

the minor prophets, in which case he would be the last prophet to be killed in a chronological sense in the Old Testament: the apocrypha contains accounts of later killings in the books of the Maccabees. (Some take Zechariah to be the one in 2 Chronicles 24:20,21—which was the last book in the Hebrew Old Testament.<sup>1</sup>)

A final comment on the canon of the Old Testament comes from Paul: “what advantage has the Jew? . . . First of all, that they were entrusted with the oracles of God” (Rom. 3:1,2, NASB). This declares that the Old Testament Scriptures were in the care of the Jews. It is the Jewish canon of Scripture which should be used, not the pagan Greek one. This, of course, is the canon in our standard English Bibles.

### Conclusion

This is only an introduction to the study of the canon of Scripture. However, it is a study that we need to make in order to meet the challenges that are posed to our faith in the modern world.

Whether we are questioned by a Secularist, a Muslim or simply someone confused by something he has read in a novel, the Bible has the answer.

### The challenge

Little is published on the canon of Scripture from a Biblical point of view.<sup>2</sup> Most of the studies that one sees are from the point of view of Church history. The challenge to us is to demonstrate that the position of every book of the Bible is assured, and that none of the apocryphal books should be accepted as Scripture. This might involve some study, but it is very important study.

1. Matthew identifies him as Zechariah son of Berechiah (Zech. 1:1), not Zechariah son of Jehoiada (2 Chron. 24:20).—D.J.B.
2. Writers putting a Biblical point of view are Brother John Carter in a chapter on the canon of Scripture in his book *The Oracles of God*, Derrick Banyard in his book *God's Living Word*, and Brother Edward Whittaker in *For the Study and Defence of the Holy Scripture* (chapter entitled “The canon of Scripture”).

# Thy servants take pleasure in her stones

## The witness of archaeology to the Bible

David Burges

*Critics widely dismiss the Bible record as being largely mythical and unhistorical, yet over the past two hundred years a constant stream of archaeological discoveries in the Middle East has testified to the historical reliability of the Bible records. This article summarises just a few of the more striking examples.*

**T**HROUGHOUT human history, each civilisation and culture has left its imprint in the earth, of ruined buildings, discarded utensils, fallen inscriptions and abandoned burial grounds. And the lands of the Bible are no exception. The succession of ancient empires, pictured in Nebuchadnezzar's image, which dominated the Middle East, brought periods of destruction and ruin, followed eventually by renewed occupation and reconstruction. The role of archaeology is to recover, study and interpret the remains of the

past, very often of layer superimposed upon layer.

It is important to recognise the limitations of archaeology in supporting the Bible. It does not prove the Divine inspiration of the Bible; it can only confirm the accuracy of its historical background. How the evidence

is understood depends on the prejudices of the interpreter; many researchers are openly hostile to the Bible. Nevertheless, even with these reservations, it remains true that archaeology has made an enormous contribution to faith, by confirming the historical accuracy and reliability of the Bible.

### Refuting the critics

It was no doubt providential that Biblical archaeology began in earnest in the nineteenth century in the face of the ‘Higher Criticism’, which

challenged the historical truth of the Bible. The hope of the gospel rests squarely upon the veracity of actual historical events, from God's dealings with the Patriarchs to the life and works of the Lord Jesus Christ and his apostles. The role of archaeology has been to discover to what extent the historical context of those events is authentic, and in this it has been extraordinarily successful.

It has been pointed out that towards the end of the nineteenth century the Higher Critics, exemplified by the German scholar Wellhausen, had free reign to pour scorn on most of the ancient nations and characters mentioned in the Old Testament as merely fictional or mythical.<sup>1</sup> Apart from some king-lists, little was then known of Egypt, Assyria or Babylon in Old Testament times, and the Hittites were unknown. Today extensive knowledge of these nations is available, in nearly every case in harmony with the Bible.

Yet the higher-critical view has persisted, forming the basis of many commentaries and expositions of the Bible text, even today. The motivation for this desire to fault the inspired Word, as with belief in the theory of evolution, must ultimately be the wish to escape responsibility before God. And so the view prevails that there has never been direct Divine revelation or miracles, but (in the wake of Darwinism!) that the Jews' religion *evolved* over the centuries from primitive paganism to monotheism. The Old Testament was compiled only in the second and third centuries B.C., and reflects the religious beliefs of that period projected back into a largely mythical history. The New Testament likewise was supposedly written long after the events it describes, and represents the views of competing factions in the Early Church. In fact, archaeological discoveries have undermined most of these assertions, but they are either quietly ignored or else reinterpreted to minimise their impact.

## The witness of Old Testament archaeology

**T**HE scope of Old Testament archaeology is vast, covering not only the Holy Land itself but also Egypt, Mesopotamia, Arabia, Syria and Asia Minor. The further back in history we go, the more incomplete the record is likely to be and the more difficult to date. So we would expect there to be much fuller evidence for the period of the later kings of Israel than for that of the Patriarchs. Nevertheless discoveries relevant to all Old Testament epochs have been made, although difficulties and controversy remain in some areas.

### The benefits of Biblical archaeology

For believers, the inspired Scriptures themselves remain the primary source of authority, and we cannot use archaeology as the judge for their validity. But its discoveries have certainly strengthened the foundations for rational faith in the Bible as the Word of God and for the acceptance of its doctrines, in a number of ways:

- It has verified Biblical references to many ancient sites, civilisations and nations, many of whose existence was previously questioned by the academic world;
- It has helped bring Bible characters to life by demonstrating everyday features of their lives, and in some cases by confirming their names on personal seals or inscriptions;
- It has broadened our understanding of many Bible passages by throwing light on the political, cultural and religious beliefs and practices of the times;
- It has helped affirm the reliability of the text through the discovery of manuscripts and inscriptions, most notably the Dead Sea Scrolls. These also help translators to understand more accurately the uses and nuances of Biblical words in their day.

As one noted archaeologist has commented, "It may be clearly stated categorically that no archeological discovery has ever controverted a single Biblical reference. Scores of archeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible. And, by the same token, proper evaluation of Biblical descriptions has often led to amazing discoveries".<sup>2</sup> In a review article such as this, only a small handful of examples can be given of discoveries that confirm and illuminate the Bible text. For fuller treatment the reader must consult any of the publications listed in the bibliography at the end of this article.

---

### Egypt

---

Perhaps no ancient country has yielded so much in the way of archaeological discoveries as Egypt. The temple complexes dedicated to the Egyptian gods and the tombs of the pharaohs and their high officials were lavishly decorated with inscriptions

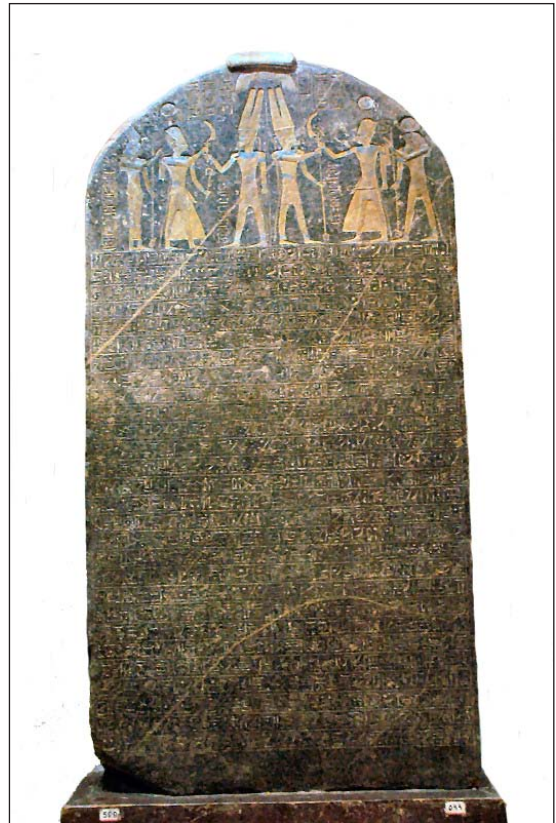
- 
1. Kenneth Kitchen, *On the Reliability of the Old Testament*, 2006, pp. 486ff.
  2. Nelson Glueck, *Rivers in the Desert*, 1959, p. 136.

and wall paintings, which have given us a fascinating insight into both the religious beliefs and the daily lives of the people. These formed the alien cultural environment in which the children of Israel endured their centuries of exile, and which were always 'next door' when they dwelt in the Land of Promise.

Undoubtedly the most spectacular discovery, by Howard Carter in 1922, was that of Tutankhamun's tomb in the Valley of the Kings, the only one ever found to have escaped major damage by grave robbers. Here in the tomb of a minor pharaoh, who only reigned nine years, was stored an amazing array of objects, which today constitute the largest collection of gold and jewellery in the world.<sup>3</sup> Large quantities of exquisite jewellery and ornaments of gold fashioned with many precious stones, together with the gold-covered sarcophagus, give a graphic insight into the riches of Egypt and illuminate the sacrifice of Moses, who "esteem[ed] the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26). But they also show that the elaborate materials and technology used in the construction of the tabernacle in the wilderness (Ex. 25–28) are not the exaggeration of some much later scribe, but would have been known and available to the Israelites when they left Egypt.

It is in the interaction of the Israelites with Egypt that the critics have found the most cause to denigrate the Bible, especially the lack in Egyptian records of references to Israel, the plagues and the destruction of Egypt's army. However, such records were invariably designed to proclaim triumphs and victories, never defeats. There is in fact one clear reference to Israel as a people in the hieroglyphic victory stele of the pharaoh Merenptah, discovered at Thebes in 1896, and conventionally dated to around 1209 B.C., which proclaims: "Israel is laid waste; its seed is no more". [Illus. Wikimedia Commons] Much debate on the chronology of Israel's sojourn in Egypt would have been spared if the Scripture had recorded the name of the pharaoh of the Exodus! But, by omitting it, the record is emphasising the power of God and His Name and the insignificance of His opponent.<sup>4</sup>

Considerable issues remain relating to ancient Egypt and Israel, including the length of the sojourn and the duration of the Judges period. The conventional 'low' chronology dates the Exodus at around 1250 B.C., conflicting directly with the Bible account (for example, 1 Kgs. 6:1), which places it 200 years earlier.<sup>5</sup> New 'high'



The Merenptah stele, and (below) the segment containing the name Israel.



Picture: Webscribe/Wikimedia Commons. Courtesy Egyptian Museum, Cairo. Outline of Israel segment by Braveheart, using a standard hieroglyphic font.

3. Kenneth Kitchen, *Illustrated Encyclopedia of Bible Places*, ed. Bimson, 1995, p. 113.
4. Brother Mark Vincent, *The Exodus*, 2009, p. 19.
5. For a detailed review of evidence for 1446 B.C. as the date of the Exodus, see Bryant G. Wood, "Recent Research on the Date and Setting of the Exodus", *Bible and Spade*, Autumn 2008; available at [www.biblearchaeology.org/post/2009/10/19/recent-research-on-the-date-and-setting-of-the-exodus.aspx](http://www.biblearchaeology.org/post/2009/10/19/recent-research-on-the-date-and-setting-of-the-exodus.aspx).

## The Hittites

The Hittites play a prominent role in Old Testament history.<sup>6</sup> They interacted with Biblical figures as early as Abraham and as late as Solomon. They are mentioned as a people inhabiting the land of Canaan (Gen.15:20); they purchased chariots and horses from King Solomon (1 Kgs.10:29); Uriah the husband of Bathsheba was a Hittite in King David's army. Yet prior to the late nineteenth century nothing was known of them outside of the Bible, leading many critics to allege that they were an invention of the Biblical authors.

But in 1876 the British scholar A. H. Sayce found inscriptions carved on rocks in Turkey and suspected that they might be evidence of the Hittite nation. Later expeditions established that the site at Boghaz-koy was once the location of Hattusa, the capital city of an extensive Hittite empire that held sway in Asia Minor from around 1800 to 1100 B.C. Excavations at the site, covering an area of around 400 acres, uncovered five temples, a fortified citadel and several massive sculptures. In one storeroom were found over ten thousand clay tablets, including the record of a treaty between the Hittite king and the Egyptian Pharaoh Ramesses II. The Hittite nation had been discovered!

Examination of treaties made by the Hittites with other nations has revealed that the form of the Divine covenants recorded in Exodus, Leviticus, Deuteronomy and Joshua was in accord with the conventions of the age.<sup>7</sup> Furthermore, knowledge of Hittite laws and customs has illuminated aspects of the stories of the Patriarchs, in particular Abraham's purchase of a burial place for Sarah from Ephron the Hittite (Gen. 23). In fact the discovery of the Hittites has been an outstanding archaeological achievement that has helped to confirm the Biblical narrative.

chronologies, in harmony with the Bible, have appeared to challenge the conventional one,<sup>8</sup> but it seems that a resolution awaits further archaeological discoveries.

## Assyria and Babylon

The remains of these two empires, which figure so prominently in the history of Israel's kingdom, lay largely hidden in the sands of Mesopotamia until the dawn of the age of Biblical archaeology. Beginning in 1845, Sir Henry Layard identified Tel Kyunjik ('Mound of sheep'; Zeph. 2:13-15), near Mosul on the River Tigris, as the remains of Nineveh, capital city of many of the Assyrian kings, including Sennacherib and Ashurbanipal. Many carved stone reliefs and huge animals from their once magnificent palaces can be seen in the British Museum.

Among the finds at Nineveh was a set of clay tablets recording the Sumerian Epic of Gilgamesh, including the story of a great flood. First translated in 1872, it demonstrated that the flood account in Genesis was not alone in recording this event, although it stands apart in its strong moral emphasis. The site also yielded the Taylor Prism, a clay prism recording Sennacherib's campaign against King Hezekiah of Judah, confirming many details of the Biblical record (2 Kgs. 18:13ff.; Isa. 36:1ff.). Clay tablets known as the Babylonian Chronicle record that Nineveh was finally destroyed in 612



Picture: Geoff Cave

**Perhaps the most famous of all cuneiform tablets, this eleventh tablet of the Epic of Gilgamesh describes how the gods sent a flood to destroy the world.**

Courtesy of the British Museum

6. There are forty-eight references to 'Hittite(s)' in fifteen Old Testament books, and fourteen mentions of Heth, son of Canaan, the ancestor of the Hittites.
7. Kenneth Kitchen, *The Bible in its World*, 1977, pp. 79-82.
8. For instance: Immanuel Velikovsky, *Ages in Chaos*, 1953; Peter James, *Centuries of Darkness*, 1991; David Rohl, *A Test of Time*, 1995.

B.C. by a combined force of Babylonians, Medes and Scythians, and left as a ruin, as foretold by the prophets Nahum and Zephaniah.

One of the most famous Assyrian objects is the black obelisk of Shalmaneser III, found at Calah (modern Nimrud), now in the British Museum. It records scenes of subject rulers bringing tribute to the court, among whom is Jehu the Israelite king appointed by Elisha (2 Kgs. 9,10; 2 Chron. 22:7-9), depicted kneeling before the throne. Here is not only the name but also the picture of a Bible character!<sup>9</sup>

A good illustration of the value of archaeology in Bible study is the case of Sargon II, king of Assyria. His name occurs only in Isaiah 20:1 and was unknown from ancient writers, leading many critics to deny that he ever existed, until his former palace was discovered in 1843 at Khorsabad, nine miles north of Nineveh. Among the inscriptions recovered was a clay prism describing Sargon's conquest of Samaria, "the land of the house of Omri". Isaiah's contemporary record of these events was thus vindicated and his writing shown to be historically reliable.

The Babylonian Empire, which replaced the Assyrian, was centred in the city of Babylon, legendary for its enormous fortifications and the famous Hanging Gardens. The remains of the city have been known from antiquity, and avoided by local inhabitants with superstitious dread, as foretold by the prophets (Isa. 13:19-22). But much is now known of its history from the large number of inscriptions and clay tablets recovered, many still awaiting translation. Just in 2007 a small tablet being studied in the British Museum revealed the name of a Babylonian officer, Nebo-Sarsechim, described as 'chief eunuch'. This very name occurs in Jeremiah 39:3 as one of Nebuchadnezzar's princes present at the capture of Jerusalem in 587 B.C.

We have a description, possibly exaggerated, of the great walls and temples of Babylon from the Greek historian Herodotus, who visited the city in the mid-fifth century B.C., perhaps 130 years after its fall to Cyrus. Herodotus makes no mention of its builder Nebuchadnezzar, however, and seems not to have heard of him. Contrast this with Daniel's inspired description of that king's achievements and pride: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (4:30). This demonstrates the absurdity of the critical view that Daniel was written in the second century B.C., four hundred



Picture: Geoff Cave

### The Black Obelisk of Shalmaneser III.

Courtesy of the British Museum

years later. The accuracy of Daniel's portrait of Nebuchadnezzar is confirmed by the discovery that around ninety per cent of the millions of square, baked-mud bricks from which the city was constructed are stamped with his very name! A brick exhibited in the British Museum bears the cuneiform inscription: "Nebuchadnezzar, king of Babylon, who cares for [the temples] Esagila and Ezida, eldest son of Nabopolassar, king of Babylon am I". Other inscriptions confirm the king's zeal for his gods and immense pride in his achievements.

Daniel's account is thus that of one who was intimately familiar with the ruler and his city, and an eyewitness of its capture by Cyrus. He records the fall of the last king, Belshazzar, whose existence was once dismissed by the critics—that is, until the discovery in 1854 at Ur of the Chaldees

9. See ["The Prophecy of Micah \(2\)"](#), Mark Allfree, *Testimony*, Apr. 2010, p. 42.

## The walls of Jericho

According to Bible chronology, the conquest of Jericho occurred in approximately 1400 B.C. The miraculous nature of the event has caused many scholars to dismiss the story as folklore. Does archaeology support the Biblical account? Over the past century four prominent archaeologists have excavated the site. They discovered that Jericho had an impressive system of fortifications with domestic buildings found between two defensive walls, consistent with Joshua's description of Rahab's house (Josh. 2:15). Large piles of bricks were found at the base of both the inner and outer walls, indicating a sudden collapse of the fortifications, forming a ramp by which an invader might easily enter the city (6:20).

A thick layer of soot indicated that the city was destroyed by fire (v. 24). Walls and floors were blackened and every room filled with fallen bricks. Large amounts of grain were found, consistent with the Biblical account that the city was captured quickly without a siege and was not plundered (v. 17).

Although the archaeologists agreed that Jericho was violently destroyed, they disagreed on the date. John Garstang supported the Biblical date of 1400 B.C., while Kathleen Kenyon believed the destruction occurred in 1550 B.C. so that Joshua arrived at an already destroyed Jericho. In recent excavations, Bryant Wood found that Kenyon's early date was based on faulty assumptions about pottery found at the site. He used the evidence of Egyptian amulets found in nearby tombs, and radiocarbon dating of a piece of charcoal found in the debris, to conclude that Jericho fell in about 1400 B.C., supporting the Bible account.

of four duplicate terracotta cylinders bearing the words of his father Nabonidus, including a prayer for his son Belshazzar. Critical arguments like these against Daniel's prophecy have been

demolished by the evidence time and again, yet they still prevail among scholars. For us, however, these discoveries confirm the complete reliability of the Word of God as an historical document.

## The witness of New Testament archaeology

**T**HE history and chronology of the New Testament era is much more securely established than that of the Old, coinciding with the height of the Roman Empire's influence and power. Yet even here critical attacks have constantly been made against the Biblical record. One of the chief ways in which archaeology has aided the study of the New Testament Scriptures is in the discovery and translation of papyrus and other fragments which have confirmed the reliability of the text. Even the Dead Sea Scrolls, though they predate the time of the Lord Jesus, provide much information on the Jewish religious background of his ministry. And discoveries in the countries of the Roman Empire have confirmed many details in the record of the journeys of the Apostle Paul.

### The accuracy of the Gospels

Inevitably, the records of the life of Jesus, including the many miracles he performed, have been questioned by the critics. Yet archaeological discoveries have emerged which testify to the reliability of the Gospel accounts. Luke in particular includes many historical details, which have been

confirmed. For example, he mentions, "Lysanias the tetrarch of Abilene" (Lk. 3:1). The only Lysanias known for centuries ruled the Greek city of Chalcis from 40 to 36 B.C. However, an inscription dating to the time of Tiberius, who ruled from A.D. 14 to 37, was found recording a temple dedication naming Lysanias as the "tetrarch of Abila" near Damascus, matching Luke's account.

The Galilean ministry of Jesus was conducted in the well-populated coastal cities along the Sea of Galilee—Capernaum, Bethsaida, and Chorazin—where Jesus performed many of his miracles. However, they rejected him and were denounced (Mt. 11:20-24; Lk. 10:12-16). These cities eventually disappeared from history, fulfilling the prophetic condemnation of Jesus. Only recently has archaeology recovered their possible locations. Tell Hum is believed to be Capernaum, while a tell two miles north of the Galilean shoreline is thought to be Bethsaida, and Tell Khirbet Kerezah, three miles northwest of Capernaum, to be Chorazin.

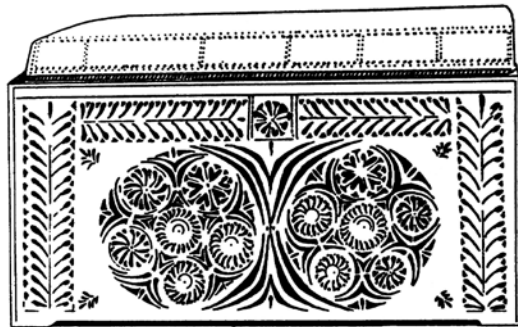
The detailed knowledge of Jerusalem discernible in John's Gospel has been attested by archaeological discoveries. The Pool of Bethesda,

where Jesus healed the lame man (Jno. 5:1-15), is described as having five porticoes. A pool matching John's description was discovered north of the Temple Mount and forty feet below the present ground level. More recently, in 2004, the Pool of Siloam, where the man born blind received his sight (9:7), was revealed. It is seventy metres long, with four tiers of well-preserved steps; its age was confirmed from Roman coins unearthed from beneath its stones.

Archaeology has confirmed both the horrific nature of crucifixion and the existence of two of the prime characters in the trial and crucifixion of Jesus: Pontius Pilate and Caiaphas. In 1968 a mass grave was found in Jerusalem. One of the victims was a crucified Jewish man named Yohanana. A seven-inch nail had been driven through both feet, which were turned sideways so the nail could be hammered inside the Achilles tendon, and nails had also been driven through his lower forearms. Additionally, the legs had been broken below the knees, as testified in John's record (19:32,33).

In 1961 a fragment of a plaque was uncovered in Caesarea, in a section of steps leading to the theatre. The Latin inscription contained the phrase, "Pontius Pilatus, Prefect of Judea, has dedicated to the people of Caesarea a temple in honour of Tiberius". The Emperor Tiberius reigned from 14 to 37 A.D., coincident with the New Testament, which records that Pilate was procurator at that time (actually from A.D. 26 to A.D. 36).<sup>10</sup>

An exciting find in Jerusalem in 1990 was that of a first-century rock-cut tomb containing several ossuaries (stone coffins). One ornate ossuary was inscribed with the name of the Jewish high priest, Joseph bar Caiaphas, responsible for the decision to eliminate Jesus (Jno. 11:47-53). It contained the bones of a sixty year old man, a younger woman and several children. Here was remark-



**Drawing of the ossuary (bone box) possibly containing the bones of Caiaphas**

able confirmation of a key character in the Gospel account.

Even more striking was the discovery of an ossuary inscribed "James, son of Joseph, brother of Jesus", which may well be that of the Apostle James, the Lord's brother (Gal. 1:19). Several prominent scholars have accepted the inscription as authentic, although the Israeli authorities have declared it a forgery and a final verdict is awaited. Although archaeology has provided a whole series of finds that illuminate the background and context of the Gospels, ultimately they must be received by faith.

## Paul's journeys

At one time, scholars gave no credence to Luke's historical accounts in his Gospel and the Acts. Since then, however, archaeological advances have confirmed the existence of previously unknown cities, persons and locations named in his works. The archaeologist Sir William Ramsay was educated in the schools of German Higher Criticism, which treated the book of Acts as fictional, but his discoveries in Asia Minor caused a complete change of view: "It was gradually borne in upon me that in various details the narrative showed marvellous truth".

Luke's accuracy is demonstrated by the fact that he names key historical figures in the correct time sequence, as well as ascribing the correct titles, confirmed by inscriptions, in various areas: in Thessalonica, Politarchs (Acts 17:6,8, AV "rulers of the city"); in Ephesus, Temple Keeper (19:35, AV mg.); in Cyprus, Proconsul (13:7, AV "deputy"); and in Malta, the First Man of the Island (28:7).

Erastus, one of Paul's co-workers (19:22; Rom. 16:23; 2 Tim. 4:20), is named as city treasurer (AV



**Inscription referring to Pontius Pilate found at Caesarea, the seat of the Roman governors of Judea**

10. Josephus, *Antiquities of the Jews*, XVIII, iv, 2.

“chamberlain”) of Corinth. Archaeologists excavating a Corinthian theatre in 1928 discovered a Latin inscription, dated about A.D. 50, reading, “Erastus for his aedileship, laid this pavement at his own expense”. The Latin term *aedile*, ‘commissioner of public works’, may not be exactly equivalent to the Greek *oikonomos*, ‘city treasurer’, but it seems likely that the same man is being referred to.

In Corinth Paul was brought before Gallio, the proconsul of Achaia (18:12-17). Once again archaeology confirms this account. An inscription of a letter from the Emperor Claudius found at Delphi refers to “Lucius Junius Gallio, my friend, and the proconsul of Achaia . . .” The inscription has been dated to A.D. 52, corresponding to the probable time of the apostle’s stay in 51.

The historian A. N. Sherwin-White has said, “In all, Luke names thirty-two countries, fifty-four cities, and nine islands without error”; and he concludes, “For Acts the confirmation of historicity is overwhelming . . . Any attempt to reject its basic historicity must now appear absurd”. Of course, Luke was writing under inspiration, yet

the remarkable accuracy of historical detail in his account increases our confidence in the truth of his spiritual message.

#### **Bibliography:**

Testimony Special Issue: *Archaeology and the Bible*; Oct. 1990.

*Illustrated Encyclopedia of Bible Places*, ed. John Bimson, 1995.

*The Bible in its World*, Kenneth Kitchen, 1977.

*On the Reliability of the Old Testament*, Kenneth Kitchen, 2006.

*The Stones Cry Out*, Randall Price, 1977.

*Wycliffe Historical Geography of Bible Lands*, Howard F. Vos, 2003.

*Jerusalem: An Archaeological Biography*, Herschel Shanks, 1995.

#### **Magazines and Websites:**

*Biblical Archaeology Review* (bimonthly): [www.bib-arch.org](http://www.bib-arch.org)

*Bible and Spade* (quarterly): [www.biblearchaeology.org](http://www.biblearchaeology.org)

ABR (Associates for Biblical Research) *Newsletter*: [abr@biblearchaeology.org](mailto:abr@biblearchaeology.org)