

Printing specifications:

1. Print all pages of images, you may choose to print the coins multiple times.
2. Laminate the pages
3. Cut out the artifacts along the image to get a more realistic feel.
4. Print the descriptions as a booklet or info sheets to be used to place the artifact in the appropriate place on the time line/ map of Israel

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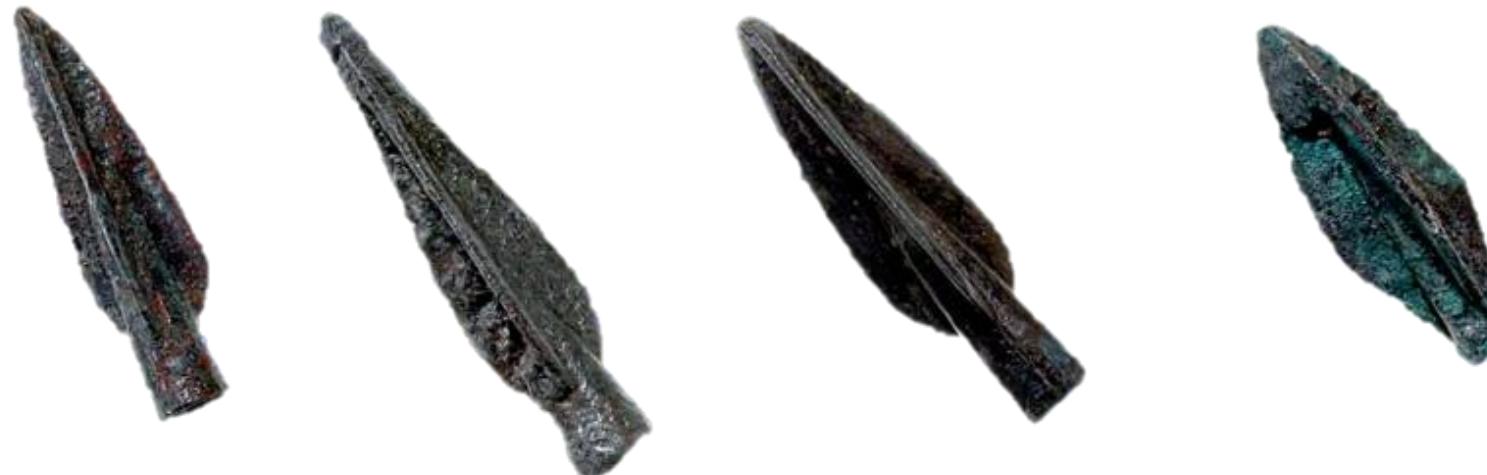
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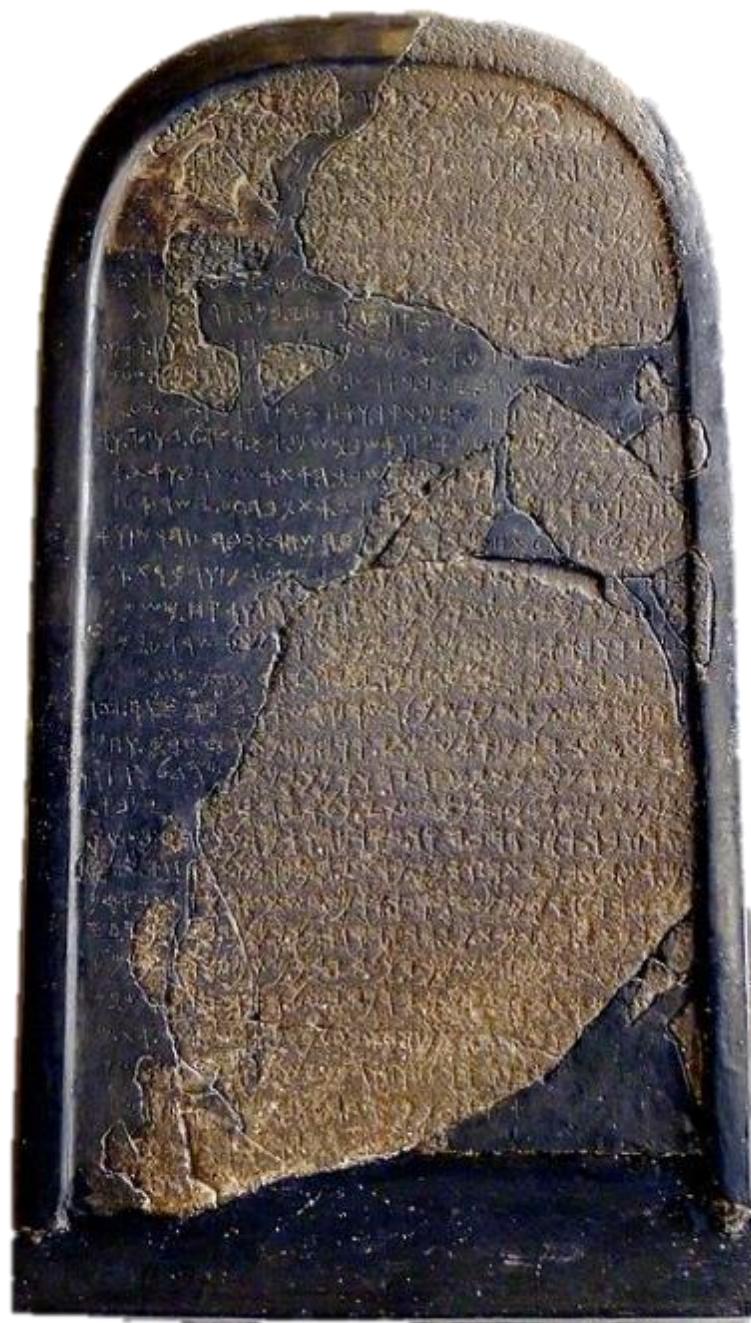
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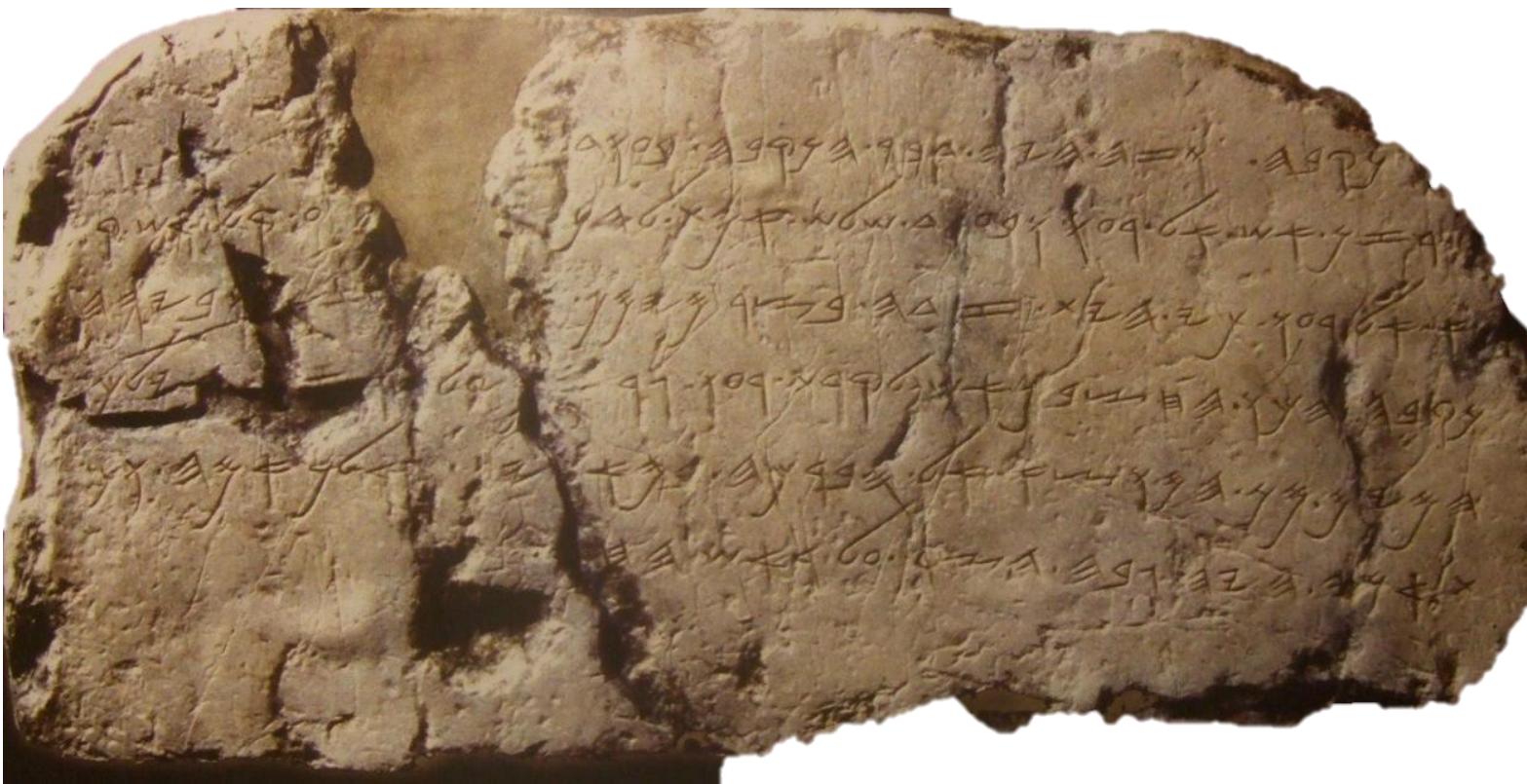
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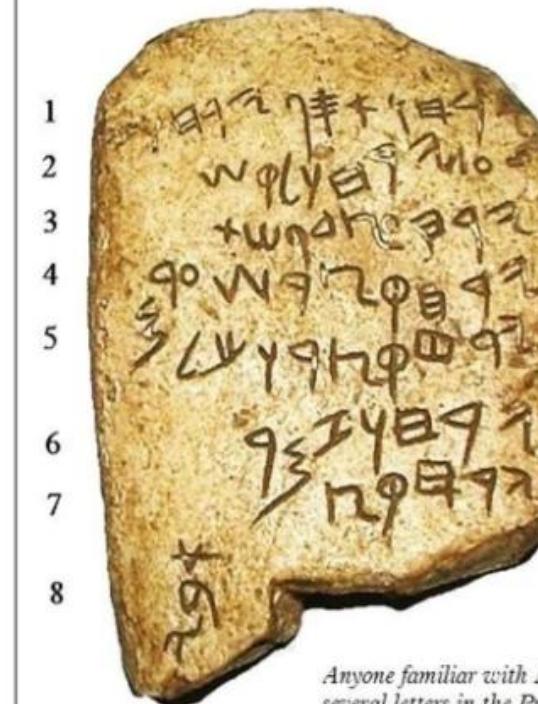
- **Gezer Calendar**
- **What it is:**
A limestone inscription listing agricultural activities by months, written in early Hebrew. One of the earliest Hebrew texts known.
- **Why it matters:**
It shows Hebrew literacy embedded in daily economic life, not just religious settings.
- **Discovered:**
1908, Tel Gezer, Shephelah, during the **Ottoman period**.
- **Time period:**
10th century BCE (United Monarchy / early First Temple).



*The Gezer Agricultural Calendar (Almanac)
Paleo-Hebrew (ca. 925 BCE)*

Discovered in 1908 by R.A.S. Macalister of the Palestine Exploration Fund during the excavation of the ancient Canaanite city of Gezer, 32 kilometres west of Jerusalem.

Written in the Proto-Hebrew Alphabet



Translation:

- 1 2 months of (olive) harvest,
2 months
- 2 2 months of planting (grain),
2 months
- 3 1 month cutting flax,
1 month
- 4 1 month barley harvest,
1 month
- 5 1 month harvest & feasting,
1 month
- 6 2 months of vine pruning,
2 months
- 7 1 month of summer fruit,
1 month
- 8 Abijah (scribe's signature)

Anyone familiar with Mycenaean Linear B can instantly see that several letters in the Proto-Hebrew alphabet look strikingly like the following Mycenaean Linear B syllabograms:

f ya re ko ni ra ha

The Gezer Almanac in Proto-Hebrew ca. 925 BCE © by Richard Vallance Janke 2015

- **Plastered Skull (Jericho)**
- **What it is:**

A human skull covered with plaster and shell inlays, likely used in ancestor rituals.
- **Why it matters:**

It reflects early concepts of memory, identity, and continuity long before organized religion.
- **Discovered:**

1953, Jericho (Tell es-Sultan). during the **Jordanian rule** of the West Bank.
- **Time period:**

c. 7000 BCE (Pre-Pottery Neolithic).



Anthropoid Clay Coffin (Philistine / Egyptian Style)

What it is:

A human-shaped clay coffin influenced by Egyptian burial traditions in Ashkelon.

Why it matters:

It shows cultural blending in the coastal Levant during the early Iron Age.

Discovered:

1990s, Ashkelon.

Time period:

Iron age 12th–11th century BCE.



Ibex (Caprid) Standard – Nahal Mishmar Hoard

What it is:

A highly stylized copper alloy ritual ornament, often called the “Ibex Standard,” featuring two facing ibex heads with curved horns

Why it matters:

This object is one of the clearest indicators of **early ritual authority, symbolism, and technological sophistication** in the Land of Israel. In the crossroads between stone age and bronze era.

Discovered:

1961, **Nahal Mishmar (Wadi Mishmar)** cave in the Judean Desert, during the **State of Israel** period.

Time period:

Chalcolithic period, ca. **4500–3800 BCE**.



Bronze Arrowheads (Iron Age, Levant)

What it is:

Cast bronze arrowheads, typically attached to a wooden spear, designed for warfare and hunting. These forms are common across the Levant and show standardized military production rather than handmade tools.

Why it matters:

They reflect organized armies, regional conflicts, and the militarization of the Iron Age landscape described in biblical and Near Eastern sources.

Where found:

Throughout the Land of Israel and the southern Levant, often at fortified sites, battle layers, or along ancient roads.

Discovered:

Mostly late 19th–20th century excavations, during the **Ottoman period, British Mandate**, and later **State of Israel** excavations.

Time period:

Primarily **Iron Age II** (c. 9th–7th century BCE), associated with Assyrian, local Levantine, and Judahite military activity.



Tel Dan Stele Inscription

What it is:

A basalt victory inscription in Aramaic mentioning the "House of David."

Why it matters:

It is the earliest non-biblical reference to King David and his dynasty. That's a Big deal!

Where found:

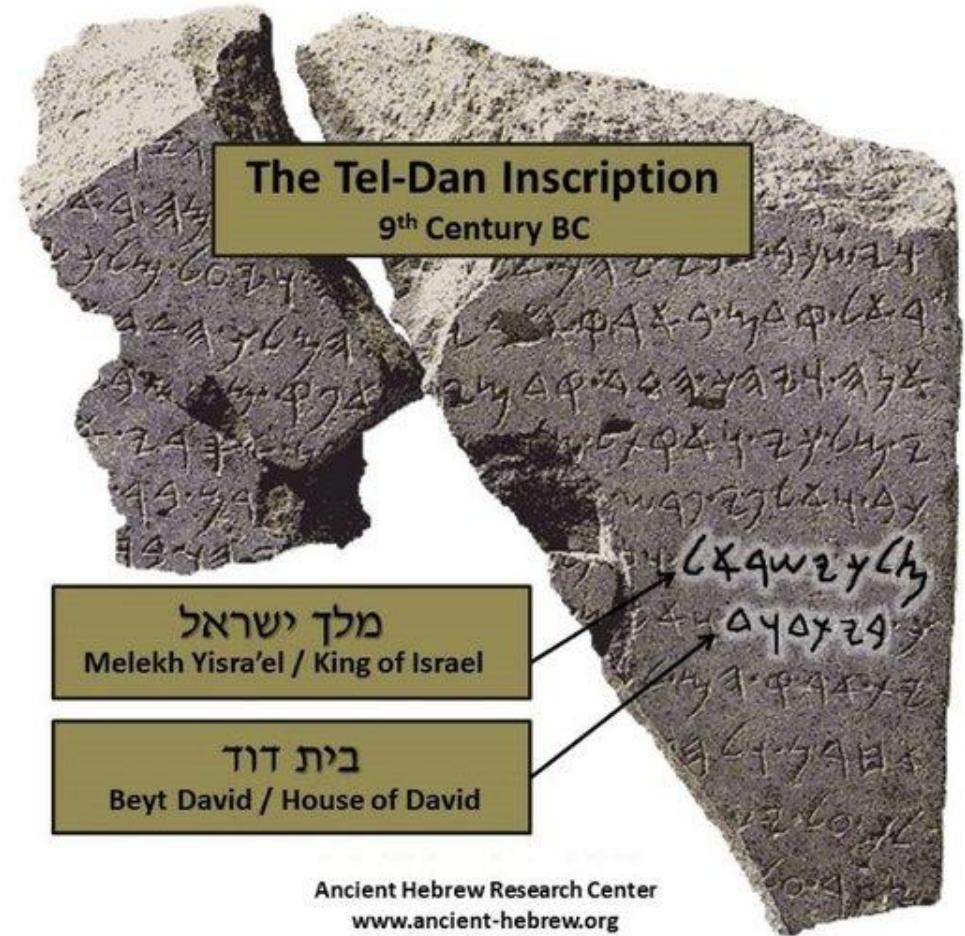
Tel Dan, northern Israel.

Discovered:

1993–1994,

Time period:

9th century BCE.



Ancient Hebrew Research Center
www.ancient-hebrew.org

The Merneptah Stele

What it is:

A granite victory stele commissioned by the Egyptian Pharaoh Merneptah, inscribed with hieroglyphic text describing his military campaigns in Canaan.

Why it matters:

It contains the earliest known extra-biblical reference to “**Israel**,” identifying it as a people group already established in the land.

Where found:

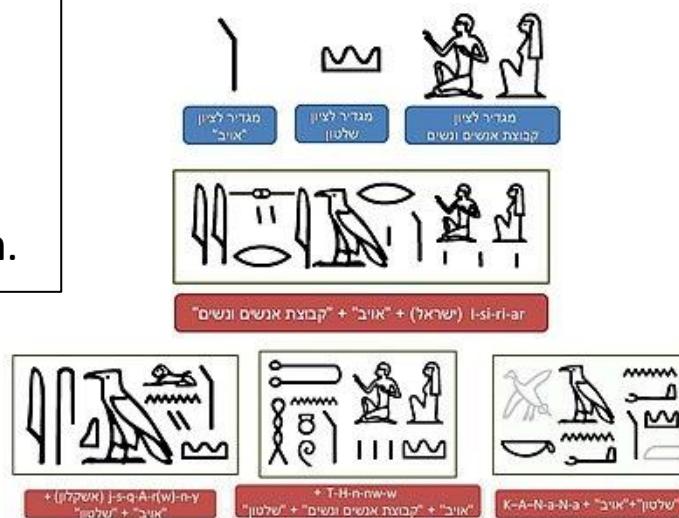
The mortuary temple of Merneptah at Thebes (modern Luxor), Egypt.

Discovered:

1896, during the **Ottoman period**.

Time period:

c. 1208 BCE, during the reign of **Pharaoh Merneptah**.



Mesha Stele (Moabite Stone)

What it is:

A royal inscription by King Mesha of Moab describing revolt against Israel.

Why it matters:

It independently confirms events described in the Tanach Kings 2 chapter 3.

Discovered:

1868, Dhiban, Jordan, during the **Ottoman period.**

Time period:

9th century BCE.



The Gihon Inscription (Siloam Inscription)

What it is:

A monumental Hebrew inscription carved into the wall of Hezekiah's water tunnel, describing the moment when two teams of diggers met while excavating the tunnel from opposite ends.

Why it matters:

It provides first-hand evidence of large-scale engineering and centralized planning in Jerusalem during the First Temple period, closely associated with preparations for Assyrian invasion (2 Kings 20:20).

Where found:

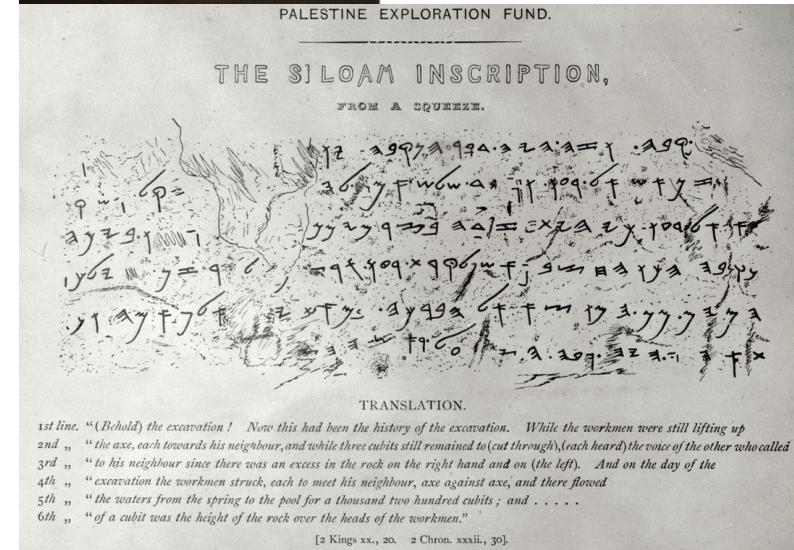
Hezekiah's Tunnel, City of David, Jerusalem.

Discovered:

1880, PEF, during the **Ottoman period**.

Time period:

Late 8th century BCE, during the reign of **King Hezekiah of Judah**.



Translation

Behold the tunnel. Now this is the matter of the tunnel. While the stone-cutters were lifting the axe one man towards his neighbor, and while there remained three cubits to be cut, the voice of a man could be heard calling out to his neighbor, for there had been [only] its side deviation in the rock-face [where they were supposed to meet up], on the right and on the left, and on the day when the tunnel was being cut out, the stone-cutters struck each man in front of his neighbor, axe against axe and the waters from the source flowed into the pool for [a distance of] 1,200 cubits. Now one-hundred cubits was the height over the head of the stone-cutters

Ketef Hinnom Silver Scroll

What it is:

A silver amulet (necklace charm) inscribed with the Priestly Blessing ברכת הכהנים (Numbers 6:24–26).

Why it matters:

It is the **oldest known biblical text ever discovered!!**

Where found:

Ketef Hinnom, Jerusalem.

Discovered:

1979, Gabi Barkai

Time period:

7th century BCE.



-- הַבָּרוֹ(ב)
- אֲנִי הִרְאָה
- רַיְהוּ(ו)
- בָּנָה -
- שִׁיבָּרָכ
יְהוָה
(י)שְׁמָרָכ
יָאָר יְה
(וְה) פְּנֵיו^{וְ}
(אֶל) יְבָרֵך
שְׁמָלֵב ש
לוּ(מ) --

-- --
כִּמ --

וּר - כ -

Cyrus Cylinder

What it is:

A baked clay cylinder inscribed in Akkadian cuneiform, issued by Cyrus the Great following his conquest of Babylon.

Why it matters:

The Cyrus Cylinder records imperial policies of tolerance, restoration of temples, and the return of displaced peoples providing the **historical backdrop for the biblical return from Babylonian exile** described in Ezra 1:1–4 and Isaiah 45.

Discovered:

1879, **Babylon (modern-day Iraq)**, discovered by Hormuzd Rassam during excavations under the **Ottoman Empire**.

Time period:

539 BCE, early Achaemenid Persian period.



“LeBeit HaTekiah” Inscription (Temple Mount)

What it is:

A stone inscription in Hebrew reading “LeBeit HaTekiah” (“To the House of Trumpeting”), originally marking the place where a priest blew the trumpet to announce the Sabbath and festivals.

Why it matters:

It provides direct archaeological evidence for ritual practices at the Second Temple described in rabbinic and historical sources.

Where found:

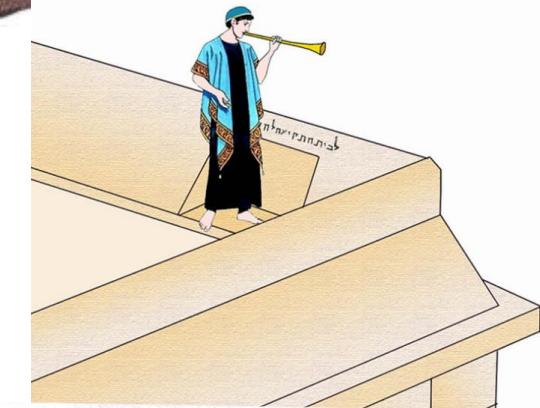
on the ground under Robinsons Arch. Southwestern corner of the Temple Mount, Jerusalem.

Discovered:

1968, Jerusalem.

Time period:

Late Second Temple period (1st century BCE–1st century CE).



Gold Bell

What it is:

A small gold bell with a suspension loop, likely sewn onto clothing or a ceremonial garment. (Possibly from a High Priest's Garment)

Why it matters:

Gold bells are described in the Bible as part of the High Priest's robe (Exodus 28:33–35), making this object a rare material parallel to biblical ritual descriptions, though its exact identification remains debated.

Where found:

Jerusalem (Temple Mount area / Old City vicinity).

Discovered:

2011

Time period:

Late Second Temple period (1st century BCE–1st century CE).



BULLAE

Bulla of Hezekiah

The inscription in ancient Hebrew script reads:
"Belonging to **Hezekiah** ben **Ahaz** king of Judah"

Why it matters:

King Hezekiah is praised in the Bible for his religious reforms and for successfully maintaining the independence of Judah against the Assyrian Empire. This artifact provides direct archaeological evidence for the existence and administrative power of a specific biblical monarch. And shows global themes like the scarab and Ankh

Where found:

near the southern wall of the Temple Mount in Jerusalem.

Time period:

The bulla dates to between 716 and 686 BCE
(8th-7th century BCE)



Bulla of Adoniyyahu, "Who Is Over the House"

What it is:

A clay seal impression bearing the inscription "Belonging to Adoniyyahu, who is over the house," written in Paleo-Hebrew.

Why it matters:

The title "*who is over the house*" refers to the highest administrative official in the kingdom, equivalent to a royal steward, a position mentioned frequently in the Bible (e.g., Isaiah 22:15).

Where found:

Jerusalem (City of David).

Discovered:

During excavations in the City of David, in the **State of Israel** period.

Time period:

7th century BCE (Kingdom of Judah).



Bulla of Natan-Melech, Servant of the King

What it is:

A clay seal impression bearing the inscription "Belonging to Natan-Melech, servant of the king," written in Paleo-Hebrew.

Why it matters:

Natan-Melech is mentioned in **2 Kings 23:11** as a royal official serving during the reign of King Josiah.

Where found:

Jerusalem (City of David).

Discovered:

2019, during the **State of Israel** period.

Time period:

Late 7th–early 6th century BCE.



BULLAE

Bulla of Gemaryahu ben Shaphan

What it is:

A clay seal impression bearing the name “Gemaryahu ben Shaphan.”

Why it matters:

Gemaryahu appears in **Jeremiah 36:10** as a royal scribe during King Jehoiakim’s reign.

Where found:

Jerusalem (City of David).

Discovered:

1980s,

Time period:

Late 7th century BCE.



Bulla of Gdalyahu ben Pashchur

What it is:

A clay seal impression bearing the name “Gdalyahu ben Pashhur.”

Why it matters:

Gemaryahu appears in **Jeremiah 38:1** as a royal official He heard Prophet Jeremias warnings.

Where found:

Jerusalem (City of David).

Discovered:

2008

Time period:

Late 7th century BCE.



Bulla of Gdalyahu ben Pashchur

What it is:

A clay seal impression bearing the writing .”Gdalyahu Asher Al HaBayit” (Gdalyahu who is upon the house

Why it matters:

“who is upon the house” is a high ranking official role. Gdalyahu may be Gdalyahu Ben Ahikam who was the administrator of Judaea after the destruction of the 1st Temple.

Where found:

Tel Lachis

Discovered:

2008

Time period:

Early 6th century BCE.



Coins

Hasmonean Bronze Prutah

What it is:

An ancient Judean bronze prutah minted by the **Hasmonean dynasty**, issued under either **John Hyrcanus I** or **Alexander Jannaeus**.

Time period:

Late Second Temple period, c. 134–76 BCE

Obverse (front):

A **Paleo-Hebrew inscription** enclosed within a wreath.

- Under **John Hyrcanus I**: “*Yehohanan the High Priest and the Council of the Jews*”
- Under **Alexander Jannaeus**: “*Jonathan the King*”

Reverse (back):

A **double cornucopia (horn of plenty)**, symbolizing abundance and prosperity, adapted from Hellenistic iconography, with a **pomegranate** between the horns.

Why it matters:

These coins represent the **first Jewish state-issued coinage minted in Jerusalem**, marking a rare period of Jewish political independence after centuries of foreign rule.

Todays 2 NIS coin and 10 agorot replicates the ancient Pruta coins



Coins

Eighth Shekel (½ Shekel) of the Great Revolt

What it is:

A silver fractional shekel coin minted by the Jewish rebels during the Great Revolt against Rome.

Why it matters:

These coins represent an explicit declaration of Jewish sovereignty and independence, replacing Roman imperial imagery with Hebrew inscriptions and Temple symbolism during open rebellion.

Discovered:

Various sites across Judea, especially Jerusalem and its surroundings; uncovered in modern excavations

Time period:

66–70 CE, during the Great Revolt.

Historical context:

Minted under Jewish rebel authority during the Roman rule of Emperor Nero (r. 54–68 CE) and the early years of Vespasian's campaign in Judea. The inscriptions typically include phrases such as "Shekel of Israel" and dates counted from "Year One" of the revolt, emphasizing political and religious autonomy centered on the Temple in Jerusalem.



Coins

What it is:

Coins minted by Jewish rebels during the Bar Kokhba Revolt, often struck over Roman coins.

Why it matters:

They represent the final and most explicit attempt to restore Jewish sovereignty and rebuild the Temple.

Discovered:

Primarily in Judea, especially the Judean Desert refuge caves; excavated under Israeli rule in the 20th century.

Time period:

132–135 CE.

Historical context:

Issued under the leadership of **Simon Bar Kokhba** during the reign of Emperor Hadrian. The coins feature Hebrew inscriptions such as “For the Freedom of Jerusalem,” along with Temple imagery, lulavim, and trumpets, directly opposing Roman authority.



Coins

What it is:

A silver **akçe**, [Akche] the standard small-denomination coin of the Ottoman Empire,

Why it matters:

The akçe was the economic backbone of the early Ottoman state. Its wide circulation reflects centralized rule, taxation, soldier salaries, and imperial expansion.

Discovered:

Found widely across former Ottoman territories, including Israel, often in urban layers, ports, markets, and hoards. Most examples were uncovered during 19th–20th century excavations under Ottoman, British Mandate, and Israeli rule.

Time period:

15th–17th centuries CE (this type most commonly associated with the mid–late 15th century).

Inscriptions (typical formula):

Obverse: “Muhammad ibn Murad Han ‘azza nasruhu”

Mehmed, son of Murad, Khan. May his victory be strengthened.

Reverse: “Khallada mulkahu duriba bi...”

May his kingdom endure. Struck at [mint name].

Historical context:

Coinage of this style are strongly associated with the reign of **Mehmed II** (r. 1444–1446, 1451–1481), the conqueror of Constantinople. The absence of imagery and reliance on calligraphy reflects Islamic tradition not to make images.

Significance:

The akçe marks the transition from medieval Islamic coinage to a fully imperial Ottoman monetary system. In the Levant, it symbolizes the shift from Mamluk to Ottoman rule after 1517 and the integration of the region into a global empire.



Menorah Graffiti

What it is:

A carved stone graffiti depicting a seven-branched menorah, found inside a private residence from the Herodian period.

Why it matters:

It is one of the earliest visual representations of the menorah, showing how Temple symbols were present in everyday Jewish life. And no one has ever seen the Menorah since the destruction.

Where found:

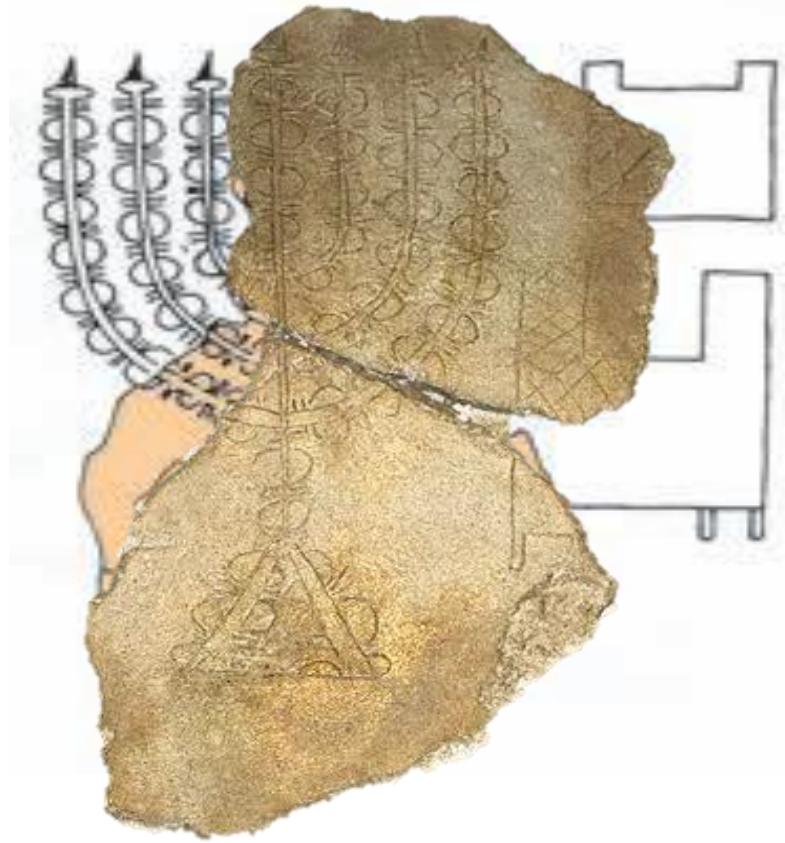
Herodian Quarter (Upper City), Jerusalem.

Discovered:

1970s, during the **State of Israel** period.

Time period:

Late Second Temple period (1st century BCE–1st century CE).



Dead Sea Scrolls

What it is:

A parchment scroll written in Hebrew, presenting detailed laws and descriptions related to the Temple and its rituals. That's why they call it the "Temple Scroll"

Why it matters:

It offers a unique window into Jewish religious thought and Temple ideals during the Second Temple period, outside the later rabbinic tradition.

Discovered:

1956, Qumran caves, near the Dead Sea.
during the **Jordanian rule** of the West Bank.

Time period:

2nd–1st century BCE.



Tel Kedesh – Hellenistic Administrative Center

What it is:

A large fortified administrative complex used as a regional government center during the Hellenistic period, built on a strategic hill in the Upper Galilee.

Why it matters:

Tel Kedesh reveals how the Land of Israel was governed under **Greek imperial rule**, with centralized taxation, storage, and bureaucracy operating far from Jerusalem and directly tied to rulers in Egypt.

Discovered:

Modern excavations beginning in the late 20th century, Tel Kedesh (Upper Galilee),

Time period:

Early 3rd century BCE, during **Ptolemaic rule** over Coele-Syria (Hellenistic period).



Roman Sword from the Bar Kokhba Revolt

What it is:

A well-preserved Roman iron sword (spatha), likely taken as booty by Jewish rebels and hidden for later use.

Why it matters:

The sword is direct physical evidence of the **Bar Kokhba Revolt** and reflects both resistance to Roman rule and the intensity of the final Jewish revolt against Rome.

Discovered:

2023, A desert cave in the **Ein Gedi Nature Reserve**, Judean Desert, overlooking the Dead Sea — part of the cave system associated with **Nahal Hever / Cave of Skulls**.
during a survey conducted under the **State of Israel** by the Israel Antiquities Authority.

Time period:

c. **132–135 CE**, during the Bar Kokhba Revolt against Roman rule.



Bronze Bust of Emperor Hadrian

What it is:

A bronze portrait bust of the Roman Emperor Hadrian, depicting him in military dress with a decorated cuirass.

Why it matters:

Hadrian's reign marked a turning point in Jewish history, culminating in the Bar Kokhba Revolt and the transformation of Judea into the Roman province of *Syria Palaestina*.

Discovered:

1975, Tel Shalem in the Beit She'an Valley, during the **State of Israel**.

Time period:

Early 2nd century CE, during the reign of **Emperor Hadrian (117–138 CE)**.



Zodiac and Menorah Mosaic from the Hammat Tiberias Synagogue

What it is:

A synagogue floor mosaic combining Jewish symbols such as the seven-branched menorah and Torah shrine with a zodiac wheel and a central sun figure.

Why it matters:

It shows how Jewish communities in Late Antiquity maintained Jewish religious identity while adopting the visual language of the surrounding Greco-Roman culture.

Discovered:

1921, Hammat Tiberias (western shore of the Sea of Galilee), during the **British Mandate** period.

Time period:

4th–5th century CE (Byzantine period).



Mosaic from Beit Alpha Synagogue

What it is:

A floor mosaic depicting Menoras, Biblical characters, Menorah and the zodiac cycle surrounding the sun god Helios, discovered in a Byzantine-period synagogue.

Why it matters:

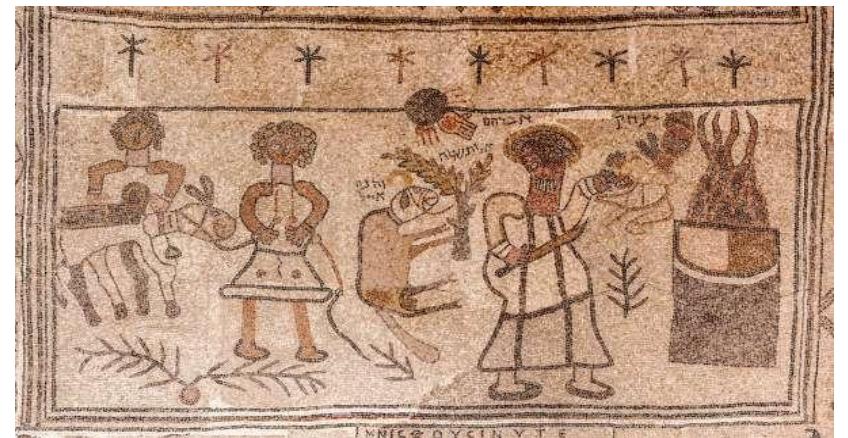
It shows how Jewish communities in Late Antiquity blended Jewish tradition with Greco-Roman artistic language while maintaining synagogue worship.

Discovered:

1929, Beit Alpha (northern Israel), during the **British Mandate** period.

Time period:

6th century CE (Byzantine period).



“The Mona Lisa of the Galilee” Mosaic (Sepphoris / Zippori)

What it is:

A finely crafted Roman mosaic portrait of an unidentified woman, noted for its lifelike expression and subtle facial detail.

Why it matters:

The mosaic is one of the most naturalistic portrait images found in Roman-period Israel, illustrating the high artistic level and cosmopolitan culture of Sepphoris.

Discovered:

1987, Sepphoris (Zippori) in the Lower Galilee,

Time period:

3rd century CE (Roman period).



Loaves and Fishes Mosaic from Tabgha

What it is:

A mosaic floor panel depicting a basket with loaves of bread flanked by two fish, part of the Church of the Multiplication at Tabgha on the Sea of Galilee.

Why it matters:

The mosaic is one of the earliest visual representations of a New Testament tradition in the Galilee and reflects the rise of Christian sacred geography in the Byzantine period.

Discovered:

1932, Tabgha on the northwestern shore of the Sea of Galilee, during the **British Mandate** period.

Time period:

5th century CE (Byzantine period).



Early Islamic Oil Lamp

What it is:

A clay oil lamp with a central filling hole and nozzle, used for household lighting in the early Islamic period.

Why it matters:

The lamp illustrates everyday domestic life after the Islamic conquest and shows continuity of local ceramic traditions alongside new decorative styles.

Discovered:

20th century, Land of Israel (exact site unknown),.

Time period:

7th–9th century CE (Early Islamic / Umayyad–Abbasid period).



Medieval Coin Hoard from Caesarea

What it is:

A cache of gold and bronze coins discovered together inside a small container, intentionally hidden and never retrieved.

Why it matters:

Coin hoards capture a frozen historical moment, often reflecting periods of instability, trade networks, and economic life along the Mediterranean coast.

Discovered:

2015, Caesarea Maritima.

Time period:

c. 11th–12th century CE (approximately 900 years old, Fatimid–Crusader transition period).



Nimrod's Fortress (Qal'at al-Subeiba)

Arabic Inscription & Lion Relief

What it is:

A carved stone inscription in Arabic, originally set into a wall or gateway of Nimrod's Fortress, recording construction or restoration activity.

A carved stone relief depicting a leopard

Why it matters:

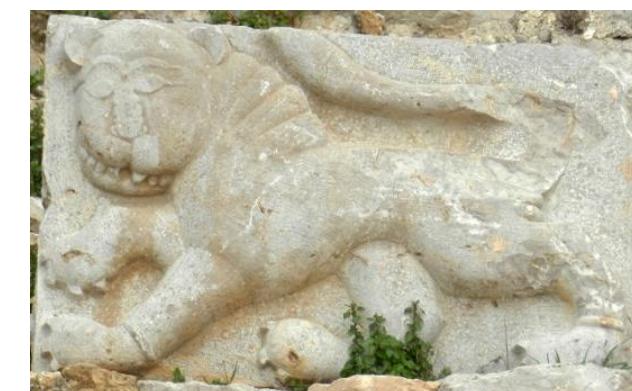
Such inscriptions document the Mamluk rebuilding of the fortress. The Leopard is the emblem of Bibars the Mamluk Ruler/

Discovered:

20th century, Nimrod's Fortress (Golan Heights).

Time period:

13th–14th century CE (Mamluk period).



Lion's Gate, Jerusalem - Baybars' Leopards

What it is:

A pair of carved stone reliefs depicting striding felines, commonly referred to as lions but more accurately identified as **leopards**, set into the outer wall of the Lion's Gate.

Why it matters:

The leopard was the personal emblem of **Sultan Baybars**, a Mamluk ruler whose name literally means “chief leopard.” These reliefs function as a visual signature of Mamluk sovereignty and power following the defeat of the Crusaders.

Discovered:

Built in situ, 1537 CE, Jerusalem, during **Ottoman rule**, reusing earlier Mamluk symbols from the **Mamluk period**.

Time period:

Original symbolism: 13th century CE (Mamluk period, reign of Baybars).

Current gate structure: 16th century CE (Ottoman period).

