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## Bible archeology pdf

The Bible has been under attack in the Western world for more than 200 years, but never more intense than it is today. These attacks took many forms and came from different corners of the academic world, from philosophers, scientists, text critics. In the specialized world of archaeology, attacks have skyrocketed over the past 50 years. After specializing in bible-filled believers, the field of archaeology is now awash with atheists and skeptics, agnostics and those committed to the destruction of the Bible as a source of true historical information. These attacks on the Bible are part of a broad movement in Western culture. Led by academic elitists at the university and the public education system, news and popular media, as well as the entertainment industry, these revisionists are disguised under the supposed objectivity, purity of motives and the superiority of science over the uninformed, unscientific, religious community. They regularly mock those who question their worldview and their conclusions, naming names and the worst forms of anti-Bible and anti-Christian propaganda. They powerfully infected the church by turning the Bible, believing Christians, against the Scriptures itself, which is the basis of truth and life in this world. Instead of fighting for the Bible, Christian scholars, pastors and lay people make a blatant posting of these destroyers of faith and truth. In these days of intense spiritual battle, God called ABR to step into the gap to fight for the truth and help the church in this critical hour. ABR is a non-profit ministry dedicated to demonstrating the historical authenticity of the Bible and to provide answers to questions asked by both believers and non-believers. We do this through original archaeological fieldwork and research along with research in other apologetic disciplines. We take on the bold claims of skeptics and critics. We challenge the bizarre anti-biblical propaganda that extends to the public as the gospel through television and print media. We support the gospel of Jesus Christ, which is God's message to save all humanity! Archaeological Subdisciplinary This article is written as a personal reflection, personal essay or reasoned essay, it talks about the personal feelings of the Wikipedia editor or presents an original argument on the topic. Please help improve it by rewriting it into an encyclopedic style. (July 2020) (Learn how and when to delete this message template) For a movement associated with William F. Albright, also known as Biblical Archaeology, see The Biblical Archaeology School. For the magazine, see the Bible Review of Archaeology. Part of the series onBible canons and books by Tanah Torah Nevi'im Ketuvim Christian Biblical Canons of the Old Testament (OT) New Testament (NT) Deuterocanon Chapters and Poems of Apocryphe Jewish OT NT Authorship and Development Dating The Jewish Canon of the Old Testament Canon Canon Composition of Torah Mosaic Pauline Messages Petrin Messages Johannin's Message Johannin's Work Translations and manuscripts samaritan Torah dead Sea Scrolls Mazoretic Text Targum Pesitta Septuagin Yetus Latina Vulgate Gothic Bible Luther Bible English Biblical Research Archaeology Artifacts Dating Historic Inner Sequence of People Places Names Ralphs' Septuagint Novum TestamentUm Graph Documentary Hypothesis Synoptic Problem NT Text categories Biblical Criticism Historical Criticism Text Source Формы Редакция Каноническая интерпретация Герменевтика Peshet Midrash Parides Аллегорическая интерпретация Историко-грамматический метод Буквализм Пророчество Вдохновение Юмор Насилие Алкоголь Этика Рабство женщин Мухаммад Гомосексуализм Смертная казнь Инцест Изнасилование Секс Змен Теория заговора Перспективы Гностицизм исламский Корана Непорещимость Непорещимость Критика Библии Библейская книга Ближнего Востока Библейской археологии является академической школой и подножеством библейских исследований и левантийской археологии. Biblical archaeology has been studying archaeological sites of the ancient Middle East and especially the Holy Land (also known as Palestine, the Land of Israel and Cananda), since biblical times. Biblical archaeology originated in the late 19th century by British and American archaeologists to confirm the historical history of the Bible. Between the 1920s, just after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by figures such as William F. Albright and G. Ernest Wright. The work was mainly funded by churches and led by zoologists. Since the late 1960s, biblical archaeology has been influenced by process archaeology (New Archaeology) and has encountered problems that have forced it to push back the religious aspects of the study. This has led American schools to move away from biblical studies and focus on the archaeology of the region and its connection to the biblical text, rather than trying to prove or disprove the biblical narrative. The Jewish Bible is the main source of information on the Palestinian region and mainly covers the Iron Age. Thus, arcaheology can give an idea where biblical historiography cannot. Comparative study of the biblical text and archaeological finds help to understand ancient Middle Eastern people and cultures. Although both the Jewish Bible and the New Testament are taken into account, most of the research is centered around the former. The term biblical archaeology is used by Israeli archaeologists for popular media or English-speaking audiences, due to what is known in Hebrew as the Israeli Israeli and avoid using the term Palestinian archaeology. The history of the Study of Biblical Archaeology began at the same time as general archaeology and, obviously, its development is connected with the discovery of very important ancient artifacts. The stages of the development of biblical archaeology were marked by various periods: before the British Mandate in Palestine: The first archaeological research begun in the 19th century by Europeans. There were many famous archaeologists working at this time, but one of the most famous was Edward Robinson, who discovered a number of ancient cities. The Palestinian Research Foundation was established in 1865 with queen Victoria as its patron. Major studies were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, after whom the Jerusalem Wilson's Arch is named. The American Palestinian Intelligence Society was founded in 1870. In the same year, a young French archaeologist, Charles Clermont-Garno, arrived at the Holy Land to study two notable inscriptions: the Mesa stele in Jordan and the inscriptions in the Temple of Jerusalem. Another personality took to the stage in 1890, Sir William Matthew Flinders Petrie, who became known as the father of Palestinian archaeology. In Tel el-Hesi Petri laid the groundwork for methodical research, giving great importance to the analysis of ceramics as archaeological markers. In fact, restored objects or fragments serve to capture the chronology with a certain degree of accuracy, since the ceramics were made differently and with specific characteristics throughout history. In 1889, the Dominican Order opened the French Bible and Archaeological School of Jerusalem, which became world famous in its field. Bodies like M.J. Lagrange and L. H. Vincent stand out among the first archaeologists in the school. In 1898, the German East Hesselschaft (German Oriental Society) was founded in Berlin, and a number of excavations were subsequently funded by Emperor Wilhelm II of Germany. During the British Mandate in Palestine (1922-1948): The investigation and exploration of the Holy Land increased significantly during this time and was dominated by the genius of William Foxwell Albright, C.S. Fisher, Jesuits, Dominicans and many others. This era of great achievements and activities closed with its heyday: the discovery of the Dead Sea Scrolls in Kumran in 1947 and its subsequent excavations, which would have been largely directed by the Frenchman Roland de Vo. After the British Mandate: 1948 marked the beginning of a new socio-political era for the Holy with the founding of the State of Israel and the entrance to the site of Israeli archaeologists. Initially, their excavations were limited to the territory of the state, but after the Six-Day War they spread to the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who led the excavations of Jericho and Ophel Jerusalem. Crystal Bennett led the excavations at the Citadel of Petra and Amman, Jabal al-Kala. The archaeological museums of Franciscans and Dominicans in Jerusalem are particularly noteworthy. Biblical Archaeology Today: 21st century Biblical archaeology is often conducted by international groups sponsored by universities and government agencies such as the Israeli Antiquities Authority. Volunteers are recruited to participate in the excavation, which is carried out by a staff of specialists. Practitioners are making increasing efforts to link the results of one excavation to others nearby in an attempt to create an ever-expanding and ever-more detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have contributed to more scientifically accurate measurements in dozens of related areas, as well as more timely and more widely disseminated reports. The School of Thought Home article: Biblical School of Archaeology Biblical Archaeology is the subject of ongoing debate. One of the sources of the greatest controversy is the period when kings ruled Israel and the historicity of the Bible. In these areas, two free schools of thought can be defined: biblical minimalism and maximalism, depending on whether the Bible is considered an unspial, religious document or not. The two schools are not separate units, but form a continuum, making it difficult to identify different camps and boundaries. However, it is possible to identify points of difference, although these differences appear to decrease over time. Summary of important archaeological sites and finds of the Cave in Kumran, where one of the most important finds of biblical archaeology of all time was found, in the Valley of the Dead Sea. First image of Yehu on the Black Obelisk of Shalmanezer III. A model of the Herod Temple adjacent to the Book Shrine is on display at the Israel Museum in Jerusalem. Detailed lists of objects can be found on the following pages: List of artifacts in Biblical Archaeology List of Biblical Burials List of Bible Manuscripts in Hebrew, List of New Testament Papyrusres and List of Uncial New Testament Biblical Figures Identified in Non-Bbley Sources Objects with Unknown or Disproved Biblical Origins of Biblical Archaeology have also been targeted by several famous objects of famous objects that were committed for a variety of reasons. One of the most famous is that of James Ossuary, when the information came to light in 2002 regarding the discovery of the ossuary, with the inscription that translates as Jacob, the son of Joseph and the brother of Jesus. In fact, the artifact was discovered twenty years ago, after which it exchanged hands several times and the inscription was added. This was discovered because it did not correspond to the pattern of the era from which it dates. The objects on the next list usually come from private collections and are often purchased in antique markets. Their authenticity is highly controversial and in some cases they have proved to be fakes. Ark of the Covenant: There have been a number of claims regarding the current location of the Ark. An Ethiopian Orthodox church claims to be holding an ark in Aksum, Ethiopia. Local tradition claims that it was brought to Ethiopia by Menely I with divine help, while a forgery was left in the Temple of Jerusalem. Items originating from antiques dealer Oded Golan. The Israeli police accused Golan and his accomplices of falsifying James Ossuary in 2004, and they were also accused of falsifying a number of other sites: the Yegoash inscription, which describes the renovation of the Jerusalem Temple. There is a suspicion that the inscription was rigged on the original ancient stones. Various ostracism mention of the temple or biblical names. A stone heron with seven hands, decorated with menorah from the temple. A stone seal with golden borders attributed to the king of Judea Manasseh. A quartz plate with an inscription in ancient Egyptian that King Shishak captured the ancient city of Megiddo. The ivory grenade, made of hippo bone and labeled, was translocated as belonging to the Yahveh Houza, a holy place for priests. Numerous bulls, including some that mention biblical figures such as the scribe Baruch bin Eria and the prophet Ezekiel. The search for Noah's Ark (also known as arkeology): Various groups claim to have found Noah's Ark. Many scientists believe that these findings belong to pseudoarchaology. An Italian creationist group called Narcas is just one of many groups that claim to know the exact location of the remains of the Ark on the top of Mount Ararat, on the border between Turkey and Armenia. Photos of the site can be viewed on the Narkas website. In 2004, the expedition explored a ridge 19 km from the summit of Mount Ararat, which is considered an alternative landing site for the Ark. The samples were transferred to the Corona Geological and Nuclear Research Institute in Wellington, New Ealand for testing. However, geologists from the government institute concluded that the samples were volcanic rock not a petrified tree. The Shroud of Turin: a linen cloth with an image that believers speak like Jesus. Radiocarbon dating of some samples of material taken from the shroud dates back to the Middle Ages, but the idea that the image was created at the time of Jesus' resurrection remains. The veil of Veronica: the cloth with the face of a man who believers say was Jesus is imprinted on it. Believers think it was the fabric used by Veronica to clean Jesus' face on The via Dolorosa on the way to Golgof. There are at least six images that bear a marked resemblance to each other and which all claim to be the original Veil. Biblical Archaeology and the Catholic Church there are some groups that take a more fundamentalist approach and who organize archaeological campaigns to find evidence that the Bible is factual and that its narratives should be understood as historical events. This is not the official position of the Catholic Church. Archaeological research conducted using scientific methods can offer useful data when fixing a chronology that helps to order biblical stories. In some cases, these investigations may find a place where these stories took place. In other cases, they can confirm the veracity of the stories. However, in other matters they may call into question events that have been accepted as historical fact, providing arguments that show that some stories are not historical narratives, but belong to a different genre of storytelling. In 1943, Pope Pius XII recommended that interpretations of the Scriptures take into account archaeological finds in order to distinguish between the literary genres used. The translator must, so to speak, fully return in the spirit of those distant centuries of the East and with the help of history, archaeology, ethnology and other sciences to determine exactly what methods of writing, so to speak, the authors of that ancient period are likely to use, and actually used. [...] Let those who cultivate biblical studies pay their attention with all due diligence to this moment and allow them to ignore any of these discoveries, whether in archaeology or in ancient history or literature, which serve to determine the mentality of ancient writers better known, as well as their manner and art of reasoning, storytelling and writing. [...] - Pius XII, encyclical Divino Afflante Spirito, paragraphs 35 and 40 Since then archaeology is considered a valuable assistant and an indispensable tool of biblical sciences. The experts' comments are intended to explain and illuminate the biblical text and content through archeological exploration of the biblical world. - written by J.K. Eakins in a 1977 essay published in Benchmarks in Time and Culture and cited in his essay Archaeology Archaeology The Bible. The Introduction. Archaeologist William G. Dever contributed to an article on Archaeology in the Yakor Bible Dictionary. In this article, he repeats his perception of the negative effects of the close relationship that existed between Syro-Palestinian archaeology and biblical archaeology, which forced archaeologists working in the field, especially American archaeologists, to resist the adoption of new methods of process archaeology. In addition, he believes that: At the heart of a great deal of scepticism in our own field, referring to the adaptation of the concepts and methods of new archaeology, one can suspect the assumption (albeit unexpressed or even unconscious) that ancient Palestine, especially Israel in the biblical period, was unique, in some superhistoric way, which was not governed by the normal principles of cultural evolution. Dever discovered that Syro-Palestinian archaeology was considered a subdisciplinary of biblical studies in American institutions, where it was expected that American archaeologists would try to provide reliable historical evidence of episodes from the biblical tradition. According to Deever, the most naive idea of Siro-Palestinian archaeology is that the cause and purpose of biblical archaeology (and, by extrapolation, Siro-Palestinian archaeology) is simply to clarify the facts concerning the Bible and the Holy Land. Dever also wrote that: Archaeology certainly does not prove a literal reading of the Bible... It puts them in doubt and that's what bothers some people. Most people really think that archaeology is there to prove the Bible. No archaeologist thinks so. From the very beginning of what we call biblical archaeology, perhaps 150 years ago, scientists, mostly Western scholars, have tried to use archaeological data to prove the Bible. And for a long time it was thought that it would work. William Albright, the great father of our discipline, often spoke of the archaeological revolution. Well, the revolution came, but not in the way Albright thought. The truth today is that archaeology raises more questions about the history of the Hebrew Bible and even the New Testament than it provides answers, and this is very disturbing to some people. Dever also wrote: Archaeology in what it is practiced today, should be able to challenge as well as confirm biblical stories. Some of the things described there did happen, but others didn't. Biblical accounts of Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people and places, but the portraits of the Bible larger than life are unrealistic and contradict archaeological evidence.... I don't read the Bible as Scripture... I'm not even a theist. My opinion all along, and especially in the last books, first, is that Biblical narratives are indeed stories, often fictional and almost always propagandistic, but that here and there they contain some valid historical information... Tel Aviv University archaeologist Seeev Herzog wrote in Haaretz: this is what archaeologists have learned from their excavations on The Earth of Israel: israelis have never been to Egypt, have not wandered through the desert, have not conquered land during the military campaign and do not pass it to the 12 tribes of Israel. Perhaps even harder to swallow is that the unified monarchy of David and Solomon, described by the Bible as a regional power, was, at least, a small tribal kingdom. And it would come as a nasty shock to many that the God of Israel, YHWH, was a female spouse, and that the early Israeli religion adopted monotheism only during the waning period of the monarchy, not on Mount Sinai. Professor Finkelstein told The Jerusalem Post that Jewish archaeologists had found no historical or archaeological evidence to support the biblical narrative of Exodus, the wandering of Jews in Sinai, or the conquest of Joshua Kanan by Jesus. On the alleged temple of Solomon Finkelstein said that there is no archaeological evidence to prove that it really existed. Independent archaeologist Professor Ioni Mizrahi agreed with Israel Finkelstein. As for the exodus of Israelis from Egypt, egyptian archaeologist zahi Hawass said: It's a myth,... This is my career as an archaeologist. I have to tell them the truth. If people are upset, that's not my problem. Other scholars dispute these claims. In his 2001 book Old Testament Papers: Are They Reliable and Relevant? Old Testament scholar Walter Kaiser Jr. included a chapter entitled Does Archaeology Help the Cause of Reliability? Kaiser argues: The study of archaeology helped to illuminate the Bible, to shed light on its historical and cultural position. With increasing clarity, the installation of the Bible appears more vividly within the overall history .... by writing biblical history, people and events into a common history, archaeology has demonstrated the validity of many biblical references and data. It continued to shed light, whether indirectly or explicitly, on the many customs, cultures and settings of the Bible at various periods of history. On the other hand, archaeology has also raised some real problems with regard to its conclusions. Thus, his work is permanent, which cannot be ruled out too quickly or is only used as a confirming device. Kaiser goes on to file a detailed case where the Bible, he said, helped in identifying missing, missing people, missing customs and conditions. He concludes: This does not mean that archaeology is a panacea for all the problems brought to the text - it is There are some monstrous problems that remain - some have created archaeological data itself. But since we have seen so many specific problems over the years, yielding to such specific data in favour of the text, there is a tendency to build the presumption that we should go with the text until some contrary information is obtained. This methodology, which says that the text is innocent until proven guilty is not only recommended as a good procedure for American jurisprudence, but is recommended in the study of scripture claims as well. Cm. also 7's, fragment of the Dead Sea Scroll Archaeology and the Book of Mormon Archaeology of Israel Biblical Archaeology Review Bible Buried Secrets of the Flood Geology History of Ancient Israel and Judas Khirbet el-Kum Pergament Religiously Motivated Pseudoarchaology Links - a b c William G. Dever (2011). Biblical archaeology. 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