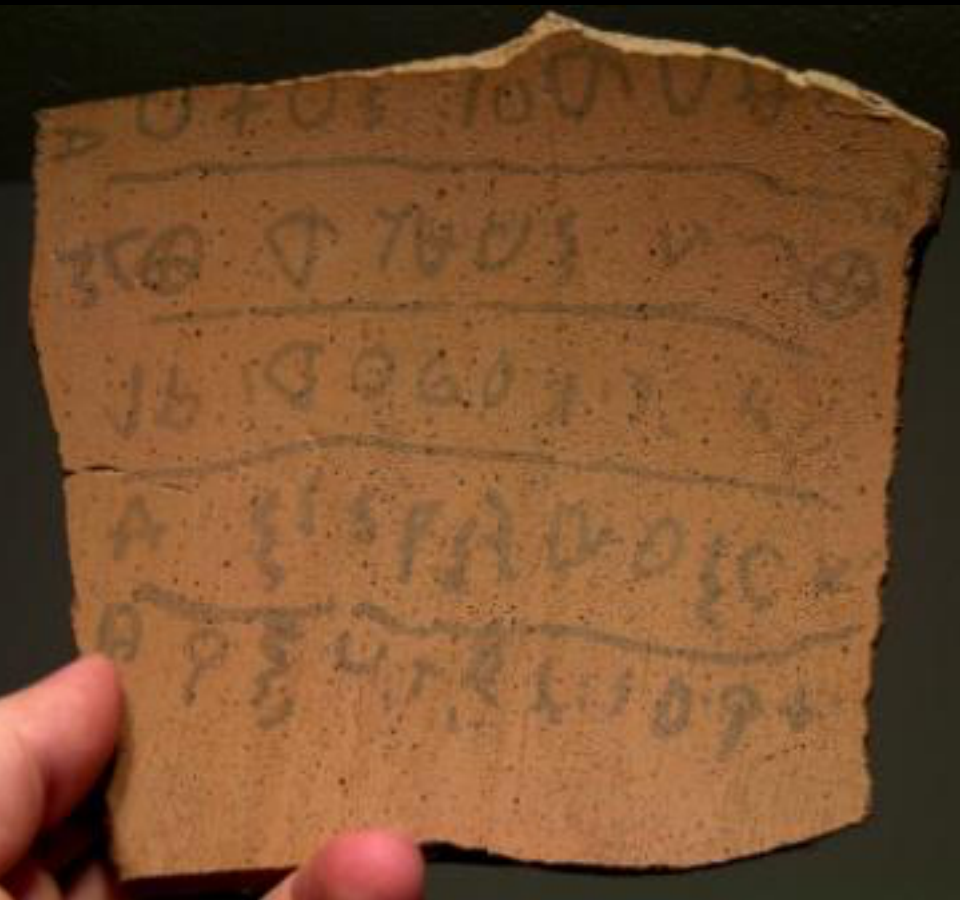
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**Neil Asher Silberman (-)    Alan Millard (+)**





Khirbet Qeiyafa Judean Hills 11th-10th c BCE





Khirbet Qeiyafa Ostrakon



Prof. Gershon Galil published a proposed reconstruction of the inscription: • you shall not do [it], but worship the [Lord].

- Judge the sla[ve] and the wid[ow] / Judge the orph[an]
- [and] the stranger. [Pl]ead for the infant / plead for the po[or and]
- the widow. Rehabilitate [the poor] at the hands of the king.
- Protect the po[or and] the slave / [supp]ort the stranger.

A press release by Haifa University states: "This text is a social statement, relating to slaves, widows and orphans. It uses verbs that were characteristic of Hebrew, such as *`asah* ("did") and *`avad* ("worked"), which were rarely used in other regional languages. Particular words that appear in the text, such as *almanah* ("widow") are specific to Hebrew and are written differently in other local languages. The content itself was also unfamiliar to all the cultures in the region besides the Hebrew society: The present inscription provides social elements similar to those found in the biblical prophecies and very different from



An inscription found at Khirbet Qeiyafa that dates back to the days of Saul and David and mentions a man named Ishbatal, the same name as of King Saul's sons.

# Archaeology and the Bible

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- Israel Finkelstein (-)    Gabriel Barkay (+)
  - Neil Asher Silberman (-)    Alan Millard (+)



# Arad Ostaka

Pre 600 BCE



*Proceedings of the National Academy of Sciences* April, 2016

at least 6 different  
“palaeography hands”

not professional scribes  
but common soldiers  
= high literacy



# Archaeology and the Bible

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- Israel Finkelstein (-)    Gabriel Barkay (+)
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Tel Dan  
Stele

9th c  
BCE



# Archaeology and the Bible

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Was there an Eden?



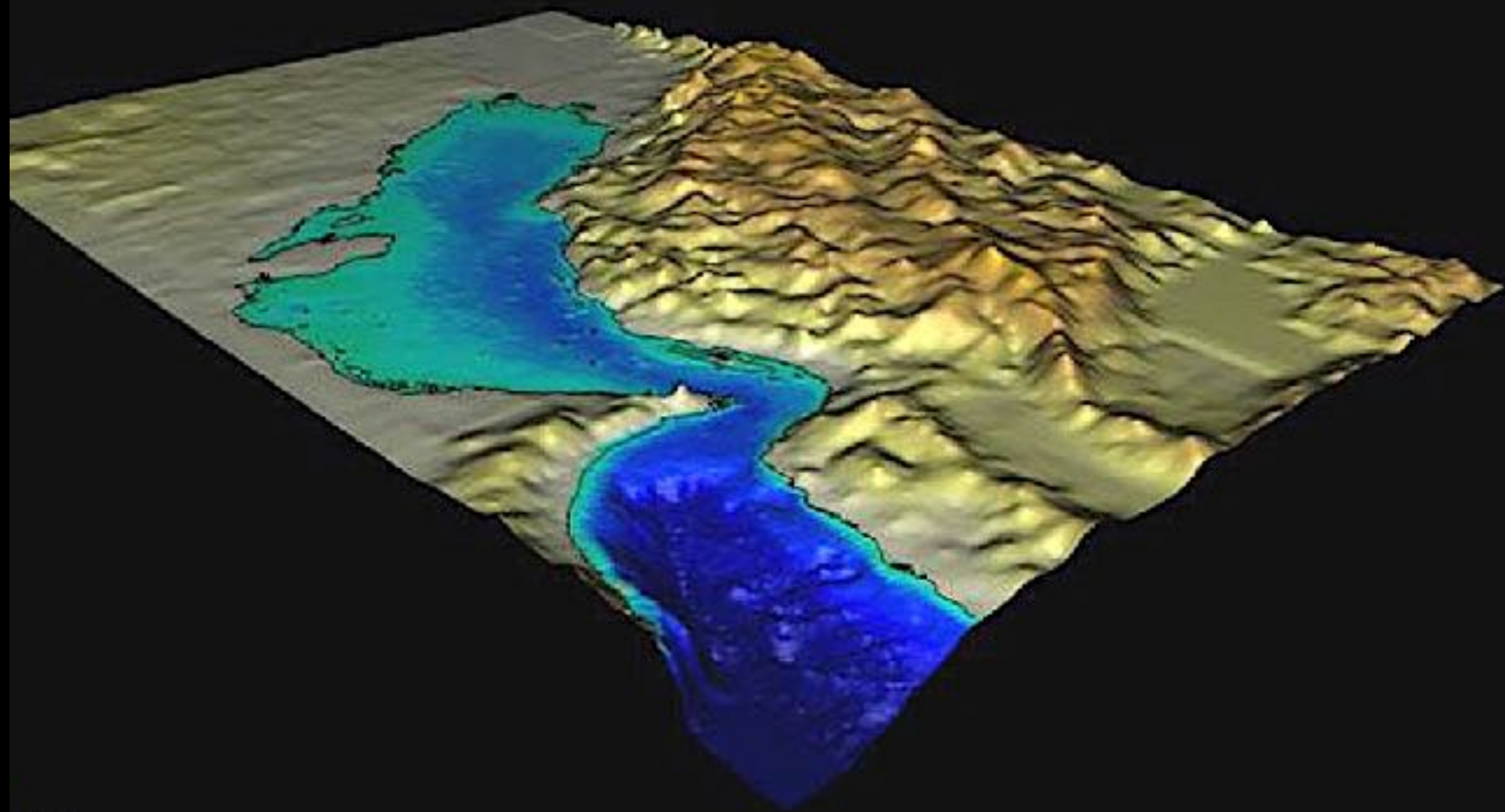
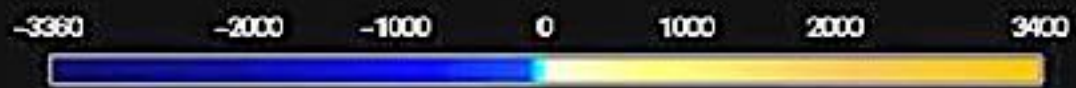


Mesopotamia and Ancient Persia



## Extension of Ubaid culture (c. 5900-4300 BC)









S. Bottema, “Third Millennium Climate Change in the Near East Based upon Pollen Evidence”, *Third Millennium B.C. Climate Change and Old World Collapse*, N. Dalfes, G. Kukla, and H. Weiss, eds, NATO ASI Series 1.49. Berlin: Springer Verlag (1997) 489-515.

H. M. Cullen, P. B. deMenocal, S. Hemming, G. Hemming, F. H. Brown, T. Guilderson, and F. Sirocko. “Climate Change and the Collapse of the Akkadian Empire: Evidence from the Deep Sea,” *Journal of Geology* 28 79-382 (2000)





Thomas Cole, *Garden of Eden*, 1828, Amon Carter Museum, Fort Worth

# Ancient Near Eastern Words for Paradise

*Eden* is a region in *Genesis* 2:8

*“The Lord God planted a garden in the east in Eden...”*

*dilmun* in Sumerian

*pairi-daêza* in Avestan - Eastern Old Iranian (“enclosure, a wall around”)

*\*paridayda* in Old Persian (reconstructed word) “walled park”

*pardesu* in Akkadian “walled garden estate”

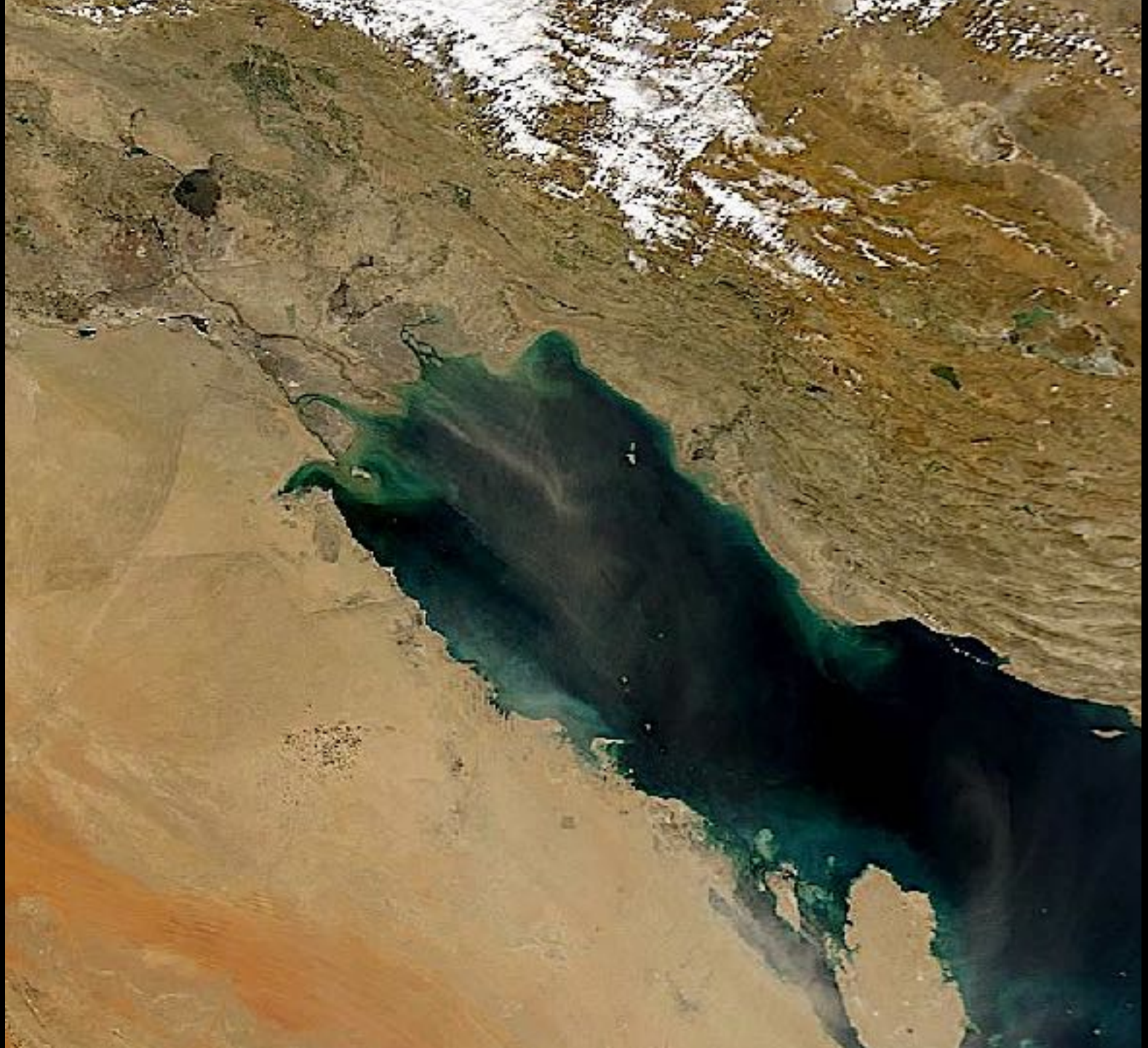
*partetas* in Elamite “walled garden estate”

*gan* in Middle Hebrew “garden”

*pardes* in late Hebrew “orchard or fruit garden” (*Songs* 4:13, *Eccles.* 2:5)

*pardaysa* in Aramaic “royal park”













Wenzel Peter *Garden of Eden*





## Epic of Gilgamesh Tablet IX

“There was a garden of the gods:  
all round him stood bushes bearing gems ...  
Fruit of carnelian with the vine hanging from it,  
beautiful to look at; lapis lazuli leaves hung thick  
with fruit, sweet to see ... rare stones, agate  
and pearls from out of the sea.”

# Enki and Ninurshag Nippur Paradise Tablet 1-34

“The land of Dilmun is holy,  
the land of Dilmun is bright.  
the land of Dilmun is pure...  
In Dilmun no croaking cry the raven utters,  
nor does the bird of ill-omen foretell calamity.  
The lion kills not, nor does the ravening wolf  
snatch away the defenseless lamb.  
Unknown is the wild dog who tears the kid  
or the pig or birds that devour the grain.  
The dove does not conceal its head.  
No one here says, "My eyes are sick,"  
no one here says, "My head is sick,"  
no one here says, "I am an old woman,"  
no one here says, "I am an old man."  
The bathing maiden walks here in innocence.  
No lustrations need to be poured  
yet there is no flood in Dilmun, place of sweet water.  
The somber death priest walks not here,  
by Dilmun's walls he has no cause for lamentations...  
Dilmun is the garden of the great gods”



Thomas Cole

*Expulsion from  
the Garden of Eden*

1828

Museum of Fine Arts  
Boston





# *Garden of Eden*

“And the Lord God planted a garden in the east in Eden...The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.”

*Gen. 2:8-14*

- 1) A garden is planted; it is not an accident but a deliberate, planned entity.**
- 2) It is not a wilderness, although it may be surrounded by wilderness of either desertified context or unkempt vegetation.**
- 3) This first biblical garden fulfills two requisites all gardens are designed to fulfill: its trees are good for food and pleasing to the eye, that is, it has both practical and aesthetic, therapeutic functions.**
- 4) This first almost mythical garden must be watered, in this case not just one but four streams are mentioned.**

# *Garden of Eden*

## **Hebrew *gan***

“And the Lord God planted a garden in the east in Eden...The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.”

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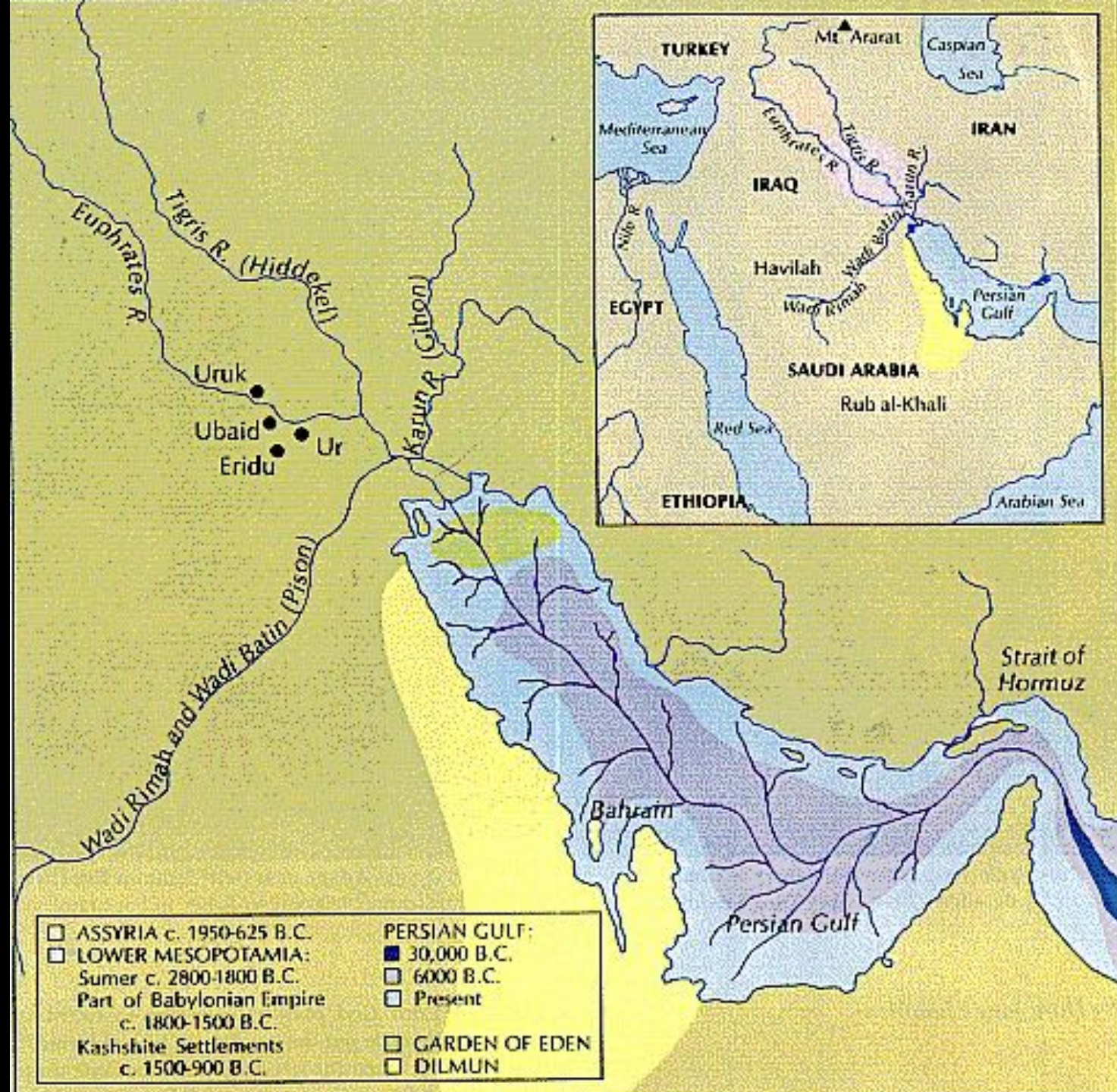




# Persian Gulf





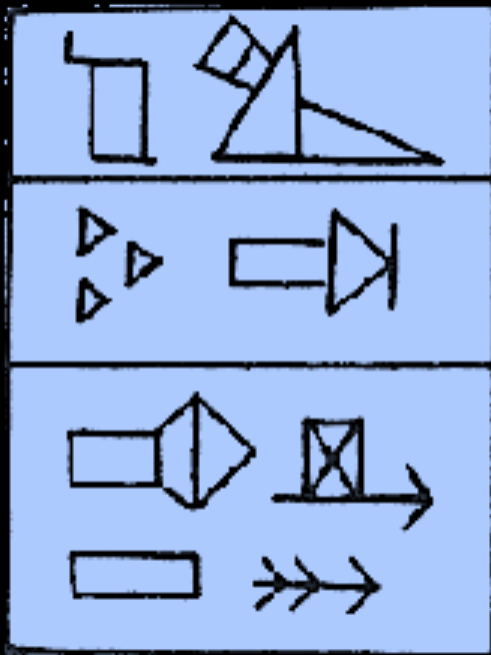


Juris  
Zarins

*Smithsonian  
Magazine,*  
18. No. 2,  
May 1987



*Dil-mun* (Sumerian for “Paradise” ?)



Dilmun, Ubaid Culture 5th millennium BC (Bahrain)





Bahrain Gardens









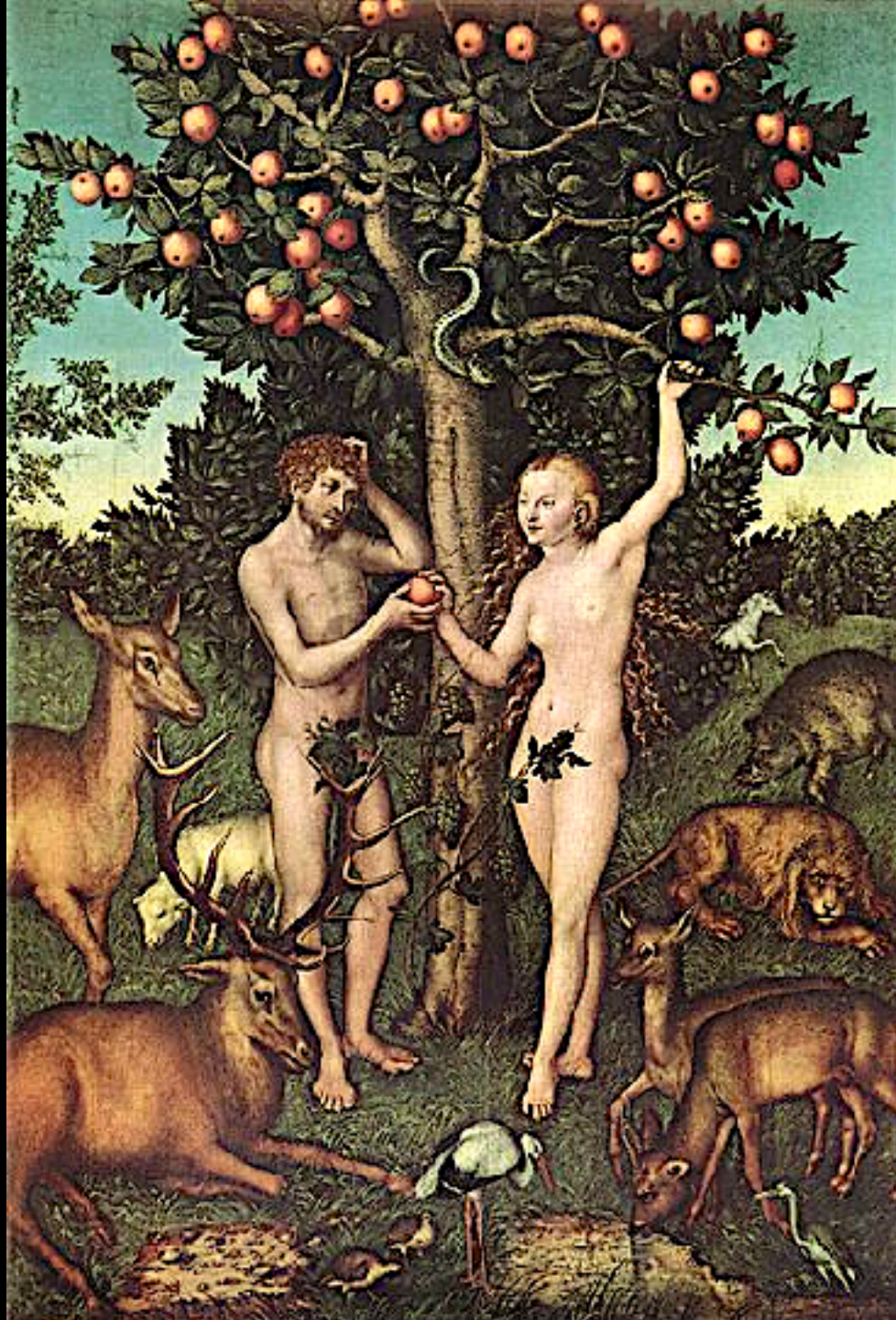
*Adam and Eve*

Lucas Cranach  
the Elder

c. 1500

Courtauld  
Institute  
London

*Gen. 1-3*



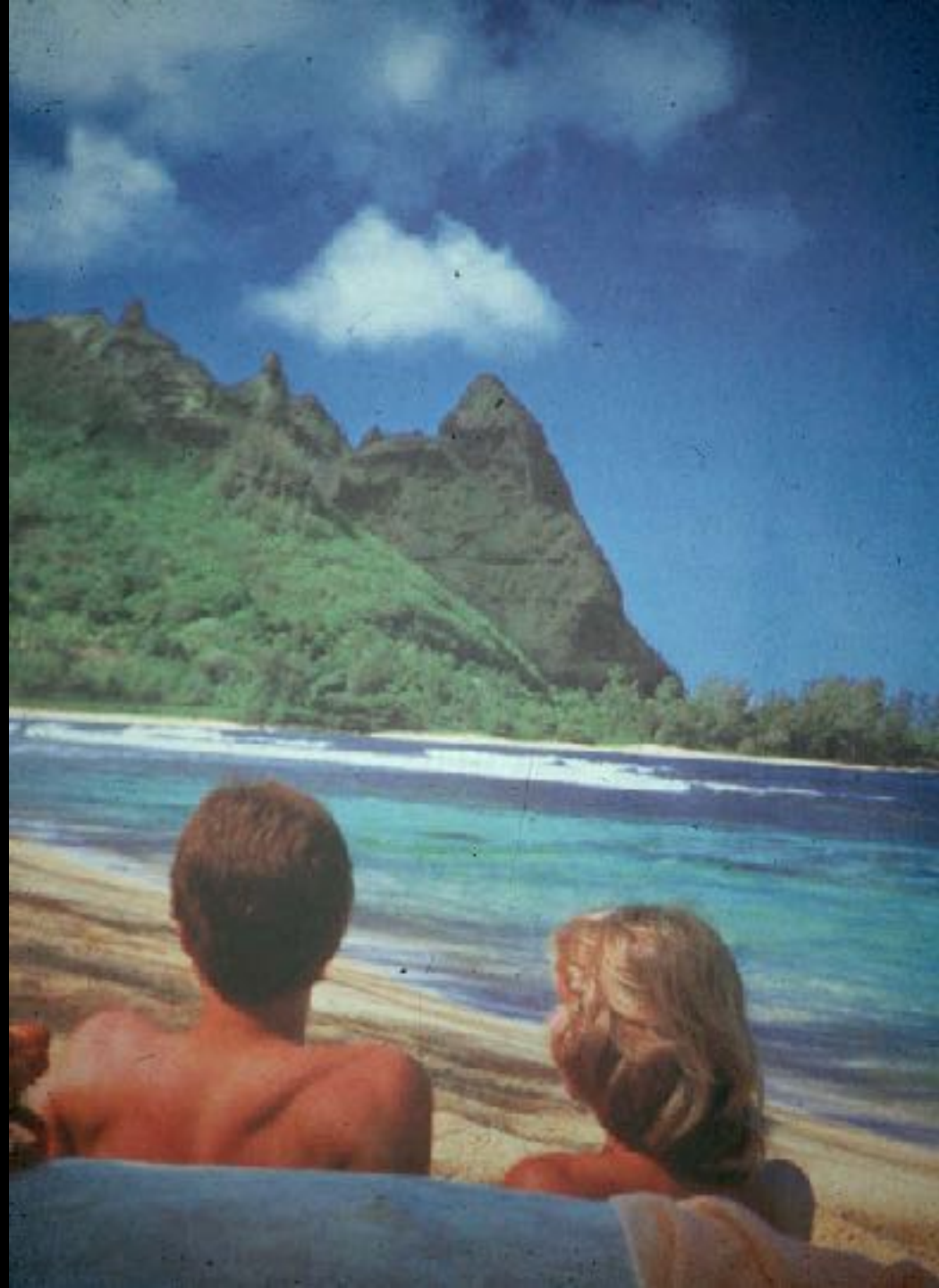


Paradise Lost Adam and Eve expelled...

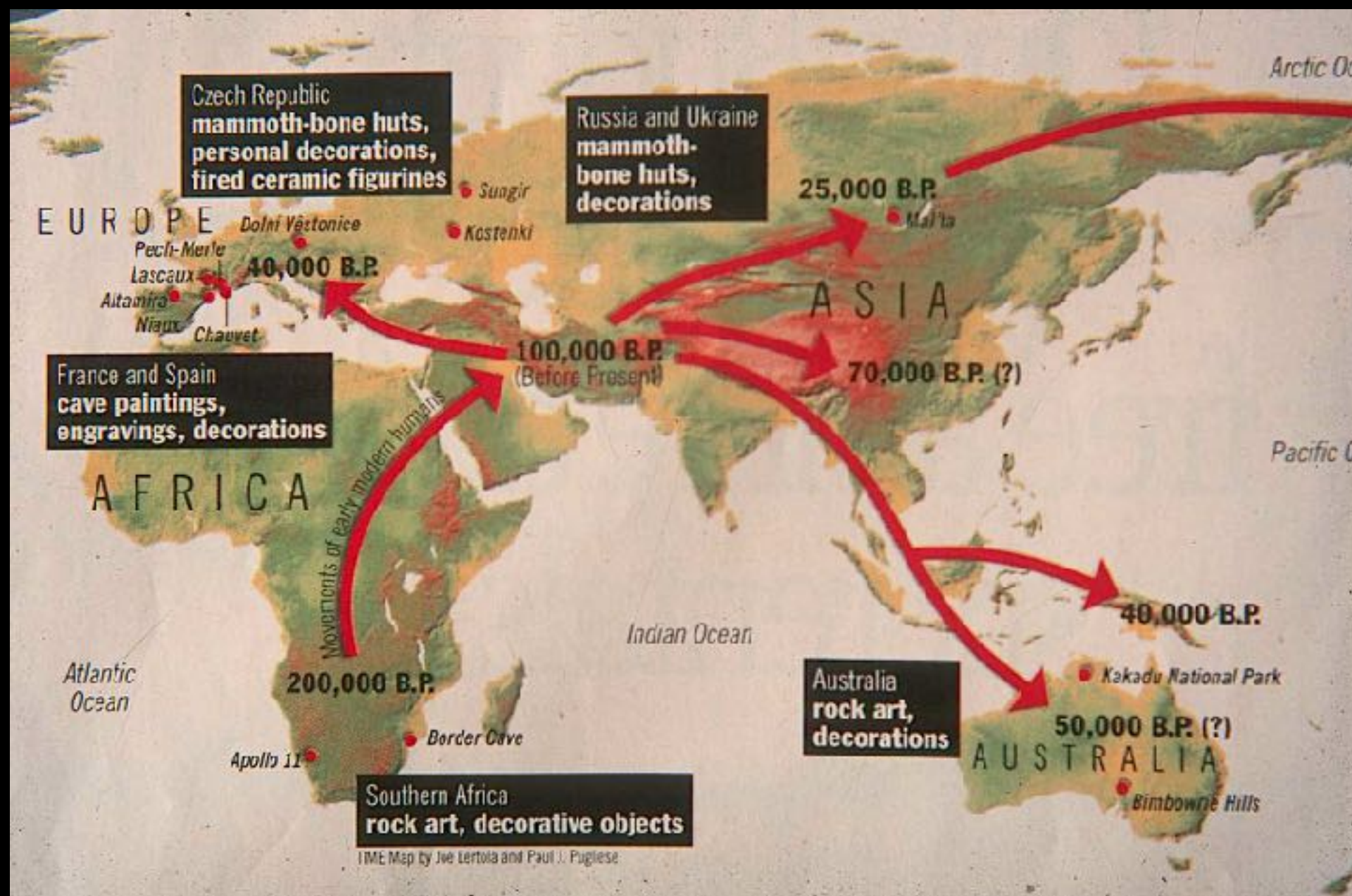


Michelangelo EXPULSION FROM GARDEN Sistine Chapel c. 1540

...we've been trying  
to get back into  
Paradise ever since...







Diffusion of *Homo sapiens*





What is the original idea behind a Persian rug?

*A PAIRI-DAEZA Garden*

Eslimi Rug





*Derakhti* “Tree of Life”



*Bijar* pool with lotus





Kerman; here with  
Tree of Life motif  
(*Derakhti* "like a Tree")





"Wagner" *chahar bagh* Garden Carpet, Central Iran, Burrell Collection, Glasgow, Safavid Period, 17th c.





Isfahan *chahar-bagh* "Paradise Garden" carpet, 17th c. , Krakow



# Promised Land and Conquest?

# Joshua 5:1-7

1 Now when all the Amorite kings west of the Jordan and all the Canaanite kings along the coast heard how the Lord had dried up the Jordan before the Israelites until they[a] had crossed over, their hearts melted in fear and they no longer had the courage to face the Israelites.

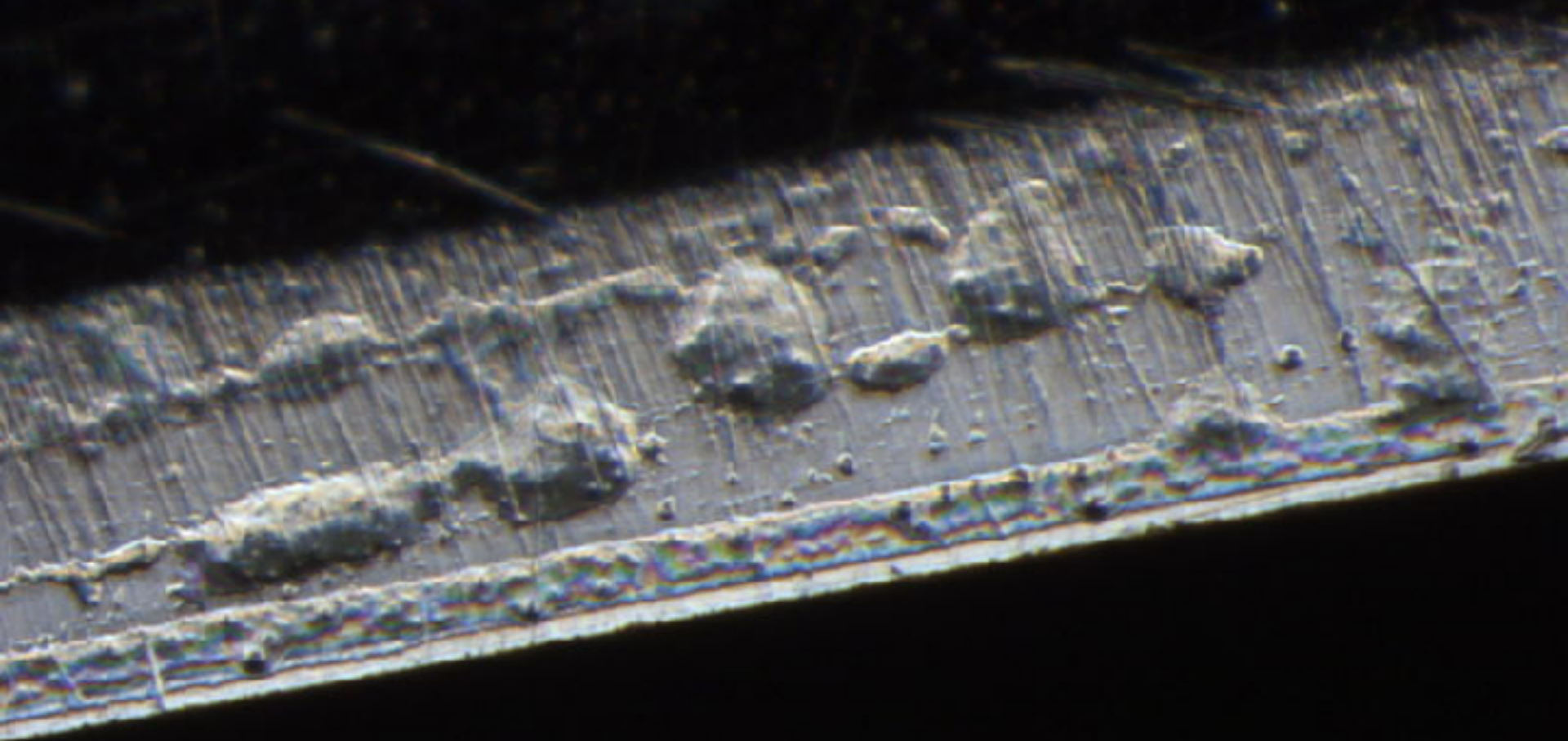
2 At that time the Lord said to Joshua, “Make flint knives and circumcise the Israelites again.” 3 So Joshua made flint knives (*harbot tsurim*) and circumcised the Israelites at Gibeath Haaraloth.

4 Now this is why he did so: All those who came out of Egypt—all the men of military age—died in the wilderness on the way after leaving Egypt. 5 All the people that came out had been circumcised, but all the people born in the wilderness during the journey from Egypt had not. 6 The Israelites had moved about in the wilderness forty years until all the men who were of military age when they left Egypt had died, since they had not obeyed the Lord. For the Lord had sworn to them that they would not see the land he had solemnly promised their ancestors to give us, a land flowing with milk and honey. 7 So he raised up their sons in their place, and these were the ones Joshua circumcised. They were still uncircumcised because they had not been circumcised on the way. 8 And after the whole nation had been circumcised, they remained where they were in camp until they were healed.





Luristan Bronze dagger blades ca 1000 BCE



**100  $\mu\text{m}$**

Razor blade under magnification





# Joshua 5:1-7

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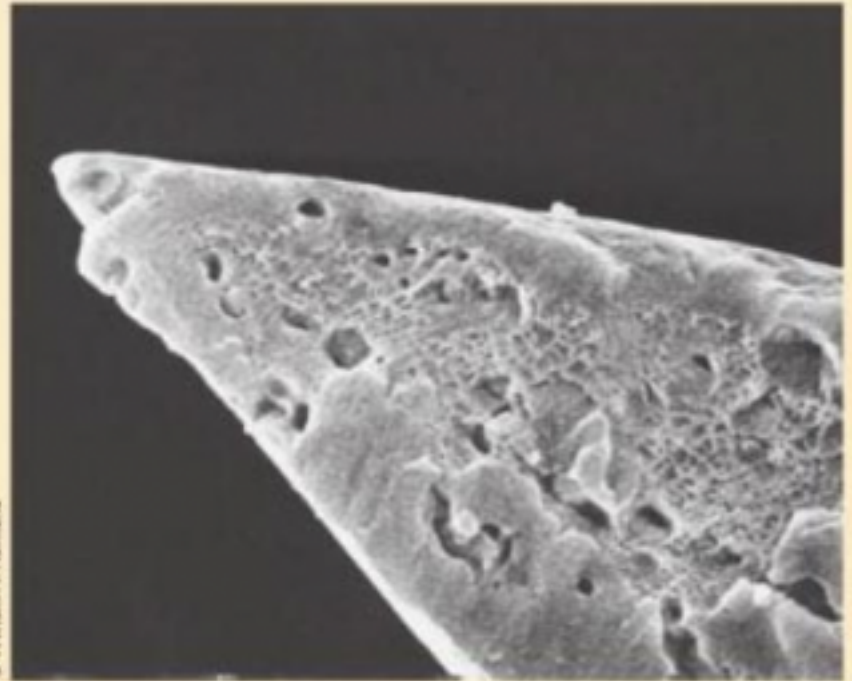
Microlith flint sites in Wadi Rum, Jordan



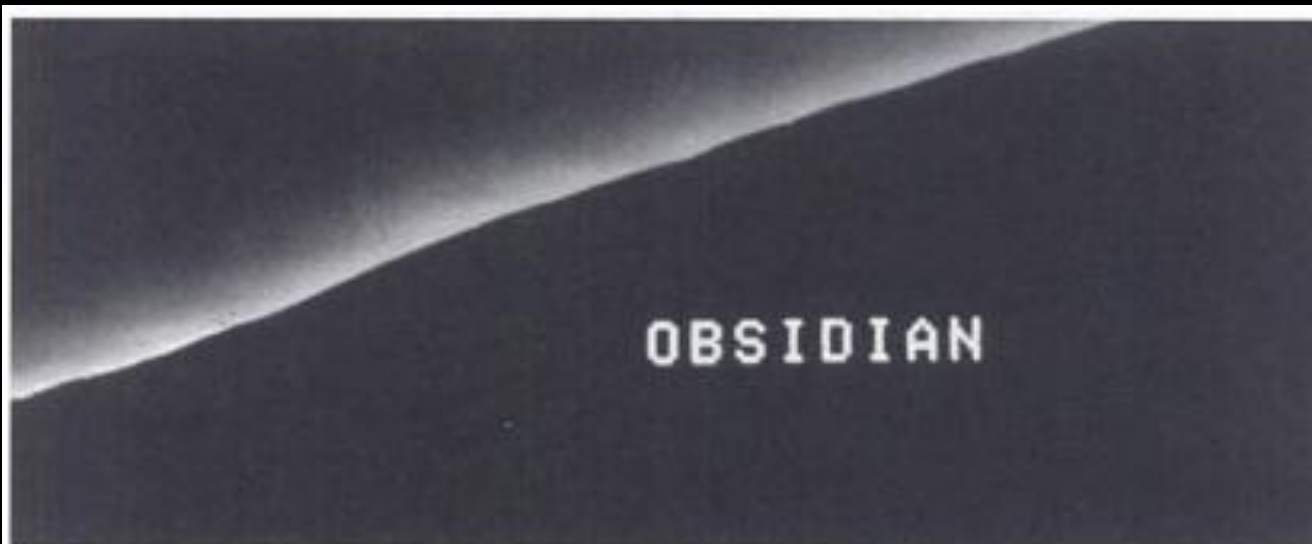


Cortical flint flake core from site RUW 1.17 in the larger Wadi Ruweishid flint-mining region, Jordan AJA 2012



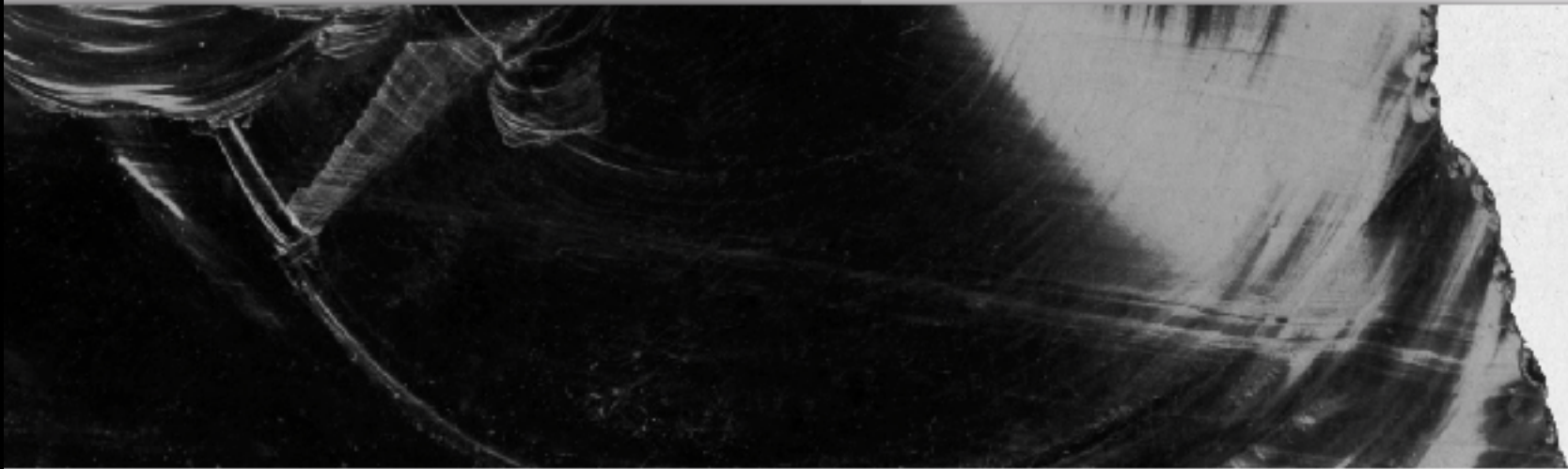


These electron micrographs of the tips of an **obsidian** blade (left) and a modern steel **scalpel** illustrate the superiority of the **obsidian**.



***Surgical scalpel and obsidian blade photographed by a scanning electron microscope at a magnification of 10,000x. Brigham Young University.***





JUNE 9TH, 2015

## MUMMIES AND SURGERY: THE STORY OF ANCIENT EGYPTIAN OBSIDIAN SCALPELS

Some aspects of ancient Egyptian medicine and mummification might seem strange to a 21st century observer. However, surgeons of the time were possibly already using a material whose sharpness and precision compare well with the qualities of scalpels found in today's operating rooms—the natural volcanic glass called obsidian.

Certainly, **other stones such as flint** could also have been used for this purpose.” **Obsidian** is at once **smooth and sharp**. Blades made out of this **black, hardened lava** are **hundreds of times sharper** than those made of steel and **can make a cut a fraction the thickness of today's scalpels**.

# Joshua 5:1-7

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Canaanites, Phoenicians  
and their Gods (Baal, Tanit)

Philistines

*Elijah convinceth Baals prophets.*

## *I Kings* 18: 18-19

“[18]...Because you have abandoned the commandments of the Lord and followed the Baals. [19] Now therefore send and gather all Israel to me at Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table.”



## *Deuteronomy 7:1-9*

1 “When the Lord your God brings you into the land you are entering to possess and drives out before you many nations—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations larger and stronger than you— 2 and when the Lord your God has delivered them over to you and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy. 3 Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, 4 for they will turn your children away from following me to serve other gods, and the Lord’s anger will burn against you and will quickly destroy you. 5 This is what you are to do to them: Break down their altars, smash their sacred stones, cut down their Asherah poles and burn their idols in the fire. 6 For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.”

## *Deuteronomy 12:29-31*

When the Lord your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ You shall not worship the Lord your God in that way, for every abominable thing that the Lord hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

Seal of  
Jezebel  
9th c. BCE

1964





*“yzbl”*

Dr. Marjo  
Korpel  
University of  
Utrecht  
*Journal of  
Semitics* 2007





Section of Coast  
**LATAKIA**

ROADS 1st Class   
2nd Class   
3rd Class   
Tracks 



Canaanite  
Jewelry

Ras Shamra  
Ugarit







Phoenician Ivory  
Nimrud







## Syro-Phoenician Nimrud Ivories





Syro-Phoenician  
Nimrud Ivories





“Jezebel”  
Cup

Iron Age I



Canaanite  
Altar

Iron Age I





Canaanite  
Altar

Iron Age I



Beth Shean  
Canaanite Snake Jar  
12-11th c BCE



ENIGMATIC SERPENTS  
COIL  
around this cylindrical stand  
from Beth-Shean, and one seems  
painted to write at the bird in the  
window. For more information,  
see caption on p. 28, top left.





Ras Shamra  
(Minet el Beida)

Astarte  
ca. 1300 BCE

Mistress of Beasts







Canaanite-Phoenician Fertility Shrine Goddess Figurines Late Bronze to Early Iron Age



Canaanite-Phoenician  
Fertility Shrine  
Goddess Figurine  
Late Bronze  
to Early Iron Age





Canaanite-Phoenician  
Fertility Shrine  
Goddess Figurine  
Late Bronze  
to Early Iron Age



Canaanite-Phoenician  
Fertility Shrine  
Goddess Figurine  
Late Bronze  
to Early Iron Age



Canaanite-Phoenician  
Fertility Shrine  
Goddess Figurine  
Late Bronze  
to Early Iron Age





Ring with "sign of Tanit"  
from Monte Luna  
4th-3rd century B.C.  
gold, diam. 1.3 cm  
Cagliari  
Museo Archeologico Nazionale



Cagliari Mus. Arch. Naz. Punic funerary stele 4th c. BCE

## *Leviticus 20:1-5*

1 “The Lord said to Moses, 2 “Say to the Israelites: ‘Any Israelite or any foreigner residing in Israel who sacrifices any of his children to Molek is to be put to death. The members of the community are to stone him. 3 I myself will set my face against him and will cut him off from his people; for by sacrificing his children to Molek, he has defiled my sanctuary and profaned my holy name. 4 If the members of the community close their eyes when that man sacrifices one of his children to Molek and if they fail to put him to death, 5 I myself will set my face against him and his family and will cut them off from their people together with all who follow him in prostituting themselves to Molek.”



Ugarit

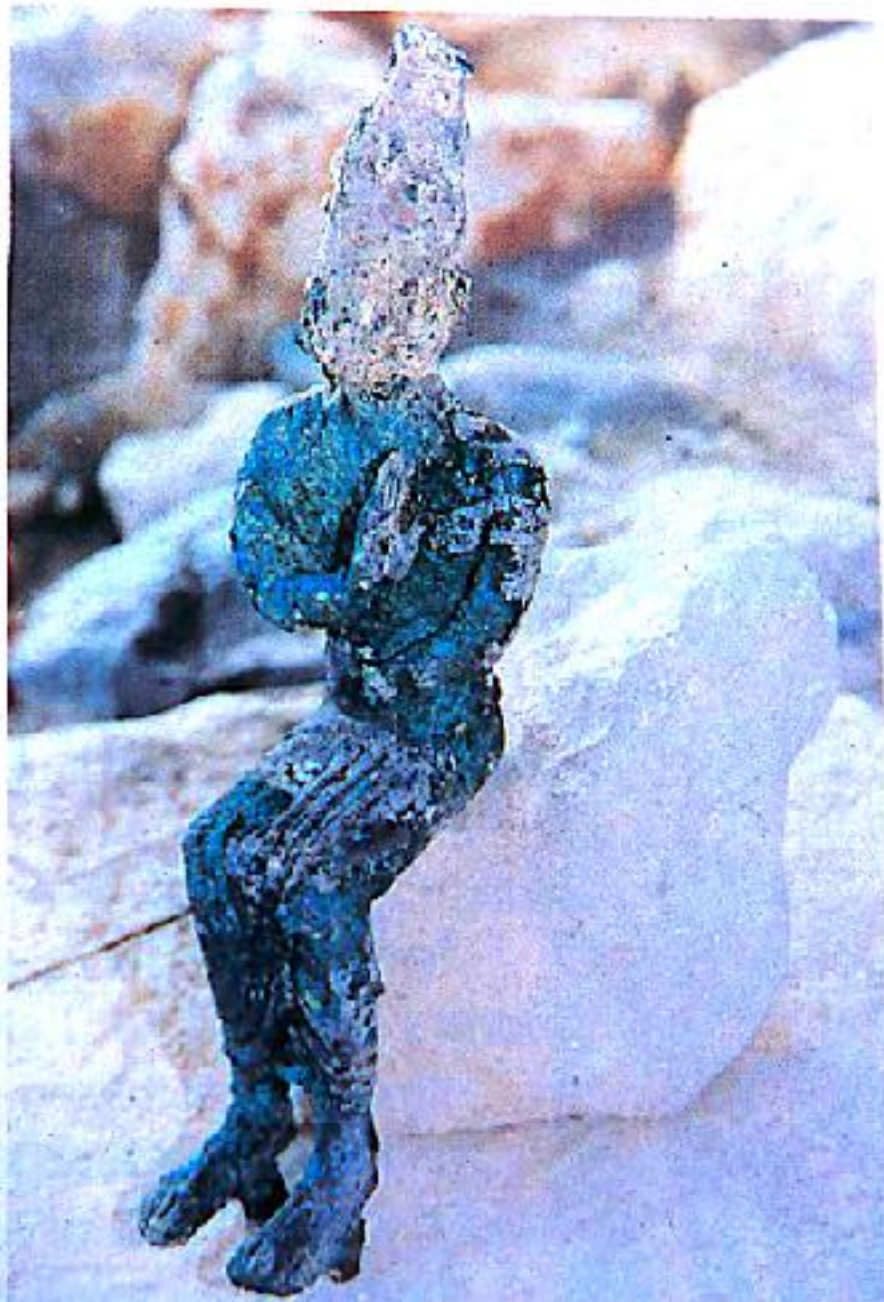
Ba'al  
Shrine  
and Statue

Late  
Bronze  
Age



An ugaritic "solar pillar" was discovered in the home of Ugarit's high priest. The 42.5 inch tall statue dates from the 13th century B.C.

THE HEBREW UNIVERSITY OF JERUSALEM



*Seated Canaanite deity from Hazor*



Bardo  
Museum  
of Carthage

Tunis



Votive stele from Carthage  
with caduceus between  
open hands



Votive stele with "sign of Tanit"  
and figure in a frontal niche  
from the top of Carthage

The relevant text of this Ugaritic tablet is short enough to quote in full:

### **Introduction**

“If an enemy force attacks your [city-]gates,  
An aggressor, your walls;  
You shall lift up your eyes to Baal [and pray]:

### **Prayer**

‘O Baal:

Drive away the [enemy] force from our gates,  
The aggressor from our walls.

We shall sacrifice a bull [to thee], O Baal,  
A votive-pledge we shall fulfill [viz.]:

A firstborn,<sup>2</sup> Baal, we shall sacrifice,  
A child<sup>3</sup> we shall fulfill [as votive-pledge].

A “tenth” [of all our wealth] we shall tithe [thee],  
To the temple of Baal we shall go up,  
In the footpaths of the House-of-Baal we shall walk.’



Moabite  
Stone

Mesha Stele  
840 BCE

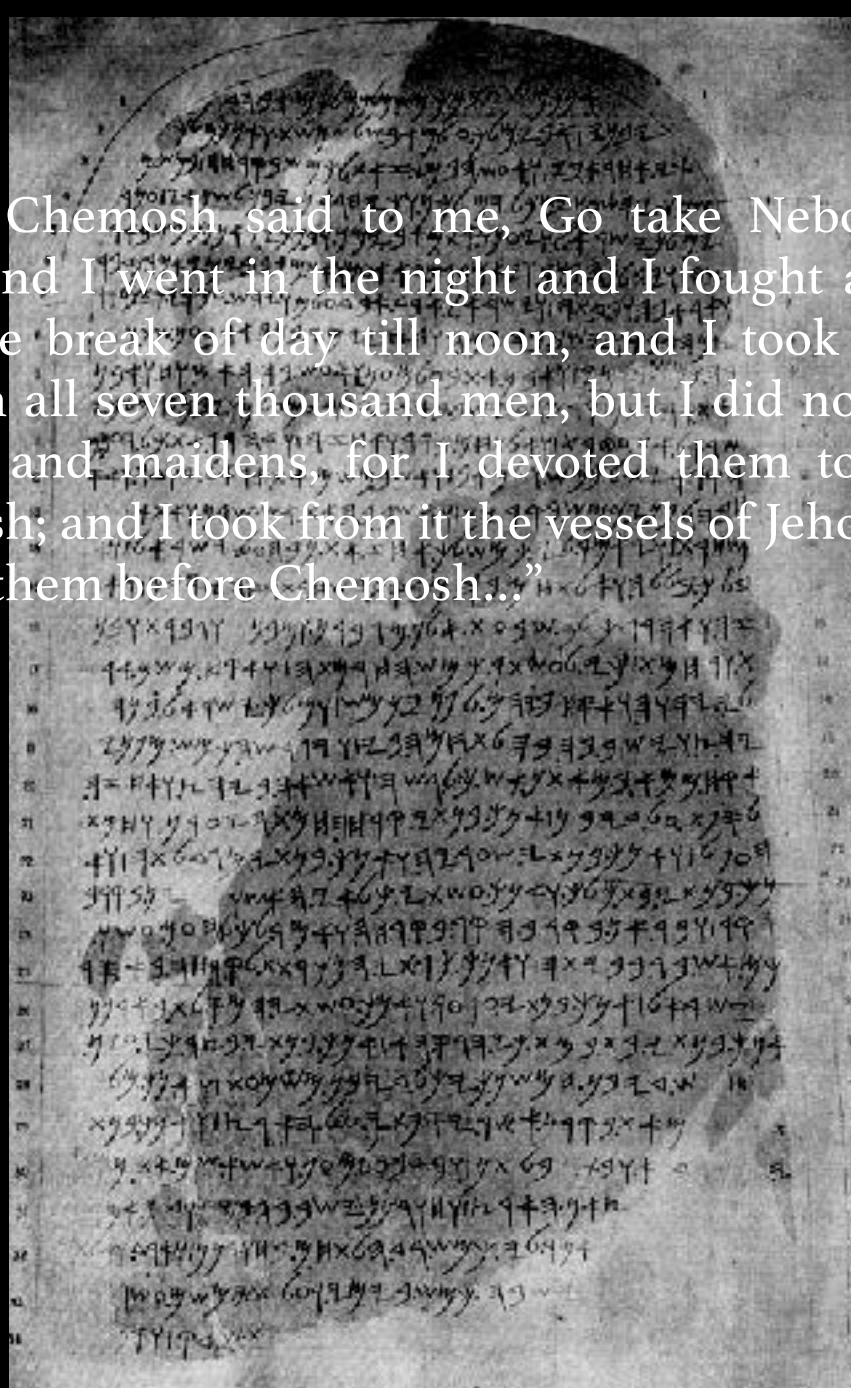
Louvre

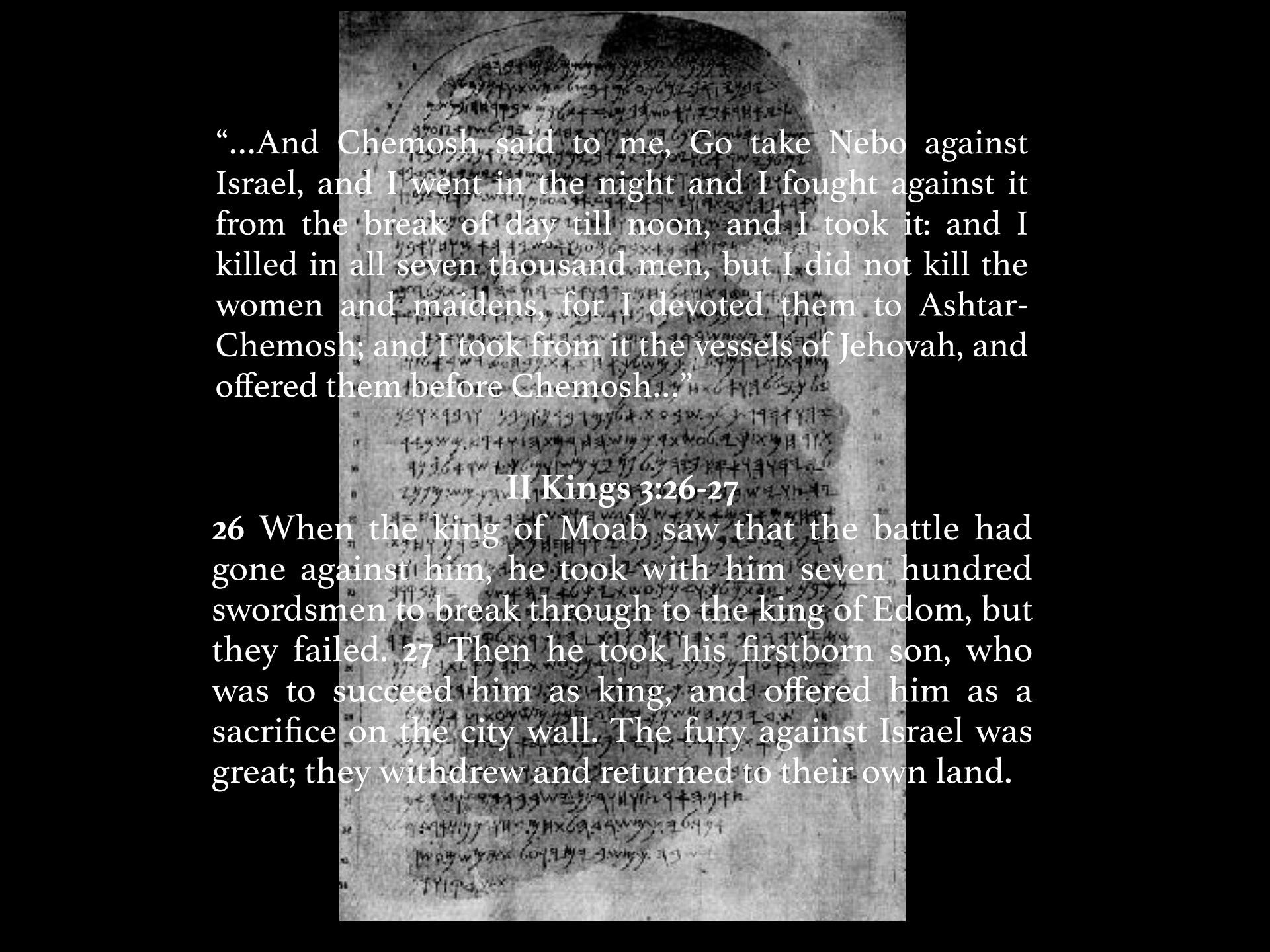


Handwritten text in a cursive script, likely a historical document or manuscript. The text is written in a dark ink on aged, slightly discolored paper. The script is dense and fills most of the page, with some lines starting with a small circular mark or initial. The text is arranged in approximately 30 horizontal lines, with some lines being shorter than others. The overall appearance is that of a historical record or a personal letter.



“...And Chemosh said to me, Go take Nebo against Israel, and I went in the night and I fought against it from the break of day till noon, and I took it: and I killed in all seven thousand men, but I did not kill the women and maidens, for I devoted them to Ashtar-Chemosh; and I took from it the vessels of Jehovah, and offered them before Chemosh...”



The background of the slide is a grayscale image of a stone tablet, likely the Moabite Stone, featuring ancient cuneiform script. A large, dark, circular mark is visible in the upper left quadrant of the tablet.

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## II Kings 3:26-27

**26** When the king of Moab saw that the battle had gone against him, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed. **27** Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great; they withdrew and returned to their own land.





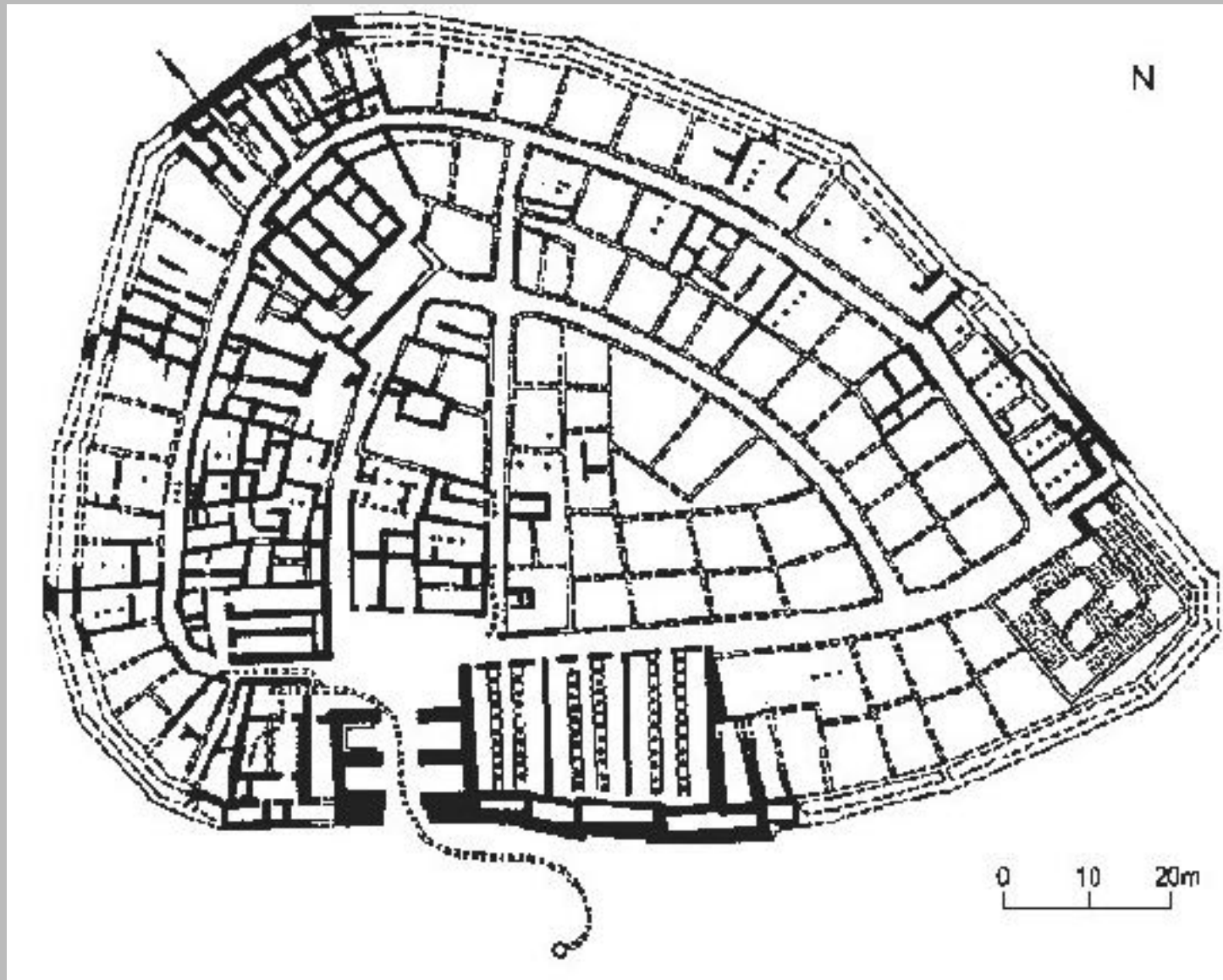
## Ancient Beersheba    Tell-Sheba

### *II Kings 23:8*

“Josiah brought all the priests from the towns of Judah and desecrated the high places, from Geba to Beersheba, where the priests had burned incense. He broke down the gateway at the entrance of the Gate of Joshua, the city governor, which was on the left of the city gate.”

# Plan of Tell Beersheba

Aharoni-  
Herzog  
Excavations  
1969-71;  
1993-95



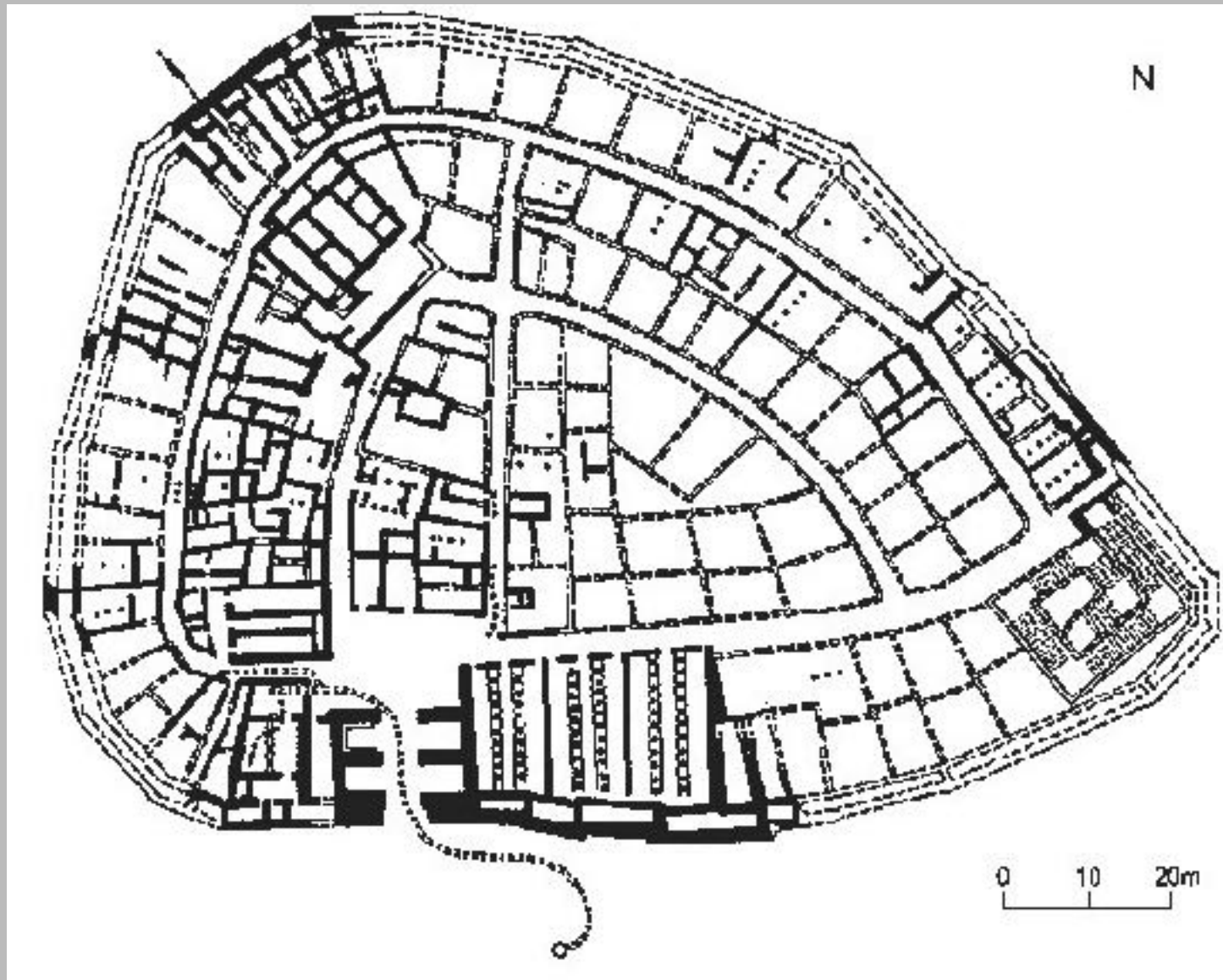
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# Plan of Tell Beersheba

Aharoni-  
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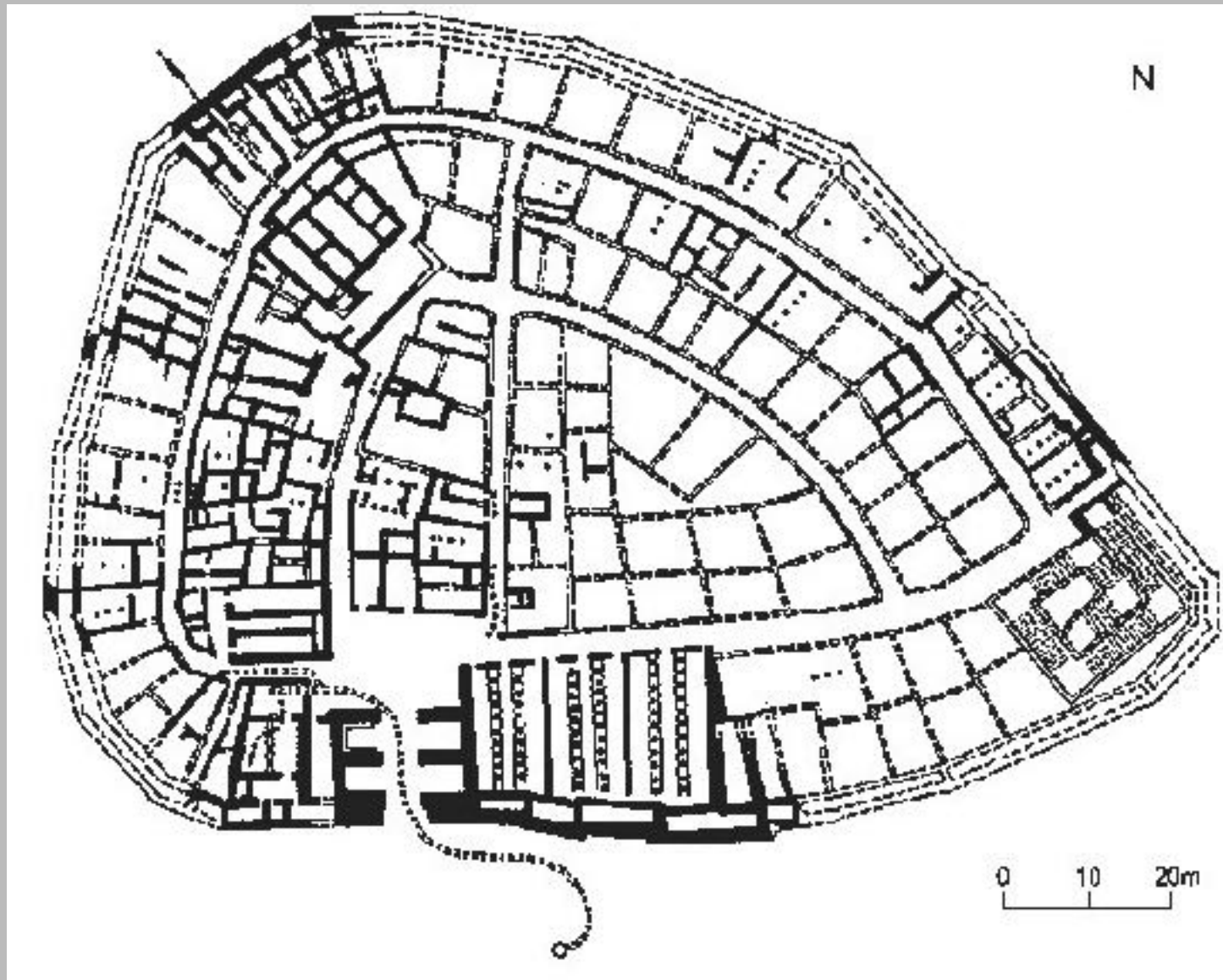
# Beersheba Triple Lock Gates





# Plan of Tell Beersheba

Aharoni-  
Herzog  
Excavations  
1969-71;  
1993-95



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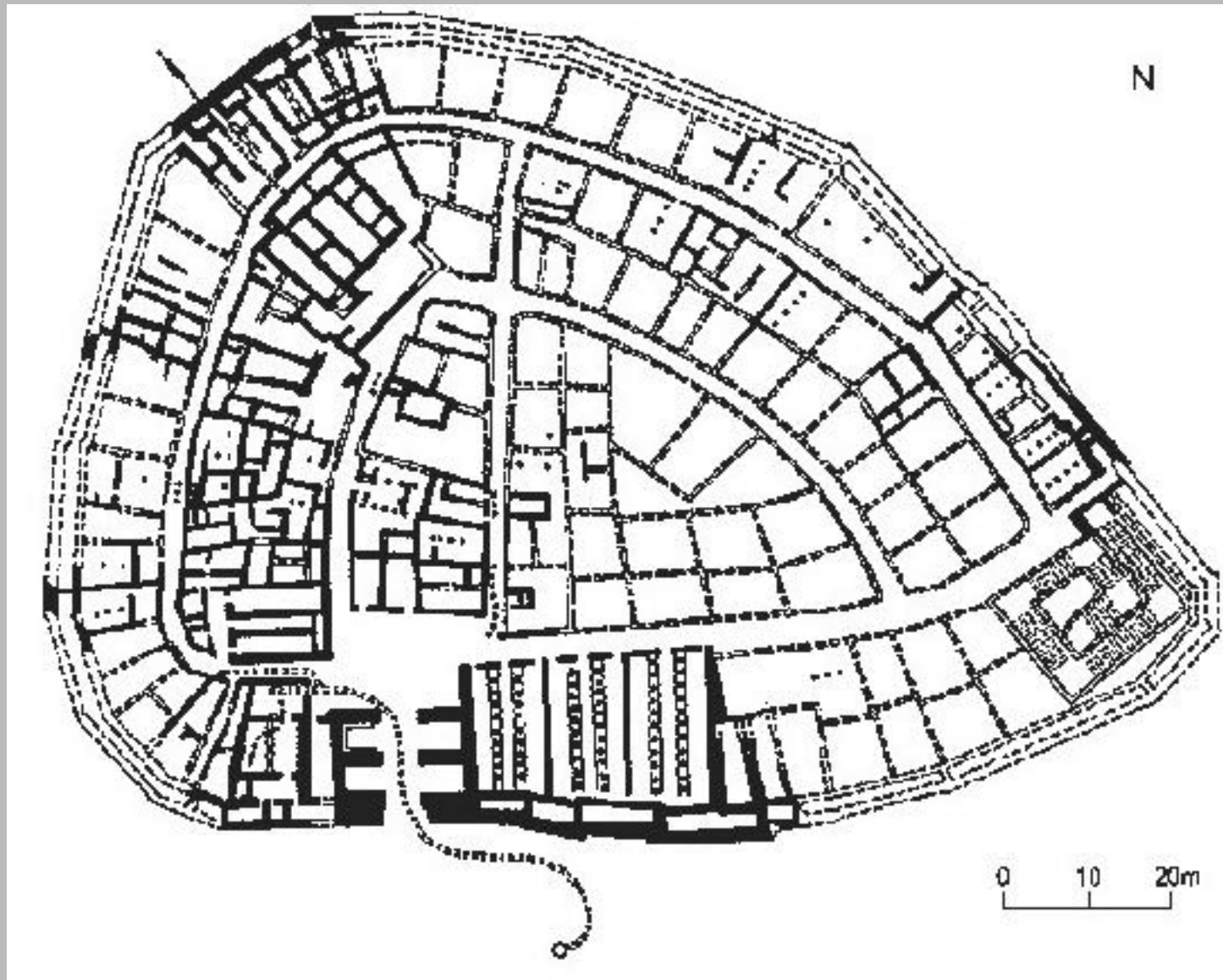
Tel Beersheba



# Plan of Tell Beersheba

Aharoni-  
Herzog  
Excavations  
1969-71;  
1993-95

בִּמָּה  
*bamah* =  
“high place”



*II Kings 23:8*

“Josiah brought all the priests from the towns of Judah and desecrated the high places, from Geba to Beersheba, where the priests had burned incense. He broke down the gateway at the entrance of the Gate of Joshua, the city governor, which was on the left of the city gate.”









Ancient Israelite Atar on Mt. Ebal

Exodus 20:25

“If you make an altar of stones for me, do not build it with dressed stones, for you will defile it if you use a tool on it.”

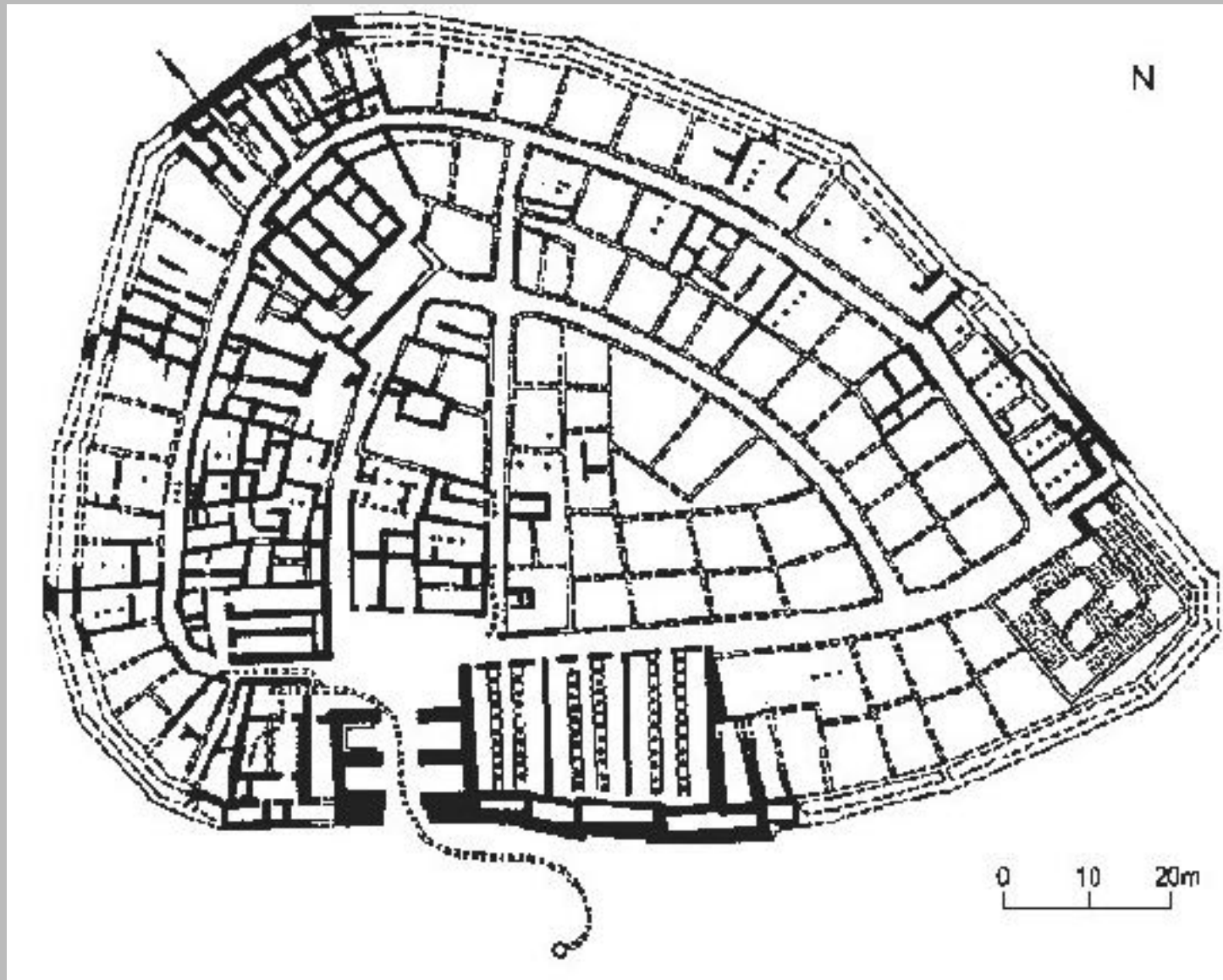




Altar of Beersheba    What's wrong with it?

# Plan of Tell Beersheba

Aharoni-  
Herzog  
Excavations  
1969-71;  
1993-95



## II Kings 23:8

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Hazor 's Ba'al shine in situ





Hazor Museum - Ba'al Shrine reconstructed



Ba'al  
Statue  
Hazor

5-6 ft. H



**Diodorus Siculus *Bibliothēke Historiā* 20:14 (90-30 BCE)**

“...Inasmuch as in former times they had been accustomed to sacrifice to this god the noblest of their sons, but more recently, secretly buying and nurturing children, they had sent these to the sacrifice; and when an investigation was made, some of those who had been sacrificed were discovered to have been supposititious. When they had given thought to these things and saw their enemy encamped before their walls, they were filled with superstitious dread, for they believed that they had neglected the honors of the gods that had been established by their fathers. In their zeal to make amends for their omission, they selected two hundred of the noblest children and sacrificed them publicly; and others who were under suspicion sacrificed themselves voluntarily, in number not less than three hundred. There was in their city a bronze image of Cronus, extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire.”

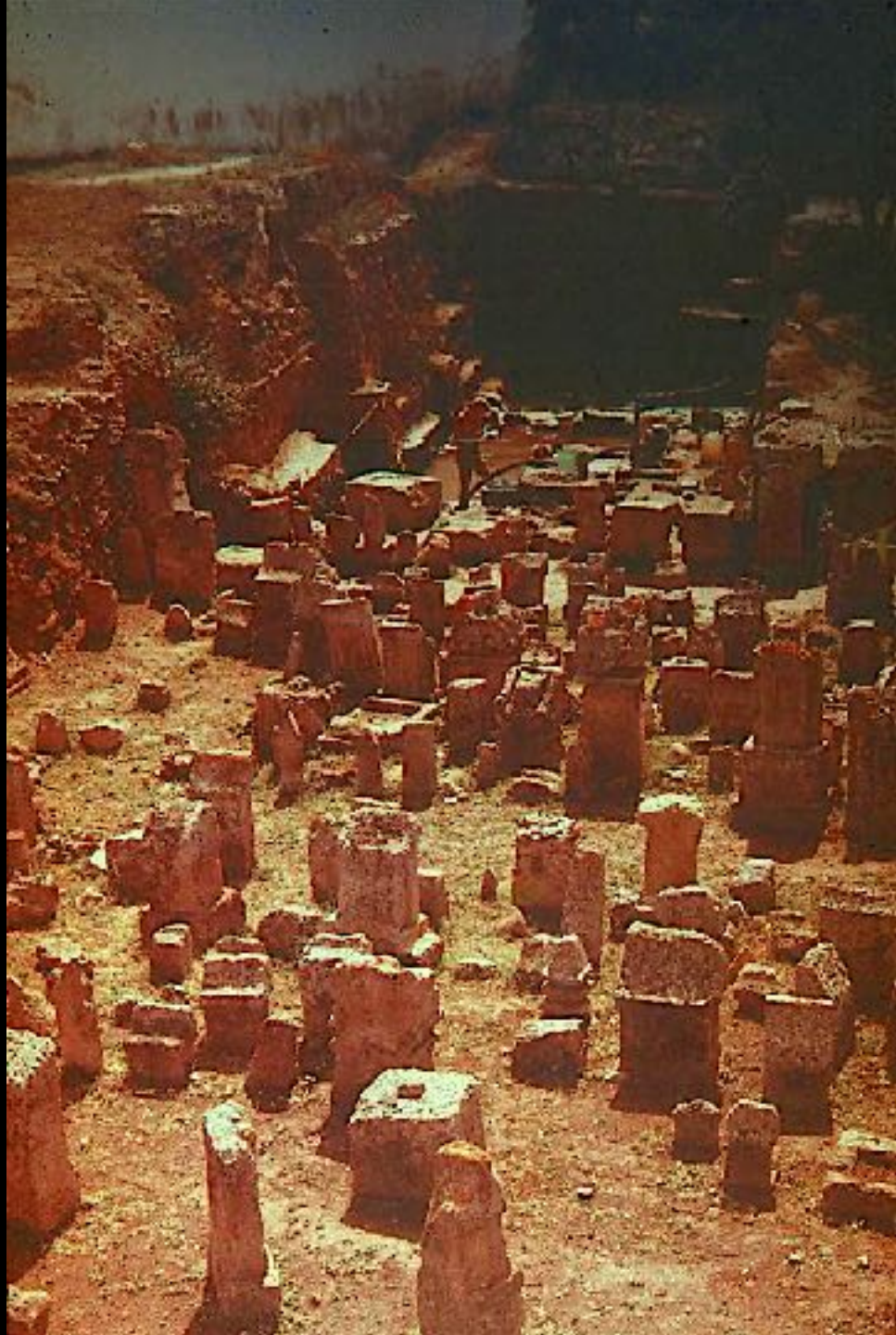


# Carthage *Tophet*

Tanit,  
Consort  
of Ba'al

Larry Stager  
Sam Wolff  
Harvard

Dr. Lawrence E. Stager  
and Dr. Samuel R. Wolff  
Harvard Semitic Museum  
"Child Sacrifice at Carthage—  
Religious Rite or Population  
Control?" *BAR* 10:01  
(Jan/Feb 1984)







Carthage Punic *Tophet*



The relevant text of this Ugaritic tablet is short enough to quote in full:

### **Introduction**

“If an enemy force attacks your [city-]gates,  
An aggressor, your walls;  
You shall lift up your eyes to Baal [and pray]:

### **Prayer**

‘O Baal:

Drive away the [enemy] force from our gates,  
The aggressor from our walls.

We shall sacrifice a bull [to thee], O Baal,  
A votive-pledge we shall fulfill [viz.]:

A firstborn,<sup>2</sup> Baal, we shall sacrifice,  
A child<sup>3</sup> we shall fulfill [as votive-pledge].

A “tenth” [of all our wealth] we shall tithe [thee],  
To the temple of Baal we shall go up,  
In the footpaths of the House-of-Baal we shall walk.’

*Tanit*

Stele

Carthage

Tophet

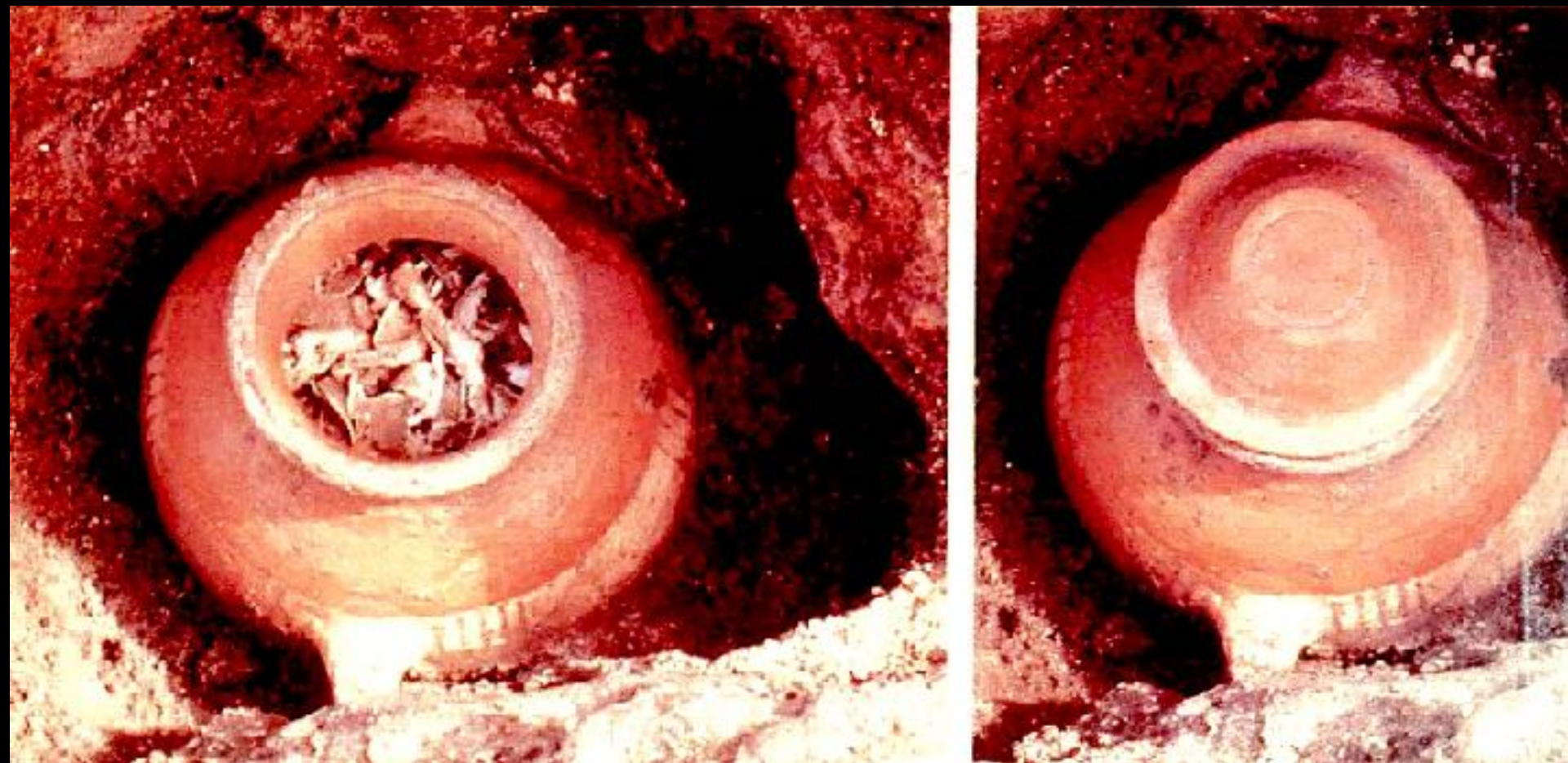
Molech

*“lmlk’mr”*

למולך - מר







L. Stager and S. Wolff Excavations of *Tophet*  
Ceramic vessels with human children bones Carthage 1-7  
*BAR* 10.1 1984

Detail  
of Tophet  
Ceramic Vessel  
With Remains

(Stager and Wolff  
1984)





Jeffrey Schwartz, Frank Houghton et al. “*Study Debunks Millennia-Old Claims of Systematic Infant Sacrifice in Ancient Carthage.*” *Proceedings of the Library of Science*  
Feb. 17, 2010

Carthage: 348 urns of cremated tophet, teeth from 50 individuals, some neonatal up to 1 year old, male and female  
some were *indeed* sacrifices but not necessarily majority

Bronze Horned  
Deity (Baal)  
Enkomi, Cyprus

1200 BCE





## I *Samuel* 13:19-21

**19** Not a blacksmith could be found in the whole land of Israel, because the Philistines had said, “Otherwise the Hebrews will make swords or spears!” **20** So all Israel went down to the Philistines to have their plow points, mattocks, axes and sickles sharpened. **21** The price was two-thirds of a shekel for sharpening plow points and mattocks, and a third of a shekel for sharpening forks and axes and for repointing goads.

Philistine  
Iron knife  
From Ekron







Tel 'Eton, 3000 year old Judah city from 1100 BCE  
Prof. Avraham Faust Bar-Ilan University





Tel 'Eton, 3000 year old Judah city from 1100 BCE C<sub>14</sub> dates *Radiocarbon Journal* (2017)



Assyrians, Babylonians

Stele (or Black  
Obelisk) of  
Shalmaneser

9th c. BCE

British Museum



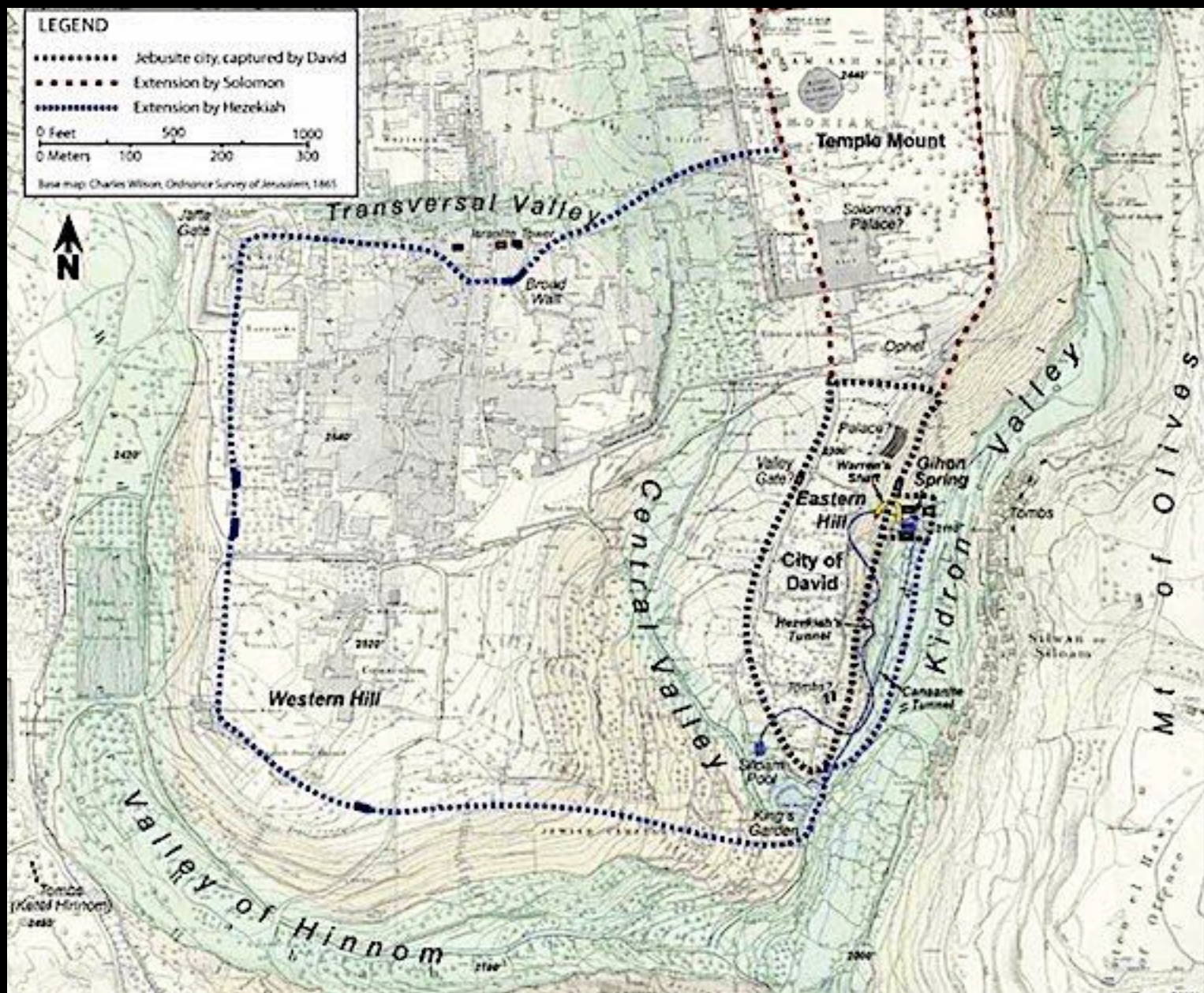




“Jehu, son of Omri”

- “And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?” *2 Kings 20:20*
- “And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?” *2 Chronicles 32:2-4*
- “This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.” *2 Chronicles 32:30*
- “You saw that the city of David was broken through in many places; you counted the buildings in Jerusalem and tore down houses to strengthen the wall..” *Isaiah 22:10*

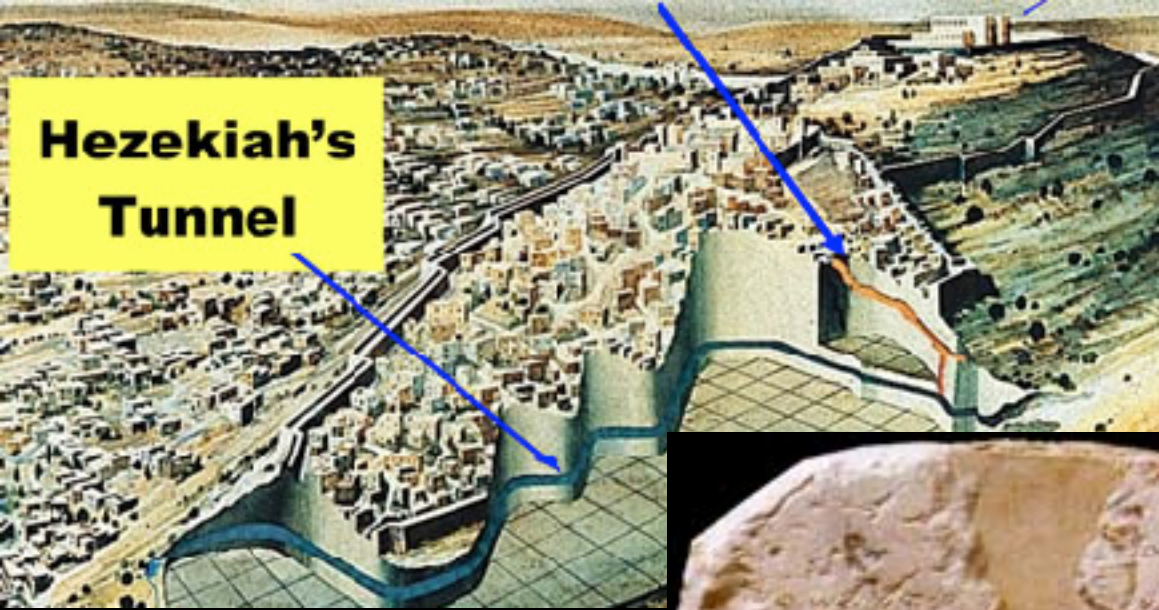




## Map of Jerusalem - note valley of Ben Hinnom



## Hezekiah's Tunnel



Siloam Inscription  
Hezekiah's Tunnel  
Late 8<sup>th</sup> c. BCE



*“... the tunnel ... and this is the story of the tunnel while ...the axes were against each other and while three cubits were left to cut? ... the voice of a man ...called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1200 cubits...and 100 cubits was the height over the head of the stonecutters ...”*





Hezekiah's Tunnel  
Jerusalem

1761 ft long



Avigad  
1970

Hezekiah's  
new wall



Rubens' 17th. c.

Sennacherib  
at Jerusalem



# Seal of Hezekiah

Son of Ahaz

Ophel  
Jerusalem

Dr. Eilat  
Mazar

*l'mlk*  
*Hzzh*  
*[bn] Ahz*  
*mlk ydh*





**Taylor Prism  
British Museum**

Sennacherib's Conquest of Judah  
Siege of Jerusalem

ca. 704 BCE

“I laid siege to 46 cities of Judah...  
...I shut up Hezekiah  
like a bird in a cage...”

*II Kings* 19:35-37



# II Kings 19:35-37

35 “That night the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! 36 So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there.

37 One day, while he was worshiping in the temple of his god Nisrok, his sons Adrammelek and Sharezer killed him with the sword, and they escaped to the land of Urartu. And Esarhaddon his son succeeded him as king.”

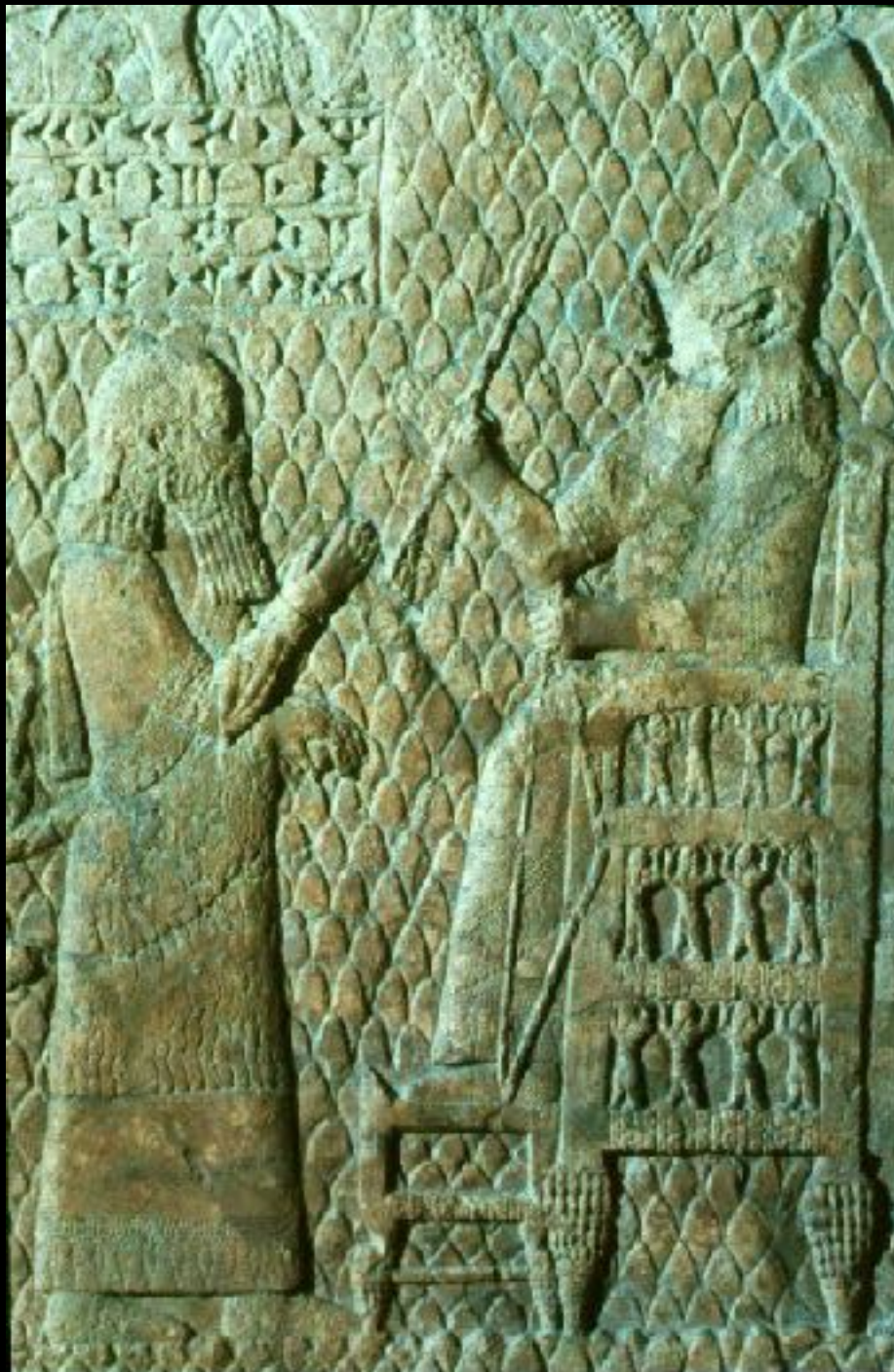


# Sennacherib at Nineveh

ca. 690 BCE

succeeded by  
his son  
Eshardaddon  
after murder;  
usurped the throne

British Museum

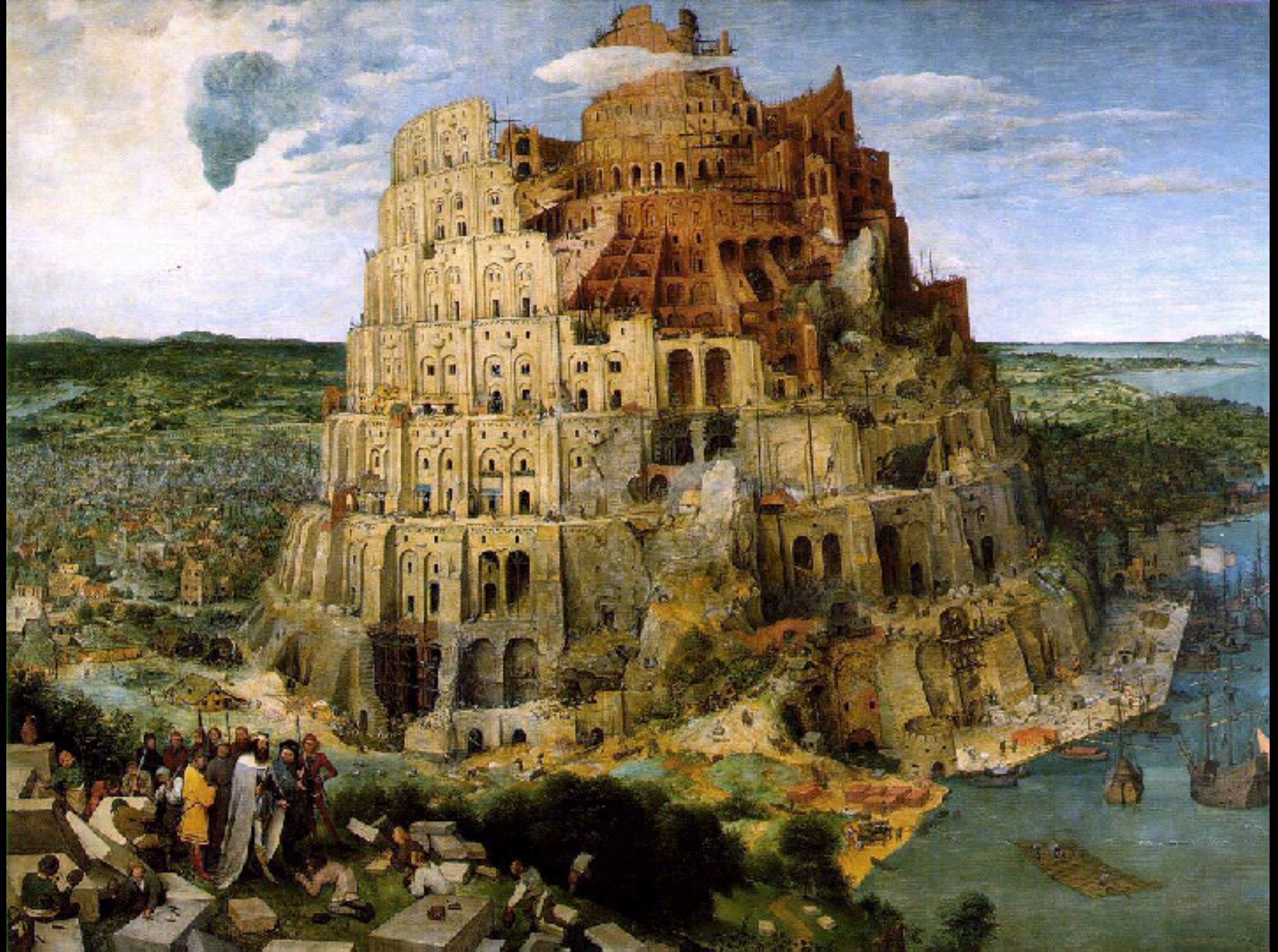






William Blake, *Nebuchadnezzar* 1797    *Daniel*





Pieter Breugel *Tower of Babel* c. 1563 Kunsthistorisches Museum Vienna *Gen.5-6*



*"Mazel Tov" ?*





*"Mazel Tov"*

*"Have a  
good  
Horoscope"*



מעזל

*Ma'azel* =

"constellation"

