



BIBLE *Times*
**& ANCIENT
KINGDOMS**

David W. Cloud

Bible Times and Ancient Kingdoms

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What's New for the 2016, 2018, and 2020 Editions?

Each new edition incorporates a wealth of new on-the-ground research in Israel, Jordan, and Egypt.

The 2016 edition of *Bible Times and Ancient Kingdoms* has five new chapters with accompanying PowerPoint presentations.

- The Bible Critics Were Wrong
- Edom, Nabateans, and the Spice Route
- Christ's Ministry on the Sea of Galilee
- From Jerusalem to Jericho
- Christ's Passion Week

The 2018 edition has a new set of 27 maps and charts.

The 2020 edition has a major new study on the Greek Empire, expansions of the studies on the Roman Empire and ancient Egypt, and new studies on Bible animals and Bible trees. There is new information and editing throughout the book and PowerPoints.

PowerPoint/Keynote Presentations

This course includes PowerPoint (or Keynote) slide presentations. If you obtained this set through mail order, at a conference, etc you can download the presentations from our website.

To obtain your download please visit:
www.wayoflife.org/help/bible-times/

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PowerPoints and Teaching Tips

Bible Times and Ancient Kingdoms is a package consisting of a book and a series of PowerPoint/Keynote presentations to illustrate the material. (Keynote is the Apple version of PowerPoint.)

Basically, the PowerPoint presentations are a graphical edition of the book. They are packed with more than 4,600 high quality color photos, drawings, historic recreations, and video clips.

Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history.

It can be used for private study as well as Sunday School, Home Schooling, Bible Institute, and any similar setting.

It can be used as a stand-alone Bible course or as a supplement to other courses and studies.

It has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history.

We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Edom, the Nabateans, and the Spice Route, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, the Greek Empire, Herod the Great and his temple, Rome and Her Rule over Israel, Christ's ministry on the Sea of Galilee, From Jericho to Jerusalem, Christ's Passion Week, Rome's Destruction of Jerusalem, and the history of the Temple Mount.

Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism.

The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, synagogues, false messiahs, judgment in the gate, ancient shipping and commerce, cosmetics,

fine linen, the widow's mite, the pomegranate, mustard seed, idolatry, divination, tombs, the operation of ancient lamps, ancient war methods, millstones, pottery wheels, and olive presses.

We begin with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material.

Each section includes maps to help the student place the events in their proper location.

The course is packed with important but little-known facts that illuminate Bible history and culture.

The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Greece, Turkey, Jordan, and Israel.

Few things have helped me understand the Bible better than the archaeological and historical research that was done in preparation for writing this book, and we guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm.

The PowerPoint presentations are as follows (5,660 slides):

- Bible Times 01 Israel's Geography
- Bible Times 02 Bible Animals, Plants, Trees, Fishing, Synagogues, and Culture
- Bible Times 03 Ancient Writing
- Bible Times 04 Genesis 10-11
- Bible Times 05 Ancient Babylon
- Bible Times 06 Hammurabi and His Times
- Bible Times 07 Ur of the Chaldees
- Bible Times 08 Ancient Egypt
- Bible Times 09 Baal
- Bible Times 10 Hazor and Her Times (the Canaanites)
- Bible Times 11 David and His Palace
- Bible Times 12 Solomon and the Queen of Sheba
- Bible Times 13 Samaria and Jezreel (northern Kingdom)
- Bible Times 14 The Assyrian Empire

- Bible Times 15 Hezekiah and His Times
- Bible Times 16 Babylon Empire (Nebuchadnezzar)
- Bible Times 17 The Medo-Persian Empire
- Bible Times 18 The Greek Empire
- Bible Times 19 Edom, Nabateans, and the Spice Route
- Bible Times 20 Roman Empire and Herod's Temple
- Bible Times 21 Christ's Ministry on the Sea of Galilee
- Bible Times 22 From Jerusalem to Jericho
- Bible Times 23 Christ's Passion Week
- Bible Times 24 Rome's Destruction of Israel
- Bible Times 25 History of the Temple Mount
- Bible Times 26 The Bible Critics Were Wrong

The PowerPoint presentations feature explanatory text on the slides themselves, but teachers should first read the material in the book, where more information is found. In this way, the teacher will be better prepared to describe the slides and answer questions.

The material in the course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation.

To obtain your Powerpoint or Keynote presentations, please visit:

www.wayoflife.org/help/bible-times/

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Important Old Testament Dates

We are largely following the chronology of Floyd Nolen Jones (except in the case of the date of the Tower of Babel). Jones' dates are based on the God-honored Hebrew Masoretic Text and align closely with those published by the great biblical scholar and linguist James Ussher in the 17th-century masterpiece *The Annals of the World*. For those interested in learning more about Dr. Jones' research, we recommend *The Chronology of the Old Testament* (Master Books, 2005).

These dates may not be exact in every case, but they are nearly correct, because the Bible provides explicit chronological information.

We have not followed Jones' chronology in regard to the identity of King Ahasuerus who married Esther. He identifies this king as Darius the Great, father of Xerxes. This could be true, but we are more inclined to believe that it was Xerxes. We cannot be dogmatic on this since the Bible only identifies him as Ahasuerus and in our estimation a case can be made for identifying him either as Darius or Xerxes.

In the following chronology we have added secular events, such as the dates for the reigns of pagan kings that relate to biblical events, though the dates for these cannot always be as certain.

“There have been those who have objected to the suggestion that God is concerned with providing information on the age of the Earth and humanity. But the numerous chronological tables permeating the Bible prove that theirs is a groundless objection. God, it seems, was very concerned about giving man exact chronological data and, in fact, was so concerned that He provided a precise knowledge of the period back to Abraham, plus two tables—with ages—from Abraham to Adam. The ancient Jewish historians (1 Chronicles 1:1-27) and the New Testament writers (Luke 3:34-48) understood the tables of Genesis 5 and 11 as literal and consecutive. The Bible explains quite explicitly that God created the Sun and Moon to be timekeepers (Genesis 1:16) for Adam and his descendants

(notice how Noah logged the beginning and the ending of the Flood using these timekeepers, Genesis 7:11; 9:14)” (Bert Thompson, “The Bible and the Age of the Earth,” August 1999, <http://www.apologeticspress.org/articles/85>).

Important Old Testament Dates

| | |
|------|---|
| 4004 | Creation |
| 4003 | Cain's birth |
| 3875 | Cain slays Abel |
| 3874 | Seth's birth |
| 3074 | Adam's death |
| 3017 | Enoch's Translation |
| 2962 | Seth's death |
| 2948 | Noah's birth |
| 2353 | Lamach's death |
| 2348 | Methuselah's death |
| 2348 | The Flood |
| 2242 | Tower of Babel |
| 1998 | Noah's death (350 years after Flood Ge. 9:28) |
| 1996 | Abraham's birth |
| 1921 | Abraham departs Haran (beginning of 430 year sojourn of Ex. 12:40 and Ga. 3:17) |
| 1910 | Ishmael's birth |
| 1897 | Destruction of Sodom and Gomorrah |
| 1896 | Isaac's birth |
| 1863 | Abraham takes Isaac to Mt. Moriah |
| 1856 | Marriage of Isaac and Rebecca |
| 1846 | Shem's death |
| 1836 | Jacob and Esau's birth |
| 1821 | Abraham's death |
| 1773 | Ishmael's death |
| 1770 | Hammurabi's Code (ruled Babylon c. 1792-1750 BC) |
| 1759 | Jacob's marriage to Leah and Rachel |
| 1745 | Joseph's birth |
| 1739 | Jacob departs Haran and Laban |
| 1728 | Joseph sold into slavery |
| 1720 | Job born (Issachar's 3rd son Ge. 46:13) |
| 1718 | Joseph interprets dreams of baker and butler |
| 1716 | Isaac's death |
| 1715 | Joseph made 2nd ruler of Egypt |
| 1706 | Jacob goes down into Egypt |
| 1689 | Jacob's death |
| 1650 | Job's trial (approximately) |
| 1635 | Joseph's death and end of the book of Genesis |
| 1580 | Job's death |
| 1571 | Moses' birth and beginning of the book of Exodus |

- 1531 Moses flees to Midian
- 1491 Exodus from Egypt (Ex. 12)
- 1452 Moses' death
- 1451 Israel enters Canaan (Jos. 1)
- 1445 Canaan divided among the 12 tribes of Israel
- 1424 Joshua's death (approximately)
- 1410 Othniel delivers Israel
- 1360 Ehud delivers Israel
- 1278 Barak and Deborah deliver Israel
- 1251 Gideon delivers Israel
- 1162 Eli's judgeship begins
- 1152 Jephthah delivers Israel
- 1122 Ark captured by Philistines, Eli dies
- 1121 Samson begins judgeship
- 1101 Samson brings down Dagon temple
- 1095 Saul anointed king (1 Sa. 15)
- 1085 David's birth
- 1070 David anointed by Samuel
- 1067 David slays Goliath (1 Sa. 17)
- 1060 Samuel's death
- 1056 Saul and Jonathan's death
- 1055 David becomes king over Judah (2 Sa. 2)
- 1048 David made king over all 12 tribes
- 1047 Ark brought to Jerusalem
- 1036 Solomon's birth
- 1027 Absalom's rebellion
- 1015 Solomon's coronation
- 1004 Solomon's Temple dedicated (1 Ki. 8)
- 975 Kingdom divided (1 Ki. 12)
- 924 Samaria built by Omri (1 Ki. 16)
- 906 Elijah slays prophets of Baal (1 Ki. 18)
- 897 Elijah translated to heaven (2 Ki. 2)
- 886 Hazael of Syria reigns (c. 886-840)
- 826 Jonah sent to Nineveh
- 771 Assyria invades Israel (2 Ki. 15)
- 757 Rezin of Syria reigns (c. 757-740)
- 753 Rome founded by Romulus
- 747 Tiglath-pileser III or Pul of Assyrian (747-727 BC, 2 Ki. 15-16)
- 727 Shalmaneser V of Assyria (727-722 BC, 2 Ki. 17:3; 18:9)

- 732 Tiglath-pileser destroys large portions of northern Israel (2 Kings 15:29)
- 722 Sargon II of Assyria reigns (722-705 BC, Isa. 20:1)
- 721 Samaria destroyed by Assyria and northern tribes deported (2 Ki. 17)
- 709 Sennacherib's army destroyed (he was co-regent at this time)
- 705 Sennacherib of Assyria (705-681 BC, 2 Ki. 18-19; 2 Ch. 32; Isaiah 36-37)
- 701 Lachish destroyed by Assyria
- 681 Esarhaddon of Assyria (681-668 BC 2 Ki. 19:37; Isa. 37:38; Ezzr. 4:2)
- 677 Manasseh carried captive to Babylon (2 Ch. 33)
- 668 Assurbanipal of Assyria (668-626 BC Ezra 4:10)
- 628 Jeremiah begins to prophesy (Jer. 1)
- 623 Josiah repairs Temple and finds Law
- 612 Nineveh's destruction by Nabopolassar of Babylon, father of Nebuchadnezzar
- 605 Nebuchadnezzar (general of Babylon's armies) defeats Necho (Jer. 46:2, 12; 2 Ki. 24:7).
- 605 First deportation to Babylon (2 Ki. 24) (70 year captivity Jer. 29:10; Isa. 44:28-45:3)
- 604 Nebuchadnezzar of Babylon reigns (604-562 BC)
- 604 Daniel interprets Nebuchadnezzar's dream
- 597 Second deportation to Babylon (2 Ki. 24)
- 586 Jerusalem and First Temple destroyed by Babylon (2 Ki. 25)
- 585 Tyre falls to Nebuchadnezzar after 13 years siege
- 562 Evil-merodach of Babylon, son of Nebuchadnezzar, (562-559 BC)
- 559 Cyrus rules over the Persians
- 559 Neriglissar of Babylon (559-555 BC)
- 557 Buddha in India 557-447 BC
- 555 Nabonadius of Babylon reigns with his son Balshazzar (556-539 BC)
- 551 Confucius in China 551-478 BC
- 550 Cyrus unites Persia and Medes
- 539 Cyrus conquers Babylon (Daniel 5)
- 538 Cyrus' edict to restore the Temple at Jerusalem (Ezra 1; Isa. 44:28; 45:1)
- 536 Zerubbabel conducts remnant to Jerusalem (Ezra 2)
- 535 Foundation of new Temple laid but work stopped (Ezra 3)
- 530 Cambyses of Persia reigns (530-522 BC)

- 522 Darius I of Persia reigns (Darius Hystaspis or Darius the Great) (522-486 BC)
- 520 Haggai and Zechariah prophesy (520-515 BC) (Ezr. 5:1)
- 520 Temple work renewed during Darius the Great's 2nd year (Ezr. 6)
- 516 Second Temple completed (Ezr. 6:15)
- 486 Reign of Xerxes (Ahasuerus) of Persia 486-465 BC
- 485 Greek historian Herodotus (585-525 BC)
- 479 Esther becomes Xerxes' queen (7th year of his reign, Est. 1:1-3; 2:16)
- 470 Socrates (470-399 BC)
- 465 Artaxerxes of Persia reigns (465-423 BC)
- 467 Artaxerxes stops building the walls sometime at beginning of his reign (Ezr. 4:17-23)
- 457 Ezra conducts remnant to Jerusalem (Ezr 7-8)
- 444 Artaxerxes' decree to rebuild Jerusalem (Da. 9:25)
- 444 Nehemiah returns to Jerusalem to build the walls (Neh. 2)
- 445 Jerusalem walls rebuilt
- 441 Malachi prophesies sometime after Nehemiah
- 428 Plato and Aristotle 428-322 BC
- 356 Alexander the Great born
- 336 Alexander succeeds to the throne of Macedonia
- 331 Persian Empire falls to Alexander
- 323 Alexander's death, Greek Empire divided four ways
- 320 Jerusalem captured by Ptolemy, the Egyptian king
- 320 Large settlement of Jews in Alexandria, Egypt
- 170 Israel conquered by Antiochus Epiphanes of Syria
- 168 Second Temple desecrated by Antiochus
- 168 Maccabean revolt against Syria begins
- 164 Judas Maccabees takes Jerusalem
- 142 Syrians sign a peace treaty with the Maccabees
- 63 Jerusalem captured by the Roman general Pompey
- 54 Roman general Crassus plunders Jewish temple
- 37 Herod I appointed by Romans as king of Judea
- 20 Herod begins renovation of Temple
- 4 Birth of John the Baptist
- 4 Birth of Jesus
- 4 Herod's death

Bible Geography

The study on Bible geography from earlier editions of *Bible Times & Ancient Kingdoms* has been replaced by a more extensive course, *Introduction to Bible Geography* (2020), which is available from Way of Life Literature.

The course consists of a PowerPoint presentation and a PDF. The PowerPoint covers the same material as the PDF, but it includes videos and photos that aren't in the PDF and is intended especially for classroom use, though it can be used with profit by individual students. The abbreviated PDF edition is for students to use in classrooms and for private study and easy reference. As the teacher goes through the PowerPoints, the students can have all of the major parts of the study before them in the PDF (using a smartphone or tablet, etc.) or in a printout of the PDF. The downloads of both files are provided as part of the package.

We cannot say enough about the importance of studying Bible geography and paying close attention to geography in the biblical text. If you don't, you overlook a great amount of information and teaching.


The more the student knows about the geography pertaining to a Bible passage, the better he can understand the scene and the teaching.

The student has to ask questions such as where is the author located? Where are the recipients? If the passage describes an event, where does it take place? "What was the terrain like? What topographic features made this region unique? What was the weather like? How far was this place from other places mentioned in this passage? What were the travel routes? What size was this town or city? What was the layout? What was the location known for?" (William Hendrick).

This requires a good knowledge of Bible geography and constant reference to maps and to resources that provide geographical and historical background information, such as good commentaries, surveys, Bible encyclopedias, and Bible atlases.

The study of Bible geography should be a lifelong process. We cannot emphasize too strongly the importance of a personal visit to the Bible lands, especially Israel itself, but also Turkey, Greece, and Egypt. Every preacher, especially, should make this a priority, and he should prepare well for any trip he makes to that part of the world. We recommend this course on *Bible Times; Jews in Fighter Jets; Israel Past, Present, and Future; The Seven Churches of Asia Then and Now; and Treasures in the Israel Museum* as starters. All of these are available from www.wayoflife.org.

Bible Culture

 A PowerPoint presentation of this material is included in the *Bible Times and Ancient Kingdoms* package. See “PowerPoints and Teaching Tips” at the beginning of the course for more information.

In this chapter we will examine some of the archaeological discoveries that shine light on ancient Bible customs and culture.

Scrolls

The Old Testament Scripture was written on scrolls rather than books.

Some were made of animal skins called parchment. Others were written on papyrus, which was paper made from the papyrus plant.

It was common for a scroll to contain one book of the Old Testament, such as Psalms. There is a beautiful Psalms scroll in the synagogue near the Western Wall where the Jews pray.

A near complete copy of an Isaiah scroll was found in the Dead Sea caves near Qumran. Located in Cave 1 it is 24.5 feet in length.

Phylactery

A phylactery is a small box containing tiny scrolls inscribed with the following Scripture portions: Exodus 13:1-10; 11:16; Deuteronomy 6:4-9; 11:13-21. The phylactery is attached to the forehead and arm during prayer.

The practice is based on Exodus 13:9, 16 and Deuteronomy 6:6-8, 11:18.

“And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD’S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt” (Ex. 13:9).

“And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt” (Ex. 13:16).

“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (De. 6:6-8).

“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes” (De. 11:18).

Note the following lessons from Scripture itself.

First, the Word of God was to be in the heart. “And these words, which I command thee this day, shall be in thine heart” (De. 6:6). “Therefore shall ye lay up these words in your heart and in your soul” (De. 11:18). This is the fundamental thing. God desires that His people cherish His Word and hide it in their hearts and obey it. This is what He was commanding, but by Jesus’ day, this had deteriorated into an empty ritual and an emblem of self-righteous religion.

“But all their works they do for to be seen of men: they make broad their phylacteries...” (Matthew 23:5).

Second, the Scripture says the Word of God is to be “AS a sign upon your hand ... AS frontlets between your eyes” (De. 11:18). Wearing the Word of God on one’s arm and between one’s eyes was a METAPHOR for loving it and keeping it in the heart and meditating on it day and night.

Third, frontlets are first mentioned in Exodus 13:9 in reference to the Passover and the feast of unleavened bread. It was to be a “memorial between thine eyes that the LORD’S law may be in thy mouth.” It should be obvious that the bread itself was not to be tied to one’s forehead! It was rather to be *remembered* so that the Word of God would not depart from the worshiper’s heart.

Fourth, frontlets are mentioned in Exodus 13:16 in reference to the offering of the firstborn of every beast. The sacrifices were to be “a token upon thine hand, and for frontlets between thine eyes.” Again, it should be obvious that the sacrificial beasts themselves were not tied on the hand or forehead. They were to be memorials

and spiritual lessons in order to keep the Scripture in a prominent place in the lives of God's people.

Mezuzah

God also instructed the Jews to write the Scripture on their doorposts (De. 6:9; 11:20).

This has deteriorated into the current practice of the *mezuzah* (Hebrew meaning "doorpost"), which is a small case attached to the doors of houses and gates containing a piece of parchment inscribed with Deuteronomy 6:4-9; 11:13-21. (Formally, it is the inscribed parchment that is the *mezuzah*.)

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ... And thou shalt write them upon the door posts of thine house, and upon thy gates" (De. 11:18, 20).

By this tradition, the Word of God is hidden away in a decorative box instead of displayed as God's law commands, and those entering the house are not confronted with God's Word.


The affixing of mezuzahs is practiced widely by Jews today, even "secular" Jews, but it is more akin to a "lucky horseshoe" or a pagan amulet.

One can see mezuzahs everywhere in Israel today. We saw one on the Damascus Gate (this gate was blown open by Israeli soldiers during the Six-Day War) and one on the door to the room known as the Tomb of David.

Manger or Ephah

Mangers, which were used to feed animals, were typically made of stone rather than wood in Israel, so baby Jesus would probably have been laid in a stone manger. Some of the mangers that were used in Solomon's stables can still be seen at Megiddo. They hold an ephah measure of grain (about six gallons), which explains how much grain of barley Ruth gleaned in Boaz' field in one day (Ruth 2:17).

Hammurabi: His Times and His Law

 A PowerPoint presentation of this material is included in the *Bible Times and Ancient Kingdoms* package. See “PowerPoints and Teaching Tips” at the beginning of the course for more information.

Hammurabi is not mentioned in the Bible, but archaeology has discovered that he was a prominent ruler of Babylon in the second millennium BC (c. 1792-1750 BC).

If the archaeological dating is correct, this is after two hundred years after Abraham. By biblical chronology, Abraham lived 1996-1821 BC.

Hammurabi was one of the powerful kings who governed the city states that spread across Mesopotamia as described in Genesis 10-11.

And everything we know about his life and kingdom confirms the account given in the Bible pertaining to that era.

As we have seen, the archaeological evidence supporting the historical record of Genesis 10-12 is breath-taking, and Hammurabi and his ancient kingdom are exhibit A.

19th Century Skepticism

In the 19th century, theological liberals assaulted the divine inspiration of the Bible by focusing on the first five books. If the history of the Pentateuch is questionable, the authority of the rest of the Bible automatically falls.

The skeptics made several claims.

First, they said that men were living in “the stone age” prior to the second millennium BC and were still blundering out of the ape kingdom.

These were the supposed “prehistoric cave men.”

The cave men were even given names: Cro-Magnon and Neanderthal.

Ernst Haeckel, Charles Darwin’s influential disciple in Germany, described Neanderthal as “the lowest race of recent man.”

Marcellin Boule, of the Museum of Natural History in Paris, claimed that Neanderthal did not walk erect like modern man but walked pigeon-toed like an ape with a bent-knee shuffling gait, and that he “must have possessed only a rudimentary psychic nature ... only the most rudimentary articulate language” (*Fossil Men*, 1957, p. 251).

Grafton Elliot Smith in England referred to Neanderthal as “uncouth and repellent.” He claimed that his nose “was not sharply separated from the face, but was more like a snout” (Michael Pitman, *Adam and Evolution*, p. 87).

In 1909, Frantisek Kupka drew a sketch of Neanderthal as a stooped, hairy ape-man with a club in his hand and a wild look on his ugly face. It was published in the *Illustrated London News*.

In 1919, H.G. Wells wrote, “[Neanderthal] stooped forward and could not hold his head erect, as all living men do; he was chinless and perhaps incapable of speech ... he was, indeed, not quite of the human species” (*The Outline of History*).

In 1930, Frederick Blaschke modeled a Neanderthal family in a cave setting, based on Boule’s interpretation. They were stooped, half-clothed, clutching bones, and had very stupid expressions. This was set up as a permanent display in the Field Museum of Natural History in Chicago and was copied in countless textbooks, encyclopedias, journals, popular magazines and newspapers, and museums.

According to the current human evolutionary timeline, *Homo sapiens* evolved out of the ape kingdom (*Australopithecus* or “Lucy”) 500,000 - 200,000 years ago. They learned to make crude stone tools and build fires and such. Between 25,000 and 10,000 years BC, they were still dwelling in caves and living very primitive lives. About 6,000 BC we are told that “the River People emerged along Nile, Niger, and Congo Rivers” and they practiced agriculture.

This mythical era is called the stone age. *Wikipedia* says the stone age “lasted roughly 3.4 million years, and ended between 4500 BC and 2000 BC with the advent of metalworking.”

That takes us to the time of the early chapters of Genesis. By the Bible’s timeline, 4,000 BC was about the time of Adam’s creation

and 2,000 BC was a couple of centuries after the Tower of Babel was built.

So the late 19th-century skeptics were saying that during the era described in the early chapters of Genesis, man was still a cave man type creature, barely human, incapable of speech, grunting, shuffling along in a half-ape, half-man gait, clobbering one another with clubs, gradually inventing crude stone tools.

Second, the skeptics said Moses could not have written the Pentateuch because literary writing was not yet known.

Writing in 1894, the American rationalist Robert Ingersoll gathered all of the available skepticism into his book *About the Bible*. He said:

“At that time these wanderers [Moses and Israel] had no commerce with other nations, they had no written language, they could neither read nor write. They had no means by which they could make this revelation known to other nations.”

Third, the skeptics said that Israel could not have possessed a complex legal code because no such codes were known in those days.

Writing in 1904, A.H. Sayce summarized the liberal view as follows:

“... the ‘critical’ theory [which] makes the Mosaic Law posterior to the Prophets ... was based on two denials--that writing was used for literary purposes in the time of Moses, and that a legal code was not possible before the period of the Jewish kings” (*Monument Facts and Higher Critical Fancies*, 1904, pp. 69, 70).

Fourth, the skeptics said there was no evidence for an ancient Tower of Babel and that the biblical account was therefore mythical.

“We also know that the account of the Tower of Babel is an ignorant and childish fable” (Ingersoll, *About the Bible*).

Fifth, the skeptics said there was no evidence of the advanced civilization described in Genesis 10-11.

Sixth, they said that men such as Nimrod and Asshur were merely Bible myths, there being no record of them in “secular” history.

Seventh, they doubted the existence of the idolatry described in Genesis and Romans 1 in that particular time and place.

Instead of believing that the first five books of the Bible were written by Moses during the time provided by biblical dating (about 1450 BC), they theorized that it was pieced together by unknown editors centuries later.

“Many centuries after Moses, the leader, was dead many centuries after all his followers had passed away--the Pentateuch was written, the work of many writers, and to give it force and authority it was claimed that Moses was the author” (Ingersoll, *About the Bible*).

This was called the JEDP theory (Jehovist, Elohist, Deuteronomist, Priestly), which stands for the names of the alleged separate parts of the Pentateuch that were brought together during the era of Israel’s kings, hundreds of years after Moses.

The critical view of the Bible spread from Germany to England and America and leavened most denominations, beginning with the theological seminaries.

It leaped from “the church” to secular society as it was reported in books, newspapers, and popular magazines and it has spread like wildfire through end-time technologies: the telegraph, film, high speed presses, teletype, the personal computer, the Internet, the smartphone.

Only the Lord knows how wide-reaching and spiritually damaging the critical lies have been.

Though disproven, the skeptical view of the Bible is still held with a vengeance by large numbers of “biblical scholars” and is still assumed to be true by multitudes of people.

The 19th-century lies helped propel the myth of evolution and provided the skeptical foundation upon which the New Age society was built in the last half of the 20th century.

The JEDP myth is a foundational element of end-time apostasy!

The reason that skeptics could foist such a view in the 19th century was the climate of ignorance. The historical record of

ancient Mesopotamia had largely disappeared from the face of the earth.

In the early 19th century there were artifacts and documents from Egypt and elsewhere, but no one could read them until late in the century.

“Cuneiform writing [in which Babylonian and other ancient Mesopotamian languages were written], which emerged in the late fourth millennium BC, completely vanished from human knowledge. When travelers brought copies of cuneiform inscriptions back to the West in the 17th and 18th centuries, the ‘readings’ proposed were utterly fanciful” (Dominique Charpin, *Reading and Writing in Babylon*).

Ancient cities such as Babylon, Nineveh, and Ur, and even the ancient cities of Israel, such as Megiddo and Lachish, had disappeared beneath the sand and no one knew for sure where they had been located.

“Their cities ... had been ruined by fire and sword, and gradually melted away under the disintegrating forces of nature until they became huge and shapeless mounds of earth without anything to identify them as having been once the abodes of men. ... For fifteen hundred years Nineveh was but a name” (George Goodspeed, *A History of the Babylonians and Assyrians*, 1902, Kindle Locations 228-244).

When Austen Layard sought to locate the ancient ruins of Nineveh and other cities of that region in the mid-19th century, he wrote:

“The observer is now at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilization, or of their arts: their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder; for

there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by” (*Nineveh and Its Remains*).

In 1841, before Layard’s excavations, all that remained of Nineveh and Babylon was enclosed in a case three-feet square at the British Museum.

When Edwin Robinson visited the region of Megiddo in 1838, he wrote in his diary, “I wonder where Megiddo could have been?”

Actually he was standing on it!

In the late 1700s, German philosopher Johann von Heder said:

“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” (*Ideas for the Philosophy of History of Humanity*, 1784-91).

Outside of the Bible, there was no evidence for such things as

- The Tower of Babel
- Advanced city states in ancient Mesopotamia
- Literate societies in the third millennium BC
- Israel’s conquest of Canaan
- King David or Solomon or any of Israel’s kings
- The Hittites
- The Philistines
- Baal worship in Canaan
- Dagon worship in Canaan
- Infant sacrifice
- Sargon, the Assyrian king
- The destruction of Samaria
- The destruction of Jerusalem
- The Babylonian captivity
- Nebuchadnezzar and his great Babylon
- Belshazzar king of Babylon at its fall to the Medes
- Cyrus ordering rebuilding of the Jewish Temple

In spite of this lack of substantiation from extra-biblical sources and in spite of the mocking of the theological modernists, large numbers of humble, born-again saints simply stood on the Bible by faith in Christ in the 19th century and ever since. They are the ones of this evil generation that please God.

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb 11:6)

“So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31).

“And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Lu 16:30-31).

The Discovery of the Code of Hammurabi

The discovery of the Code of Hammurabi at the turn of the 20th century singlehandedly destroyed the critical “theories” for those who have eyes to see.

The ancient pillar was found in the Persian palace at Susa during excavations by M. de Morgan in 1901-1902. The king of Susa had brought it back from raids in Babylon, and in a subsequent sack of Susa the pillar had been broken into three pieces.

The block of polished black marble covered with cuneiform writing proved to be a lengthy and very ancient legal code. It was transported to the Louvre museum in Paris, and evacuated during World War II to preserve it from the Nazis.

Archaeologists date the code to about 200 years before the biblical date for Moses. It is thought that Hammurabi died in 1750 BC, and by the biblical account, Moses was born in about 1571 BC.

The Code of Hammurabi (also spelled Khammu-rabi or Amraphel) stands about 7 feet 5 inches high. The original monument resides in the Louvre, but there are copies in the Oriental Institute Museum in Chicago and elsewhere.

At the top of the block is a depiction of King Hammurabi of Babylon receiving the laws from the sun god Shamash.

It is now known that these laws were disseminated throughout Western Asia. It is suspected that a matched set of seven of the pillars were erected in the various regions of Hammurabi's empire, each perhaps featuring Hammurabi with a different patron god.

Other ancient law codes have been discovered from Mesopotamia and nearby: the laws of Ebla (c. 2250 BC), the law of Ur-Nammu (c. 2050 BC), the law of Eshnunna (c. 1930 BC), the law of Lipit-Ishtar (c. 1870), the laws of the Hittites (c. 1600 BC).

Hammurabi's Literacy and Law

The Code of Hammurabi singlehandedly exploded the pillars upon which the critical and evolutionary "theories" were based in the 19th century, the very "theories" which have resulted in multitudes of people losing their faith in the Bible as God's Word.

The statue proves that men were not any sort of stone age people in the time described in the early chapters of the Bible. They were highly intelligent and technologically advanced.

If a leap was made from "stone age cave man" to "modern man," it was obviously made in an instant!

According to evolutionary teaching, man was still in a stone age from 4000 BC to 2000 BC, but we know from Hammurabi's Code and thousands of other archaeological artifacts that highly advanced civilizations spread across Mesopotamia in that exact era.

Countless books by archaeologists today describe this.

Gwendolyn Leick, anthropologist and Assyriologist, traces "the invention of cities" to Mesopotamia in the third millennium BC, the very time described in Genesis 10-11 (*Mesopotamia: The Invention of the City*, 2001, Kindle location 168).

Paul Kriwaczek says that human civilization was born and flourished in Mesopotamia in the third millennium (*Babylon*:

Mesopotamia and the Birth of Civilization, 2012, Kindle location 213).

Consider *Civilizations of Ancient Iraq*, 2009, by Benjamin and Karen Foster of Yale University. In the following paragraph they describe the rise of advanced civilizations across Mesopotamia in the third millennium BC:

“This land saw the first towns and cities, the first states and empires. Here writing was invented, and with it the world’s oldest poetry and prose and the beginnings of mathematics, astronomy, and law. There too are found pioneering achievements in pyrotechnology [e.g., metal alloying and feiance], as well as important innovations in art and architecture. From Iraq [Mesopotamia] comes rich documentation for nearly every aspect of human endeavor and activity millennia ago, from the administration of production, surplus, and the environment to religious belief and practice, even haute cuisine recipes and passionate love songs” (*Civilizations of Ancient Iraq*, p. xi).

The authors of this book ask why the first city-states arose in that place and time, and they do not have an answer.

“Why this happened in southern Iraq, ahead of anywhere else in the world, is one of the most fascinating unsolved riddles of antiquity (*Civilizations of Ancient Iraq*, p. 15).

The Bible has the answer, and it is very simple. After the Flood, Noah’s sons, who inherited the knowledge of advanced civilization that had been created by Adam’s sons for a millennium prior to the Flood, built the kingdoms described both in the Bible and in the book “*Civilizations of Ancient Iraq*.”

The Hammurabi Code proves that writing was well advanced long before Moses.

As the 20th century progressed, the amazing literacy that prevailed across Mesopotamia before Moses was proven with the discovery of tens of thousands of ancient tablets in many languages. (We deal with this more extensively in the PowerPoint presentations on “Early Writing” and “Ur of the Chaldees.”)

The Code of Hammurabi further proves that complex legal codes were common across that region. Of course, the Bible believer knows that Moses did not invent his moral code or borrow it from others; it was delivered to him by divine revelation.

Moses indicated that other nations had law codes, because he said that Israel's law was greater (De. 4:8). Archaeology has unearthed the background of this statement in Deuteronomy to reveal that the ancient pagan nations did indeed have law codes, but they were not as wise and holy and just and equitable as Israel's.

Hammurabi's Civilization

The Code of Hammurabi provides secular, extra-biblical evidence for the existence of the very type of civilization described in Genesis 10-11 at that very time and place.

It documents the existence of the spread of powerful, technologically-advanced, idolatrous city-states led by proud, deified kings.

Archaeologists now know that Hammurabi built an extensive empire of thousands of square miles by conquering neighboring kingdoms, including Elam, Larsa, Mari, and Eshnunna.

He was so famous that he was still referred to by the rulers of that region a thousand years later.

In *King Hammurabi of Babylon*, Marc Van De Mieroop describes how that Hammurabi's kingdom was technologically advanced to an amazing degree.

He built huge towers, grand palaces, and massive fortified cities.

He dug lengthy canals to irrigate expansive agricultural fields. One canal extended 160 kilometers (100 miles) and provided water for the cities of Nippur, Isin, Uruk, Larsa, Ur, and Eridu.

“This canal was probably a great channel, passing from Babylon in a southeasterly direction parallel with the Euphrates, whose waters it received and distributed by smaller canals over the neighboring districts, while also draining the adjoining marshes. The waste lands were replanted by distribution of seed corn to the husbandmen; depopulated districts were refilled by the return of their inhabitants or the settlement of new communities; the

prosperity and permanence of the irrigating works were secured by the building of a castle, which was doubtless at the same time a regulating station for the supply of water, at the mouth of the canal. Among other building operations we hear of a palace in the vicinity of Baghdad, a great wall or fortification along the Tigris, serving as well for protection from the floods as from the Elamite invaders. Other fortifications in various parts of the land are mentioned” (George Goodspeed, *A History of the Babylonians and Assyrians*, 1902, Kindle Locations 1312-1318).

Hammurabi’s kingdom had excellent roads and a postal system of express riders. The 200 kilometer (125 mile) trip from Larsa to Babylon could be made in 48 hours, which is something the U.S. Postal Service can’t always duplicate today on a first class stamp!

“Communication was regularly kept up between the court and the provincial cities, which were thus brought administratively into close touch with the capital. An immensely increased commercial activity followed this new centralization, as is shown by the enormous mass of business documents from this age. Increased prosperity was followed by rising values. ... A royal post-system, the device of an earlier age, was elaborated to make easy all this intercommunication of the various districts. Consequent upon it came greater security of life and property as well as regular and better means of transit, blessings which were shared by all the inhabitants” (George Goodspeed, *A History of the Babylonians and Assyrians*, 1902, Kindle Locations 1340-1347).

Hammurabi’s kingdom was exceedingly wealthy. His throne was “finished with gold, silver, semi-precious stones and lapis lazuli, like a blaze of light.”

It should also be said that Hammurabi’s kingdom enslaved multitudes of people. This was typical of nearly all of the ancient kingdoms. Countless laborers were slave workers.

“The foundations of this society rested upon tens of thousands of workers, those of menial status sustained by the distribution of a bare living ration of raw staples...” (Foster and Foster, *Civilizations in Ancient Iraq*, p. 67).

“At the basis of it lay the slave population, the necessary condition of all economic activity in antiquity. Slaves were employed upon the farms, by the manufacturers and in the temples. The sources of the supply were various. War furnished many; others had fallen from the position of free laborers; still others were purchased from abroad, or were children of native bondsmen” (George Goodspeed, *A History of the Babylonians and Assyrians*, 1902, Kindle Locations 876-879).

When mankind believed the devil’s lie and chose sin over God, they became slaves, slaves not only to sin but slaves physically, more often than not. History is filled with the sad accounts of men being enslaved by their fellow men and treated as mere cattle, from the slaves under the brutal whips of ancient pharaoh to the serfs of 17th century Europe to the dirt poor classes of modern Asia and Africa.

Hammurabi’s Idolatry

Hammurabi’s reign also gives us a glimpse into the idolatry that spread from ancient Babel and permeated the societies described in Genesis 10-11.

The very Code itself depicts this idolatry. The top of the block is a depiction of Hammurabi receiving the laws from the sun god Shamash, also called Marduk.

The code mentions the moon god Sin and how that he “enriched” Ur of the Chaldees. This was the god worshiped by Abraham’s forefathers before God called him out of that place.

The Hammurabi Code refers to the goddess Ishtar, as well as Bel and Dagon. Bel is mentioned in Isaiah 46:1 in connection with the destruction of Babylon, and Dagon is mentioned in the Bible as the god of the Philistines (Judges 16:23).