

Dr. Jeffrey Hudon, Biblical Archaeology, Session 18, Archaeology and the Divided Monarchy

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This is Dr. Jeffrey Hudon and his teaching on Biblical Archaeology. This is session 18, Archaeology of the Divided Monarchy.

Okay, we finished the archaeology and the history of the reigns of David and Solomon.

And now, we turn to the events and the archaeology that came about after their reigns. And that's the archaeology of the divided monarchy of Israel and Judah. As we remember from the biblical text, Rehoboam, who was Solomon's son and successor, had a, for lack of a better word, a big powwow, a big meeting with the tribal elders of all 12 tribes at the site of Shechem, a very centralized site.

They demanded better treatment, fewer taxes, and less work for the crown. And he refused to do that. And, of course, they told him, to your tents, house of David, and to your tents, O Israel, and the kingdom was split in two.

Ten tribes followed Jeroboam in the north, and two tribes were loyal to the Davidic king, and that remained for the rest of both of their histories. We talked earlier in another presentation about the theology of the Book of Kings. The divided monarchy is actually a parallel history that includes a history in the book of Kings, and also a parallel history in the Book of Chronicles.

It's important before we look at the archaeology of these books, these kings, and this very eventful period in biblical history to understand the theology of these two books. We talked about the theology of the Book of Kings is a theology of delayed or cumulative retribution. And again, the sins of the grandfather would be judged upon the sins of the grandson, so to speak.

However, the Book of Chronicles has a different theology. The theology in the Book of Chronicles is a theology of immediate retribution. In other words, the judgment for a sinful act or a sinful life falls on that person and falls rather quickly.

In human nature, we tend to like this type of theology better because we see those that sin are judged. Sometimes God uses this method, sometimes he uses the other. In John chapter 9, Jesus heals a blind man in the pool of Siloam, washes his eyes in the pool of Siloam, and sees.

The apostles ask Jesus, who sinned, this man or his parents? Jesus offers a third theology, and he says, neither. This was done to bring glory to the Lord. And so there

are various methods that God uses and chooses in judgment and their respective solutions.

But these are two that are depicted in the Old Testament. So, delayed retribution or cumulative retribution versus immediate retribution. And that's the description or the understanding that we have to bring to these books as we read these histories.

Now, we mentioned the Book of Kings was written for the children of Israel in exile. And they're asking the question, and we've lost everything. We've lost our Davidic king, we've lost our temple, we've lost our land, we've lost our homes.

What happened? This book was written to answer that question, as well as to provide history of their nation. The Book of Chronicles is written even later. It's written after the exile, during the period of the restoration, the return to Zion, and the Persian period.

And it answers a different question. The people are back, or some of the people are back in the land. And they say, okay, we've rebuilt our temple.

It's not on the scale that Solomon had it, but it's rebuilt. We're back in our homes. We're back in the land.

Jerusalem is reoccupied. But we're still missing a Davidic king. And what is next? What do we do now? When is that Davidic ruler coming? So that's the question, again, that the Book of Chronicles looks at.

And it's interesting to note that the Book of Chronicles in the Hebrew Bible is the last book in the Hebrew canon. And so, when you turn from the Old Testament to the New Testament, reading from Hebrew, the Hebrew text, you turn from the Book of Chronicles, again, with that nagging question, that open question, who or when do we get a Davidic king, to the book of Matthew, which starts out, of course, with the genealogy, going through those kings down to the person of Jesus Christ. So, it's a very powerful bridge between the Old Covenant and the New Covenant.

Okay, so we talked about the break, the schism that happened at Shechem between the tribes—the ten northern tribes and the tribe of Judah and Benjamin. Of course, this is a text. And Rehoboam uses very strong, very crude language.

My little finger is thicker than my father's waist. And, of course, the euphemism there is sexual and very crude. I will make it even heavier.

My father laid upon you a heavy yoke. I will make it even heavier. My father scourged you with whips.

I will scourge you with scorpions. So, very poor judgment. He listened to the wrong advisors, and he lost his kingdom.

Now that, again, was prophesied because of the sins of his fathers. And it came to pass in his reign. And so, you have the break between these two nations.

At first, they are antagonistic towards one another. And there's a border war trying to determine a northern border between Israel and Judah. But later on, especially in the 8th century, later in the 8th century, the two became allies.

And again, Hezekiah and Josiah, their reforms actually go into the north, and there's perhaps a hope or yearning for reconciliation and unification. It never happens, even though during the reign of Josiah, there's a kind of glimmer of hope there, and Passover is celebrated throughout the land. The first big historical event that happened after the schism or split between these two kingdoms was the raid. You could say invasion, but it really was a raid of the Pharaoh Shishak.

Shishak was the first pharaoh of the 22nd Libyan dynasty. He was not Egyptian, he was Libyan. And he sent up an army to Canaan or to the Levant and attacked both Israel and Judah.

And it's interesting, we have a historical document, so to speak, which is these engravings or these reliefs on the wall of Karnak in Egypt that commemorates all of the sites that Shishak or Shishank attacked and conquered. And these, of course, are depicted by bound captives with a cartouche underneath that place name. As you can see, a lot of those are partially damaged or obliterated, sometimes by Coptic Christians who scraped away the stone to make some sort of a powder and, in turn, destroyed the inscription.

But they've been studied by various scholars, Benjamin Mazar and K.A. Kitchen both did studies on this panel of inscriptions or bound captives. You have a topographical list here of about 180 cities and forts that Shishak conquered or overran during his raid into Israel and Judah. Now, are they in any order? And Mazar, in particular, argued that these are in a kind of a boustrophedon.

I can't remember the name, but it goes back and forth, right to left, left to right. And as anybody who reads Egyptian knows, Egyptian can be read anyway, up, down, left, or right. And so, they've tried to make; scholars have tried to make sense, kind of an itinerary, a step-by-step itinerary from this list, and with limited success.

Now, there were wings of Shishak's army that went one way, and some went another. We'll hopefully unpack that in a later slide. But Shishak was not a terribly powerful pharaoh.

Again, this was the third intermediate period and Egypt was generally weak. Shishak's successors were also weak. And then, of course, there was different pharaohs vying for power in different parts of Egypt after him.

So, this was not a powerful 18th dynasty Egyptian army going up into Canaan. This was probably a much weaker force. However, Israel and Judah were weak at this time, and Shishak knew that.

It's interesting too, that Jeroboam, the first king of the Northern Kingdom, actually fled Solomon and went down and was in the Egyptian court until the death of Solomon. So, there's a lot of intrigue perhaps behind this event. Now, my professor here at Andrews, Dr. Randall Yonker, argues that there are actually two different campaigns, one against Judah and one against Israel.

He reads into the text two campaigns, not one. So that's another interesting prospect to consider. As best as we can understand, Shishak's army came up from Egypt across Sinai to Gaza, Gezer, Jerusalem and then up into the Northern Kingdom.

But another wing came to the south and attacked the Negev. Why there? Why was the Negev so important? Well, again, the Negev was the area where caravans would go from Arabia to the Mediterranean to the ports of Gaza and Ashkelon and so on. So, control over this area must have been important and Shishak perhaps was looking for plunder or other reasons we simply don't know about until this day.

Anyway, it is interesting also to note that in the 22nd Dynasty, and Alan Millard has written an article noting this, the tombs of Shishak's successors were very rich in gold and treasures, especially for a 22nd Dynasty, 3rd Intermediate Period pharaoh. Where did all that plunder come from? Alan Millard suggests the Jerusalem Temple, and that probably the main attraction of Shishak was getting the plunder from Solomon's Temple, and that's probably where some of that ended up in those later Egyptian tombs. Now, when the University of Chicago, the Oriental Institute, worked at Megiddo, they found a fragment of a stela with Shishak's name on it.

So, we have, again, firm archaeological evidence of Shishak's presence at Megiddo. Much more recently, Tom Levy found a scarab seal of Shishak at Khirbet-en-Nahas down in the Aravah. So, this wing of the Egyptians that went down to Arad and so on in the Negev settlements that Solomon and perhaps David built, they also went down to the copper mining areas down in the Finan.

And if that scarab was deposited by Shishak's soldiers, that seems to indicate he was there as well. Now, the topographical list is damaged, and there are places on it that we cannot read, one of which is Jerusalem, but we know Jerusalem from the biblical text. And the biblical text and the topographical list on the Karnak Temple seem to show differences in different parts of the raid.

And that's, again, probably one of the points that Yonker makes when he argues for two campaigns or two raids, not simply just one. In the Book of Chronicles, not the Book of Kings, and this is an important point. Again, Chronicles is later, but the Book of Chronicles preserves a list of cities that Rehoboam fortified.

These have been the object of many studies as well, trying to determine the extent of Rehoboam's kingdom, what his plan of action was, and why these cities. You notice, too, that if these cities do represent some sort of border, you've got a border from the west that's moved back east. No longer do they have any control over the coastal plain.

They're back into the Shephelah. Some of these cities guard the famous valleys that rise from the coastal plain into the hill country of Judah. And then, of course, to the east, you've got Ziph and Tekoa, which guard the roads up from the Dead Sea.

However, again, there have been various suggestions and interpretations of this. Some scholars, and I think they have a point here, looked at this as a kind of internal control mechanism. In other words, Rehoboam was worried about the revolt from within, not without, and so placed trusted advisors, sons, and his staff in charge of these cities and sites to stabilize the kingdom.

Now, there could have been, obviously, earlier defenses and forts along the border areas. Notice also, too, an interesting point that there's nothing along the north. Could it be that Rehoboam was still hoping for reconciliation with the north, and so he failed to adequately fortify that? All sorts of questions here.

And, of course, another question, too, because of the text in Chronicles, is the fact of the historicity of the text. Does it really date to Rehoboam? Some scholars believe that this is not the case, and it dates back to later. It reflects a later period.

These are all questions, of course, that are worked out in the literature. But, archaeologically speaking, it's been a mixed bag with these sites as well. Beit Zor was excavated in the 1930s, 1950s, and there is really nothing there.

Hellenistic citadel, Hebron, really can't be excavated. The tell of Hebron is covered by an Islamic shrine. Lachish has found, actually did not. Early excavations at Lachish did not find much in the way of 10th-century finds.

The newer excavations done in the last 10 years have. In fact, they found a fortified city, a walled city, from the time of Rehoboam. So that's very exciting, level 5. Ezekiah had a fort on the top, on the summit, that Macalester examined.

And the date of that, again, is perhaps too late, Persian or later period. So there are, unfortunately, not too many sites of these that have either been excavated or been shown to have remains or fortifications from the time of Rehoboam. It could have been that Rehoboam just simply fortified the administrative center, kind of created redoubts in these sites, and posted soldiers there, of course, just to, you know, maintain control.

We just simply don't know exactly what those represented. And then another question, questions abound about these. Were they built before Shishak? Were they built after? And so, not necessarily, it doesn't necessarily follow that the report of Shishak's campaign and the list of these fortresses are in chronological order in Chronicles.

Meanwhile, in the northern kingdom, again, Rehoboam is consolidating his power and has his first capital, or the capital at Shechem, which is a logical choice, again, known as the uncrowned queen of the hill country, and it gets to be Israel's first capital. It has good roadways to the coast and to the east, down to the Jordan Valley. And, of course, it's got a lot of deep, deep biblical connection and connection with the Israelite people, with Ebal and Gerizim nearby, and the patriarchal connections.

So, it's an ideal choice, but it doesn't stay that way. Later, kings moved the capital east and north to the site of Tirzah at the beginning of the Wadi Faria, which goes straight down to the Jordan Valley. Tirzah was built and is the capital for a short time.

Then, when the Omri dynasty began, Omri bought the hill of Shemer, and Samaria, which became the final capital of the northern kingdom, was constructed. We talked earlier about the site of Bethel and, again, Jeroboam, to deter people from worshipping in Jerusalem and trying to break that connection, religious connection with the holy city, built two shrines, two sanctuaries, to serve that purpose. One at Dan, which has been found and partially restored, which you can see at the top right.

The other one at Bethel, which is still in ruins at Mount Arattas, just to the north of Bethel, is not excavated, though I assume it will be excavated sooner rather than later. So, these serve, again, as sanctuaries for Israelites to deter and prevent them from going into Judah and celebrating the feasts and festivals that the people of Judah continue to do. You can see some of the finds here, some incense shovels and a scepter head that Abraham Beran found at the high place.

Beran was not known as the best excavator, but he had just fabulous finds at this site, and it continues to amaze as it becomes, it's being published as we speak. Okay, we talked about the capitals of the Northern Kingdom, and this is the capital, Samaria. We mentioned a little bit about the History of Archaeology in that PowerPoint lecture, that this was first excavated by Reisner, George Reisner of Harvard University, and it was well done for the day.

Unfortunately, the Iron Age citadel, the Iron Age royal quarter of Samaria, was in very, very poorly preserved condition. The later Sebastia, the classical levels, destroyed much of that, but thanks to Reisner and subsequent excavators, a lot was gleaned from these early levels. You can see the beautiful header-stretcher masonry found there, some of the walls of the palace, and, of course, the site from a distance.

And again, when you go there, most of what you see is later Greco-Roman ruins. It was a Roman retirement town for Roman centurions, and unfortunately, the earlier remains are scanty. Reisner did find, as we mentioned, the Samaria Ostraca, which is a series of receipts that show the administrative areas and the areas of the families and clans around Manasseh, around Samaria, and gives good supplementary information for the clans of Manasseh and their taxation and whatnot that occurred, or that was in place during that time.

I want to point out the famous Samaria Ware, and this was really, it reached its height in the early 8th century, under the Jehu dynasty. Incredibly beautifully produced pottery, brilliant colors, and just absolutely superb quality that matched almost anything that had come before. This is rare pottery.

It's been found in Samaria and a few other sites, probably used by the elites, used by the royal family, and the higher echelon of society in Samaria. We've hoped and yearned to find some Samaria Ware sherds in Jordan because we know both the Omrides and the Jehu dynasty controlled Jordan, parts of Jordan at least, for some of their time and power, but as of yet I don't believe our expeditions to Jordan have found any sherds that we can identify as Samaria Ware. Hopefully, someday, we'll find some sherds, but this is not common, but it is found in Samaria, and it's some of the most beautiful pottery of the Iron Age superb.

This shows the Iron Age royal citadel at Samaria as it stood during the Jehu dynasty. Underneath the later remains, and you can see this area here, building pieces of walls and whatnot that were uncovered, most of that has been eradicated by later construction. We talked about Hazor during the Israelite conquest.

Its importance continued under Solomon, of course, but Solomon's wall and gate here was expanded to the entire Acropolis, the 20-acre Acropolis of Hazor, and this became a very important site for the divided monarchy for the Northern Kingdom. It was destroyed by Tiglath-Pileser in 732, but until that time, it was again one of the most important cities in Israel. When Yadin excavated this in the 1950s and '60s, he noticed kind of apparently a shallow depression in the northern end of the site here, and he had his excavators dig down and, lo and behold, found the water system.

A staircase down and then down to the water table. Incredible find there, and of course, this is one of the tripartite storage buildings. Was it a storage building or a stable? Again, that debate continues to this day.

We mentioned Megiddo during our discussion of the reigns of Jabin Solomon and that, again, Megiddo continued on during the divided monarchy. This is a model here at the site showing the inset-offset walls common during the period of the divided monarchy and all of these storehouses here. And, of course, one of them was partially reconstructed here for the visitors.

Beautifully done. Features of Megiddo. This is an earlier palace, possibly from the time of David or Solomon, Palace 6000, that was just published.

Yadin actually excavated this, and one of his successors at Hebrew University published it. And you can see again another elaborate water system. Hater went right down to the water table, a stairway, this went down, a stairway went down to a tunnel, and the tunnel cut through bedrock to the spring, which was outside of the city and apparently hidden during the biblical period.

An earlier form of that actually used a gallery that was above ground and went to the water system, but this was probably done by either Ahab or one of the kings of the divided kingdom. In 1990 excavations began at the Ahab or Omride palace at Jezreel. This is east of Megiddo, and we talked about Jezreel briefly earlier.

Unfortunately, and again, archaeology shows its limitations, the site was in very poor condition and very poorly preserved. They were able to recognize a couple of towers here and what apparently were pieces of a casemate wall and a very poorly preserved gateway. Everything else was either not excavated or eradicated by again later occupation.

Excavations continue there in the vicinity and they have found a very extensive wine press here, cut in bedrock, and I think we're looking at part of Naboth's vineyard from that important, very sad story in the book of Kings. Okay, monumental art during the kingdoms of Israel and Judah is a very important topic. First and foremost among the monumental art were what are called the volute capitals or proto-aeolic, proto-ionic capitals.

And the first ones of these were found by Pierre Vincent in the excavations of that crazy lunatic Montague Parker in the early 20th century, 1909, 1911, somewhere in there. I forget the dates. And it was never photographed to our knowledge, but just described by Vincent.

And at the same time, Schumacher found a proto-aeolic or volute capital in Megiddo. Now subsequent to that, they've been found at numerous sites. Kenyon found one in Jerusalem.

They've been found in Samaria. They've been found at Ramat Rachel, which is south of Jerusalem, again, a secondary palace of Judah. And two of these at Hazor.

There are variants. This is the northern variant that shows that were found at Hazor. This is the southern variant found in Jerusalem and Ramat Rachel.

More than that, volute capitals have been found at Amman. So, the Ammonites used, again, a variation of this, as well as the Moabites. The Moabites capitals have been found in and around Karak and at Khirbet al-Mudayna, Moabite fort out in the desert, near the desert highway.

Probably a border fort. So, and I'm, there's been volute capitals found in other places as well. This is a very interesting discovery here, a recent discovery, a volute capital, perhaps in secondary use, in a cave, part of a water channel in the Rephaim Valley.

And I believe that is related to the capitals found at Ramat Rachel because this was, in my opinion, a royal estate of the Davidic kings during their reign because that was their ancestral land. And I've written this up in an article. But, so these are, these play an important role in the kingdoms of Israel and Judah.

Again, this is a one from Megiddo. You can see the large size of that. Some are double-faced, some are single-faced.

This is a single-faced one here. The lintel across that is reconstructed in the Israel Museum. The person who wrote his dissertation on these was Yigal Shiloh, the gentleman up in the upper right, and he excavated the city of David in the late 70s until, unfortunately, he died of cancer in 1987.

So, more monumental art are these window balustrades. And these copy balustrades are found elsewhere, like at Nimrud. You can see the ivory there.

But they're found in Israel at Ramat Rachel, and fragmentary ones, or at least one, the city of David that came from the palace. So, again, this is a monumental art used by the kings of Judah and probably Israel as well. It's interesting to note that when these were found at Ramat Rachel, they were pieced together again.

They're missing pieces, but they can be reconstructed. They had flakes of red paint on them, and Jeremiah talks about the king of Judah painting parts of his palace with red. So, we have a beautiful connection between Jeremiah and the finds at Ramat Rachel.

Another fascinating artifact from Judah is the pillar figurines, which are found basically exclusively within ancient Judah. Raz Kletter did his major study on these.

Are they fertility figurines? Again, the pillar, there's no detail of the body below the stomach. The upper part of the body is cast in molds. Usually, the woman is holding her breasts.

Sometimes, they're exaggerated in size, so that seems to indicate a fertility figurine. Sometimes, they have bird-type heads, or perhaps just stylized, simple-to-make and produce heads. And they're found, again, within the borders of Judah, not really found outside.

So, these are one of the indicators. If you have a border site and you find a lot of these, well, you've probably got a large Judean population. It's probably under Judean hegemony.

Is this a version of the Canaanite goddess Asherah? That could be as well. So it's some sort of a syncretistic figurine. We simply don't know, but they were very common in Judah during the Iron Age.

Bowls, or the worship of bowls, again, are another feature or motif in Israel and Judah. Of course, the two bowls that Jeroboam erected at Dan and Bethel. This small, beautifully crafted bronze bowl was found in the hill country in northern Israel, just surface-fine.

Of course, excavations at Ashkelon found this bovine with its little house or barn included. There's another picture of it here. And, of course, the Apis bowl, the Egyptian Apis bowl.

You've got this graffiti here at Kuntilet Ajrud that also has that motif. So, interesting, the connection here is probably syncretism, Canaanite religion mixed in with the worship of the Lord. On the second expedition to Samaria, Crowfoot and several colleagues, a British-Israeli expedition or Jewish expedition, found a cache of ivories.

And, if you remember, Amos, again, writes very critically about the elites or the royalty in Samaria. You lie on beds adorned with ivory and lounge on your couches. You dine on choice lambs and fattened calves.

And these were found. Some of these inlays that were put into furniture into wall panels were found in Samaria. And beautiful examples of Israelite art, again, heavily influenced by Phoenicia, i.e., Jezebel and her ilk, as well as you can see strong Egyptian influences as well.

Again, picture of a woman at the window. And you have an interesting historical event here when Jehu launches his coup d'etat, his overthrow of the Omrides. He gallops up to Jezreel, and Jezebel, who must be quite old at this time, puts on her makeup, arranges her hair, and looks out a window.

And you've got this motif of a woman at the window, either perhaps representing something sensual, a prostitute, or something. But Jezebel went through that preparation only to be thrown down and meet her death. Earlier, in the book of Judges, you've got the women of Hazor waiting for Sisera to return.

And his mother and his family. And you've got this beautiful, again, the song of Deborah in poetry. Sisera's mother behind the lattice cries out, why is this chariot so long in coming? Why is the clatter of his chariots delayed? Well, they'll never arrive.

He was not only defeated but killed. So, it's an interesting motif there. Okay, iconography, of course, is against the commandments to have images, but they were used nonetheless.

The most famous one is this image here, the seal that was found by Schumacher at Megiddo. Unfortunately, lost. They made casts of it, but it was subsequently lost.

Hopefully, someday, we'll turn up somewhere. It says, belonging to Shema, servant of Jeroboam. Now, the question was, is this Jeroboam the first or second? Most likely, the second.

Much more prosperous and established as a king. Beautiful depiction of a roaring lion. So, that's an important one.

A recently found seal, a beautiful image of a bowman belonging to Hanan, is what that says. We'll talk more about the royal seals, the rosette seals, and the lamellek seals later. But you've got all of these different styles of seals, some with a rooster, a beautiful harp here with a rosette, and a governor of the city, Zarhair, here mentioned here, and belonging to, again, royal seals up on top.

Of course, this seal purportedly belongs to Jezebel. Unfortunately, it is unproven, so scholars are very hesitant to claim authenticity.

But this just gives you a good flavor of what some of the iconography was in the ancient Israelite and Judean kingdoms. Very, very famous colt stand made of, again, ceramic or clay that was discovered by Paul Lapp at Tannach in 1968. Tenth-century context, so that's where it's dated.

Again, the iconography in this stand has been heavily studied. It's probably syncretistic in nature. You've got a woman with two lions, the lion lady, and these are, again, Canaanite motifs, motifs of Canaanite religion.

Colt stands have been found, more recently, at Yavne, which we'll touch on later. But this is, by far, the most ornate and detailed to date that has been found. We talked earlier, when we talked about the Assyrians, the importance of the Battle of Qarqar, and this was, again, a pivotal event during the divided monarchy.

Judah and Israel took place. Israel, apparently, was in a leading position of this coalition of Levantine states that fight against Assyria in northern Syria. This was not fought in Israel's backyard.

They had to travel quite a ways up the coast to Qarqar to fight Shalmaneser III. And apparently, it was either a bloody draw or they were successful. Ironically, First Kings does not even mention it.

It's a very, very important historical event. By the way, the Battle of Qarqar is the first event that we can date in absolute dating. But what does it say, First Kings 22.1? Three years of peace between Aram and Israel.

Why is that? It doesn't explain. The three years of peace was to deal with a common enemy, and that was Assyria. And this, of course, is the Kirk stele, which is the Assyrian account of the battle, which, of course, in their view, was a roaring success.

I think a similar type of propaganda continues on today. When Saddam Hussein was defeated in the First Gulf War, what did he say? He proclaimed victory. You never get defeated.

You're always victorious. And this is typical royal propaganda during the biblical period, except for the biblical text, which is very sober and tells it how it actually was. Later on, Ahab is killed in battle.

It's a very poignant text where a prophet tells him that you will die. So Ahab and Jehoshaphat and their chariots and their armies go up onto the plains of Gilead and fight with the Arameans at remote Gilead, and Ahab dies. He dies a heroic death, stays with his chariot, but dies.

The site of remote Gilead is Tell er Rumeith, as far as we know. It was excavated in the 1960s by Paul Lapp. It's being built over now, which is sad.

The site is being built over by modern buildings as Jordan continues to expand around Irbid and expand the urbanization, the urban sprawl. But it was a small fort.

And you can see again, looking from the ruins of Rumeith, a beautiful plain here, which is ideal for chariot warfare.

This is the site of Ahab's wounding and, ultimately, death. Elijah and Elisha, again famous, Elijah and the prophets of Baal on Mount Carmel, and of course Naboth's vineyard, this wine press here, were very important prophets during this very tumultuous period, where there were very few people that still maintained loyalty and devotion and faith in the Lord. The Northern Kingdom was very, there were very few long-lasting dynasties, the Omrides, the Jehus, but it was mostly a lot of palace intrigue and coups and overthrows.

So, it was unstable. The power, the position of power in Samaria, was unstable. The last king was destroyed, and Samaria finally fell after a long siege in 722.

The Assyrians under Sargon II, Shalmaneser V, there was a change in Assyrian kings at this time, deported all the people to northern Syria. And this was the beginning of the legend of the Ten Lost Tribes. And it's important to understand that these Ten Lost Tribes were never lost.

We know where they went. They went to northern Syria. And we know what happened to them.

They simply assimilated into Assyrian culture. Very few were faithful to the Lord. They did not maintain their religious or national identity.

They just assimilated. And so ironically, a lot of your Assyrians and Iraqis today have Israelite blood, because those Israelites intermarried, settled down, learned Assyrian and lost their identity. And a few generations, they were simply Assyrian subjects living in northern Syria.

So, the Ten Lost Tribes are not British. They're not somewhere else on earth. They were just simply assimilated Israelites into Assyrian culture.

It's an artist's depiction of the fall of Samaria there on the upper right. And we'll talk about this when we talk about the Black Obelisk of Shalmaneser III accepting tribute from Jehu, son of Omri. Incorrect.

Jehu was not the son of Omri. He started a new dynasty. But the Assyrians didn't know that.

They had old intelligence. So they thought he was one of the Omrides. This is 841 B.C., the first depiction of an Israelite king in a contemporary relief.

Meanwhile, Judah had its own problems. Jehoshaphat was a major king in the 9th century. Again, he would ally himself with Ahab and fight with Ahab at remote Gilead.

But when the Omride dynasty fell in 841 B.C., there was a shakeup of power all over the southern Levant. The Transjordanian entities or polities of Edom, Moab, and Amman saw the weakening of Israelite control over Transjordan, so they revolted, most notably Mesha. They banded together and crossed the Lisan, went up to En Gedi, and were going to attack Judah.

They had a huge army. Jehoshaphat petitions the Lord, and the Lord tells him to go out with the army and with his band. And the Lord will take care of this army, and he did.

They turned on each other and destroyed each other, and all the army of Judah had to do was pick up all the plunder. There is an incredible account in 2 Chronicles 20, and we'll see some photos of that in just a few minutes. The Mesha Stele.

Again, we have a beautiful copy of this in our museum, which we'll talk about. Again, erected by King Mesha of Moab, which may have been in this coalition against Jehoshaphat. This was a very, very important monument.

Royal inscription found at Daban in Jordan, and unfortunately later destroyed by Bedouin. But this was able to be recreated, and the text restored because one of the visitors who saw it made a squeeze, and they collected some of the pieces, and between those two were able to reconstruct the text. It is to this day one of the most carefully studied ancient texts of the Old Testament, because it has so much information on it regarding the geopolitical atmosphere in the 9th century BC between Israel, Judah, and Transjordan.

Okay, we look at En Gedi here. This is where the three armies began to climb and attack Judah. The Ascent of Ziz above En Gedi, and then the Desert of Tekoa at the top, east of Bethlehem, and then of course the Valley of Barakah, where the Israelites celebrated the fact that these three armies had killed themselves, and the Lord had delivered Judah and Jerusalem again from enemies.

One of the things we haven't talked about too much are possible forgeries, possible fake antiquities that have been on the market, and this is kind of an almost an epidemic lately of the last 20-30 years. One of the most famous is the Joash Stela, which again is a partially complete stela. The top is broken off.

It cracked here as well. Beautiful Hebrew script here, and it describes repairs made to the temple by Joash, king of Judah. Now, most scholars view this as a forgery.

Some argue that it was genuine. The main problem, again, is its unprovenance. Nobody knows where it came from.

Nobody knows where it was found. It just appeared on the antiquities market, and the scholars that claim it's a forgery are very strong in their opinion, and the scholars that believe it could be genuine are just as adamant. So, this is an ongoing problem, and we try to, as high-tech as we get, try to determine whether that patina is real or fake.

The forgers or people in that business get ever more clever, and so this is an issue that remains a problem to this day. So, with that, we will turn to the 8th century and continue on with the different PowerPoint. Thank you.

This is Dr. Jeffrey Hudon and his teaching on Biblical Archaeology. This is session 18, Archaeology of the Divided Monarchy.