

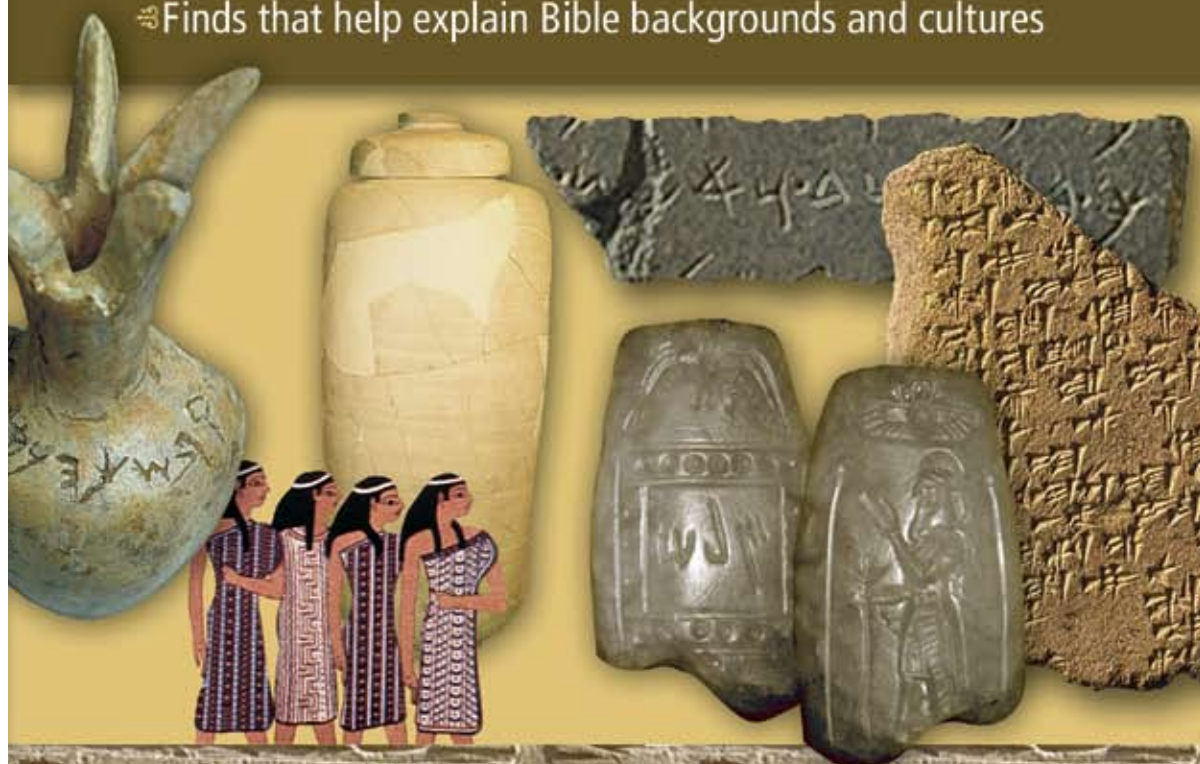
OLD TESTAMENT

# 50 Proofs for the BIBLE

• Archaeological finds that help confirm the Bible's accuracy

• 50 finds that help us understand the Bible better



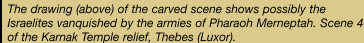






• Finds that help explain Bible backgrounds and cultures



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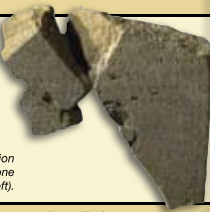









	Archaeological Find	Description of the Find	Importance of the Find
Genesis	<b>1. The Sumerian King List, One of History's First Mentions of a Great Flood</b> The Sumerians established the first civilization in the biblical world. Several clay tablets and prisms containing the list of their kings have been found in the ruins of Mesopotamia.	Surviving copies of the Sumerian king list date to c. 2100 bc. What is striking about the list of Sumerian kings is that the kings are divided into two groups—those who ruled before a great flood and those who ruled after it. Equally striking is that the lengths of reigns (and life spans) of these kings drastically decreased after the flood, as did life spans of people recorded in the Bible.	The king list says, "After the flood had swept over the earth and when kingship was lowered again from heaven . . ." Mention of a flood, hardly necessary in a list of kings, is an argument for the biblical flood described in Genesis 7-8.
Genesis	<b>2. An Ancient Flood Story</b> Accounts of a massive flood are found in many cultures around the world. The Gilgamesh Epic (the saga of an ancient Babylonian king, Gilgamesh) includes an expanded flood story on Tablet 11, similar to the flood story in Genesis 6-9. The best known copy of the Epic was found at Nineveh on a series of baked clay tablets.	Tablet 11 (right) of the Gilgamesh Epic tells of a great flood brought on earth by the wrath of gods and includes a hero who is told to build a ship, to take every kind of animal along, and to use birds to check if the water had receded. 	Copies of the Epic and other flood stories have been found in the Near East. The popularity of the flood theme argues for its historicity and supports the flood of Noah's time.  <small>Left: Fragment (6 inches high) of a copy of the Babylonian epic of Gilgamesh dating from the 7th century bc, found at Nineveh. Above: Copied piece from the 15th century bc, found in Megiddo, shows the writing.</small>
Genesis Nehem.	<b>3. Ur, Hometown of Abraham</b> Ur is mentioned four times in the Bible as the hometown of Abraham. It was occupied from the 4th millennium bc. Excavations of Ur (in Iraq today) have continued off and on since the 1800s.	 <small>The famous Royal Tombs at Ur (c. 2500 bc) reveal gold and silver objects of great beauty. Left and right: Part of the "Standard of Ur," from those tombs, made before Abraham, show Sumerian people.</small>	Finds show that Abraham's ancestral home had been a powerful city-state before it fell. If Ur's decline and fall came during Abraham's time, perhaps archaeology has provided another clue as to why Abraham's father relocated his family to Haran. Genesis 11:31; 15:7; Nehemiah 9:7; Acts 7:2-4.
Genesis	<b>4. Beni Hasan Tomb Painting</b> This ancient Egyptian tomb painting, dating close to the time of Abraham, shows a caravan of people from Palestine carrying merchandise for trade in Egypt. They carried eye paint to sell and armed themselves with bows and spears.		Dating to around 1900 bc, this tomb painting, with words and pictures on it, shows how Old Testament people from the time of Abraham and Sarah looked, how they dressed, their hair styles, and even a musical instrument of the day (lyre). The weapons they used (spear, bow and arrow, ax, sword) depict some of the armaments available to Abraham (Genesis 14). <small>Left: Part of the Beni Hasan tomb painting showing Semitic people from Canaan.</small>
Exodus Leviticus Deut.	<b>5. The Law Code of Hammurapi</b> This black diorite stele (a carved upright stone slab) was commissioned around 1750 bc by Hammurapi (Hammurabi), king of Babylon. It contains about 300 laws. The stele was found, partially defaced, at Susa (in Iran today) where it was taken as loot in the 12th century bc.		Some of the laws, and the way they are written, are remarkably similar to those found in Exodus, Leviticus, and Deuteronomy, indicating that a "common law" existed in the ancient Near East. For example, <i>lex talionis</i> ("an eye for an eye") is found in both the law code of Hammurapi and in Exodus 21:24. Unlike Hammurapi's law, the biblical law is between God and His people.
Genesis	<b>6. Boghazkoy, Hittite Capitol</b> The ancient Hittites' large capitol city has been discovered about 90 miles east of Ankara, Turkey. The Hittite's rule extended to Syria and Lebanon. <small>Right: Warrior god from King's Gate.</small>	 <small>Hittite artifacts shown at the Museum of Anatolian Civilizations at Ankara, Turkey. Excavations uncovered fortified gateways, temples, and a large archive. The city fell around 1200 bc.</small>	Although Hittites are mentioned often in the Old Testament, almost nothing was known about them until modern times. One hundred years ago, critics thought the Hittites were an imaginary people made up by the biblical authors. Finding the Hittite's empire forced that claim to be withdrawn and supported the biblical record. The find also helps explain the language, history and literature of people who appear in the Old Testament and ruled in the 2nd millennium bc.
Genesis	<b>7. Nuzi Tablets</b> Excavations at the ancient city of Nuzi east of the Tigris River turned up over 20,000 baked clay tablets.	Dating between 1500-1401 bc, many of these tablets, with cuneiform writing on them, reveal customs and stories very similar to those found in Genesis 15-31, such as marriage, adopting an heir, surrogate mothers, and inheritance.	Because culture changed very slowly in the ancient Near East, the tablets help explain some of the common practices and background which are found in earlier biblical events of the patriarchal period (2000-1500 bc).
Genesis	<b>8. Haran, Home of the Patriarchs</b> A village of Harran (Haran) exists in Turkey today, and has been found to stand atop the ancient one from the Old Testament period.	Also found near Haran are villages that still bear the names of Abraham's great-grandfather and grandfather, Serug and Nahor, as mentioned in Genesis 11:22-26. Haran was the father of Lot (Genesis 11:27).	The cities of Ur and Haran both had the moon god as their main deity. Terah, father of Abraham, worshiped "other gods" (Joshua 24:2) and moved his family from Ur, in southern Mesopotamia (Iraq today), to Haran in the north (Genesis 11:27-31).
Genesis Joshua Judges 1 Kings	<b>9. Shechem</b> Shechem was strategically placed in the central hill country. It controlled all the roads in the area, but its location made the city vulnerable to attack. Excavations in the city of Shechem reveal a city with walls made of large megalithic stones and the city gate system.	The most important find is a fortress-temple of Baal from the story of Abimelech (Judges 9:46). People could find refuge in the temple from enemies. Before Abimelech, Abraham and Jacob built altars to God in the area of Shechem (Genesis 12, 33) and after the Exodus, the Israelites renewed their covenant with God at Shechem (Joshua 24).	Shechem is important in many biblical stories. It was a city of refuge for anyone who unintentionally caused death (Joshua 20). In the 10th century bc, King Jeroboam I fortified the city and made it the capitol of the kingdom of Israel (1 Kings 12:25). Shechem's vulnerability to attack may be one reason the capitol was moved shortly after Jeroboam I died.

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Exodus	<b>10. Pithom and Raamses, Store Cities of the Pharaoh</b> The location of Raamses is now associated with Qantir (Tell el-Dab'a). Pithom was within the Wadi Tumilat, a natural corridor in and out of Egypt, but its exact location is not yet settled.	Ongoing excavations at Tell el-Dab'a (Raamses) have revealed a prosperous ancient city with many monuments, temples, and buildings. Tell el-Retaba is thought to be the most probable location of Pithom, but sufficient excavation has not been done at the site.	According to Exodus 1, the Hebrews were slaves in the Egyptian cities of Pithom and Raamses before the Exodus. The Egyptians forced the Hebrews to make bricks, both with and without straw (Exodus 1:14a ; 5:7-19).
Exodus 1 Kings	<b>11. Horned Altars</b> Excavations have turned up some excellent examples of horned altars. 	Horned altars made of stone have been found at places like Dan and Beersheba. This reconstructed horned altar (left) dates from the 10th century BC and was found at the city of Beersheba. It was most likely a pagan altar. It was obviously made of dressed (cut) stone, a practice prohibited by the Lord in Exodus 20:25.	The Old Testament speaks of horned incense altars at least 20 times. This find shows how horned altars were shaped. The Bible tells how they were used. One was in the Tabernacle. The Lord told Moses to make an acacia-wood horned altar five cubits long, five cubits broad, and three cubits high with the horns of it at the four corners and overlaid with brass (Exodus 27:2; 1 Kings 1:50).
	<b>12. Merneptah (Merenptah) Stele (also called The Israel Stele)</b> The hieroglyphic text of the stele made in Egypt describes the victories of Pharaoh Merneptah around 1230 BC over the Libyans and people of Palestine. The stele stands more than seven feet high. 	The Merneptah Stele contains the earliest extrabiblical mention of the name "Israel" thus far known. The Egyptian pharaoh brags of a victory over Israel around 1230 BC.  <i>Right: Twice the god Amun-Re and Merneptah are depicted in the center, with goddess Mut at left and god Khonsu at right.</i>	Although this battle between Egypt and Israel is not mentioned in the Old Testament, the stele does show that the Israelites were in fact living in the Promised Land at that time, and that their entrance into the land had already taken place by 1230 BC.
	<b>13. The Oldest Picture of Israelites</b> In Egypt, on a long wall of the great Karnak Temple, is a recently identified scene of the aftermath of a battle between the Egyptians and Israelites dating to about 1209 BC. 	<i>The drawing (above) of the carved scene shows possibly the Israelites vanquished by the armies of Pharaoh Merneptah. Scene 4 of the Karnak Temple relief, Thebes (Luxor).</i>	Carved about 200 years after the time of Moses and Joshua, this battle scene is by far the earliest picture of Israelites ever discovered. This same event is also told of on the Merneptah Stele (above). It shows that the Exodus had taken place and the Israelites were living in the Promised Land by 1200 BC.
Joshua	<b>14. Jericho, Gateway into the Promised Land</b> The earliest ruins at Jericho date to the Stone Age (Neolithic). A tower (right) found in the Jericho ruins dates back before Abraham's time. The tower is made from stones obtained when the surrounding moat was cut. It was connected to a mudbrick wall. 	There is debate over whether Joshua's wall of Jericho has been found. Massive erosion has removed much of the remains of that period, and mud bricks could easily erode away over the centuries.	The biblical importance of Jericho is underscored by the fact that it is referred to more than 50 times in the Old Testament. Perhaps the most significant references are those in Joshua 6, which tell of the Israelite conquest of the city, their first victory in the Promised Land. Archaeology has shown where the city once stood, and that it guarded the key spot for entering into the Promised Land from the east.
Judges 1 Samuel	<b>15. The Philistines and the Temple of Rameses III</b> The earliest known record of the Philistines was carved on the wall of an Egyptian temple at Thebes around 1175-1150 BC. 	At the Temple of Rameses III, the Philistines are both pictured and listed as being one of several groups of "Sea Peoples" invading the coastal plains from Egypt to Palestine.	Philistines are mentioned over 200 times in the Old Testament. This temple record shows when the main wave of Philistines tried to invade Egypt. From Samson (Judges 14-16) to David (1 Samuel 17), the Israelites battled constantly against the Philistines for control of much of the Promised Land. This record depicts the dress and armor the Philistines might have worn as they interacted with the Israelites.  <i>Left: The Sea Peoples' boat (right side of picture) being defeated by the Egyptians.</i>
Numbers 1 Kings Jeremiah Hosea	<b>16. Canaanite Gods and Goddesses</b> Between 1929-1939 excavators found hundreds of stories about Canaanite gods and goddesses written on clay tablets among the ruins of the ancient city of Ugarit, in modern Syria. 	The Old Testament repeatedly refers to gods and goddesses, like Baal and Ashteroth (Asherah or Astarte), which were worshipped by the Canaanites living among the Israelites in the Promised Land. The prophets of Israel strongly warned God's people not to worship these false gods in Numbers 25, 1 Kings 11, Jeremiah 23, and Hosea 13.	These finds reveal many details about the Canaanite religion. They help us better understand how prevalent idol worship was in Israelite cities and show the challenge for the children of Israel to worship the one true God.  <i>Right: Above: Asherah Below: Astarte Plaque c. 13th-10th century Canaanite period</i> 
Judges 1 Kings	<b>17. Dan (Laish), Israel's Northernmost City</b> Excavations show that the large and well-fortified Canaanite city was destroyed around 1150 BC, after which the city was rebuilt, with Israelite artifacts found thereafter. 	The city of Dan was originally a Canaanite stronghold that was conquered by the tribe of Dan (Judges 18). Dan has more artifacts of biblical significance than almost any other city found so far.	According to Judges 20:1, Israel's northern boundary was the city of Dan. The book of Judges tells us that the children of Dan destroyed a Canaanite city by sword and fire and built their own city. They named the city Dan and set up graven images. The High Place where Jeroboam I erected a gold calf has been found in Dan (1 Kings 12:28-31).
1 Kings 2 Kings 2 Chron. Rev.	<b>18. Megiddo (Armageddon), City of War</b> Finds reveal ruins of a strong prosperous Canaanite city under ruins of a heavily fortified Israelite city with a strong city gate. 	Megiddo is on a hill beside a wide plain, a strategic location for many battles. Although Joshua defeated the armies of Megiddo's Canaanite king (Joshua 12:21), the Israelites failed to conquer the city then. Not until the time of David or Solomon, did it come under Israelite control. The gate found at Megiddo was like those associated with Solomon's reign.  <i>Left: The Canaanite bamah (high place) at Megiddo.</i>	Solomon made Megiddo a fortress city in the 900s BC (1 Kings 4:12; 9:15). Later, in 609 BC, King Josiah of Judah was killed in a battle against the Egyptians on the plain beside Megiddo (2 Kings 23:29, 2 Chronicles 35:22). Revelation 16:16 refers to Megiddo (called Armageddon) as the place where the army of Christ battles the forces of Satan in the end times.



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Joshua Judges 1 Samuel Jeremiah Amos Zeph. Zech.	<b>19. Ashkelon, Philistine Seaport</b> Ongoing excavations (right) since 1985 have discovered the large (about 150 acres) and heavily fortified city of Ashkelon. A small bull figurine was found, illustrating pagan worship.	There is evidence that Ashkelon was a major seaport that traded with other Mediterranean nations.  <i>Right: Ashkelon was one of five major cities of the Philistines (Joshua 13:3 and 1 Samuel 6:17).</i>	The Israelites did not conquer Ashkelon (Judges 1:18-19). Nebuchadnezzar destroyed it in 604 bc as predicted by Jeremiah. The prophets Amos, Jeremiah, Zephaniah, and Zechariah all pronounced condemnation upon the city of Ashkelon (Amos 1:6-8, Jeremiah 25:15-20 and 47:5-7, Zephaniah 2:4-7, Zechariah 9:5).
Joshua Judges 1 Kings	<b>20. Gezer, Gift to King Solomon</b> Archaeologists have excavated the ancient city of Gezer and found clear evidence of Egyptian destruction, as well as a bit of Solomon's defensive walls and the city gate.	Gezer did not become an Israelite city during the conquest and settlement of the Promised Land (Joshua 16:10; Judges 1:29). The Egyptian Pharaoh destroyed the city and its Canaanite inhabitants, then gave it as a wedding gift when Solomon married his daughter (1 Kings 9:15-17).	The wedding gift shows that Egypt was pulling out of Palestine and considered Solomon stronger. Solomon later rebuilt Gezer as an Israelite stronghold. The similarity of Gezer's gateway to those found at Megiddo and Hazor indicates they were all built by Solomon.
Joshua 1 Samuel 2 Samuel	<b>21. Shiloh, First Home of the Ark of the Covenant</b> Archaeology at Shiloh has found an Israelite city from Joshua's time and evidence of subsequent destruction by fire.	According to the Old Testament, Shiloh was an important early sanctuary in the Promised Land. The Tent of Meeting (part of the Tabernacle) and the Ark of the Covenant resided at Shiloh after Joshua's conquest (Joshua 18 and 1 Samuel 1-4).	1 Samuel 4 tells of Israel moving the ark from Shiloh to a battlefield, hoping it would protect them from the Philistines. The Philistines captured the ark in battle. Archaeological evidence indicates that sometime later the Philistines destroyed Shiloh.
Joshua 1 Samuel 2 Samuel Amos	<b>22. Ashdod, Where Dagon Fell</b> Ashdod was one of the five major Philistine cities mentioned in Joshua 13:3 and 1 Samuel 6:17. Archaeological work between 1962-1969 has yielded much new information about Ashdod. No temple of Dagon has been found, but an open area where there had once been a temple has surfaced.	Archaeologists have found that the Philistine culture had begun to fade away in the city during the 700s bc as Amos prophesied.  <i>Left: "Deity in a Fish-Robe" was often identified as the Philistine god Dagon, 9th century bc, found in Assyria in the 1800s. The true appearance of Dagon is uncertain.</i>	In 1 Samuel 5 the Philistines brought the Ark of the Covenant to Ashdod after they captured it in battle. After placing the Ark in the temple of Dagon (the chief Philistine god), the statue of Dagon fell and broke into pieces and the people of the city became infested with tumors. They eventually sent the Ark back to Israel. Some three centuries later the prophet Amos received this word from the LORD, "I will cut off the inhabitants from Ashdod . . . and the remnant of the Philistines shall perish . . ." (Amos 1:8).
1 Kings 2 Chron. Jeremiah Ezekiel	<b>23. Shishak's Invasion Record</b> A record of Pharaoh Shishak's raid of 140 places, including the kingdom of Judah has been found in Egypt carved on a wall in the Karnak Temple of Amun, god of Thebes (Luxor today). The Shishak Relief (Sheshonk I) commemorates his victory over Rehoboam when Solomon's temple was robbed of its riches (probably 925 bc). The relief shows that Egypt raided Israel, not just Judah.	 <i>Right: Shishak grasps a group of captives by the hair and strikes them with his club.</i>	According to the Old Testament (1 Kings 14 and 2 Chronicles 12), Pharaoh Shishak of Egypt invaded Judah during the fifth year of King Rehoboam's reign. "...Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen; and the people were without number that came with him out of Egypt..." (2 Chronicles 12:2-3). Other verses that refer to Thebes (the city of No) in Egypt are Jeremiah 46:25 and Ezekiel 30:14-16.
1 Samuel 2 Chron.	<b>24. Beth Shemesh</b> Excavations now underway at the ancient fortified city of Beth Shemesh (right) have already yielded both Philistine and Israelite artifacts, as well as evidence of its destruction as described in 2 Chronicles 12.		According to 1 Samuel 6:12-15, the Philistines returned the captured Ark of the Covenant to the Israelites at Beth Shemesh. Later, about 940 bc, Pharaoh Shishak of Egypt invaded and destroyed several cities in the foothills region (2 Chron. 12:2-4). Also, discoveries of massive fortifications and a water supply show Solomon's building activity in the city.
2 Samuel Jeremiah	<b>25. Pool at Gibeon</b> This remarkable pool, dating to before 1000 bc, was found largely intact in Gibeon, six miles north of Jerusalem in excavations around in 1956.	The Pool of Gibeon goes down some 80 feet. The original diggers removed 3000 tons of limestone. A tunnel for the pool runs under the city to an outside spring. This internal water supply was important in case of siege.	2 Samuel 2:13 and Jeremiah 41:12 speak of a great water pool at Gibeon. The find verifies the location of the Pool at Gibeon as mentioned in the Bible and shows the great effort taken to have a secure source of water.
Judges 1 Samuel	<b>26. Gibeah, King Saul's Capitol</b> Archaeologists have identified Gibeah with the ancient ruins on a hill known today as Tel el-Ful, about three miles north of Jerusalem.	Excavations have shown that the site of Gibeah was inhabited about 1100 bc, the time of King Saul. Saul's fortress-palace was found here. It was small and modest compared with the later palaces of David and Solomon.	Gibeah was the principal town of the tribe of Benjamin (Judges 19:11-14). It was also Saul's home. He eventually made it his capitol (1 Samuel 10:26; 11:4; and 15:34). Finding Gibeah so close to Jebusite Jerusalem indicates that Saul never fully controlled the land.
Joshua Judges 1 Samuel	<b>27. Beth Shean</b> Archaeology shows that Canaanites, and possibly Philistines, occupied Beth Shean from the time of the Judges until after Saul. Beth Shean was a city within the tribal allotment of Manasseh (Joshua 17:11). However, the Israelites did not conquer Beth Shean (Judges 1:27), and the Philistines eventually took it.	 <i>Later King Saul and his armies fought the Philistines on Mt. Gilboa. King Saul and his sons (all but one) died in the battle.</i>	The Philistines hung the bodies of King Saul and his sons from the walls of Beth Shean (1 Sam. 31:10). See the large tell (hill) at left. Some believe that finding Philistine coffins shows that the Philistines occupied the city at or before the time of Saul.  <i>Left: Beth Shean is the large tell in the background. Right: Philistine coffin lid from nearby cemetery.</i>

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2 Samuel 2 Chron.	<b>28. King David's Jerusalem</b> The City of David Archaeological Project uncovered much of the buried remains of David's city of Jerusalem between 1978-1985.	Archaeologists have uncovered remains of that city, including evidence of David's conquest and a palace that may have belonged to King David himself. The most important find has been that the Siloam spring was guarded by towers.	According to the Old Testament books of 2 Samuel and 1 Chronicles, King David conquered Jerusalem and made it the capitol of Israel. Virtually nothing apart from the Bible was known about the city of that time until excavations were done between 1978-85.
2 Kings	<b>29. The House of David Inscription (Dan Inscription)</b> In 1993 and 1994 an archaeologist working at the Old Testament site of the city of Dan found three pieces of an inscribed stone referring to David.	This stone inscribed in Aramaic with the expression "the house of David" (lower left), refers to King David's descendants. Originally part of a victory pillar of a neighboring king of Damascus (possibly Hazael), the stone has been dated to two or three centuries after David's time. It mentions a "king of Israel," possibly Joram son of Ahab, and a king of the "House of David," possibly Ahaziah of Judah.	This Tel Dan inscription is a very important find because it is the first reference to King David found outside of the Bible.  <i>Right: House of David inscription on black basalt stone (detail shown at left).</i>
Judges 1 Kings	<b>30. Beersheba, Southern Boundary of the Promised Land</b> Excavations between 1969-1976 uncovered the Israelite city of Beersheba with its strong defensive walls and a massive city gate, built after David's time.	Beersheba was found to have a large well, long storehouses, and private residences which date to the 1st millennium BC. 	Beersheba eventually became Israel's key fortress city in the south during the period of King Solomon (1 Kings 4:25). Finding the strong walls and gate supports the Bible account of Beersheba after the time of David.
1 Kings 2 Kings Hosea Amos Micah	<b>31. Samaria, Capitol of the Northern Kingdom of Israel</b> Few cities are mentioned more times in the Old Testament than Samaria. Excavations have uncovered much of the city and have found it to have been extravagant, prosperous, and strong. <i>Right: Samaritan ivory furniture inlay, 8th cent. BC</i>	 For most of the history of the kingdom of Israel—after the kingdom was split in two following Solomon's rule—Samaria was the third, and last, capitol of the Northern Kingdom. The Bible speaks of this well-fortified city built by King Omri and King Ahab.	Although much of the ruins of the Old Testament period were destroyed when King Herod built over and through earlier levels, enough has been found to show that Samaria was extravagant and strong, as described in the Old Testament. See 1 Kings 16:24, 2 Kings 6-22, 2 Chronicles 18, and the prophets Hosea, Amos, and Micah. Amos refers to houses and beds of ivory (Amos 3:15; 6:4).
Joshua 1 Kings	<b>32. Hazor, Key to Israelite Victory</b> Archaeology has found evidence of fiery destruction of Hazor, the major city of the north during the Conquest, possibly by the forces of Joshua (Joshua 11).	The rebuilding and fortification by Solomon parallels what he did at Megiddo and Hazor. The distinctive gates were found to be nearly identical to gates of these cities.	Finding that Hazor occupied about 200 acres, far larger than a normal city in that day, provides reason for the Bible calling it "the head." The city's king, Jabin, rallied the kingdoms in the north against the Israelites. Yet the forces of Joshua prevailed (Joshua 11).
1 Kings 2 Chron.	<b>33. Ivory Ornaments and Objects</b> Decorative ivory has been found in several sites in Palestine, including Megiddo and Samaria.	 At left is an ivory pomegranate, found in a dealer's shop, possibly an ornament (thought to have been atop a scepter) from Solomon's temple. The inscription says: "Belonging to . . . Holy to the Priest."	According to 1 Kings 10:18 and 2 Chronicles 9:17, King Solomon had a throne made of ivory covered with gold. "The king made a great throne of ivory, and overlaid it with the best gold" (1 Kings 10:18). The authenticity of the inscription is disputed.
Genesis Exodus Numbers Joshua 1 Kings 2 Kings Psalms Isaiah	<b>34. The Gezer Calendar</b> This small palm-sized limestone tablet bears one of the first known examples of Hebrew writing (971-913 BC).	Found at Gezer, one of King Solomon's fortress cities, this tablet contains a school memorization drill—a short poem about the agricultural seasons in biblical Palestine.	The text gives insight into when certain tasks were done during the agricultural year. It shows literacy in the 10th century BC.
1 Kings 2 Chron.	<b>35. House of Yahweh Ostrakon</b> This find appears to be a receipt for a donation of three shekels of silver to the House of Yahweh (Solomon's Temple).	This ostrakon (writing on a piece of pottery) is 4 inches wide and 3 1/2 inches tall. It is not known where it was found. Some scholars date it between 835 and 796 BC, some 130 years after the Temple was built.	 This extremely important find is the oldest mention of Solomon's Temple that has been found outside the Bible. <i>Left: House of YHWH ostrakon</i>
1 Kings 2 Kings 2 Chron.	<b>36. Seals from the Royal Courts of Israel and Judah</b> Excavations at several sites in modern Israel and antiquity shops have turned up carved semi-precious stones belonging to members of the royal courts of kings in the Old Testament.	Dating from about 900 BC to about 600 BC, these stones were used to press images into pieces of clay that sealed up kings' important documents. One of the most famous seals, found at Megiddo, depicts a lion with the words, "belonging to Shema, servant of Jeroboam." Seals with the names of other kings were found also (See 1 and 2 Kings).	Seals were found for Uzziah (around 760 BC), Hoshea (around 730 BC), and Hezekiah (around 700 BC). The seal at the right says "SHLOMO" (Solomon) in Hebrew. 
Genesis 2 Kings	<b>37. The Moabite Stone</b> In 1868, a German missionary found a stone slab over three feet tall near Dibon, east of the Dead Sea. Inscribed on the stone were the accomplishments of Mesha, king of Moab around 850 BC. This stone is sometimes called the Mesha Stele.	The ancient Moabites were relatives of the Israelites according to Genesis 19:37. On this stone King Mesha brags of having driven the Israelites out of his land. 2 Kings 3 tells that the king of Moab rebelled against the king of Israel after the death of King Ahab of Israel.	The Moabite stone is one of the earliest finds that mention biblical people. The stone says that King Omri and his son Ahab "humbled" Moab for many years. After Ahab's death, King Mesha said he had "triumphed" over Ahab's family and that Israel had "perished forever." Some scholars say that the stone also contains a reference to the "house of David." 
2 Kings	<b>38. The Black Obelisk of Shalmaneser</b> This 6 1/2 foot tall black basalt obelisk (four-sided pillar) reports in pictures and words the conquests of Assyrian King Shalmaneser III, enemy of the Israelites.	The Black Obelisk was discovered in the palace at Nimrud in 1846 and shows the biblical Jehu, king of Israel, kneeling down and bringing tribute to the Assyrian king, Shalmaneser. Dating from 841 BC, this important find is the only picture we have so far of an Israelite king. This is the first mention of tribute paid to Assyria by Israel. King Jehu's reign is mentioned in 2 Kings 9-10, even though the tribute is not. <i>Right: Part of the inscription (top) reads: "Tribute of Jehu the Israelite."</i>	
2 Chron.	<b>39. King Uzziah's Burial Plaque</b> A stone plaque, found on the grounds of the Russian church on the Mt. of Olives, reads: "Here, the bones of Uzziah, King of Judah, were brought. Do not open."	King Uzziah ruled Judah 792-740 BC, at the time that Amos, Hosea and Isaiah were prophesying. He was 16 years old when he became king and he reigned in Jerusalem for 52 years. As long as he sought the LORD, God gave him success.	According to 2 Chronicles 26, Uzziah sinned against the LORD and was stricken with a leprous disease toward the end of his life, and upon his death was buried in a "field of burial that belonged to the kings."



	Archaeological Find	Description of the Find	Importance of the Find
2 Kings 2 Chron	<b>40. The Siloam Tunnel Inscription</b> Two boys discovered this ancient Hebrew inscription carved in stone along the wall of a tunnel as they were wading through the southern end of the tunnel's waters in 1880.	The inscription comes from the days of King Hezekiah (701 bc) who ordered the tunnel to be made so the water from Jerusalem's Gihon Spring could be brought into the city to a man-made reservoir, the Pool of Siloam. This tunnel provided water to Jerusalem during the anticipated siege of King Sennacherib of Assyria.	 The inscription celebrates the completion of this remarkable tunnel as mentioned in 2 Kings 20:20 and 2 Chronicles 32:30. <i>Above: Siloam Tunnel Inscription found in Hezekiah's Tunnel.</i>
2 Kings 2 Chron.	<b>41. The Lachish Reliefs</b> Among the ruins of the Nineveh palace of Assyrian King Sennacherib were found 62-foot-long reliefs that picture the fall of the Judean fortress of Lachish in 701 bc, over 100 years before the attack on and fall of Judah. <i>Right: Assyrian troops are shown advancing with stone slingers and archers. Siege towers were wheeled up ramps to batter the city wall.</i>		These Nineveh palace carvings of the Lachish defeat amplify the biblical record concerning the siege of the kingdom of Judah in the days of King Hezekiah. In 2 Kings 18:13 it says, "Now in the fourteenth year of King Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them." However, before the Assyrians could capture Jerusalem, they were destroyed by "God's angel" and Sennacherib withdrew (2 Kings 20:35; 2 Chronicles 32).
2 Kings 2 Chron. Isaiah	<b>42. Sennacherib Prism</b> A 15-inch tall, six-sided baked clay prism from ancient Assyria contains the story of the invasion of the kingdom of Judah by Sennacherib in 701 bc. The prism was found at Nineveh.	King Sennacherib of Assyria is mentioned in 2 Kings 18-19. Isaiah prophesied that God would protect Jerusalem against attack by Sennacherib (Isaiah 36-37, 2 Chron. 32). While the prism does say that the Assyrians trapped Hezekiah in Jerusalem "like a bird in a cage," like the biblical record, it says nothing of them conquering the city.	The Bible says that God spared Jerusalem. The prism, together with the Lachish reliefs and excavations, adds detail to the biblical account. King Hezekiah prayed to the LORD. Isaiah brought him God's message. That night the LORD smote 185,000 Assyrians, and Sennacherib went back to Nineveh and later was killed by his sons (Isaiah 37:35-38).
1 Chron. Nehem.	<b>43. The Tomb of the Priestly Hezir Family</b> In an elaborate tomb complex cut into the wall of Jerusalem's Kidron Valley is a Hebrew inscription identifying the burial cave as belonging to the descendants of Hezir.	The names of three generations of priestly Hezir family members also appear in the inscription, verifying the existence of this priestly family mentioned in 1 Chronicles 24:15 and Nehemiah 10:20.	 A list of the Levitical priests during King David's time found in 1 Chronicles 24 includes the name of Hezir. Later, in Nehemiah 10, another priest named Hezir (possibly a descendant of the former Hezir) is listed as one of the priests who signed a covenant to keep God's Law in the restored Temple around 450 bc.
2 Chron. Jeremiah	<b>44. Carchemish, Where History Changed Course</b> This city is mentioned only three times in the Bible, but archaeology reveals that it was in a strategic location, desired by the Hittites, Assyrians, and Babylonians.	Carchemish was important in biblical history for one key battle. In 605 bc, the Babylonians defeated the Assyrian and Egyptian armies there. This destroyed the Assyrians and paved the way for the Babylonians to conquer much of the biblical world, including the kingdom of Judah.	In 586 bc, the Babylonians stormed Jerusalem and destroyed the Temple. Jeremiah 46 and 2 Chronicles 35-36 speak of the prophecies and circumstances leading up to the Battle of Carchemish, and the devastating chain of events that followed.
2 Kings Jeremiah	<b>45. The Lachish Letters</b> In 1935 an archaeologist unearthed several letters, written about 588 bc, on 21 pottery pieces (ostraca) from among the burned ruins of the ancient city of Lachish of Judah.	 The Lachish messages were desperate pleas by the Judean defenders of the city for military assistance. Apparently the city was conquered by Nebuchadnezzar before the letters could be sent.	The letters show Judah was trying to obtain help from Egypt, relying on man rather than God. One ostrakon mentions that no fire signals from another defensive city, Azekah, could be seen. Jeremiah 34:2-7 prophesied the conquest of Judah, destruction of Jerusalem, and exile to Babylon. See 2 Kings 24-25.
Numb. 2 Chron.	<b>46. Silver Amulets</b> In 1979, while excavating 6th century bc tombs in Jerusalem, excavators found two small amulets (under two inches long) that looked like necklaces made of silver sheets rolled up like miniature scrolls. They date to about Jehoakim's reign in Judah (2 Chronicles 36).	When unrolled, each of the scrolls was found to have the prayer from Numbers 6:24-26 scratched on it: "The LORD bless thee and keep thee; The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace." This is the first time God's divine name has been found on an artifact from Jerusalem.	Dating to about 600 bc, these amulets contain the oldest examples of a Scripture passage yet found.
Genesis Isaiah Jeremiah Daniel	<b>47. Babylon</b> The ruins of ancient Babylon, capitol of the Babylonian Kingdom, cover 2000-3000 acres in Iraq, 56 miles south of Baghdad. <i>Right: Ruins of Babylon</i>	 Babylon's ruins include one of many ziggurats (stepped towers) from the area. Later finds include ruins of the palace of King Nebuchadnezzar (Daniel 4:29).	The palace of King Nebuchadnezzar, who destroyed Jerusalem in 586 bc and sent the Jews into exile, was the site of Belshazzar's feast in Daniel 5. Jeremiah wrote that the LORD would make Babylon desolate forever (Jeremiah 25:12; 51). The present ruins also echo the prophecy of Isaiah 13:19-20.
2 Chron. Ezra Isaiah	<b>48. The Cyrus Cylinder</b> A 9-inch long clay cylinder found at ancient Babylon, dating to 539 bc, tells of King Cyrus of Persia's conquest of Babylon and of his decree to let captives held by Babylon return to their lands and restore their temples.	King Cyrus of Persia (Iran area today) also made a similar decree that the Jews, carried away captive to Babylon, could return to Jerusalem.	 Cyrus sent the Jews back to their homeland after many years of exile in Babylon as Isaiah prophesied (2 Chron. 36:23; Ezra 1; Is. 44:28). This "return-home" decree was one of many issued by Cyrus. Though not mentioning Judah, it confirms that this was Cyrus's policy and gives credibility to the biblical record.
Esther Daniel	<b>49. Susa, Royal City of Queen Esther</b> Located in modern Iran, Susa's ruins have been excavated by several teams during the last century. The most impressive find has been the remains of the elegant royal palace built mainly by Darius (522-486 bc). The book of Esther is set in Susa later.	 Susa ("Shushan" in Hebrew) was one of three royal cities during the reign of King Cyrus of Persia. Xerxes and Artaxerxes carried on the building of the palace complex. A large number of beautiful artifacts and elaborate stone columns were found at Susa. Daniel saw a vision in Susa (Daniel 8:2, c. 551 bc). <i>Left: Frieze of life-size Persian royal guard from the palace of Darius the Great (father of Xerxes I) at Susa.</i>	Queen Esther (c. 478 bc) was married to King Ahasuerus (Xerxes I) and saved the Jews. Artaxerxes sent Ezra and Nehemiah to rebuild Jerusalem (Ezra 7:14-21; Nehemiah 13:5-8). <i>Right: Inscribed silver bowl of Artaxerxes I (c.464-424 bc), son of King Xerxes.</i> 
	<b>50. The Dead Sea Scrolls</b> The Dead Sea Scrolls are actually hundreds of scrolls and scraps that date between 300 bc and AD 70. The first of them was found in 1947 in caves in the Qumran area near the Dead Sea about seven miles south of Jericho.	Some of the scrolls were found in jars (right). About one-third of the scrolls contain copies of portions of Old Testament books (every book but Esther). These copies are over 1000 years older than most of the manuscripts scholars previously had available for study and translation.	 This is one of the most important finds in history because it shows that the Old Testament was copied very accurately over the centuries. When the scrolls were compared with the oldest Masoretic text, on which most modern translations are based, only insignificant differences were found. Therefore we can be confident that our current translations are faithful to the original.



# 50 Proofs for the Bible: Old Testament

## Arrangement of Events

The contents of this chart are generally arranged from the earliest events mentioned in the Bible to the most recent events.

## Dates of Events (examples)

1st century BC = 100 BC to 1 BC

2nd century BC = 200 BC TO 101 BC

10th century BC = 1000 BC TO 901 BC

13th century BC = 1300 BC TO 1201 BC

1st millennium BC = 1000 BC to 1 BC

2nd millennium BC = 2000 BC to 1001 BC

## Reference Materials

*Archaeology & the Old Testament*, Dr. Alfred J. Hoerth  
Rose Publishing resources that will help in the study of this topic are:

**420** *Bible Time Line* pamphlet

**425** *Kings & Prophets* wall chart

**306** *Then and Now Bible Maps* book

**561** *Bible Overview* wall chart

**562X** *Bible Overview* pamphlet

**422** *Archaeology & the Bible: Old Testament* wall chart

**434** *Archaeology & the Bible: New Testament* wall chart

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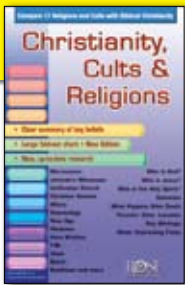
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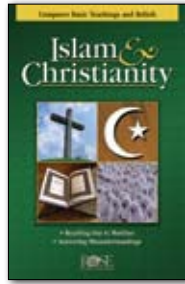


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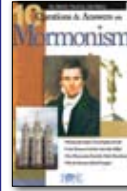
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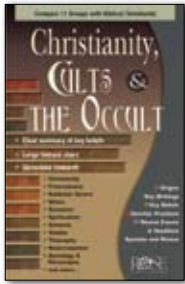
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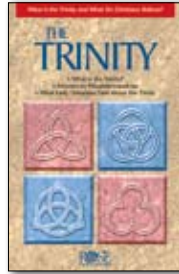
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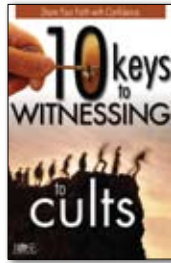
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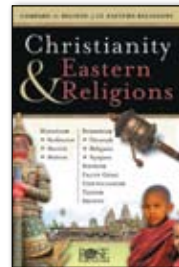
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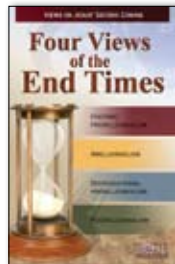
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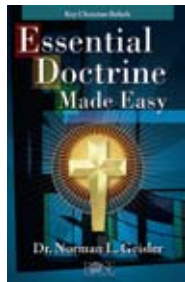
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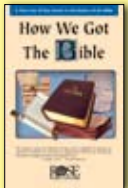


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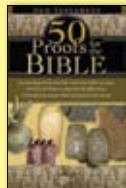


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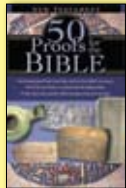
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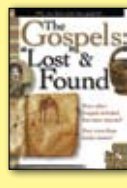
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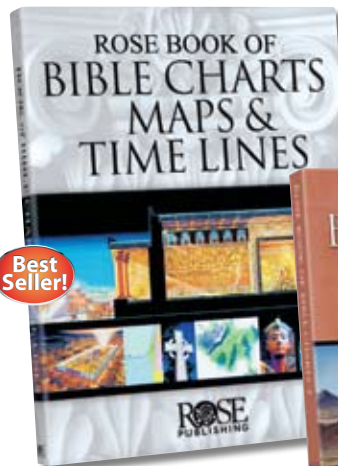
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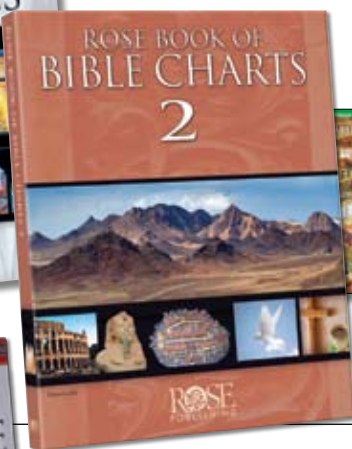


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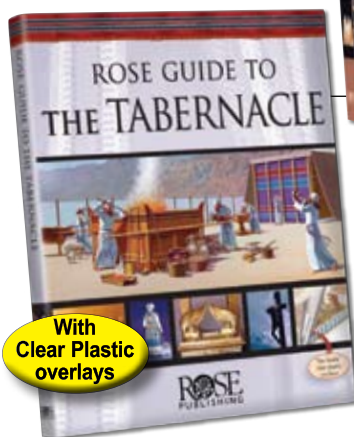
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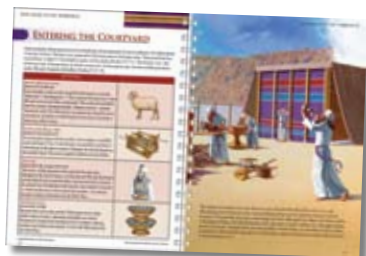


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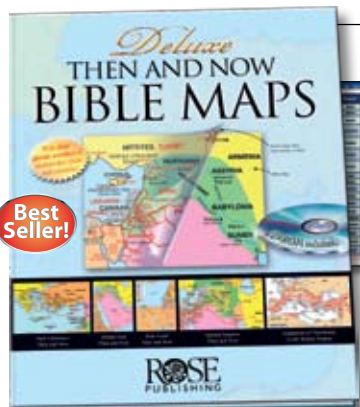
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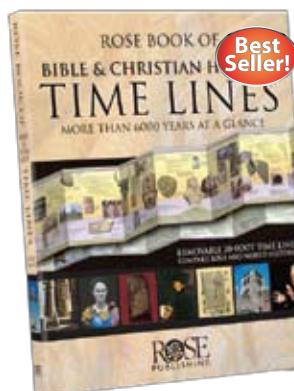
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