

W301_EVIDENCE_OF_ARCHAEOLOGY.mp3

[00:00:02] Well, this is a recording made in the Chapel of the Open book, especially intended for beginners. And it will be about 20 minutes devoted to each study. And so that will be six of such studies on one of these double pools spools. And I would suggest to those of you who are listening that it would be useful if you had a notebook so that you could keep a little record and maybe jot down a few questions that may arise as we go forward. Now, this is study number one, and we are entitling this series, Short Studies for Beginners. Well, I think I ought to begin at the beginning. And that is not to quote scripture. Who say, oh, but surely the chap with the open book. Yes. But there are many books in this world that claim that they were be given by God. God's revelation. And they got followers. Well, now, which one is it you're going to accept? Don't you see? At the beginning the young person has always got this problem. Well, how do you know the Bible is true? If you've never had that asked you, you will yet, unless you keep yourself very much inside your shell. Well, I think we ought to face that, don't you? And so for the first 20 minutes, a little bit less. Now, of course, as I've used some in the introduction, I'm going to get outside testimony. Some years ago, just at the end of the last war. As I was walking along Oxford Street one evening, an American soldier said to me, Say, boy, he said, Where's the British Museum? Well, I said you not far from it.

[00:01:45] You go along Berry Street and it's on the other side of the way. But I said, It's shut, it's too late. Oh, he said, I just want to walk past the little old place. Well, we can't walk past the little old place, but we shan't do much more in 20 minutes. If ever you've come with me round the British Museum, you know, we have to keep the pace up as much as ever we possibly can to cover the ground in in two hours. But nevertheless, I believe I can demonstrate enough of the historic accuracy of this book to make it well worth while considering its teaching. So here we are now in this British Museum. We have bricks and stones and tablets and parchments, and some of them are originals. Some of them are copies. Some of them go back as far as 3000 years, and most of them have been recorded by those who had no knowledge of God, no knowledge of the Bible that had just recorded in their own personal history. They didn't know that in God's providence, some of these pagan heathen men would have inscribed something which would say, and that shows the Bible to be trustworthy. Well, that's as far as we shall be able to do in this little scamp around. But it may be a good preparation. Now as we

enter the British Museum, we we can turn immediately into what is called the Roman gallery.

[00:03:09] Well, I don't stop there. Step. As we go by, you will see three portrait busts of three of the Caesars that are mentioned in the New Testament. There, Caesar Augustus, in whose reign our saviour was born. There is Claudius, who is mentioned by name in the middle of the Acts of the apostles. And there is Nero, who was the Caesar to whom Paul appealed at the end. Well, then I was speaking about bricks. We find we've got bricks made of Nile mud with straw in about pieces of about half inch long, still very visible and stamped with Egyptian hieroglyphics and some bear. The inscription that they were they were made for the building of the city's Pithom and Ramses. Well, there you're taken right back to the early chapters of the Book of Exodus. And the bricks are in the British Museum. While we are dealing with odds and ends, you will find one table case contains a quite a number of razors. They are not the kind of razors we use today, either the type or the safety razor. But they are razors. And if you read the book of Genesis, you will find one little comment. It says that Joseph shaved himself. Now, why that should be put in the Bible, you may say why? Well, it was just one of those little indications that the one who wrote it knew the truth because nobody could appear in the presence of a pharaoh who had a beard and even Pharaoh's beard was tied on.

[00:04:52] And you can see the band around the chin of Thothmes in the Egyptian gallery. Is he just out of incidental bits? Well, now let's come a little bit nearer to some features that may be of interest. I was asked only today about a doorstep. Well, a doorstep is a good start, isn't it? And there is a doorstep which is of peculiar interest to us because it contains the actual name very clearly cut of Nebuchadnezzar. But as it's possible, in the course of years, this exhibit has been shifted from one place to another. That's very likely. I've found I've got the exact number so that that would remain. So if you want to trace this and you find it difficult in your visit, the number of the exhibit is 90851. That's not nebuchadnezzar's telephone number, but that's the number of the exhibit on the doorstep. And this doorstep made of bronze was the entrance to a temple that was dedicated to one of the gods of Babylon. But it was commemorating the restoration of a tower that Nebuchadnezzar found in ruins in his own day, but which he said in his inscription, had been built by the first king of Babylon. Now, if Nebuchadnezzar knew his own history and he was right, well, the first king of Babylon was Nimrod. Genesis ten and the building of the Tower of Babel. Genesis 11. And you

will find some of the colored tiles that were used for the rebuilding of that tower in the museum.

[00:06:33] And you will discover that they were seven colors. Seven colors of the planets like Mars and Venus and so on. A sort of anticipation and a travesty of the 12 foundation stones which were not colored tiles but were precious jewels of the New Jerusalem. Well, that's just in passing. Nebuchadnezzar is an actual person. His name is there. And all his boast with regard to the buildings that are associated with his reign. We come nearer to the scriptures, those who are in the Scriptures. And the first one that I want to mention is what is called the Moabite Stone. Now, this stone is not very large. It's three feet ten inches high, two feet wide and 14.5in thick. But it goes back to the time of the first Book of Kings, where we read about Mesha, the King of Moab. I've got this comment. The language of the inscription is noteworthy. Between it and the Hebrew, the differences are few and slight. It is a proof that the Moabites were akin to the Israelites in language as well as in race. The monument was raised by Mesha King of Moab and records the deliverance of his land and people from the Dominion of Israel. He was a sheepmaster. He rebelled against the taxation, and he writes this testimony to the deliverance which is God had effected for him. One of the things which is the most interest to us is that the very name Jehovah, as we find it in the Old Testament, is found written on that slab right back in those days.

[00:08:23] And not only so, but another word which I'm sure you've heard and used. Perhaps some of you have actually joined in singing the hymn Here I Raise My Ebenezer. Well, this stone is an Ebenezer for this man. Micah says he erected this stone of salvation as a thank offering to his God. So here's an Ebenezer, which is of useful knowledge to us. Well, then there's another person of great importance that comes into the story. And that is Sennacherib. And we have a cylinder of sennacherib on which we read these words. I then besieged Hezekiah of Judah, who had not submitted to my yoke. I captured 46 of his strong cities and fortresses and innumerable small cities which were round about then, with the battering of rams, the assault of engines, the attack of foot soldiers, mines and breaches in the wall. Hezekiah Hezekiah himself like a caged bird. I shut up within Jerusalem. His royal city. Well, there is a testimony written by that man, Sennacherib, that Hezekiah was besieged in Jerusalem. And not only so, here's a little point of accuracy. It says in this inscription that he received from Hezekiah, 30 talents of gold and 800 talents of silver. But if you check

that by the scriptures, you will find the 30 talents of gold are in the Scriptures, but only 300 talents of silver. Now, why the difference? All you say immediately the Bible is wrong.

[00:09:59] That's what some people do. But it only proves the accuracy of the Bible because it's been discovered. And I'll give you the name of the man who is the guarantee for this. Basil Everts, who was of the Assyrian Department of the British Museum. He tells us the Palestinian talent of silver was exactly 8/3 of the Babylonian. So the Bible is absolutely right, although on the surface it could be proved to be a mistake. Well, then we have another monument, which is of great importance to us in the sense that it contains two kings together. If you were manufacturing a history and inventing it, it would be pretty dangerous to put two kings side by side unless you were sure, because you may be 100 or 2 years out. Well, there's what is called the black obelisk. And the black Obelisk is a representation of Jehu, the son of Omri, paying his tribute. There he is. There's his name carved. And at the foot of this same obelisk, there is Hazel King of Damascus. And if you like to term the second Kings chapter 1031 and 32, you'll find Jehu, the son of Omri, in one verse and Hazael king of Damascus in the other. Now we're not going to be saved. Our sins are not forgiven because Jehu, the son of Omri's name, is there. But if we get a list like this and show that wherever there is a possible contact with the Bible history and ancient documents or monuments, it always rings true.

[00:11:34] Then it's a challenge to us to accept the book and its teaching as well. That's the reason we're giving this. Within another monument which is of interest to us, is called the Code of Hammurabi, or Kharabeh, as I pronounce it, a very guttural. We pronounce it much more softly in the book of Genesis, chapter 14, The Code of Raphael and Raphael. The one who. Was engaged with, with whom Abraham was engaged at the rescue of lot. And this code, which has been written on stone right back in the days of Abraham. Contains quite a number of features which you find in operation in the Book of Genesis. These laws of Hammurabi govern the peoples from the Persian Gulf to the Caspian Sea. And from Persia to the Mediterranean and were enforced throughout Canaan. We have the law of adoption, which we have in Genesis 15. We have the giving of Hagar to Abraham. We have the inability of Abraham to sell Hagar. We have all sorts of features which we find rules and regulations in Genesis, which are on this monument, the Code of Hammurabi. Well, if a heathen king could put his laws

on a stone and engrave them in the days of Abraham, are we going to say that God couldn't put his on stone in the days of Moses? There it is. That standing monument to that effect. Well, then, as our time is already limited, we turn to the manuscript section.

[00:13:14] Because in the British Museum, we have priceless manuscripts that go back to the fourth century. And when you say the fourth century, don't forget that 300 and something. And when you say the end of the first century, that means to say there's only about 100 and 150 years between the time when John wrote his last piece and these copies were made that we're speaking of. We have the Alexandrian. We have the Vaticanus and we have the Sinaiticus. That's the names given to them because one was sent about 400 years ago to this country from Egypt. One was discovered in the Monastery of Sinai by Tischendorf. One is still the original in the library of the Vatican. And by the time you leave, you collate these manuscripts, put two and two together, you're practically certain of the original words that were found in the copies they had before them. One feature of interest is that in this same part of the museum, there is a slab of wax on which someone has been writing a whole list of shorthand symbols. Now some people will look at you with a certain amount of incredulity and say shorthand In the days of the Apostle Paul. Yes, yes. I've seen a manuscript in which you've got the equivalents of almost all the words that are used in the New Testament and their equivalent shorthand symbols. And if you read the 16th chapter of the Epistle to the Romans, you'll read one verse that says, I tertius who wrote this epistle Salute you in the Lord.

[00:14:53] Will you say Tertius wrote the epistle to the Romans? I thought Paul wrote it. Well, when you get the brilliant expositor, you may think that I wrote it, but I didn't. Some person I've never seen set up the type down in Worcester. Don't you see? Paul wrote the epistle to the Romans, but he may have dictated it to Tertius, whose name means number three a slave who could take it down in short, and then write it out in a far better handwriting for Paul, whatever he exhibited. So we have all these testimonies that we have in this wonderful museum. Well, now there are so many other things. We find in the acts of the Apostles in the 17th of Luke that the leaders of the city there are called politics. And then we come further on. In Acts 19, we read the leaders of the Cities Record Acts. Were now up to a few years ago. Nobody knew whether it was right or wrong. But we don't find that. We don't find that. Luke, when he wrote The Acts of the Apostles, has made any mistake. We don't find that he put AC Arch where he ought to

put politics. Oh, by the way, you see, AC Arc means a ruler of Asia and Polycarp means a ruler of a city. There they are in the British Museum in exactly the same localities as we would expect to find them. And then. Another feature in the museum, which is of importance to us is.

[00:16:22] A stone called the Rosetta Stone. This doesn't make any contribution to the knowledge of the Bible in the way of history, but it does show you how there's been a providence in so that we can get right back to these ancient languages. I mean, you've seen the Egyptian hieroglyphics. Well, you can look at them to the day of doom and they may not mean anything to you or to me. But through the wars conducted by Napoleon, there was brought to light a slab of stone, a black slab of stone called the Rosetta Stone, and that has upon it three sets of inscriptions, one in Egyptian hieroglyphics, one in Egyptian demotic or people's writing, and one in ordinary, everyday Greek. Well, the one in Greek could be immediately translated and it was found at the name Ptolemaeus. Ptolemy. The king occurred at regular intervals, and in the hieroglyphic section there was a group of signs that were always wrapped up in a sort of little parcel. So somebody said, I wonder whether that's Ptolemy, and he put down the peculiar symbols and compared them with another lot, which they guessed was Cleopatra. And there was about half a dozen letters suddenly jumped out and said, Here we are. And today, if you like, you can swap the Egyptian grammar to say, as you do your Greek or your Latin. It's all open so that when we read in the Book of Genesis now the peculiar title that was given to Joseph ZAPHENATH Paneah.

[00:17:55] Well, instead of reading what it says in the marginal version, you can translate it straight away from the hieroglyphics. The corn or the bread of Life. What a picture of Christ Joseph is. And his Egyptian title is the self-same thing The Bread of Life. Well, there we've just sort of gone round the museum ward, a terrible paint. But there's one that I've omitted which I think I must include, and that is. Then I'm a Belshazzar. When I was in the museum some years ago, I was up in that section and there were two ladies sitting there. They weren't saying a word except. They almost were saying, oh, my poor feet. And I could do with a cup of tea. Well, I felt I would risk speaking to strangers in the public museum. And I said to them, Do you know that immediately behind your head is one of the most important exhibits in this museum? They said no. Well, I said, you know, the critics used to say they got a long list of the Kings of Babylon and they knew the Bible was wrong because Belshazzar was never

mentioned. Well, I said by saying that they said the Bible was more true than their records, because now you can see a cylinder that was taken from the bottom of a temple and it reads a prayer to the God of Babylon for Belshazzar, my son, that he may be kept from sin and have a long life.

[00:19:25] Well, the prayer couldn't be answered because he wasn't kept from sin and he didn't have a long life. But Belshazzar, my son, the king who built that temple, had a son named El-jazzar. And then there have been unearthed from the sands the records of a banking firm that ran for about 600 years in that part of the world. And in the records there is the banking account of Belshazzar, Son of the King. Now, do I speak to you of any sympathy? I believe a banking account can sometimes become a myth, but I've never heard of a myth. And is it myth so-and-so? Misfortune, perhaps. I've never heard of a myth who had a banking account. So I say to you, you beginners. He is just a few of the many, many evidences that have been brought to light by the spade of the archaeologist to show that you can get name after name after name and fortunes of history in the Old Testament as well as new that are verified by these testimonies. And so I say, if that's the case, the book at least claims our attention. I end this first of the series by asking you two questions, which you may like to write down and give your own answers. How many kings are proved to be historic persons in this rapid survey of the testimony of the British Museum. And secondly, how does the discrepancy of the talents of silver, which are mentioned on sennacherib's cylinder, prove rather than disprove the accuracy of the Bible?