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TREASURES OF ANTIQUITY: RARITIES FROM THE WORLD OF THE BIBLE

THE J. RANDALL PRICE COLLECTION

BACKGROUND:
DETAIL OF A LIMESTONE LINTEL FROM THE SECOND JEWISH TEMPLE, DESTROYED 70 AD.

TREASURES OF ANTIQUITY: RARITIES FROM THE WORLD OF THE BIBLE

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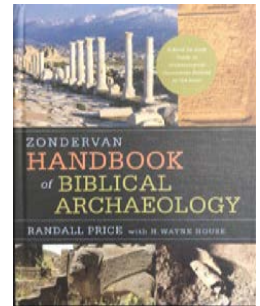
Archaeologist and scholar J. Randall Price has spent decades exploring the world of the Bible, literally digging out the evidence of ancient civilizations. For an eventful decade, from 2002 to 2012, he served as Director of Excavations on the Qumran Plateau, near the northwestern shore of the Dead Sea. Since 2012 he has been Co-Director of the Qumran Cave Excavation Project. His 2017 discovery of a new Dead Sea Scroll cave was featured in the cover story of *National Geographic* magazine in December 2018.



Dr. Price is a university professor, an acclaimed scholar, an in-demand speaker, and the author or editor of over 40 books, including the best-selling *Zondervan Handbook of Biblical Archaeology*. He also wears another hat: world-class collector. Over the past 40 years he has amassed perhaps the greatest collection of biblical era rarities ever assembled by one individual—over 3,000 items, all of them scarce, rare, or one-of-a-kind. For the past 14 years, the J. Randall Price Collection has been housed in the Liberty Biblical Museum at Liberty University in Lynchburg, Virginia. It has been a magnet for thousands of students and visitors.

As he nears retirement and moves into new ministry ventures, Dr. Price has decided to sell his beloved collec-

tion. This is an opportunity to acquire a extraordinary array of biblical era treasures—sculptures, pottery, coins, jewelry, glassware, figurines, oil lamps of every known variety, manuscripts, tools, weapons, cuneiform, papyri, and items from daily life in ancient times. Among the greatest of the treasures are a dozen mud bricks and one stone brick from the walls of Jericho. Also of extreme significance and exceptional rarity: a limestone lintel from the Second Jewish Temple. It was unearthed at the site of a Muslim cemetery, just below the Golden Gate in Jerusalem. This amazing find is but one of hundreds represented in the collection. The pages that follow present around one hundred select examples. May God bless you and inspire you as you explore these *Treasures of Antiquity*.



DR. PRICE [CENTER] LEADING AN ARCHAEOLOGICAL DIG AT ONE OF THE CAVES OF QUMRAN IN THE JUDEAN DESERT.

ALABASTER

CEREMONIAL ALABASTER BOWL

Ceremonial bowls were used in ancient sacrificial rites to transport the blood of the sacrifice to the altar and elsewhere for sprinkling (for ritual purification). This large and heavy alabaster bowl is decorated by relief sculptured images of a succession of sacrificial bulls indicating its use in a sacred cult. Found in the Jerusalem area, the date of this bowl could range between the Middle Bronze and Iron Age and therefore it could have been used either by Canaanite or Israelite priests. This is an exceptionally rare and unusual item.



ALABASTER TEMPLE LAMP

This remarkable eight nozzle oil lamp with stand is carved from a single block of alabaster. Dating from Iron Age II (970-586 BC), this lamp comes from the closing period of the Judean monarchy.

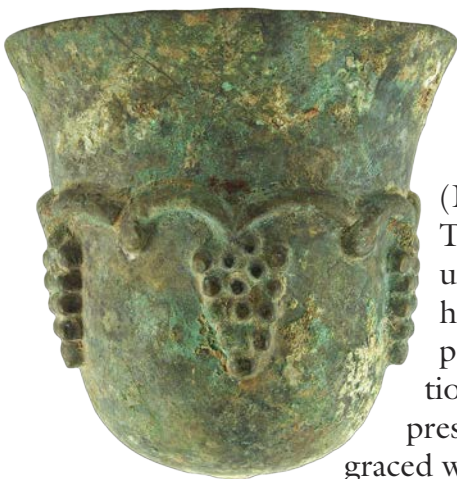
According to the Museum of the Bible, which owns and displays a similar lamp, it was the type used exclusively by priests in the Jewish Temple. Found in Jerusalem, it is a heavy and well-made stone lamp of historical significance.



BRONZE

SECOND TEMPLE DECORATED BRONZE CUP

This extremely rare bronze ritual cup from Jerusalem is decorated with an image of the golden grapevines that adorned the entrance to the Second (Herodian) Temple. This unique vessel has no known parallel. Exceptionally well preserved, it is graced with a beautiful green patina.



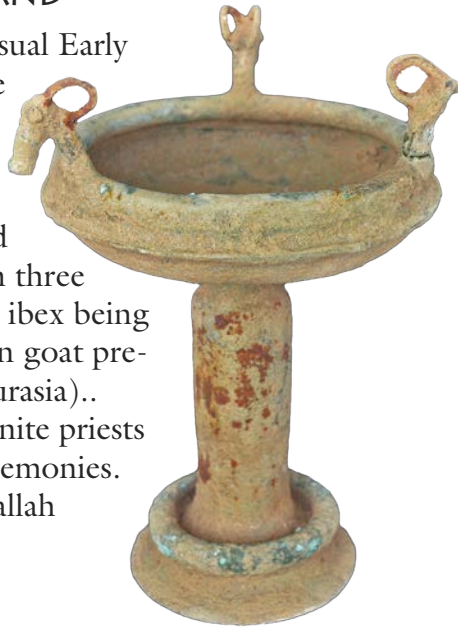
IRON AGE BRONZE MIRROR

Mirrors of polished bronze enabled users to glimpse a dulled reflection of themselves (see 1 Cor. 13:12). This large bronze mirror from late Iron Age Israel (970-586 BC) sports a handle in the form of the Egyptian goddess Isis (Canaanite, Astarte) who was associated with love and beauty as well as fertility. It was most likely of Canaanite origin, but during this time of idolatry in Israel and later Judah, compromising Israelite women may well have used it without thinking how such objects with idolatrous images were condemned by God. The prophet Ezekiel included women in his record of Judean idolatry (Ezek. 8:9-14).



CANAANITE BRONZE RITUAL INCENSE STAND

A rare and unusual Early Bronze–Middle Bronze Canaanite bronze incense stand decorated on the rim with three ibex heads (the ibex being a wild mountain goat predominant in Eurasia).. Used by Canaanite priests in sacrificial ceremonies. From the Ramallah area, Israel.



RITUAL METAL INCENSE SHOVELS

The sacrificial system is found in every culture in the ancient Near East and Asia Minor and these shovels represent each of these cultures. From left to right: Canaanite bronze incense shovel with snake handle, Roman bronze incense shovel with bull handle, and Israelite iron incense shovel without decoration. These are all rare examples that illustrate the similarities and differences in the religions of the ancient world.



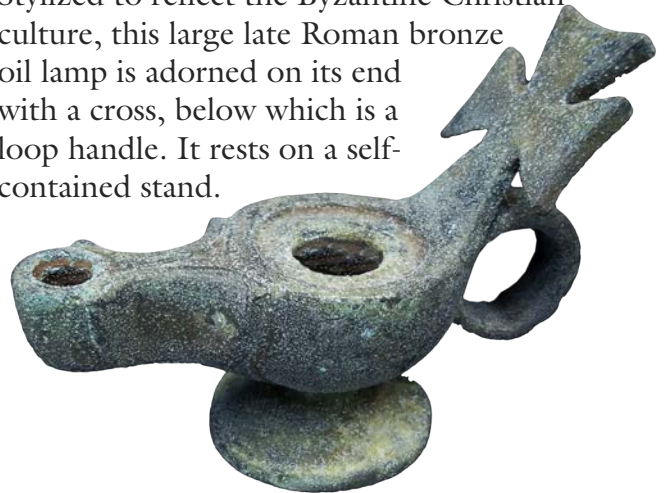
ROMAN BYZANTINE CHRISTIAN BRONZE OIL LAMP ON LAMPSTAND

Jesus had warned his disciples to not let their light be dimmed, but to put it on a lampstand so it would give light to the whole house (Luke 11:33). Later, the Risen Lord warned the seven churches of Asia Minor concerning their unworthy deeds, lest their witness (lampstand) be removed (Rev. 2:5). This Byzantine period bronze lamp sits on a separate elevated bronze lampstand adorned with the Jerusalem cross.



ROMAN BYZANTINE CHRISTIAN BRONZE OIL LAMP

Stylized to reflect the Byzantine Christian culture, this large late Roman bronze oil lamp is adorned on its end with a cross, below which is a loop handle. It rests on a self-contained stand.



CERAMICS

PHOENICIAN TRANSPORT AMPHORA

The Phoenicians served King David in building his city (2 Samuel 5:11) and King Solomon in building the First Temple (1 Kings 5:1), transporting materials from Tyre and Sidon to sites in Jerusalem.

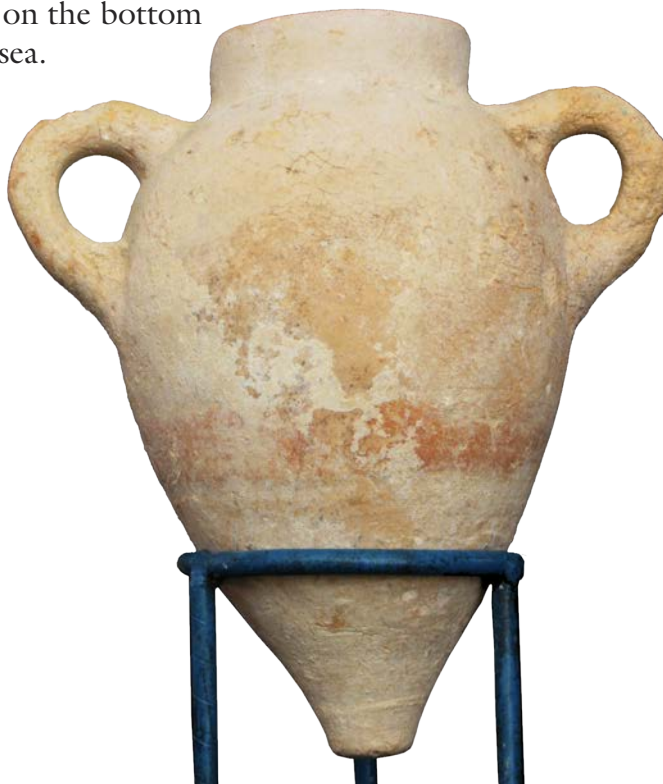


This perfectly preserved transport amphora comes from the Lebanese coast and was part of Phoenician trade industry from the 11th to 2nd centuries BC.

This example comes from the earlier period. Thick-walled ceramic vessels like this one were more durable in transport and thus carried commercial quantities of precious oils or ointment that needed to safely arrive at their destination. These are the types of amphora that survive shipwrecks and can still be found intact on the bottom of the sea.

PHOENICIAN SERVICE AMPHORA

This is an excellent example of a more decorative amphora that was designed for house use. It contained wine or other drink that would be served to guests. It held about a gallon of liquid. Made in Phoenicia, it dates to 400 BC.



PAINTED IRON AGE AMPHORA

An Iron Age amphora in the Phoenician style with two large handles, decorated with colored bands (the lower red band is still quite visible). Such amphorae held olive oil for residential use.

LARGE CERAMIC POMEGRANATE

The pomegranate was considered a symbol of the people of Israel because it contains many seeds in one shell (the many in the one), but also an alleged 613 seeds (corresponding to the 613 biblical commandments). In Judaica, it remains a popular decorative element. Ceramic pomegranates such as this example were used ceremonially in ancient Israel. Even the Jewish High Priest had small bells in the shape of pomegranates sewed onto the hem of his robe. These ceramic pomegranates are found in many excavations from the Iron Age (the time of Israel's national independence) and one was recently discovered at the site of Shiloh where the Tabernacle once stood. In the typical ceramic style of the early Iron Age, this pomegranate model was coated with a red slip and then burished with a small smooth stone to give it a polished appearance. This example is exceptional both in its size and preserved color.



COINAGE

FIRST JEWISH REVOLT COIN

The first Jewish revolt against Roman rule began in AD 66. By the second year of the revolt the Roman army had destroyed the Jewish community at Qumran (where the Dead Sea Scrolls were produced) and had besieged the city of Jerusalem. The zealots who led the uprising minted these "revolt" coins to assert their independence. The inscriptions on the coins reveal the brave and determined faith of



the Jewish rebels. The obverse has a chalice with pearly rim (used in the Temple sacrifices) and a base raised by projections on the ends with the Hebrew inscription "Shekel of Israel" and above the chalice the date: "Year Two." The reverse has a stem with pearly bottom and



three pomegranates (symbols of Israel) with the inscription "Jerusalem the Holy." In Very Fine condition.

COIN WITH ONLY KNOWN DEPICTION OF THE JEWISH TEMPLE

The Bar Kokhba revolt was a rebellion of the Jews of the province of Judea against the Roman Empire led by Simon bar Kokhba. Fought circa 132–136 AD, it was the last of three major Jewish–Roman wars. This silver Bar Kokhba Revolt coin has on the reverse a *lulav* with *etrog* at left and Hebrew inscription around two sides in Paleo-Hebrew: “Year of the freedom of Israel.” It is attributed to the third year of the revolt, 134–135 AD.

The obverse depicts a façade of the Temple with an ark (cabinet) holding scrolls (viewed



sideways) and a star above and inscription in Hebrew around sides: “Shimon.” Another opinion interprets this as the ark of the covenant within the Holy of Holies with the poles of the ark viewed face-on. There was no ark cabinet and Torah Scroll in the Temple as this was only within the synagogue. Some historians believe this depiction of the Temple reflects Shimon Bar Kokhba’s intention to rebuild the Jewish Temple

and renew the sacrificial system with his high priest Eleazar.

Condition VF-Mint. A very rare coin.



DAILY LIFE

ANCIENT TOOLS

These artifacts are an example of a much wider assortment of ancient tools from Israel associated with agriculture, carpentry, stone masonry, tent-making, fishing, the medical field, and the military. These items were part of the collection

of an Israeli man who spent decades combing ancient mounds in Israel with a metal detector and carefully preserving his finds. They represent the late Roman period from the first to the seventh-centuries AD.



EARTHENWARE

SUMERIAN FOUNDATION CONE

Sumeria was the earliest known civilization after the Flood. Sumerian temples had a dedication at their foundation in which a terracotta foundation cone with a cuneiform inscription was installed by the local administrator. A number of these cones have been discovered, but the

cuneiform inscriptions on most are badly worn.

This example has a clear text that reads:

“Gudea, governor of Lagash [ca. 2141-2122 BC] made the following dedication: ‘for Ningirsu, Enlil’s mighty warrior, his master Gudea, ruler of Lagas made things function as they should

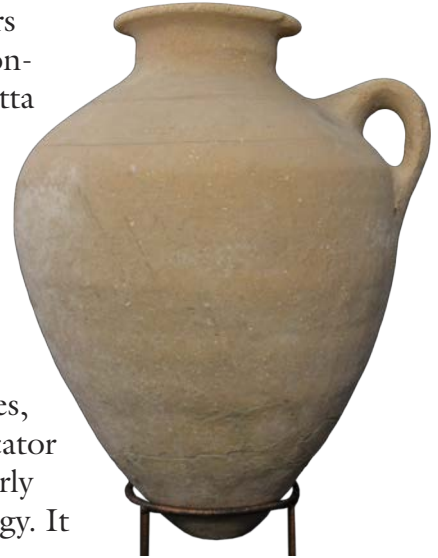
(and) he built and restored for him his Eninnu, the thunderbird.’”



EARLY BRONZE AGE JAR

Some 5,000 years ago this exceptionally large terracotta bowl (called a crater) was used for storage and transport of foodstuffs. It has a fine carinated neck and two ledge handles, the distinct indicator in ceramics of early bronze technology. It was produced in

Canaan during the early Bronze Age (ca. 3200 BC) and it was found in the Jerusalem area (then Uru-salem). When discovered it was intact, but cracked in shipping. However, this also allowed for a complete repair since no pieces were ever separated.



MIDDLE BRONZE AGE DECANTER

This large and elegant undecorated beige terracotta decanter dates to the era of the Patriarchs (ca. 2000 BC). It comes from the area of the Israelites’ early settlement in Shechem.

It is rare to find such a perfectly preserved piece as delicate as this and it is all but certain that it was tomb ware (personal items buried with the deceased).

It is interesting that as form follows function, the design for this style of serving vessel

has remained unchanged through the millennia.



IRON AGE CHALICE

A chalice was a round bowl with a footed stem used as a standing cup in ceremonial/ritual practice. This terracotta chalice from Jerusalem was produced in the Iron Age II (8th-7th Century BC) and was probably employed by priests in making libation (liquid) offerings in the First Temple.



IRON AGE SEVEN-BRANCHED LAMP ON LAMPSTAND

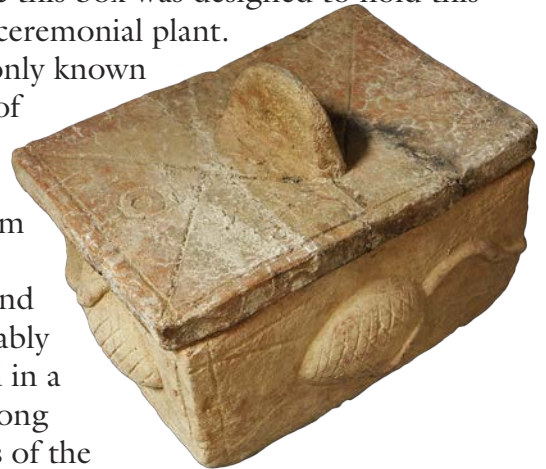
This rare terracotta seven-branched lamp mounted on a lampstand dates to the Iron Age II period (950-586 BC). Old Testament scholar Dr. Walter C. Kaiser, Jr. remarked of this very artifact that it was of the type mentioned by the post-exilic Prophet Zechariah in Zech. 4:1-2: "Then the angel who was speaking with me returned, and roused me as a man who is awakened from his sleep. And he said to me, 'What do you see?' And I said, 'I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it ...'" This passage associates this type of lamp with a revelation of God. Such lamps were used in the Jerusalem Temple by the priests, the number seven representing completion or perfection, and therefore the service of a holy (perfect) God.



LARGE TERRACOTTA DECORATED BOX

It is extraordinary to find a first-century terracotta box in such a fine condition. The raised handle and concentric circle decoration on the box lid matches that on square oil lamps of this period and the decoration around the sides is probably the etrog or citron, an aromatic plant (like a lemon) used together with the lulav (unopened palm frond), hadass (myrtle), and aravah (willow) at the Jewish festival of Sukkot (Feast of Tabernacles). Since the etrog is selected with special care and preserved for the ceremony, during which it is held and waved, it is possible this box was designed to hold this precious ceremonial plant.

It is the only known example of this kind of a container from the first century and was probably preserved in a tomb among keepsakes of the deceased.



HERODIAN OIL LAMP

This exquisite Herodian oil lamp with ten wick holes is one of the finest examples extant. It is a superb representative of the lamps in the collection, covering every tell in the Holy Land.



LAGASH FOUNDATION CONE



Mesopotamian temples used cone-shaped nails or pegs made of clay, inscribed with cuneiform, baked, and stuck into the mudbrick walls to serve as evidence that the building was the divine property of the god to whom it was dedicated. This Royal Monumental Foundation Cone dated 2150-2100 BC comes from the Mesopotamian city of Lagash also called Shipuria. Lagash's main

temple was the E-Ninnu, dedicated to the god Ningirsu. The cuneiform text of this example is particularly clear and increases its value for history and for a museum.

ROMAN PERIOD SCRIBAL INK WELL

The Jewish scribe was one of the most important figures in the community. Whether creating legal documents or court records or Holy Scripture, the scribe was essential to preserve history and tradition. One of the essential tools of the scribe was his ink well. This Roman period terracotta ink well was the type utilized by such Jewish scribes.



CYPRIOT MIDDLE BRONZE BILBIL

The bilbil, an imported vessel from Cyprus, is found throughout the ancient Near East in the Middle Bronze period (time of Moses) and into the Late Bronze Age (time of Judges). The shape of the vessel resembles a poppy flower and it is believed these vessels contained opium from this source. This large example with a nice green slip over orange terracotta was imported into Canaan and was found with others in a group inside a tomb near Shechem (Nablus).



SYRIAN COVERED WAGON AND SYRO-HITTITE DRIVER

Terracotta model of a four-wheeled ox-drawn "Conestoga" covered wagon (stylized in the art to depict a reed-covering) driven by a Syro-Hittite figure. Origin in ancient Syria (2000-1,600 BC), but discovered in Israel. This was not used as a toy, but as a ritual vessel. The idea may be that the god is driving his treasure wagon to his temple.



MIDDLE BRONZE AGE HANGING INCENSE BURNER

Large Canaanite Middle Bronze Age terracotta incense burner with loop at top for hanging. Found in southern Israel. Rare in this condition.



MULTI-NOZZLE HERODIAN OIL LAMP

Exceptional and large Herodian period (first-century AD) terracotta oil lamp on stand with 22 nozzles and feeder on rim. This unique lamp served large areas that required illumination. This lamp has an internal oil storage within the lining of the bowl, leaving the bowl itself free to hold fruit, flowers or other aromatic filler. From the Jerusalem area.



IMPORTED CYPRIOT BICHROME WARE

During the Late Bronze Age there was trade between Canaan and the nearby island of Cyprus. This bichrome ware crater was imported from Cyprus to Israel around 1250 BC. It is richly decorated in brown and beige patterns typical of the Cypriot workshops.



HERODIAN MULTI-TIERED AND MULTI-NOZZLE OIL LAMP ON LAMPSTAND

Rare and exceptionally large multi-tiered and multi-nozzle oil lamp. This has been repaired at the central part of the stand (below second tier) as well as at small lamp on top. The style of the lamp dates this to the late Second Temple period, although it has no known parallel among the museums of Israel.



HISTORICAL RARITIES

BRICKS FROM THE WALLS OF JERICO

These unique artifacts are remnants of a seminal event in biblical history: the destruction of the ancient city of Jericho. The scriptural account in Joshua 6:1-27 describes how God commanded the Israelites under Joshua's leadership to take Jericho by marching around the city behind priests who carried the Ark of the Covenant. Once a day for six days and seven times on the seventh day they circled the great walled city. At the end of the seventh day of marching, the priests blew their ram's horns, the Israelites raised a great shout, and the walls of the city fell. Miraculously, the walls fell *outward*, allowing the Israelites to enter and conquer the city.

Some of the bricks of Jericho's walls were found in early excavations by the noted archaeologists Sellin and Garstang at the beginning of the 19th century; others were discovered in excavations by Kathleen Kenyon in the 1950s; and finally in the 1990s by a combined Italian-Palestinian team. The bricks in the Price Collection came from the actual collapsed wall and were collected at the site. Despite their extremely fragile state they are in exceptional condition. In all there are twelve mud bricks and one made of stone. These historic relics demonstrate poignantly and tangibly the reality of God's power at work on behalf of His people.



LINTEL STONE FROM THE SECOND JEWISH TEMPLE

This chiseled and incised white limestone fragment is from a lintel that once graced the magnificent Second Temple in Jerusalem. The imposing Herodian Temple was a wonder of the ancient world, but for students of the New Testament it stands at the center of the life and ministry of Jesus and His Apostles. When He was only eight years old Jesus was circumcised at the Temple; He went there three times a year every year of His life. At age twelve He was found in the Temple confounding the rabbis with His knowledge. In the three years of His public ministry He was often in and near the Temple with His disciples. Jesus boldly predicted that the Temple buildings would be completely destroyed, with not one stone left upon another (Matthew 24: 1-2; Mark 13:1-2). His prophecy was fulfilled when the Romans destroyed the Temple in AD 70. Those stones—of which this limestone lintel fragment is one—were buried beneath centuries of accumulated fill. Religious conflict to this day



has prevented archaeologists from unearthing these remains in all but a few small pockets of ground far below the Temple Mount. This example is from the Temple buildings on the east side of the Temple Mount. It was discovered

just below the area of the Golden Gate within the Muslim cemetery. Muslims, who deny the Temple's existence for political reasons, did not want the stone; the Israelis, who value the Temple's history, could not possess this fragment as it was extracted from the Muslim cemetery. Providence therefore smiled on this hugely important

piece of biblical history and prophecy, enabling it to be brought to America. The stone has the imagery of the acanthus leaf, a symbol of victory in the Greco-Roman world, but also an oft-used adornment on Jewish buildings and even ossuaries in the time of Jesus. This is likely the only example of an Herodian building stone outside of Israel and definitively the only one coming directly from the Temple complex itself.

FRAGMENTS OF WOODEN BEAMS FROM THE SECOND JEWISH TEMPLE

Astonishingly, these wooden fragments are likely from beams used in the construction of the Second Temple. In early 2000 the beams from which these fragments came were brought by the Islamic Waqf from the Old Al-Aqsa Mosque (located southwest of the Temple Mount) to the back of the Golden Gate. They were subsequently transferred to a more secure location inside walls next to the Golden Gate and covered

with a tarp. These samples were obtained before that transfer took place. Upon investigation it was learned that Israelis had also taken samples and done C-14 testing to determine an approximate date for the material. They were shocked to obtain a date in the Second Temple period, and owing to the location of these large beams (next to the Temple Mount) it could only be reasoned that they were beams from that origi-

nal structure. Later, photographs of the removal of the roof of the Old Al-Aqsa Mosque clearly show the beams in place underneath. It would appear that these beams were preserved from the Temple's destruction and reused in the construction of the mosque in AD 711. As far as is known, these are the only such samples in private hands outside Israel and the only remaining evidence of the Temple's inner construction.



REED BASKET FROM THE TIME OF MOSES

It is exceptionally rare to find a piece of woven reed construction from over 3,000 years ago. This fine example was undoubtedly preserved in one of the Egyptian pyramid tombs. It has been dated to the New Kingdom period (1550-1352 BC), a time in which Moses was born, grew up and performed his divinely appointed role in delivering the Hebrews from slavery in Egypt. The Bible records that the infant Moses was saved from the Pharaoh's edict of

slaughter by being placed by his mother in a woven basket and floated down the river Nile: "But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile"

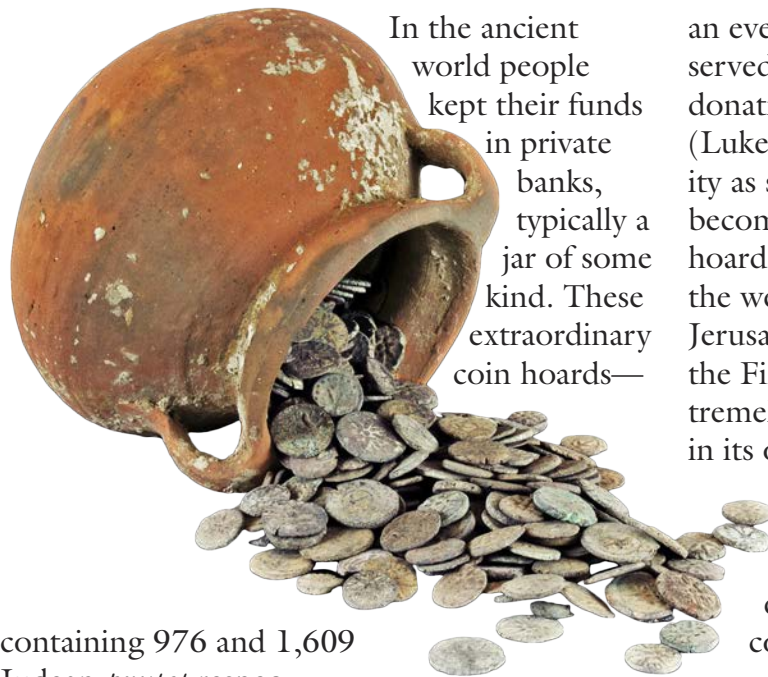
(Exodus 2:3).

Such baskets were made from the reeds of the Nile and this is a fine example of the bottom of one such basket

from the time of Moses.



ANCIENT COIN HOARDS FROM JERUSALEM



In the ancient world people kept their funds in private banks, typically a jar of some kind. These extraordinary coin hoards—

an event in Jesus' ministry in which He observed a widow out of her poverty sacrificially donating small coins to the Temple treasury (Luke 21:1-4). Today, because of their popularity as souvenirs (particularly in jewelry) they are becoming scarce for ancient coin dealers. These hoards were discovered in the Silwan Village on the west slope of the Kidron Valley, a suburb of Jerusalem and site of tombs and houses from the First and Second Temple periods. It is extremely rare to be able to acquire a coin hoard in its original storage jar as those who find them

in the field break them up and sell them individually (for a far greater profit).

For this reason these two preserved examples are exceptional for an antiquities collection.

containing 976 and 1,609 Judean *prutot* respectively—were found in Jerusalem inside Herodian cooking pots. They were probably collected over many years of work and savings and represented their owner's hope for a secure future, as one coin was sufficient to buy a day's portion of bread. They were usually well hidden (often buried under a structural part of the house). These examples were never retrieved, likely due to tragedy. These bronze/copper *prutot* were minted by the Hasmonean king Alexander Jannaeus and are especially large examples in Fine to Very Fine condition. These coins are commonly known as "widow's mites" owing to



ABOVE: CLOSE-UP VIEW OF THE TWO SIDES OF A PRUTAH—THE FAMED "WIDOW'S MITE."

PHILISTINE SWORD



The battle of champions between David and Goliath is one of the best known and loved of Bible stories. This artifact brings that famous account to life! An extremely rare Philistine sword from the early Iron Age (the time of David), this rarity was unearthed in the Land of Israel. Large and imposing, it was cast as a

single bronze object and has a beautiful green patina, evidence of its 3,000+ years of history. Paired with this remarkable sword, the collection include authentic ancient sling stones from Jerusalem and stones from the riverbed in the Valley of Elah, where David fought Goliath in their historic contest.

ROMAN CRUCIFIXION NAILS

These first-century examples of crucifixion nails are rare survivors because iron readily oxidizes and disintegrates. Crucifixion nails are distinguished from other nails because of their longer length and weight (similar to a modern "spike"). Such nails were reused from crucifixion victim to crucifixion victim unless they could not be totally removed from the wood of the cross. They are a grim reminder of the awful suffering Jesus endured as He endured the agony of crucifixion.



ASSYRIAN/URARTIAN TREATY

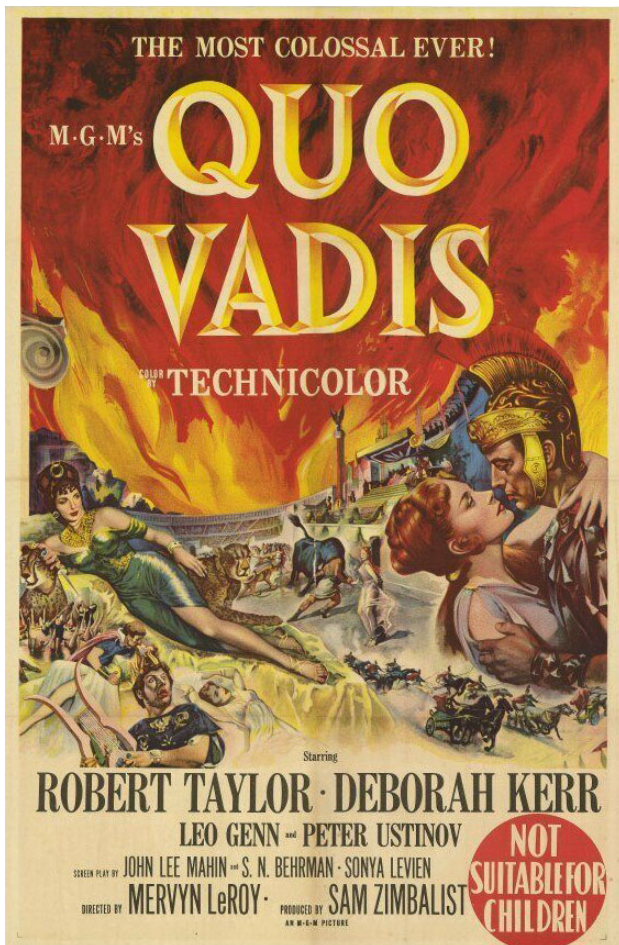
Exceptionally rare, this Assyrian-Urartian treaty was inscribed on a bronze plaque in the 7th century BC. It contains six lines of Assyrian cuneiform text. The Assyrians had hegemony over Asia Minor at this time; thus the Urartians entered into a protective agreement with them. The holes punched in the plaque were standard practice to end or cancel a treaty. This stunning artifact was found in the excavation of the Urartian palace in Van, Turkey, by a Turkish professor who subsequently sold it. The text is currently being translated for publication by Alan Millard of Liverpool, one of the world's foremost authorities, who vouched for its authenticity.



NOVELTIES

ROMAN SOLDIER COSTUME FROM THE MOTION PICTURE *QUO VADIS*

This Roman soldier costume was created by MGM Studios to be worn by lead actor Robert Taylor in the 1951 motion picture *Quo Vadis*, a story of the Neronian persecution of the early Christians. Every piece of this period costume was worn in *Quo Vadis* and then repurposed for the 1956 film *Ben Hur*. Armor such as this was the contemporary model for the description in Ephesians 6:10-12 about “the armor of God.” As such, this is actually more than a novelty as it gives us a glimpse into the world of Jesus’ day. The costume is mounted on a mannequin hand-crafted by an artist to resemble a Roman soldier.



POTTERY

MIDDLE BRONZE AMPHORA WITH EGYPTIAN CARTOUCHES

A large amphora is not unusual, but when it is a piece from the Middle Bronze Age, comes from Bethlehem, and bears Egyptian cartouches on



two of its four handles, it is among the rarest of all! Little is known of Bethlehem prior to the Roman era, with only a couple of Iron Age remains attesting to its existence in that time. An amphora from this



earlier period of Canaanite occupation is historical and its Egyptian cartouches fit the evidence of trade between Canaan and Egypt. One of the cartouches is believed to bear the name of the Egyptian god Atum, a solar deity who was said to be self-created and to have finished the creation. The other cartouche, due to its deterioration, has not yet been deciphered.



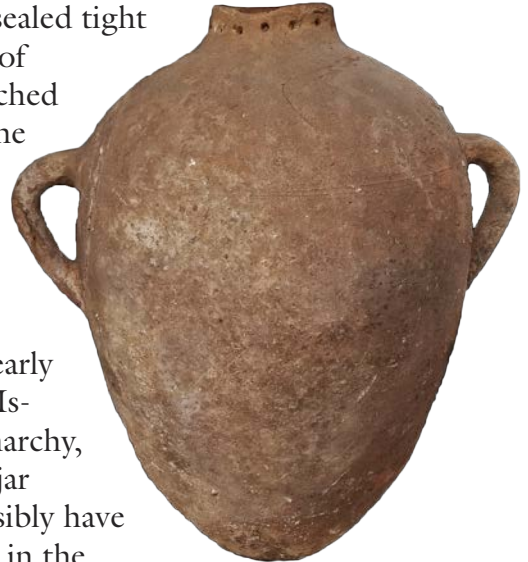
UNIQUE IRON AGE I PITHOS

This is a well-preserved two-handled *pithos* with a unique neck with drilled equidistant holes.

This allowed for leather or cloth to be put over the mouth of the jar and then sealed tight

by means of cords attached through the holes.

Coming from the Jerusalem area and from the early period of Israel's monarchy, this store jar could possibly have been used in the palaces of either Saul or David, or in an administrative building. It was ultimately placed within one of the area tombs.



EARLY ISRAELITE LAMPSTAND WITH MULTIPLE LAMPS

The rounded bottom saucer-shaped lamp was common to early Israel (Iron Age I, 1200-970 BC), but five lamps mounted on a lampstand is quite rare. This was done to afford greater light for a larger setting. An incomplete example of this type of lampstand from this period is on exhibit in the Citadel Museum in Amman, Jordan.



RARE ROMAN CHALICE

This beautifully crafted chalice is from the late Second Temple period when Rome had jurisdiction over Israel. It is exceptionally rare as only a few examples of this size are known to exist, and few in as superb a condition as this one. It was originally in the possession of an Israeli believer who assembled all of the tableware used at Jesus' Last Supper. He believed it to be the actual cup of Christ and referred to it as the "Holy Grail." This cannot be proven, of course; but this is indeed a genuine treasure from the time of Christ.



TENTH ROMAN LEGION BARRACKS TILE

Legio X Fretensis ("Tenth Legion of the Sea Strait") was a legion of the Imperial Roman Army. Stationed in Jerusalem during the First Jewish Revolt (AD 66-70), under the command of the Roman General Titus, the legion was responsible for ending Jewish national independence and destroying the Jerusalem Temple. Its troops are depicted on the Arch of Titus' Triumph in the Roman Forum, shown parading with captured Jews and treasures from the Temple. This legion left its mark on Jerusalem, especially in one of its large self-sustaining camps on today's Mount Herzl. It contained a pottery workshop to produce floor tiles such as this one and it is likely this example came from that site. It is stamped with the abbreviated name "Lex Fr" (*Legio X Fretensis*) and bears witness to this military presence in the city that altered the course of Jewish history and fulfilled biblical prophecy.



❶ MIDDLE BRONZE JUG

A large Middle Bronze jug with loop handle attached to the shoulder of the vessel and top of a short neck with rim.

❷ LEVANTINE OVOID STORAGE JAR

Large Iron Age ovoid store jar without handles and with tall neck and rim, from the Levant (the general area of the ancient Near East from Mesopotamia to Egypt, including Israel).

❸ HERODIAN STORAGE JAR

Herodian storage jar from Jerusalem, first-century AD. This style jar has a ribbed body and smooth tall neck and loop handles attached at the shoulders. This is a typical store jar for wine or water used in both commercial and residential settings. Such a vessel would have been present in the room at Jesus' Last Supper.

❹ MIDDLE BRONZE JUGLET

A tall Middle Bronze juglet with loop handle attached to the shoulder and top of neck.

❺ DECORATED LATE BRONZE JAR

Late Bronze (1500-1200 BC) jar coated with a white slip with the vessel's shoulder decorated with a red painted triangular pattern decoration. A beautiful and unique artifact from the Jerusalem area.

❻ LARGE ROMAN BYZANTINE JAR

Large late Roman Byzantine storage jar with ribbed baggy-style body and loop handles. Decorated with parallel vertical white bands that cross in the center of the vessel. This jar follows the shape and form of the earlier Herodian ribbed store jar (#3). Found in the Jerusalem area.



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STATUES AND FIGURINES

STATUES OF PRIESTS FROM EBLA

Ebla (Tell Mardikh) was one of the earliest kingdoms in ancient Syria, unknown until its discovery in 1978. It flourished in trade from 3,000–2,500 BC and was a world power equal to Egypt and Mesopotamia. The language of Ebla was unique as were its gods, however, as in all ancient near eastern religions, sacrifices were practiced. These statues of Eblaite priests (typically taller) are from a type of Syrian alabaster; their attendants (darker, shorter figures) are from basalt stone. All are involved with priestly duties. Some carry sacrificial animals and some

sacrificial vessels (such as the chalice). In this they illustrate the practices of the biblical priesthood whose duties were similar. Their eyes and eyebrows are inlaid stone and Eblaite inscriptions are incised on some of their backs. These exceptionally rare and unique statues came through a Lebanese company that sold the pieces as art and not as antiquities, which was legal in Lebanon. These figures represent not only one of the oldest cultures in the ancient Near East, but splendid examples of artistic craftsmanship from over 4,000 years ago.



ANCIENT NEAR EASTERN RHYTON IN THE FORM OF A BULL



This ancient Near Eastern terracotta rhyton in the form of a bull dates to the Late Bronze to early Iron Age (1400 - 1000 BC), it has a barrel shaped body and short legs and is coated with a red burnished slip. The head is nicely detailed with vertical ears and round eyes. The rhyton was a type of drinking vessel usually in the form of an animal or part of an animal (head or a horn), with the hole for drinking at the top or bottom. Found in southern Israel.

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JUDEAN PILLAR FIGURINE



First discovered more than one hundred years ago, Judean pillar figurines were prevalent in Judah during the First Temple period (ca. 800–586 BC). These were household objects that were common in Judah before the Exile. The fact that they are not present in Judah following the Babylonian conquest in 586 BC indicates that they were idols and their presence in homes indicated religious compromise, the reason God brought judgment to Judah. They are clay female figurines with rudimentary heads and faces (simple pinched clay to form two eyes). The hairstyles on these figurines resemble Egyptian wigs, and all types display oversized breasts, under which the arms curve. For this reason they may relate to fertility figures such as the Canaanite deities Asherah, Astarte and Anat. However, they may have merely been included in homes as good luck charms. This example, found in Jerusalem, is a fine specimen.

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SYRO-HITTITE PILLAR FIGURINE RITUAL VESSEL

This Syro-Hittite “pillar figurine” ritual vessel has four simple and unadorned figures of Astarte, the principal fertility deity of the Canaanites. This large, sculptured container with fill hole on top comes from the southern Levant in the Middle Bronze period (2100-1600 BC). This is an extremely rare artifact found in southern Israel.



BUST OF A ROMAN WOMAN

The Apostle Paul remarked on the custom of Roman women in his time to wear elaborate hairstyles (1 Tim. 2:9) and this bust of a young Roman woman displaying her beautiful tresses helps illustrate this first-century fashion. Limestone bust from Asia Minor.



STONEWARE

HELLENISTIC RELIEF WITH HIPPOCAMP RIDER

Rare Hellenistic period (300-200 BC) stone carved relief of rider on a Hippocamp (a fish-tailed horse of Greek mythology). Coming from the period of Greek cultural influence and

accommodation in Israel, this relief may have served as decoration in the home of a Selucid official or in a Hellenistic Jewish home in Jerusalem. There is wonderful detail in the scene.



RARE ROMAN PERIOD STONE OIL LAMP

This stone eight-spouted elevated oil lamp with hollow rim and single filling hole dates to the early Roman period. As it less portable it may have been used for an outside rather than an inside event. Discovered in the Jerusalem area, it is a rare find among oil lamps of this period.



INSCRIBED RED SEAL FROM ANCIENT ARMENIA

Incised red stone seal with winged figure and stars, indicating the figure of a deity. This seal was found in northeast Turkey, near Mt. Ararat (ancient Armenia) and is dated to the 2nd millennium BC.



EARLY BRONZE GRINDING STONE AND PESTLE

This grinding stone and pestle come from the Early Bronze Age site of Bab-edh-Dhra in modern Jordan. Identified by some scholars as the site of biblical Sodom, the site was destroyed 4,000 years ago by a natural disaster that left a seven-foot-thick layer of ash covering much of the area. Visitors to the site today find it as it was, untouched by any later occupation. The houses are demolished, but this evidence of daily life from one of those houses reminds us that, if this was the place of the biblical judgment, that one needs to be prepared, for even the mundane task of grinding grain could be one's last act in this life!



ASSYRIAN CYLINDER SEAL FROM ISRAEL

Cylinder seals were personal identification instruments used in the ancient Near East to seal documents or verify one's authority. Most depict a hunting scene, battle scene or a religious scene. This is exceptionally large Assyrian cylinder seal in gray stone with inscribed figure of seated man above a stag. From Israel, ca. 1,000 BC.



ASSYRIAN CYLINDER SEAL FROM ARMENIA

This large Assyrian cylinder seal in gray stone is inscribed with the figure of a man (probably a noble) holding his staff (symbol of authority) below the inscription. From northeastern Turkey, near Mt. Ararat (ancient Armenia) in the 1st millennium BC.

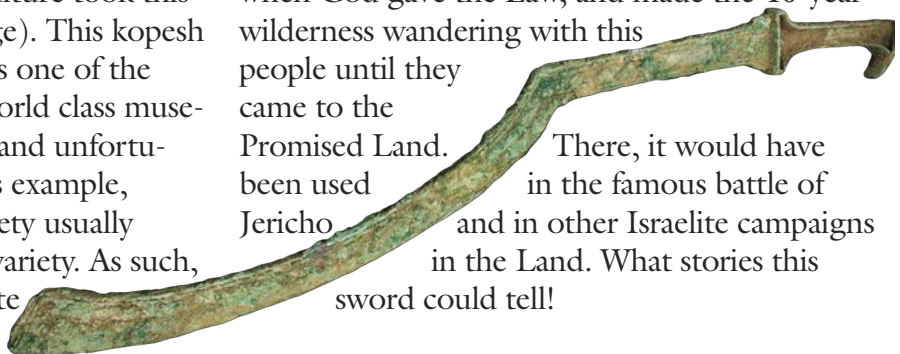


WEAPONRY

MIDDLE-LATE BRONZE AGE SICKLE SWORD

The sickle sword—called a *kopesh*—was the most advanced weapon of the Middle to Late Bronze Age. Monuments from this period depict armies brandishing this type of sword as they marched to battle. The outside edge was sharpened for fighting (later the sickle used for agriculture took this form but sharpened the inside edge). This kopesh was found in southern Israel and is one of the rarest of ancient weapons. Only world class museums have examples of this sword, and unfortunately most are severely bent. This example, however, is not the Canaanite variety usually found in Israel, but the Egyptian variety. As such, it is not without reason to speculate that it may have been taken from

Egypt as one of the spoils God told the Hebrews to take from the Egyptians upon departing in the exodus (Ex. 3:22) or as weapons collected for the journey. If so, it would have then gone through the Red Sea with the Hebrews, been at Mt. Sinai when God gave the Law, and made the 40-year wilderness wandering with this people until they came to the Promised Land. There, it would have been used in the famous battle of Jericho and in other Israelite campaigns in the Land. What stories this sword could tell!



LURISTAN BRONZE WAR MACE HEAD

This bronze war mace (or cudgel) originated in Luristan (western Iran) ca. 1550-1200 BC. Skillfully made by the lost-wax casting method, it is divided into several compartments alternating between raised studs and stylized serpents. The attractive green patina has a light earthen encrustation.



IRON AGE ISRAELITE SWORD

The biblical period Iron I was the time of Israel's conquering of its local enemies. This bronze sword in splendid condition was used by an Israelite soldier, perhaps in one of the great battles of the Bible. It was found in a tomb outside Jerusalem.



WRITINGS

UNOPENED GREEK PAPYRUS SCROLL

An amazing artifact, this unopened Greek papyrus scroll from Alexandria, Egypt is 8 inches in length, rolled to a diameter of about one and a half inches. The Uncial text written on the outside is in a practiced scribal hand, often the sign of an important document. The text has been

dated to the late 2nd-3rd century AD by Dr. Daniel Wallace of the Center for the Preservation of New Testament Manuscripts. The contents of the scroll may be extremely important to scholarship and it needs to be read by a non-invasive digital scanning process.



SEALED EGYPTIAN PAPYRUS SCROLL

Papyrus scrolls were the normal method of recording and preserving both correspondence and religious and administrative texts. If the scroll contained information that was confidential, it was sealed with a string and a bulla (clay seal) indicating the person who wrote the document or the authority behind its contents. This Egyptian papyrus was formed from several

larger pieces that are linen backed. It dates to the 2nd century BC, but its Demotic script is from the earlier Ptolemaic period (4th -3rd century BC). What makes this piece rare and unique is that the original tie and bulla remain intact and in place. Its provenance traces to the famed Hamdy Sakr collection in Alexandria, Egypt.



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