

Scripture Verified by Archaeology

Pool of Siloam – unearthed and excavated 1838 - picture

2 Kings 20:20; John 9:7

Sargon's Palace – picture

Isaiah 20:1; 2 Kings 17:5-6

It was once claimed there was no Assyrian king named Sargon. The very event mentioned in Isaiah 20, his capture of Ashdod, was recorded on the palace walls.

The Assyrian inscriptions also record king Sargon's boasting, "I besieged and captured Samaria, and carried off 27,290 of its inhabitants" (2 Kings 17:5-6).

Balaam – 1967 – picture

Numbers 24:3

In the country of Jordan, at an excavation site known as Deir 'Alla, a fragment of a text from the prophet Balaam was found. The discovery consists of 119 broken plaster fragments inscribed with an ancient text written in the Aramaic language. One of the fragments is inscribed with the words "Warnings given by Balaam, the son of Beor. A seer of the gods."

Cyrus Cylinder – picture

Ezra 1:2-4

Their dilapidated dwellings I restored. I put an end to their misfortunes. ...to the cities of Ashur and Susa, Agade, Eshnuna, the cities of Zamban, Meurnu, Der, as far as the region of the land of Gutium, the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period, the gods whose abode is in the midst of them. I returned to the places and housed them in lasting abodes."

Misha Steele - picture

2 Kings 3:4-5

I am Meshah, son of Kemosh[-yat], the king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I built this high-place for Kemosh in the 'citadel,' a high place of salvation because he saved me from all the kings, and because he showed me the downfall of all my adversaries. Omri was king of Israel, and he oppressed Moab for many days, because Kemosh was angry with his land. And his son replaced him; and he also said, "I will also oppress Moab". In my days he spoke thus. But I was victorious over him and his house.

Sumerian King List – picture

Genesis 6:3

It mentions an antediluvian civilization and a cataclysmic deluge, and second, because the pre-flood kings have really long life-spans (as is evidenced by their really long reigns). After the flood, the life-spans drop dramatically but remain inordinately long for

a time. The length of monarchical reigns gradually decreases until they reflect ordinary life-spans.

- Campaign into Israel by Pharaoh Shishak (1 Kings 14:25-26), recorded on the walls of the Temple of Amun in Thebes, Egypt.
- Revolt of Moab against Israel (2 Kings 1:1; 3:4-27), recorded on the Mesha Inscription.
- Fall of Samaria (2 Kings 17:3-6, 24; 18:9-11) to Sargon II, king of Assyria, as recorded on his palace walls.
- Campaign of the Assyrian king Sennacherib against Judah (2 Kings 18:13-16), as recorded on the Taylor Prism.
- Siege of Lachish by Sennacherib (2 Kings 18:14, 17), as recorded on the Lachish reliefs.
- Assassination of Sennacherib by his own sons (2 Kings 19:37), as recorded in the annals of his son Esarhaddon.
- Fall of Nineveh as predicted by the prophets Nahum and Zephaniah (2:13-15), recorded on the Tablet of Nabopolassar.
- Fall of Jerusalem to Nebuchadnezzar, king of Babylon (2 Kings 24:10-14), as recorded in the Babylonian Chronicles.
- Captivity of Jehoiachin, king of Judah, in Babylon (2 Kings 24:15-16), as recorded on the Babylonian Ration Records.
- Fall of Babylon to the Medes and Persians (Daniel 5:30-31), as recorded on the Cyrus Cylinder.
- Sanballat mentioned in the Elephantine papyri.

Scripture Verified by outside sources

Luke 2:1-3

In the course of a very short time, he [Tiberius] turned his mind to sheer robbery. It is certain that Cneius Lentulus, the augur, a man of vast estate, was so terrified and worried by his threats and importunities, that he was obliged to make him his heir; and that Lepida, a lady of a very noble family, was condemned by him, in order to gratify Quirinus, a man of consular rank, extremely rich, and childless, who had divorced her twenty years before, and now charged her with an old design to poison him.

Suetonius *Tiberius* 49: (70-130 AD)

As an ancient statute of the Senate forbade such inquiry in a case affecting a master's life, Tiberius, with his cleverness in devising new law, ordered Libo's slaves to be sold singly to the State-agent, so that, forsooth, without an infringement of the Senate's decree, Libo might be tried on their evidence. As a consequence, the defendant asked an adjournment till next day, and having gone home he charged his kinsman, Publius Quirinus, with his last prayer to the emperor.

Tacitus, *Annals* 2.30 (56-117 AD)

Acts 18:2

As the Jews were making constant disturbances at the instigation of Chrestus, he expelled them from Rome.

Suetonius, *The Life of Claudius* 25.4

Mark 15:6

They may sacrifice (a Passover lamb) for mourning the loss of his family, or for one that clears away a ruin; as well as for the one who has been promised to be released from prison."

The Mishna, Pesahim 8:6

Acts 11:27-30

Scanty crops too, and consequent famine were regarded as a token of calamity. Nor were there merely whispered complaints; while Claudius was administering justice, the populace crowded round him with a boisterous clamour and drove him to a corner of the forum, where they violently pressed on him till he broke through the furious mob with a body of soldiers. It was ascertained that Rome had provisions for no more than fifteen days.

Suetonius, *The Annals* 12.43

During a scarcity of provisions, occasioned by bad crops for several successive years, he was stopped in the middle of the forum by the mob, who so abused him, at the same time pelting him with fragments of bread, that he had some difficulty in escaping into the palace by a back door.

Suetonius, *The Twelve Caesars* Claudius 19

Acts 24:24

The kings were either dead, or reduced to insignificance, when Claudius entrusted the province of Judæa to the Roman Knights or to his own freedmen, one of whom, Antonius Felix, indulging in every kind of barbarity and lust, exercised the power of a king in the spirit of a slave. He had married Drusilla, the granddaughter of Antony and Cleopatra, and so was the grandson-in-law, as Claudius was the grandson, of Antony.

Tacitus, *Histories* 5.9

Jesus Verified by Outside Sources

Josephus

Mark 6:2; Luke 2:32; John 1:41; Mark 15:11-15; Acts 10:40, 3:18, 11:26

3. (63) Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. (64) And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross [2], those that loved him at the first did not forsake him; for he appeared to them alive again the third day [3], as the divine prophets had

foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named for him, are not extinct at this day.

Jewish Antiquities, by Flavius Josephus. Book 18, Chapter 3, paragraph 3

Tacitus

Luke 3:1; John 19:16

Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians [or Chrestians; see below] by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.^[4]

Annals 15.44, translated by Church and Brodribb.A

Babylonian Sanhedrin

Mark 3:22

A passage taken from the Babylonia Sanhedrin written sometime between 95-110 A.D. states:

"During the time of Passover they executed Yeshu (of Nazareth). An announcement was made for forty days before this saying (Yeshu of Nazareth) will be stoned in that he has practiced sorcery and deceived and led Israel astray. Let everyone who knows contrary, come and plead for his defense. But they found nothing in his defense and crucified him."

Syrian named Mara BarSerapion – 73 A.D.

Luke 21:5-6

"What did the Athenians gain from putting Socrates to death? As judgement, plague and famine came upon them. What did the men of Samos gain from burning Pythagoras? Shortly after this, their land became nothing more than sand. What did the Jews gain from killing their wise King? It was just after his death that their kingdom was dispersed. God justly sent judgement for these three wise men. The Athenians died of starvation, the Samians were covered by the sea, the Jews were left homeless, having been dispersed among the nations. But Socrates did not die forever; Plato continued on with his teaching. Pythagoras did not die forever; the statue of Hera continued his legacy. Nor did the wise King die forever; He lives on in the teaching which he had given."

Phlegon – born 80 A.D.

Matthew 27:45-53

"And with regard to the eclipse in the time of Tiberius Caesar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place . . ." - *Origen, "Against Celsus", Book 2.33*

"Phlegon mentioned the eclipse which took place during the crucifixion of the Lord Jesus and no other (eclipse); it is clear that he did not know from his sources about any (similar) eclipse in previous times . . . and this is shown by the historical account of Tiberius Caesar." - *Phiopon, De. opif. mund. II21*

"Phlegon records that, in the time of Tiberius Cæsar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth - manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? . . . And calculation makes out that the period of 70 weeks, as noted in Daniel, is completed at this time." - *Julius Africanus, Chronography, 18.1*

"In the fourth year, however, of Olympiad 202, an eclipse of the sun happened, greater and more excellent than any that had happened before it; at the sixth hour, day turned into dark night, so that the stars were seen in the sky, and an earthquake in Bithynia toppled many buildings of the city of Nicaea." - Phlegon's 13th book quoted in Jerome's translation of Eusebius' Chronicle, 202 Olympiad

Pliny the Younger (61-112 AD)

Mark 4:17

Those who denied that they were or had been Christians, when they invoked the gods in words dictated by me, offered prayer with incense and wine to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover cursed Christ — none of which those who are really Christians, it is said, can be forced to do — these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years, some as much as twenty-five years. They all worshiped your image and the statues of the gods, and cursed Christ Pliny to Trajan, *Letters* 10.96–97

Lucian – playwright and satirist of the 2nd century

John 11:25-26; Luke 8:21

As you are aware, the Christians worship the man to this very day - He being well known for establishing their unusual form of worship, and for that reason he was crucified You see, these men begin with the notion that they will be immortal for all eternity, which explains why they do not fear death and is why they give themselves over to his worship; and it was also taught by this lawgiver that they are all brothers, from the very second that they begin to follow him, and they turn their backs on the gods in Greece, and worship this crucified prophet, and live according to his commands. They believe all this purely by faith alone. As a result, worldly goods mean nothing to them and they treat it as property to be used among themselves for the common good."