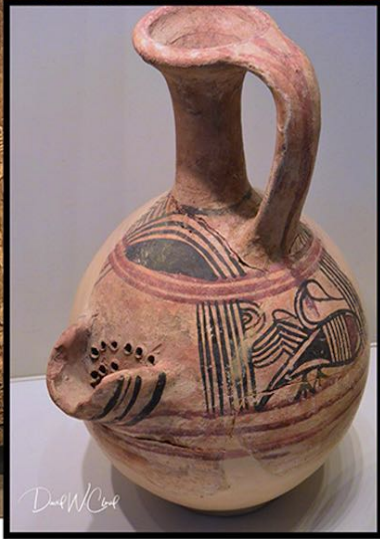


BIBLICAL TREASURES in the



ISRAEL MUSEUM

David W. Cloud

Biblical Treasures in the Israel Museum

Copyright 2019 by David W. Cloud

ISBN 978-1-58318-271-0

This book is published for free distribution in eBook format. It is available in PDF, Mobi (for Kindle, etc.), and ePub formats from the Way of Life web site. We do not allow distribution of this eBook from other websites.



Published by Way of Life Literature
PO Box 610368, Port Huron, MI 48061
866-295-4143 (toll free) - fbns@wayoflife.org
www.wayoflife.org

Canada: Bethel Baptist Church
4212 Campbell St. N., London Ont. N6P 1A6
519-652-2619

Table of Contents

Introduction.....	5
Model of First Century Jerusalem.....	7
Biblical Treasures	9
The Shrine of the Book	9
Jeremiah Bullae.....	15
Hezekiah Seal.....	18
Hezekiah's Tunnel Plaque	18
Uzziah's Inscription	20
Shema's Seal Mentioning Jeroboam	20
Pagan Idols	20
Crucifixion Nail.....	23
Lachish Siege	24
Sennacherib Cuneiform	25
Egyptian Cosmetics	25
Hazor.....	27
Gilgamesh Epic.....	27
Philistine Pottery	29
Samaritan Ivories.....	29
Tel Dan Stele.....	31
Jezebel's Seal	32
Silver Amulets.....	33
Nebuchadnezzar's Cylinder.....	34
Caiaphas's Ossuary	35
Sargon's Cylinder	36
The Place of Trumpeting.....	36
The Wall of Separation.....	37
Persian Rhyton and Silver Bowls.....	38
Way of Life Literature Publications	39

Biblical Treasures in the Israel Museum
David W. Cloud

Introduction

The Israel Museum was founded in 1965 and is one of the world's premier archaeological museums for European and Middle Eastern artifacts. Following a major renovation in 2010, the facilities are world class.

The museum is packed with invaluable artifacts pertaining to ancient Egypt, Babylon, Assyria, Persia, Rome, Greece, and other places, and all of these provide background for biblical history.

In this report we focus largely on some of the treasures that cannot be seen in other museums.

Museums such as the Israel Museum, the British Library, the Louvre in Paris, the Pergamum in Berlin, the Oriental Institute in Chicago, the National Museum in Istanbul, and the Egypt Museum, are invaluable for biblical historical research.

The artifacts in these museums were unearthed at great expense and labor. They were meticulously cleaned and preserved. They are housed in a controlled environment. They are labeled with helpful explanatory information, including place and date and historical background. Inscriptions are meticulously translated from ancient languages. Of course, the interpretation of the artifacts is not always accurate, being viewed through a humanistic, evolutionary bias, but the items themselves are historical treasures.

The field of modern archaeology has provided great treasures for biblical research. In the late 1700s, no one could read ancient Babylonian or Egyptian. In 1784, German philosopher Johann Gottfried von Herder wrote: "In the Near East and neighboring Egypt everything from the ancient times appears to us as ruins or as a dream which has disappeared ... The archives of Babylon, Phoenicia and

Carthage are no more; Egypt had withered practically before the Greeks saw its interior; thus, **everything shrinks to a few faded leaves which contain stories about stories, fragments of history, a dream of the world before us**" (Johann Gottfried von Herder, *Ideas for the Philosophy of History of Humanity*, 1784-91, cited from M. Larsen, "Orientalism and the Ancient Near East," *Culture and History* 2, 1987, p. 96).

This is no longer the case. Today we know a great deal about ancient nations and kingdoms described in the Bible's earliest pages. We don't have just "a few faded leaves"; we have museums full of historical information. Entire ancient cities and major ancient libraries have been earthed.

And since the Jews began to return to their land in increasing numbers in the 20th century, archaeology has located and unearthed hundreds of towns and cities mentioned by name in the Bible. They have found Megiddo, Jezreel, Shiloh, Ai, Herodium, Bethsaida, Magdala, Hazor, Ashkeon, Gath, Hezekiah's tunnel. They have unearthed Herod's palaces, the Titus Stones, the Southern Steps, the pool of Siloam, Ahab's palace, David's palace, Galilee's ancient ports, Roman theaters, cardos, aqueducts, and bathhouses, Philistine temples, Canaanite gates, olive and grape presses, honey industries, Crusader fortresses.

Tips on Taking Photos in Museums for Teaching Purposes

Take a photo of the front of the museum and a shot or two of general scenes in the museum to use to introduce the museum.

When photographing artifacts, first take a photo of the information sign, then photograph the item. This way you will know what the item is and will have all of the information provided by the museum.

To avoid glare: put the camera to the glass if possible; don't use a flash; take photos from various angles; stand in front of

the display to put a shadow on the glass. In editing, use high contrast to remove glare.

Watch for shadows of yourself and other people. Try to position yourself so that shadows don't appear in the shot.

For important items, be patient and wait until there are no people in the scene, if possible, including people standing on the other side of a glass case.

Model of First Century Jerusalem

The Israel Museum features a 1:50 scale outdoor model of first century Jerusalem. The 43,000-square-foot model was commissioned in 1966 by Hans Kroch, owner of the Holyland Hotel, in memory of his son, Yaakov, an IDF soldier killed in Israel's War of Independence in 1948. It was designed by historian and geographer Michael Avi-Yonah and the construction was supervised by Yoram Tsafrir. Many historians and architects contributed to the project. It



Model of First Century Jerusalem

was constructed between 1964-1967 with Jerusalem stone and other authentic materials.

In 2006, it was relocated to the Israel Museum at a cost of \$3.5 million. The model was cut into 1,000 pieces and reassembled. It is displayed very effectively to facilitate views from above as well as closer views.

The model isn't perfect in every detail. It is described as "a hypothesis, a vision of the city as it might have been, and not all elements carry the same guarantee." But it is a great treasure, nonetheless. It features detailed models of Herod's temple and Herod's palace. It depicts the Southern Steps, Robinson's Arch, and Wilson's Arch. It locates the pools of Siloam and the pools of Bethesda in the right locations. The model of the large Roman theater is accurate, though the actual location of the theater is not known.



Roman Game Board

The model brings to life the details of Christ's "trial," crucifixion, and resurrection. Herod's palace was where Jesus was tried before Herod Antipas, son of Herod the Great, and where He was mocked by the soldiers and arrayed in a robe (Lu. 23:6-7). He probably

appeared before Pilate in the Antonia Fortress in the north of the Temple Mount. (The place of the pavement mentioned in John 19:13 can be seen today. One stone, carved with a game board, is where Roman soldiers gambled while keeping watch on prisoners.) Christ was crucified and buried and resurrected outside the wall southwest of the Antonia Fortress, and the place is accurately shown on the model.

Biblical Treasures

The Shrine of the Book

The Israel Museum is the location of the Shrine of the Book which houses the Aleppo Codex and the Great Isaiah Scroll. These are the two greatest biblical treasures pertaining to the Old Testament.

Paul said that it was to the Jews that God committed the oracles of God (Ro. 3:1-2). It was to Jewish prophets that God revealed the Scripture, and it was Jewish priests and scribes who preserved it. Today, the modern state of Israel exists in unbelief, preparing for the coming of the Antichrist and the fulfillment of Daniel's 70th Week prophecy (Da. 9:27), yet Israel is fulfilling God's Word in preserving Scripture.

The **ALEPPO CODEX** is the oldest and most perfect Hebrew codex (AD 900). It is the apex of the Masoretic text which was produced by the Masoretes who carefully



The Shrine of the Book

preserved the Scripture after the dispersal of Israel following the first and second Roman-Jewish Wars (AD 70 and AD 135) and particularly after the widespread devastation resulting from the rise of Islam in the 7th century AD. They counted every letter of the text and were extremely careful in copying the manuscripts. Fearing the loss of the vowels which had previously been preserved orally, the Masoretes produced a system of vowel or **vocalization marks**. They also produced a system of **cantillation marks** to describe the accenting of words and the melody or chanting style for public reading.



The Aleppo Codex

The text of the Aleppo Codex was written in Tiberias in exquisite letters between 900-930 by Shlomo (Solomon) ben Boya'a, of a famous scribal family. The vowel and cantillation marks were added by Aaron ben Asher, son of Moshe Ben Asher. They were the apex of a family of Masorete scholars that operated for five or six generations.

The printed Hebrew Bibles of the 15th and 16th centuries were based on the Masoretic text, the most important being the Ben Hayim or the Bomberg. “[T]he famous massoretic scholar Ginsburg has argued that it was a good representation of the Ben Asher text” (“The 1524 Second Rabbinic Bible: Mikraot Gedolot,” Bible Manuscript Society).

All of the Protestant versions were based on this text, including the Luther German and the English KJV.

In the 14th century, the Codex was deposited in the synagogue in Aleppo, where it was kept until the synagogue was destroyed by rampaging Muslims on December 2, 1947, after the United Nations’ resolution authorizing the establishment of the State of Israel. The bulk of the Codex was saved and smuggled into Israel, where it became one of the two crown jewels of the Israel Museum’s Shrine of the Book.

The Aleppo Codex represents a great miracle. It’s not the codex itself that is the miracle. The miracle is *the nature of* the Old Testament Scripture, which though consisting of many books speaks with one voice as one Book and presents one doctrine of the coming Messiah, beginning with the Seed of the woman in Genesis 3 who will bruise the head of the serpent and ending with the Sun of righteousness in Malachi 4 who will arise with healing in his wings. And the miracle is *the process* by which the books of the Hebrew Old Testament came to be written, collected, and preserved. The Hebrew Old Testament was written over a period of about 1,400 years. The oldest book of the Bible is Job, which was written after the Flood during the time of the Patriarchs, perhaps about 1800 BC. The first five books of the Old Testament were written by Moses while he was traveling with Israel for 40 years in the wildernesses between Egypt and Canaan between about 1410-1451. The next book was written by Joshua after conquering Canaan and settling the tribes of Israel in the land. He died in about 1425 BC. The next books were written

by the prophet Samuel, who died in about 1000. The bulk of the book of Psalms was written by David, who died in 1015. Ecclesiastes and Proverbs were written by Solomon (d. 975). Other books were written by Isaiah (c. 740-686), Jeremiah (c. 540-570), Ezekiel (c. 592-570), Daniel (c. 603-535), and other of the kingdom prophets. The final book was written by Malachi (c. 425). Thus the Old Testament was written by many prophets over a period of about 1,400 years. They lived in the Egyptian desert, the land of Israel, Babylon, and Persia. They had no way of colluding on the content of their writings. They had no way of protecting their writings after their deaths. Yet the individual books survived, were collected, protected, canonized, and preserved so that in AD 900, they could be written as a codex or book.

The **GREAT ISAIHAH SCROLL** was found in Cave 1 of the Dead Sea caves in the late 1940s. It is the only intact biblical book found in the caves. It is written on 17 sheets of parchment and is about 24 feet long. It is dated to about 150 BC, and yet it is nearly identical to the Aleppo Codex. The differences between the Dead Sea scrolls and the Masoretic text are extremely minor, largely pertaining to spelling or grammar, the omission or addition of a word, or the mixing of Hebrew letters. Most of the Dead Sea Scrolls “are virtually identical to the Masoretic Text” (VanderKam and Flint, *The Meaning of the Dead Sea Scrolls*, 2004, p. 105).

This proves that the Scripture has been divinely preserved. Unbelieving scholars see only the happenstance of history, because they do not know God. Believers see the hand of God and the fulfillment of His promise. “For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Ps. 100:5). Jesus Christ said, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled’ (Mt. 5:18).

The ancient Hebrew text, which is represented by the Great Isaiah Scroll, was faithfully preserved and transmitted by the



The Great Isaiah Scroll

Masoretic scribes. It was this text that was put into print in the 15th century and that became the foundation for the Protestant Bibles that went to the ends of the earth during the great missionary movement of the 17th to the 19th centuries.

The hand of God can be seen in the preservation of this particular book of the Old Testament, because Isaiah is the crown jewel of Messianic prophecy. It contains the following, great prophecies, among many others.

“And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and it

shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof” (Isa. 6:9-13).

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isa. 7:14).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:6-7).

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing...” (Isa. 35:5-6).

“The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn” (Isa. 61:1-2).

“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him

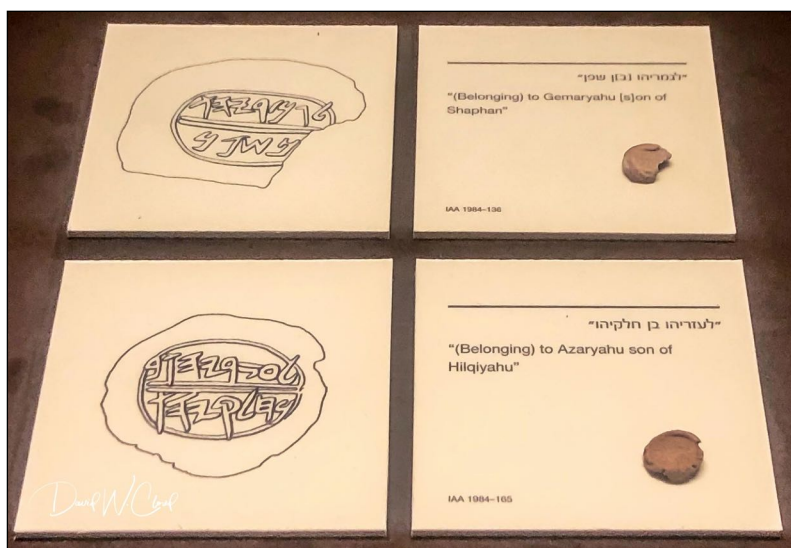
not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand” (Isa. 53:1-10).

In the Shrine of the Book, these great Messianic prophecies stand as a witness to Jesus as the Christ, the Lamb of God, which taketh away the sin of the world.

Jeremiah Bullae

At least seven seals (bullae) have been found in Israel bearing the names of men mentioned in the book of Jeremiah and elsewhere. Some of these are on display at the Israel Museum.

There is a seal (bulla) bearing the name of Gemaryahu ben Shafan (**GEMARIAH the son of Shaphan**), who is mentioned four times in Scripture (Jer. 36:10, 11, 12, 25). It was in Gemariah’s chamber in the temple that Baruch read the words of Jeremiah’s prophecy (Jer. 36:10). Gemariah was



Jeremiah Bullae

one of three men who tried to dissuade the king from burning the scroll, “but he would not hear them” (Jer. 36:25).

Another seal bears the name of Azaryahu ben Hilkiyahu (**AZARIAH the son of Hilkiah**), who is mentioned in 1 Chronicles 9:11 as a member of the family of Zadok, high priest just before the Temple was destroyed.

Another seal bears the inscription “[belonging] to Berachyahu son of Neriyahu the scribe.” This is a reference to Jeremiah’s scribe “**BARUCH the son of Neriah**” (Jer. 32:12; 36:4; 43:6; 45:1). The suffix “yahu” was a common epithet attached to names in Judah and means “blessed of Jehovah.” The authenticity of the seal has been questioned but not disproven.

Another seal bears the inscription “Belonging to Yehuchal ben (the son of) Shelemiyahu ben Shovi.” This is the “**JUCAL son of Shelemiah**” mentioned in Jeremiah 37:3; 38:1. This was found by Eilat Mazar’s team in the excavations of David’s

palace. She describes the fascinating discovery of this amazing bulla as follows:

“The credit for its discovery goes to the hawk eyes of Yoav Farhi, the supervisor of our Area A. He spotted it at the exact moment when the sun’s rays illuminated the letters. Without this particular lighting, you can see nothing. Even when the bulla is lit from various directions, only letter fragments are visible. Lighting from a certain specific direction, however, suddenly illuminates all of the letters as if by magic. The bulla contains three lines of ancient Hebrew script. Yoav quickly deciphered part of a name in the second line—SHLM (Shalem). I took the bulla home that night. Well into the night, when the children were asleep and the house was quiet, I began to study it. Slowly, I deciphered the name in the first line: Yehuchal. Could it be a Biblical name? I did not recall any Yehuchal in the Bible. Perhaps my reading of the name was wrong. But just to make sure I pulled from the shelf a Biblical encyclopedia. There he was, as large as life—in the book of the prophet Jeremiah: King Zedekiah sent Yehuchal (Jehucal in English Bibles) son of Shelemiah to the prophet Jeremiah to pray for the people (Jeremiah 37:3). In the following chapter, we learn that this same man, who was a royal minister, heard the decidedly unwelcome predictions of disaster coming from Jeremiah’s lips. When I opened the encyclopedia and saw the same name in the Bible as was on the bulla, I let out a shriek of surprise that rang out through the still house. Fortunately, the children slept soundly. I felt as though I had just ‘resurrected’ someone straight out of the Bible” (Mazar, “Did I Find King David’s Palace?” *Biblical Archaeology Review*, Jan./Feb. 2006).

Another seal bears the inscription “**of GEDALIAH son of Pashhur**,” who is mentioned in Jeremiah 38:1. This seal was found at Lachish. This was found by Eilat Mazar’s team in the excavations of David’s palace a few feet from the Jucal seal.

Hezekiah Seal

This seal was discovered in 2010 in the excavations under the oversight of Eliat Mazar. It was found in the Ophel at the foot of the southern wall of the Temple Mount. It and was made public in December 2015 after careful analysis by Reut ben-Ariyeh. It has a symbol of a two-winged sun, two ankhs, and the inscription in ancient Hebrew that is translated, “Belonging to Hezekiah (son of) Ahaz king of Judah.” The bulla originally sealed a papyrus roll tied with thin cords.

The symbols of the winged sun from Assyria and the ankh from Egypt, show the pagan influence that had permeated Israel in that day, even in the court of the good king Hezekiah who led the nation in revival. Doubtless he gave the symbols different meanings than they had in their original pagan context, but the fact remains that he borrowed symbols of idolatrous sun worship.

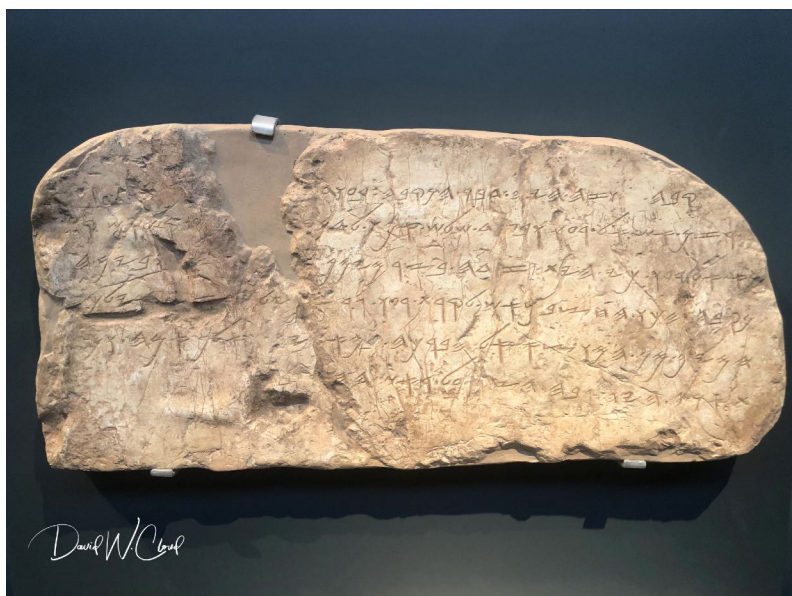


© Eliat Mazar, Photo: Orit Tadmor

Hezekiah Seal

Hezekiah's Tunnel Plaque

This plaque commemorated the completion of the tunnel that Hezekiah constructed from the Gihon Spring to the pool of Siloam. The work was done in preparation for the expected siege by Sennacherib of Assyria. See 2 Ch. 32:2-4, 30; 2 Ki. 20:20. The 1,750-foot tunnel (one-third of a mile) is from 2 to 3 feet wide and from 5 to 15 feet high. The building of the tunnel was an amazing engineering feat. Teams of men tunneled from both directions through solid rock, and yet a



Hezekiah Tunnel Plaque

near constant gradient of .6% was maintained. The tunnel was discovered in 1867 by Charles Warren, a British explorer and army officer, when the land of Israel was under control of the Ottoman Empire. In 1880 an inscription was discovered that had been chiseled in the tunnel to commemorate its completion. It was removed and taken to Istanbul, where it resides in the archaeological museum.

The inscription reads:

“[The day of] the breach. This is the record of how the tunnel was breached. While [the excavators were wielding] their pickaxes, each man toward his co-worker, and while there were yet three cubits for the brea[ch,] a voice [was hea]rd each man calling to his co-worker; because there was a cavity in the rock (extending) from the south to [the north]. So on the day of the breach, the excavators struck, each man to meet his co-worker, pick-axe against pick-[a]xe. Then the water flowed from the spring to the pool, a distance of

one thousand and two hundred cubits. One hundred cubits was the height of the rock above the heads of the excavat[ors].”

Uzziah's Inscription

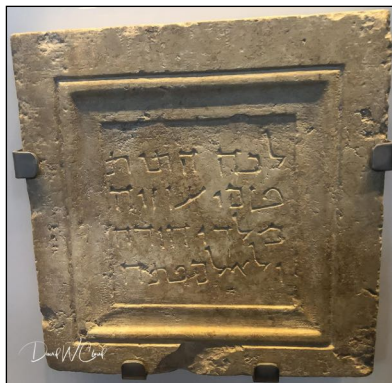
This plaque was made to mark the new burial place of King Uzziah. He died in the 8th century BC and his tomb was moved in the 1st century BC. The inscription is in Aramaic and reads, “Hither were brought the bones of Uzziah, King of Judah. Do not open!”

Shema's Seal Mentioning Jeroboam

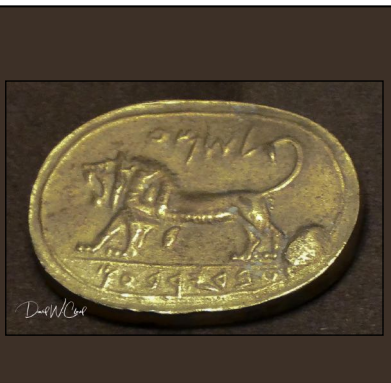
There is a seal inscribed with “Belonging to Shema servant of Jeroboam.” This is King Jeroboam. It was found at Megiddo and has been dated to the first half of the 8th century BC.

Pagan Idols

There are many images of Baal on display that have been unearthed in Israel. Some are Canaanite and some represent Israel's apostasy.



Uzziah's Inscription



Shema's Seal



Baal images clockwise from top left: Warrior, Bull, Seated as Supreme God, Sun Disc

*Apis**Asherah Tree**Serpent Idols*

BAAL is represented in all of his forms: seated as the supreme deity; throwing a lightning bolt as the storm god; armed with sword and spear as the god of war. He is also represented by the image of a bull or calf. These have been found at Ashkelon, Meggido, Hazor, Gesher, Dan, and Samaria. Baal had many names, including Adad.

There is a Canaanite idol inscribed with a tree that depicts the goddess **ASHTAROTH**. “And they forsook the LORD, and served Baal and Ashtaroth” (Judges 2:13). Ashtaroth (Hebrew *asherah*) is sometimes translated “grove” in the King James Bible (Ju. 3:7). This is because the goddess was sometimes represented by a tree or a grove of trees. Jezebel had 400 prophets of the “groves” (1 Ki. 18:19), which is the Hebrew word “asherah” referring to Ashtaroth. She was worshipped by nations all across the ancient world and went by many names, including Astarte, Inanna, Ishtar, Isis, Anath, and Nana. She was the Greek goddess Aphrodite or Artemis or Diana

and the Roman goddess Venus. She was the goddess of sensual love, good fortune, and war.

There are many Egyptian idols on display, including **APIS** the calf god and **ISIS** the most prominent Egyptian mother-goddess.

There are images of Philistine, Edomite, Moabite, Ammonite, Assyrian, Greek, Roman, Persian, and other gods and goddesses, including Nergal, Sin, Aphrodite, Tanit, Diana, Tyche, Mithras, Mercury, and Jupiter. There are brass serpents that were found at Hazor.

Crucifixion Nail

Inside an ossuary inscribed with the name "Yehohanan son of Hagkol" was found an iron nail embedded in the right heel bone of a victim. It indicates that he had been put to death by crucifixion. Both the ossuary and the nail-embedded heel bone are on display.

The large size of the nail is a reminder of the horrible pain of crucifixion.

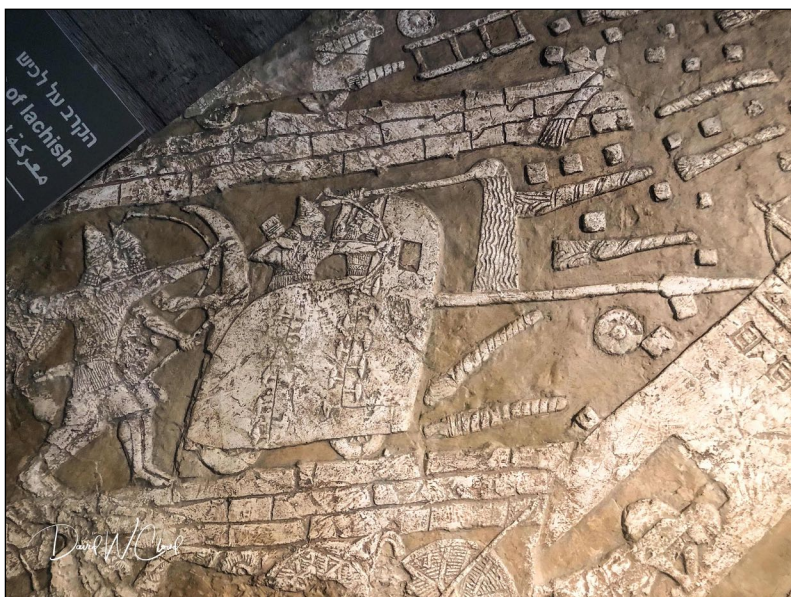


Lachish Siege

The museum features a section on the siege and destruction of Lachish by the Assyrians in the 8th century BC. There are original sling stones and arrowheads that were found on the siege ramp. There is a copy of the relief from



Marching up a siege ramp



Siege engines and archers

Sennacherib's palace walls that contains dramatic images from the event. Depicted are the siege ramps, the siege engines, the archers, the large shields, victims being impaled on stakes and skinned alive, and captives being taken away to slavery and bowing before Sennacherib on his throne.

Sennacherib Cuneiform

In this cuneiform foundation monument, Sennacherib (691 BC) boasts of military campaigns, including the war against Judah.

“And Hezekiah, King of Judah ... I laid siege to 46 of his strong cities, walled forts, and to the countless small villages. ... I besieged them and conquered them.” He describes the booty he seized and the number of captives he took--more than 200,000. Of the siege on King Hezekiah in Jerusalem, he writes: "I made him a prisoner, like a bird in a cage.”

We observe that Sennacherib doesn't claim to have conquered Jerusalem, which fits the Bible's account of this event. One of the strong cities that Sennacherib conquered was the aforementioned Lachish.



Sennacherib Cuneiform

Egyptian Cosmetics

There are a collection of cosmetic utensils with a strong Egyptian influence, including combs, brass mirrors, and

containers for perfumes, ointments, and kohl eyeliner. Some are Canaanite from Hazor. Brass mirrors were brought out of Egypt by the Israelite women and used to fashion the laver of brass in the Tabernacle (Exodus 38:8). Isaiah warned that in



Egyptian Brass Mirror

the judgment of Israel the women would be left without the things they lusted after in their vanity.

“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. ... And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness ... *and* burning instead of beauty” (Isa. 3:17, 24).

This was fulfilled in the Assyrian captivity of Judah. Archaeologist Henry Layard said that after the Assyrian invasion, the Jewish women “had been stripped of their ornaments and their fine raiment, and were left bare-footed and half-clothed.” God’s people must guard against the temptation to borrow from the world’s immodest, self-flaunting fashions.

Hazor

There are objects excavated from ancient Hazor in northern Israel that date to before Joshua's destruction of the city. There is the largest statue of the Baal as the storm god that has been found in Israel. The god is depicted standing on a bull. His left hand clasps his sword, while his right arm, now missing, is raised in a threatening gesture. The sun disk and crescent moon incised on his chest indicate his supreme position in the divine pantheon. One stone image depicts two hands pointed toward a crescent moon, which signifies the worship of the moon god Sin, the chief god of ancient Ur of the Chaldees. There is also a statue of a seated ruler and scales from personal armor of the type that was used by Canaanite soldiers that fought against Israel.



Stone depicting worship of the moon god Sin

Gilgamesh Epic

There is a fragment of the *Gilgamesh Epic* in Akkadian. It was a popular pagan flood myth that purports to be the account that Utnapishtim told Gilgamesh of how he survived



Stone fragment of Gilgamesh Epic

the flood and gained immortality. Sumarian records claim that Gilgamesh was the king of Erech (Uruk in Akkadian) in about 2,500 B.C. This carries us back to the time near the Flood, and it is probable that the Gilgamesh mythology has an historical basis in Nimrod, as Erech is said to have been the beginning of Nimrod's kingdom (Ge. 10:10). In dramatic contrast to the God of the Bible, the gods of the Gilgamesh myth are spiteful, immoral, selfish, petty, competitive, fickle, impatient, weak, cowardly, and deceitful. The chief god Ea instructs Utnapishtim to lie to his fellow men by giving them the impression that the gods are going to bless them instead of destroy them. When the storm comes, the gods are so

frightened that they flee to heaven and cower like dogs, crouching outside the door of the god Anu. The goddess Ishtar shrieks like a woman in childbirth. According to Gilgamesh, “the rains poured down; the storm raged” for a mere six days, which would not be sufficient to flood the world. The Gilgamesh ark was a 200-foot CUBE encompassing seven stories, which would have been incredibly unstable in a raging storm!



Philistine Pottery

Philistine Pottery

There is a collection of Philistine pottery that gives a glimpse into the lives of Israel's pagan neighbors. Many of the pottery pieces on display were associated with beer drinking, which was a big part of the Philistine lifestyle. Also on display are Philistine children's toys and games.



*Childs pull toy
(wooden wheels added)*

Samaritan Ivories

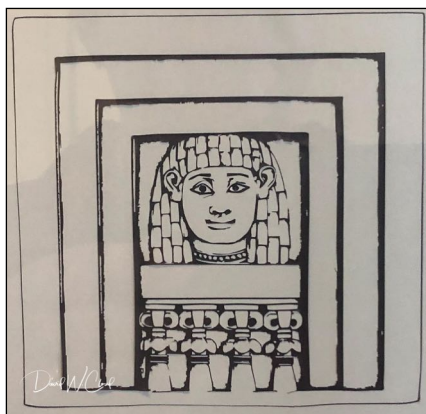
There is a collection of ivories. Some are from Samaria where Ahab built his ivory palace (1 Ki. 22:39).

The **Woman at the Window** ivory depicts temple prostitution. It is an image of the goddess Astarte; her hair is plaited in an extravagant fashion; her face is painted; and she

is looking out of a window in a seductive manner. “By all accounts, [the woman] is linked to the cult of fertility and the practice of temple prostitution. The woman at the window exhibits the essence of her femininity, her sexual availability and her fecundity” (Nehama Aschkenasy, *Woman at the Window*, p. 14).

We are reminded of Jezebel’s devotion to Astarte, the goddess associated with Baal. This is shockingly similar to the pose that Jezebel took when she confronted Jehu. “And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window” (2 Ki. 9:30). As a devotee and probably even a priestess of Astarte, Jezebel would have been very familiar with this image and would have participated in the goddess’s filthy cultic rituals. Jezebel had 400 prophets of the “groves” (1 Ki. 18:19), which is the Hebrew word “asherah,” referring to Astarte. For one last time the goddess worshiper dolled herself up, as she had in preparation for the Baal orgies that she loved. She had doubtless been a very beautiful woman,

having been the gift of a powerful pagan king to Ahab, the son of Israel’s powerful king Omri, cementing a political alliance. She was about 40 at this time (being a lot younger than Ahab). In her life Jezebel worshiped “the woman at the window” and in her death she became the woman at the window.



Woman at the Window



Tel Dan Stele

In 1993 and 1994 an excavation of Dan unearthed a portion of a monument inscribed in Aramaic with the words “Beit David,” meaning “House of David.” It has been called the “Tel Dan Stele” or “the Dan Inscription.” It is the earliest reference to the Davidic dynasty outside of the Bible. The inscription was from a victory pillar erected by the king of Syria to celebrate the defeat of his enemies, and it dates to about the 9th century BC, which is only 100 years after David. The king isn’t named, but he was probably Hazael (842-806 BC), who is mentioned many times in the Bible. The first piece of the monument was discovered in 1993 and the next year the discovery of two more pieces allowed the archaeologists to decipher the following:

“I killed Jehoram son of Ahab king of Israel and I killed Ahaziah son of Jehoram king of THE HOUSE OF DAVID.”

Hazael is mentioned 23 times in the Old Testament. He was anointed king of Syria by Elijah at the same time that Jehu was anointed king of Israel (1 Ki. 19:13-15). The text of the Dan inscription contradicts the account in the book of kings, according to which Jehoram and Ahaziah were killed by Jehu.

Jezebel's Seal

This is an opal signet ring containing the name Jezebel. Research in 2007 by Dutch Ugaritologist Marjo Korpel concluded that the seal belonged to the queen. The unusually large size of the seal and its elaborate inscription suggests a very wealthy, influential person. The seal's idolatrous images point to Jezebel. It bears symbols from Egypt that were in common use in Phoenicia during Jezebel's time, and we recall



Jezebel Seal

that she was from Phoenicia, her father being the king of Sidon. The ring bears the image of a winged sphinx wearing an Isis/Hathor crown. The body of the sphinx is a lioness, fitting for a queen. There is a double cobra (the *uraeus*, associated with goddess worship). There is the Egyptian ankh (in front of the sphinx), which is a sign of sun worship and is associated with the mother-goddess Isis and the pagan doctrine of reincarnation. Isis restored Osiris to life. Tyre worshiped Isis and Osiris as Anat and Baal. The queen of Tyre was supposed to be the



Isis and Horus



Silver Amulet

incarnation of Anat, and the name Jezebel (“Where is his highness?”) referred to Baal’s death and resurrection (“Fit for a Queen: Jezebel’s Royal Seal,” *Bible History Daily*, May 1, 2008).

Silver Amulets

These amulets bear the oldest copies of biblical text known, some 400 years older than Dead Sea Scrolls. They were found in a burial cave in the Valley of Gehenna. Both amulets quote

part of Numbers 6:24-26, “May YHWH bless you, keep you. May YHWH make his face shine upon you and grant you peace.”

Nebuchadnezzar’s Cylinder

This barrel cylinder contains an inscription by Nebuchadnezzar II of Babylon recording the discovery, during excavations of a temple's foundation, of ancient inscriptions of Naram-Sin, king of Akkad, some 1700 years earlier. This takes us back to the time of the original Tower of Babel!

Throughout much of the 19th century, skeptics doubted the very existence of Nebuchadnezzar, but bricks were discovered in 1880 at ancient Babylon that bear his name. Since then thousands of such bricks have been unearthed, as well as tablets and monuments bearing his inscriptions. Archaeologists have even discovered architectural plans for his buildings.



Nebuchadnezzar’s Cylinder



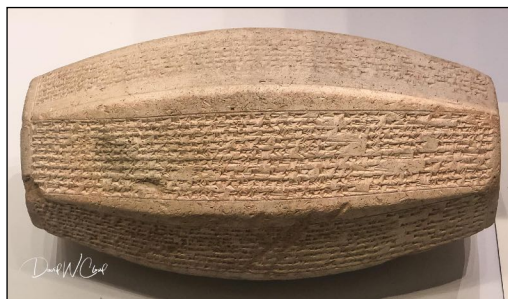
Caiaphas's Ossuary

Joseph son of Caiaphas was high priest from AD 18-36. The family burial cave was discovered in 1990 in southeastern Jerusalem. This is the most elegant of the 12 ossuaries found inside the tomb. The full name "Joseph son of Caiaphas" appears twice and the box held the bones of a 60-year-old male. Caiaphas was the high priest who condemned Jesus and said it was expedient for one man to die for the nation (John 11:49-52). "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him" (Mt. 26:3-4).

The tomb of Annas, Caiaphas' father-in-law (John 18:13) was found recently on a hill above the Hinnom Valley. Like Caiaphas' ossuary, Annas' tomb was very expensive and elaborate. These men, who led the way in calling for Jesus' crucifixion, were worldly-minded and covetous.

Sargon's Cylinder

This prismoid cylinder is inscribed with the exploits of Sargon, king of Assyria, who is mentioned in the Bible in



Sargon's Cylinder

Isaiah 20:1. He conquered the city of Samaria in 721 B.C. (The siege began under Shalmaneser, 2 Ki. 17:3-5, and after three years the city was taken by Sargon.)

The Place of Trumpeting

A stone inscribed with the words “to the place of trumpeting” was found in the rubble beneath Robinson's Arch during the excavations following the Six Day War. It was thrown to the street below by Roman soldiers after the destruction of the temple in AD 70. This corresponds with Josephus' account in *The Jewish Wars* of a corner of the Temple Mount where the trumpet was blown to mark the beginning and end of the Sabbath. “And the last [tower] was



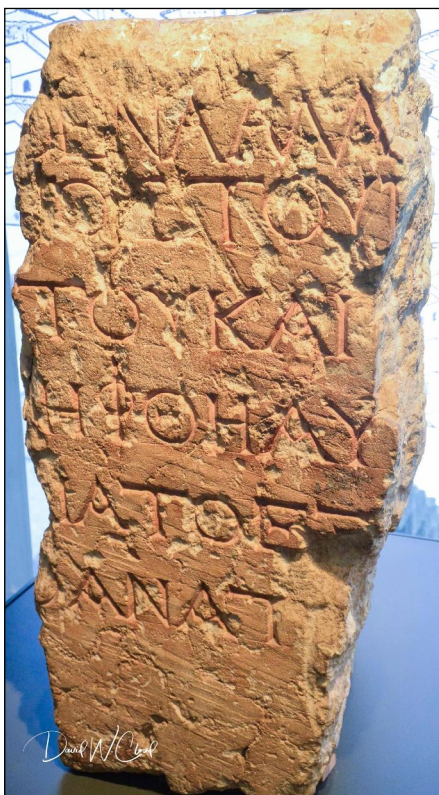
The Place of Trumpeting stone

erected above the roof of the Priest's Chambers, where it was the custom for one of the priests to stand and to give notice, by the sound of a trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming their labors."

The Wall of Separation

Another inscribed stone found in the rubble at the southwest corner of the Temple Mount from the AD 70 destruction is a portion of the plaque marking the wall of separation. The plaques were placed on the wall that divided the inner court area of the temple, where only Jews were allowed, from the outer court, called the Court of the Gentiles. The full text said, "No foreigner shall enter within the forecourt and the balustrade around the sanctuary. Whoever is caught will have himself to blame for his subsequent death." A complete plaque is on display at the National Archaeological Museum in Istanbul. Josephus stated,

"In this at regular intervals stood slabs giving warning, some



Wall of Separation Plaque

in Greek, others in Latin characters, of the law of purification, to wit that no foreigner was permitted to enter the holy place” (*Jewish War*, V).

The apostle Paul got into trouble when the Jews thought that he had brought a Gentile into the inner court area. “And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place” (Acts 21:27-28).

In his epistle to the church at Ephesus, Paul referred to the barrier between the courts in his teaching on salvation.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*” (Eph. 2:13-14).

Persian Rhyton and Silver Bowls

The Israel Museum has some Persian palace artifacts on display. The rhyton



Persian Rhyton

was used to pour wine and would have been similar to ones used by Nehemiah, the king's cupbearer (Ne. 1:11; 2:1). The ornate silver bowls would have been familiar to Nehemiah and Esther, who lived in Persian palaces.

Way of Life Literature Publications

Order online www.wayoflife.org or by phone 866-295-4143.

Partial listing. Please see our [Store](#) for all titles.

Baptist Music Wars

Believer's Bible Dictionary

Bible Separation: It's Doctrine and Practice

Bible Times and Ancient Kingdoms: Treasures From Archaeology

Commentary Series - Daniel, Ezekiel, Isaiah, Jeremiah, Minor Prophets

The Discipling Church: The Church That Will Stand Until Jesus Comes

The Effectual Bible Student

The Emerging Church is Coming

The Future According to the Bible

Holiness: Pitfalls, Struggles, Victory

Jews in Fighter Jets; Israel Past, Present, Future

Keeping the Kids: How to Keep Children From Falling Prey to the World

The Mobile Phone and the Christian Home and Church

Music for Good or Evil

One Year Discipleship Course (free eBook)

The Mobile Phone and the Christian Home and Church

The Pentecostal-Charismatic Movements: The History and the Error

A Plea to Southern Gospel Music Fans

A Portrait of Christ: The Tabernacle, the Priesthood, and the Offerings

Seeing the Non-Existent: Evolution's Myths and Hoaxes

Sowing and Reaping: A Course in Evangelism

Things Hard to Be Understood: A Handbook of Biblical Difficulties

An Unshakeable Faith: A Christian Apologetics Course

Way of Life Encyclopedia of the Bible & Christianity

What Every Christian Should Know about Rock Music

Over 88 free eBooks: https://www.wayoflife.org/free_ebooks/

(Softcover Editions are available.)