


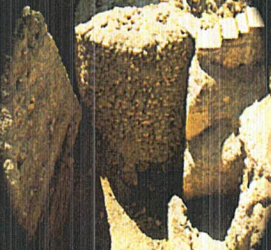



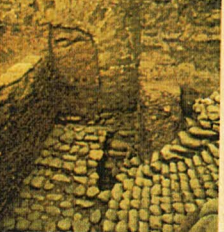
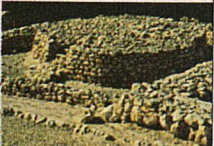
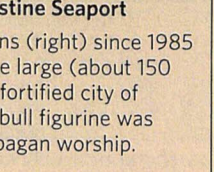


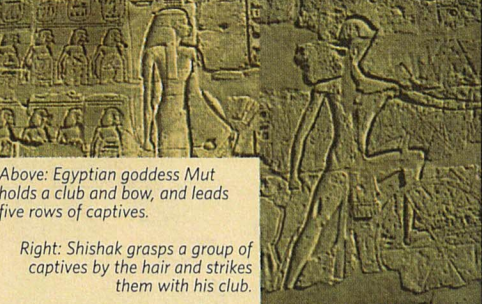










100 Proofs for the Bible Old Testament

	Archaeological Find	Description of the Find	Importance of the Find
Genesis	<p>1. The Sumerian King List, One of History's First Mentions of a Great Flood</p> <p>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.</p>	<p>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.</p>	<p>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.</p>
Genesis	<p>2. An Ancient Flood Story</p> <p>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.</p>	<p>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.</p> 	<p>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.</p> <p><i>Left: Fragment (6 inches high) of a copy of the Babylonian epic of Gilgamesh dating from the 7th century BC, found at Nineveh.</i></p>  <p><i>Above: Copied piece from the 15th century BC, found in Megiddo, shows the writing.</i></p>
Genesis Neh.	<p>3. Ur, Hometown of Abraham</p> <p>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.</p>	 <p><i>The famous Royal Tombs at Ur (c. 2500 BC) reveal gold and silver objects of great beauty.</i></p> <p><i>Left and right: Part of the "Standard of Ur," from those tombs, made before Abraham, show Sumerian people.</i></p>	 <p>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. Gen. 11:31; 15:7; Neh. 9:7; Acts 7:2-4</p>
Genesis	<p>4. Beni Hasan Tomb Painting</p> <p>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.</p>		<p>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 (Gen. 14).</p> <p><i>Left: Part of the Beni Hasan tomb painting showing Semitic people from Canaan.</i></p>
Exodus Leviticus Deut.	<p>5. The Law Code of Hammurapi</p> <p>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.</p>	<p>On top of the Code of Hammurapi (right), the king is shown in front of a seated deity, Marduk. The king's laws are written on the remainder of the stele for public display. The stele is more than seven feet tall.</p> 	<p>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.</p> <p>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.</p>
Genesis	<p>6. Boghazkoy, Hittite Capital</p> <p>The ancient Hittites' large capital city has been recovered about 90 miles (145 km) east of Ankara, Turkey. The Hittite's rule extended to Syria and Lebanon.</p> <p><i>Right: Warrior god from King's Gate.</i></p>	 <p><i>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.</i></p>	<p>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.</p>
Genesis	<p>7. Nuzi Tablets</p> <p>Excavations at the ancient city of Nuzi east of the Tigris River turned up over 20,000 baked clay tablets.</p>	<p>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.</p>	<p>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).</p>
Genesis	<p>8. Haran, Home of the Patriarchs</p> <p>A village of Harran (Haran) exists in Turkey today, and has been found to stand atop the ancient one from the Old Testament period.</p>	<p>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 (11:27).</p>	<p>The cities of Ur and Haran both had the moon god as their main deity. Terah, father of Abraham, worshiped "other gods" (Josh. 24:2) and moved his family from Ur, in southern Mesopotamia (Iraq today), to Haran in the north (Gen. 11:27-31).</p>

	Archaeological Find	Description of the Find	Importance of the Find
<p>Genesis Joshua Judges 1 Kings</p>	<p>9. Shechem 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.</p>	<p>The most important find is a fortress-temple of Baal from the story of Abimelech (Judg. 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 (Gen. 12, 33) and after the Exodus, the Israelites renewed their covenant with God at Shechem (Josh. 24).</p>	<p>Shechem is important in many biblical stories. It was a city of refuge for anyone who unintentionally caused death (Josh. 20). In the 10th century BC, King Jeroboam I fortified the city and made it the capital of the kingdom of Israel (1 Kings 12:25). The vulnerability of Shechem to attack may be one reason the capital was moved shortly after Jeroboam I died.</p>
<p>Exodus</p>	<p>10. Pithom and Raamses, Store Cities of the Pharaoh 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.</p>	<p>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.</p>	<p>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 (Ex. 1:14; 5:7-19).</p>
<p>Exodus 1 Kings</p>	<p>11. Horned Altars Excavations have turned up some excellent examples of horned altars.</p> 	<p>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.</p>	<p>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 (Ex. 27:2; 1 Kings 1:50).</p>
<p>Joshua</p>	<p>12. Merneptah (Merenptah) Stele (also called The Israel Stele) 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 (2.1 m).</p>	<p>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.</p>  <p><i>Right: Twice the god Amon-Re and Merneptah are depicted in the center, with goddess Mut at left and god Khonsu at right.</i></p>	<p>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.</p>
<p>Joshua</p>	<p>13. The Oldest Picture of Israelites 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.</p>  <p><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></p>	<p>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.</p>	<p>Lance E. Sager</p>
<p>Joshua</p>	<p>14. Jericho, Gateway into the Promised Land 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.</p> 	<p>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.</p>	<p>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.</p>
<p>Judges 1 Samuel</p>	<p>15. The Philistines and the Temple of Ramesses III The earliest known record of the Philistines was carved on the wall of an Egyptian temple at Thebes around 1175-1150 BC.</p>  <p><i>Right: Temple of Ramesses III at Thebes (Luxor).</i></p>	<p>At the Temple of Ramesses 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.</p>  <p><i>Left: The Sea Peoples' boat (right side of picture) being defeated by the Egyptians.</i></p>	<p>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 (Judg. 14-16) to David (1 Sam. 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.</p>
<p>Num. 1 Kings Jeremiah Hosea</p>	<p>16. Canaanite Gods and Goddesses 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.</p>	<p>The Old Testament repeatedly refers to gods and goddesses, like Baal and Ashtaroth (Asherah or Astarte), which were worshiped 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.</p>  <p><i>Above: Asherah Below: Astarte Plaque, c. 13th-10th century Canaanite period</i></p>	<p>These finds reveal many details about the Canaanite religion, and help us better understand how prevalent idol worship was in Israelite cities and the challenge for the children of Israel to worship the one true God.</p>


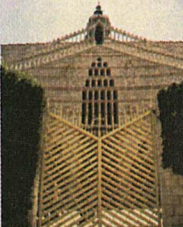

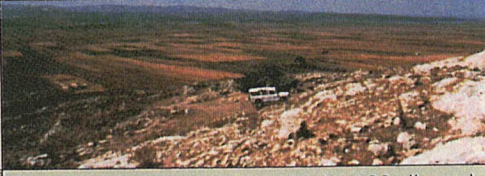



Archaeological Find	Description of the Find	Importance of the Find
<p>17. Dan (Laish), Israel's Northernmost City</p> <p>Excavations show that the large and well-fortified Canaanite city was destroyed around 1150 bc, after which the city was rebuilt, with Israelite artifacts found thereafter.</p> <p><i>Right: The 4000-year-old mud-brick Gate of Dan from the Middle Bronze Age shows gate system construction in the patriarchal period.</i></p>	 <p>The city of Dan was originally a Canaanite stronghold that was conquered by the tribe of Dan (Judg. 18). Dan has more artifacts of biblical significance than almost any other city found so far.</p>	<p>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).</p>
<p>18. Megiddo (Armageddon), City of War</p> <p>Finds reveal ruins of a strong prosperous Canaanite city under ruins of a heavily fortified Israelite city with a strong city gate.</p> 	<p>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 (Josh. 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.</p> <p><i>Left: The Canaanite bamah (high place) at Megiddo.</i></p>	<p>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 Chron. 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.</p>
<p>19. Ashkelon, Philistine Seaport</p> <p>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.</p> 	<p>There is evidence that Ashkelon was a major seaport that traded with other Mediterranean nations.</p> <p><i>Right: Ashkelon was one of five major cities of the Philistines (Josh. 13:3; 1 Sam. 6:17).</i></p> 	<p>The Israelites did not conquer Ashkelon (Judg. 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, Jer. 25:15-20; 47:5-7; Zeph. 2:4-7, Zech. 9:5).</p>
<p>20. Gezer, Gift to King Solomon</p> <p>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.</p>	<p>Gezer did not become an Israelite city during the conquest and settlement of the Promised Land (Josh. 16:10; Judg. 1:29). The Egyptian Pharaoh destroyed the city and its Canaanite inhabitants, then gave it as a wedding gift when Solomon married Pharaoh's daughter (1 Kings 9:15-17).</p>	<p>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.</p>
<p>21. Shiloh, First Home of the Ark of the Covenant</p> <p>Archaeology at Shiloh has found an Israelite city from Joshua's time and evidence of subsequent destruction by fire.</p>	<p>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 (Josh. 18; 1 Sam. 1-4).</p>	<p>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.</p>
<p>22. Ashdod, Where Dagon Fell</p> <p>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.</p>	 <p>Archaeologists have found that the Philistine culture had begun to fade away in the city during the 700s bc as Amos prophesied.</p> <p><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></p>	<p>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).</p>
<p>23. Shishak's Invasion Record</p> <p>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.</p>	 <p><i>Above: Egyptian goddess Mut holds a club and bow, and leads five rows of captives.</i></p> <p><i>Right: Shishak grasps a group of captives by the hair and strikes them with his club.</i></p>	<p>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 Chron. 12:2-3). Other verses that refer to Thebes (the city of No) in Egypt are Jeremiah 46:25 and Ezekiel 30:14-16.</p>
<p>24. Beth Shemesh</p> <p>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.</p> 		<p>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.</p>


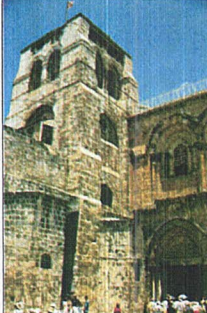
Archaeological Find	Description of the Find	Importance of the Find
<p>2 Samuel Jeremiah</p> <p>25. Pool at Gibeon This remarkable pool, dating to before 1000 BC, was found largely intact in Gibeon, six miles (10 km) north of Jerusalem in excavations around 1956.</p>	<p>The Pool of Gibeon goes down some 80 feet (24 m). The original diggers removed 3,000 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.</p>	<p>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.</p>
<p>Judges 1 Samuel</p> <p>26. Gibeah, King Saul's Capital Archaeologists have identified Gibeah with the ancient ruins on a hill known today as Tel el-Ful, about three miles north of Jerusalem.</p>	<p>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.</p>	<p>Gibeah was the principal town of the tribe of Benjamin (Judg. 19:11-14). It was also Saul's home. He eventually made it his capital (1 Sam. 10:26; 11:4; 15:34). Finding Gibeah so close to Jebusite Jerusalem indicates that Saul never fully controlled the land.</p>
<p>Joshua Judges 1 Samuel</p> <p>27. Beth Shean 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 (Josh. 17:11). However, the Israelites did not conquer Beth Shean (Judg. 1:27), and the Philistines eventually took it.</p>	 <p>Later King Saul and his armies fought the Philistines on Mt. Gilboa. King Saul and his sons (all but one) died in the battle.</p>	<p>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.</p>  <p><i>Left: Beth Shean is the large tell in the background. Right: Philistine coffin lid from nearby cemetery.</i></p>
<p>2 Samuel 2 Chron.</p> <p>28. King David's Jerusalem The City of David Archaeological Project uncovered much of the buried remains of David's city of Jerusalem between 1978-1985.</p>	<p>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.</p>	<p>According to the Old Testament books of 2 Samuel and 1 Chronicles, King David conquered Jerusalem and made it the capital of Israel. Virtually nothing apart from the Bible was known about the city of that time until excavations were done between 1978-1985.</p>
<p>2 Kings</p> <p>29. The House of David Inscription (Tel Dan Inscription) 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.</p> 	<p>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.</p>	<p>This Tel Dan inscription is a very important find because it is the first reference to King David found outside of the Bible.</p>  <p><i>Right: House of David inscription on black basalt stone (detail shown at left).</i></p>
<p>Judges 1 Kings</p> <p>30. Beersheba, The Southern Boundary of the Promised Land 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.</p>	<p>Beersheba was found to have a large well, long storehouses, and private residences which date to the 1st millennium BC.</p> 	<p>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.</p>
<p>1 Kings 2 Kings 2 Chron. Hosea Amos Micah</p> <p>31. Samaria, Capital of the Northern Kingdom of Israel 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.</p> <p><i>Right: Samaritan ivory furniture inlay, 8th cent. BC</i></p>	 <p>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, capital of the Northern Kingdom. The Bible speaks of this well-fortified city built by King Omri and King Ahab.</p>	<p>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. (1 Kings 16:24; 2 Kings 6-22; 2 Chron. 18; books of Hosea; Amos; Micah) Amos refers to houses and beds of ivory (Amos 3:15; 6:4).</p>
<p>Joshua 1 Kings</p> <p>32. Hazor, Key to Israelite Victory Archaeology has found evidence of fiery destruction of Hazor, the major city of the north during the Conquest, possibly by the forces of Joshua (Josh. 11).</p>	<p>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.</p>	<p>Finding that Hazor was 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 (Josh. 11).</p>
<p>1 Kings 2 Chron.</p> <p>33. Ivory Ornaments and Objects Decorative ivory has been found in several sites in Palestine, including Megiddo and Samaria.</p>	<p>This 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."</p> 	<p>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). There is dispute about the authenticity of the inscription.</p>
<p>Genesis Exodus Num. Joshua 1 Kings 2 Kings Psalms Isaiah</p> <p>34. The Gezer Calendar This small palm-sized limestone tablet bears one of the first examples of Hebrew writing known (971-913 BC).</p>	<p>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.</p>	<p>The text gives insight into when certain tasks were done during the agricultural year. It shows literacy in the 10th century BC.</p>

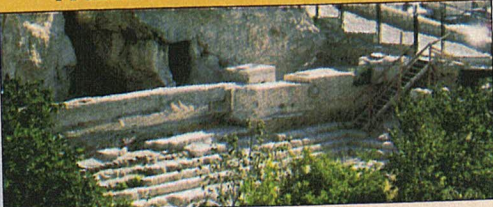

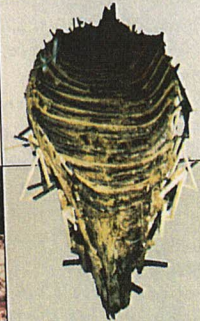
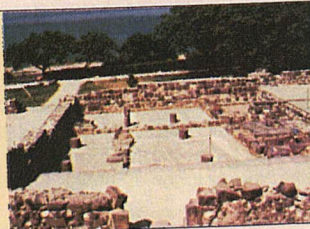

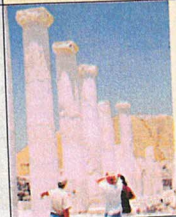
Archaeological Find	Description of the Find	Importance of the Find
<p>35. House of Yahweh Ostrakon</p> <p>This find appears to be a receipt for a donation of three shekels of silver to the House of Yahweh (Solomon's temple).</p>	<p>This ostrakon (writing on a piece of pottery) is 4 inches wide and 3 ½ 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.</p>	 <p>This extremely important find is the oldest mention of Solomon's temple that has been found outside the Bible.</p> <p><i>Left: House of YHWH ostrakon</i></p>
<p>36. Seals from the Royal Courts of Israel and Judah</p> <p>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.</p>	<p>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.</p>	 <p>Seals were found for Uzziah (c. 760 BC), Hoshea (c. 730 BC), and Hezekiah (c. 700 BC). The seal at the right says "SHLOMO" (Solomon) in Hebrew.</p>
<p>37. The Moabite Stone</p> <p>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.</p>	<p>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. Second Kings 3 tells that the king of Moab rebelled against the king of Israel after the death of King Ahab of Israel.</p>	 <p>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."</p>
<p>38. The Black Obelisk of Shalmaneser</p> <p>This 6 ½ foot (2 m) tall black basalt obelisk (four-sided pillar) reports in pictures and words the conquests of Assyrian King Shalmaneser III, enemy of the Israelites.</p>	<p>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.</p> <p><i>Right: Part of the inscription (top) reads: "Tribute of Jehu the Israelite."</i></p>	
<p>39. King Uzziah's Burial Plaque</p> <p>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."</p>	<p>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.</p>	<p>According to 2 Chronicles 26, Uzziah sinned against the Lord and was stricken with a leprosy disease toward the end of his life, and upon his death was buried in a "field of burial that belonged to the kings."</p>
<p>40. The Siloam Tunnel Inscription</p> <p>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.</p>	<p>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.</p>	 <p>The inscription celebrates the completion of this remarkable tunnel as mentioned in 2 Kings 20:20 and 2 Chronicles 32:30.</p> <p><i>Above: Siloam Tunnel Inscription found in Hezekiah's Tunnel.</i></p>
<p>41. The Lachish Reliefs</p> <p>Among the ruins of the Nineveh palace of Assyrian King Sennacherib were found 62-foot-long (19 m) 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.</p> <p><i>Right: Assyrian troops are shown advancing with stone slingers and archers. Siege towers were wheeled up ramps to batter the city wall.</i></p>		<p>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 Chron. 32).</p>
<p>42. Sennacherib Prism</p> <p>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.</p>	<p>King Sennacherib of Assyria is mentioned in 2 Kings 18-19. Isaiah prophesied that God would protect Jerusalem against attack by Sennacherib (Isa. 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.</p>	<p>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 (Isa. 37:35-38).</p>


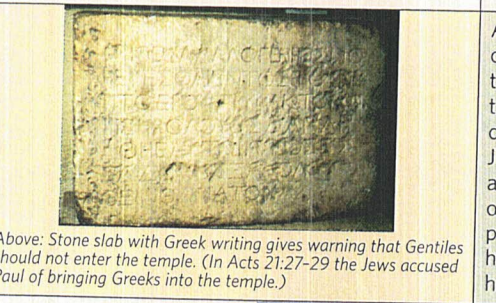
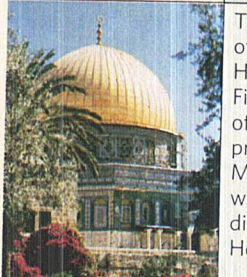

	Archaeological Find	Description of the Find	
<p>1 Chron. Neh. 43. The Tomb of the Priestly Hezir Family</p> <p>In an elaborate tomb complex cut into the wall of Jerusalem's Kidron Valley is a Hebrew inscription identifying the burial cave as belonging to the descendants of Hezir.</p>	<p>The names of 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.</p>	 <p>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.</p>	
<p>2 Chron. Jeremiah 44. Carchemish, Where History Changed Course</p> <p>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.</p>	<p>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.</p>	<p>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.</p>	
<p>2 Kings Jeremiah 45. The Lachish Letters</p> <p>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.</p>	 <p>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.</p>	<p>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 (2 Kings 24-25).</p>	Ariel White
<p>Num. 2 Chron. 46. Silver Amulets</p> <p>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).</p>	<p>When unrolled, each of the scrolls was found to have the prayer from Numbers 6:24-26 scratched on it: "The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace." This is the first time God's divine name has been found on an artifact from Jerusalem.</p>	 <p>Dating to about 600 BC, these amulets contain the oldest examples of a Scripture passage yet found.</p>	Zari Redman
<p>Genesis Isaiah Jeremiah Daniel 47. Babylon</p> <p>The ruins of ancient Babylon, capital of the Babylonian Kingdom, cover 2,000-3,000 acres in Iraq, 56 miles (90 km) south of Baghdad.</p> <p><i>Right: Reconstruction of the Ishtar Gate, Babylon</i></p>	 <p>The Ishtar Gate was constructed in about 575 BC by order of King Nebuchadnezzar II on the north side of the city. This reconstruction depicts the Gate's blue glazed tiles with alternating rows of bas-relief dragons and bulls.</p>	<p>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 (Jer. 25:12; 51). The present ruins also echo the prophecy of Isaiah 13:19-20.</p>	Zari Redman
<p>2 Chron. Ezra Isaiah 48. The Cyrus Cylinder</p> <p>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.</p>	<p>King Cyrus of Persia (Iran area today) also made a similar decree that the Jews, carried away captive to Babylon, could return to Jerusalem.</p>  <p><i>Right: Cyrus Cylinder</i></p>	<p>Cyrus sent the Jews back to their homeland after many years of exile in Babylon as Isaiah prophesied (2 Chron. 36:23; Ezra 1; Isa. 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.</p>	Ariel White
<p>Esther Daniel 49. Susa, Royal City of Queen Esther</p> <p>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.</p>	 <p>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 (Dan. 8:2, c. 551 BC).</p> <p><i>Left: Frieze of life-size Persian royal guard from the palace of Darius the Great (father of Xerxes I) at Susa.</i></p>	 <p>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; Neh. 13:5-8).</p> <p><i>Above: Inscribed silver bowl of Artaxerxes I (c. 464-424 BC), son of King Xerxes.</i></p>	Ariel White
<p>50. The Dead Sea Scrolls</p> <p>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 7 miles (11 km) south of Jericho.</p>	<p>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 1,000 years older than most of the manuscripts scholars previously had available for study and translation.</p> 	<p>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.</p>	Ariel White



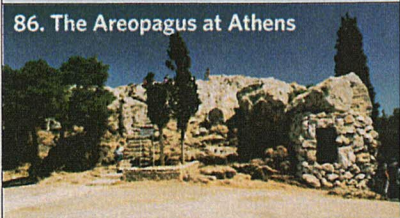
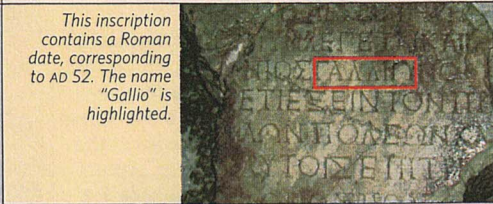

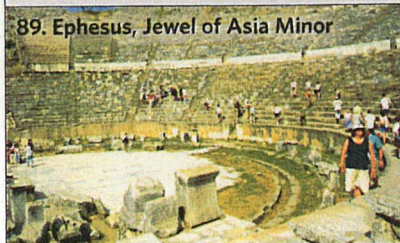

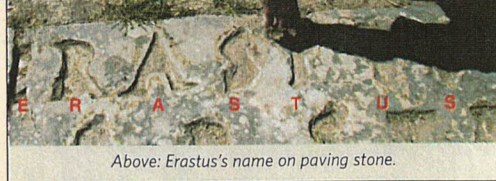
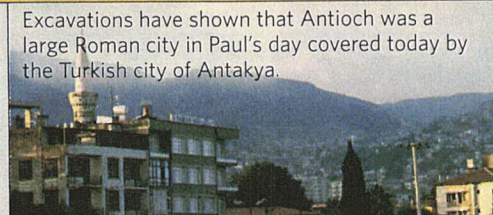
New Testament

Archaeological Find	Description of the Find	Importance of the Find
THE LIFE AND MINISTRY OF JESUS		
<p>51. The Church of the Nativity in Bethlehem</p> <p>Archaeology has shown that the use of caves as animal stables in the Holy Land has been a common practice from very ancient times. Ancient records show that for at least two centuries before a church was built, Christians had marked this particular cave as the place of Jesus' birth.</p>	 <p>Since AD 326 a building known as the Church of the Nativity has stood over a cave at what was the ancient outskirts of Bethlehem.</p>	<p>Matthew 2:1-8, Luke 2:4-15, and John 7:42 all identify Bethlehem as the place of Jesus' birth. Because Joseph and Mary could find no room at the village inn and the newborn Jesus was laid in a manger (animal feedbox), it has been assumed that the birth took place in a stable. The niche at left marks the place that Christians throughout history identified as Jesus' birthplace. Archaeology and tradition combine in this instance to lend both accuracy and insight to the Gospel accounts.</p>
<p>52. Nazareth, Hometown of Jesus</p> <p>Today Nazareth is a bustling Arab-Jewish city built atop and around the ancient village, located in the southern hills of lower Galilee.</p>	 <p>The modern Church of the Annunciation (left) stands over an ancient church building. Excavations in the church and around its grounds have turned up silos, olive oil presses, foundations of houses, and many artifacts from Christ's time. The nearby Church of St. Gabriel stands over the city's ancient well, and the well is still fed by fresh spring water.</p> <p><i>Left: Church of the Annunciation</i></p>	<p>Little would be known about the town where Mary received the angelic news that she would give birth to Christ, and where Jesus grew up, if it were not for the Christian holy places and archaeology. Matthew 2:23, 4:13, Mark 1:9, and Luke 1:26-28 give the New Testament accounts of the events connected with Nazareth. John 1:46 also mentions Nazareth.</p>
<p>53. Bethsaida, City of Woe</p> <p>Much of the ancient harbor city of Bethsaida has been recovered since 1987 after several seasons of archaeological work. It has finally been placed accurately on biblical maps for the first time.</p>		<p>Bethsaida was the birthplace of Peter, Andrew, and Philip, and is mentioned in the Gospels more than any other city except Capernaum and Jerusalem. Jesus pronounced a "woe" (condemnation) upon the city in Matthew 11:21 and Luke 10:13. It was destroyed around AD 66-68, and was never rebuilt. Mark 8:22 and John 1:44 also mention Bethsaida.</p>
<p>54. Cana, Site of a Wedding Feast</p> <p>Archaeological investigations show that the ruins at Khirbet Qana are a village during the time of Christ. Its ruins are located about nine miles north of Nazareth.</p>	<p>The Gospel of John records the miracle of Jesus turning water into wine during a wedding celebration in the village of Cana (2:1-11).</p> <p><i>Right: Cana ruins at Khirbet Qana date to the time of Christ</i></p>	
<p>55. The House Church at Capernaum</p> <p>While excavating an early church building at Capernaum in 1968, archaeologists found that the building had been placed over a house from the time of Jesus.</p>	<p><i>Right: Words were found scratched on the walls of the house indicating that the early Christians believed the house had been that of the apostle Simon Peter.</i></p> 	<p>Matthew 8:14, Mark 1:29, and Luke 4:38 all speak of Peter's house and Jesus' visits there. This probably is the reason Christians began to worship at this site.</p>
<p>56. The Synagogue at Capernaum</p> <p>Archaeologists have restored a synagogue that stood there some 350 years after Jesus' time. However, recently it was discovered that this synagogue was built over the foundation of the synagogue from Jesus' time, confirming that this is the place where important Bible events took place.</p>	 <p><i>Left: A newer synagogue at Capernaum was built on the foundation of the black basalt synagogue of Jesus' time (shown at right).</i></p>	<p>Capernaum served as Jesus' headquarters during his ministry in Galilee. According to Mark 1:21-28, 3:1-6, Luke 4:31-37, and John 6:59, Jesus both taught and healed people in the synagogue there.</p> 
<p>57. Gergesa, Where Christ Cast Out Demons</p> <p>The location of Gergesa has remained a mystery until recently. In 1970 Israeli archaeologist Vasilios Tzaferis investigated ruins of a Byzantine church from AD 585 uncovered during road construction along the east side of the Sea of Galilee.</p>	<p>The excavations turned up an ancient church building, monastery, and chapels. A mosaic-paved chapel had been built at the foot of a steep slope, leading Dr. Tzaferis to conclude that the ancient Christians had built the entire complex here to preserve an early tradition that this was where the miracle occurred in which swine ran off a cliff into the sea.</p>	<p>In Matthew 8:28-34 Christ casts demons out of two men into a herd of swine that ran down a steep place into the Sea of Galilee. Two other possible locations were thought to be Gadara or Gergesa (Mark 5:1-13; Luke 8:26-39) but both are located far from the Sea of Galilee or any steep place. The ruins of the El-Kursi monastery probably mark the location of Gergesa.</p>
<p>58. Jacob's Well Near Sychar</p> <p>The well can be found today beside what archaeologists have identified as the ancient north-south road near Mount Gerizim, in the eastern part of Nablus.</p>	<p>Today the well is still fed by an underground stream, and an unfinished church building covers it.</p>	<p>John 4:1-42 tells the story of Jesus' encounter with a Samaritan woman at Jacob's well. Since ancient times Christian pilgrims have come to the well and have written about it.</p>

Archaeological Find	Description of the Find	Importance of the Find
<p>59. Jericho, Where Jesus Met Zacchaeus</p> <p>Most of the ruins of Herod the Great's winter palace at Jericho reveal that it was built in the finest Roman style. Jericho is where Herod the Great built many grand buildings at great public expense.</p>	<p>The Jericho of Jesus' day lay a few miles south of the Old Testament city. Jericho was connected to Jerusalem by means of a 17-mile-long (27 km) road that ran through a steep valley. Among the structures discovered there were Herod the Great's winter palace and a hippodrome (stadium for horse races and other spectacles).</p>	<p>Herod the Great was king when Jesus was born (Matt. 2:1-12). Jericho was the city where Jesus encountered Zacchaeus, a tax collector (Luke 19:2-10). Jericho is also the setting of Jesus' story of "The Good Samaritan" (Luke 10:30-37).</p>
<p>60. The Pool of Bethesda in Jerusalem</p> <p>Site of Jesus' healing of a paralyzed man (John 5:2-11), much of the remains of this pool have been unearthed since 1956.</p>	<p>At right are the ruins of what was the Pool of Bethesda. Portions of the five porticos (roofs supported by columns) mentioned in the Gospel story have been found and can be seen by visitors today.</p>	 <p>John 5:2 says, "Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades."</p>
<p>61. Bethany, Where Jesus Raised Lazarus</p> <p>A village grew around the first century AD tombs that once comprised Bethany's cemetery. Since early Christian times one tomb has been said to be that of Lazarus.</p>	<p>By the AD 300s a church had been built over the tomb of Lazarus, with steps leading down into the tomb. Today visitors can still visit that ancient tomb and reflect on the great miracle Jesus performed there.</p>	<p>The village of Bethany is mentioned 13 times in the New Testament. Located on the east side of the Mount of Olives, only a short distance from Jerusalem, it was a favorite stopover for Jesus and the disciples when they came to Jerusalem. It was from Bethany's cemetery that Jesus raised Lazarus (John 11).</p>
<p>62. The Pontius Pilate Inscription</p> <p>In 1961 archaeologists working at the ruins of Caesarea Maritima, in Israel, found a stone slab bearing the name of Pontius Pilate, who was involved in the trial of Jesus.</p>	<p>Right: <i>Portion of the stone, bearing Pilate's name, which commemorated his dedication of a temple to Emperor Tiberius.</i></p> 	<p>This is the oldest appearance of Pilate's name to be found, and it actually dates to the time of Jesus.</p> <p>Luke 3:1 says, "In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee . . ."</p>
<p>63. Caiaphas's Family Tomb</p> <p>In 1990 builders accidentally uncovered a first-century AD burial cave south of Jerusalem. Later, archaeologists investigated, and found several stone boxes (called ossuaries) that contained human bones.</p>	 <p>Left: <i>The ossuary of Caiaphas, the priest who brought Jesus to trial. Ossuaries were used to store the bones of several generations of family members.</i></p>	<p>Inside the stone boxes were the bones of two infants, a child, a teenager, a woman, and a man. One box had the name "Caiaphas" on it. The man's bones may be those of Caiaphas, the priest who brought Jesus to trial, mentioned in Matthew 26:57 and John 18:13-14.</p>
<p>64. Crucifixion Evidence</p> <p>In 1968, the bones of a young man who had been crucified during New Testament times were found in the Jerusalem area. The bones were found in a stone box bearing the name "Yehohanan."</p>	<p>A 7-inch long nail was still embedded in the heel bone.</p> 	<p>This find shows gruesome evidence of how the Romans crucified persons such as Jesus. Luke 23:33 says, "When they came to the place called the Skull, they crucified him [Jesus] there, along with the criminals—one on his right, the other on his left."</p>
<p>65. Rolling Stone Tombs</p> <p>At several places in modern Israel there are examples of the type of tomb in which Jesus' body was placed after the Crucifixion. Mostly cut into the sides of hills, each used a large circular stone to cover the entrance.</p>	<p>Inside tombs is a central room, called an antechamber, and as many as six to eight burial shafts. Later, as the bodies decayed, the bones would be removed from each shaft and placed in a covered stone box (called an ossuary) in the central room. The photograph at right was taken from inside the tomb, looking out past the rolling stone and up the steps.</p>	<p>At right is a tomb with a rolling stone entrance. The curved edge of the stone is on the right. Tombs were mostly cut into the sides of hills and used a large circular stone to roll in front of the entrance. (Matt. 27:60; 28:2; Mark 15:46; 16:3-4; Luke 24:2)</p> 
<p>66. Jesus' Burial Place, the Tomb of Joseph of Arimathea</p> <p>Two different places in Jerusalem have been pointed out as the site of the tomb from which Jesus arose. Most archaeologists believe that the Church of the Holy Sepulchre, built around AD 340, stands over the site of the tomb.</p>	 <p>Archaeology in and around the Church of the Holy Sepulchre has revealed a rock quarry from the end of the Old Testament era. Tombs had been cut into the quarry wall during the first century AD. The other proposed site for the tomb is the Garden Tomb, or "Gordon's Calvary."</p>	<p>Archaeology in the Garden Tomb area has turned up tombs of the type used during Old Testament times, with some having been reused between AD 400-600. Evidence from both locations may shed new light on the search for this all-important Christian site.</p> <p>Matthew 27:57-60, Mark 15:45-46, Luke 23:50-53, and John 19:38-42 refer to the tomb of Joseph of Arimathea.</p>

Archaeological Find		Description of the Find	Importance of the Find
PALESTINE AND TRANS-JORDAN			
67. Pool of Siloam In 2005, archaeologists unearthed the steps of the Pool of Siloam (right) where Jesus sent a blind man to be healed as recorded in John 9.		Some scholars had denied that the Pool of Siloam existed in Jesus' day because the traditional location for the pool dates back only to the 5th century AD. However, the recently discovered Pool of Siloam, less than 200 yards from the traditional location, dates back to the 1st century BC and was used during Jesus' time.	
68. Herodium, King Herod's Palace While failing to find Herod's tomb itself, excavations near Bethlehem have revealed much of one of his luxurious palaces.	An ancient non-biblical writer, Josephus, wrote that Herod was buried at his 45-acre palace, called Herodium, about two miles southeast of Bethlehem.	Matthew 2:19-20 tells of the death of King Herod while the young child Jesus was in Egypt. Matthew 2:1-16 and Luke 1:5 also refer to Herod.	
69. The Madaba Mosaic Map This mosaic map of the Holy Land was made about AD 560 to serve as the decorative floor of an early church located near the Dead Sea in modern Jordan.	 <i>Left: Portion of Madaba mosaic map</i>	This oldest map of the Holy Land yet found shows the locations of dozens of places where important Biblical events occurred. <i>Left: Madaba mosaic map</i>	
70. The Galilee Boat When drought caused the waters of the Sea of Galilee to recede in 1986, residents of a village on the northwest shore found a boat buried in the mud. Later it was removed and restored.	Coins and pottery found with the boat date to New Testament times. The only such boat ever found, it shows what the boats used by Jesus and the disciples were like.	 <i>Left: The prow of a boat similar to those used by Jesus and his disciples. (Matt. 8:23; Mark 1:3-6; 8; Luke 5: 8; John 6:22)</i>	
71. Tiberias, Capital City on the Sea of Galilee The modern city of Tiberias stands today over much of the ancient one. However, excavations in 1973-1974 revealed two large round stone towers on either side of the main gate dating to the city of Jesus' time.	Herod Antipas (one of Herod the Great's sons) founded Tiberias in AD 18 as the capital of Galilee. He was involved in Jesus' trial.	 <i>Left: Synagogue floor preserved in Tiberias</i>	
72. Caesarea Philippi Excavations since 1990 have recovered much of the city of Caesarea Philippi from Jesus' day.	A large palace was found which matches Josephus's descriptions of that of Herod Agrippa II, a descendant of Herod the Great. Herod Agrippa II was the governor of Galilee before whom Paul gave a defense of his faith (Acts 26:2-29).	According to Matthew 16:13-20 and Mark 8:27-30 Jesus and the disciples were near this city when Jesus asked them who people were saying he was. Peter said, "You are the Christ."	
73. Caesarea on the Sea Since the 1950s excavations have turned up most of Herod's harbor, as well as city streets, a theater, the marketplace, shops, aqueducts, temples, and private dwellings.	Excavations of Caesarea illustrate how important this city was in Jesus' and Paul's day. <i>Caesarea's amphitheater</i>	Caesarea is where the Apostle Peter first won Gentile converts (Acts 10), and was the site of Paul's imprisonment (Acts 23-26). It was also the home of the Roman governors, such as Pontius Pilate. The city began as Herod's dream and grew into Roman Palestine's major port and governmental center. King Herod Agrippa I was smitten of God in this amphitheater (Acts 12:23).	
74. Megiddo (Church Inscription) In 2005, a prayer hall was discovered outside of the Megiddo Prison. The floor of the prayer hall features a detailed mosaic floor with inscriptions that consecrate the church to "God Jesus Christ."	<i>Right: This inscription on the mosaic floors consecrates the church to God Jesus Christ. The name of Jesus is identified as being sacred by a line placed above it.</i> 	The Bible teaches and the Christian Church has always upheld that Jesus is God (John 1:1-5; 20:28; Heb. 1:6-8). This find verifies that the Christian Church recognized the divinity of Jesus as early as the 3rd century.	
75. Sepphoris, Metropolis of Galilee Extensive excavations at Sepphoris have revealed that it was a sizable city built on a Roman plan.	Among the excavated ruins are a large theater, temples, public buildings, and a lavish palace with beautiful mosaics. Although Sepphoris was located only about three miles from Nazareth, it is mentioned nowhere in the New Testament.	Because Sepphoris was very near Nazareth, it is possible that Joseph and the young Jesus could have worked on building projects there. It was also the chief residence of Herod Antipas, who played a role in Jesus' trial in Jerusalem.	
76. The Ten Cities of the Decapolis Archaeologists have located almost all ten cities (only the identification of Tell el-Ashari, in Jordan, with Dion remains indefinite). Enough archaeological work has been done to confirm that these were important and wealthy cities in Jesus' day.	 <i>Left: Beth Shean, also known as Sythopolis, one of the Decapolis. (Deca = 10; polis = city)</i>	Two of the Gospels (Matt. 4:25; Mark 5:20; 7:31) speak of the spread of Jesus' message among the people of the Decapolis, a league of ten cities where Greek language and culture flourished. One ancient writer lists them as Damascus, Abila, Scythopolis, Hippos, Raphana, Gadara, Pella, Dion, Philadelphia, and Gerasa. For many years the locations of only about half of the cities were known.	

Archaeological Find	Description of the Find	Importance of the Find
JERUSALEM AND THE TEMPLE OF JESUS' DAY		
<p>77. Herod's Palace and Pilate's Praetorium in Jerusalem</p> <p>Since about AD 1100, some pavement north of the Temple Mount has been pointed out as the Praetorium, but archaeologists have found that it dates to about a century after Jesus' and Paul's time.</p>	<p>More recently, archaeologists have identified some Herodian walls, foundations and pavement near the present Jaffa Gate that conform to ancient descriptions of the Praetorium. These remnants can be found today in the vicinity of the Armenian Orthodox Seminary and what is called "the Citadel," or "David's Tower."</p>	<p>Eight passages in the New Testament refer to a place in Jerusalem called in Greek "the Praetorium." In those passages "Praetorium" has been translated as, "the palace courtyard," "the headquarters," "the governor's headquarters," "Pilate's headquarters," "Herod's headquarters," and "the place of the imperial guard." It is where Jesus was brought before Pontius Pilate (Matt. 27:27; Mark 15:16; John 18:28-33).</p>
<p>78. The Jerusalem Temple of Jesus' Day (Herod's Temple)</p> <p>Beginning in 1968 excavations commenced in the area of the south retaining wall of the Temple Mount in Jerusalem.</p>	<p>The work has uncovered much of this part of the temple as it was in Jesus' day, including the southern gates and steps leading up to them. At right is the only step on the Temple Mount believed to be from Jesus' day.</p>	<p>It is unknown which entrance to the Temple Mount Jesus and the disciples used in Matthew 21, Mark 11, Luke 19-21, and John 2, 5, and 7. Luke 1:9 mentions the priest's custom of burning incense when he went into the temple of the Lord.</p>
<p>79. "Place of Trumpeting," Temple Inscription from Jesus' Day</p> <p>In 1969 excavators removing debris from the southwest corner of the retaining wall of the ancient temple in Jerusalem found a rectangular capstone from one of the temple towers.</p>		<p>The "place of trumpeting" on the stone refers to the place where the priests blew trumpets announcing the beginnings of holy festivals (Psalm 81:3; Joel 2:15). This rare find brings to life the temple rituals of Jesus' day.</p> <p><i>Left: The Hebrew words carved into this temple tower capstone say, "to the place of the trumpeting."</i></p>
<p>80. A Temple Sundial Relic from Jesus' Day</p> <p>During excavations around Jerusalem's temple Mount in 1972, excavators found a limestone sundial in a pile of debris left by the Roman army when they destroyed the temple in AD 70.</p>	<p>Archaeologists discovered that the notches cut into the face of the sundial were carefully calibrated to tell the time and seasons based on the sun's movement in Jerusalem. Carved on its back is a seven-branched menorah (candelabra), like the large one in the temple. The pile of debris bears testimony to the Roman destruction of the temple.</p>	<p>Jesus said in Mark 13:2, regarding the temple, "Not one stone will be left upon another that will not be thrown down" (Matt. 24:2; Luke 21:6). The calibrations on the sundial speak to the importance of correctly measuring both time and the seasons in the priests' performance of the temple rituals.</p>
<p>81. Fragments of a Warning to Gentiles from the Temple of Jesus' Day</p> <p>In 1871 a stone slab containing Greek writing surfaced in Jerusalem. In 1938 another slab similar to it was found just north of the Temple Mount. Both translate, "No gentile may enter within this temple barrier! Anyone caught will be responsible for his own death."</p>	 <p><i>Above: Stone slab with Greek writing gives warning that Gentiles should not enter the temple. (In Acts 21:27-29 the Jews accused Paul of bringing Greeks into the temple.)</i></p>	<p>According to Josephus, a Jewish writer of the first century, these warnings were hung on a low wall that divided the public square of the temple from the sacred inner courtyard that was accessible only to Jews. These rare finds from the temple of Jesus' day shed light on the temple regulations, and enrich our understanding of the importance of Ephesians 2:14: "For he himself [Jesus] is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility."</p>
<p>82. The Holy of Holies in the Temple of Jesus' Day</p> <p>Archaeologist and leading authority on the temple, Leen Ritmeyer, has now found what appear to be the foundations of the walls of the Most Holy Place (the most sacred portion) of the ancient temple.</p>	<p><i>The temple was completely destroyed by the Romans in AD 70. Six centuries later, Muslims built a shrine called the Dome of the Rock on the vacant Temple Mount (right). Many scholars conclude that the exact location of the temple can no longer be found. However, in the bedrock beneath the Dome of the Rock, trenches were discovered, cut into the rock.</i></p> 	<p>The trenches conform precisely to the dimensions of the walls of the Most Holy Place (Holy of Holies), as described in ancient Jewish writings. Finding the trenches that match the dimensions of the walls of the Most Holy Place could well provide the location of the events recorded in Mark 15:38 and Luke 23:45 (the veil of the temple was torn in two from top to bottom when Jesus died). The Most Holy Place is mentioned in Hebrews 6:19; 9:3-11; 10:20.</p>
<p>83. The Arch of Titus</p> <p>Carved in relief on the triumphal Arch of Titus, in the ancient Forum (public square) of Rome, is a scene of Roman soldiers on parade carrying the sacred items looted from the temple in Jerusalem in AD 70. These items included the table of the showbread, the Menorah (Golden Lampstand), and a scroll of God's law.</p>		<p>Between Christ's resurrection and the time when Christianity was spreading throughout the Mediterranean world, a cataclysmic event occurred: the Roman army, under General Titus, invaded Jerusalem. On the ninth of Av (a Jewish calendar month corresponding to June) in AD 70, the army destroyed both the city and the temple, carrying away the sacred temple items. In the ancient Forum in the city of Rome there still stands a triumphal archway commemorating the victory of Titus and his army. (Mark 13:2; Luke 2:16)</p>

Archaeological Find	Description of the Find	Importance of the Find
THE MINISTRY OF PAUL		
<p>84. Damascus, City of Saul's Conversion</p> <p>Located in Syria, modern Damascus covers most of the ancient city today. Limited excavations have revealed some of the city's Roman gates, arches, and even the remains of "the street called Straight," where Saul stayed during his sojourn in the city (Acts 9:11).</p>		<p>Though first mentioned in the Bible in Genesis 14:15, Damascus is important also in the New Testament as the site of the conversion and early witness of Saul (Paul), as recorded in Acts 9:1-25. This reference reveals that Saul stayed at a home located on the main east-west road, near the heart of the city.</p> <p><i>Left: Straight Street in modern Damascus.</i></p>
<p>85. The Politarch Inscriptions</p> <p>Thirty-two inscriptions have been found that have the term "politarchs" ("city authorities"), and nineteen of them come from Thessalonica. At least three inscriptions date from Paul's time.</p>		<p>Because the Greek term "politarchs" could not be found in existing ancient literature outside of the New Testament, some critics argued that Luke must have been mistaken in his use of the term in Acts 17:6. That passage speaks of some believers at Thessalonica being dragged by a mob before the "politarchs." At least three inscriptions date from Paul's time, showing that Luke was quite correct in this detail.</p>
<p>86. The Areopagus at Athens</p> 	<p>Archaeological investigations have located two terraces linked by steps on the hill. The upper terrace has a long rock-cut bench designed for seating many persons. Since early Christian times, a hill in the heart of Athens, immediately west of the Acropolis, has been referred to as the Areopagus.</p> <p><i>Left: Areopagus (Mars Hill) in Athens, Greece</i></p>	<p>Acts 17:19-34 gives the account of Paul's presentation of the gospel before the Athenian administrative council, known as the Areopagus. The term "Areopagus" is Greek for "Hill of Ares (or Mars)." The council seems to have taken its name from the place where they met.</p>
<p>87. The Gallio Inscription</p> <p>Archaeologists found a stone inscription at Delphi, in Greece, that mentions a Roman governor (proconsul) named Gallio of the province of Achaia.</p>	<p><i>This inscription contains a Roman date, corresponding to AD 52. The name "Gallio" is highlighted.</i></p> 	<p>Gallio is the same governor referred to in Acts 18:12. The date on this inscription allows Bible scholars to know almost exactly when the apostle Paul was ministering to early Christians in Corinth.</p>
<p>88. The Bema at Corinth</p> <p>One of the most important New Testament archaeological finds from Corinth is the city's "Bema," a platform where officials addressed the public.</p>	 <p><i>Left: Wall at right is the platform on which the Bema was built. Spectators stood about 7.5 feet (2.3 m) below on stone pavement.</i></p>	<p>In AD 51 the apostle Paul was brought before the Roman governor Gallio at this platform in Corinth (Acts 18:12-17). The Bema was discovered in 1935. The identity of the Bema is certain because of seven pieces of an inscription found nearby.</p>
<p>89. Ephesus, Jewel of Asia Minor</p> 	<p>Archaeology has recovered much of the city of Ephesus from Paul's day. The temple of Artemis, one of the seven wonders of the ancient world, has been located. Also found was the theater where Paul's companions were dragged during a riot of silversmiths resulting from Paul's preaching (Acts 19:23-41).</p>	<p>This large city was the place the apostle Paul stayed the longest during his missionary journeys (Acts 18:19-21; 19:1-41). The letter to the Ephesians was written to the believers at Ephesus by Paul.</p> <p><i>Right: A statue of Diana (Artemis), the goddess worshiped by the Ephesians and mentioned in Acts 19.</i></p> 
<p>90. The Erastus Inscription</p> <p>In 1929, archaeologists found a paving stone near the theater of Corinth in Greece that contains Erastus's name, and notes that he was indeed a Roman public official there.</p>	<p>Writing from Corinth, the apostle Paul passed along greetings from several Corinthian believers, including Erastus, the city treasurer or chamberlain (Rom. 16:23). This find, with 7-inch high letters, verifies Erastus's existence as a public official in Corinth just as the Bible says.</p>	 <p><i>Above: Erastus's name on paving stone.</i></p>
EARLY CHRISTIANITY IN THE MEDITERRANEAN WORLD		
<p>91. Antioch</p> <p>Artifacts found in Antioch (in Turkey today) reveal that the city had a population that was diverse racially and ethnically. It was an important crossroad in the immense Roman highway system. It grew to be second only to Jerusalem as a large center of Christianity.</p>	<p>Excavations have shown that Antioch was a large Roman city in Paul's day covered today by the Turkish city of Antakya.</p> 	<p>Acts 11 and 14 recount the work of Paul and Barnabas in Antioch helping to build a Christian community made up of people from a wide variety of backgrounds. These finds help to explain why the establishment of the strong body of believers at Antioch played such a vital role in the future spread of Christianity throughout the entire Mediterranean region.</p>

Archaeological Find	Description of the Find	Importance of the Find
<p>92. Philippi, Where Paul First Preached in Europe</p> <p>Among the ruins at Philippi are numerous carved shrines to various Greco-Roman and eastern gods and goddesses. On top of the city's acropolis (highest hill) are the remains of ramparts (defensive walls) and a theater.</p>	 <p><i>Left: Excavated area of the Roman forum in Philippi</i></p>	<p>Located in northeast Greece, Philippi is where Paul preached his first sermon on European soil, and won a convert in Lydia, "a seller of purple" (Acts 16:12-14). Paul wrote a letter to the Philippians.</p>
<p>93. Thessalonica, Capital of Macedonia</p> <p>Located about 115 miles (185 km) southwest of Philippi, along the ancient Roman highway known as the Via Egnatia, lies the city of Thessalonica. The Via Egnatia was an important east-west Roman highway that passed through this area.</p>	<p>Archaeological remains include the remnants of several early church buildings, a Roman triumphal arch, and some of the city's ancient walls. Little is seen here from the time of Paul because modern Salonika, the second largest city in Greece, covers the buried remains of Roman Thessalonica.</p> <p><i>Right: The Via Egnatia, an important east-west Roman highway that passed through this significant early seat of Christianity</i></p> 	<p>According to Acts 17:1-10, Paul visited here, preaching three times in the synagogue. He was subsequently expelled from the city. Still, he persisted in planting a church, and eventually wrote two epistles to the Christians there. Thessalonica went on to become an important center of early Christianity, with several churches.</p>
<p>94. "God Fearers" Inscriptions</p> <p>At the ancient sites of Aphrodisias and Miletus in modern Turkey, scholars have discovered two interesting inscriptions carved in marble.</p>	<p>Each inscription contains the term "theosebeis" ("God Fearers") with reference to a group identified by outsiders as being a part of the Jews.</p>	<p>This term is much the same as what is found in Acts 13:16 and Acts 17 where the meaning has puzzled scholars for a long time. The inscriptions show that the God Fearers likely were non-Jews who believed in the God of Israel.</p>
<p>95. Seven Churches of Revelation</p> <p>Archaeological excavations have now been carried out at all seven ancient cities, and the work at Ephesus, Smyrna, Pergamum, and Sardis in particular has been very extensive.</p>	 <p>Little remains of Smyrna from the New Testament period. Today the city of Izmir in Turkey covers Smyrna's remains.</p>	<p>In Revelation 1:11, John is instructed by the Lord to send messages to seven churches in the Roman province of Asia, located in western Turkey today. Revelation 2 and 3 contain the messages addressed to the churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.</p>
ANCIENT MANUSCRIPTS		
<p>96. The Dead Sea Scrolls</p> <p>These finds, including both entire ancient scrolls and scraps of them, were found mostly in caves along the northwest shore of the Dead Sea. In 1947, shepherds found the first seven scrolls stuffed in ancient pottery jars in a cave.</p>	<p>Nearly all of the Dead Sea scrolls are written in Hebrew and Aramaic. Among them are the oldest copies yet found of almost all of the books of the Old Testament. They date from between about 300 BC to AD 70. Also of special significance are the non-biblical documents, which reveal much about the varied nature of Judaism during the time between the Old and New Testament periods.</p>	<p><i>Right: One of the eleven caves in the Qumran area, about seven miles south of Jericho, where the scrolls were found. These scrolls were important for shedding light on the Bible.</i></p> 
<p>97. Earliest New Testament Copy</p> <p>In 1920, a British traveler in Egypt acquired a small fragment of papyrus (a paperlike substance made from woven reed stalks). Later, scholars discovered that the writing on it was from the Gospel of John.</p>	 <p><i>Left: An illustration of the oldest New Testament fragment yet found. The words on it are from John 18:31-33, 37-38. Since the discovery of the Dead Sea Scrolls some scholars believe the original (autograph) may have been written as early as the AD 40s. It was part of a codex dated AD 125. It is known as the John Rylands Papyrus and is in the John Rylands Library in Manchester, England.</i></p>	<p>Because no originals of the Biblical books have survived, scholars have relied on the finds of ancient copies to piece together the text of the Bible. The papyrus codex was likely copied within a generation of the original book of John itself.</p>
<p>98. Oldest Copy of John's Gospel</p> <p>In 1956, the world learned of the existence of a copy of the Gospel of John that had been penned in Greek on papyrus AD 150-200.</p>	<p>Hailed as the oldest remaining copy of the majority of John's Gospel, about two-thirds of the text has survived the ravages of time. Swiss industrialist M. Martin Bodmer purchased it in Egypt, and later gave it to a museum.</p>	<p>This early copy has proved invaluable to Bible scholars and translators for helping to reconstruct the most accurate Greek text possible of the Gospel of John.</p>
<p>99. The Oldest Complete Copy of the New Testament</p> <p>In 1844, New Testament scholar Konstantin von Tischendorf discovered the oldest surviving copy of the New Testament. He found it among the books belonging to a monastery that has stood at the foot of Mount Sinai since ancient times.</p>	<p>Known today as Codex Sinaiticus, this Bible was written on parchment around AD 350. This text is also known by the name "Aleph," the Hebrew letter "A." The other early key Greek text is Codex Vaticanus, also known as "B."</p> <p><i>Right: Drawing of parchment codex made from fine quality skins of sheep or goats</i></p>	<p>Codex Sinaiticus has proved vital to scholars and translators in verifying the accuracy with which the New Testament has been reproduced across the ages. When new Bible versions refer to "most reliable texts," they are referring to "A" and "B."</p> 
<p>100. Greco-Roman References to Jesus</p> <p>Flavius Josephus, Jewish historian, wrote Antiquities (AD 93), which mentions both Jesus and his brothers. Tacitus wrote Annals between AD 115-117, which mentions Jesus' execution by Pilate.</p>	<p>Antiquities states, "About this time arose Jesus, a wise man. For he was a doer of marvelous deeds, and a teacher of men who gladly receive the truth. And when Pilate, . . . had condemned him to the cross, those who had loved him at first did not cease to do so. And even to this day the race of Christians, who are named from him, has not died out."</p>	<p>Tacitus's Annals state, "Christus, from whom the name [Christians] had its origin, suffered the extreme penalty during the reign of Tiberias at the hand of one of our procurators, Pontius Pilate, and a deadly superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but also in the City . . ."</p>

Ken Goldsmith

Geoffrey Goldsmith

Arvid White

Geoffrey Goldsmith

Rick Humphrey

Was Noah's Ark the Biggest Ship Ever Built?

Wooden ships have ever come close to the size of Noah's Ark. One possible challenge comes from the Chinese treasure ships of Yung He in the 1400s. An older contender is the ancient Greek trireme *Tessaronteres*.

At first historians dismissed ancient Greek claims that the *Tessaronteres* was 425 feet (130 m) long. But as historians learned more information, the reputation of these early shipbuilders grew markedly. One of the greatest challenges of constructing large wooden ships is laying planks around the outside in a way that will ensure little or no leaking, which is caused when there is too much movement between the planks. Apparently, the Greeks had access to an extraordinary method of planking that was lost for centuries, and only recently brought to light by marine archaeology.

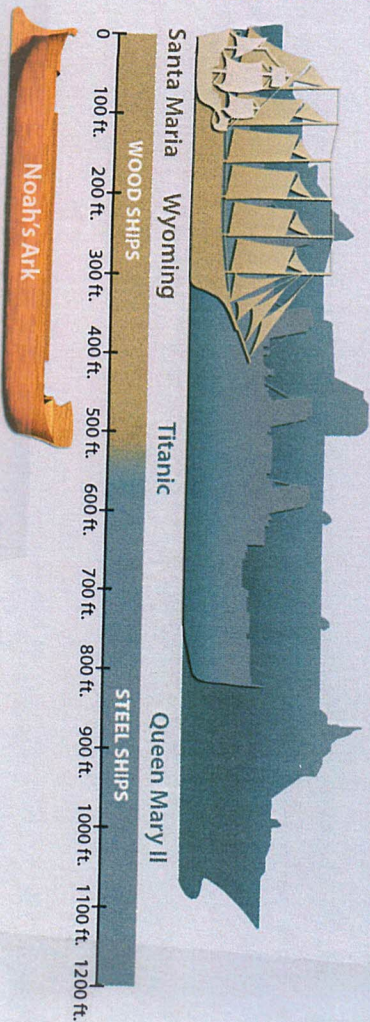
No one knows when or where this technique originated. Perhaps the Greeks used a method that began with the Ark. After all, if the Greeks could do it, why not Noah?

The Ark is near the maximum size that is known to be possible for a wooden vessel.

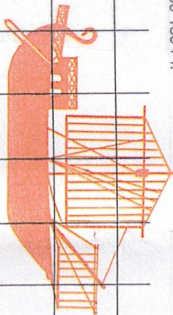
HOW BIG WAS THE ARK?

It depends on your cubit size!
To get the 510 ft. (155 m) given here, we used a cubit of 20.4 in. (51.8 cm).

This diagram shows how Noah's Ark compares to other large ships.



ROMAN MERCHANTMAN
100-180 FT.



SANTA MARIA
77 FT.



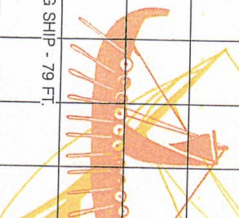
EGYPTIAN FUNERAL BOAT
ABOUT 30 FT.



MAYFLOWER II
106 FT.



VIKING SHIP - 79 FT.



CLAREMONT - 149 FT.



NOAH'S ARK - 450 FT.



THE SEARCH FOR NOAH'S ARK

Since the 1800s, several dozen expeditions have scaled Mt. Ararat in hopes of finding evidence of Noah's Ark, and more are planned in the coming years. Satellite imagery and aerial photographs have generated interest in several sites. Most excursions have focused on a handful of locations based on earlier reported sightings.

ound, Noah's Ark is fascinated by because so many ough distorted in) reflect the true e in droves from plica at the Ark continued search- cused on Mount vitness accounts. st for centuries. est, why hasn't it ccount in God's ountains of Ara- 8:4). This was a l the geological t for Noah's Ark. ion formed and ifterward? arat" as the land- ins formed well obal catastrophe i the earth's sur- aps the geology ight on whether mountain.

ARARAT ANOMALY

A US Air Force reconnaissance plane took black-and-white images of the northwest side of Mt. Ararat in 1949, revealing a large object that resembles a portion of a ship. The images were made public in 1995 and sparked further interest.

AHORA GORGE

One mile below the peak of Ararat is Ahora Gorge. This site gained popularity when George Hagopian, an Armenian, claimed his uncle took him on top of the Ark as a young boy around 1908. Throughout his lifetime, he proclaimed what he discovered as truth, but he was unable to pinpoint the exact location of his discovery.

UNDISCLOSED NAMI SITE

A Turkish guide, Ahmet Ertugrul, supposedly found compartments from the Ark's interior on the south side of Mt. Ararat. He took photographs in 2008 and reported them to NAMI, a Hong Kong-based ministry.

DURUPINAR

Heavy rains exposed a large "Ark-shaped" formation in 1948, approximately 15 miles from the summit of Mt. Ararat. A 1960 expedition found only dirt and rocks, but explorer Ron Wyatt went back in the 1970s and 1980s, claiming he found an outline of metal fittings using a "frequency generator."

MOUNT CUDI/JUDI

Some ancient writers said people could still see the Ark in New Testament times at Mt. Cudi. An expedition found wood in 1953, encouraging further expeditions.

MOUNT SULEIMAN

A veteran named Ed Davis claimed he saw the remains of Noah's Ark while he was stationed in Iran during World War II. Later expeditions claimed to find beam-like rocks on Mount Suleiman.

Ararat Anomaly

Ahora Gorge

NAMI

Durupinar

Mt. Suleiman
400 miles SE

Mt. Cudi
200 miles SW

HOW MANY PEOPLE LIVED ON PRIORITY TO THE FLOOD?

Beginning with Adam and Eve Flood, these calculations based on rates estimate the number of people before the Flood.

POPULATION
147,551,508



POPULATION
758,505,443



POPULATION
3,892,884,443



POPULATION
19,947,270,231



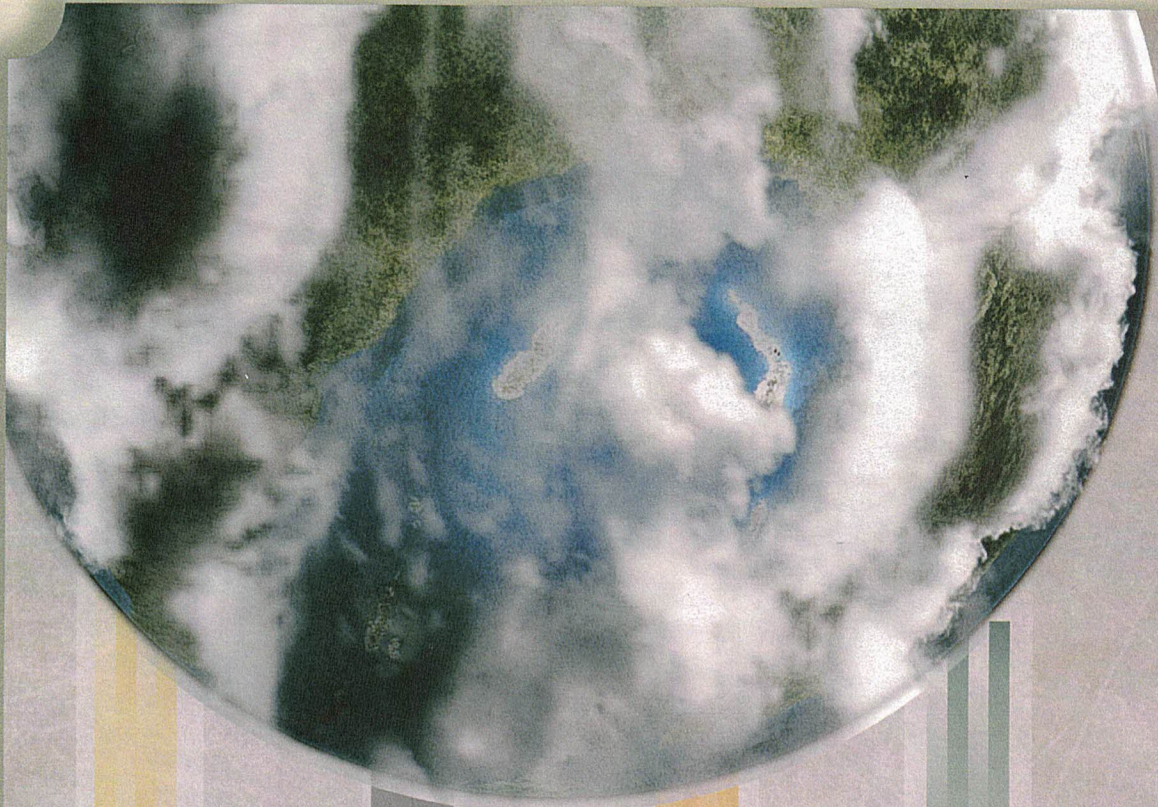
The Bible does not reveal how many people existed before the Flood hit, so we must make educated guesses.

Some people believe the population was relatively low because the people were simple, corrupt and violent. The world was filled with wars, diseases, and other factors that kept the population in check.

Others believe that the population was much higher because the billions. With such long lifespans, the population have been very large, and the population growth rate may have been much higher.

Formula:
$$PF = PC (1 + PGR)^n$$

(PF) Population before Flood = ?
(PC) Population at Creation = 2
(PGR) Population Growth Rate = 1.1%, 1.2%, 1.3%, 1.4%
(n) Years = 1656 (approximate number of years before the Flood)

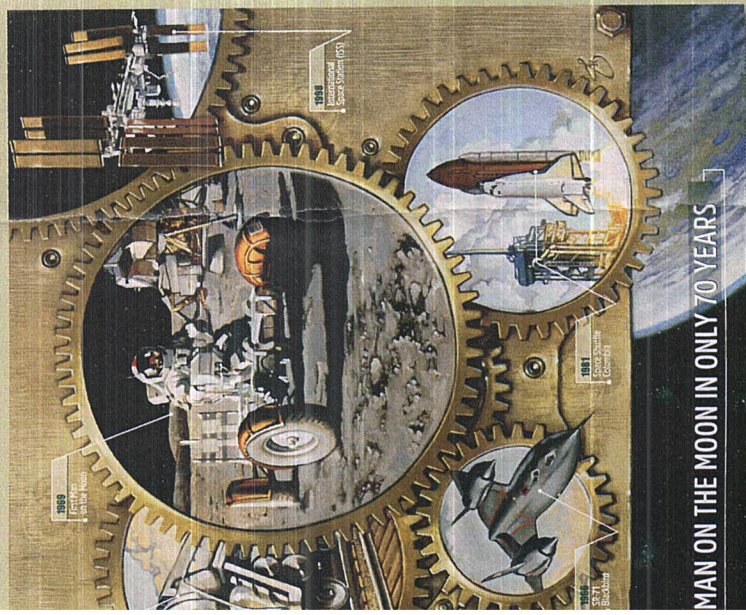


LLIGENT LOOK ICIENT MAN

in as a brutish caveman. Over the years, he evolved to become "tion" these hunter-gatherers became farmers and raised they began to build cities.

ter sense of what we have observed. The caveman, hunter- but they all existed at the same time. In fact, each of these

n of early man, these different societies are consistent with incident. People scattered from Babel, bringing their own set of are favorable for hunting while others were better for farming, ut a living trying to find enough food for the day, while devote time to developing their technology.



MAN ON THE MOON IN ONLY 70 YEARS

• FALSE VIEWS ABOUT ANCIENT MAN •

— APE ANCESTRY —

Evolutionists claim that man descended from ape-like ancestors, but no intermediate fossils have ever been found to verify this idea. The so-called "missing links" between ape-like creatures and humans were either fully ape (e.g., Lucy and Ardipithecus), fully man (e.g., Neanderthals and Cro-Magnon), or complete frauds (e.g., Nebraska Man and Piltdown Man).

The Bible is clear that God made man from the dust of the ground, and woman was made from his rib. There are no ape-like creatures in our ancestry.

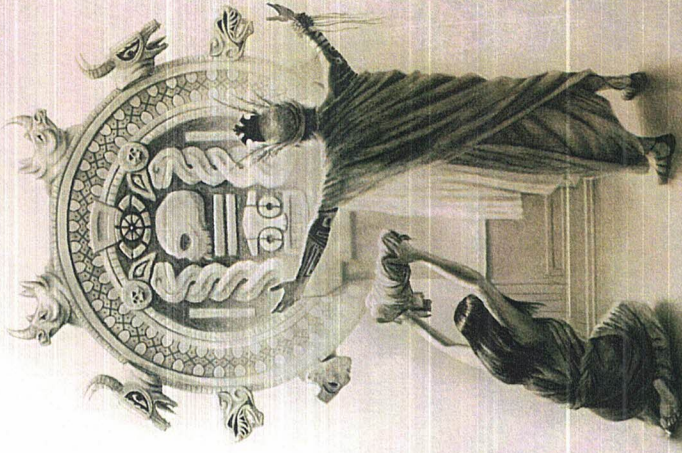


— PREHISTORIC —

The concept of "prehistoric" events, animals, and people contradicts the biblical worldview. *Prehistoric* means "before history," and refers to a time when man was either not around or was incapable of keeping records of his world. But man was made on Day Six. He was fully capable of keeping a record of events through oral or written testimonies and passing on those details to the following generations. The first five days could not really be considered prehistoric since God revealed the history of what He did on those days. So the concept of prehistoric does not make sense from a biblical perspective.

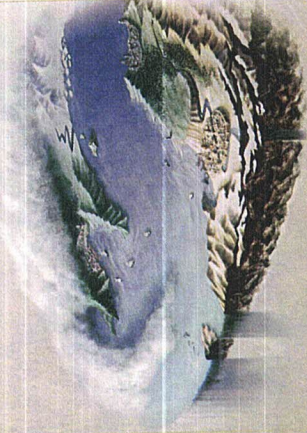
— EVOLUTION OF RELIGION —

Many people assume that humanity's religious beliefs began with a form of animism or spiritism. Eventually, these beliefs gave way to polytheism (belief in many gods) and then to monotheism (belief in one all-powerful God). However, the Bible explains, and historical studies have confirmed, that the opposite is true. Man began with a belief in the one true God, but knowledge of the Creator diminished in many cultures, giving rise to the false views of polytheism, animism, and spiritism.



— A FLAT EARTH —

The popular myth that ancient peoples believed the earth is flat was popularized in the late 19th century by John Draper and Andrew Dickson White. These men sought to belittle Christians by making the Medieval church look ignorant and anti-science. In reality, people have long known the earth was round. In the third century BC, Eratosthenes calculated the circumference of the earth to within one percent. The Bible also includes passages that imply a round earth.



WAS THERE REALLY AN ICE AGE?

REMANANTS OF THE ICE AGE FOUND THROUGHOUT THE HIGHER LATITUDES OF THE NORTHERN AND SOUTHERN HEMISPHERES

ESKER

A narrow ridge of gravel, boulders, and earth deposited under a glacier by an interglacial stream.



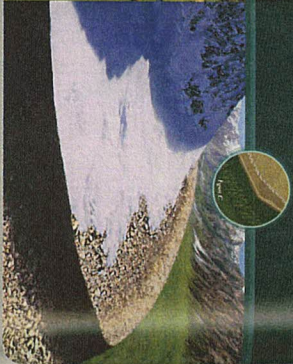
DRUMLIN

An elongated hill composed primarily of clay, sand, gravel, and boulders. Drumlins are thought to have been formed by advancing ice sheets.



MORaine

An accumulation of rocks and soil that were carried and deposited by a glacier. Terminal moraines are formed at the point of a glacier's maximum advance.



GLACIAL ERRATIC

A rock or boulder differing in mineral makeup from the surrounding rocks. Erratics were transported by glacier-ice to their current resting spot, often having been carried dozens of miles from their source.



THE LOST SQUADRON

DEEP FREEZE CONSISTENT WITH CREATION/FLOOD ICE AGE MODEL

In 1942, six P-38 fighter planes and two B-17 bombers were forced to land on the ice of Greenland. The planes were abandoned and practically forgotten. Nearly 40 years later a search was made to recover the planes, but they were not located until 1988 when advanced radar spotted them 250 feet beneath the surface.

This diorama depicts the recovery of one of the P-38 fighters. In 1992 an expedition bored a hole into the ice and retrieved the plane piece by piece. Now known as Glacier



Six P-38s and two B-17s were forced to land on Greenland's ice due to poor weather.

Girl, this plane has been r
flown once again in 2002
The fact that these aircraft
under more than 250 feet
in less than 50 years revea
of using so-called annual
method. The bore hole fr
Squadron expedition revea
50 "annual" layers becau
can form every year. Obs
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The first plane to lan
uneven surface, so o
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In 1988, the planes we
located under 250 feet



of LANGUAGES:

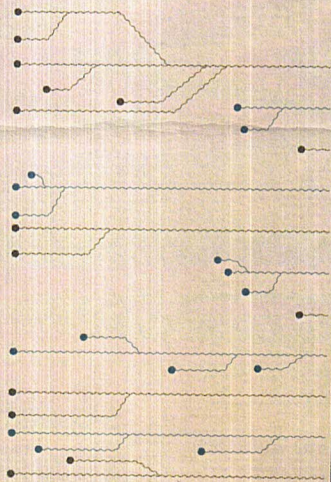
estimate that our languages derived from a single language family, a total that increases with further study.

LANGUAGE ORCHARD

It is mentioned in the Bible. **Genesis 10-11** describes the Tower of Babel, and the estimated number of languages that have developed from the same number of people groups that were at Babel.

Languages at Babel

Developed over time from original language

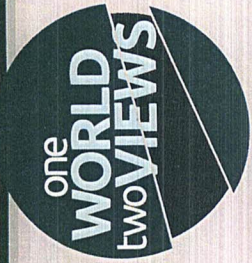


Babel

Noah

Adam

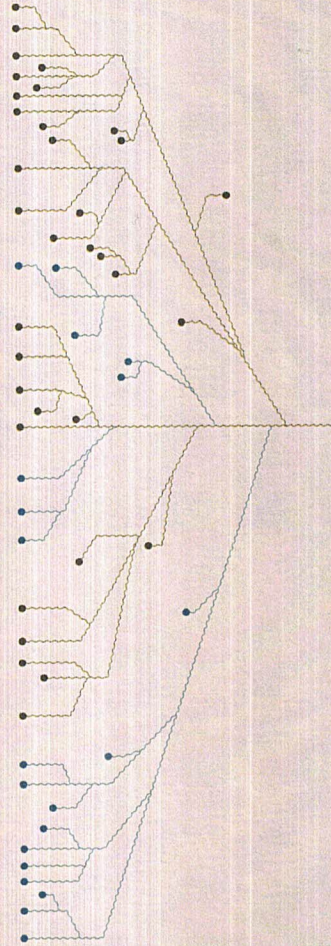
Same EVIDENCE, Two VIEWS



Evolutionary MODEL LANGUAGE TREE

While evolutionists have developed explanations for the origin of language and language families, these explanations are inconsistent with the idea that humans all share a common ancestor. It seems that the language families would all be traced back to a few groups instead of 90.

- Original human language evolves from non-language
- Language families evolve from original language and eventually develop into modern languages



DIFFERENT LANGUAGES EVOLVE OVERTIME

Homo sapiens

Homo erectus

Primate Ancestor



1 COMING TO AMERICA

Today, the Bering Strait separates Russia and America. Travel requires a ship or plane. But during the Ice Age, the ocean was so low that a 1,000-mile-wide grassy plain connected the two continents. You could walk across, eating mammoths as you went. And fugitives from Babel actually did!



2 THE BRITISH PENINSULA

Today, the English Channel separates the British Isles from the continent of Europe. But during the Ice Age, Britain was not an island. The ocean was so low that the shallow seafloor was dry land, known as Doggerland. People from Babel actually lived there until the melting ice flooded their homeland.



3 FINDING NEW HOMES

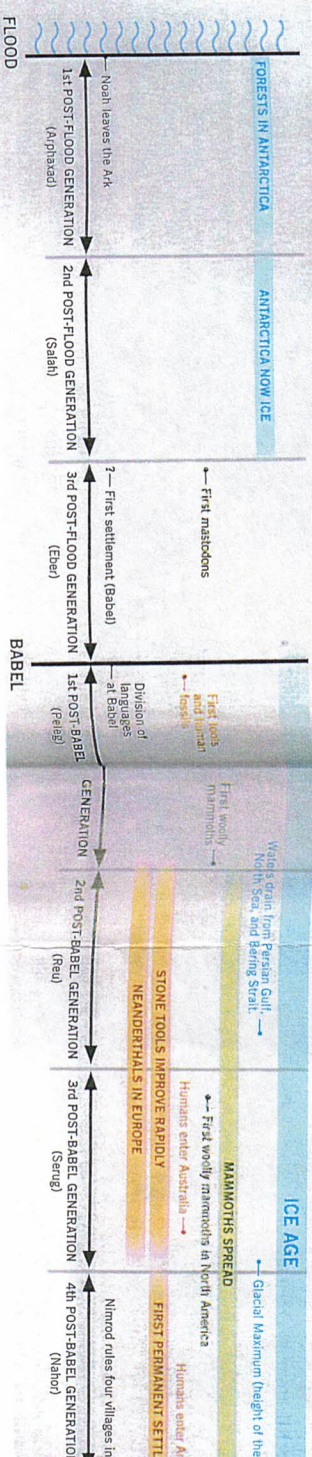
The Persian Gulf apparently did not exist during the Ice Age. The ocean was so low that coastal waters became dry land. Conditions were harsh, so archaeologists do not find cities from this time. After the ice melted and filled the gulf, however, people returned to the area and built cities like Ur, a thriving port on the gulf.

A DIFFERENT WORLD

When our ancestors scattered from Babel, they encountered a very different world. At the height of the Ice Age, you could walk to England or Japan without a boat. For a brief time, you could even hike overland from Asia to North America. The Persian Gulf didn't even exist. So it's a huge mistake to assume that the pioneers from Babel settled in places where we find people today. The fossil record indicates that this era was rocked by constant flooding, supervolcanoes, massive earthquakes, and "super snowstorms." Eventually, things settled down. Many families began raising seasonal crops, and when their populations reached sufficient size, they founded new cities.

LINING UP THE ICE AGE

The Bible gives us an absolute timeline for understanding world events. By lining up the right clues, it is possible to narrow down when the Ice Age most likely occurred.



LIVING LARGE IN THE ICE AGE

SABER-TOOTHED CAT

What would the woolly mammoth be without its arch-nemesis, the saber-toothed "tiger," *Smilodon fatalis*? One of the most recognizable fossil mammals, *S. fatalis* wasn't technically a tiger, but it was part of the same baramin. Weighing up to 600 pounds (270 kg) (as large as a Siberian tiger) and possessing 7-inch (18 cm) canine teeth, *S. fatalis* hunted across all of North America, and successfully migrated into Central and South America, where it also became the top predator.

GLYPTOTHERIUM

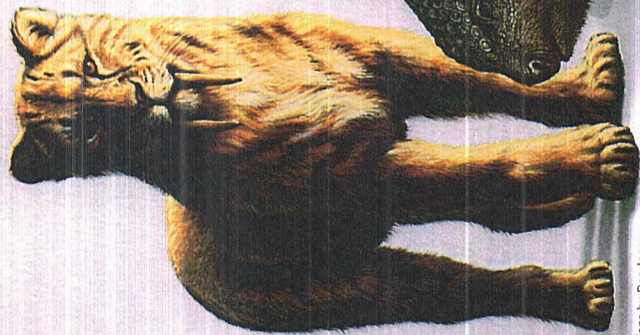
Armored from head to toe and equipped with a large, spiky tail, the armadillo-like *Glyptotherium texanum* was a slow-moving plant-eater virtually immune from attack. The only way to kill one would be to flip it over, but since it weighed nearly one ton and was very compact (only 6 feet [2 m] long), flipping it over was no easy task. While *Glyptotherium* is technically an "Ice Age mammal," because it lived at the same time as other creatures of this icy era, it was no fan of the cold, preferring the southerly climate of Central America, the Gulf of Mexico, and the American Southwest.

WOOLLY MAMMOTH

An Ice Age collection wouldn't be complete without the woolly mammoth, *Mammuthus primigenius*. Standing 9 feet (3 m) tall and weighing in at over 5 tons, *M. primigenius* is why the word *mammoth* is a common word for *huge* in the first place. Its distribution, too, was as big as its name: woolly mammoth fossils are found across the Northern Hemisphere, from the United Kingdom and Germany to Kazakhstan, Russia, Canada, and the United States (from Washington State to Maryland). Their adaptations to cold climates include a heavy coat of hair, a fat layer under the skin, and small ears (by elephant standards!).

GIANT BEAVER

Who would have thought that beavers could get so big? The giant beaver *Castoroides ohioensis* could grow to over 8 feet (2.5 m) long and weigh up to 200 pounds (90 kg). Like modern beavers, *Castoroides* had long, sharp incisors. Its skeletal anatomy, though larger, is very similar in proportion to living beavers, leading most paleontologists to believe that *Castoroides* probably looked and behaved much the same, having a large, flat tail and building dams. *Castoroides ohioensis* fossils are found east of the Rocky Mountains in the United States, and in Ontario and the Yukon Territory, Canada.



10 ft.

9 ft.

8 ft.

7 ft.

6 ft.

5 ft.

4 ft.

3 ft.

2 ft.

1 ft.

WHO ARE THE “SONS OF GOD”?

SETHITE VIEW According to the Sethite position, the “sons of God” are viewed as godly men from the line of Seth and the “daughters of men” as ungodly women from Cain’s line. These marriages produced wicked children (*nephilim*) who became men of renown, possibly due to their extreme wickedness.

Arguments for: The second half of Genesis 4 and all of chapter 5 focus on the lines of Cain and Seth, so one does not need to import foreign ideas into the text. Furthermore, we know that some of the Sethites were godly (such as Enoch and Noah), whereas the Cainite, Lamech, was ungodly.

Objections: “Men” and “daughters” are discussed in a universal sense earlier in Genesis 6:1 (“when men began to multiply on the face of the earth, and daughters were born to them”), so why would verse 2 refer to only certain men (Sethites) and daughters (Cainites)? Also, the text does not state that all of the Cainites were ungodly. If the Sethite men were godly, why did they continue to marry unbelieving women? While God is always just to punish sin, why did He destroy the whole world with a Flood for something that has happened consistently throughout history (believers marrying unbelievers)?

ROYALTY VIEW Those who hold the royalty position see the “sons of God” as polygamous kings, nobles, or tyrants who viewed themselves as gods. These kings lusted for power and “took wives” from among the common people, forcing them to join their harems.² Some adherents of this position believe the passage was written to show the pagan nations that their kings were not gods and their gods were demonic.

Arguments for: Ancient Near Eastern literature reveals that some kings thought of themselves as gods. The offspring of kings and nobles could easily become “men of renown.” Furthermore, Genesis 10:8–10 uses the singular form of the word translated “mighty men” in Genesis 6:4 to identify Nimrod, a famous early king and a “mighty one” (Hebrew *gibbor*). In a handful of verses, such as Exodus 21:6 and 22:8, *’elohim* is sometimes translated as “rulers” or “judges.”

Objections: Is it sinful for a king to marry a common woman? The wording “they took wives” does not imply polygamy, nor does it imply that the women were forced into these unions, but it was a common Hebrew idiom for marriage. After all, Abram and Nahor “took wives” (Genesis 11:29) and Isaac “took” Rebekah as his wife (Genesis 24:67), and we know she was a willing bride. Also, while it

is important to understand the cultural and historical setting of a passage, it can be anachronistic to rely on Ancient Near Eastern ideas, which are post-Flood, and read them into the pre-Flood world. Finally, it is highly debatable that “rulers” or “judges” is a proper translation of *’elohim*.

FALLEN ANGEL VIEW Advocates of the Fallen Angel position view the “sons of God” as heavenly beings that married women and had children with them. These children, the *nephilim*, were “mighty men,” “men of renown,” and “giants.” Many of the early writers on this subject believed the offspring to be demonic, but most modern scholars who hold this view reject that notion and believe they were fully human, as indicated by the words “mighty men.” A derivative of this view has the “sons of God” possessing the men who married and had offspring.

Arguments for: The other uses of the Hebrew phrase *bene [ha]’elohim* (“[the] sons of God”) refer to heavenly beings (Job 1:6; 2:1; and 38:7)³, as do the similar phrases *bene elyon* (Psalm 82:6) and *bene elim* (Psalm 29:1; 89:6).⁴ 1 Peter 3:18–20, 2 Peter 2:4–10, and Jude 6 mention certain angels who left their own abode and are now being held in “chains” or “prison” until the day of judgment because of their sin in Noah’s day. Jude 14–15 also quotes from the Book of Enoch, one of many apocryphal writings from before the time of Christ that identify the sons of God as fallen angels.

Objections: Angels are spiritual beings, so how could they unite in marriage with women? Besides, Jesus said, “For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven” (Matthew 22:30). Also, if the “sons of God” were angels, then wouldn’t it be unfair to judge *mankind* with the Flood? If Genesis 6 really describes angels marrying women and producing *nephilim*, then how did the post-Flood *nephilim* come about? They were giant people living in the land of Canaan, and there is no mention at that time of any type of angelic interaction to explain their existence. Finally, the Bible never definitively states that fallen angels can manifest in physical form, but they seem to require a body to possess. If they could take on human form, then they could have faked the Resurrection of Christ, and the central event of the Christian faith would be undermined. Some critics of the fallen angel view have also wondered whether offspring of a human and angel could be saved; to save Adam’s descendants, Jesus was born of a woman to become one of us so He could die in our place.

When we run into difficult passages

like Genesis 6 we must ask ourselves if a key salvation issue is at stake.

Then we must determine if some interpretations violate clear Scripture passages

or if the Bible's authority is at stake.

WHO ARE THE NEPHILIM?

The meaning of *nephilim* is debated. Many people have tried to link it to the Hebrew verb *naphal*, which means “to fall.” However, strictly speaking, the plural participle would be either *nophelim* or *nephulim*, and not *nephilim*.⁵ So some scholars have pointed out that the related Aramaic language has a noun that would be *nephilin* in its plural form, and in Hebrew this is *nephilim*. This Aramaic word means “giants”⁶ and is also the Aramaic word for the constellation Orion, the giant hunter of mythology.⁷

While some dispute that the pre-Flood *nephilim* in Genesis 6 were giants, there is little question that those mentioned in Numbers 13 were very tall and powerful people. Joshua and Caleb did not dispute the other spies’ claim about the inhabitants of Canaan: “There also we saw the *nephilim* [the sons of Anak are part of the *nephilim*]; and we became like grasshoppers in our own sight, and so we were in their sight” (Numbers 13:33, NASB).⁸ This is consistent with the other giant peoples, such as the Amorites (Amos 2:9), Emim (Deuteronomy 2:10), and Zamzummim (Deuteronomy 2:20), who also dwelled in and around Canaan at the time of the Exodus.⁹

Nevertheless, questions remain concerning the origins of the *nephilim*. Were they the offspring of the unions in Genesis 6 or were they on the earth before these marriages took place? Did the post-Flood *nephilim* come about in the same way as those before the Flood, or were they not related in any way? Were they giants because of extraordinary parentage, or did they simply possess genetic information for great height and strength that is no longer in our gene pool? The answers to these questions largely depend upon your view of the “sons of God” in Genesis 6.

CONCLUSION

This article summarizes only the first steps in a careful study of this topic. Many objections given above, for example, have received further counter arguments by those who defend other positions and point to other Scriptures, and the discussion continues.

When we run into difficult passages like this one, we must first ask ourselves if a key salvation issue is at stake (and it is not). Then we must determine if some interpretations violate other clear Scripture passages or if the Bible’s authority is at stake. Does the position come from the page of Scripture, or does it rely on secular ideas for support? For example, those who seek to add millions of years in the Genesis account of creation are trying to force secular ideas into the text, so it is crucial for us to stand against every such attempt to undermine the Bible’s authority.

Studying the nature of the “sons of God” is interesting and profitable, but certainly not as crucial as the clear, unequivocal revelation about six literal days of creation. We all have a duty to “rightly divide the word of truth” (2 Timothy 2:15), no matter what passage we’re examining, comparing Scripture with Scripture. But Christianity will likely continue to disagree on this topic until the Lord returns. So we need to show grace to other believers, “agreeing to disagree.” We can still join together with them in the furtherance of the gospel and the glory of the Savior! ■

NOTES

¹ The majority of commentators, however, do conclude that the *nephilim* were the progeny of unions between the “sons of God” and “daughters of men,” so the focus of their debate is the identity of the “sons of God.” There is more agreement on the origin of *nephilim* in Genesis 6:4 than for those mentioned in Numbers 13:33. If the *nephilim* were not the offspring of the marriages, then Genesis 6:4 would introduce characters who have no relationship to the passage. Also, the *nephilim* are described as mighty men and giants in Numbers, and the progeny of the Genesis 6 unions were mighty men, so there are good reasons to understand the *nephilim* as the children of the “sons of God” and the “daughters of men.”

² This description varies among commentators who hold this view, but the general idea is agreed upon. A derivative of this view sees the “sons of God” as tyrants from Cain’s line.

³ The Greek translation of the Hebrew Old Testament, known as the Septuagint, translates these references and Deuteronomy 32:8 as the “angels [of God].” Based on the discovery of two ancient manuscripts of Deuteronomy among the Dead Sea Scrolls, more recent Bible translations like the ESV and NET have translated the end of Deuteronomy 32:8 as “sons of God” and “heavenly assembly,” respectively. For a scholarly examination of this issue see Michael S. Heiser, “Deuteronomy 32:8 and the Sons of God,” *Bibliotheca Sacra* 158 (2001): 52–74.

⁴ Linguistically similar to Hebrew, the Ugaritic texts found at Ras Shamra use nearly identical terms to describe heavenly beings—*bn il* (“sons of gods”) and *bn ilm* (“sons of the gods”).

⁵ Michael S. Heiser, “The Meaning of the Word *Nephilim*: Fact vs. Fantasy,” <http://www.michaelsheiser.com/nephilim.pdf>

⁶ This definition is found in the following respected lexicons: HALOT, NIDOTTE, Davidson, and Jastrow. Brown-Driver-Briggs gives this definition but is uncertain about its etymology.

⁷ Many ancient cultures, such as Greek, Roman, Norse, and Akkadian, have legends of heavenly beings (or gods) mating with women and producing offspring (such as the demigods Orion and Hercules). So those who favor the fallen angel position sometimes suggest that these pagan myths may be distortions of true events recorded in Genesis 6.

⁸ The ancient Egyptians feared the giants in Canaan. Four execration texts (sort of like clay voodoo dolls to be smashed as a symbol of cursing the enemy) mention the Anakim, and a letter dated just after Moses (*The Craft of the Scribe*) mentions people in the land who ranged from nearly seven feet to eight and a half feet tall. Clyde E. Billington, “Goliath and the Exodus Giants: How Tall Were They?” *Journal of the Evangelical Theological Society* 50 (2007): 489–509

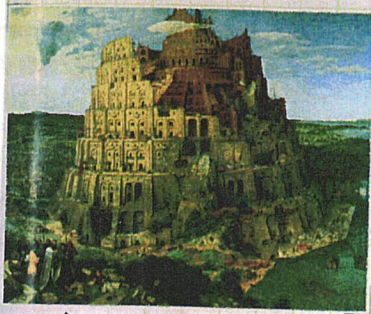
⁹ The Hebrew word *Rephaim* is probably a generic term meaning “giants” rather than a group of giants.

Tim Chaffey holds a master of divinity in apologetics and theology and a ThM in church history and theology from Liberty Baptist Theological Seminary. He is a writer/editor for Answers in Genesis’s web department. Tim has authored or coauthored several books, including Old-Earth Creationism on Trial and The Truth Chronicles series.

WHAT DID THE TOWER LOOK LIKE?



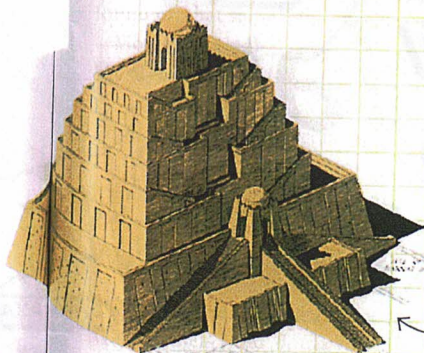
The Babel exhibit in the Creation Museum near Cincinnati depicts a city and tower that were abandoned in the very early stages of construction.



Gustave Dore's engraving imitates the style of the Arab minaret at Samarra.

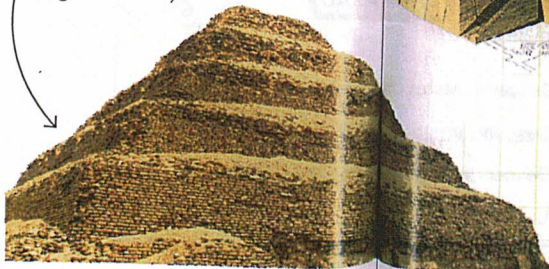


Famous reconstruction by Leonard Woolly, who excavated at Ur.



The Tower of Babel by Pieter Bruegel looked like the Roman Coliseum.

The oldest Egyptian pyramid, the Step Pyramid of Djoser at Saggara, resembles ziggurats built in the region of Babylon.



Reconstruction of the earliest ziggurat at Uruk (modern-day Warka).



The simple answer is that the Bible does not tell us. All we know is that God intervened before the construction project was completed.

Studying the oldest buildings from the area, archaeologists assume the Tower at Babel looked like a ziggurat.

But we can't just study later buildings and calculate backward. The people at Babel had a unique opportunity. The incredible engineering skills of all mankind were together in one place. But when God split them up, each family took their talents with them. So the later founders of Babylon and Egypt lacked the expertise of their forefathers.

We can only imagine what their original plans looked like. Perhaps they designed an enormous city that would require a thousand years to complete. After all, they probably expected to live a thousand years, as people did before the Flood.

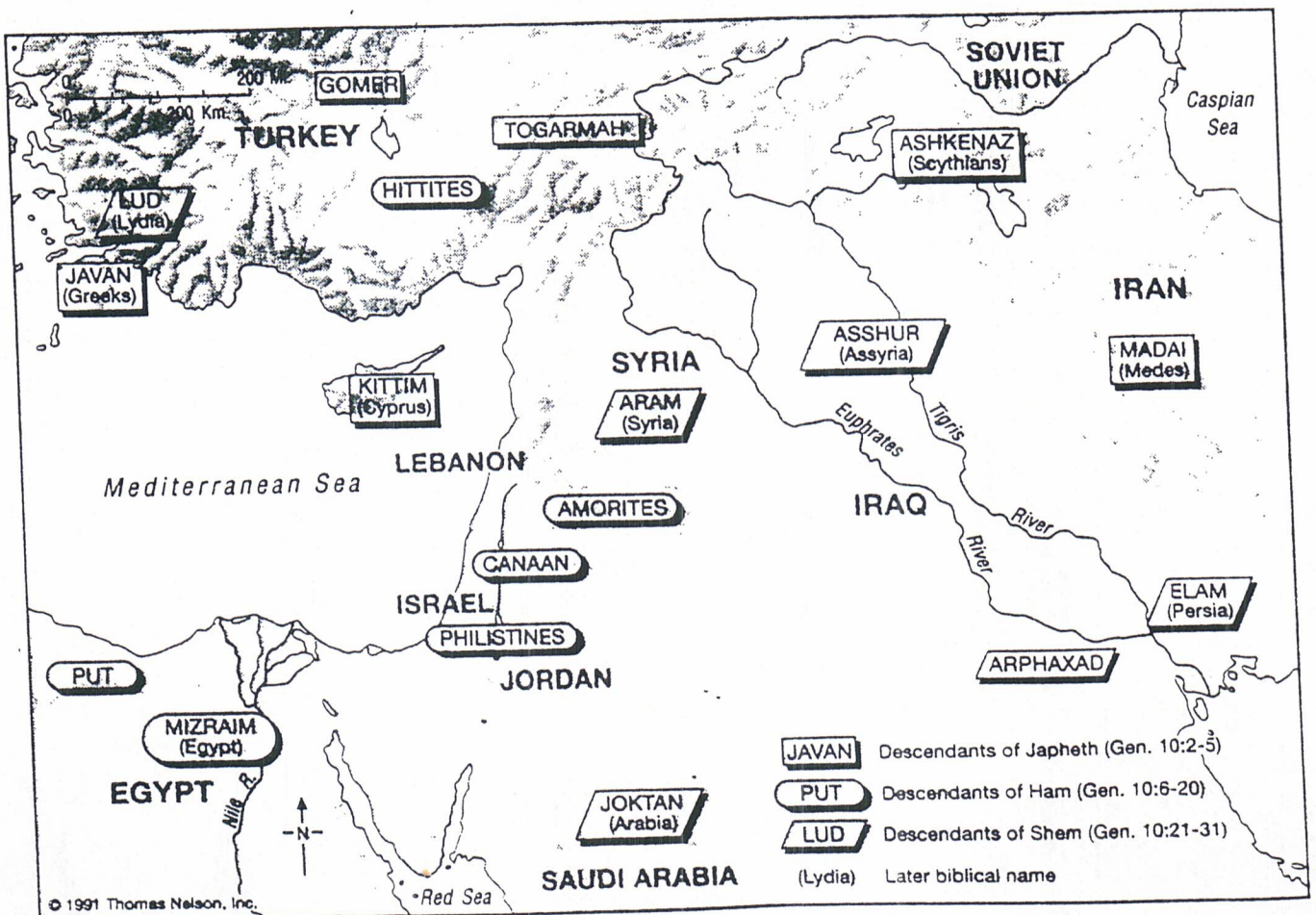
It is possible that they had unique construction materials available after the Flood. Thick layers of lime and other sediments may not have hardened. Perhaps these materials could be formed into bricks as strong as concrete blocks we make today.

If the plans at Babel were so grand, why don't we find any remains today? It seems likely that God frustrated their work in the early stages, while they were still laying out the city and constructing brickworks.

Without much evidence to restrain them, the imagination of artists has run wild. Who knows, perhaps their fanciful designs are closer to the original than the speculations of archaeologists. ■

The Nations of Genesis 10

Genesis 10 is called the "Table of Nations" and is structured in terms of the descendants of the three sons of Noah: Japheth (vv. 2-5), Ham (vv. 6-20), and Shem (vv. 21-31). Many names mentioned in chapter 10 are identifiable with nations of ancient times, some of which have continued down to the present.



WHO'S YOUR BROTHER?

"God has made of one blood all nations." Acts 17:26

GOD'S WORD AGREES WITH GOD'S WORLD...

WE'RE ALL ONE BLOOD

"Of the three sons of Noah the whole earth was overspread." Genesis 9:19



The Harder twins show that from the same parents, one girl inherited genes for a large amount of melanin and the other girl inherited genes for a small amount of melanin.

God's Word says that all people after the Flood descended from Noah's three sons. When the events of the Tower of Babel split up the human gene pool, different combinations of genes in different groups resulted in some people having predominantly light skin and some having predominantly dark skin, as well as shades in between.

Every human being has the same basic brown pigment called melanin in the skin. Combinations of genes determine how much or how little melanin each person has.

In just a few generations, different combinations of previously existing genetic information resulted in distinct people groups with superficial differences, such as different skin tones and eye shapes. Modern science recognizes that our differences are superficial.

BIOLOGICAL DIFFERENCES ARE SUPERFICIAL

If Adam and Eve were middle brown, their children could have exhibited the whole range of skin tones from light to dark.

Our superficial differences are merely the result of different combinations of features that humans had since the creation. The variety among different people groups could have occurred very recently and quickly in small populations in only a few generations.

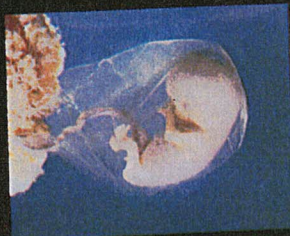
WE CAME FROM ONE WOMAN

"Eve was the mother of all living." Genesis 3:20

We know from God's Word that all people descended from one woman, Eve. Mitochondrial DNA is passed directly from mother to child. We would predict that mitochondrial DNA would be similar in all people alive today. Scientific research on mitochondrial DNA seems to bear this out.

WE CAME FROM ONE MAN

"The first man [was] Adam." I Corinthians 15:45



We know from God's Word that all people descended from one man, Adam. The Y-chromosome contains DNA that is passed directly from father to son. We would predict that Y-chromosome DNA would be similar in all men alive today. Scientific research on Y-chromosome DNA seems to bear this out.

Mitochondrial DNA



WE ARE FULLY HUMAN FROM CONCEPTION

All the genetic information unique to humans is present at conception. So right from the start a fertilized human egg cell is totally human. There is no biological basis for drawing any other line for when we "become" human. Every human is fully human, from conception to the end of life.

ACCORDING TO GOD'S WORD...

WE'RE ALL ONE RACE - "ONE BLOOD"

God has made of one blood all nations." Acts 17:26



Six thousand years ago, God created a perfect world and fashioned the first two humans in His image. Humans were created to rule under God and to care for all of God's creation. After the Flood, God restated this plan to Noah and his three sons.

According to God's Word, all the people on earth today descended from Noah's three sons, who descended from the first man Adam. So we all share the same blood line. We're all brothers.

WE'RE ALL CREATED BY GOD

God formed man of the dust of the ground." Genesis 2:7



WE'RE ALL IN GOD'S IMAGE

God said, "Let us make man in our image." Genesis 1:26



WE'RE ALL ONE FAMILY

God has made of one blood all nations." Acts 17:26



WE'RE ALL LOVED BY GOD

"God so loved the world that He gave His only begotten Son." John 3:16



GOD'S WORD CONDEMNS THE ABUSE OF OTHERS



God said to Noah and his sons, *"The life of the flesh is the blood thereof. At the hand of every man's brother I will require the life of man. Whoever sheds man's blood, his blood shall be shed by man: for in the image of God he made man"* (Genesis 9:4-6).

After destroying the pre-Flood world because of rampant violence, God instituted governments to judge violence of brother against brother. According to God, abuse of others is a sin against the Creator, who made every human being in His image. In the case of murder, the just punishment is the shedding of blood.

God's Word condemns a long list of abuses: the abuse of the unborn, the abuse of the young, the abuse of the old, the sick, and the poor. Principles derived from God's Word also condemn discrimination based on language, culture, gender, or skin tone.

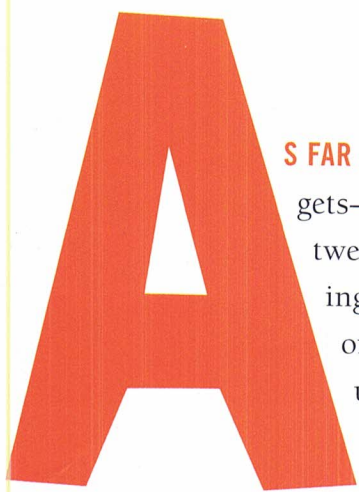


FINDING A HOME FOR CAVEMEN

WHO WERE CAVEMEN

by David Menton & John UpChurch

STRANGE-LOOKING FOSSILS OF "EARLY MAN" KEEP TURNING UP IN THE CAVES AND OTHER ARCHAEOLOGICAL DIGS IN AFRICA, EUROPE, AND ASIA. THEY LOOK A LOT LIKE US, AND YET THEY ARE SOMEHOW DIFFERENT. WHAT SHOULD WE MAKE OF THEM, IN LIGHT OF SCRIPTURE?



AS FAR AS STEREOTYPES GO, cavemen make easy targets—especially when transplanted into the twenty-first century. Their brutish way of dealing with contemporary situations earns a laugh on commercials and TV shows. They just don't understand us modern humans, and their misunderstanding strikes humor gold.

But when we cut away the laugh track and the bumbling ways, we're left with something of an enigmatic figure—a being without a settled place in our understanding of history. Perhaps, in fact, it's our discomfort with not knowing what to do with cavemen that makes us laugh.

So, just who were they?

WOULD THE REAL “CAVEMAN” PLEASE STAND UP?

Before we go spelunking, we need to limit our scope somewhat. At its most basic, the term *caveman* simply means “a person who dwells in a cave,” which isn't unheard of even today (see “A History of Cave Dwellers”). But that's rarely what we mean when we use the word. Instead, we're usually talking about a group of ancient cave hoppers who left behind animal artwork, rough-hewn weapons, and bones—at least, that's the common assumption. While the collective opinion of history and science has moved beyond considering these early humans as animal-like brutes, the term still carries with it the baggage of a being somewhat lesser than modern *Homo sapiens* (us today). And that's unfortunate—as we'll see.

Those early humans commonly classified as “cavemen” break down into several groups, scattered throughout Europe, the Middle East, Africa, and Asia. Calling these groups “cavemen” may, in fact, be somewhat misleading. Many of them simply found temporary shelter or buried their dead in caves, which tend to preserve remains and artifacts more often than houses in the

open. (They probably preferred living in caves about as much as we do.)

Nevertheless, the term *caveman* is often used as a catchall for peoples who lived in an earlier era in human history—the Ice Age. We'll focus on five of these groups: Neanderthals, early *Homo sapiens* (Cro-Magnon man), *Homo erectus*, Denisovans, and *Homo floresiensis*.¹ The first three have long been stalwarts of the caveman discussion, but the latter two have only recently been uncovered—the Denisovans in Siberia and *Homo floresiensis* (sometimes called hobbits) in Indonesia.

NEANDERTHALS

Neanderthals may be the most well-known of the five groups—with hundreds of individuals to study. After they served time as a separate “hominid” (human-like) species according to evolutionary scientists, DNA testing in particular has significantly trimmed their distance from *Homo sapiens*.² This shouldn't surprise us, considering the overwhelming evidence of their humanity.

In dozens of caves and rock shelters, for instance, we find evidence of bodies that have been carefully buried

with all the care you might expect on a modern funeral. Neanderthal remains have also been unearthed with mammoths and other big game bearing bone marks and other indicators that these animals were hunted and butchered in complex community activities. And everywhere Neanderthals are found (not always in caves), they have complex axes and other stone tools.

In fact, the title of “mere caveman” may be in jeopardy, as researchers recently unearthed a complex dwelling made from mammoth bones, which wasn't in a cave at all.³ With all the similarities, however, Neanderthals weren't exactly like us—their physical characteristics (such as larger brows in adults and wide nasal cavities) would certainly make them stand out today.

CRO-MAGNON MAN

On the other hand, early *Homo sapiens* (often called Cro-Magnon man) would fit right in nowadays, though perhaps more likely on a North American football team than in an office building. The robust build, larger brain on average (1600cc vs. 1350cc), and DNA differentiate the European Cro-Magnon from modern humans.⁴ However, they show a clear affinity with us.

Everything you might expect to find from the settlements of any non-industrialized people is found with Cro-Magnons. For instance, the Dzudzuana Cave in the country of Georgia contained wild flax fibers that suggest these early travelers sewed garments or wove baskets,⁵ and the Lascaux caves in France long hid colorful cave paintings that may relate to phases of the moon.⁶ Site after site reveals thousands of small, beautifully made javelins, arrows, and ornate artifacts, often with carvings and designs on them, such as the ivory pendant made from mammoth tusk that was found with the so-called “red lady”

(Usually a male) in south Wales.⁷ And the recent discovery of a buried dog's skull in Předmostí (Czech Republic) suggests that Cro-Magnon man enjoyed the company of "man's best friend."⁸

In light of these finds, the idea that these particular post-Babel humans were some mysterious "other" loses its punch.

HOMO ERECTUS

That brings us to *Homo erectus*, a group that long held the title as most enigmatic and disputed of all early humans. As the name *erectus* implies, we're meant to be amazed at their upright, two-legged gait that allowed them to tromp across Africa, Europe, and Asia. However, the *Homo* appellation (that is, human) came later. When these ancient humans were first uncovered in Java (Indonesia), their bones were trumpeted as *Pithecanthropus erectus*, which essentially means "upright ape-man." That was certainly a misnomer.

What's truly incredible is how widespread these early humans were. They may have built fires in the Middle East (as indicated by charred bones and plant remains),⁹ and they hunted across Asia and Europe, where we find many butcher sites and the stone tools they used. They must have built seafaring vessels of some sort to reach the Indonesian islands against the currents. In fact, we find their fossils before any other human remains. So, we can safely say that their "primitive" ways got them pretty far. Not bad for a carless society.

HOMO FLORESIENSIS AND DENISOVANS

Two new finds suggest that we may only be scratching the surface of the variety apparent in post-Babel humans. Recently, an unusually large tooth and a finger bone found in Denisova Cave in Altai Krai, Russia, point to a mysterious new group of wayfarers. The Den-

isovans, as they're being called, occupied the region around the same time as Neanderthals.

But DNA testing of the finger and two other bones indicates that this new group differed from Neanderthals.¹⁰ Beyond that, we have only a handful of artifacts to understand these mysterious people, such as a stone bracelet that was ground and polished.

But the impact of the Denisovans has been relatively minor compared to the huge debate surrounding a group of tiny human skeletons. So far, nine members of this group have been found on the Indonesian island of Flores, giving us the tentative name *Homo floresiensis*. However, you may have heard them referred to as "hobbits," which fits their three-foot (1 m) height.

Since the discovery of the first non-fossilized skeleton in 2003, dueling scientific papers have raised, lowered, and stretched the status of these so-called hobbits—all without a single strand of DNA (which has so far eluded scientists). Because access to the remains is so limited, the intrigue—and rancor—may continue for years.

Despite the debate, what's found in the dirt on Flores reveals much about the inhabitants. Numerous charred bones of the dwarf elephant *Stegodon*—many of them juvenile—paint the picture of a group of opportunistic hunters who roasted up the small elephant that once lived on the island—perhaps leading to its extinction.

To do so, they employed a number of advanced stone tools, quite capable of slicing and dicing tough animal skin. And while we find no evidence of their boats, these people are most similar to *Homo erectus* found on Java. Since they lived on the island of Flores, this suggests they must have built boats that could fight against strong ocean currents to get there.

A HISTORY OF CAVE DWELLERS

Caves have never gone out of fashion as a place to seek refuge. For instance, hermits lived in caves throughout the Middle Ages, and until recent times a clan of people were living in caves on the Mediterranean island of Malta. Even the Bible records a number of cave refugees, such as David (1 Samuel 22:1) and Obadiah (1 Kings 18:3–4).



After fleeing the destruction of Sodom and Gomorrah, Lot and his daughters found shelter in a cave (Genesis 19:30).



For old-time miners in Coober Pedy, Australia, caves offered a cool respite from the scalding temperatures in the Outback. While air conditioning has opened the surface for habitation, many residents still live in energy-efficient "dugouts."

WHO WERE CAVEMEN



HOMO ERECTUS

The earliest known human remains, from the early Ice Age, have a distinctive appearance, with a high brow ridge and receding chin. The skull of “Turkana Boy” (*above*) was found in 1984 near Turkana Lake in East Africa. From the neck down, his skeleton is virtually indistinguishable from ours. These early settlers from Babel were fully human—making hand axes, burying their dead, and settling three continents.



NEANDERTHAL

In the middle of the Ice Age, families that settled in Europe began to display “classic” Neanderthal features, such as a bulge at the back of the skull. This specimen (called “the Old Man” because he was virtually toothless) was unearthed in 1908 at the La Chapelle-aux-Saints cave in France. Their powerful, compact bodies were well suited for the cold, similar to the Inuit of northern Canada today. Though they look somewhat different from us (for instance, their brains were larger), they were fully human—hunting, making jewelry, burying their dead, and doing the other things we do today.



CRO-MAGNON MAN

Cro-Magnons have a high forehead, narrow brow ridge, and protruding chin—very much like people today. The specimen above was found in 1868 near a rock shelter at Les Eyzies, France—the same region as the famous Lascaux cave paintings. Th distinctive features first appear among African families, but their features later appear on skulls worldwide. Nobody disputes that these talented artists and ivory sculptors were fully human.

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THE MAKINGS OF A HUMAN

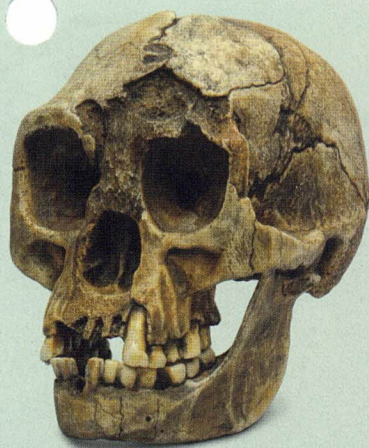
Variation among post-Babel humans has led to a great debate among evolutionists, who wonder where they fit on the roadway to being “truly human.” But that way of thinking misses the fundamental truth. When God created humans, He didn’t define our humanness in terms of physical characteristics. We aren’t human because we have two arms or legs or skulls of a certain shape or size. Our Creator, who is spirit, made us in His spiritual image.

Genesis reveals aspects of what this implies. Our early ancestors made musical instruments and tools, farmed, built cities, and otherwise represented God as stewards of His creation (Genesis 4). With that as our standard, we can cut through the confusion and bias. All those we call “cavemen” (probably a misnomer) show the same characteristics as the first humans in the Bible.

Neanderthals buried their dead and may have worn jewelry.¹¹ *Homo erectus*

seems to have divvied up jobs to prepare food and sailed the high seas. Even with little to go on, we can be fairly certain the Denisovans wore jewelry, and the much-maligned “hobbits” left tools useful for dicing up lunch. All uniquely human traits—traits that show creatures made in the image of God.

In other words, we can be sure that they all descended from Adam through Noah’s family. These certainly aren’t unique species, in the sense of



HOMO FLORESIENSIS

The remains of three-foot-high humans were discovered in 2003 in a cave on the Indonesian island of Flores. Their facial features are different from other human fossils, but indisputably human. Scattered among their remains were tools for killing and cooking the small Ice Age elephants that they hunted. Small size does not diminish our humanity any more than large size does!

CRAFTSMEN LIKE US...

The earliest known humans made tools and left other evidences that they were fully human like you and me.



Cro-Magnon fishing spear (central Africa)

photo: Human Origins Program, Smithsonian Institution



Cro-Magnon carved lion sculpture (a cave in Germany)

photo: Kenneth Garrett | National Geographic Stock



Neanderthal pierced, stained shell (rock shelter in Spain)

photo: Joao Zilhao



Neanderthal hand axe (common Mousterian style)

photo: Bone Clones, www.boneclones.com



Homo erectus hand axe (common Acheulian style)

photo: Pierre-Jean Texier/CNRS

being something “less than modern humans”—they’re just more evidence of beautiful variations in the appearance of individuals in our one unique race. Our relatives may have looked different, but they weren’t bumbling brutes. They had the very human and God-given ability to discover creative solutions in a dangerous, sin-cursed world. And they were all rebels from God, in need of His grace. ■

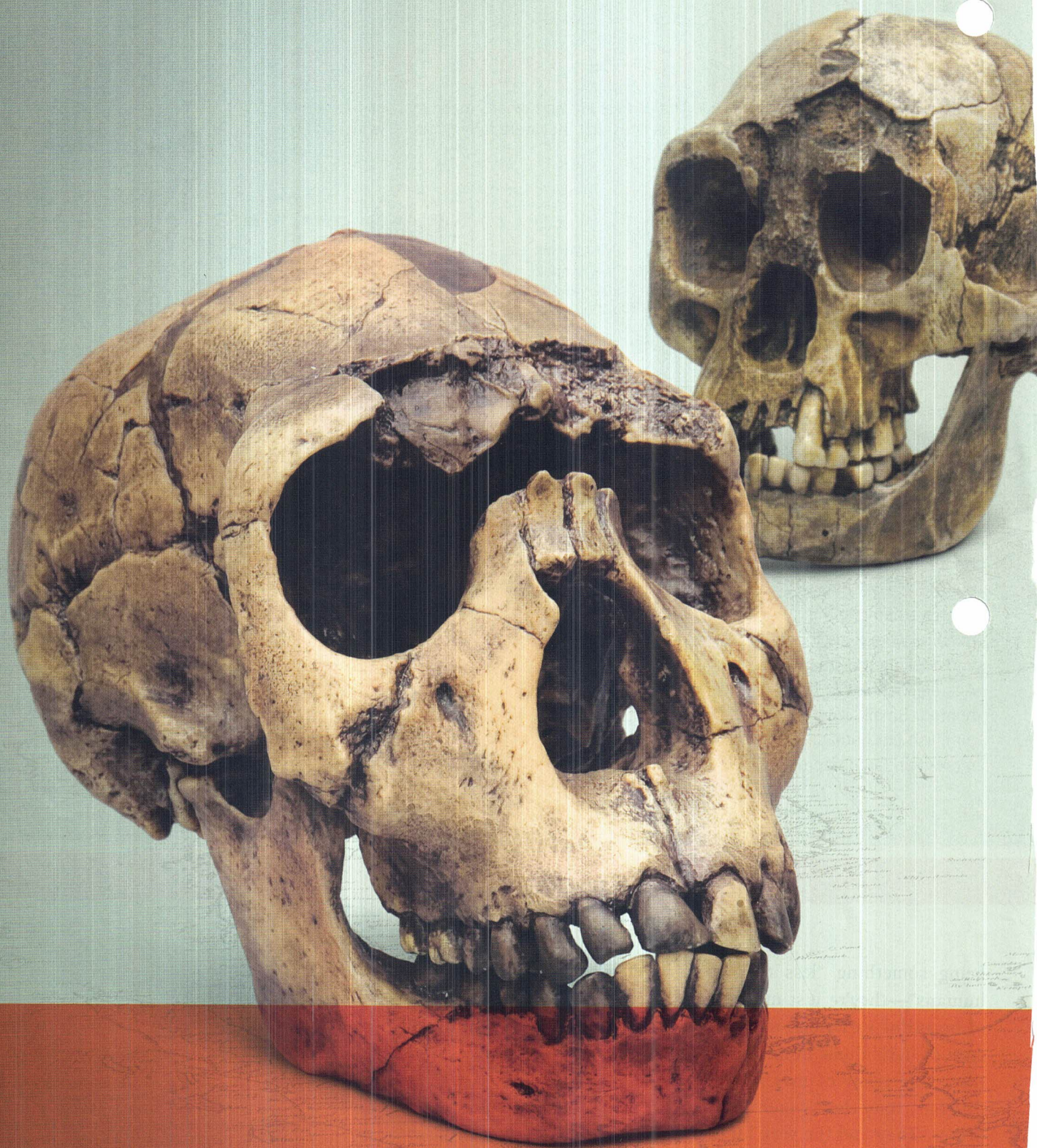
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NOTES

- ¹ The term *species* is a modern convention established by the creationist Carolus Linneaus. It traditionally refers to separate populations that are similar but can no longer produce viable offspring. But this is not the case of any humans. We need some sort of term to describe different peoples, such as Europeans or Parisians. But in this instance, some names are unfortunately scientific terms that imply “species,” and there are no easily recognizable alternative names. So, *Homo erectus* and early *Homo sapiens* are used in this article to describe our ancestors at certain times and places, but this is not a reference to their being different species.
- ² <http://www.scientificamerican.com/article.cfm?id=our-neandertal-brethren>
- ³ <http://www.physorg.com/news/2011-12-neandertal-home-mammoth-bones-ukraine.html>
- ⁴ David Caramelli et al., “A 28,000 Years Old Cro-Magnon mtDNA Sequence Differs from All Potentially Contaminating Modern Sequences,” *PLoS One* 3 (2008): e2700.
- ⁵ Eliso Kvavadze et al., “30,000-Year-Old Wild Flax Fibers,” *Science* 325 (2009): 1359.
- ⁶ <http://news.bbc.co.uk/2/hi/science/nature/975360.stm>
- ⁷ <http://www.britarch.ac.uk/ba/ba61/feat3.shtml>
- ⁸ Mietje Germonpré et al., “Palaeolithic Dog Skulls at the Gravettian Předmostí Site, the Czech Republic,” *Journal of Archaeological Science* 39 (2012): 184–202.
- ⁹ <http://www.answersingenesis.org/articles/am/v6/n1/camp-after-babel>
- ¹⁰ Pontus Skoglund and Mattias Jakobsson, “Archaic Human Ancestry in East Asia,” *PNAS* 108 (2011): 18301–18306.
- ¹¹ <http://www.answersingenesis.org/articles/aid/v2/n1/worthy-ancestors-2>

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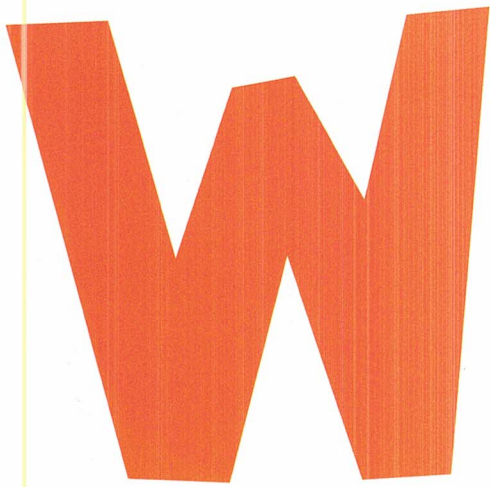


FINDING A HOME FOR CAVEMEN

WHEN DID CAVEMEN LIVE

by Andrew Snelling & Mike Matthews

THE BIBLE RECOUNTS THE SWEEP OF HUMAN HISTORY, FROM THE FIRST MAN, ADAM, TO NOAH, ABRAHAM, MOSES, AND FINALLY, JESUS CHRIST. IN THIS PANOPLY OF AMAZING PEOPLE, PLACES, AND EVENTS, WHERE DO THE FOSSILS AND ARTIFACTS OF "EARLY MAN" BELONG?



WHEN A COUPLE OF German quarry workers stumbled upon a Neanderthal fossil in a cave in the Neander Valley, back in 1856, paleoanthropology (the study of early humans) vaulted into the limelight. And popular interest has never died down.

As the findings of early human fossils and artifacts continue to pile up, the story has become even more interesting and complicated. Remains from hundreds of different individuals have been discovered so far. They range from the southern tip of Africa to Russia's frigid Siberian mountains and the tropical islands of Indonesia.

The chart on the next page shows the sequence that these human remains are found in today's post-Flood surface layers, and the following pages have maps showing where these remains occur.¹ Most paleoanthropology books show charts and maps similar to these. So how do creationists explain the timing and location of these early human remains from a biblical perspective?

TIME OF "CAVEMEN"

Let's first consider the timetable of these early fossils. The Bible gives invaluable clues.

FIRST CAVEMEN AFTER BABEL

First, we know that the entire human race consisted of eight individuals at the end of the Flood, around 2350 BC. This was one "family," but four were women who married into Noah's line. So the maximum number of family lines who brought their genes onto the Ark was five (four potentially unrelated women, and one line of men).

Furthermore, we know that all humans who settled the planet after the Flood were descended from Noah's three sons: "These three were the sons of Noah, and from these the whole earth was populated" (Genesis 9:19). According to Genesis 11, they had

many sons and daughters, including Canaan, whose descendants eventually founded the Canaanite cities where Abraham later sojourned.

Noah's growing family eventually moved en masse to the plain of Shinar (in modern Iraq), where they decided to build a city.

No cavemen yet.

The dispersion from this first city, Babel, sets the oldest time limit for the humans whose remains occasionally appear in caves. The Bible does not give a specific date for this event; but it does say that the earth was "divided" in the days of Peleg, five generations after Noah; and presumably this is a reference to Babel. If the dispersion from Babel occurred at Peleg's birth, the earliest date would be one century after the Flood, around 2250 BC according to the Masoretic text.²

LAST CAVEMEN BEFORE ABRAHAM

The dispersion from Babel explains when humans first spread over the continents. But at what point in biblical history did the men and women known as Neanderthals and their kin disappear?

Solving that mystery is a little more complicated.

An important clue is that all these humans are found in surface deposits associated with the post-Flood Ice Age (conventionally labeled as the Pleistocene). Their bones appear buried alongside extinct Ice Age animals, such as mammoths and stegodons.

The book of Genesis does not specifically mention this relatively brief era of worldwide climate change, but glaciers left grim reminders of their destructive power throughout northern Europe, Asia, and North America, as well as the mountainous highlands of Africa, South America, and South Asia.

The Ice Age began after the Flood and eventually came to an end. Again, the Bible provides us with important clues to establish rough dates. By Abraham's day, around 2000 BC, cities had cropped up throughout the Middle East. None of the Neanderthals and their Ice Age cousins are found associated with any of these cities. Nor do we find any remains of Ice Age animals associated with these settlements.

In fact, any charcoal from Ice Age deposits consistently dates earlier than anything from the cities.³ For instance, ten Neanderthals were found in an Iraqi cave north of Babel (Shanidar Cave), dating before any city in this region. Similarly, Neanderthal fossils are found in caves of Israel, such as Skuhl Cave at Mount Carmel, but the remains date before the earliest Canaanite cities, such as Jericho.

One basic relative sequence in the successive post-Flood surface layers is



disputed: the Ice Age preceded the warmer period we are in today. Since the remains in all known cities post-date the Ice Age and have no Ice Age remains, it appears the effects of the Ice Age had waned before the establishment of the cities where Abraham sojourned.

LOCATION OF HUMAN FOSSILS

The Bible gives the timeframe for the spread of early humans. But what about the location of their remains?

Genesis does not give many details about the geography immediately after Babel, but it is not hard to fill in some of the gaps. At the height of the Ice Age, so much water was bound up in ice that the ocean level plummeted 330 feet (100 m) below today's level. The earth's landscape was very different from today. The best spots for raising a family were much different than they are now!

Compounding the problem of establishing permanent settlements was the shifting climate, heavy rains, and unstable earth in the years after the global Flood cataclysm. The geology from this era indicates that massive earthquakes and volcanic eruptions still rocked parts of the earth, dwarfing any local catastrophes we observe today.

It is easy to imagine why the early human populations kept migrating.

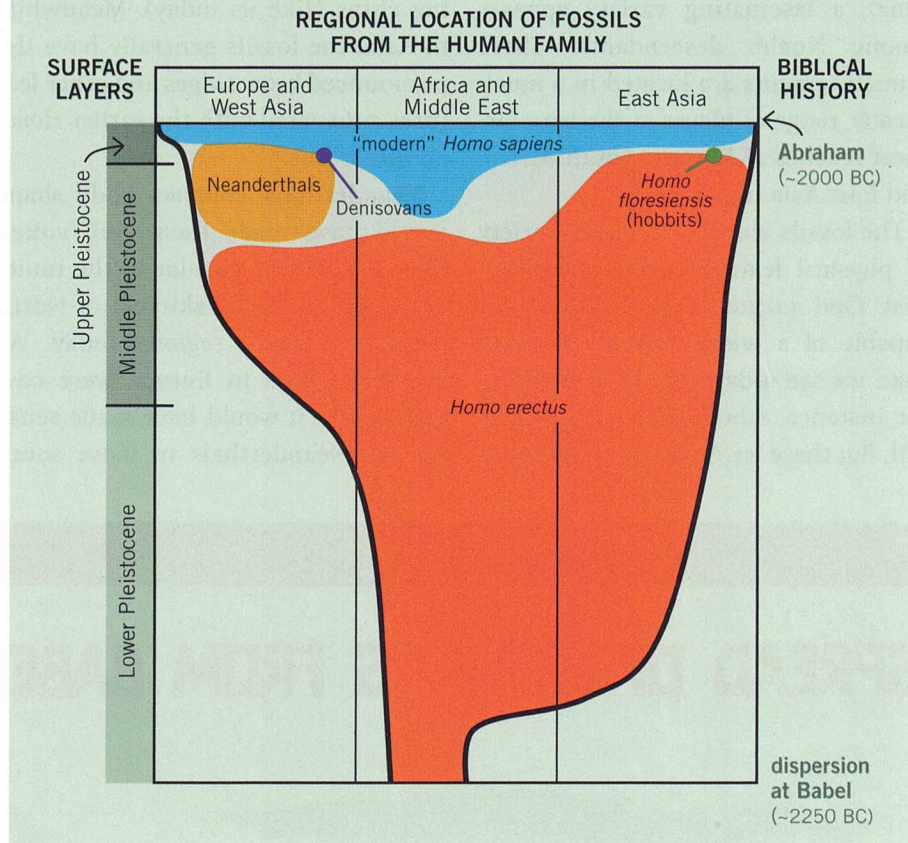
As Noah's children overspread the earth, they needed temporary shelter. We can see why they might have sometimes needed to stay in caves for convenience.⁴ Caves would also be an excellent place for them to preserve the bodies of their loved ones.

EARLY FOSSILS NEAR BABEL

Yet the families survived, as we can see in the record of Genesis 11. So we would not expect to find a trail of bodies from Babel to their new destinations. Instead, we would expect to find humans and artifacts suddenly crop-

FOSSIL RECORD OF THE HUMAN FAMILY

The earliest human remains are found in Ice Age deposits near Babel. By the middle of the Ice Age, however, human remains were scattered over three continents. New variations eventually appeared in different regions, such as Neanderthals in Europe. But by the end of the Ice Age, most of these variations disappeared. It is only at this late stage in the Ice Age that we find human remains in the Americas.



ping up at destinations all around Babel.

And that's what we find in the fossil record. Except for a few stone tools and some footprints left in volcanic ash in East Africa, we do not find human remains in any post-Flood deposits until suddenly they appear in multiple regions in the same relative level of the Lower Pleistocene (see map 1, next page).

Fossils and stone tools in East Africa and Central Asia have been dated from

the same general time period. In fact, these fossils are so close in time that experts debate which came first. Specifically, human fossils were discovered in the mountainous region north of Babel (the Republic of Georgia) and appear to be as old as anything found in East Africa.

These human fossils—and their stone tools—are strikingly similar everywhere they are found in the

WHEN DID CAVEMEN LIVE

Lower and Middle Pleistocene layers⁵ (see map 2). These people had large brow ridges, small chins, and receding foreheads. Although experts sometimes give the fossils different names in different regions, they recognize the similarities and agree they could be called by one name.⁶ (They usually call them *Homo erectus*.)

LATER VARIATION AMONG FOSSILS

In upper deposits (Upper Pleistocene), a fascinating variety appears among Noah's descendants. These human remains are located in a much greater range of places at the very farthest reaches of Europe, South Africa, and East Asia (see map 3).

The fossils also show a great variety of physical features. The Bible hints that God created the human body capable of a wider variety of forms than we see today. The giant Goliath, for instance, stood over 9 feet (3 m) tall. But these Ice Age deposits show us

still other possibilities in God's design, such as the 3-foot-tall (1 m) "hobbit" (*Homo floresiensis*) humans found on the Indonesian island of Flores.

While it is difficult to distinguish family resemblances just from bones, some seem pretty clear among the later Ice Age fossils of each region. In European sites we find the first human families with Neanderthal features, while in Africa we find another family variation with high foreheads and protruding chins (like us today). Meanwhile in Asia, the fossils generally have the pronounced brow ridges and other features associated with the earlier *Homo erectus* fossils.

Neanderthals' compact body shape would have made them well suited for cold weather, similar to the Inuits (sometimes called Eskimos) of North America's Arctic regions today. As hunting ranges in Europe were covered in ice, it would have made sense for the Neanderthals to move south

into the Middle East, even if it meant displacing other people there. That might explain why Neanderthals are found buried at certain soil levels in caves in Israel, with other people found in layers before and after them.

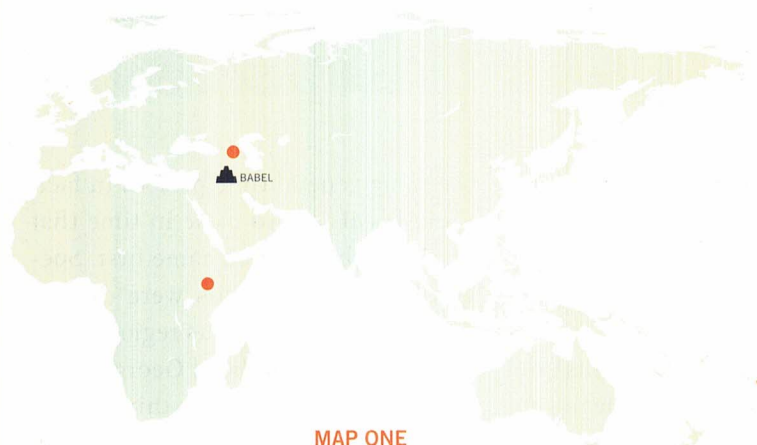
Interestingly, the human remains at the end of the Ice Age display only one variation of the human physique: people with protruding chins and high foreheads like ours. In Europe, these people are known as Cro-Magnon, but the difference between them and us is inconsequential.

END OF THE ICE AGE

Not a single Neanderthal, *Homo erectus*, or hobbit fossil has ever been found in the topmost layers. They only appear with Ice Age plants and animals, which are now extinct.

The last Neanderthal fossils are found in locations in southern France, Gibraltar, while Cro-Magnons appear in the more recent layers, above them.

SPREAD OF HUMANS FROM BABEL



MAP ONE
Fossils found in Lower Pleistocene layers

The earliest human fossils are found in regions around Babel. They are similar in appearance, often labeled *Homo erectus*.



MAP TWO
Fossils found in Middle Pleistocene layers

By the middle of the Ice Age, families were scattered across Asia, Africa, and Europe.



same pattern is repeated elsewhere (see map 4). Apparently, Neanderthals and their cousins died off about the same time that the Ice Age ended.

Genesis then picks up the human narrative with Abraham. Even in his day, caves still were in use. Genesis mentions that Lot fled to a cave to avoid God's judgment (Genesis 19:30), and Abraham bought a cave to bury his dead (Genesis 23:8–20). Their function may give us a clue about the role of caves among post-Babel migrants. Caves were temporary hiding places or convenient places to preserve the bodies of loved ones, but they were not normal living spaces.

By Job's day, cave dwellers had earned a bad reputation. "Civilized" folk did not live in caves. "Cavemen" tended to be oppressed people who had lost their homes (Job 24:4–8) or bandits and rangers who had left civilized society and behaved like wild animals (Job 30:3–8). While we still have a lot to explain

and understand, the overall picture is clear. The two hundred years or so after Babel (over 300 years after the Flood) was a chaotic transition in world history. The Bible gives us only a brief glimpse into that time and place, but the fossils hint at a grim tale.

Thankfully the human story does not end there. Indeed, the Bible passes over this transitional period with only a brief mention, and then picks up with God's promise to Abraham—to bless all peoples through His promised seed, the Savior Jesus Christ. And that promise includes every sinner and outcast—ultimately every one of us. ■

Dr. Andrew Snelling holds a PhD in geology from the University of Sydney and has worked as a consultant research geologist in both Australia and America. Author of numerous scientific articles, Dr. Snelling is now director of research at Answers in Genesis—USA.

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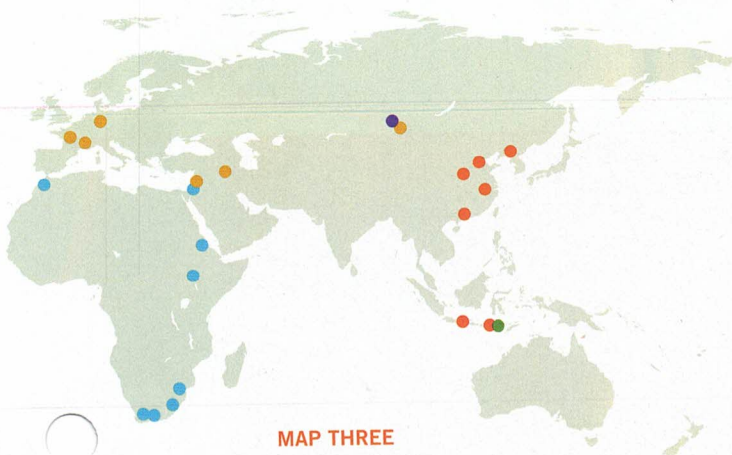


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NOTES

- ¹ The Flood deposited all the fossil-bearing sediment layers that hardened into rock strata as the waters receded. Caves and rock shelters were then produced in these rock strata by physical and chemical erosion as the last waters receded and as the earth's surface continued to dry out with the onset of the Ice Age. Successive surface sediment deposits then accumulated across the landscape, including on the floors of those caves and shelters. Investigators today dig down into these surface deposits and find remains of humans and the artifacts they used. So when surface and cave floor deposits are dated, they are named in a relative sense, according to the depths of each successive layer. Hence the terms such as lower, middle, and upper Pleistocene (= Ice Age). The maps and charts like the ones in this article are based on the most reliable findings and on such relative dating.
- ² The Bible does not explicitly say when Babel occurred during Peleg's life. Theoretically it could have fallen anywhere within the first two to four centuries after the Flood. See "Egypt or Babel: Which Came First?" *Answers*, April–June 2008, pp. 30–33.
- ³ Where charcoal, seeds, and other once-living remains (even wooden artifacts) have been radiocarbon (carbon-14) dated, the results support the relative dating sequence of these surface layers, but they yield ages of only thousands of years (not millions). For a full explanation of the value and limitations of radiocarbon dating, see the three-part series of articles in *Answers* magazine (Oct.–Dec. 2010 to Apr.–June 2011 issues).
- ⁴ It appears that few, if any, early humans spent prolonged periods of time in any caves. If small populations had lived there for decades or centuries, we would expect to find lots of artifacts (trash). In addition, their fires would have baked the walls, and they would have brought moisture, soot, and vermin into the caves, encouraging mold and wreaking havoc on the interiors. Instead, we find only a few bodies and a few hearths and artifacts. Most caves are "clean" and beautifully preserved.
- ⁵ We do not find any remains of these early post-Babel people in North and South America, suggesting humanity's arrival in the Americas was much later, near the end of the Ice Age.
- ⁶ Bernard Wood and Nicholas Lonergan, "The Hominin Fossil Record: Taxa, Grades, and Clades," *Journal of Anatomy* 212 (2008): 373."

● *Homo erectus* ● Neanderthal ● *Homo floresiensis* (hobbits) ● Denisovan ● "modern" *Homo sapiens*



MAP THREE
Fossils found in Upper Pleistocene layers



MAP FOUR
End of Pleistocene layers

Interesting variations appeared later in the Ice Age, including Neanderthals, "hobbits," and the little-known Denisovans.

By the end of the Ice Age, people with high foreheads and protruding chins filled the globe, including the Americas.





FINDING A HOME FOR CAVEMEN

HOW ARE CAVEMEN DIFFERENT

by Georgia Purdom

AMAZINGLY, SCIENTISTS HAVE RECOVERED DNA FROM SEVERAL NEANDERTHALS AND COMPARED IT TO MODERN DNA. THE DIFFERENCES ARE SMALL BUT INTRIGUING. WHAT CAN WE LEARN FROM THE DNA ABOUT OUR EARLY RELATIVES?

N

EW DNA TECHNOLOGY has allowed scientists to peer into the past by mapping the DNA of so-called cavemen. And they have found some noticeable differences. So, what do those differences really mean—are those early people somehow less “human” than we are?

Before we can answer that question, we first need to understand two related issues. What can DNA tell us about the differences among people? And how does the biblical account of human origins shed light on these differences?

WHAT ARE THE DIFFERENCES IN THE DNA?

The ability to map DNA is an amazing feat, considering the DNA is thousands of years old! Many ancient human remains are found in equatorial regions where heat and humidity have destroyed the DNA. However, remains of the Neanderthals and another group of humans discovered in a cave in southern Siberia, the Denisovans, have been found in cold, dry, protected areas that better preserved the DNA.

When the first draft of Neanderthal DNA was published, the researchers concluded that it is 99.7% identical to modern human DNA. They also found that approximately 1–4% of DNA specific to Neanderthals can also be found in modern Eurasians. This led them to conclude that a very small number of Neanderthals mixed with early modern humans and produced children. Neanderthals had a wide geographic distribution in Eurasia, from Spain to southern Siberia, and from Germany to the Middle East, so it is not surprising that more of their DNA is found in modern Eurasians as opposed to other populations, such as Africans.¹

To date, approximately eighty genes have been shown to differ between Neanderthals and modern humans.²

These genes produce proteins that govern a wide range of functions such as metabolism (how we burn food), the growth of the skull, and skin shade. Further study of these genes may help us understand how Neanderthals were different and perhaps why they died out.

For instance, one gene produces a protein involved in skin and hair color. Rare variants of this gene among modern humans lead to pale skin and red hair. The Neanderthal gene has a variation so far unknown in humans today. It is likely that this variant led to pale skin and red hair in Neanderthals.³ If this is so, Neanderthals would have been able to absorb more sunlight than if they had darker skin. This would have been useful in producing enough vitamin D to live healthy lives in the northern regions.

Denisovan DNA is also similar to DNA in modern humans. Approximately 4–6% of DNA that is specific to Denisovans can also be found in modern Melanesians (those who live in the islands northeast of Australia).⁴ As with the Neanderthals, this indicates that very few Denisovans mixed with and produced offspring with early modern humans—at least with those in Southeast Asia.⁵

Both Neanderthals and Deniso-

vans do have small-scale differences with modern humans. Before the first draft of Neanderthal DNA, they were sometimes considered to be different human species or subspecies. But this is an arbitrary, manmade designation since two modern chimps of the same species will have more DNA variation than Neanderthals or Denisovans have to modern humans. In light of the genetic evidence, Neanderthals and Denisovans are fully human and should be classified as *Homo sapiens*.

ARE THE DNA SEQUENCES ACCURATE?

Many difficulties must be overcome to accurately sequence ancient DNA. Sequencing DNA involves determining the correct order of the individual components (bases) that comprise the DNA. Contamination and degradation are two of the biggest obstacles.⁶ Contamination comes both from bacteria found in the fossil (which can sometimes account for more than 90% of the DNA found!) and from bacteria transferred through handling by modern humans. Degradation occurs when the DNA is “chopped up” and certain DNA components are modified by chemical reactions. Fortunately, scientists have developed techniques that greatly limit the danger of contamination and degradation altering the actual human DNA sequence, so their impact is usually negligible.

Another issue involves the limited number of ancient individuals with viable DNA. For example, there are only two known fossil remains for Denisovans from a single cave. At the most they represent two individuals. Compare that to the thousands of modern humans whose DNA has been sequenced. A small sampling of an ancient population may not truly reflect the full range of variety in that

particular group. The Neanderthal samples, in contrast, come from over a dozen different individuals at sites on different continents, so they are much more likely to represent the population as a whole.

It is also important to acknowledge the many evolutionary assumptions that are made when comparing the DNA sequence of ancient individuals to modern humans.⁷ For example, a common human-chimp ancestor was assumed. One paper stated, “To estimate the DNA sequence divergence . . . between the genomes of Neanderthals and the reference human genome sequence . . . [we used] an inferred genome sequence of the common ancestor of humans and chimpanzees as a reference to avoid potential biases.”¹ Apparently the authors of the paper don’t consider assumed human-chimp ancestry as a bias, but it is! Creation scientists are actively studying methods to avoid these biases so that more valid comparisons can be made.

A BIBLICAL PERSPECTIVE

Genetics has clearly established that Neanderthals and Denisovans were fully human. Any physical differences should be viewed as nothing more than variations that can occur within the human race descended from Adam and Eve. For a time, these descendants all lived together at the Tower of Babel. Following the post-Babel migration and late into the Ice Age, differing human populations began to appear in the fossil record, such as Neanderthals and Denisovans.

The next questions for creationists are how and why these differences appeared.⁸ How is much easier to answer than why! One possibility is that environmental pressures, such as the Ice Age, “selected” for or against traits within the range of human

genetic diversity. (In other words, those that had a particular combination of characteristics survived in that environment, and others did not.) This may have led to the specific set of features found in Neanderthal people. Many animals following the Flood and during the Ice Age experienced an explosion of variations that allowed them to live and function well in new environments. This could also have been true for humans.

Other possibilities include genetic effects seen mainly in small populations. Small populations would have been typical for a period of time following the breakup of the human population at Babel, as people were separated based on language. The groups that left Babel would have begun with only a few reproducing individuals and not interbred initially with other groups.

A phenomenon known as genetic drift can cause certain genetic variations to become “fixed.” If the population is small, everyone with certain variations can die, without passing them down, and the survivors pass down just one variation to future generations. If no people are moving in or out of the population, characteristics like the pronounced brow ridge or the robust body form in Neanderthals can become dominant.

Another possible impact of the Babel breakup is the founder effect. The founders of each group leaving Babel might simply have differed from one another. Certain traits in one group might have been unknown among the founders of any other group. Those traits would then be unique to each group. Rather than being fixed by genetic drift, the Neanderthal’s pronounced brow ridge or robust body form may have been found among the founders of only one group after they left Babel. Those people may have

migrated intentionally to places where they were most comfortable (similar to human behavior today).

As time passed, the different groups would have migrated, as humans have always done. People who had the traits of modern humans possibly interbred, at times, with the other groups, such as Neanderthals and Denisovans. Yet there seems to have been a sudden loss, or a dilution, of the characteristics possessed by those other groups. The genetic makeup of modern humans became dominant.

Inbreeding can have disastrous effects on small populations by amplifying defective genes. Maybe this is why Neanderthals and Denisovans eventually became extinct. We don’t know. Why this happened is still a mystery.

What is not a mystery is that so-called cavemen, including Neanderthals and Denisovans, were fully human. They were among the descendants of the people scattered at the Tower of Babel—made in God’s image to bring Him glory.

NOTES

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- ² Carles Lalueza-Fox and M. Thomas P. Gilbert, “Paleogenomics of Archaic Hominins,” *Current Biology* 21 (2011): R1002–R1009.
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- ⁵ David Reich, et al., “Denisova Admixture and the First Modern Human Dispersals into Southeast Asia and Oceania,” *The American Journal of Human Genetics* 89 (2011): 1–13.
- ⁶ Dan Criswell, “Neanderthal DNA and Modern Humans,” *Creation Research Society Quarterly* 45 (2009): 246–254.
- ⁷ As creation scientists have shown, bias can affect the reported similarities and differences in the DNA sequences between organisms. See Jeffrey P. Tompkins, “Genome-wide DNA alignment similarity (identity) for 40,000 chimpanzee DNA sequences queried against the human genome is 86–89%,” *Answers Research Journal* 4 (2011): 233–241.
- ⁸ Robert W. Carter, “The Neanderthal Mitochondrial Genome Does Not Support Evolution,” *Journal of Creation* 23 (2009): 40–43; Kurt P. Wise, “The Flores Skeleton and Human Baraminology,” *Occasional Papers of the BSG* 6 (2005): 1–13; Robert W. Carter, “Neanderthal Genome Like Ours,” June 1, 2010, <http://creation.com/neanderthal-genome-like-ours>.

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The Flood to Abraham

(Genesis 10-12)

