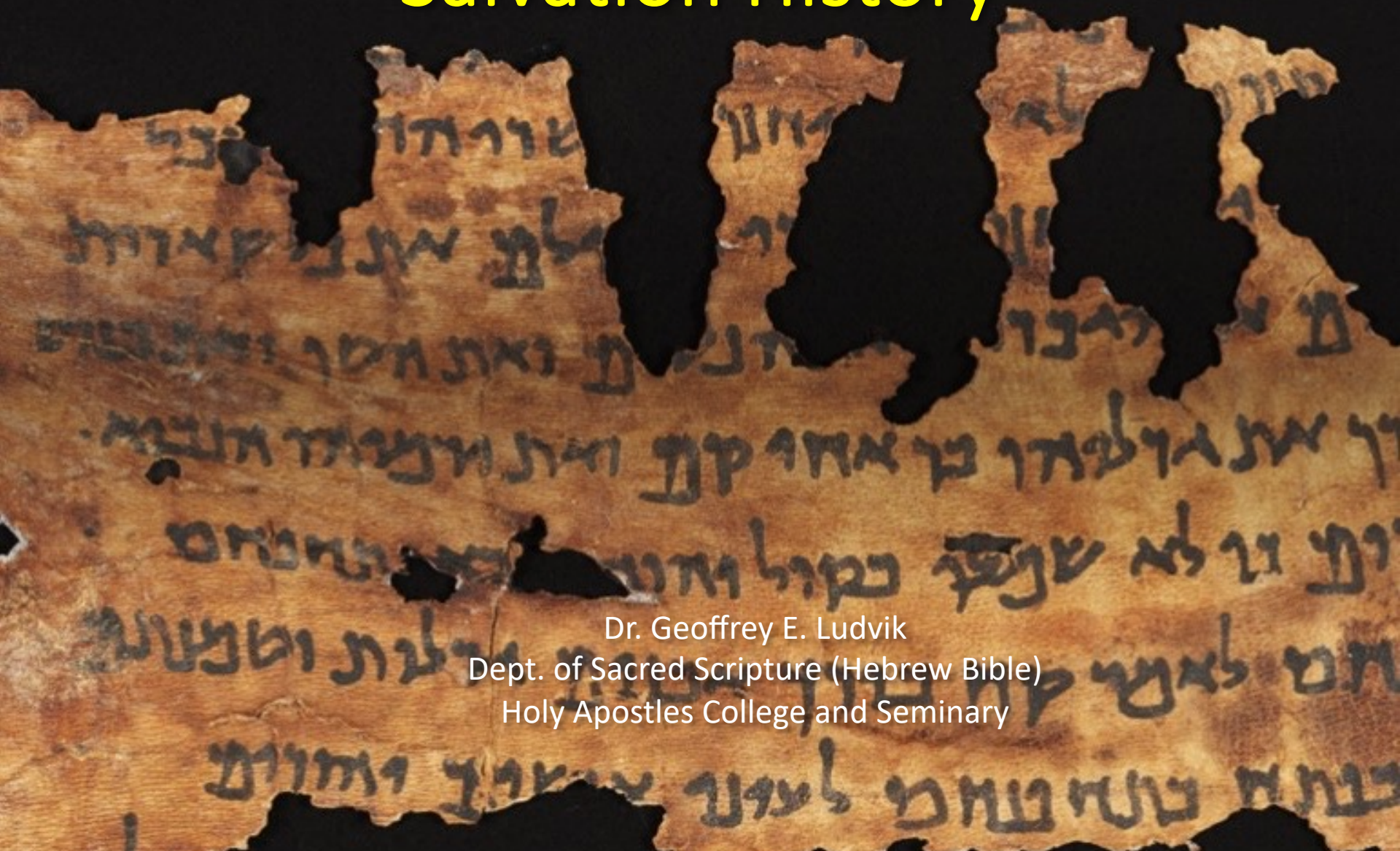
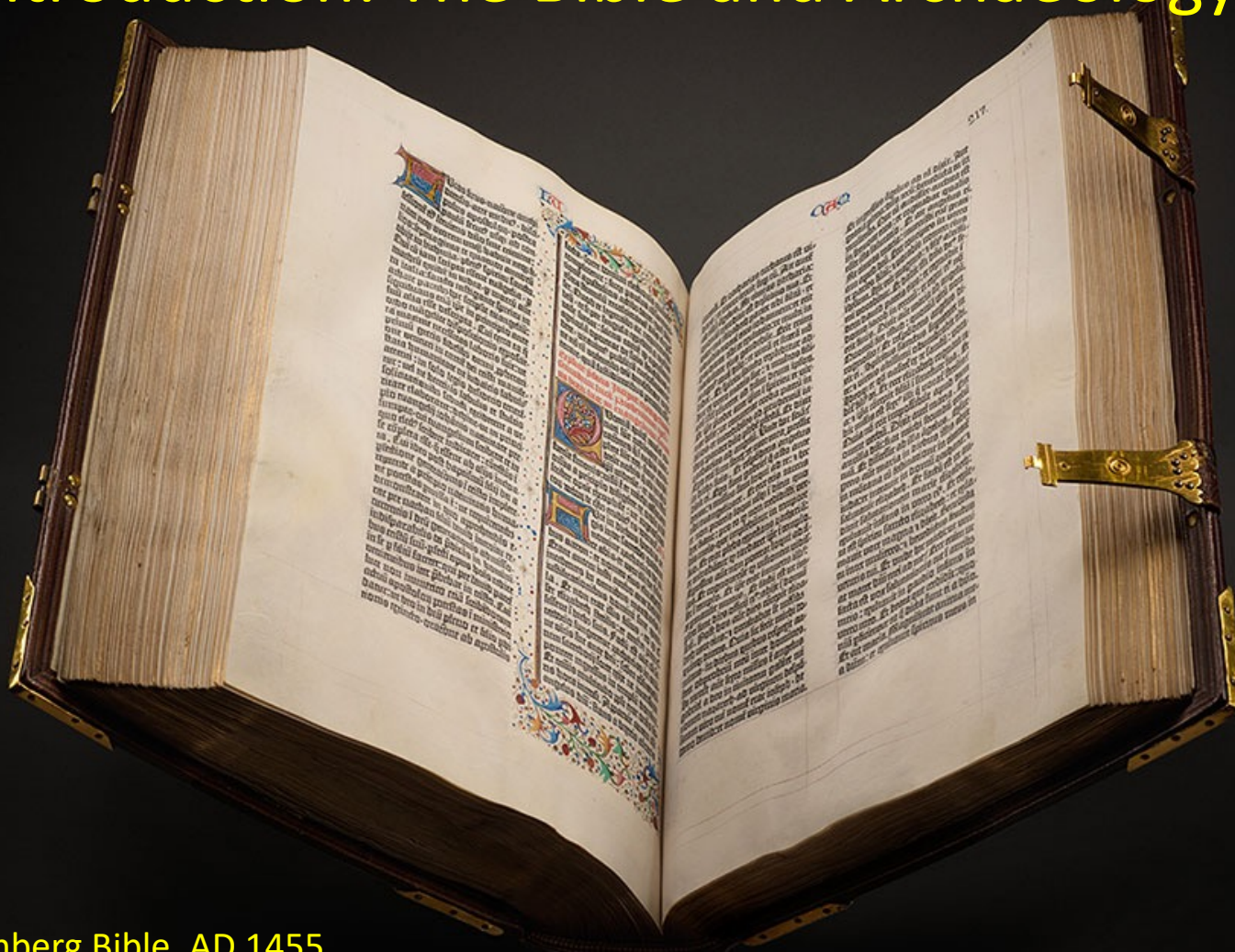


Biblical Archaeology and Salvation History



Dr. Geoffrey E. Ludvik
Dept. of Sacred Scripture (Hebrew Bible)
Holy Apostles College and Seminary

I. Introduction: The Bible and Archaeology



Gutenberg Bible, AD 1455

THE BIBLE = collection of sacred texts of various genres written by ancient Israelite authors under the charism of divine inspiration

The Catholic Bible

The Canon of Scripture

46 Books of the Old Testament (OT)

27 Books of the New Testament (NT)

Core Doctrines and Dogmas

Divine Inspiration

Formal (Plenary) Inerrancy

Dual Authorship

Senses of Scripture

Magisterial Authority

Suggested Reading: *The Dogmatic Constitution on Divine Revelation (Dei Verbum)*

Dei Verbum

On Divine Revelation

VATICAN COUNCIL II



Introduction by
ARCHBISHOP CHARLES CHAPUT



Understanding and Interpreting the Bible

Sola Scriptura? NO!

Magisterium and Tradition as interpretive guides



Ex. The Holy City of Jerusalem

Fundamentalism? NO!

Senses of Scripture

1. Literal Sense
2. Spiritual Senses:

~Allegorical Sense
~Moral Sense
~Anagogical Sense

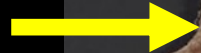
“The Letter speaks of deeds; Allegory to faith;
The Moral how to act;
Anagogy our destiny.”
(CCC 118)

What is Biblical Archaeology?

- BIBLICAL ARCHAEOLOGY= examination of the historical-cultural context of the Bible using the material evidence left behind in the Holy Land (Syro-Palestine).
 - Provides historical/cultural context to the Bible (“setting in life”).
 - Supplies evidence for the evaluation of historical claims in the Bible but does not prove or disprove Biblical events.



Gen. 1:1



וַיֵּבֶרֶת אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם

וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם
 וַיֵּבֶרֶת אֱלֹהִים כִּרְחֹבֹת שָׁמַיִם

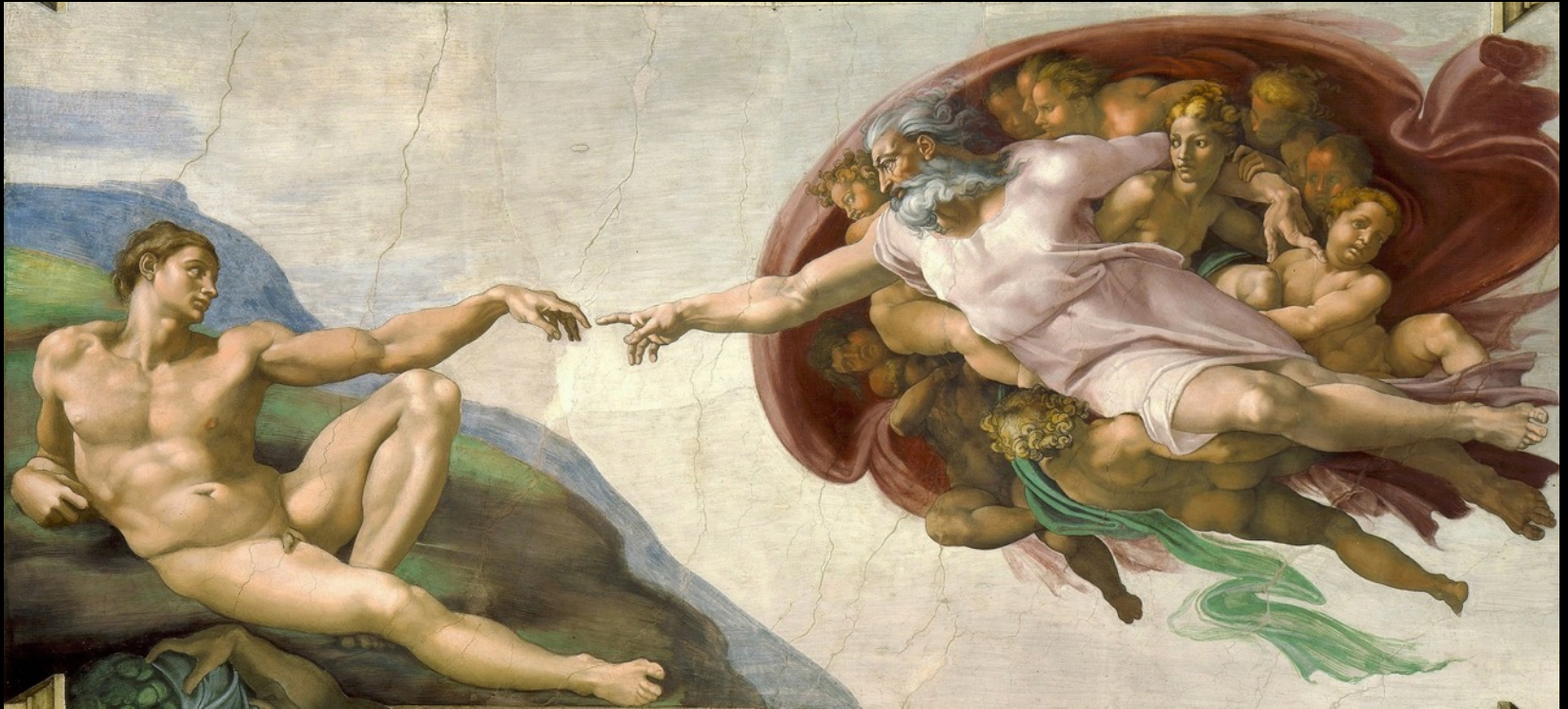


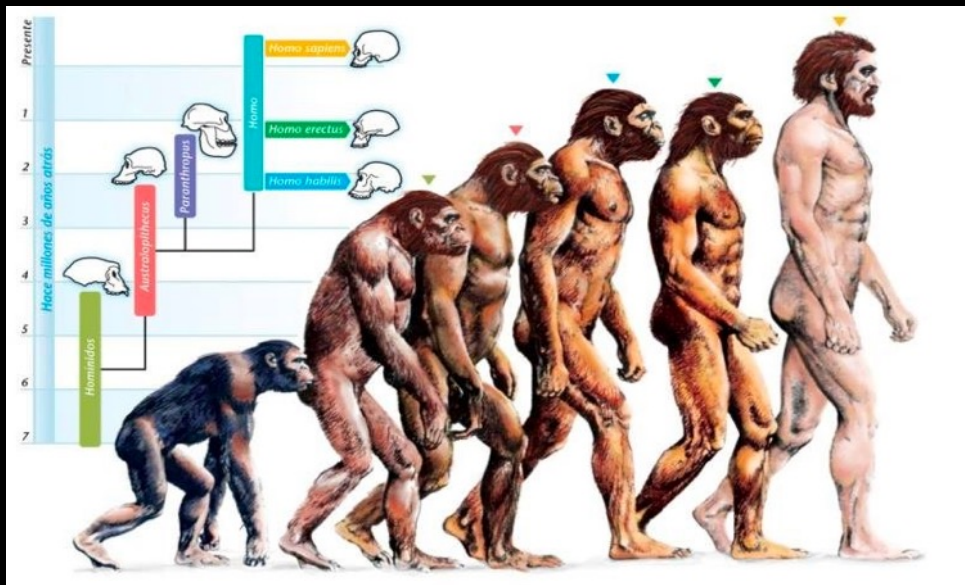
בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Why?: Communicating to Mankind the Good News of Salvation



Example: Interpreting the Genesis Narratives

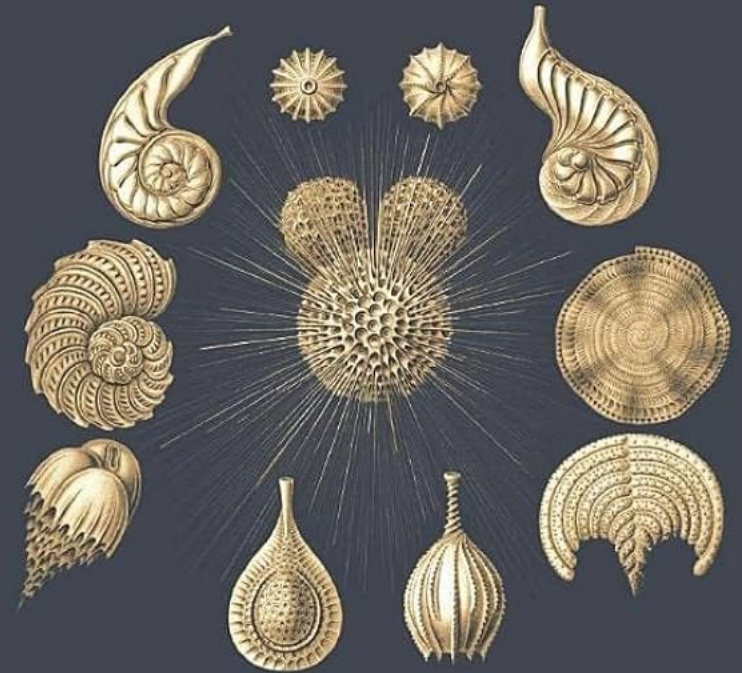




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THOMISTIC EVOLUTION

SECOND EDITION



A CATHOLIC APPROACH TO UNDERSTANDING
EVOLUTION IN THE LIGHT OF FAITH

NICANOR PIER GIORGIO AUSTRIACO, O.P.

JAMES BRENT, O.P.

THOMAS DAVENPORT, O.P.

JOHN BAPTIST KU, O.P.

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Formal Reply: *Humani Generis* (1950)

“The Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter – for the Catholic faith obliges us to hold that souls are immediately created by God”

* Belief in Theistic (God-guided) evolution is permissible for Catholics, accepted/rejected as a scientific hypothesis, not an article of faith

* The Genesis account is not to be interpreted literalistically as a scientific account of creation.



Pope Pius XII

II. Archaeology and Salvation History from the Patriarchs to Christ





Caspian Sea

A S S Y R I A

Nineveh

Asshur

River Euphrates

River Tigris

Babylon

BABYLONIA

Ur



The Great Sea

Damascus

Jerusalem

Sinai

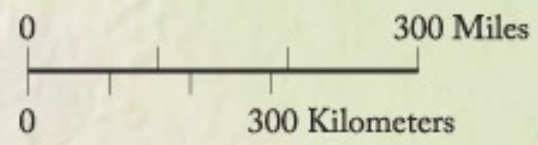
EGYPT

River Nile

Red Sea

The Lower Sea

The Ancient Near East



Key Principle of Salvation History: God's Covenant with Mankind

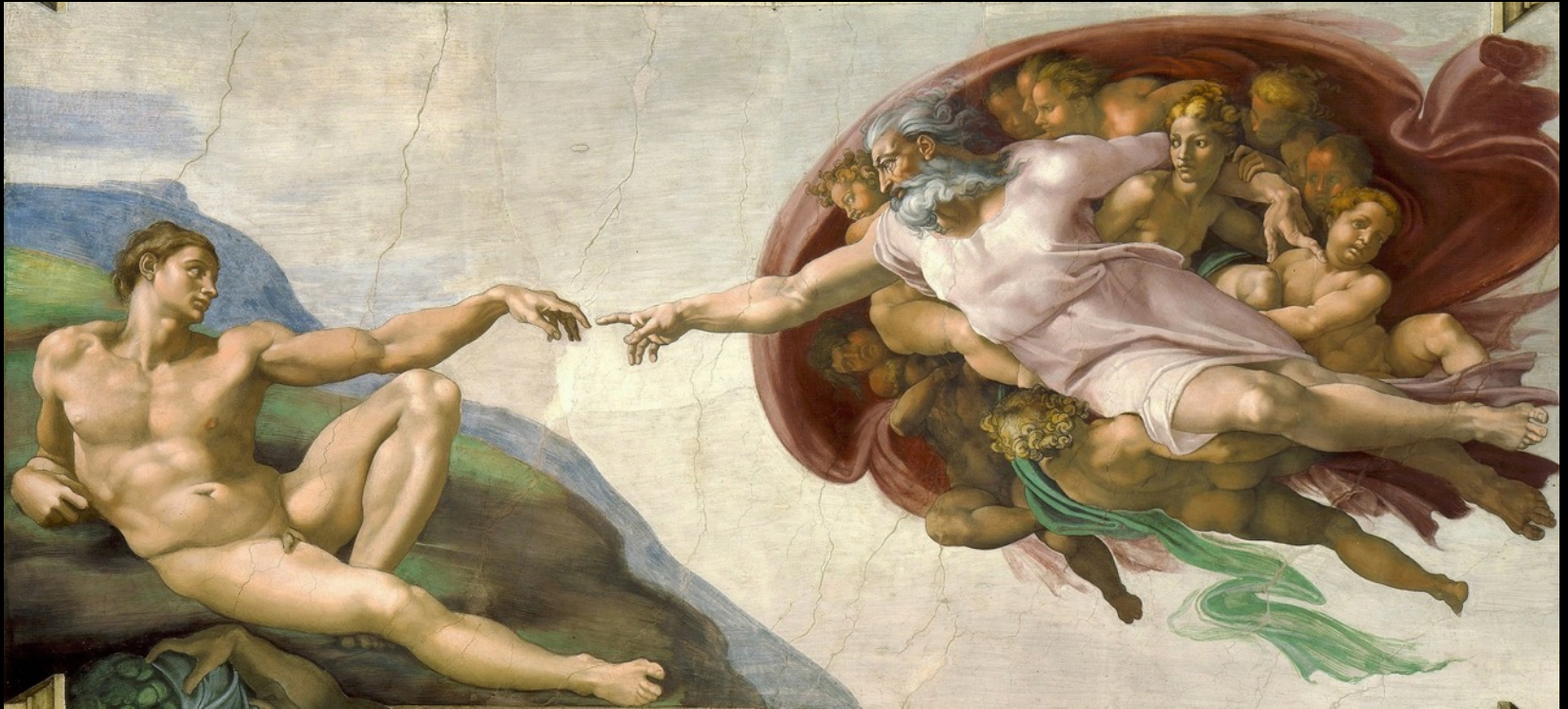
Berith = "Covenant"

= Extension of rights and responsibilities of kinship by sacred vow

Types: Familial and Vassal-Overlord

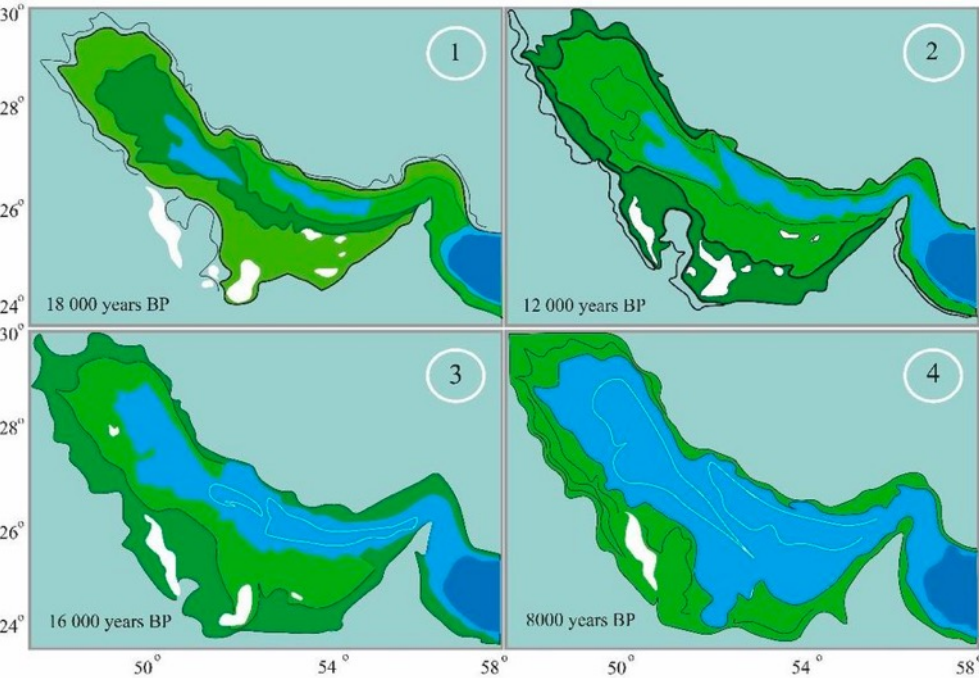


I. Adamic Covenant



II. Covenant with Noah





Flooding of the Persian Gulf (6000 BC)

Neolithic Flood Events and Historical Memory

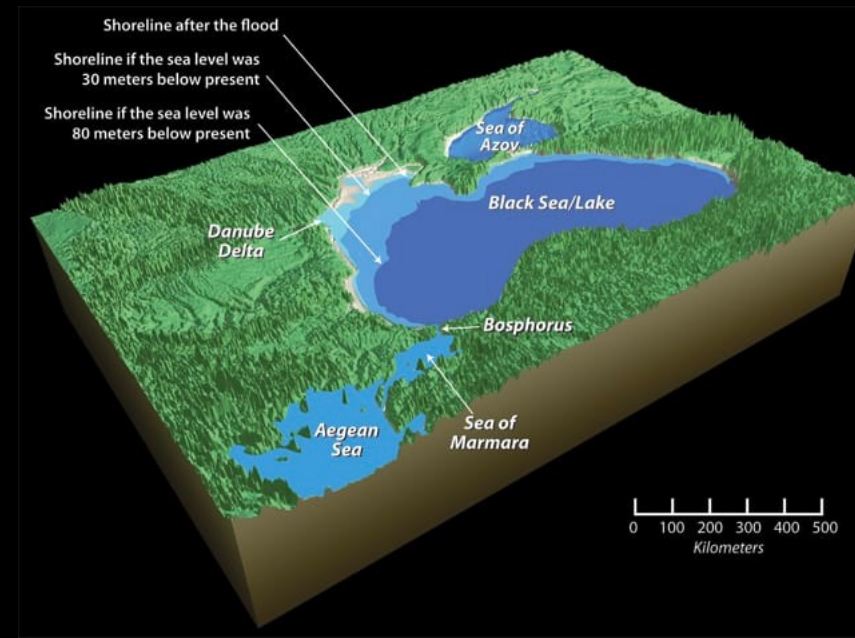


Gilgamesh Flood Tablet
(700 BC, earliest version 2000 BC)

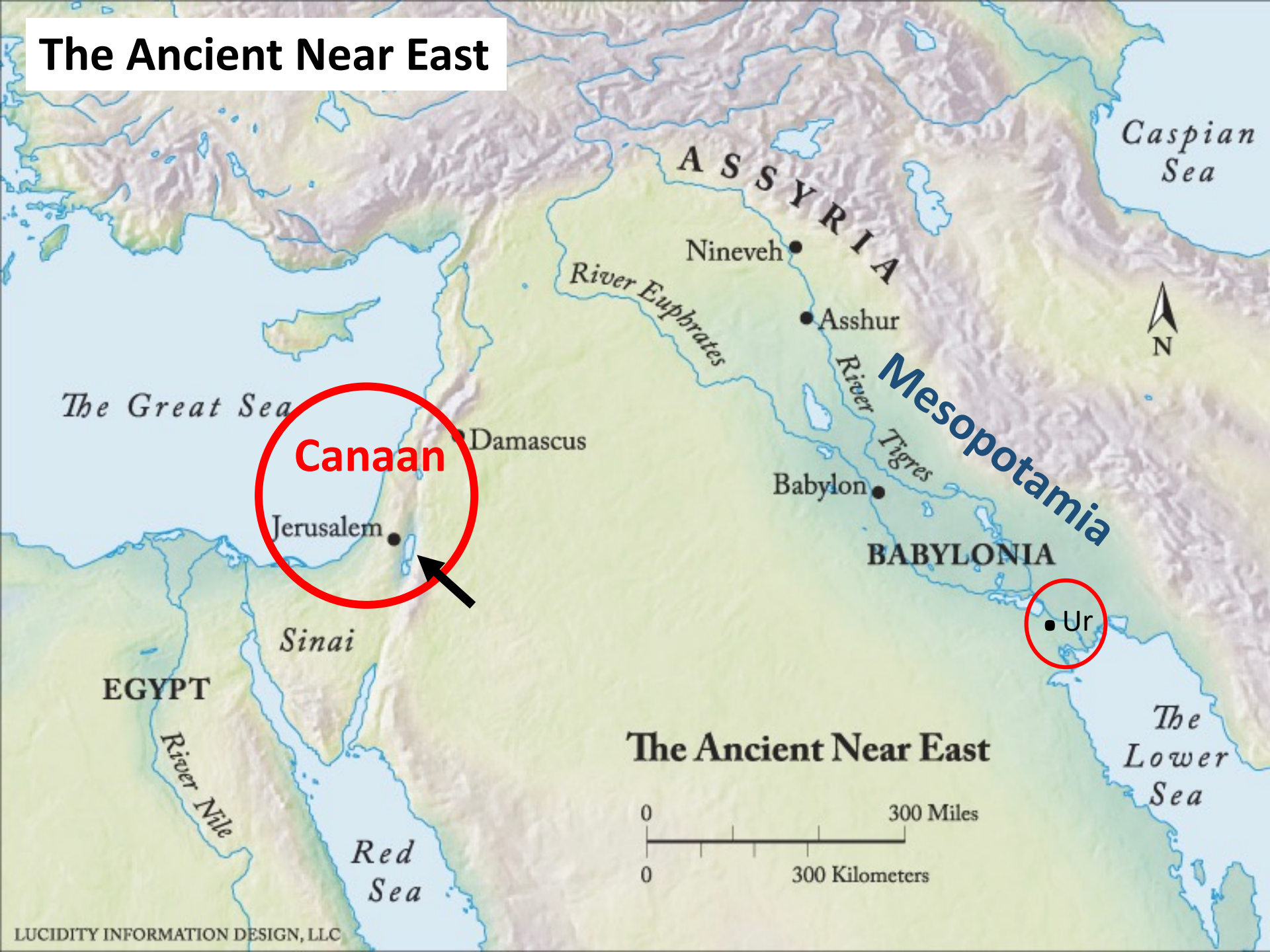
Mt. Carmel Tsunami (9500 BC)



Flooding of the Black Sea (7000 BC)



The Ancient Near East



III. Covenant with Abraham



“Ur of the Chaldees”



Ur, Iraq (3200-1900 BC)

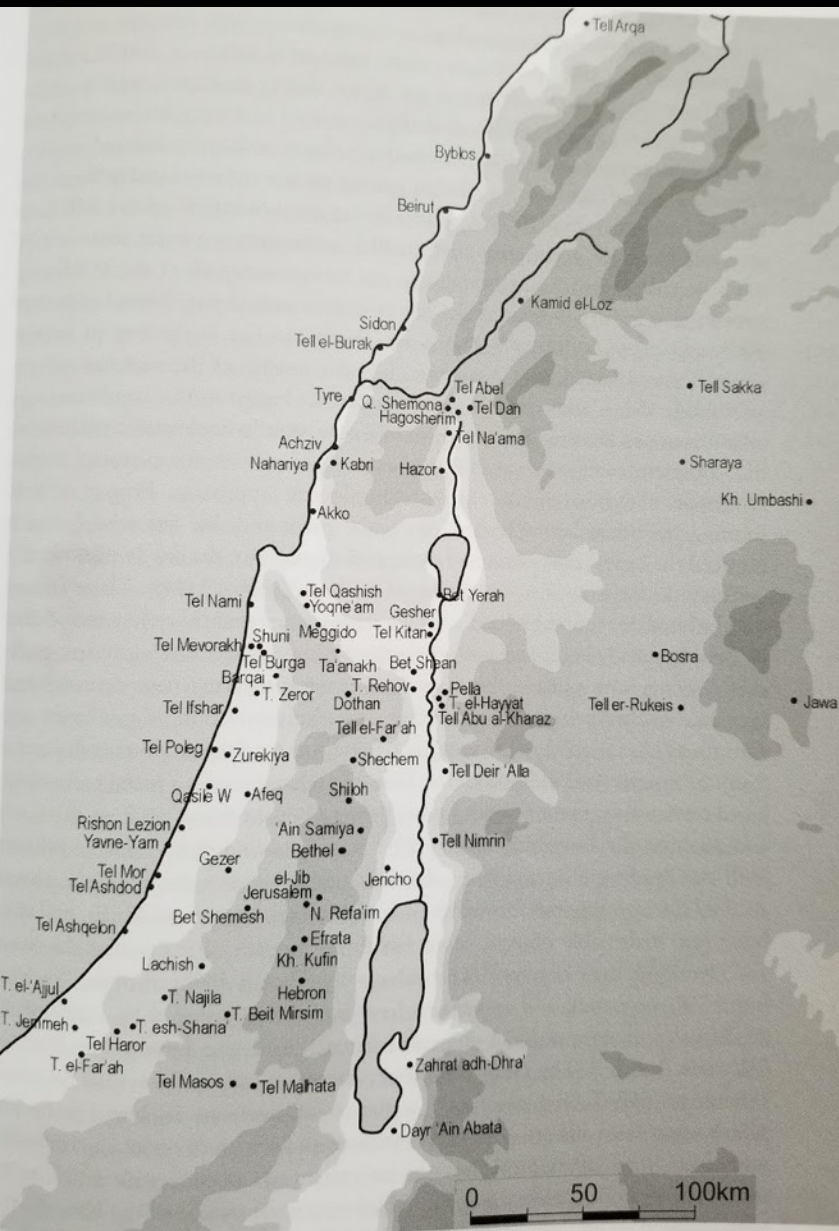


Royal Tombs of Ur, handmaiden's ornaments

Age of the Patriarchs: The Middle Bronze Age (2000-1600 BCE)

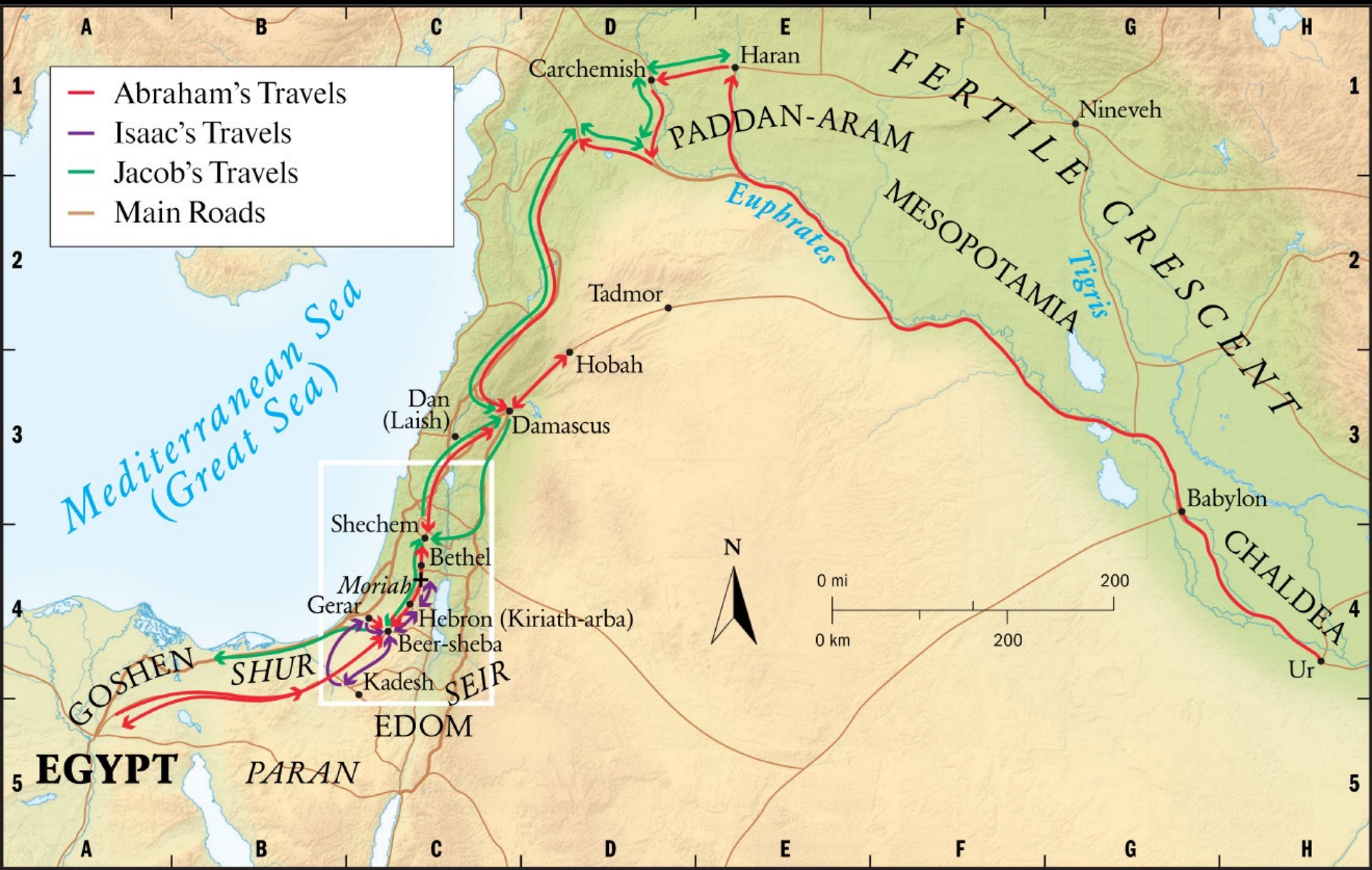


Middle Bronze Age: 2000-1550 BC



The Middle Bronze Age and the Biblical Patriarchs

Most plausible setting: sometime between 2000 and 1600 BC



“Abraham was the father of Isaac and Isaac was the father of Jacob and Jacob the father of Judah and his brothers...”
(Matthew 1:2)



Isaac and Rebekah

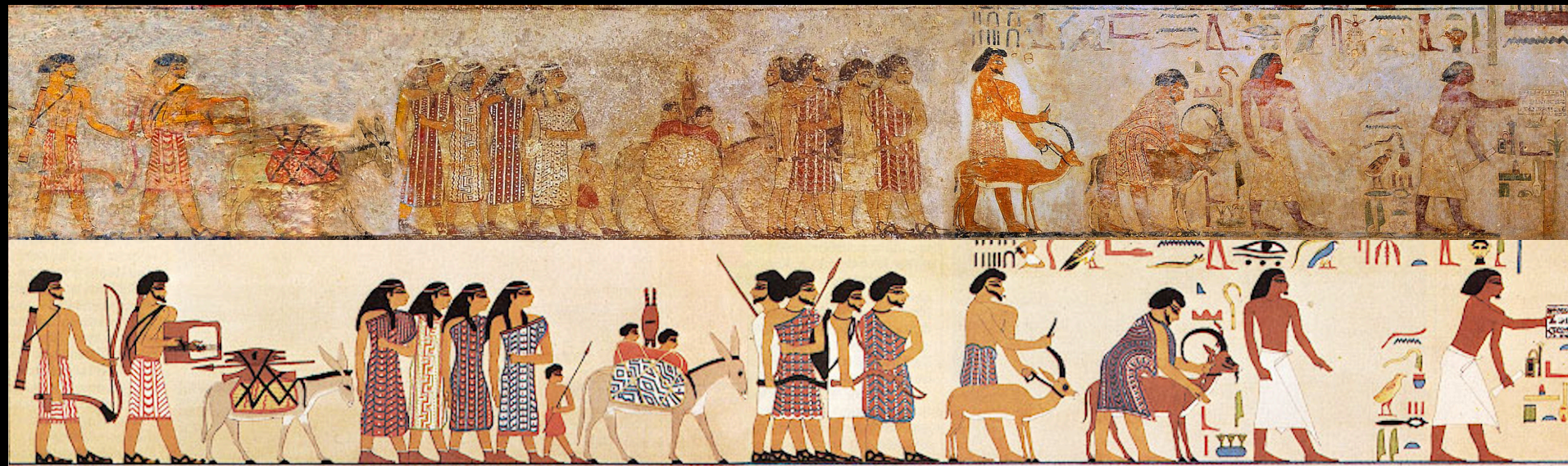
Jacob, Esau, and “Israel”



Jacob wrestling
with God's
messenger

Middle Bronze Age: The Hyksos Dynasty

(1650-1550 BC)



Procession of Semitic Migrants, Beni Hassan tombs, 1900 BC

- Semitic “infiltration” of Egypt starts ~1900/1800 BC; Hyksos conquer Lower Egypt around 1650 BC
- Plausible context of Patriarchal narrative describing Joseph in Egypt



Hyksos-style battle
axe, 1650-1550 BC



Joseph in Egypt



...and his
“technicolor
dreamcoat”



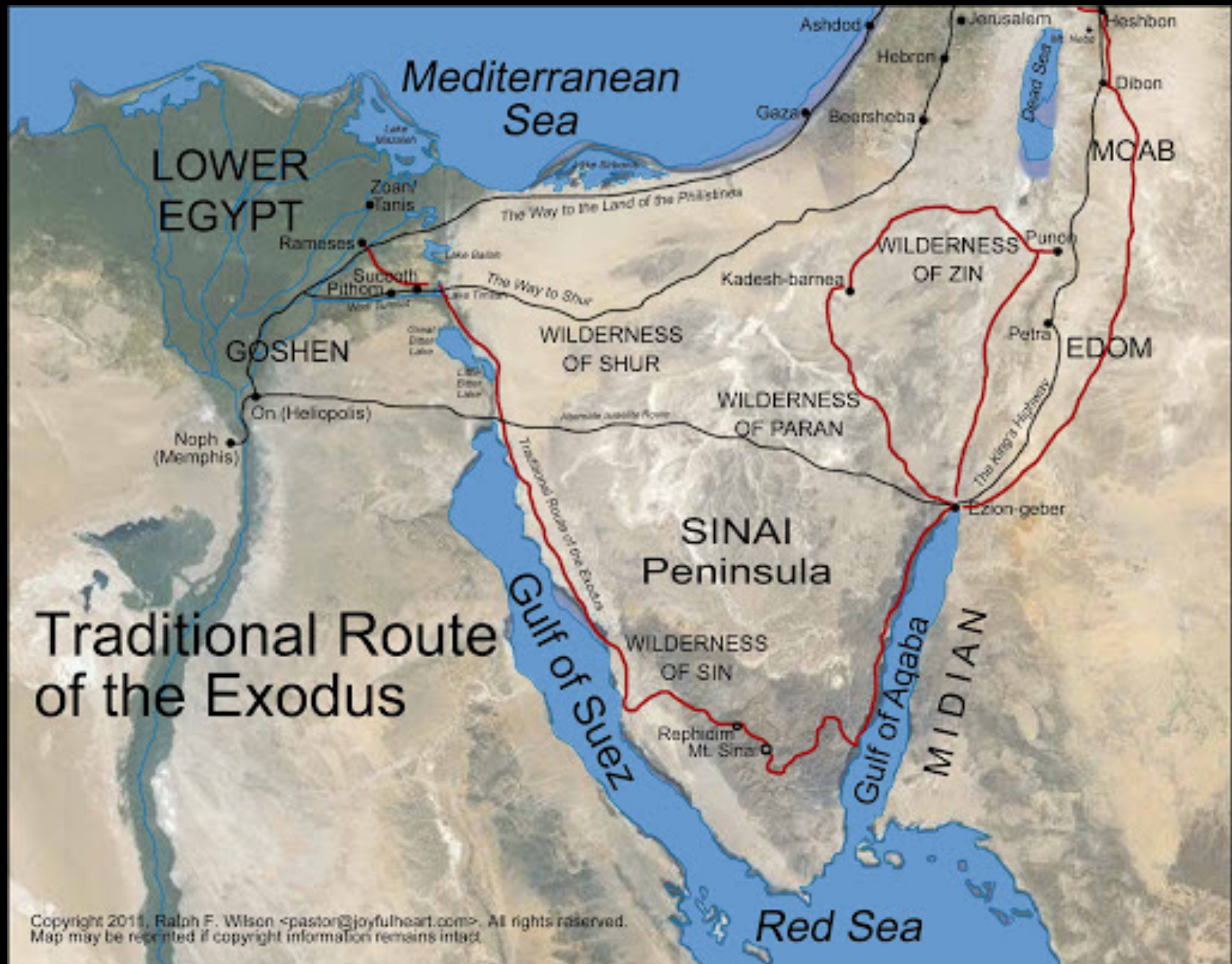
Hebrews in Goshen = Left behind Hyksos?



Moses and the Exodus from Egypt



“Why is this night different than any other?”: Tradition and the Exodus from Egypt



IV. The Mosaic Covenants and the Law

1. Sinai (10 Commandments) 2. Sinai II (post-calf incident). 3. Plains of Moab (Dt)



The Golden Calf and the Wilderness Wanderings



Levites and the Levitical Law



The Tabernacle and the Ark



www.fromoldbooks.org

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6 m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

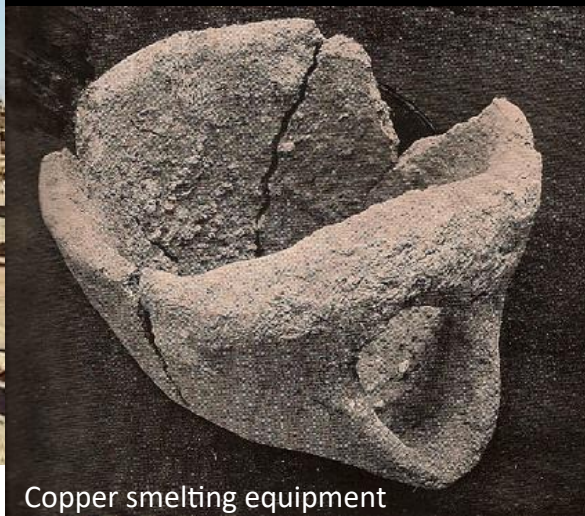
The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).





Serabit al-Khadim, Sinai (1800-1000 BC)



Copper smelting equipment



Anubis Ark, tomb of Tutankhamun

Mt. Sinai



Late Bronze Age: The Earliest Hebrews

1550-1200 BC

New Kingdom Egypt: Background to Exodus narratives



Thutmose III (1479-1425 BC)



Rameses II (1279-1213 BC)

Commander Joshua and the Conquest of Canaan: 13th century BC



“Joshua fought the battle of Jericho...”

~ Military conquest (Book of Joshua) combined with peaceful infiltration (Book of Judges)

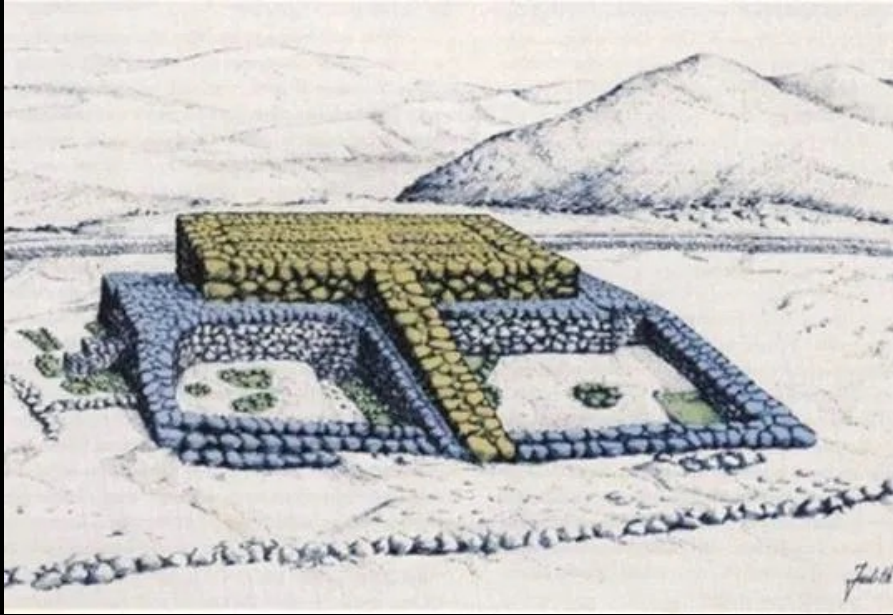


Ark of the Covenant



Middle Bronze Age walls of Jericho

El-Burnat, Mt. Ebal: Likely Joshua's Altar (~1200 BC)

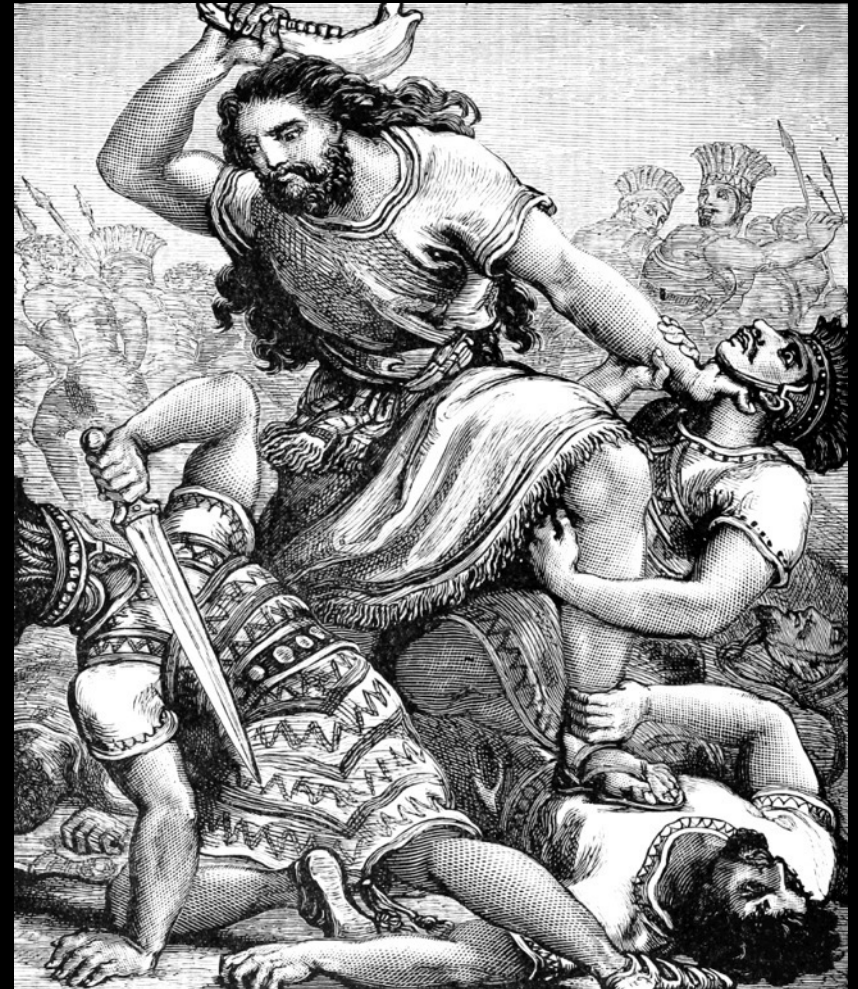
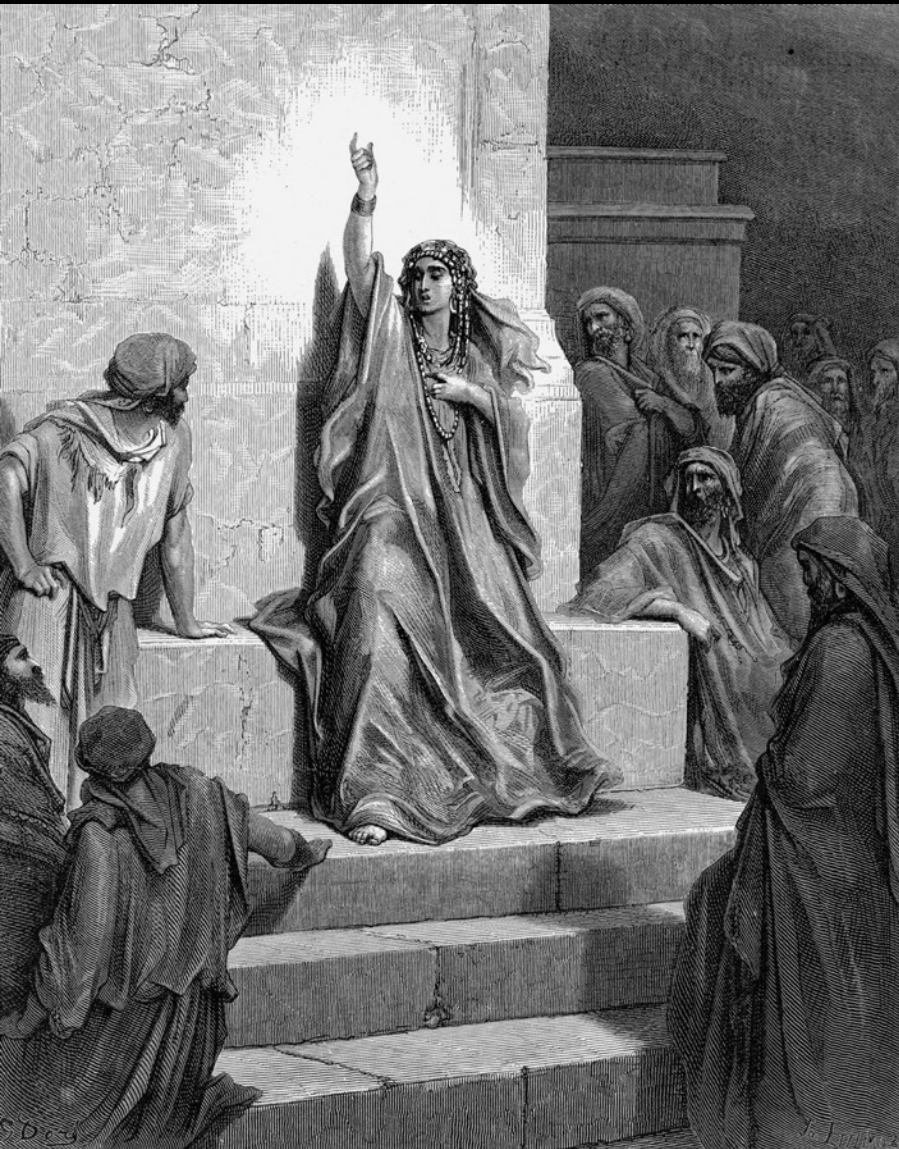


Exod 20:21 Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being, your sheep and your oxen... 20:22 And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them.

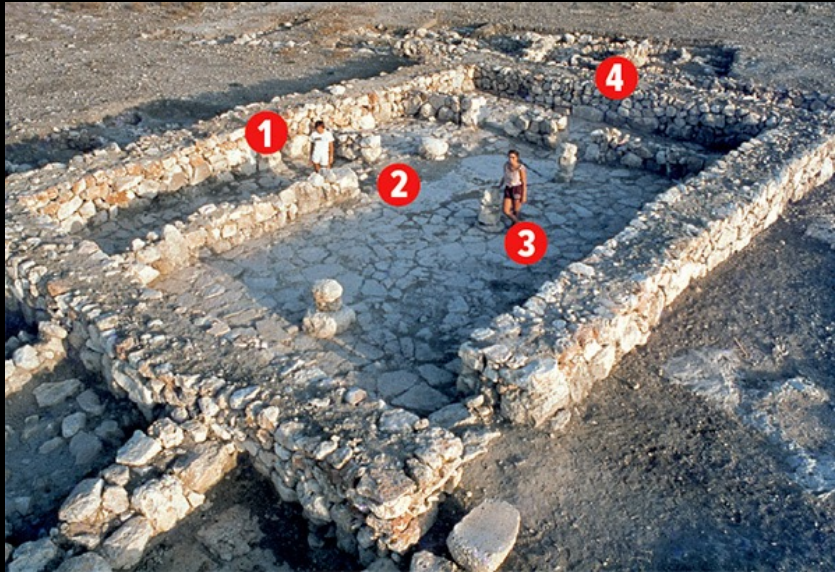
Exod 20:23 Do not ascend My altar by steps, that your nakedness may not be exposed upon it.

Mt. Ebal altar built according to Exodus 20:21-23

The Judges: about 1200-1100 BC

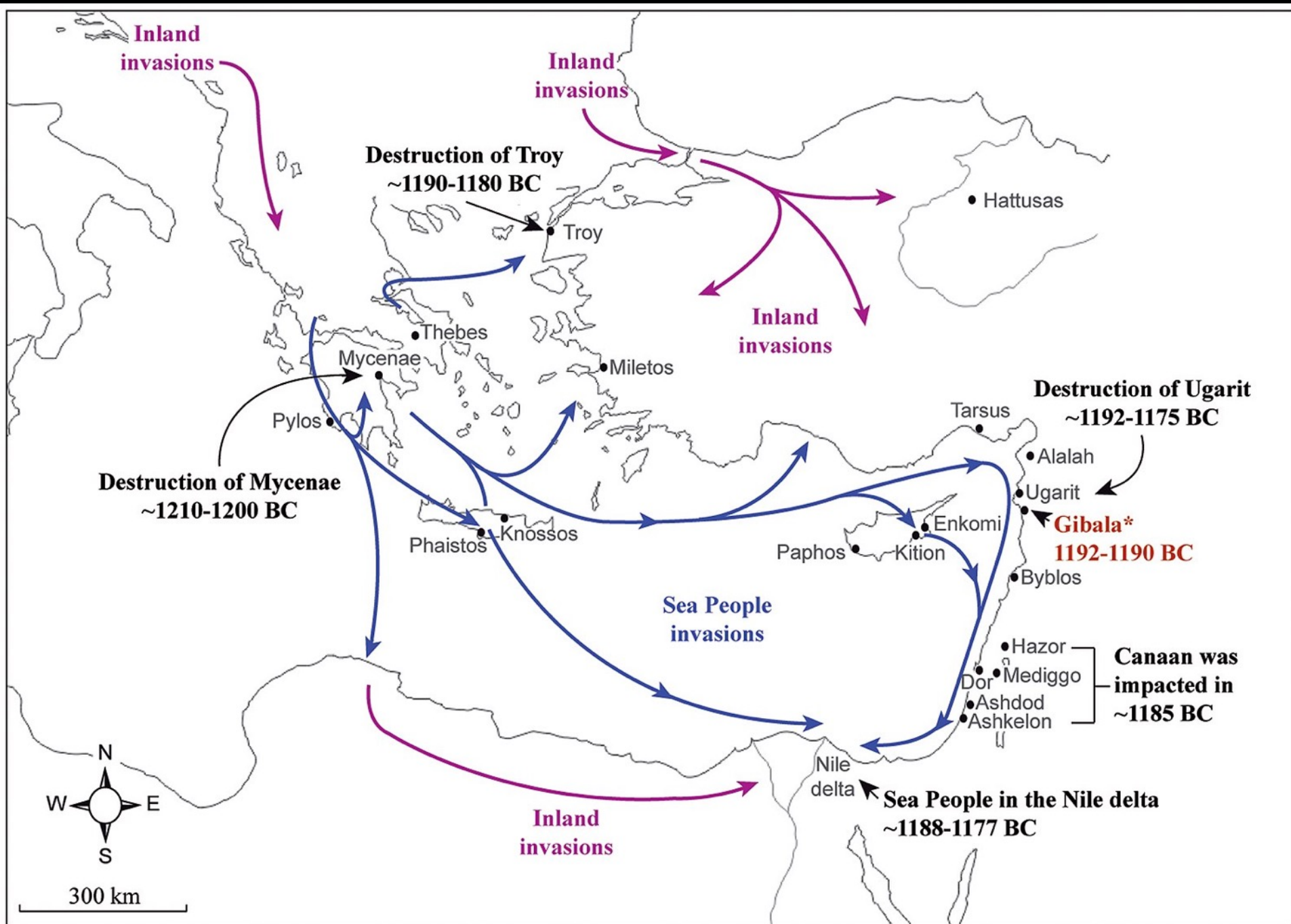


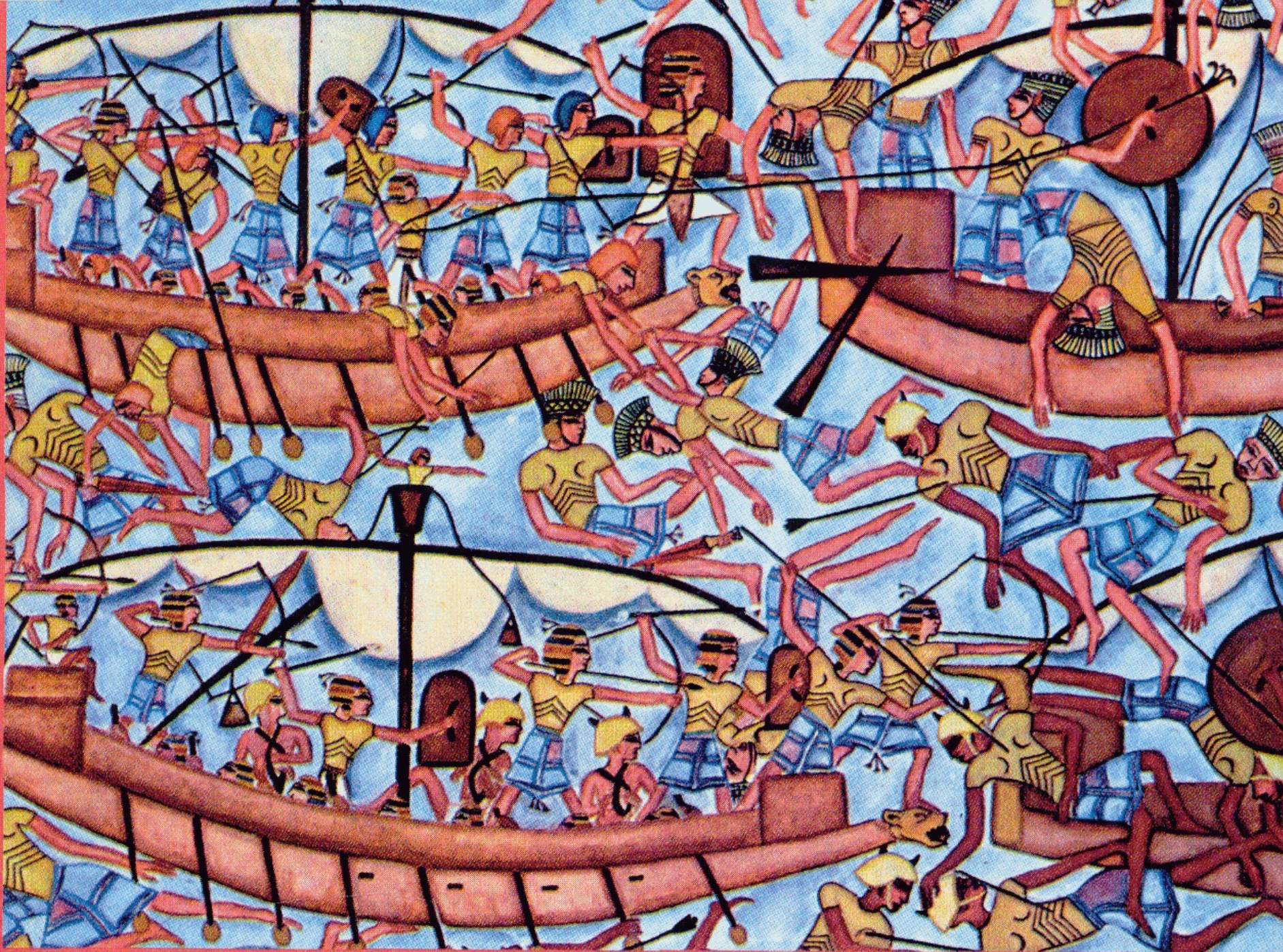
Identifying the Israelites



Izbet Sartah, Hill Country









Dating the Exodus: The Merneptah Stele (ca. 1208 BCE)

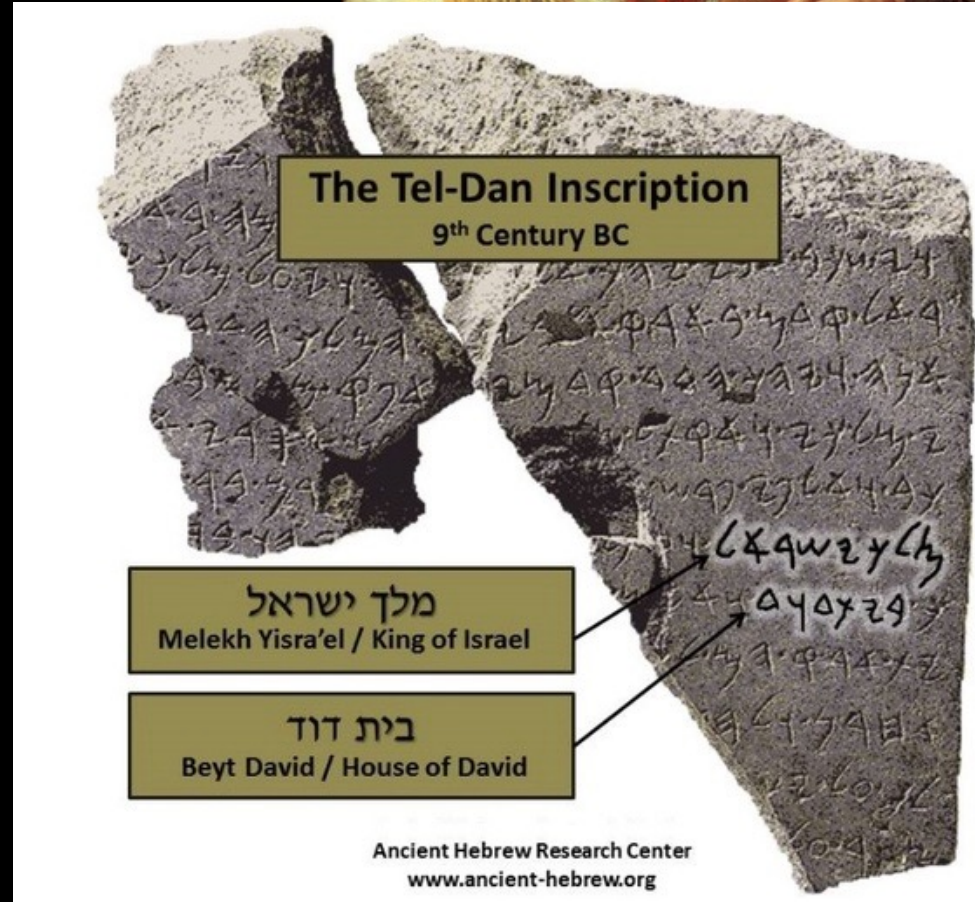
The princes are prostrate, saying, "Peace!"
Not one is raising his head among the Nine Bows.
Now that Tehenu (Libya) has come to ruin,
Hatti is pacified;
The Canaan has been plundered into every sort of woe:
Ashkelon has been overcome;
Gezer has been captured;
Yano'am is made non-existent.

Israel is laid waste and his seed is not;

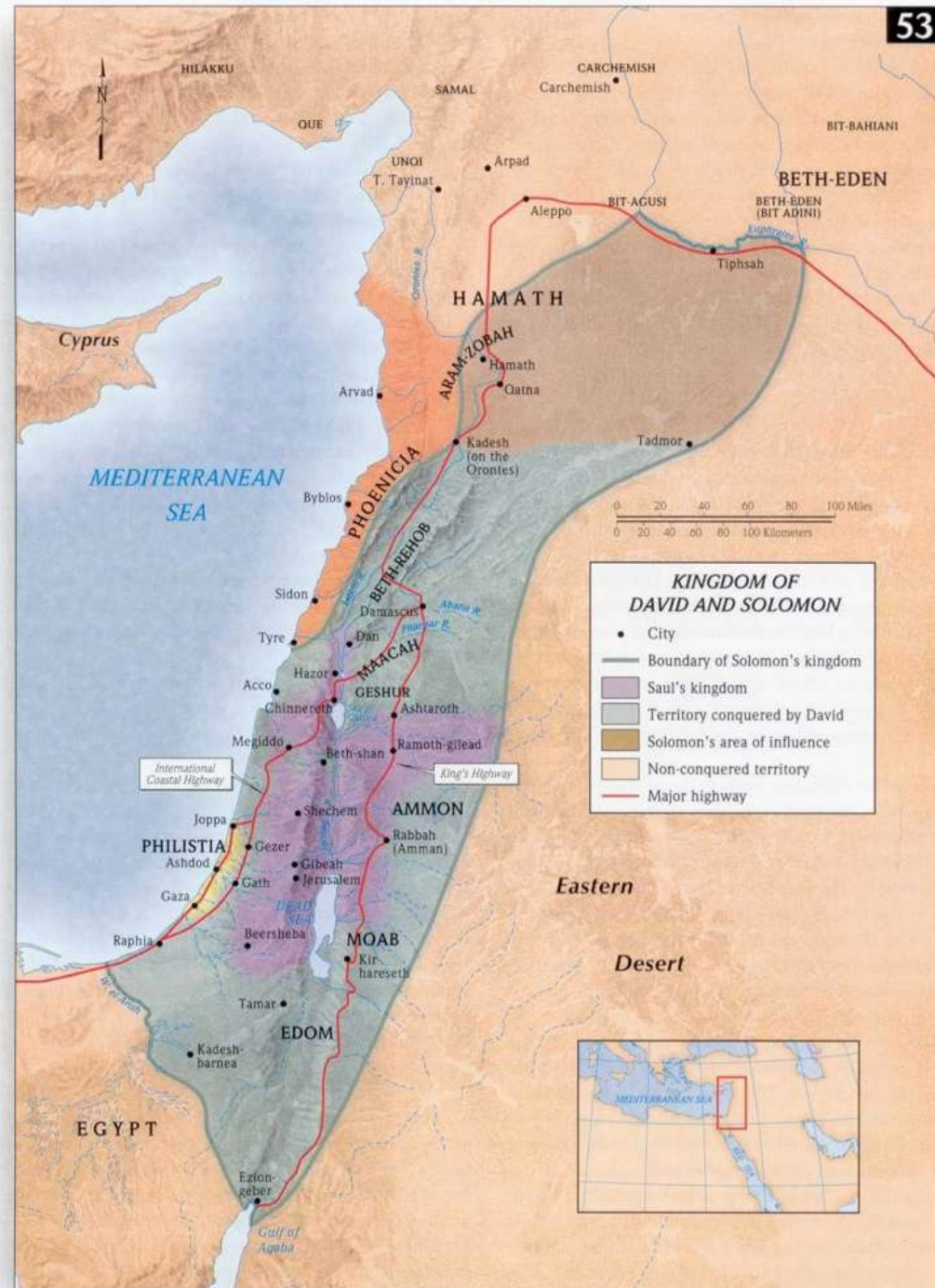
Hurru is become a widow because of Egypt.

- * First reference to the people of Israel outside of biblical texts
- * Israelites were in Hill Country of Canaan by 1208 BCE
- * Where did they come from? 3x theories: Biblical, gradual foreign settlement, local Canaanites

V. The Davidic Covenant

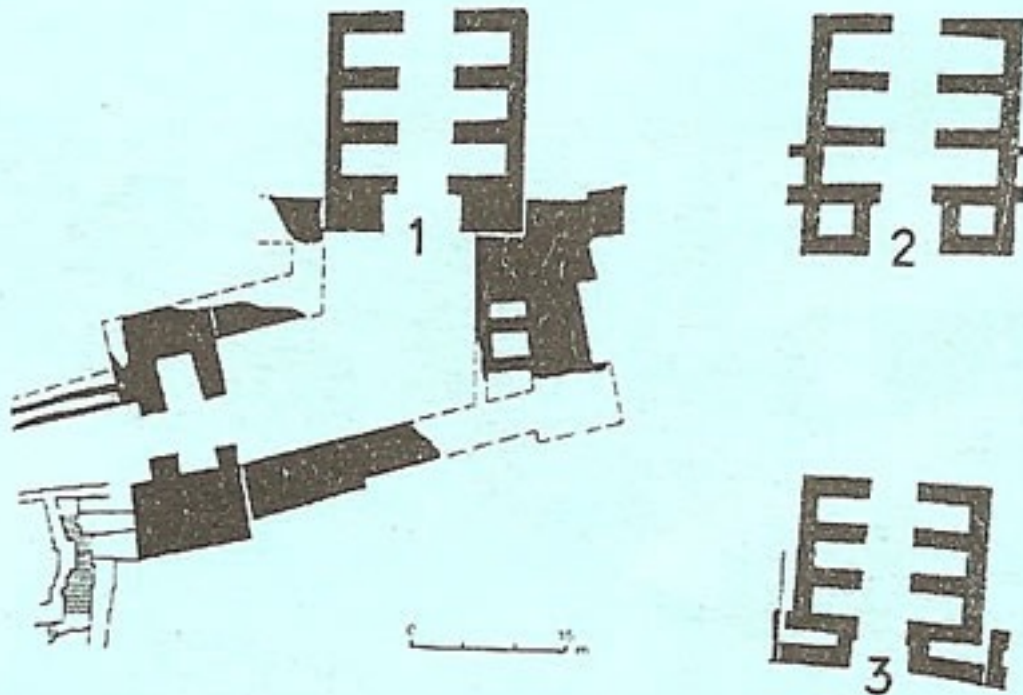


Iron IIA Period (1100-920 BC)



Monumental Fortification Efforts, mid-10th century

Six-chambered gates dated to Solomon.
(1) Megiddo. (2) Hazor. (3) Gezer.



Megiddo



Hazor

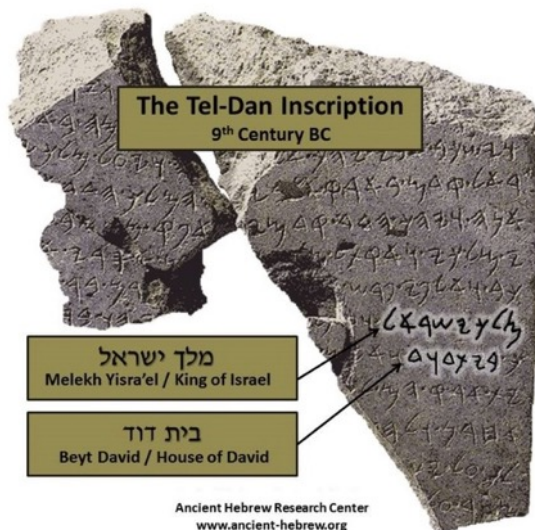
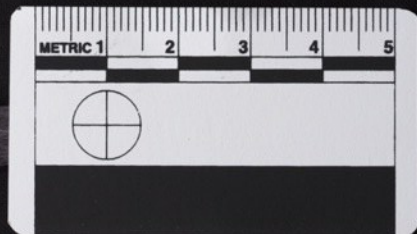


Gezer



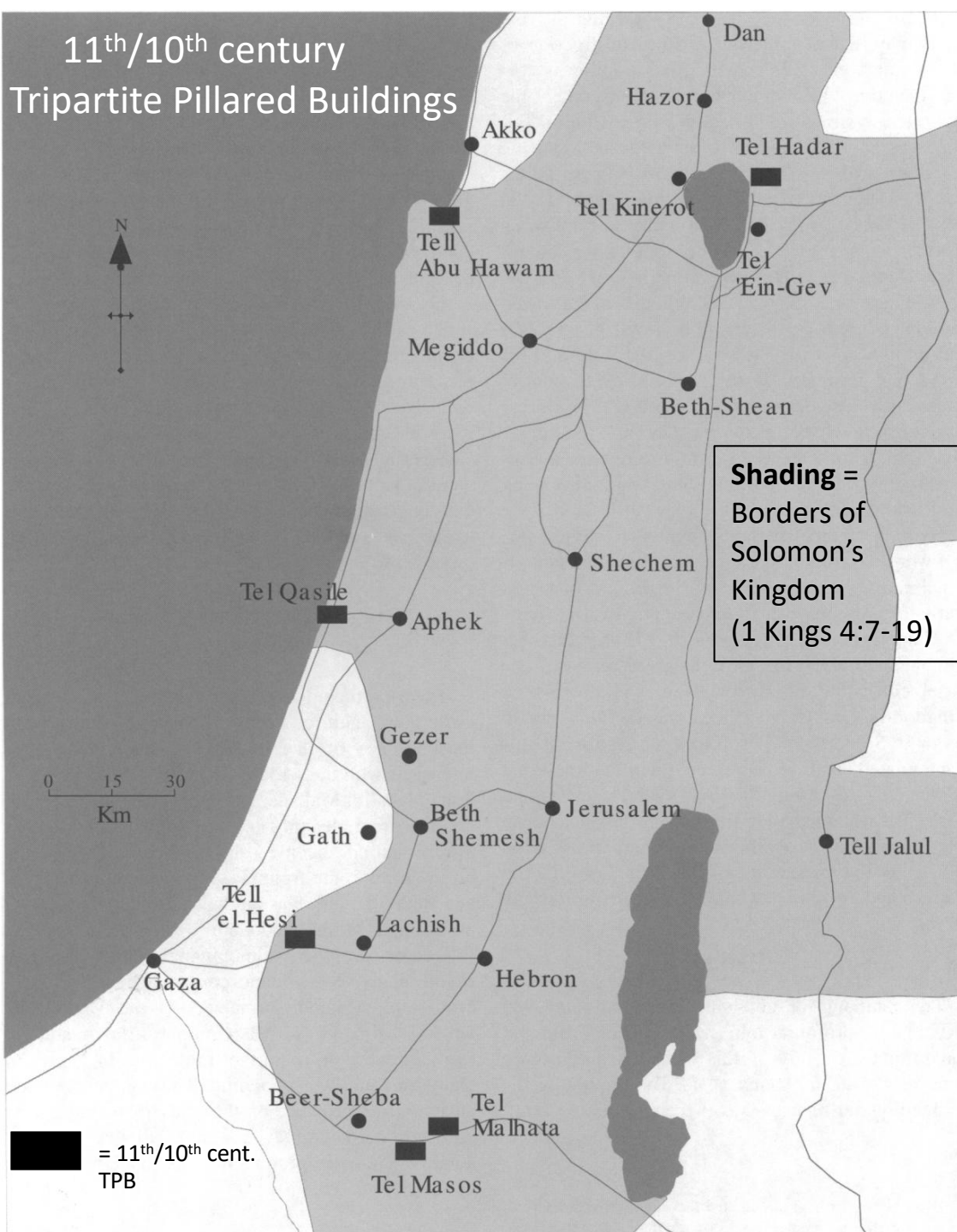
“And this is the account of the forced labor which King Solomon levied to build the house of the LORD and his own house and the Millo and the wall of Jerusalem and Hazor and Megid’do and Gezer.” (1 Kings 9:15)

Khirbet Summeily bullae, ~930 BC

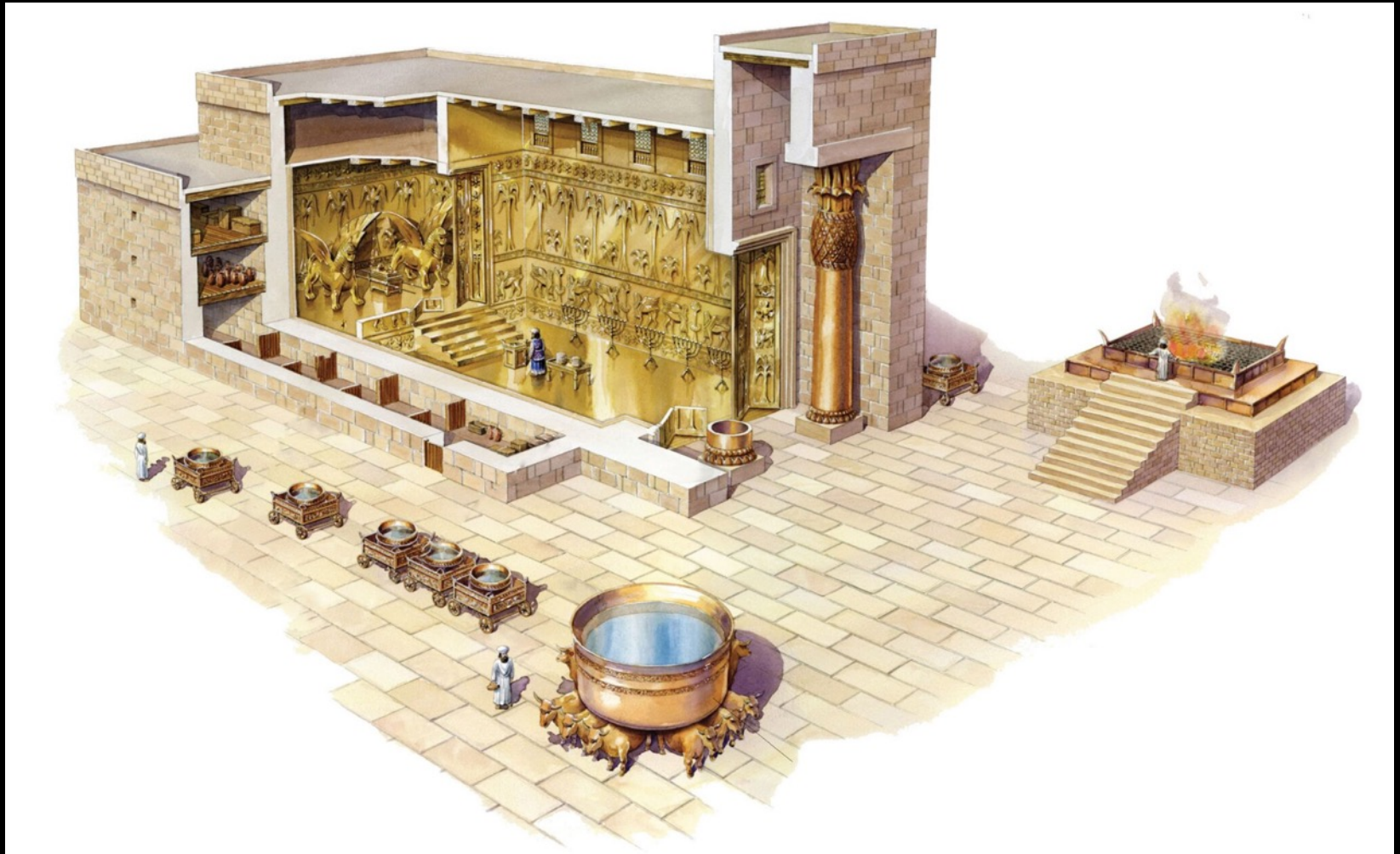


Epigraphic evidence for
Davidic kingdom: Tell Dan

11th/10th century Tripartite Pillared Buildings



The Temple of Solomon: ca. 966 BC



Iron Age IIB: A Kingdom Divided (ca. 925-722 BCE)



Assyrian and Babylonian Exiles



- 722 BC: Assyria and the “Lost Tribes” of Israel
- 586 BC: Babylon and the Fall of Jerusalem



Prophetic Promises:

New Temple
New King
New Kingdom
New Covenant
New Man

Time of the Prophets: most ca. 900-500 BC



The Babylonian Exile: 586 – 539 BC



An hour of reckoning for the Chosen People: Why the Exile?

Cyrus the Great and the Return from Exile



Ezra, Nehemiah, and the Return: The 5th century BC

* Judea and Samaria ruled as Persian Imperial provinces 539-330 BC



* Compilation and editing of earlier texts under the guidance of Holy Spirit occurs during the Exile and its aftermath, leading to the completion of the canonical OT as it exists today.

Alexander and the Greeks

- * 330-63 BC
- * Alexander the Great; Seleucids; Ptolemies
- * Setting of 1 and 2 Maccabees



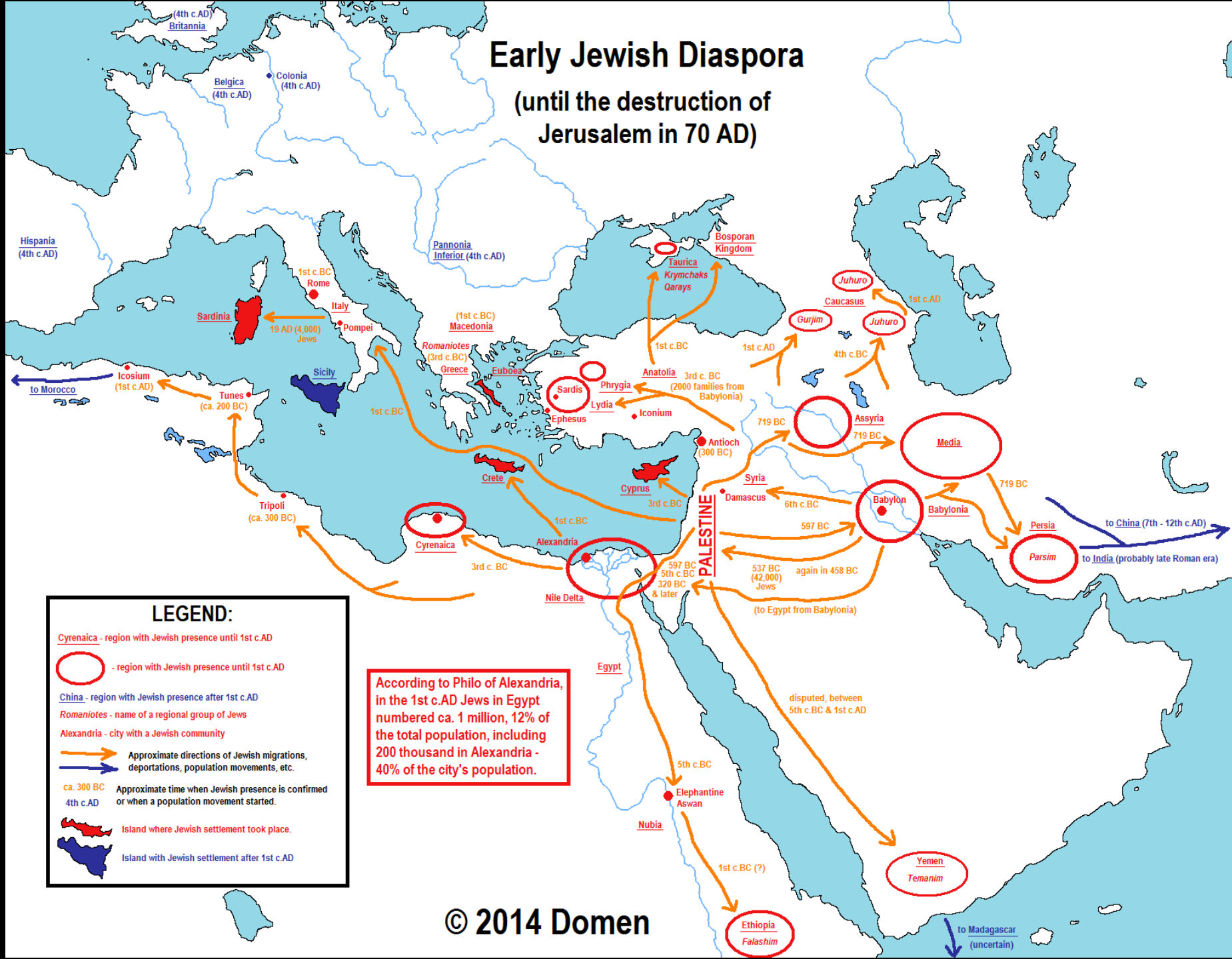
Alexander Mosaic, Pompeii, Italy



Magdala Stone, 1st cent. AD, showing the Menorah

Early Jewish Diaspora

(until the destruction of Jerusalem in 70 AD)



LEGEND:

Cyrenaica - region with Jewish presence until 1st c. AD

China - region with Jewish presence after 1st c. AD

Romania - name of a regional group of Jews

Alexandria - city with a Jewish community

Approximate directions of Jewish migrations, deportations, population movements, etc.

ca. 300 BC
4th c. AD

Island where Jewish settlement took place.

Island with Jewish settlement after 1st c. AD

According to Philo of Alexandria, in the 1st c. AD Jews in Egypt numbered ca. 1 million, 12% of the total population, including 200 thousand in Alexandria - 40% of the city's population.

The Coming of Rome

- * 63 BC to 4 BC (conquest by Pompey the Great to death of Herod)
- * Roman overlords: Herod, Augustus



Augustus (r. 42 BC to AD 14)

“All roads lead to Rome”: The Empire under Augustus



Occupation, resistance, and expectation

~ Jewish national resistance to Roman occupation intensified as “prophetic clock” indicated the imminent coming of the Messiah.



~ Rome’s legions deployed to protect eastern half of empire from the Parthians, making Judea, Samaria, and Galilee vital to imperial foreign policy...

Covenant Fulfillment in Christ:

Adamic

Noahic

Abrahamic

Mosaic

Davidic

New

