

ARCHAEOLOGY: EARLY POST-FLOOD PALESTINE

The pre-Flood archaeology is covered in the first semester of the history class (now called World Civilization). In this particular class we pick the archaeological story up at a certain point that is, in fact, delineated in Chart 1 in Chapter Four of The Bible and the Ancient Near East. The author of Chapter Four is G. Ernest Wright himself; it is entitled "The Archaeology of Palestine." Chart 1 is labeled "First Agricultural Villages" and is found on page 95 of the paperback edition (page 80 in the hard cover book).

The Flood-Break Reflected in Archaeology

You will notice in the middle of this chart a period called "Transition: Neolithic-Chalcolithic" which is dated about 5000 to 4300 B.C. In the next column of the chart he describes this period as "Not yet well represented in Palestine." This shows a basic lack of population!

If you read Anati's material, you will see that Palestine, during the previous period, was extremely heavily populated! You can read through the story of the pre-Flood cultures and see how the country was building up until it was considered to be the most populated period of time until many centuries later. It was not until much later that Palestine was again this heavily populated!

An illustration of this heavy population is found on page 231 of Palestine Before the Hebrews: "Several Neolithic ^{sites} were found along the strip of land at the foot of the hills, near the entrances of the wadies" in the Esdraelon Valley. Going right on into the next paragraph: "The pattern of these settlements are extremely interesting. Most of them were composed of a single house, ranging in size from 65 by 25 feet to 30 by 15 feet. These obviously are sites of single households; these settlements cover the whole cultivable area between the rocky hills and the marshy plain. Unlike the sites in the side wadies of the Jordan Valley, these sites can be seen from far away, and even seem to mark the line of a main highway along the Esdraelon Valley from west to east, from the Mediterranean to the Jordan Valley. Also unlike the incipient settlements of the side wadies, this strip of land was very thickly inhabited in Neolithic times, and the density of population must have been then one of the greatest in Palestine. Frequently the distance from one settled spot to another is no more than a thousand feet." [This indicates the density of population in this area just prior to the Flood. Notice Dr. Hoeh's application of this quote on page 329 of the last chapter of vol. two of the Compendium.]

Now when, at one period of time, you have this and then you discover that, for practical purposes, the next period is unknown—as the chart says, "Not well represented in Palestine"—we must ask ourselves, "What happened??!" /Dr. Hoeh did not state it emphatically at this point, but what he is implying is that the transitional period in this Chart 1 in G. E. Wright is actually indicating at what point the Flood-break shows up in the archaeological sequence in Palestine.]

The Time of Abraham

Now we want to go on in Anati tracing the development of cultures in Palestine. There is some question as to the placement of all the little Neolithic and Chalcolithic cultures, but that's not too important. A book such as this is out of date in one sense and for some of this we would have to go to recent journals on the subject.

I would like to start on page 296 in Palestine Before the Hebrews in discovering what Palestine was like in this period when we have the Bible to go along as a guide in interpreting the archaeological description. Here he tells us that at this time the Coastal and Interior Chalcolithic cultures were flourishing in northern and central Palestine whereas, in the South, there was a different situation. In the South other human groups settled and this is the area we want to emphasize. We have the Southern Chalcolithic divided into four major provinces.

Now the reason we're going to focus in on a singular place is that we have the Biblical record for some places and not for others to guide us. We would place this—I say "we", not the archaeologists—before the overthrow of Sodom and Gomorrah because the Jordan Plain at this point was very extensively settled and certainly well watered (note Genesis 13:10; also read pp. 476-77 in vol. one of the Compendium).

So we have four major provinces in the South, "all of which share some general traits in their ceramic and flint industries, though each has a different pattern of settlement, a different art, and a different economic basis and social organization."

The first of the four provinces is the Wadi Shallale region in the western Negev. Now you should know what the Negev is: It's this area that, before the Six Day War, formed the V-shaped region which went down from the Mediterranean coast to the Gulf of Aqaba and Ellat and then went up north to the Dead Sea and Jordan. The Negev is often just spoken of in the Bible as "the South," that is, that area which lies south of Beersheba.

"From west to east these areas are: the Wadi Shallale region, in the western Negev; the Beersheba Plain; the Judean Desert; and the region of Moab. Each of these provinces is no greater than twenty-five miles in length, and they are the smallest cultural areas ever detected in Palestine." Now if we look at the story carefully, it is obvious that:

1. the Philistines must have been in the western Negev;
2. Abraham was in the Beersheba Plain;
3. the other Canaanites were in the Judean desert;
4. and in the region of Moab you had the area in which Sodom and Gomorrah and the other cities of the plain were found!

Moving on to page 299, top: "When the people of the Beersheba culture first arrived in the second province, they already had all their cultural characteristics. Various levels show some evolution in the architecture, but their art, their pottery, their flint industry, and the rest of the material culture do not seem to have undergone important changes during the four or five hundred years in which the Beersheba culture existed...." Now, probably this estimate should be reduced to something like two to three hundred years at most! The paragraph continues: "The pottery here is better shaped and richer in form than at Wadi Shallale, but the flint industry is poorer both in variety of form and in relative quantities." The reason is obvious: The other cultures were utilizing flint more extensively while the people of this culture didn't have to! They had risen above such a great dependence on flint.

The next paragraph on 299 continues: "The architecture is very different from that known today from Wadi Shallale. In the earliest phases of the Beersheba culture the people lived in subterranean dwellings or artificial caves dug into the compacted loess." Loess is a very light soil that normally is to be associated with the Flood. You find that almost exclusively loess was never laid down, to speak of, after the Flood although it may have been laid down in various deposits before. Continuing: "Several chambers are connected with one another by corridors, and the number of individuals sheltered by each of these clusters of caves is certainly several times that of those who dwell in the oval huts of Wadi Shallale. Most of the chambers had bell-shaped silos dug into the

floors, fireplaces, and other arrangements needed for daily life. This pattern of settlement obviously signifies a social organization quite different from that of the... other [three] provinces of Southern Chalcolithic." Now, when you really understand it, it seems rather that instead of the people living in those "caves" all the time, that that's where they kept the food stored--much like we would have cellars to keep things cool rather than to have them rot and spoil on the surface!

The paragraph concludes: "From the pattern of settlement we learn that the society must have been organized in large clans which were apparently divided into various extended families. It is likely that they lived by some kind of garden agriculture...."

Abraham and Melchizedek; Sodom and Gomorrah

Now the bottom paragraph on page 299: In later phases of this same culture we make the remarkable discovery that "its people had learned to build houses on the surface. Some of these buildings are extremely large, an obvious indication of their public or collective nature. Some characteristics of the Beersheba province find parallels in Pre-Dynastic Egypt." Well, actually it was the same period of time.

Now this feature may be defined a little further: These large public buildings could be none other than the buildings that must have been used if Abraham and the others were keeping the Sabbath and had a meeting every week. As I have often said, when Abraham paid tithes what did Melchizedek do with it? He must have ordered some place for the people to assemble! If Abraham had 318 armed men (Genesis 14:14) what did they do at least when it rained? Or what did they do when the weather was very hot? He must have had upwards of 2000 people--men, women and children--if you have that many armed men!

In the Beersheba culture we also find the first bones of the domesticated horse. This is significant, I think, when you put it together with the rest of the story. (This is briefly mentioned on page 241 of Palestine Before the Hebrews. Note also page 330 of vol. two of the Compendium.)

Now to page 306: "The fourth and best-known province of the Southern Chalcolithic culture is that of the eastern Jordan Valley and Moab, whose principal exhibit is Tell el-Ghassul, a site composed of five small tells near Wadi Jarfa, northeast of the Dead Sea, which was excavated in the thirties by Fathers A. Mallon and R. Koeppel of the Pontificium Institutum Biblicum." And here is the place (when the Catholic scholars made the excavation) that they found those vast quantities of ash. This was at Ghassul itself.

We have, then, in this period called the Chalcolithic--Early Chalcolithic and then the Ghassulian in the Late Chalcolithic--a picture of Palestine in early times after the Flood. Look again at the chart on page 95 in G. E. Wright (p. 80 in hard cover). This is the archaeological period that we would call "Patriarchal." The Early Chalcolithic reflects a pre-Abrahamic culture--the time before his arrival. And then the Beersheba culture of the Ghassulian period is the time and culture of Abraham proper. And you must realize that the Ghassulian period ends culturally in the Jordan Plain with the drying up of the whole region in ash layers wherever they have excavated. You may still see these ashes in bottles or containers at the Pontifical Institute in Jerusalem! That was what was left when the gigantic, smoking plain was finished! (Gen. 19:28.)

We should notice this paragraph from page 330 in vol. two of the Compendium: "The lush Jordan Valley became desolate during the Ghassulian. When Tell el-Ghassul was excavated by the Pontifical Institute immense quantities of ash were found. It was immediately recognized as the time of the overthrow of Sodom and Gomorrah. Later, archaeologists--confronted with this plain evidence of Scripture--rejected the identifica-

tion and placed the Ghassulian culture 1500 years too early!" It is difficult to realize how distorted an interpretation has been placed by archaeologists on the sequence of historical periods and events so plainly laid out in the Bible.

The Time of Jacob

Our story develops with no basic problem at all; the match-up between the Bible account and the archaeological sequence is harmonious.

Then during what is called the "urbanization" period we must be passing from the life time of Isaac into that of Jacob; and then while Jacob and his family are in Egypt the rest of the story transpires down to the end of Early Bronze.

Now we will just go along very briefly in Anati into Part Five called "The Urban Age." This urban period may be placed parallel with the time of Dynasties 3, 4, 5 and 6 in Egypt.

We may pick up the story on page 345: "What seems to have happened" at a later period in the development of the cities in Palestine "is that new groups of people had arrived in Palestine, carrying with them their own traditions." As the next paragraph states, we have what is called "gray-burnished ware." Anati says, "The makers of the 'gray-burnished ware' reached northern Palestine quite suddenly, and thereafter slowly spread southward along the Jordan Valley and the coastal plains. This culture reached the lower Jordan Valley" by a certain date which is now, of course, into the Early Bronze "and shortly thereafter it got to Maadi, near the Nile Delta in Lower Egypt." In the next paragraph he notes that, "Flint and bone were little used by the newcomers."

Now this culture really very seldom got to the coastal plains. It was primarily in the region that we would call northern Palestine or around the area of Shechem and Samaria. Then it moved down the Jordan Valley, and we find finally in the Nile Delta!

Next we note this on page 346: "This culture reached Egypt from Palestine, and it probably reached the lower Jordan Valley from the North. The Esdraelon Valley was its main center in Palestine...." If you know where Jacob was when he came back down into Palestine, you'll understand what we are talking about!

Dropping down a bit in the paragraph: "This culture was of northern origin and it seems to have reached Palestine through inner Syria. Its traces are in fact found on the edges of the Syrian desert. Gray-burnished ware has been found at Hama, on the Orontes, but only in small quantities amid the remains of a locally evolved culture. It also occurs in small quantities at Tepe Gawra and at other sites of the upper Euphrates. But nowhere in the Levant does it appear with the same homogeneity and abundance as in northern Palestine" where it finally ends.

Going right on to the next paragraph: "The people of this culture probably came originally from somewhere north of the Syrian Desert, and their culture apparently spread and flourished in two main regions. One was Palestine, the other was northern Anatolia, where a very similar gray-burnished ware is found."

Now, what we have in the overall sequence, if there is any parallel at all with the Bible—that is, if the Bible can be demonstrated from the point of view of archaeology—is the period of the Flood; and then a re-population of Palestine from the north-east; then the distinction of various cultural areas in the south of Palestine (the four provinces outlined on page 2 of this lecture) including Abraham; and then, after that period of time, we had the overthrow of the Jordan Valley in terms of the cultures

there. (That wasn't the absolute end of the Ghassulian Culture everywhere but at the site in the plain it was certainly ended, even though the culture may have continued elsewhere in Palestine into the next era.) In the next era, we then find that some time during it there comes out of the Syrian Desert, see (on the fringes), a culture that is ultimately discovered where Jacob settled! (Gen. 33:17-20.) And this very same culture ends up in Egypt! How could this be other than the culture of the family of Jacob when you really see it in the overall pattern and context?

Pottery Made by Women

Now why would this be different than the Beersheba Culture? Well, I think that we can easily see that not only have periods of time elapsed in which features were adopted from adjoining local areas but, furthermore, pottery was always the work of women. I have emphasized that to point it up.

For example, any pottery in the family of Abraham came from the family of Sarah—Abraham's immediate family. But any pottery from the family of Jacob did not come from Jacob's mother's family; it rather came from Jacob's wives and whatever culture was developing in Syria (new techniques)—because it was woman's responsibility to make the pottery. This was basically it in those early days.

Similar Ware in Anatolia and Troy

Notice a statement on page 347: "This culture is believed to have appeared in northern Anatolia later than in Palestine, though this belief has not been fully verified." If this be the case, Anatolia was later the region of the Haldeans (Haldians) or Chaldeans. And it is very likely that this was where greedy Laban ended up, the man famous for his trickery and selfishness! This was either where the rest of that family migrated to or where other branches had already migrated. For this part of the story we have no Biblical content. But if Abraham came from Ur of the Chaldees, and you ultimately have such a culture as this, who must have the same people in the region of the Syrian Desert, and they go into northern Anatolia, this will certainly explain ultimately their presence there (where the ancient Greek writers refer to Chaldeans as well as in southern Mesopotamia). And from Anatolia many of them undoubtedly migrated to Europe.

Notice the footnote on page 347: "According to Burney the material from northern Anatolia may be related typologically to Troy I...." It is interesting that Troy I was the family into which Darda or Dardanus, the line of Judah through Zerah (I Chronicles 2:3-6), married—because we deal there with the royal line that we take up in the history class (note page 453 of vol. one of the Compendium). So there does seem to be a reason that most of these were always intermarrying, first into one and then another branch of the family wherever they went in the world. That's a very interesting point here, yet Anatoli is totally unaware of its meaning or how it ties in with the Bible and history! To him this is all before the Hebrews, and yet it's all here when you see the total picture.

Down to Egypt

Now that we are in the era of the Early Bronze period—EB I, II and III—we can parallel it with Dynasties 3, 4, 5 and 6 in Egypt. (We can close Anatoli at this point.) Once we parallel it with these dynasties in Egypt we are clearly, when we understand the story, related to the period of Joseph (Jacob, of course, was soon dead) and the others in the family. The Israelites were down in Egypt in the period 1725 to 1486. The actual suppression was limited to roughly a century and a half or less.

And then we have what clearly would have to be the Exodus. This is the point where we have Dynasty Six coming to a catastrophic close (page 72 of vol. one). The man who ultimately succeeds to the throne of the shattered country is named Neferka the Younger. He is preceded by his mother, Nitocris.

Prior to this there was the old, old king, Pepi II, who lived for 99 years and reigned for 94 years (1581-1487). Remember, Moses had heard 40 years after he fled Egypt that the Pharaoh who wanted to slay him was dead (Exodus 2:23; 4:19) showing that Pharaoh was a long-lived man! In fact, if you read Josephus you get the implication that the Pharaoh when Moses was born was the same one ruling when Moses was 40; and the one who was seeking Moses' life at 40 was also the one who was seeking it when he was 80! So you get the picture: Here was a man who was approximately 20 years older than Moses; so he was a young man of about 20 when Moses was born, 60 when Moses fled, and just about 100 when Moses heard the news of his death! This gives you a generalized picture.

Then the next king, Merenre II, reigns for only one year (1487-86). Then his wife reigns (Nitocris, 1486-1474); and then the son, Neferka, called "the younger," because the firstborn son was not around to come to the throne! The country of Egypt was finished as a world power for a long time!

And then occurred the invasion by the shepherd peoples of the east. We read in the Bible of the Amalekites in the desert who came out and fought with Israel. They were the ones who were in the desert and they went down into Egypt. They are called Amalekites in Arabic tradition. (And, for that matter, the archaeologists are now coming around to this as a conclusion—that maybe there is something to it after all. But they don't have the time-setting right!)

Early Bronze in Palestine Not Described in Bible

Then at the close of Early Bronze we have a very strange combination of a culture that disappears while another culture is appearing. And this culture that does appear from the east is one that also has traces back to the Syrian Desert because it came from this gray-burnished ware—no doubt about it!

So there can be no general mistake in our picture: We have the picture of the Flood, the picture of Abraham and the Beersheba Culture, the overthrow of Sodom and Gomorrah, the continuation of the family of Isaac in the south, but in the north you have the story of Jacob and his family, and then going down into Egypt.

Now at this point we have no knowledge of the land of Palestine to speak of in terms of the Bible for some 275 years—we really don't know much of what's going on because from the days of Joseph down to the entering in under Joshua there really isn't much taking place. All we know is that Palestine was under Egyptian influence culturally. Well, this is exactly what the Bible would indicate or Joseph and the Egyptians could not have gone up there so freely to bury Jacob as they did (Genesis 50:1-14). So we don't know how long the Early Bronze was; all we know is that there are indications at either end that will fulfill the Biblical record.

The End of Early Bronze

The overthrow of the walls of Jericho occurs at the end of Early Bronze in this period labeled "Intermediate." But actually it ends earlier than the other places because at Jericho there is no Intermediate—it's at the beginning of it; it's at the beginning of the Intermediate Early Bronze-Middle Bronze. Jericho's walls were found there and they don't pertain to the later period of Late Bronze.

You see, if they were rightly associated in the first place, then Garstang could not have justified the Bible. Garstang tried to justify the Bible, so he associated the walls with Late Bronze because Late Bronze was assumed to be in the second Millennium B.C. Early Bronze was much earlier, you see. Ah, but that was not the case—Kathleen Kenyon was right. So that would mean, then, that if you accept the general Early-Middle-Late Bronze sequence as they date it, that has nothing to do with the Bible. But if you look at it correctly, this sequence suddenly appears as the fulfillment of the Bible pattern and the other doesn't make sense! It's much too late!

The walls of Jericho fall down at the same time the city of Ai is burnt! Ai ends at Early Bronze III!! Take a note of that—it ends there and is burnt! Bethel, same way. Hazor, same way—but after you have entered into the Intermediate Early Bronze-Middle Bronze Period.

The whole culture of Early Bronze is uprooted from Palestine! Uprooted! Replaced! The Middle Bronze which follows is not replaced by Late Bronze but becomes Late Bronze. One grades into the other; the same people are involved. All archaeologists will admit that Middle Bronze becomes Late Bronze—same people, just new influences. By contrast, all of them say that Early Bronze does not become Middle Bronze as such; rather, it is the destruction of one culture and its replacement by another people with another culture. None of the other cities at the close of Early Bronze is known to have been burnt except the ones mentioned in the Biblical record—Jericho, Ai and Hazor (Joshua 6:24;8:28;11:11).

Now at the the end of Late Bronze, which they think is Joshua's invasion, city after city is burnt that has no parallel with the Biblical record! It is easy to see to what extent these men don't accept vast portions of the Bible. When there are contradictions they just wink at it!

Canaanite Organization of Palestine in the Early Bronze Period

In relation to Joshua 11:10-14 we should be aware of an important point. Under the Early Bronze, Palestine was divided into different groups of Canaanite communities. And when you look at the story here, Hazor was the head of those kingdoms in the north. Then Arad was undoubtedly the head of the kingdoms in the south. And Jericho might have been the leader of the group in the center in the area of Jerusalem. There were these different alliances.

Thus, if you would look into the story in Joshua, you would see these different groups of Canaanites that got together—they didn't all fight as a single unit. These are the same groups that you will find archaeologically delineated in Early Bronze—that is, the north, central and south of Palestine. None of the cities in the north were burned (except Hazor—Joshua 11:13)—“that stood still in their strength” or on there tells surrounded by their walls. Those that were burned, that were mentioned separately, belonged to another group of kings. You remember, they are specifically labeled—that in each of the battles a certain group is involved.

We will not go into Middle Bronze in detail now. We should note, however, that there is wide spread destruction at the close of Middle Bronze. But it is not clear how these events are to be equated if you were to read all the statements in G. E. Wright; we would, rather, have to look at more recent material from Kathleen Kenyon where we would see a “Transition Middle Bronze-Late Bronze” that was not previously defined by archaeologists.

Comments on Late Bronze

Then we come to a remarkable period that I do not think is fully correctly associated with Thutmose III as Wright does here beginning on page 111 (p. 91 in hardback); I think it goes down to his time (and maybe even after the end of the man's reign), but certainly back to Solomon and David. On this same page he states that this Late Bronze I period is the time of this "beautiful bichrome painted pottery, especially characterized by birds and fish drawn in a particularized style within prepared panels. The decoration of the pottery must have originated in a single pottery workshop, one whose influence extended as far away as Egypt, Cyprus, and Cilicia (Tarsus)."

Now, I mention some of this because it is important to realize that the Late Bronze I and Late Bronze II A and II B represent an extensive period the first part of which tends to reflect world trade developing. And it would appear, in fact, that this pottery shop may have been supported (shall we say?) by Solomon. That is, this was the style which he approved which became what we would call the official ware of the palace, and which became just commonplace all through much of the Mediterranean. Albright's now out-of-print Archaeology of Palestine said that this was one of the most beautiful kinds of wares in Palestine and is associated with significant trade in the Mediterranean for the first time. This period, then, is the time of Dynasty 18 and 19. In some places it ends with Dynasty 19, in others it ends with Dynasty 20 of Egypt. Check the dating of these three dynasties in vol. I of the Compendium.

Now on page 94 (or 114 in paperback): "The Israelite invasion during the second half of the 13th century brought the Bronze Age to a close at a number of hill-country sites." Now, they really don't know when Israel invaded Palestine. Some of them think the entrance into Palestine—the Exodus and the coming of Joshua—occurred in the 13th century! Now consider the Bible for a moment: The Bible said it clearly happened in the 15th century, the 1400's B.C. They would tend to date the end of Late Bronze in the 1200's or the early part of the 1100's depending on certain sites. Thus most scholars in this category would assume that Joshua invaded Palestine around 1225—some might say as late as 1200.

What they have done is completely destroy the Book of Joshua and Judges and Samuel—all because of one reason only; If the Late Bronze is the period of Dynasties 18 and 19, then it has to go down to the 1200's, and there is no evidence of Israel's invasion during this period—they have to conclude that the end of the Late Bronze must be the invasion because there is a significant change into the Iron Age, see? There is such a significant change. So they attribute this to the Children of Israel—the Iron Age reflects a very poor culture and they would like to have the Israelites be culturally very poor; I mean, this is the picture they want to get from them! Actually the Late Bronze is the whole period of the kingdoms of Israel and Judah down to Nebuchadnezzar; and even, in some instances in the South, to the Persian Period! Other archaeology books will tell us that over and over again there are various raids made in Palestine; and the Late Bronze ends early in the North, in the Center later (the Judean area); and in a few places it seems to have continued much longer where there may have been Egyptian influence under a later restoration under the 20th Dynasty (which is the later Persian period). And it's full of fire, destruction, ash layers—no parallel with the Biblical record! This is why they have to conclude that there was not one invasion under Joshua that was completed in 7 years; they would have straggling invasions over more than a century. The idea is that these poor, ragged Israelite tribes got together in Palestine (not in Sinai) after they had replaced the Canaanites! So their story is actually an attempt to interpret the Iron Age and the Late Bronze transition! And, in between, you have this pottery out of the Greek Islands—which ware they call 'Philistine' because in Judges and Samuel you have the Philistines on the coast, see? But once we know that Late Bronze really goes down to the Persian Period, we know that the ware out of the Greek Islands is Greek because the Greeks were in the Persian and Egyptian armies—and finally in Alexander's when the Greeks took over everything. So much for our story today.

iron was every where in use in Palestine. A description of each period may be found in detail in the works of Albright, Glueck, Kenyon, Wright and others.

Cultural Development in Palestinian Pottery	Contemporary Historical Events
Early Bronze I-III	1916-1446 From about the destruction of Sodom to the crossing of the Jordan
Early Bronze III B also labeled by Kenyon Inter. Early Bronze-Middle Bronze or Middle Bronze I (by Albright)	1446-1441 From crossing of Jordan to the division of the land in 1441-1440; dates are found by subtracting successive judgeships from 300 years after Exodus -- 1446-1146 (see Judges 11:26).
Middle Bronze I (Kenyon) also labeled Middle Bronze II A (Albright)	1441-1391 Lifetime of Joshua and Elders, oppression of Cushanrishathaim and his defeat in 1391
Middle Bronze II (Kenyon) or II B and C (Albright) (influence of culture from Mesopotamia)	Phase 1 1391-1333 Judgeship of Othniel (40 years) and period of Ammonite oppression (18 years)
	Phase 2 1333-1253 Period of major deposits during lengthy time of peace -- judgeship of Ehud (during 80 years)
	Phase 3 1253-1193 Oppression of Jabin king of Canaan (20 years); also time of Philistine incursions; judgeship of Barak (40 years) and of Deborah and Shamgar

- Phase 4 Midianite, Amalekite and
1193-1146 Maonite invasion (7 years)
 followed by judgeship of
 Gideon (40 years)
- Phase 5 Philistine invasion (40 years
1146-1091 1146-1106) and second Ammonite
 invasion during time of
 Samuel, Jephthah, Samson.
 Three hundred years after
 conquest of Palestine east
 of Jordan (1146) the
 Ammonites launched an attack
 upon Palestine (Judges 11:26)
 and overran the land for 18
 years 1146-1128; parallel with
 this invasion the Philistines
 attacked Israel (in 1146) and
 oppressed the land 40 years
 (during the life of Samson);
 Samuel delivered the country
 from the Philistines in 1106;
 peace restored until Saul's
 reign, which began in 1091

Phase 5 of Middle Bronze, so-called, ends in Palestine with a sudden destruction of every major city! This is the Philistine invasion about 1091 when Saul was first made king.

Transition Middle to
Late Bronze
(Kenyon and
Mazar)

Reign of Saul to the time
of David's victory over the
Philistines; period of dis-
location

Late Bronze I

Later years of David, reign
of Solomon and time of
Thutmose's domination of
Palestine

period of decadence and poverty. It generally represents the period of rising Greek influence in Asia and the later Hellenistic period and early Roman periods.

The site of Samaria has been used as proof that the Iron Age is the period of the Israelite kings. It proves just the opposite. The citadel on the summit of the hill of Samaria, which is commonly attributed to Omri, Ahab and Jehu has all the characteristics of typical acropolises invariably associated with Greek towns! The Greeks under Alexander, having overthrown the Samaritans, cleared away the top of the hill of Samaria and built their garrison buildings on its summit. Archaeologists have taken for granted that Omri built it. The architectural remains show typical Greek architecture. The excavation on the hill of Samaria has not included the living quarters of the common people of the Israelite period. If all the area had been excavated, archaeologists would have found remains typical of the Israelites' culture during the so-called Late Bronze period. (See page 269 of Kenyon's Archaeology of the Holy Land.)

As a result of antedating the so-called Iron Age culture by about eight centuries, the period after the exile under the Persians is nearly a total blank in archaeological

setting. Below Ramesses III were stelae of Seti I of the seventh century and scarabs and other objects of Thutmose III.

Late Bronze II, Level VII, of the dig at Megiddo even yielded evidence of the reign of Ramesses VI (correctly dated to 340-333) in association with a little so-called "Philistine" pottery. This pottery is not Philistine ware at all. It is Greek and Phoenician ware of the time of Alexander the Great! It is derived from sub-Mycenaean III C, which is datable to the fifth and fourth centuries B.C.

So-called "Philistine" ware is misdated eight centuries too early. It is falsely attributed to Philistines of the time of Samuel, Saul and David! The reason for this mistake is, of course, that it is associated with Dynasty XX of Egypt, which has been misplaced by about eight centuries. "Philistine" -- actually Aegean -- ware marks the final transition from the so-called Bronze to Iron ages in Palestine. It is commonly believed that the Iron Age began about the period of Joshua's invasion of Palestine, that so-called Philistine ware then appeared, and that the archaeological remains of David and Solomon and the kings of Israel all belong to this period. This idea is utterly false. Other than at Samaria, the so-called Iron Age in Palestine is a