

Dr. Jeffrey Hudon, Biblical Archaeology, Session 1, Introduction and History of the Discipline, Part 1

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This is Dr. Jeffrey Hudon in his teaching on Biblical Archaeology. This is session 1, Introduction and History of the Discipline of Biblical Archaeology, Part 1.

Welcome everybody. My name is Jeff Hudon, and I'm speaking to you from the campus of Andrews University Institute of Archaeology in Bering Springs, Michigan. I want to welcome each and every one of you to a series of lectures on Biblical Archaeology. Here's a little bit about me.

I have a Ph.D. here at Andrews in Near Eastern Archaeology, Old Testament exegesis. And my wife and I lived in Israel and I studied at Jerusalem University College for two years and did a master's there as well as a master's in theology at Fuller Theological Seminary. I have 17 seasons of archaeological fieldwork under my belt, both in Israel and Jordan, and it's a delight to be with you and to introduce you to this incredible discipline called Biblical Archaeology, which is a wonderful tool to use in biblical studies and exegesis.

The picture we have here on our video screen is a picture of a typical archaeological dig. This is actually Tel es-Safi in Israel. Tel es-Safi is in the Shephelah, or the foothills of Israel-Palestine that's between the hill country and the coastal plain.

It is known as Tel es-Safi. It's its Arabic name, but it's actually Biblical Gath of the Philistines. And that is Goliath's hometown.

We're going to talk more about that as we talk about the Philistines and some of their sites. But again, it's typical because you see the square-shaped depressions, and those are five by five meters squares, and that's how most archaeological digs are performed. Again, we'll talk about that when we get to methodology.

The sandbags around are just to prevent cave-ins or erosion during the off-season. So, with that ado, we'll talk a little bit about what archaeology is. What archaeology is not is what we see here, the famous Hollywood film series of Indiana Jones.

When I meet people who are interested in archaeology, they immediately bring up the fact that, oh, you're in Indiana Jones. Well, archaeology and archaeologists have a lot of fun. We have a lot of adventure.

Nothing on the scale of Hollywood, however. This is not realistic. Probably 95% of it's not very realistic.

But just my two cents, the first and third installments of Indiana Jones are probably the most favorite with me and my colleagues because they deal with, again, Biblical subjects. Real-life archaeology, much different, but also fun and also very exciting. And you see here two volunteers on the two left slides excavating and finding artifacts right in their squares, in their area where they're excavating.

And this summer I was working at a site in Jordan called Kirbitz Safar. We'll hopefully talk about that more later. But we found part of a kitchen and several storage jars upside down in secondary use.

And when you stand on the floor of that kitchen, you realize that early Israelites were working in there some 3,100 or 3,200 years ago. And it puts you in touch in a very tangible way with our Biblical forefathers and mothers. The picture on the upper right is a collection of pottery vessels that were found in one locus or area, a specific area that can be determined from the same time and place.

And those are a collection of pottery from the ninth century BC. Now that's about the time of Elijah and Elisha. And the picture on the bottom right is, again, these five by five meter squares they've just started excavating.

And that is part of a city gate. Now you see that and you just see bare ground there, but you see some rubble and some maybe wall lines underneath. And that's unfortunately typical because at a, say, a 2,800-year-old city gate does not survive, and you have to excavate more or less the foundations.

Now, I want to point this out. This is all at Tel es-Safi, Biblical Gath. Look at the scripture reference above in 2 Kings.

It says about this time Hazael king of Aram went up and attacked Gath and captured it. Then he turned to attack Jerusalem. Very short note in scripture.

Just almost a, I would say almost a footnote. But for 20 years, Bar-Ilan University in Israel has been excavating Tel es-Safi, and that verse has become very alive and very real because they have found incredible evidence of massive wide-scale destruction of that city, which was once the biggest city in the Holy Land, bigger than Jerusalem. And that was destroyed by the, the, the Arameans under Hazael in the ninth century.

These two ladies and everybody who worked at Tel es-Safi are very familiar with that destruction because they dealt with it almost every day. And again, that pottery assemblage is from that destruction as is that remains of the foundational courses of that gate. Okay.

Biblical archaeology has several definitions. Different people define it in different ways. And probably the most famous is the gentleman there on the upper right with the spectacles.

You can tell this is an old picture. That gentleman's name was W. F. Albright, William Foxwell Albright. And he was really the Doyen, the, the, the probably the most famous American biblical archaeologist of the 20th century.

And he used this definition of biblical archaeology. Biblical archaeology covers all the lands mentioned in the Bible from India to Spain. It's a huge swath of territory there.

And from southern Russia to South Arabia and the whole history of those lands from about 10,000 BC or even earlier to the present time. Now, that was probably written in the 40s or 50s, Stone Age Christianity, or one of his introductory books. But it has withstood the test of time.

Archaeology today broadly covers that bailiwick, so to speak, or that span of time and geography. Now, my own professor, an Israeli professor by the name of Anson Rainey, who worked in archaeology throughout his entire career, has a much more negative view of the science. And we'll read what he says: archaeology is the science of digging a square hole and the art of spinning a yarn from it.

And that has gotten a lot of applause and laughter in various scientific meetings when he's said that. But he sees some of the drawbacks of archaeology, because sometimes archaeologists get a little over enthusiastic in their interpretation, especially when they think they find something that may have shed light on scripture. So, Anson Rainey keeps us grounded and does not like the term archaeologist to be used to him.

He was more of a text guy, but he had extensive, extensive experience working in archaeology. So, two interesting, contrasting viewpoints there on defining archaeology. A better, perhaps, overall definition of biblical archaeology is in front of us here.

And I'm going to read this. Biblical archaeology is a scientific discipline that blends the subjects of biblical studies, ancient languages, paleography, that's the study of scripts, historical geography, again a very important part of archaeology is understanding the terrain, topography, and toponomy, site names, and Near Eastern history with field archaeology and its sub-disciplines. This is a mouthful.

There are a lot of sub-disciplines of biblical archaeology or Near Eastern archaeology, which we'll talk about as part of the new archaeology. This is all done to discover correlations with and to understand the historical, cultural, religious, and political,

social setting of the Bible. Again, a mouthful, but that kind of probably encapsulates the definition of biblical archaeology better than most.

I've had a lot of people ask me over the years, okay, as Christians, we have the Bible. Why do we need to go over to the Holy Land and dig up more information about it? We have the Bible. That's good enough, right? So why do Christian universities and seminaries still excavate? Now, I have a caveat here to that heading there that's on that PowerPoint.

Most Christian seminaries and universities do not excavate anymore. And sad to say, archaeology is becoming less and less of a discipline that is being taught and being practiced in the field by Christian universities. And this is, unfortunately, a sad commentary on today as I speak.

But those that do, why do they do that? Well, first of all, apologetic efforts. They unabashedly, and we do here at Andrews, love to find stuff that corroborates the biblical account when we excavate. And we have found stuff, found artifacts and finds that do corroborate the biblical text.

To understand the material and cultural context of the biblical accounts, like the original recipients and readers of Scripture, we have to understand that the Bible is not just a book. It's a book. When we read the Bible, we are at-least 2000 or more years divorced from that time.

The original audience that read the New and Old Testament understood a lot of things that we do not know in our 21st century time. And so, archaeology helps us fill in those gaps. and we can understand the customs, the way people lived, and how they kept body and soul together in antiquity, and that helps us understand the biblical text when we read that.

Archaeology gives us that, and so it's very, very important. Thirdly, original claims and theories about the Bible and its setting should be made. Again, when we interpret scripture, we interpret it from the best way we know how, with all the tools we have, but archaeology will help us, sometimes forces us, to go back and re-read scripture, and say, now we found this, and we found that, let's re-read that text and see if we can understand it in a different way, and that has been a huge assistance and help for biblical scholars to go back and, with archaeological information, data from the field, be able to re-interpret and understand scripture in a more powerful way.

I can't think of a better corpus of archaeological finds that have helped us in that regard than the cache of tablets found at Ugarit in 1929 and following, which has helped us understand the Old Testament in so many different ways, especially by understanding the Canaanite cult, and we'll talk about that later as well. Okay, just

briefly, this is kind of a synopsis of what we're going to be talking about. Let's look at some specific examples of archaeology and what has been found.

The first picture shows this young guy overlooking this wide canyon. It looks like the American Grand Canyon. It is not.

That is actually the Wadi Mujib in Jordan, the biblical Arnon Gorge or Arnon River. And he's standing on an ancient wall of an ancient fortification or town. Look at Deuteronomy 2:36 here from Aroer, which is on the edge of the valley of the Arnon.

That is the site of Aroer, and that is on the edge of the Arnon. So, archaeology can give you that sense of literally being there. And that's the exact location of that quote from Deuteronomy.

The Jewish rabbi said crossing the Arnon was about as miraculous as crossing the Reed Sea because it's such a deep, huge canyon. But that is it, and that again is a picture of that text. The slide or the picture on the right, upper right, is a tombstone, and that tombstone was found by apparently some Russian monks in and around Jerusalem.

We don't know where. We would have loved to have known that information. It was put in the collection of the Russian Church on the Mount of Olives, and two young Jewish archaeologists came by and looked at their collection and found this, rediscovered this in their collection in the late 20s, and their names were Eliezer Sukenik and Nachman Avigad.

And they recognized the importance of this tombstone, which we'll talk about here in a second, immediately and published it both in Hebrew and in English in 1931. The tombstone is in Aramaic, and the script of Aramaic, the paleography, can date it right around the first century B.C., first century A.D., so it's right around the time of Christ. But it says in Aramaic, and I will translate roughly, to here were brought the bones of Uzziah, king of Judah, and not to be opened.

Let's look at what the Bible says about Uzziah's burial. Azariah, Uzziah rested with his ancestors and was buried near them in the city of David--1 Kings 15:7. What does this tell us about that? Well, this actually corroborates that text because Uzziah, as we know, had a skin disease.

And so, he could not, because of this uncleanness in his body, he could not be buried with the kings in the royal tombs somewhere in the southern part of the city of David. They buried him outside in his own tomb. So, what happened? Well, apparently, due to development in the city of David during the Herodian era, they had to relocate that tomb.

So, they relocated the tomb somewhere else, made a new tombstone for King Uzziah, and buried him elsewhere. That tombstone again then was found by a Russian priest or somebody else and found its way to that collection. But again, they knew it was the tomb of Uzziah at the time of Christ because it probably had an older tombstone or inscription that they could read.

That location was known by people at that time. The bottom left here is what's called a bola. A bulla is a lump of clay that was stamped with a seal, and that seal made an impression in the clay.

The seal, of course, is a reverse, backward impression. This would be the correct impression, the product of that seal hitting that lump of clay. But this one's quite special.

Let me read the text here. Hezekiah had very great riches and honor, and he made for himself treasuries. 2 Chronicles 32.

This is an actual seal impression or bola with the stamp of Hezekiah, king of Judah. It says Hezekiah, son of Ahaz, king of Judah, with a kind of a winged creature as a motif for iconography on that seal. We don't have the actual seal, but we have more than one of these seal impressions, clay bola, that probably was in a fire and was actually burned and cured in that fire, and it survived.

The papyrus document that it sealed, of course, is long gone. But we have the actual seal impression of Hezekiah. Hezekiah, king of Judah.

Okay, the final one down here is the main street, or Cardo Maximus, of the city of Jerash in Jordan. This is biblical Gerasa. And what does the New Testament say about that? So, Jesus said, return to your home.

He's talking about the man who was possessed by demons that he excised. Return to your home and declare how much God has done for you. So, he went away, proclaiming throughout Gerasa how much Jesus had done for him.

And that's in Luke. You can today walk down that main Cardo Maximus, the main street in Jerash or Gerasa, and see the chariot grooves in the stone where the chariot and wagon wheels wore, and visit temples and churches again later than the first century. But basically, walk where this man testified to what Jesus had done for him.

And that some of the best preserved Roman remains outside of Asia Minor and Italy, there in Jerash in Jordan. So those are four examples of, again, putting the flesh on the bones of archaeology and seeing the correlation between scripture and archaeology. And that's what makes so many of us so fascinated and this is our passion, doing this type of work.

What does archaeology mean? Well, archaeology is from the Greek word for antiquity. And we are familiar with the Jewish historian Flavius Josephus. And Flavius Josephus wrote a major work called *The Antiquities of the Jews*.

This is basically a synopsis of the Old Testament history that he used along with some other sources. But the original Greek title was *Antiquities or Archaeology of the Jews*. So, it has the idea of the study of antiquities or ancient legends and ancient history.

And so that's the basic meaning of archaeology. Now, archaeology is not new. It is very ancient.

And it goes back well into the Old Testament period and probably even earlier. Ashurbanipal, who was an Assyrian king in the 7th century BC, was an amateur, you could argue, an amateur archaeologist. He had, of course, been the king of the Empire of Assyria, and had tremendous power.

And what he did with that power is he collected, purchased, bribed, and did whatever he could to gather as many of the old Babylonian legends and tablets, historical tablets, as he could. Now think about this. These are tablets dating from the 2nd and 3rd millennium BC, perhaps earlier.

And even in Ashurbanipal's day, again the 7th century BC, 600 BC, 600 years before Christ, he was collecting, even then, ancient documents on clay tablets and having his royal scribes transcribe them into good readable Assyrian cuneiform. And so, he collected or amassed a tremendous library there in Nineveh. And when Nineveh fell in 612 to the Babylonians, Chaldeans, that library was destroyed but was rediscovered in the 19th century.

And we'll talk about Henry Austin Laird later on. But that library was rediscovered and hundreds, thousands of those tablets were saved and are currently in museums, most notably the British Museum, still being deciphered, many of them still undeciphered yet. And among those tablets were important copies of the *Enuma Elish*, *Gilgamesh* epic, that have very close parallels to biblical texts in *Genesis*.

Again, Ashurbanipal was an archaeologist, and thanks to him, we have copies of very, very early Mesopotamian literature. Another early archaeologist was Nabonidus. Again, Ashurbanipal was Assyrian, and Nabonidus was Neo-Babylonian.

He was the last king of Babylon. He was the father of Belshazzar. Think of *Daniel* chapter 5. And Nabonidus, you can see his dates here, was an archaeologist who really didn't like to govern.

He spent most of his time away from Babylon at an oasis named Tema, excavating and studying the moon god Sin, an Assyrian deity. His mother was Assyrian, and he worshipped the Assyrian deities rather than the Babylonian deities, which did not endear him to the people of Babylonia.

But he collected again and restored old temples and collected old Assyrian Cassite and earlier Assyrian and Babylonian artifacts and antiquities. And he was known for that. Ironically, just kind of a footnote here, Tema, which is in Saudi Arabia today, has been excavated and just recently published.

And one of the excavators of that site is a German archaeologist by the name of Ricardo Eichmann. You recognize that last name as an infamous Nazi leader by the name of Adolf Eichmann, Ricardo's father. And so, thankfully, Ricardo is not like his father but a very prominent German archaeologist today.

Another interesting note: in the Dead Sea Scrolls, we have a scroll called the Prayer of Nabonidus. And this has parallels to Daniel chapter 4 where Nebuchadnezzar has seven years of insanity. Nabonidus apparently went through this as well.

Okay, moving on beyond the biblical period and coming into the post-biblical period. The earliest archaeologists were actually Christian pilgrims, Christian and Jewish pilgrims, I should say. They would go on pilgrimages to the Holy Land and write very extensive accounts of what they saw.

These are extremely important for research today because their eyes and descriptions capture many monuments, many buildings, and many sites that no longer exist. One of the first and foremost of these was the mother of Emperor Constantine, the first Christian Roman emperor. His mother was quite old, but she toured, went over to the Holy Land, and went around.

Her main purpose was to find the major sites that were related to biblical history, most notably the life of Christ. And so she went to Jerusalem, at that time Aelia Capitolina, and she said, number one, where was Jesus crucified? And number two, where was he buried? It's very interesting because the early Christians of Aelia Capitolina who were living there pointed to a Roman temple inside the walls of the city and said, you remove that Roman temple, and underneath it, you will find Golgotha. You will find the tomb of Joseph of Arimathea.

She did just that. She was the emperor's mother; need I say more? And they found a first century complex of tombs and then found a piece of bad limestone that was left from quarrying operations.

And those became basically the part of the Church of the Holy Sepulcher, which she established, that covers both Golgotha and the tomb. She also went to Bethlehem

and said, where was Jesus born? And there was a cultic site there and they removed that and found a grotto, a cave, and Jesus wasn't really born in a stable, more likely a limestone cave. And that grotto became the center point of the Church of Nativity, which she established there.

Church of the Ascension on the Mount of Olives, same thing. She went and established a chapel at the foot of Mount Sinai, Jebel Musa, supposedly the site of the burning bush where Moses received instructions from God. So, she went around and established these places.

And you could argue Mount Sinai may not be the place, but the others are very likely the actual places where these biblical events took place. And because of her diligence and the fact that, again, it's 300 years after the fact, but still much closer to the events than we are, the work that she did and the establishment of churches and chapels and monasteries at these sites, very, very important for later research. Some other notable pilgrims were the Pilgrim of Bordeaux.

And again, most pilgrims were not educated. They were not people who were inquisitive and asked questions and wrote down descriptions, but some did. And some were literate and gave us very, very valuable information.

The Pilgrim of Bordeaux did one. And the Pilgrimage of Egeria, again, she spent many years in the Holy Land, three years in Jerusalem, and gave very, very good descriptions of these ancient sites, and asked questions, asked the right questions. A Jewish rabbi, Benjamin of Tudela in Spain, again wrote an excellent description of his trip to the Holy Land.

And fortunately, these are available in English, in translation. Egeria's Travels, again by John Wilkinson, came out in the 1970s. And they make very good reading, especially if you're familiar with the topography of the Holy Land because you can capture in their description a lot of things that no longer exist.

Okay. Many people believe archaeology began with an invasion of Egypt by the Grand Army of France under Napoleon Bonaparte in 1798. Napoleon invaded Egypt and brought with him a huge group of scholars and savants in his entourage.

They scoured Egypt raided all of the Egyptian monuments, and tried to take back as much as they could to the Louvre so they could have some relics from ancient Egypt. Some of his soldiers were in a small town by the name of Rosetta, and uncovered or found this black stone. This black stone is incredibly important for Egyptologists because it unlocked a language that scholars could not decipher up until that time, and that is the hieroglyphs and pictographs that we're so familiar with in ancient Egypt.

Pictures and photos and films. Now, hieroglyphs are all over Egypt. They wrote on columns.

They wrote on every type of surface. And I just got back from Egypt myself last month, and you see it everywhere. Now, up until the 19th century, this was something that nobody could read.

It was meaningless. But the Rosetta Stone unlocked hieroglyphs because it was a trilingual inscription. The hieroglyphs are at the top.

The center register was Demotic, which was an Egyptian shorthand. The bottom register, and this was key, was Koine Greek. And so, a group of scholars, most notably Jean Champignon, an absolutely brilliant linguist who knew dozens of languages, ancient and modern, labored over this for decades and figured out and was able to unlock hieroglyphs and be able to translate it.

It started, by the way, with a series of what are called cartouches, which is a French word for cigar. It was a kind of an oval, oval line around a text. And, and he assumed that that was a word for Ptolemy, again a king, late pharaoh of Egypt, and he was right.

He started from that and started putting that together. It's a fascinating story, and the Rosetta Stone today is still one of the greatest finds for Egyptology because we can read all these pictographs thanks to the work of Champignon and others. We also have to understand that up until the 19th century, there was no photography.

So, visitors to the Holy Land could describe what they saw or draw it. And probably the most famous of those was a Scotsman by the name of David Roberts. And David Roberts visited the Holy Land and Egypt.

You can see the dates there, 1838 to 1840, and he made a series of paintings of many, many sites that he visited. And these paintings were wildly popular in Europe. And I mentioned here the first subscriber to his series of paintings was none other than Queen Victoria.

That's a pretty big recommendation there. But David Roberts did some very beautiful paintings of different scenes. This, of course, is the Temple of Karnak in Egypt.

You can still see paint on those pillars today, just a little bit left maybe on the lower sides of the column, the heads of the columns there. This is a painting of Roberts after he returned home, dressed in the attire that he wore in the Near East. The so-called treasury or Petra, as it appeared when he visited.

And then, of course, a view from what would eventually be Tel Aviv looking towards Jaffa on the Mediterranean Sea coast. The one on the bottom here is again a Petra, that's a deer or the monastery, again another monumental tomb. Both the treasury and the monastery are actually monumental tombs of prominent Nabateans.

The problem with David Roberts is that he was quite accurate for the actual subject of his painting, such as these columns at Karnak and the monastery and the treasury. What he failed on oftentimes was the background. He made what was actually there fanciful and not realistic.

This is fairly close. This looks like a valley here. This is actually a rugged, deep canyon here.

I think some of the remains around the sands of Tel Aviv probably might have been added. But the actual picture of Jaffa there, the depiction of Jaffa, is probably fairly accurate. So, Roberts, again, did a wonderful job and opened our eyes in a visual way to what the Holy Land looked like, but not terribly accurate in all of his depictions.

Now, still, in the 19th century, the Holy Land was kind of unknown territory. It was like going to the moon. But the Holy Land was very faddish at that time, and they would have parties, high society, and elites would have parties both in England and the United States dressed in Eastern, we would say, Oriental attire at that time and have these parties.

And so, they would go and look at these pictures or paintings and later on photographs of what the Holy Land looked like. But to visit the Holy Land, a whole different issue. Why? Because it was the 19th century, the Holy Land was like the Wild West.

The Ottoman Turkish Empire ruled it. I used the term in quotes. It was very dangerous.

There were armed brigands and Bedouin tribes running around, and you had to go over basically with an armed guard. You would often get sick with dysentery and other illnesses with pilgrims and explorers, and many of them died. We'll see a few of those in a minute from illness in the Holy Land.

And it was, it was, you took your life in your hands, and it was a very expensive endeavor. So, comparing it to going to the moon is not terribly far-fetched. But people still hungered for views of the Holy Land, what it looked like, and to walk where their biblical forebears walked.

And so that was very, very popular to, to attend these parties and to look at paintings by David Roberts and early photographers. Some of the more important early

explorers of the 19th century was, first of all, Swiss explorer Johann Ludwig Burckhardt. And this was a gentleman that learned Arabic and could speak it like a native, dressed like an Arab sheik and disguised himself that way.

And by that means he was able to travel pretty freely through the Holy Land, we would say the Levant, Syria, Jordan and Palestine, Israel, and without attracting attention. He didn't look like a westerner, in other words. And it was Burckhardt, most famously, who gained entrance into Petra.

Petra, again, is that Nabataean, a great Nabataean city in southern Jordan, in the mountains of Edom, that has these incredibly incredible tomb facades and beautiful stone. And it was a lost city for centuries. And Burckhardt wanted to visit Petra.

He made a pilgrimage to Jebel Harun, biblical Mount Hor, to visit Aaron's tomb, which was on the western side of Petra. He was able to go in, with Bedouin guides, and he was apparently, we assume, the first Westerner to see Petra in probably 800 years, which is incredible. Of course, after that, the tourism of that incredible, surreal side of Petra just increased, and millions of people have visited it since then.

But he was the first and he made a description of that in his journals. Sadly, he was visiting Egypt and got dysentery and died. But his journals were being sent back to England and they were published as a book and widely read in the 19th century.

We come to a couple of very important American explorers now. Edward Robinson and Eli Smith. Edward Robinson was a professor at Union Theological Seminary in New York.

He was a student of Gesenius, the Hebrew scholar, the German Hebrew scholar, and actually translated his lexicon into English. But Edward Robinson visited the Holy Land at least twice and spent many, many, countless hours going around trying to connect biblical sites with biblical, with the sites in the topography there of his day. Now with him, he took an American missionary by the name of Eli Smith.

Eli Smith was fluent in Arabic. He was a linguist. Of course, Robinson was good, very good in Hebrew and ancient languages.

Together and with the help of local Arabs, they were able to identify scores of biblical sites not from the description of the site or from the general location but from the name in Arabic. This is very important. This is a study of toponymy, place names.

And it's hard for us to believe today that there are such things as toponymy. But ancient names are often preserved to this day by Arabs in the Holy Land. And for several years I worked at a site called Tel Heshban in Jordan.

That's an Arab name that preserves the site of biblical Heshbon. You can recognize the similarity in the letters or the sounds. For many centuries, Heshbon was Decapolis, which was a minor Roman and Greek, and later Byzantine town.

After the Byzantines were driven out by the Muslims in the 7th century AD, that town reverted back to its Semitic name. And another example of that is Beit Shan, a famous Old Testament city in Israel. Beit Shan, for a thousand years, was a Decapolis city named

And it remained that again until the Muslims took over in the 7th century AD and reverted to Beit Shan. So, you've got these linguistic traditions by the locals that spoke Semitic languages that are maintained throughout foreign imperial rule by the various powers. And so, Robinson and Smith were able to, by catching these names, and sometimes they were corrupted, and sometimes they had changed for various reasons.

We're going to look at one in particular in this course. They were able to decipher and recognize and locate many biblical sites. So, their work was incredibly important.

And as you can see here, the great German Old Testament historian Albert Alt makes this quote, and Robinson's footnotes are buried the errors of generations. And he solved all the issues, but he solved a lot of them. And those came out in three very fat volumes published in the 1850s or 40s, I believe, Historical Geography of Palestine.

Many explorers again in the 19th century, I just want to point out a few here. And this is again of special interest to Americans because the US Navy was actually in the Holy Land in the 19th century. What's the US Navy doing over there? Apparently they were tasked with mapping the Jordan River and the Dead Sea.

And so, William Lynch, a captain in the US Navy, came with his men, his sailors on the USS Supply, name of the ship, docked at Haifa or the plain of Akko and hauled some boats, collapsible boats, across the Jezreel Valley, the Harod Valley, down to the Jordan River. And he and his men sailed down the Jordan River and mapped that and mapped the Dead Sea. Unbelievable.

That was actually published as a book, Narrative of the United States Expedition of the River Jordan and the Dead Sea in 1849. And Lynch went back and he was a southerner and served with the Confederate Navy in the Civil War, died the year the war ended. But that book, believe it or not, has been through many printings and I think is still in print today.

And again, it is a very important piece of research. They did soundings and they were able to tell the depths and elevations of various points in the Jordan River and in the

Dead Sea. Okay, this is something we actually have in our museum here at Andrews University, the Horn Museum, but the Moabite or Mesha Stele.

And if there was ever a kind of an Indiana Jones type account that biblical archaeologists have, it's the discovery and the events surrounding this black basalt monument that was found. There was a guy by the name, he was actually a Swiss missionary, Frederick Klein, who was touring Jordan, Transjordan, and he camped with a group of Bedouins at a site called Tal Diban. Again, preserving that name, Diban, which is an ancient Moabite city in Transjordan.

And the villagers there, the Bedou, pointed out a beautifully carved, beautifully formed stela lying on the ground. Frederick Klein walked up to it and saw ancient writing on the stela and immediately knew this was very, very important. And so he jotted down, copied some of the text of this, of this stela, and went back to Jerusalem.

Then he made a big mistake. He opened his mouth and shared his findings with the British, with the French, with the Germans, just shared it, shared it to everybody how excited he was of finding this, this inscription. Well, if you put yourself in Jerusalem in the 1860s, again, Ottoman Empire were in control, minimally, but all of the European countries kind of wanted a stake in the Holy Land.

And so, they all had consulates there and, and wanted to have more of a controlling interest in the Holy Land, the Terra Sancta. And so, all of them wanted this, and they all had explorers and scholars there. So, the British wanted it; the French wanted it, and the Germans wanted it.

All of a sudden, the Bedouin at Duban had all these people stopping by, looking at it and wanting, offering money for it. And the Bedouin were scratching their heads, wondering why all these Westerners were interested in this black stone. Ah, there must be gold inside. And so, they built a big fire, heated this up, this stone, which stands about probably four and a half feet high and very, very thick basalt monument.

And then they poured cold water over it and it shattered. And so, each of the families took pieces of it, buried it in their tents, no gold of course, and the inscription was destroyed. Well, there is a somewhat good ending to this account.

Now there's various, various versions of this account. The founder of this institute, the Horn Museum, Siegfried Horn, actually wrote a couple of articles on it. Others have as well.

Well, one very recently. But there was another scholar that came to look at the stone when it was intact and thankfully he made a squeeze of this stone. What he did is he

put paper down over the surface of it, wet the paper, and that made an impression, the actual inscription made an impression on the paper.

And when he was waiting for that to dry, his eyes looked up and he saw a group of Bedouin tribesmen on horses and camels riding very fast towards him from a distance. He got immediately very, very frightened and felt his life was in danger, he ripped the paper off of the stela in three pieces, jammed it in his saddlebag, got on his horse, and got out of there. Fortunately, between the fragments, we were able to get about two-thirds of the fragments of this stela, and scholars were able to get them.

And between those and the squeeze, they have very confidently reconstructed the text. And so that reconstructed stela is in the Louvre today. Charles Clermont-Ganon, a French council in Jerusalem and an archaeologist in his own right and linguist, collected most of those pieces from various peoples and groups and Bedouin and again reconstructed the text.

Now this text is incredibly important as you know. It's the first Romanic text from the Old Testament period that we have, monumental text. This is again an imperial, or you could say a text from, a royal text from the Moabite kingdom.

It is dated to around 840 BC, again 9th century, and it was written as a propaganda piece by the Moabite king Mesha. So sometimes it's called the Moabite stela, sometimes of Mesha Stele. But it is still being studied and rewritten and edited today.

A French scholar is supposed to write the final comprehensive edition of this very important work or very important inscription, and that has not yet appeared, but hopefully, it will. But it's amazing how, again, this is constantly, constantly, every year you see papers and articles written on this stele. Now, what does it say? All this talk about what it is, what does it say? Well, it is an account, again, propaganda account by the Moabites, King Mesha, of a war between him and Israel.

If you project yourself back to the 9th century, the Omride dynasty under Omri, Ahab, and his successors collapsed. There was a coup, which is well described in the Old Testament by Jehu, and he overthrew the Omrides and wiped them out. But Jehu was a weak king, and the reverberations of that coup were felt in Israel's holdings in Transjordan, Moab, and Medina.

And so, Mesha thought this is the time to revolt, and he did. And he conquered much of Transjordan up at least to Madaba and expelled or killed the Israelites living over there in Jordan. And so we work, as an archaeologist, I do my work in Jordan here with Andrews University, and we deal with Mesha all the time because he gives a list of description of some of the cities he destroyed and rebuilt.

And when we hit 9th century levels, we have to ask our questions: Were Mesha and the Moabites here? And this stela, we constantly refer to this because it is a Moabite version of 2 Kings chapter 5, which is a biblical account of this same war. They complement each other in various ways, but they are very, very important monuments and a very important insight into the 9th-century geopolitical insight from this monument. We wish we could find more, and we'll talk about that later when we talk about inscriptions.

This is a text of the Mesha stela. I won't take the time to read it. It's available in many places online and in various books.

But you can see the highlighted sections of it are important. He was Moabite. He was a Dabbanite.

He lived in Dhiban and talks about Omri. Again, you've got names of kings of Israel here mentioned, as well as Israelite towns in Transjordan. We think one of these towns mentioned is Bazar, which is also mentioned in the Old Testament as a city of refuge and a city of Levitical city.

We believe we are excavating Bazar at Tel Jalul, a site called Tel Jalul in Jordan. And so again, very, very important for anybody working in Jordan to be very familiar with this very important text. Another text, like the Rosetta Stone, helped scholars decipher cuneiform.

This is the writing of the Assyrians, Babylonians, Persians, and before them, the Sumerians. And what's called the Behistun inscription in western Iran is a trilingual inscription carved on a cliff face. And a Brit by the name of Sir Henry Rawlinson, and again he was knighted for his work, copied that inscription at great risk.

He had to hang himself off this cliff face, working from either scaffolding or from ropes, and carefully copy this trilingual inscription. And from that, and from his linguistic knowledge, he was able to decipher the cuneiform script. Quite a feat, just like Champollion with hieroglyphs.

But that was then, and all of a sudden, all these tablets that were to be found in a few decades coming from Nineveh and Nimrud and other sites in Mesopotamia, we could begin to decipher and read. So very, very important accomplishment there. I mentioned him before, Sir Henry, or Austin Henry Laird, was a, not an archaeologist, but he was a lawyer and diplomat.

And he talked to the Ottoman authorities in Istanbul and got a permit to excavate Nineveh and Nimrud, two major Assyrian cities, and wrote a famous work called *Nineveh and Its Remains*. And that, again, probably is still in print after all of these

many, many, or centuries, actually. And it was he who discovered this great library that Ashurbanipal, that Assyrian king that collected all of the early Babylonian tablets, Laird found that library and shipped most of them back to England.

Now, some of the things, occasionally, he would put the finds on barges like this Lamassu here and put them on barges, take them down the Tigris River, and then put them on ships and sail them back to England. And once in a while, one of those barges would sink. But thankfully, Laird would copy and draw, make good drawings of what he found before sending them off.

And we have some Assyrian reliefs, very important reliefs, that we don't have the actual relief anymore, but we have his drawing, and that's very, very helpful. So he, and again, he was sending dispatches back and writing these books. And this was wildly popular in, you can see the Lamassu going up into the British Museum there, that drawing there at the top.

Wildly popular because this was, he was finding evidence of names of Assyrian kings that were thought to be only in the Bible. And some, of course, questioned the historicity of that. And he was proving this again and again and again by his discovery.

So very, very important time in biblical archaeology, very, very early in the history of the discipline. But you have to look at the timing here. And this, in Germany, 1849, 1850s, 60s and on, the development of the documentary hypothesis and the questioning, the so-called higher criticism, questioning of biblical history, archaeology was showing a completely different picture.

And I encourage our viewers, there is a superb article on Julius Wellhausen, which was, he was the kind of the final form, he developed the final form of the documentary hypothesis. He would not even consider any of these finds in Assyria. He ignored it.

And there's an article out called Wellhausen in Assyriology, I forget the exact name of it, but a very, very important article showing his abhorrence of not even wanting to deal with these finds because it, again, went against his theory of many, many sources for the Pentateuch and, after that, the entire Old Testament. Laird had helpers. One was a local Iraqi, Hormuzud Rassam, and another was a, one of his fellow Englishmen, George Smith.

And these both made very, very important contributions. Rassam continued Laird's excavations after Laird left. George Smith was actually sweeping floors at the British Museum and, as unbelievable as it seems, taught himself cuneiform, taught himself ancient Babylonian Assyrian.

He was able to publish some of these important tablets that Austen Henry Layard got, including the Gilgamesh Epic and the Babylonian flood account, and it was missing part of it. He actually went to Iraq with another group of scholars and found the missing tablets. Unfortunately, he too died of dysentery because of the horrible conditions there, but he died at a very young age, 36 years old, but a brilliant scholar, self-taught for the most part.

Turning back from Mesopotamia and Egypt to the Levant, and when I say Levant, I'm speaking of basically Syria, Lebanon, Jordan, and Israel-Palestine. That's the term the French used to describe the Mediterranean, the French term for the Eastern Mediterranean seaboard, and that's a term that most archaeologists use, the Southern Levant. And we turn to Jerusalem, and Jerusalem has a long, rich history in archaeological exploration, as you can imagine, because of what it is.

And really, the first systematic excavations was by a Frenchman, Louise de Saulcy; you can see his dates there, and there was a tomb complex north of the old city. It's today the modern area of Sheikh Jarrah, an Arab neighborhood, and he believed and published it as the tomb of the kings. And I, I stop and pause here for a minute because every archaeologist working in Jerusalem, I could say almost everyone, probably everyone, has in his or her mind the hope, the yearning, of perhaps uncovering the fabled tombs of King David and his successors.

And de Saulcy thought from reading Josephus that, because Josephus talks about the line of the third wall passing by the, the royal tombs. The Greek word used there is anticrew, nearby. And so, de Saulcy thought he had found the royal tombs.

These were certainly royal in, in monumental architecture and size. You can see the ground plan here, again, all subterranean, carved in bedrock. What he actually found was the tomb of Queen Helena of Adiabene, which was an early, she was an early convert to Judaism, moved to Jerusalem and died there in the first century AD.

So, this is very contemporary with just the events directly after the resurrection and the early church. She is described and mentioned in Josephus and that was found out later, but he, he misidentified it, but he kept the artifacts. They were on display in France and later on dated correctly and, and attributed not to the kings of Judah or Israel, but this Queen Helena, not Queen Helena of Constantine's mother, but another one that lived a couple, 200 years earlier or so.

So, that was the first, first attempt to excavate in Jerusalem was by him. Now again, with the, just a surge of popularity in biblical archaeology and the Holy Land in particular, there was a group of scientific societies that were established, that were established in Europe. And one of the first of these, if not the first, was the Palestine Exploration Fund.

And legend has it, I was told this, that a very wealthy British lady visited Jerusalem and was thirsty, wanted a glass of water, and they gave her a glass of muddy, murky water. And she looked at that and said, certainly our Lord did not drink water this, this bad. She set aside funds to study the water supply of ancient Jerusalem.

How did ancient Jerusalemites get water? And that fund that she established became the genesis of the Palestine Exploration Fund in 1865. And that is still in existence. It has offices still in London.

They are still active. And they have a very well-known journal, probably the first archaeological journal, called the, well, now it's called Palestine Exploration Quarterly. Back then, it was called Palestine Exploration Fund Quarterly Statement.

And what happened was a group of British, several British royal engineers from the British army went to Jerusalem and began to study and do architectural drawings of all the ancient remains in and around Jerusalem. And this is some of the best work ever done. The first one was Charles Wilson, and that was followed by Charles Warren.

And they very much answered a lot of questions concerning ancient Jerusalem. And their published work remains extremely valuable today because some of those places they explored and mapped and drew can no longer get, don't have access to anymore. Charles Warren, kind of an interesting footnote on his life, after he served as a royal engineer and did marvelous work in Jerusalem, he went back and became, I think, the chief of police in London.

And he was the man that tried to capture the notorious Jack the Ripper, but used photography, crime scene photography, that case, that horrible case of that, those murders of those women in the Whitechapel district of London. Warren used very, very, very state-of-the-art techniques to try to capture this notorious guy who did these horrible crimes. And in that, he was unsuccessful, but he used a lot of innovative crime-fighting techniques and introduced those, including, again, crime scene photography.

So, we actually have pictures of those crimes. But, yeah, both Wilson and Warren were superb and worked under incredibly, incredible hardships in Jerusalem to try to decipher and determine what ancient Jerusalem looked like. The walls, where the walls were, and some of the buildings.

And very, very important. I cannot say enough for these two pioneers. Now out of that survey of Jerusalem and, and by Wilson and Warren and the survey of the water supply for Jerusalem, which actually started at three pools, rock cut pools, south of Bethlehem called, miscalled Solomon's pools.

They were probably Hasmonean, and then Herod, the Herodians, enlarged them. And from that, those pools came a very windy aqueduct, sometimes open to the weather, sometimes in blocks of stones with, fitted together, making a, a pipe, all the way to the, to the, the Temple Mount. And that was, again, an amazing engineering feat by the ancients, and those were in use up until the Ottoman period and mapped by, by this, Warren and Wilson and their workers.

Now, out of that came the survey of Western Palestine. And that was, again, undertaken by the royal engineers. Two men in particular, Claude Reynier Condor and H.H. Kitchener, were in charge of those.

And that was, I think, one inch scale, one inch equals one mile. And they mapped the entire Western Palestine to the Jordan River, to the Jordan Valley and the Dead Sea. Everything west of that was mapped.

All sites were, that had names were copied down by interviewing local Arabs. Again, it is a monumental work. You can see eight volumes and beautifully, beautifully done.

And still, I think they've reprinted this. It's thousands of dollars, but you can actually buy the eight volumes today in reprint form. But superb.

And again, still in use by scholars today because of the, even some of the site names have been forgotten since that time. So very, very important. Now they didn't get everything right.

There's quite one kind of comical, comical antidote about Condor and Kitchener. And that is, they were looking for the site of Megiddo, the famous site of biblical Armageddon. And they were standing on this large mound called Tel el-Mutesellim.

And they were looking around, where in the world is Megiddo? And they, they were looking around the Jezreel Valley from this beautiful site, very prominent site. And they finally, I think, determined Mujedah or something, a name on the eastern side of the valley. What they were standing on was actually biblical Megiddo.

And what they thought was just a nice place to survey the landscape was actually what they were looking for, right under their feet, or so I'm told. But that's one of the stories about the survey of Western Palestine. The very famous person we turn to here is Sir William Flinders Petrie.

And Petrie was an Egyptologist, a brilliant Egyptologist, and he would be the first one to tell you that he was a brilliant Egyptologist and just a prolific writer. In fact, he was interviewed by a woman one day, and the woman said, Sir William Flinders Petrie, I

would love to read. I'll have to read all your books. And he answered her without blinking an eye. There is no way you could read all my books.

You don't have enough time to read them. It's just that there are so many that you'd never get through them all. And he did.

He was just prolific. Every year he would come out with reports and writings and books. But he was, he was brilliant.

And he was though he worked in Egypt for most of his career, he came up to Palestine in the 1920s and did some sites there. But the first site he did was actually a site called Tell el-Hessi, and that was in, in 1891. And he came up on behalf of the PEQ, or PEF, Palestine Exploration Fund, and got sponsorship to dig this site out kind of towards the coastal plain in southern Palestine.

And right along this, this mound, which we call a tell, and we'll talk about what a tell is more in-depth later, he noticed that there was a wadi of the stream that had cut away part of this mound. And he looked at this mound and he could see different layers, like a layer cake. And in these layers that had been cut away from the course of the river, the course of the stream, he was able to pull out pottery that he recognized from Egypt, and he could date.

And the pottery at the bottom was older than the pottery that he looked at, at Strata farther up. And he realized kind of the light bulb went off, Eureka, that this mound was not just a mound of, of, of, of just a dump or whatever. It was an actual city.

More than that, it was a mound of city superimposed upon city superimposed upon city. And so, Petrie realized at that point that all of these mounds that people were seeing all over Palestine were actually not garbage dumps or whatever. They were the actual cities.

They couldn't quite fathom at first that cities would be built upon cities, but that's exactly what happened. And so, his student, Frederick Bliss, an American archaeologist, wrote a book on, following Petrie on Tell El-Hessi, called A Mound of Many Cities. And so, stratigraphy, the stratigraphic exploration of these tells or ruins, a ruined mound, started with Petrie and his followers.

Doesn't mean that they did excellent fieldwork, but they understood what they were, roughly what they were digging. Petrie died in 1941 in Jerusalem, very old age. A lot of, a lot of stories about Petrie, but like I said, he was not a humble man.

And he, I mean, he had reason to be quite proud of himself, but he donated his brain to science. He thought that that would be helpful, that people could study his brain

and see what an intelligent person he was. So, his body was buried on Mount Zion in Jerusalem, the Protestant cemetery.

His brain or head went back in, boxed up, went back to England, and was promptly lost. And it was, remained lost for many years until the 1980s. And somebody at the British Museum or the University of London, I don't know where it was found, uncovered a crate, and here in formaldehyde was Petrie's head.

Well, they didn't know who it was. You know, apparently, there wasn't documentation with it, but lo and behold, in that same area of the museum or university—I don't, I don't remember the milieu or the circumstances—Shimon Gibson, an archeologist, a biblical archeologist, a well-known biblical archeologist, was working there. And they said, hey, we think we have found the head perhaps of Petrie.

Can you, you know what he looks like? Can you recognize, can you identify him? So very, very dramatically, they pulled the head out of the formaldehyde, and Petrie looked at Gibson right in the face, and one of his eyes opened. And after all those, that's what, that's what Shimon Gibson says, which would have had me running to the exits, I think, I don't know. But, so Petrie's head is now found.

That's what I'm trying to say here. And he, again, made a very, very lasting impact on biblical archeology from his discoveries at Tell el-Hessi. Getting down to the last, some of our last people here, George Adams Smith, another Anglican, or excuse me, Scottish biblical scholar and pastor, toured the Holy Land extensively and kind of wrote on the shoulders of Robinson and Smith, but wrote a wonderful book called *The Historical Geography of the Holy Land* and used all the information up to that time and condensed it and, and, and, and wrote that.

It came out, I think, 26 editions, the last one being printed in 1931. He had kind of a sad life, lost, I think, his son or some of his family, but to, to tragedy. He also published a two volume history of Jerusalem and an atlas.

But his work was, was very, very valuable and remains valuable today. Ironically, an earlier edition of George Adams Smith was used by General Edmund Allenby, who was a British general who fought against the Ottomans in World War I and used. He used Smith's book to guide his troops as they invaded Palestine from the south, from Egypt and, and captured Beersheba and then ultimately Jerusalem and, and the rest of the, the country. But yeah, that was, that copy of that book was in Allenby's headquarters.

Okay, I mentioned the Palestine Exploration Fund. There were other, again in the 19th, early 20th century, a number of national archaeological institutions that were

established in the Holy Land. And these were really the headquarters for the study of biblical archaeology that we know of in Israel and Palestine.

The first, of course, is the American Archaeological School, now called the American Schools of Near-Eastern Research, which was known for all of its history. Just recently that's changed to the American Schools of Overseas Research to be politically correct. And the Orient, Ancient Orient, was considered not just the East Asia, but also the Western Asia.

And this actually doesn't do anything to, to clarify that at all. It's just more politically correct. Anyway, 1900, it was founded actually in the Old City and then built a beautiful school outside of the Old City in East Jerusalem, which remains today.

And many archaeologists, if you were an American archaeologist working in the Holy Land, you, you worked at that school, which was eventually named the Albright Institute, which is named today after that famous archaeologist we mentioned in one of our first slides, William Albright, which was one of the first directors. The British School was established in 1919. It is also in East Jerusalem, now called the Kenyon Institute, again named after a prominent British archaeologist, which we'll talk about later.

The French and the Germans. The French have the *École Publique Archéologique Française*, excuse me. And that was founded in 1890 by Lagrange, again, East Jerusalem, north of Damascus Gate.

On the grounds of that school is St. Stephen's Church, a Byzantine church that supposedly covers the place where Stephen was martyred. And just a quick note about the *École biblique*, who I had the privilege of using their library when I was doing my master's degree in Israel. One of the greatest libraries in the world, if not the greatest biblical studies library in the world, is at the *École biblique*.

And if you need it, they have it. And it's a non-circulating library, but I spent many, many hours in there photocopying sources that really weren't available anywhere else. Very, very famous archaeologists that come out of the *École*, Fr.

Vincent and Roland de Vaux are the two of the most famous, others as well. The German Institute for Archaeology on Mount of Olives, the Augusta Victoria Hospital is their headquarters. And that is right, it's kind of interesting, Mount of Olives is actually a ridge, and the Augusta Victoria Hospital is right on the watershed.

You look out the windows to the east, you see the Judean desert. You look out the windows to the west, you see the, of course, the mountains around Jerusalem, the hills around Jerusalem and Jerusalem itself. And it was Albert Dalt that looked out the windows one day to the east and saw the Bedouin bring their flocks up from the

Jordan Valley and towards the recently harvested crops there on the slopes of Mount of Olives.

And he realized then that was kind of the impetus of his idea of a peaceful settlement for his understanding of the Book of Joshua. And that happened right there at the German Institute. Gustav Dahlmann, a very famous German scholar who wrote a multi-volume kind of a cultural history of the Holy Land, which never was translated into English.

Alt, of course, and then Martin Noth, a very famous Old Testament scholar and, I would say, an archaeologist, maybe an armchair archaeologist, but very important ones. Now the Jewish immigration, the waves of Jewish immigration that began in the late 19th century and continued on into the 20th century into the Holy Land, and that Jewish community was called the Yeshuv in Hebrew. And they developed their own scholarly society called the Jewish Palestine Exploration Fund in 1913.

So, they had just 10 years ago celebrated, we're speaking in 2023 today, and 10 years ago they celebrated their 100th anniversary. And they were, again, very, very, had a very pronounced lack of resources. But they banded together and one of their students became a Ph.D., drops a university in the United States, L.A. is there Sukenik, and he was a first trained archaeologist and worked for many years in and around the Holy Land and published a lot.

He was, most notably, the father of the famous Israeli archaeologist Yigal Yadin. But other Israeli archaeologists grew with this institution, with this society. It was led for many years by Joseph Abiram, and that's his picture there.

Look at his dates. He died at the ripe old age of 107 years old. I actually got to talk to him a couple of times.

I was in Jerusalem in 2009, still working, he worked at the Palestine or later the Israel Exploration Society for, since 1941. I think he finally retired around 2009. But he came up to me, he said, you're looking to buy some books? I said, yeah, you read my mind.

But he was there for decades, decades and decades, and finally passed away at 107 just last year. Map of Palestine and Jerusalem, and this is going to be the focus of our archaeological study, and we'll talk more about the geographical arena in a minute. But this is the old city of Jerusalem, and really worthy of a course by itself because it's so intricate and so complex in its history and archaeology.

But that's going to be our classroom here in this course.

This is Dr. Jeffrey Hudon in his teaching on Biblical Archaeology. This is session 1, Introduction and History of the Discipline of Biblical Archaeology, Part 1.