

Can we trust the Bible?

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The Old Testament

LORD, and served their graven images, both their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

1 Hezekiah his good reigne. **4** He destroyeth idolatrie, and prospereth. **9** Samaria is carried captiue for their sins. **13** Sennacherib invading Iudah, is pacified by a tribute. **17** Rabshakeh sent by Sennacherib againe, reuileth Hezekiah, and by blasphemous perswasions, solliciteth the people to revolt.

NOW it came to passe in the third yere of hoshea sonne of Elah king of Israel, that Hezekiah the sonne of Ahaz king of Iudah, began to reigne.

2 Twentie and five yeeres old was he when hee began to reigne, and hee reigned twentie and nine yeeres in Ierusalem: his mothers name also was Abi, the daughter of Zachariah.

3 And hee did that which was right in the sight of the LORD, according to all that Dauid his father did.

4 He remooued the high places, and brake the images, and cut downe the groves, and brake in pieces the brazen serpent that Moles had made: for vnto those dayes the children of Israel did burne incense to it: and hee called it Nehushtan.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Iudah, nor any that were before him.

6 For he claue to the LORD, and departed not from following him, but kept his commandements, which the LORD commanded Moles.

7 And the LORD was with him, and hee prospered whither soeuer hee went forth: and hee rebelled against the king of Assyria, and serued him not.

8 He smote the Philistines euen vnto Gaza, and the borders thereof, from the towne of the watchmen to the fenced cities.

9 And it came to passe in the fourth yeere of king Hezekiah, (which was the seuenth yeere of hoshea, sonne of Elah king of Israel) that Shalmaneser king of Assyria came vp against Samaria, and besieged it.

10 And at the end of thre yeeres they tooke it: euen in the first yeere of Hezekiah (that is the ninth yeere of hoshea

king of Israel) Samaria was taken.

11 And the king of Assyria did carie away Israel vnto Assyria, and put them in Halah and in Habor by the riuer of Gozan, in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his Couenant, and all that Moles the seruant of the LORD commanded, and would not heare them, nor doe them.

13 Now in the fourteenth yeere of king Hezekiah, did Sennacherib king of Assyria come vp against all the fenced cities of Iudah, and tooke them.

14 And Hezekiah king of Iudah sent to the king of Assyria to Lachish, saying, I haue offended, returne from me: that which thou puttest on me, wil I beare. And the king of Assyria appointed vnto Hezekiah king of Iudah, three hundred talents of siluer, and thirtie talents of gold.

15 And Hezekiah gaue him all the siluer that was found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off the gold from the doores of the temple of the LORD, and from the pillars which Hezekiah king of Iudah had overlaid, and gaue it to the king of Assyria.

17 And the king of Assyria sent Tartan and Rablaris, and Rabshakeh, from Lachish to king Hezekiah, with a great hoste against Ierusalem: and they went vp, and came to Ierusalem: and when they were come vp, they came and stood by the conduit of the wyper poole, which is in the high way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the sonne of Helkiah, which was ouer the household, and Shebna the scribe, and Ioah the sonne of Asaph the Recorder.

19 And Rabshakeh said vnto them, Speake ye now to Hezekiah, Thus saith the great king, the king of Assyria, what confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vaine words) I haue counsell and strength for the warre: now on whom dost thou trust, that thou rebellest against me?

21 Now behold, thou trustest vpon the staffe of this bruiled reed, euen vpon Egypt,

* 1. Chron. 25. 27. and 29. 1. hee is called Ezeckias, Mat. 1. 9.

† Heb. flammis.
* Numb. 21. 8.

† Heb. from after him.

† Heb. Ac. 26.

* Ch. 17. 3.

* Ch. 17. 6.

* 2. Chron. 32. 1. c. 6.
26. 1. eccles. 48. 18.
† Heb. Sennacherib.

† Heb. them.

† Heb. heavy.

† Or, Secretary.

† Or, talke.
† Heb. word of the sye.
† Or, but counsell and strength are for the war.
† Heb. trustest ther.

idolatrie, and prospereth. 9 Samaria is caried captiue for their sins. 13 Sennacherib inuading Iudah, is pacified by a tribute. 17 Rabshakeh sent by Sennacherib againe, reuileth Hezekiah, and by blasphemous perswasions, solliciteth the people to reuolt.

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3 And he did that which was right in the sight of the LORD, according to all that Dauid his father did.

4 He remooued the high places, and brake the † images, and cut downe the groues, and brake in pieces the * brazen serpent that Moles had made: for vnto those dayes the children of Israel did burne incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Iudah, nor any that were before him.

6 For he claue to the LORD, and departed not † from following him, but kept his commandements, which the LORD commanded Moles.

7 And the LORD was with him, and hee prospered whither soeuer hee went forth: and he rebelled against the king of Assyria, and serued him not

gessed his Couenant, and all that Moles the seruant of the LORD commanded, and would not heare them, nor doe them.

13 **N**OW * in the fourteenth yeere of king Hezekiah, did † Sennacherib king of Assyria come by against all the fenced cities of Iudah, and tooke them.

14 And Hezekiah king of Iudah sent to the king of Assyria to Lachish, saying, I haue offended, returne from me: that which thou puttest on me, wil I beare. And the king of Assyria appointed vnto Hezekiah king of Iudah, three hundred talents of siluer, and thirtie talents of gold.

15 And Hezekiah gaue him all the siluer that was found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off the gold from the doores of the temple of the LORD, and from the pillars which Hezekiah king of Iudah had ouerlaid, and gaue † it to the king of Assyria.

17 **A**nd the king of Assyria sent Tartan and Rablaris, and Rabshakeh, from Lachish to king Hezekiah, with a † great hoste against Jerusalem: and they went by, and came to Jerusalem: and when they were come by, they came and stood by the conduit of the byper poole, which is in the high way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the sonne of Helkiah, which was ouer the household, and Shebna the Scribe, and Ioah the sonne of Asaph, the

* 2. Chron.
32.1. eia.
36.1. ecclia.
48.18.
† Heb. Sannacherib.

* 2. Chron.
32.1. and
39.1. hee
is called E-
zekias, Mat.
1.9.

† Heb. sta-
tues.
* Numb.
21.8.

† Heb. from
after him.

† Heb. them.

† Heb. heavy

|| Or, Secre-

13 ¶ Now * in the fourteenth yeere
of king Hezekiah, did † Sennacherib
king of Assyria come vp against all the
fenced cities of Judah, and tooke them.

14 And Hezekiah king of Judah sent
to the king of Assyria to Lachish, saying,
I haue offended, retorne from me: that
which thou puttest on me, will I beare.
And the king of Assyria appointed vn-
to Hezekiah king of Judah, three hun-
dred talents of silver, and thirtie talents
of gold.

15 And Hezekiah gaue ^{him} all the sil-
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LORD, and in the treasures of the
kings house.

17 ¶ And the king of Assyria sent
Tartan and Rabсарis, and Rabsha-
keh, from Lachish to king Hezekiah,
with a great hoste against Jerusalem:
and they went vp, and came to Jerusa-
lem: and when they were come vp, they
came and stood by the conduit of the up-
per poole, which is in the high way of
the fullers field.

Biblical claims

- There was a Judaeen King Hezekiah
- All the fortified cities of Judah were captured
- Except Jerusalem
- This was by Sennacherib king of Assyria
- Sennacherib particularly fought against Lachish
- Hezekiah was fined 30 gold talents
- Hezekiah was fined 300 silver talents
- Hezekiah gave all the silver in the king's house and temple



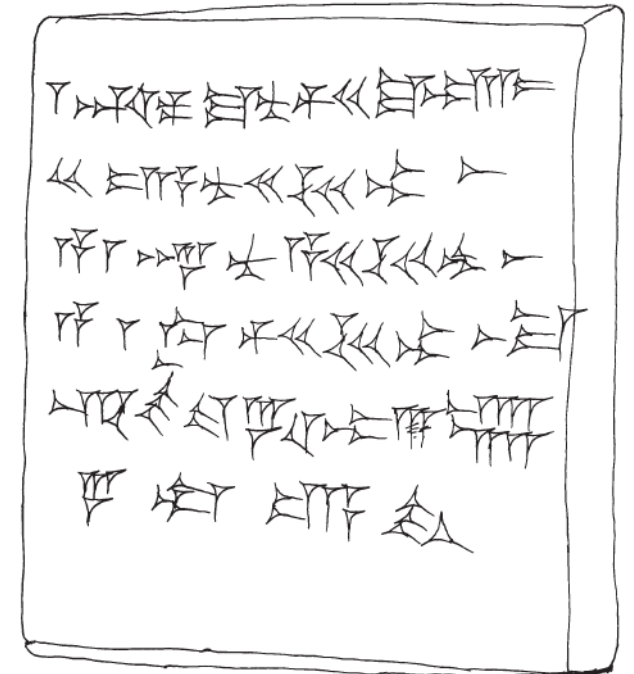
Napoleon Bonaparte
1769-1821

Tiglath Pileser III



Shalmanezzer V

- 1 ^{md}SILIM-*ma-nu*-MAŠ MAN GAL-ú
- 2 MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
- 3 A ^m*aš-šur*-PAP-A MAN ŠÚ MAN KUR AŠ
- 4 A ^mTUKUL-MAŠ MAN ŠÚ MAN KUR AŠ-*ma*
- 5 *ri-šip-tú* šá U₆.NIR
- 6 šá URU.kal-*hi*



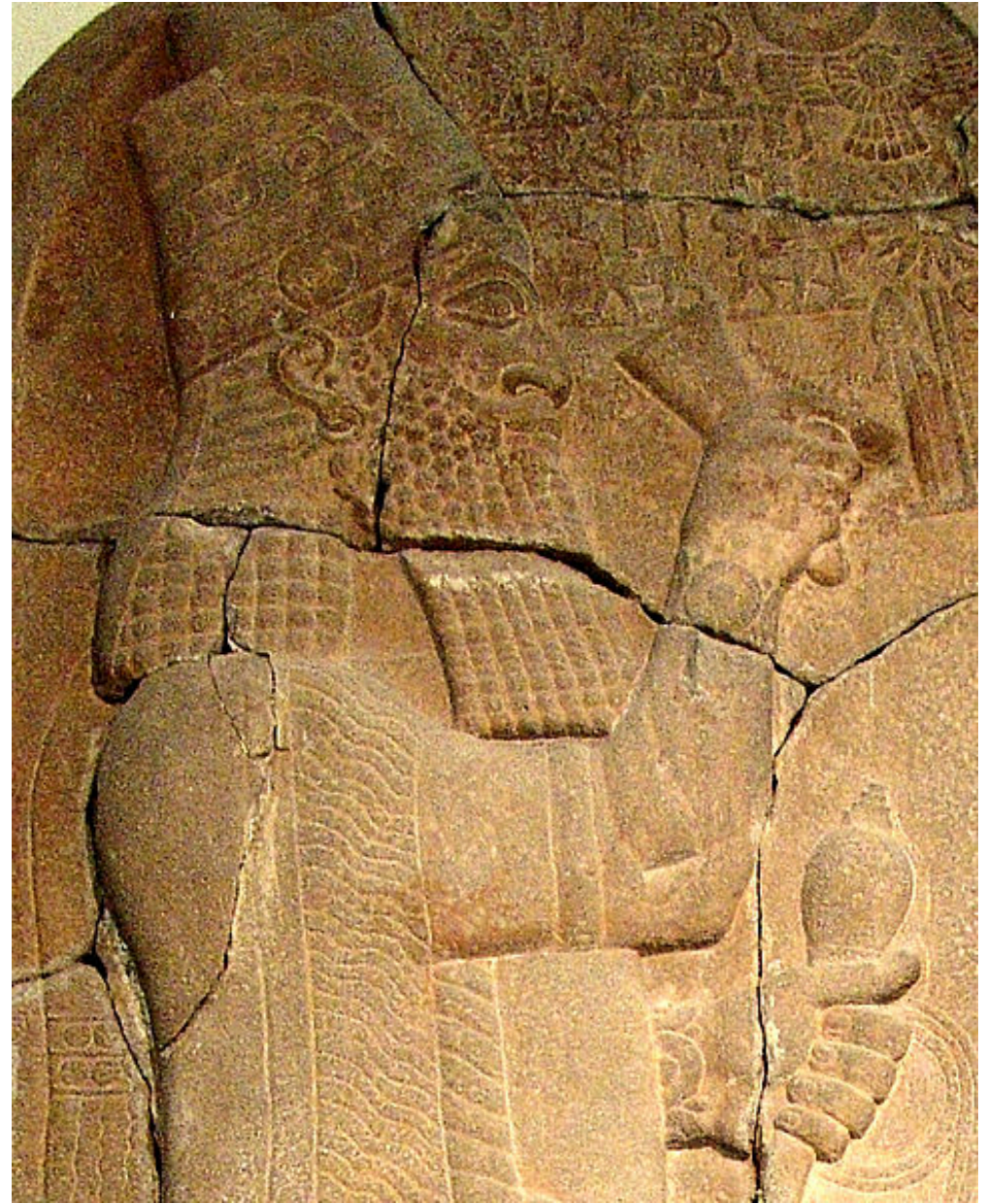
Sargon II



Sennacherib



Esarhaddon

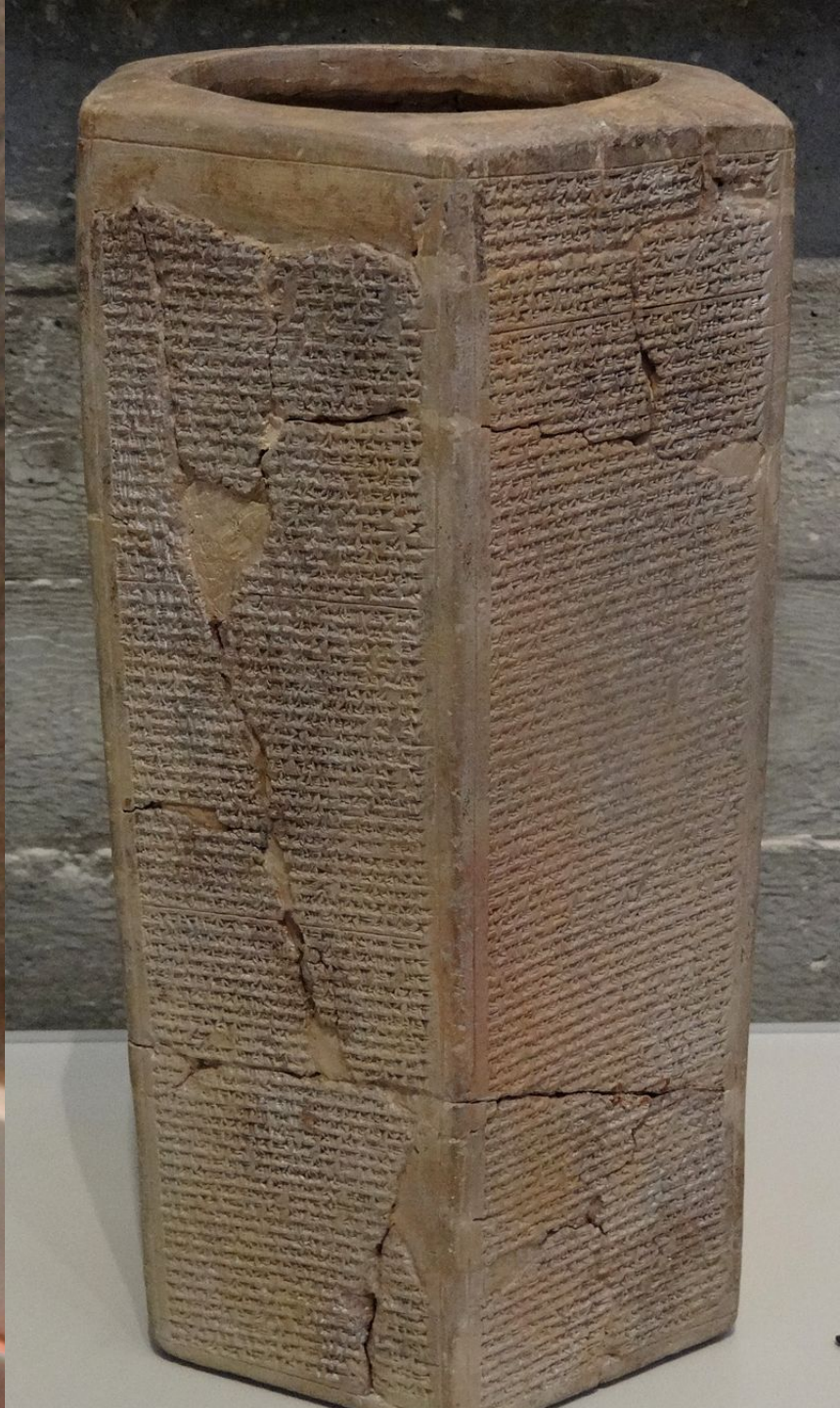


King	Mentioned by
Ahab (Israel)	Shalmaneser III (Assyrian)
Jehu (Israel)	Shalmaneser III
Joash (Israel)	Adad-Nirari (Assyrian)
Menahem (Israel)	Tiglath-Pileser (Assyrian)
Pekah (Israel)	Tiglath-Pileser
Joahaz (Judah)	Tiglath-Pileser
Hosea (Judah)	Tiglath-Pileser
Hezekiah (Judah)	Sennacherib (Assyrian)
Manasseh (Judah)	Esarhaddon, Asshurbanipal (Assyrian)
Jehoiachin (Judah)	Nebuchadnezzar (Babylonian)
Omri (Israel)	Shalmaneser III, Tiglath-Pileser
Zedekiah (Judah)	Nebuchadnezzar











Sennacherib's account

- As for Hezekiah, the Judaeen, I besieged 46 of his fortified walled cities. ... I conquered them and took out 200,150 people ... He himself, I locked up within Jerusalem, his royal city, like a bird in a cage Hezekiah was overwhelmed by the splendour of my lordliness and he sent me ... 30 talents of gold, 800 talents of silver ...

17 ¶ And the king of Assyria sent
Tartan and Rabсарis, and Rabsha-
keh, from Lachish to king Hezekiah,
with a great hoste against Jerusalem:
and they went vp, and came to Jerusa-
lem: and when they were come vp, they
came and stood by the conduit of the vp-
per poole, which is in the high way of
the fullers field.

tartānu, *turtānu*, *talurtannu*, once *turtennu* ~ “deputy, second in command” M/NA, Nuzi; Nuzi = *tardennu*, also an official; NA “field marshal, principal military officer”; 7th century *t.* of left, right (i.e. of north, south); also of Egypt, Elam, Urartu; < Hurr.

tartaraḥ → *dardaraḥ*

tartennītu → *tardennītu*

ra’āzu, *rēzu* ~ “to inlay”? jB lex. **G** with carnelian; > *rā’izu*?

rab, *rabi* “chief, overseer of” Bogh., j/NB, NA; < *rabû* I; → *rabû* I 6 and under second words; note abstr. forms *rab-banûtu*, *rab-bītûtu*, *rab-kiširûtu*, *rab-puḥrûtu*, *rab-sikkatûtu*, *rab-šerkûtu*, etc.

rabābu(m) “to be weak, submissive” Bab., NA **G** (*u/u*, *ili*) of person, foundation; of hand “be



Concise Dictionary of Akkadian, based on the Chicago Assyrian Dictionary

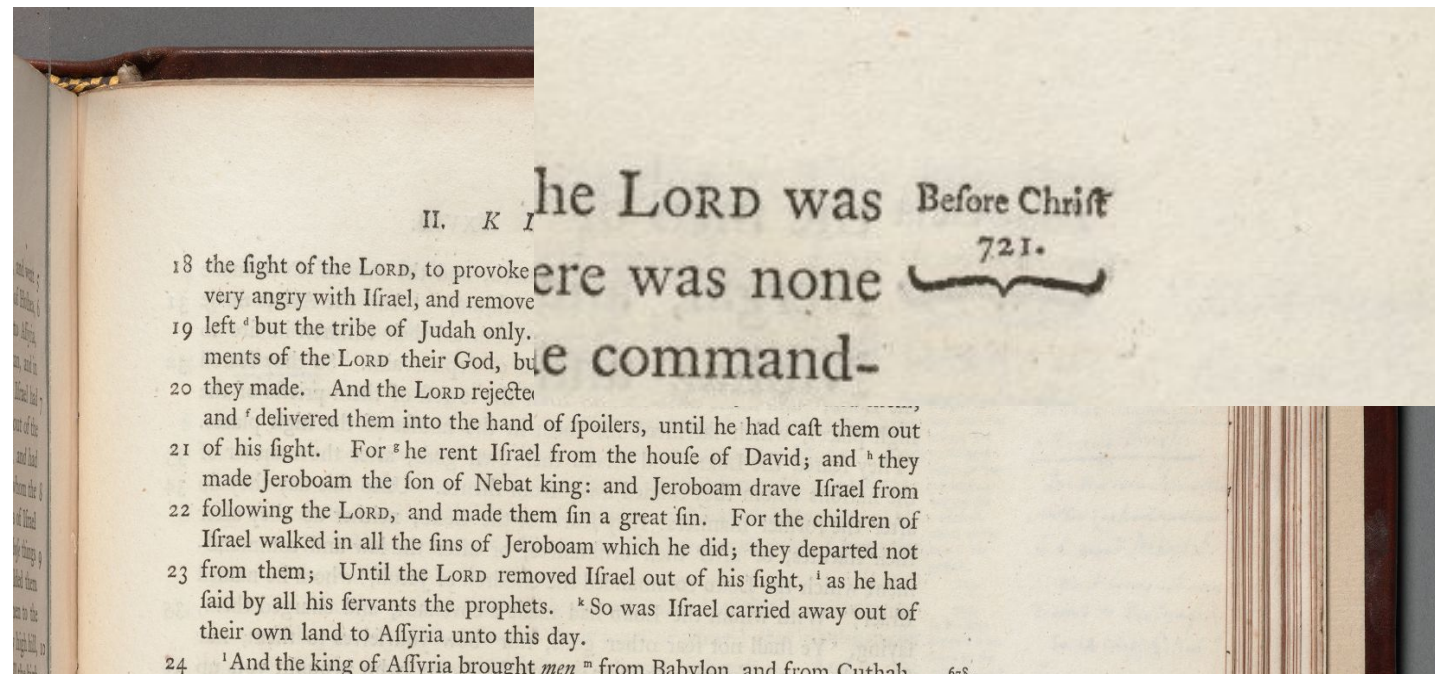


2 Kings 20:20

- The rest of the deeds of Hezekiah and all his might and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? (ESV)



Fall of Samaria in a 1785 Bible



←

→

↻

https://en.wikipedia.org/wiki/Samaria

☆

ef

Apps

Fundraising Ideas, F...

Met Office

CB3 9AS, UK to Bart...

Who Chose the Gos...

National Rail Enquiri...

Ustani - Intervju - Pi...

Gmail - Confirmatio...

»

Other bookma

Português

Русский

Slovenščina

Српски / srpski

Srpskohrvatski / српскохрватски

Suomi

Svenska

தமிழ்

Türkçe

Українська

עברית

中文

Edit links

seidom reaching the height of over 800 metres. Samaria's climate is more hospitable than the climate further south.

The mountain ranges in the south of the region continue into Judaea without a clear division.^[2]

History ^[edit]

Ancient ^[edit]

According to the Hebrew Bible, the region known as Samaria was captured by the **Israelites** from the **Canaanites** and was assigned to the **Tribe of Joseph**. After the death of King Solomon (c. 931 BCE), the northern tribes, including those of Samaria, separated from the southern tribes and established the separate **Kingdom of Israel**. Initially its capital was **Tirzah** until the time of king **Omri** (c.884 BCE), who built the city of Shomron and made it his capital.

In 726–722 BCE, the new king of Assyria, **Shalmaneser V**, invaded Canaan and besieged the city of Samaria. After years, the city fell and much of its population was taken into captivity and deported.^[12] Little documentation exists for the fall of Samaria and the end of the Assyrian Empire.^[13]

Over time, the region has been controlled by numerous different civilizations, including **Israelites**, **Babylonians**, the classical **Persian Empire**, **Ancient Greeks**, **Romans**, **Byzantines**, **Arabs**, **Crusaders**, and **Ottoman Turks**.^[15]

Post–World War II ^[edit]





What's so
surprising?

- KJV OT based on Second Bomberg Bible AD 1525.
- Second Bomberg Bible based on unidentifiable manuscripts, presumably dating between AD 1100 and 1500.
- Ancient names known and dates known:
 - before archaeology
 - before decipherment
 - Tiglath-Pileser III current dates: 745-727 BC
 - Shalmanezar V current dates: 727-722 BC



The New Testament

Main sources about the Emperor Tiberius

	Words	Earliest copy	Date written
Velleius Paterculus	6,489	16 th century	AD 30
Tacitus	48,200	9 th century	After AD 110
Suetonius	9,310	9 th century	After AD 120
Cassius Dio	14,293	9 th century	After AD 200

Biographies of Jesus

	Words	Earliest copy	Complete copy
Matthew	18,347	2 nd /3 rd century	4 th century
Mark	11,303	3 rd century	4 th century
Luke	19,463	3 rd century	4 th century
John	15,445	2 nd century	4 th century



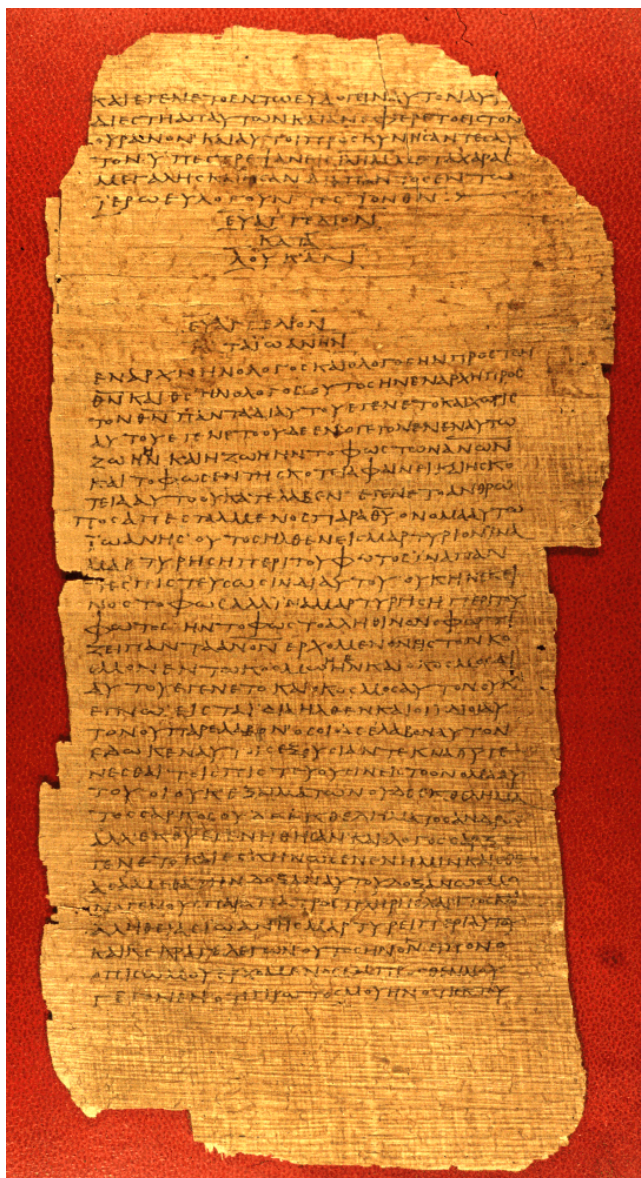
Textual reliability

In principio erat uerbum,
& uerbum erat apud deū,
& deus erat uerbum. Hoc
erat in principio apud de-
um. Omnia per ipsum facta sunt, & si-
ne ipso factum est nihil, quod factum
est. In ipso uita erat, & uita erat lux ho-
minum, & lux in tenebris lucet, & tene-
bræ eam non comprehendunt. Fuit ho-
mo missus a deo, cui nomen erat Ioan-
nes. Hic uenit in testimonium, ut testi-
monium perhiberet de lumine, ut oēs
crederent per illū. Non erat ille lux, sed
ut testimonium perhiberet de lumine.
Erat lux uera, quæ illuminat oēm ho-
minem uenientem in hunc mundum.
In mundo erat, & mundus per ipsum fu-
ctus est, & mundus eū nō cognouit. In
propria uenit, & sui eum nō receperūt.
Quotquot autē receperunt eū, dedit eis
potestatem filios dei fieri his qui credūt
in nomine eius. Qui non ex sanguini-
bus, neq; ex uoluntate carnis, neq; ex
uoluntate uiri, sed ex deo nati sunt. Et
uerbum caro factū est, & habitauit in
nobis, & uidimus gloriā eius gloriā ue-
luti unigeniti a patre, plenum gratiæ &
ueritatis. Ioannes testimonium perhi-
bet de ipso, & clamauit dicens. Hic erat
de quo dicebā, qui post me uenturus
est, prior me cepit esse, quia prior me
erat.

In 1516 Erasmus
had 12th century
manuscripts



Ν ἀρχῇ ἡμ ὁ λόγος, ὁ ὁ λό-
γος ἡμ πρὸς τὸν θεόν, καὶ θε-
ὸς ἡμ ὁ λόγος. ὅντος ἡμ ἐν ἀρ-
χῇ πρὸς τὸν θεόν. πάντα δι'
αυτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐ-
δὲ ἓμ, ὃ γέγονεν. Εἰς αὐτὸν ζωὴ ἡμ, καὶ ἡ ζωὴ
ἡμ τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ κατέ-
λαβεν. Εἰς τὸν κόσμον ἦλθεν, καὶ οἱ ἄνθρωποι οὐκ ἔγνωσαν αὐτόν.



In Rome: P75

ΕΥΑΓΓΕΛΙΟΝ
ΤΑΙΩΑΝΗΝ
ΕΝΔΡΧΗΝΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΕΗΝΠΡΟΣΕΤΗ
ΘΗΚΑΙΘΕΤΗΝΟΛΟΓΟΣΕΥΤΟΣΗΝΕΝΔΡΧΗΤΙΡΟΣ
ΤΟΝΘΗΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟΚΑΧΟΤΕ
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ΖΩΗΝΚΑΙΗΖΩΗΗΝΤΟΦΩΣΤΟΝΑΝΩΝ
ΚΑΙΤΟΦΩΣΕΗΤΗΚΟΤΕΑΦΑΙΝΕΙΗΣΗΚΟ
ΤΕΙΔΑΥΤΟΥΚΑΤΕΛΑΒΕΝΕΓΕΝΕΤΑΝΘΡΩ
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ΙΩΑΝΗΣΟΥΤΟΣΗΛΘΕΝΕΙΣΜΑΡΤΥΡΙΟΝΙΝΑ
ΜΑΡΤΥΡΗΣΗΤΤΕΡΙΤΟΥΦΩΤΟΣΙΝΑΥΤΑΝ
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In Rome: P75

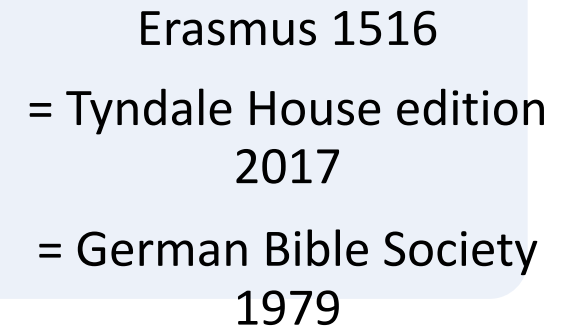
John 1:1-14



182 words



812 letters



Erasmus 1516
= Tyndale House edition
2017
= German Bible Society
1979

Signs of trustworthiness



Jerusalem (+750m)


- **Go up** to Jerusalem (Matthew 20:17, 18; Mark 10:32, 33; Luke 2:4, 42; 18:31; 19:28; John 2:13; 5:1; 7:8, 10, 14; 11:55; 12:20)
- **Go down** from Jerusalem (Mark 3:22; Luke 2:51; 18:14)
- “A man was **going down** from Jerusalem to Jericho (−250m), and he fell among robbers.... Now by chance a priest was **going down** that road ...” (Luke 10:30–31)

Nazareth and Cana to Capernaum

Nazareth 350m; Cana >200m;
Capernaum –200m

From Nazareth: 'He went down
to Capernaum' (Luke 4:31)

From Cana: 'He went down to
Capernaum' (John 2:12)



Cana to Capernaum

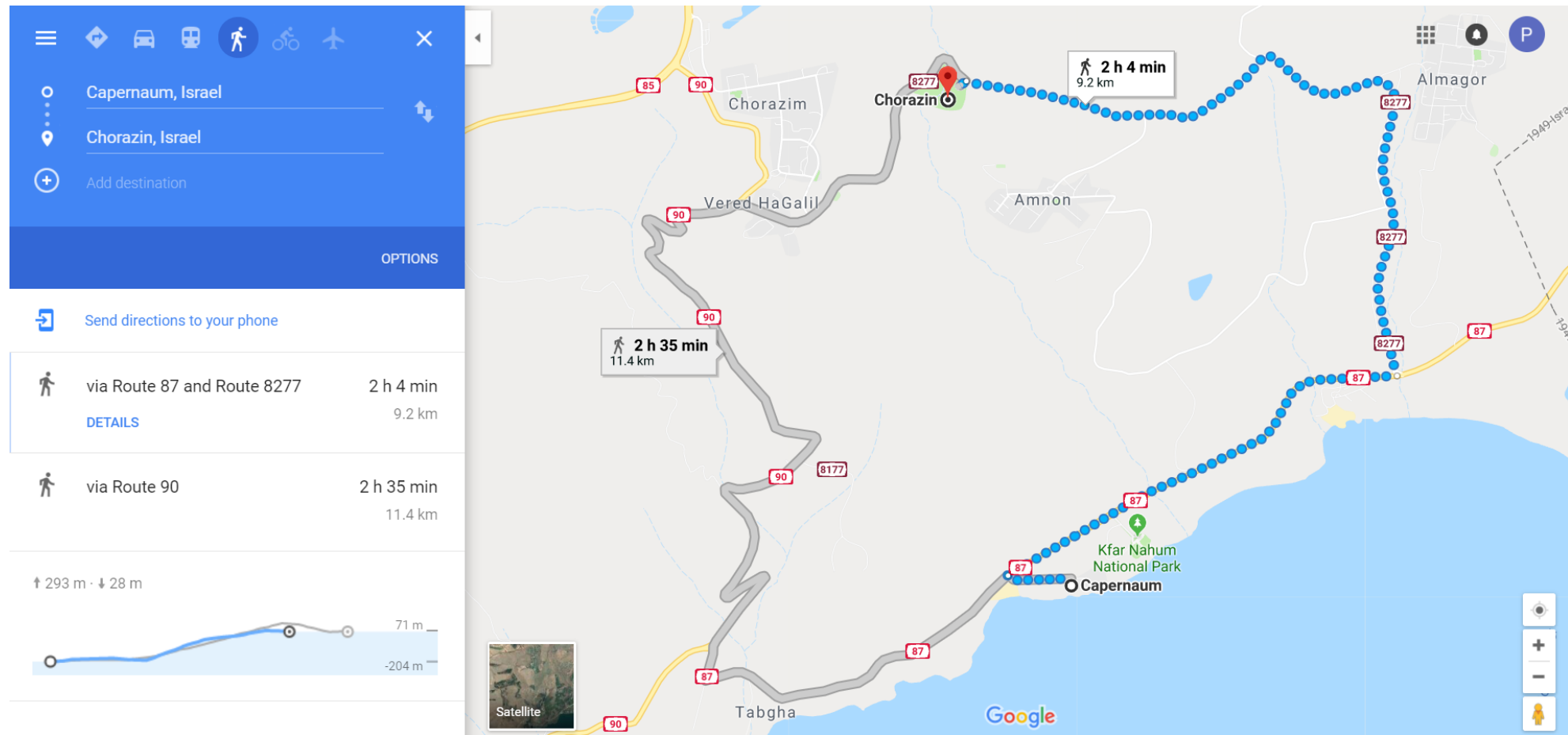
- He came again to Cana in Galilee where he had made the water wine. And at Capernaum there was an official whose son was ill. 47 When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to **come down** and heal his son... (4:46–47)
- ‘Sir, **come down** before my child dies’ (4:49)
- ‘And as he was **going down**’ (4:51)



Galilee connections

- Woe to you, *Chorazin*! Woe to you, *Bethsaida*! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more bearable in the judgment for Tyre and Sidon than for you. And you, *Capernaum*, will you be exalted to heaven? You shall be brought down to Hades. (Luke 10:13–15; cf. Matthew 11:21–23)

Galilee connections



Possible sources for the Gospels?

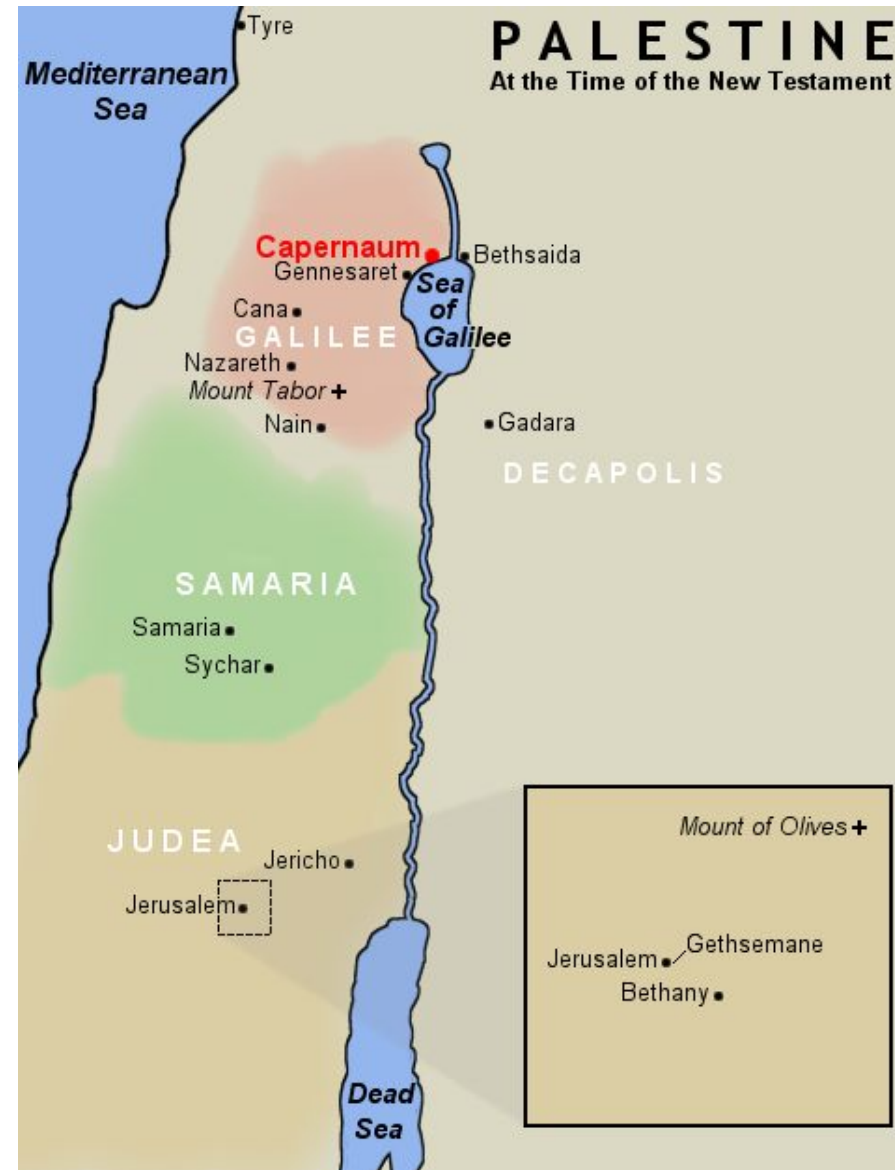
- No first-hand acquaintance, not enough info: Strabo (ca. 64 BC–AD 20), Pliny the Elder (AD 23–79), Tacitus (ca. AD 56–117)
- Little first-hand acquaintance, not enough info: Philo (25 BC–AD 50), Ptolemy (d. AD 160)
- First hand acquaintance, not enough info: Josephus (ca. AD 37–100)
- Too late: Babylonian Talmud (ca. AD 500)

	Matthew	Mark	Luke	John
Towns	43	33	62	39
Other places	6	5	5	4
Regions	32	16	29	25
Water bodies	9	6	3	8
Total places	90	60	99	76
Total words	18347	11103	19463	15445
Locations per 1,000 words	4.905	5.404	5.087	4.921



Tax system

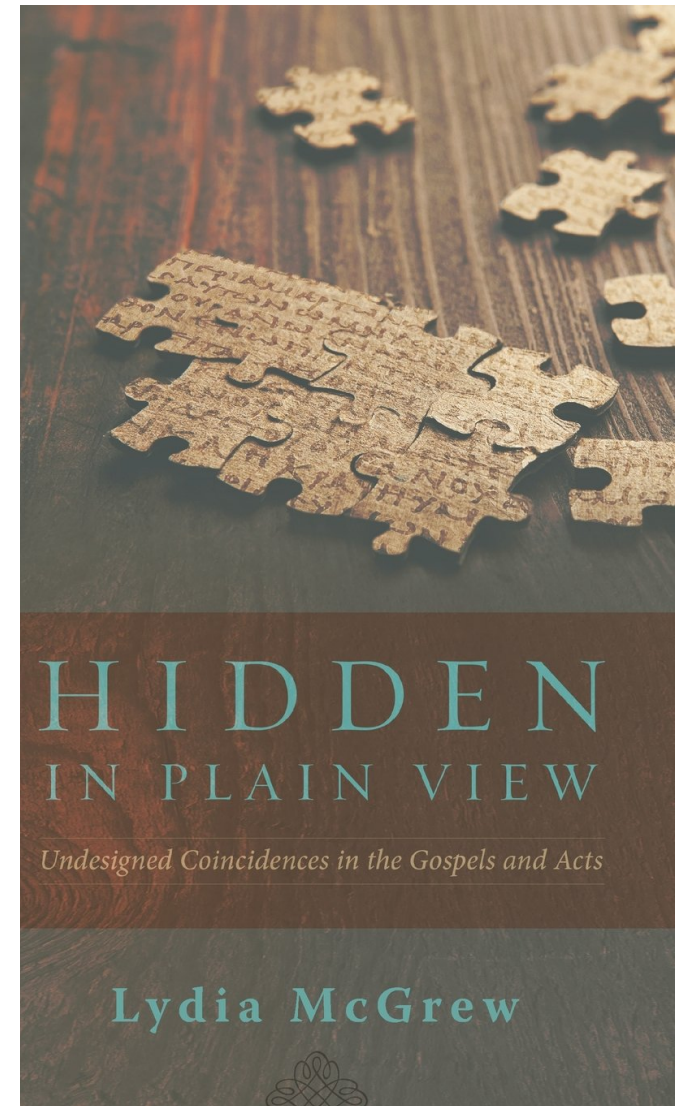
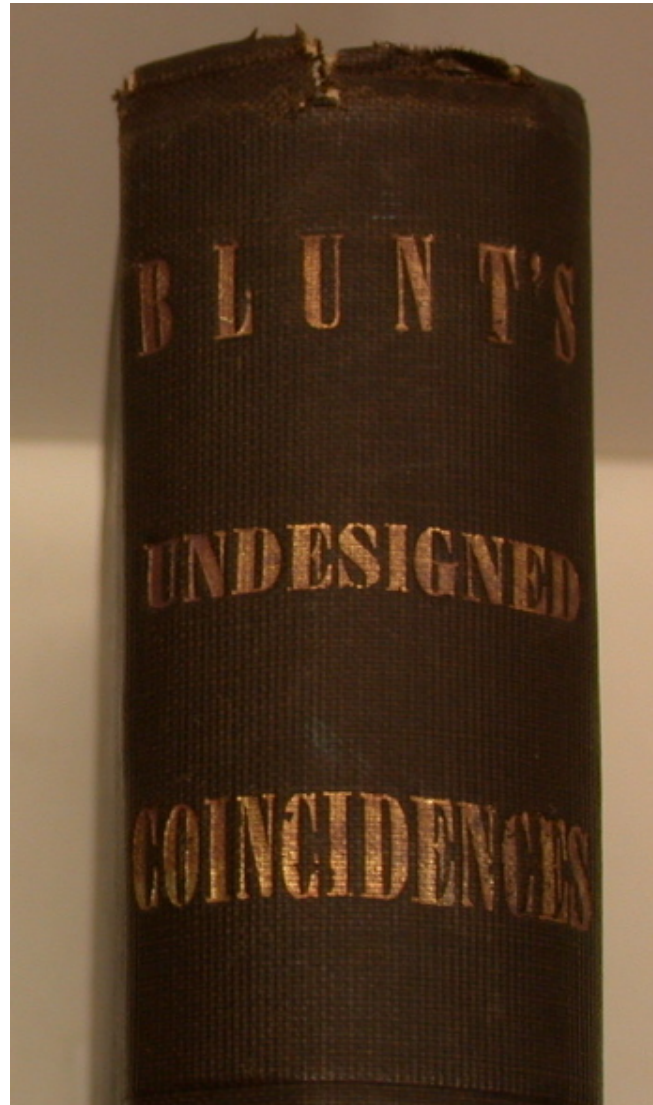
- Matthew and Mark place a whole group of toll collectors in Capernaum (Matthew 9:9–10; Mark 2:14–15)
 - Land border of Galilee (Herod Antipas) and Gaulanitis (Philip)
 - Sea border of Galilee (Herod Antipas) and Decapolis (autonomous Roman cities)
- Luke: Zacchaeus = *chief* toll collector in Jericho (Luke 19:2)
 - Border between Judaea (Pilate) and Peraea (Herod Antipas)



Matthew and finance

- The magi, with their rich gifts (2:11)
- The parable about hidden treasure (13:44)
- The parable about the discovered pearl (13:45–46)
- Scribe bringing out old and new treasures (13:52)
- Approach to Peter of temple tax collectors (17:24–27)
- Servant forgiven 10,000 talents who refused to forgive 100 denarii (18:23–35)
- Workers grumbling at pay of one denarius (20:1–16)
- The parable about talents (25:14–30)
- Judas's betrayal money (27:3) and it bought (27:7)
- Bribe given to the guards at Jesus's tomb (28:12)

Undesigned coincidences



Two sisters in Luke

- Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. 39 And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. 40 But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things, 42 but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her." (Luke 10:38–42 ESV)

Two sisters in John

- Martha hears + goes to Jesus / Mary “remained seated” (11:20)
- Martha welcomes
- Martha sends secret message
- Mary gets up quickly / going to weep at tomb? (11:31)
- Mary “fell at his feet” (11:32)
- Jesus saw her weeping (11:33) / no record that Martha wept
- Martha says, “Lord, by this time there will be an odor, for he has been dead four days” (11:39) – practical concern which misses point spiritually

Two brothers

- James and John = Sons of Thunder (Mark 3:17)
- When the disciples James and John saw, they said, “Lord, do you want us to say that fire should come down from heaven to consume them?” (Luke 9:54)

Luke 9 //
Mark 3; Luke
10 // John 11

Mark – Luke – John

Mark – John – Luke

Luke – Mark – John

Luke – John – Mark

John – Mark – Luke

John – Luke – Mark

Exact speech:
drawing from
a well

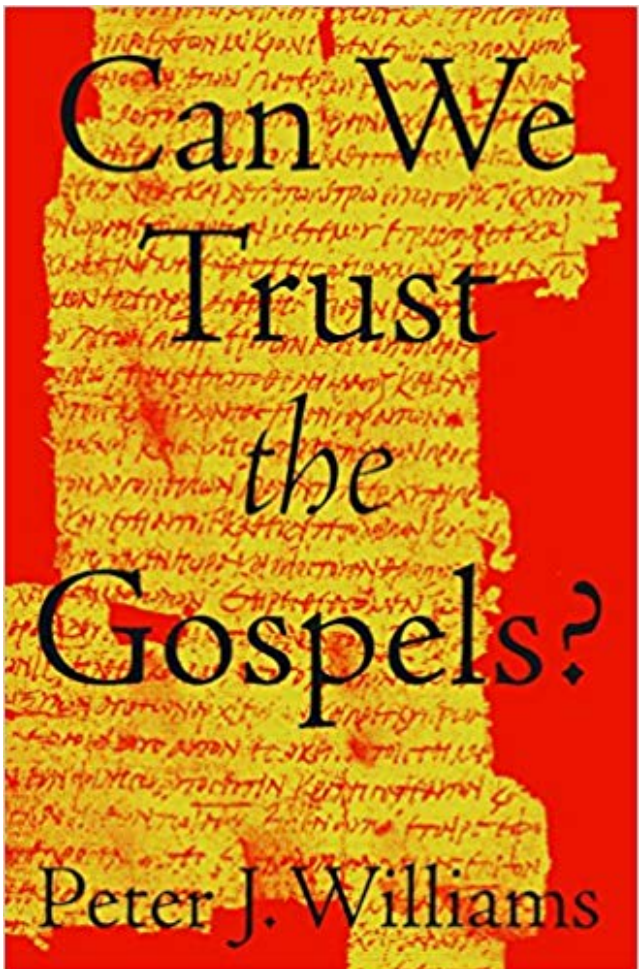
Prayer in garden: “My Father, if it be possible, let this **cup** pass from me; nevertheless, not as I will, but as you will.” (Matthew 26:39)

Arrest in garden (to Peter):
“shall I not drink the **cup** that the Father has given me?” (John 18:11)

Exact speech:
drawing from
the well

Jesus met them and said, “Rejoice” And they came and **took hold of his feet** and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell **my brothers** to go to Galilee, and there they will see me.” (Matthew 28:9–10)

Jesus said to her, “**Do not cling onto me**, for I have not yet ascended to the father; but go to **my brothers** and say to them, ‘I am ascending to my father and your father, to my God and your God.’” (John 20:17)





Conclusion

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