

## **Dr. Jeffrey Hudon, Biblical Archaeology, Session 2, Introduction and History of the Discipline of Biblical Archaeology, Part 2**

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This is Dr. Jeffrey Hudon and his teaching on Biblical Archaeology. This is session 2, Introduction and History of the Discipline of Biblical Archaeology, part two.

The next story we have is another kind of story from Indiana Jones' annals, so to speak.

By the way, if any of the audience wants to read more about this, a good source is a book called *Digging for God and Country* by Neil Asher Silverman. This is his first book and actually the best of his. But he goes into detail on this.

But anyway, in the late 19th century, there was a Finnish spiritualist by the name of Juvelius. And he was getting, receiving coded passages, coded messages supernaturally from Solomon in beautiful King James English, by the way. And he believed he knew where the temple treasure was underneath the Temple Mount, and that there was a secret passageway.

And he did study some of the PEF's [Palestine Endowment Fund] reports, but he felt he knew exactly where this treasure was. Well, enter Captain Montague Parker. He was a kind of elite British young man who wanted some adventure and was drawn into Juvelius and his nonsense.

And so, he, believe it or not, fell for this and raised at the time an enormous amount of money, \$125,000. This was in the early 20th century and they launched an expedition to find the treasure of Solomon in 1909 in Jerusalem. Now, with that kind of money, he was able to grease the palms of many Ottoman officials, got his firman or his permit from Istanbul, and moved to Jerusalem and rented this beautiful house on the Mount of Olives, and spent money like nobody's business, hiring people and buying supplies and whatnot.

He had 11 months, so he was digging in the city of David trying to find this passageway. The only thing that Montague Parker did that was halfway intelligent was hire Louis Vinson of the Ecole Biblique, a bona fide archaeologist.

And through all this confusion and mass excavation, Vinson kept some records and actually published it as a book called *Jerusalem Souterre or Underground Jerusalem* in 1911, I think. Anyway, he wasn't finding anything. He was desperate to make some finds and the money was running out.

And so, Montague Parker paid off the watchman at the Dome of the Rock, the Muslim shrine on top of the Temple Mount. Excuse me. And so, he and his workers would go up at night in dark clothing, and they pried open, got into the Muslim shrine, pried open, pried up the flooring, and began digging down from the shrine into the Temple Mount itself.

After a few nights, they were caught, as you can imagine. They got on their horses and rode as fast as they could down to Jaffa and got on their yacht by the narrowest of margins. Everybody was chasing after them.

And that created, as you can imagine, quite an international incident and was in the papers. And a lot of embarrassed Ottoman officials and a lot of embarrassed British officials over this affair with Montague Parker. And no, nothing was found.

But he did dig and clear some of the, what we'll talk about later, Wain Shaft and some of the early ancient water tunnels that provided water for ancient Jerusalem. But for what he was looking for, he did not have success. Another bad example of an archaeologist is the Irish Robert Alexander Stuart McAllister or R.A.S. McAllister.

He worked for the PEF as well, hired a very large, vast amount of villagers and ran things pretty much by himself. He had an Egyptian foreman and he excavated the site of Gezer. Gezer, we'll talk about later, was one of the cities fortified by Solomon.

Very important city. And McAllister excavated it. I think a bulldozer could have done a better job.

He would dig a huge trench and backfill to the side and then dig another trench and backfill in the trench he had just excavated and basically turn over the entire mound. And he was not keeping records quickly enough. There was too much to do.

He lost control. And they did have some fabulous finds, some small finds, but a lot of, an unbelievable amount of data was lost just because he simply could not keep records. His top plans, his plans of the ancient walls and everything were all mixed, confusing.

And it was overall a disastrous dig. And Gezer was re-excavated later on in the 1960s and 70s and later on, actually recently again. But McAllister's three-volume work, his report, is of very limited value because of his horrible methodology.

Now, on the other hand, George Reisner, who was a Harvard professor and an Egyptologist, was asked to come in because they had another excavation going on at biblical Samaria. It was started by a German archaeologist, Gottlieb Schumacher. And he was kind of in the same camp as McAllister and, heaven forbid, Montague Parker.

And so Reisner came up from Egypt, replaced him at the invitation of the higher-ups, and did a wonderful job for his time. You can look at the dates here, 1908 to 1910. He was able to recognize different levels of strata, find spots, and took careful elevations.

It was a huge success. And Reisner was a very big, portly man. And you'll see pictures of him with his workers, and you can't miss him.

But he was a Hoosier. And here at Andrews University, we actually have his correspondence and records. But Samaria was a very successful dig.

As you can see here, this is a piece of pottery, perhaps Samaria-ware, perhaps not, with some writing on it. That's called an ostraca. There was a series of ostraca, rather singular, ostraca, plural.

There was a series of ostraca found at Samaria dating to the turn of the 9th and 8th century that was very important, a very important find. And Reisner was, that was found at his dig. One of my personal heroes is T.E. Lawrence, famous for Lawrence of Arabia.

And Lawrence of Arabia, of course, was a British Army intelligence officer that actually worked with the Arab army and helped overthrow the Ottomans during the First World War in Transjordan, primarily. But T.E. Lawrence was actually trained as a historian and archaeologist. And he worked with another young British archaeologist, Leonard Woolley, at the site of Carchemish, the site of a famous horrific battle between the Syrians and the Egyptians and the Babylonians, and, of course, a very famous ancient city.

But he was hired by the PEF just before World War I when war clouds were gathering over Europe; he was hired to do a survey, both of them of the Sinai Peninsula. And, again, this was under the guise of science. They wanted to map and record ancient sites and monuments.

But in reality, his work was more covert and military in nature. They were looking for routes through the Sinai Peninsula from Egypt to get up to Palestine. And in case the British Army could invade Palestine, which was under Ottoman control, they wanted to know where to go, where the water sources were, and so on.

Lawrence and Woolley surveyed the wilderness, which they called the Wilderness of Zin, the Sinai Peninsula, and recognized the site of Kedesh Barnea, Ein Kedesh, which is pictured here at the bottom center. Of course, that's where the Israelites were camped for most of the 40 years in the wilderness. But they also did a lot of survey work and mapped a lot of sites, installations, and inscriptions.

And they went back to London and wrote that report in record time, and it appeared right when the war broke out. And so that was of great use to the British forces in Egypt on how to get through that wilderness and get up into Palestine. And, of course, Lawrence went on, and the rest is history with him, as he led the Arab Army of Liberation from Saudi Arabia up, conquered Aqaba, and then up and finally conquered Damascus in 1918.

Okay, we mentioned Albright before; we got a similar picture there of him, a Johns Hopkins graduate, and probably one of the most brilliant biblical scholars and orientalist that they used back in that time, the terminology, and archaeologists that ever lived. He had basically, in his intellect, mastered most of the languages of the Ancient Near East, if not all of them, and all the material and all of the studies. He knew it pretty much by heart.

He was certainly a genius. His students, and their students, and their students at school, if you want to call it that, continue to this day. But you can see his bibliography, which includes almost 1,200 scientific publications.

Unbelievable. He would go to Israel, he's a very staunch supporter of the state of Israel, and speak, give lectures in biblical Hebrew to people who spoke modern Hebrew. And, of course, they love that.

His magnum opus was really from the Stone Age to Christianity, which is kind of his statement on his beliefs and his knowledge. And that was his field. Active for many, many years, editor of many publications.

Again, he was director of the American School in Jerusalem. Kind of a funny Albright fact, though: his first excavation was this site right here, which is in the middle of an Israeli community, one of the suburbs of Jerusalem. And it was a mound, a tumulus, so to speak.

And he wanted to excavate that, so he excavated a trench right through the middle of it, which unfortunately appeared to be, to look like somebody's bottom end. And so that site became known as Albright's Bottom, although the Israelis probably didn't say it that nicely. But it was a tumulus, and these were basically memorials for the kings of Judah.

The amount of tumuli west of Jerusalem almost perfectly corresponds with the amount of kings of Judah. And they're mentioned in scripture. And building a fire in honor of the departed king.

And so, what he excavated was one of those, we believe. But it was not the best start for his reputation to be known by that. The Americans, University of Chicago wanted to do something big in the Holy Land.

And so, they turned to John D. Rockefeller, got some very good financing, hired Clarence Fisher, architect and ceramicist, and began digging at the biblical site of Megiddo. And the whole idea of this was to just layer by layer peel this site away down to bedrock. And even with Rockefeller's money, and of course, World War II didn't help either, they simply couldn't follow through with that plan, that dream.

But they did remove a lot of the strata of Megiddo and published that after the war, or slightly before the war and then after in several volumes. But it was a huge, huge project under what many directors, there was some, actually a lot has been written just on the excavation here, but found some dramatic finds and we'll talk about those as we go along. Jewish research, which we talked about, continued on under Sukenik and his students.

And some of the places they excavated, again small scale, nothing like the Europeans and Americans, but synagogues, sections of the third wall of Jerusalem, late New Testament era defensive walls, Ramat Rachel, a palace of the kings of Judah, south of Jerusalem, Beit Sherem, again a necropolis, a Jewish cemetery, and other places as well. And again, not to belabor the fact that this is kind of another, perhaps an inspiration for our friend Indiana Jones, is the life of Nelson Glueck. Glueck was a Jewish rabbi who studied in Germany and became ultimately president of Hebrew Union College in Cincinnati.

But he was also a disciple and student of Albright and learned ceramics from Albright and archaeology. And he was kind of a very romantic figure. He did a lot of surveying, mostly east of the Jordan before the war and then west in the Negev of Israel after 1948.

And he too, like T.E. Lawrence, was hired by the OSS [Office of Strategic Services], the predecessor of the CIA, to survey the Sinai, survey the Negev, and look for places and routes that the British army could take if they were defeated by Rommel in Egypt and were pushed into Palestine, how to retreat. And so that was an important task that he had during the war. He also excavated the site of, it was called Tell el-Khalifeh, which may be identified as biblical Eilat.

And so, he did a lot, wrote a lot of books, a lot of popular books, not so many scientific publications as he would probably have liked. He didn't get his reports done, a lot of his reports, but he was a very famous figure, a very romantic figure, often shown in a jeep with a rifle as he would go around and do his surveys. Fluent in Arabic and fluent in modern Hebrew, so at home both with the Arabs and with the Israelis.

Another, should I say, a colorful figure in the history of biblical archaeology is a British lady by the name of Kathleen Mary Kenyon. And she worked at Samaria, not with Reisner, but with a later Crowfoot and others, and Sukenik in the 1930s, but excavated for herself at Jericho and Jerusalem in the 1950s and 60s. And she was a student of Mortimer Wheeler, and so she kind of did her own style of excavation using a trench and stratification, and was very, very popular and very successful at Jericho.

She went to Jerusalem after she finished with Jericho, not so much success, and her results in Jerusalem were not as spectacular. And it's important when, as a student, if you read reports and popular reports and scientific reports by these archaeologists, you need to know where they're coming from and where their loyalties lie. Unfortunately, Kenyon was known as an anti-Semitic.

She was agnostic and very stubborn in her beliefs. If something was discovered or uncovered that proved her wrong, she would ignore it. And so you have to read, like we all do, we have to read very critically, and her reports, again, need to be read critically with that in mind because she had certain axes to grind, so to speak.

After Sukenik and Sukenik's students matured and began excavating, Israeli archaeology began to blossom and flourish, and today, it's a major, major force in the archaeology of Israel and the Holy Land, certainly in Israel proper. But it started out small and grew from there. Tel Qasile was a small Philistine settlement just on the outskirts, northern outskirts of Tel Aviv, excavated in 1950 by Benjamin Mazar, the person here on the top left.

Hazor was the first major dig that the Israelis did. Again, a major Old Testament city, one of the largest, actually the largest during the late Bronze Age in the country. And all of the Israelis, that was basically their training ground, their classroom.

And they hired a famous French archaeologist, Jean Perrault, to assist and give it some credence or gravitas. But Hazor was a major breakthrough for Israeli archaeology and very successful, incredible finds there. Ashdod, again, was a major Philistine city, so they graduated into a major Philistine site, and that was excavated by Moshe Dotan, not terribly well done, and unfortunately not as important and successful as at Hazor.

Arad, which was a city in the Negev, where the semi-arid southern part of Israel, was excavated both by Ruth Amiran and Yohanan Aharoni. Amiran is at the top right, Aharoni is on the middle right. And that was mixed results as well.

The stratigraphic control under Aharoni was poor. Amiran had a much better success with her part of the site. Now, Amiran's site was from the period of the patriarchs, early patriarchs.

It was an early Bronze Age site. Beautiful city, very well preserved. Aharoni excavated an Iron Age fort, and it was very complex and, unfortunately, still has not been fully published.

They're still working on it, his students. The second most, probably even eclipsing Hazor, was the excavations of Masada. And many of us have heard Masada, maybe watched a TV miniseries years and years ago on it.

But Masada was a battleship-shaped rock plateau, butte you could call it, in the Judean wilderness overlooking the Dead Sea. That was Masada, or a fortress that was originally built by the Hasmoneans, Jewish kings that ruled in the 1st century BC, and then developed further by Herod the Great and his successors. That was taken over by Jewish rebels during the Jewish revolt in 66 to 70 AD and fell to the Romans.

And of course, well documented, well written up by Flavius Josephus. And that was excavated by Yigal Yadin center left, again the son of Eleazar Sukenik, the first Israeli archaeologist. Yadin was a general in the Israeli army, and so he was an archaeologist and a general and had the, kind of the military dimension to his infrastructure and organization of the dig.

This dig was the first to have foreign volunteers come and dig. And so, people from all over the world came to Israel and dug at Masada in 1964-65. And very, very popular.

And this was kind of the heart and soul of Israel because the defenders of Masada supposedly committed suicide, according to Josephus, rather than fall under Roman control. And so, there was a very strong connection with the Israeli component of this dig, and it still is to this day, despite some arguments from the other side. So, some of the important archaeologists are listed here.

Again, all since passed away. Their students and their student students are now in the field. What are the Americans doing? Well, after Albright, Albright's students, his best student was Jairus Wright, who taught at Harvard and excavated at Shechem and Gezer, again taking over from the disaster that Macalester left many decades earlier.

Wright and his students trained the archaeologists who still work today, more or less. Wright, I might add, was a Christian believer. Attended church every Sunday when he was in Jerusalem at the Scottish Presbyterian Church and wrote from a Christian perspective.

And one of his famous books was *The God Who Acts*. He believed that the historical accuracy of the Bible is a vital component, again, for exegesis and inspiration. Regional surveys.

Running an archaeological dig is expensive. Excavating a site, a much cheaper way of trying to comprehend what happened at a site is doing a survey, an archaeological survey. That simply means getting a group of students and staff to carefully walk over a site and note all the features, the topography, and any installations you find, as well as pick up pottery sherds.

Pot sherds, again, are broken pieces of pottery. We'll talk about how important pottery is in archaeological interpretation, and surveys will do that. Now, they have limitations.

You can't, before certain, a site that was not inhabited during a certain period because you didn't find pottery. You might find it in an excavation, and maybe you didn't find it on the survey. Survey or surface sherds are often beat up and worn and they're hard to read.

But surveys are great because you can get a big picture, again, with understanding there's going to be gaps in this picture, but you can get a big picture without excavating, doing excavating properly. And so, sites or regions, I should say, were excavated or, excuse me, surveyed after the Six-Day War [1967] when Israel took over the West Bank by this group of Israeli archaeologists. And meanwhile in Jordan, a group of Adventist scholars did surveys of sites in Jordan.

These are very important because since that time, these sites have been built up, built over, and that data would have been lost. But now we have an idea of where settlement patterns where people lived and the size of these settlements, even though we haven't excavated all of them by this survey data. So, surveys are very, very important and are carried out until this day.

Archaeology is a discipline that is very attractive for women. And there has been a lot of very famous women archaeologists. It's just a kind of a smattering that I pulled together here.

Women are attracted to the discipline and are also very, very good. Attention to detail, I don't know what it is, but a lot of very successful women archaeologists. And some of the more important ones, again, are shown here.

Kathleen Kenyon is on the upper right. Claire Epstein did a lot of Chalcolithic research in the Golan Heights in the 1960s and on. She was actually a British citizen who immigrated to Israel and became an Israeli.



Olga Tufnell, next to her, to the left of her, was a British student of Petrie and then later of Starkey. She excavated, or not only excavated, but also wrote the reports of a major site of Lachish after her director was murdered by Arabs in 1938. She spent 15 years writing those reports, and they were superb and still are used today.

Dorothy Garrod, you can see her name up there, was a prehistorian. Ruth Amiran, this is her biography in Hebrew, a ceramic expert. Crystal Bennett was famous for her excavations in Edom, in Transjordan.

And she passed away in 1993. Ruth Hestrin, to her right, worked in the Israel Museum and did a lot of study of cult objects and artifacts of that sort.

Trudy Dotan was Mrs. Philistine in Israel. She was an expert on the Philistines, wrote extensively on them, and excavated Philistine sites. Miriam Tadmor, wife of Chaim Tadmor, a very famous Assyriologist, was also an Israel Museum curator and scholar in her own right. Carol Myers, with the glasses on her forehead, was or is a Second Temple period, New Testament period archaeologist at Duke.

And then Sharon Zuckerman down here at the bottom, Bronze and Iron Age archaeologist at Hebrew University. Sadly, all these women here have passed. Every one of them, except for Carol Myers, who I think is approaching 90. Do I have her birthdate? It's 1942. Okay, so she's 81. She's not that old, thank heavens.

But everyone else has passed. But there's a whole new these are more pioneers, there's a whole new crop or generation of women archaeologists that have come in their footsteps and are flourishing today. Okay, new archaeology.

This is kind of the last slide in our second presentation here. And this became popular in the 1970s. And before the 1970s, archaeologists would go to a site.

They wouldn't necessarily collect the bones. They wouldn't collect seeds or charred remains. They would just excavate architecture, pottery, and artifacts.

And there's a lot more to be found. And so, new archaeology is basically the idea of approaching a site holistically, getting all the data we can, and regaining full data. That means collecting all the bones, collecting all the seeds, collecting all the faunal material, doing wet sifting, flotation, and pulling up all the organic material from that.

And that way you get a much bigger picture of what happened, what went on, what events went on at that site, who lived there, what they were doing. And it's very, very helpful. It's very expensive because you have to have specialists in all of these disciplines join your team but you get a lot more data.

So new archaeology incorporates a lot of the anthropological disciplines, which archaeology is a part of, to get more answers of the culture and daily life. And when you see a site like Khirbet Qeiyafa that has almost no pig bones, well that tells you right away that those people were not eating pig. Maybe we have an Israelite site here.

And just things like that, it answers questions like that. And you can see all the different specialists that are used in this multidisciplinary approach. Again, expensive but very, very helpful in seeing a big picture of your site, not just answering biblically focused questions.

We've talked a lot about what happened on the west side of the Jordan River in Israel and Palestine, but archaeology prospered to a lesser extent in Transjordan, and it's gaining momentum as we speak. It started with, again, the establishment of the Hashemite Kingdom of Jordan in 1946 and the Department of Antiquities, mostly under British leadership. G. Lancaster Harding, the guy with the cigarette on the right at the bottom, was the first director there.

But Americans, mostly Americans, and some other groups, Europeans too, came to Jordan and began to study and excavate on the other half of what we call the eastern half of the Holy Land. And one of the early pioneers there was Siegfried Horn. And we're actually coming to you; this is being recorded at the Horn Museum at Andrews University; this is where he taught.

Horn has a kind of interesting story. He was a German subject and a missionary in Indonesia when World War II broke out. Because of his nationality, he was actually put in a British prisoner-of-war camp. He taught the inmates their Hebrew and Old Testament classes.

But he was a student of Albright and got his Egyptology degree from the University of Chicago. And he was finally ready, Andrews is not a large university, but he got the funding, got the support, and he was ready to excavate a site. So, he went to all the major luminaries of his day and asked the same question.

And he said I'm going to give you 10 top sites that you would want to excavate if you were just starting out like me. And, of course, this is later on in his life; he was already in his 50s. One name that was on all the lists from Roland de Vaux, Wright, the Israelis, Albright, and others was the site of Tel Heshbon.

And Tall or Tel Hisban is a site in Jordan that most scholars still believe is biblical Heshbon. That was the first site that the Israelites conquered under Moses on the east side of Jordan. It was an Amorite king by the name of Sihon who controlled Heshbon.

And so, this was a critical time in biblical history so he wanted to excavate the site of Tal Hisban. And so, he started there in 1967. And he got all of his group together and went to excavate Hisban and the Six Day War broke out.

So he had to wait another year and started in 1968. And that excavation ran until 1976 and work went on in 1978. And a lot of finds there.

No finds from the time of Sihon the Amorite though. And that's something we'll talk about later in the course. But out of the original Heshbon expedition, which he called it, came the Madaba Plains Project.

The Madaba Plains is central Jordan, the tableland known as the Mishor in Hebrew, Ha Mishor. It was an Adventist project, and Adventist schools began excavating various sites in the Madaba Plains. They broadened their horizons, excavated a number of sites, and did surveys as well.

And so that, we're very proud of that at Andrews University here at some of our work which is ongoing in the Madaba Plains. The current state of research in Jordan is mixed and we've had some issues with communication with the Jordanian authorities. Again, I'm speaking in 2023, but we hope to work there for many, many more years.

Another luminary that I need to mention is William G. Deaver. Now he was a student of Jernus Wright, again who was a student of Albright, so he's a third generation Albrightian, if you want to use that term. And he's still alive, again he's 89 years old as we speak here.

And he is somewhat of a colorful figure. Some of his friends call him Wild Bill, and some others recognize him as an archaeological equivalent to Ozzy Osbourne, the shock rocker, and we'll explain that in a minute. He is a personal life, and again, I always tell my students to understand who they're reading.

And if you're reading a report by an archaeologist, know what he or she is, what his or her beliefs are. And where they're coming from, because that will, even if they try not to, that will color their interpretation. He grew up in a very conservative Christian environment, basically walked away from that, became what he calls a Jewish agnostic humanist.

And in the 1970s and 1980s he began a crusade, kind of a personal crusade, to basically eliminate the term biblical archaeology. Don't have those two words together. He felt it cheapened the scientific discipline by a bunch of Bible thumpers going out and trying to find evidence of the biblical history.

He was very successful in calling it Serial Palestinian Archaeology or other terms but not biblical archaeology. Unfortunately, that did a huge amount of damage to Christian seminaries and colleges. They pulled back from sending archaeologists on digs, deleted archaeology from their programs, and just pulled away from the discipline.

Deaver, though, I don't think he's ever admitted it, has kind of done an about-face and actually made concerted efforts to revive interest in this discipline, which he still doesn't want to call biblical archaeology. And actually, visits has visited conservative Christian colleges and universities to encourage fieldwork. And some of his students are conservative Christians and are doing that.

But it did a lot of damage to the discipline of biblical archaeology by him belittling Christian involvement in it. And so that, Deaver's kind of a mixed bag. He's written some excellent books, one of which is *What Did the Biblical Writers Know and When Did They Know It?* which is basically an answer to the next slide that we're going to show, and others that are more, I would say, controversial.

Did God Have a Wife? Again, the idea of a goddess in ancient Israel. And so Deaver is kind of a mixed bag and he's a very colorful figure, but he is still active in his advanced years and an interesting person to speak with and to listen to. Okay, and then we're finally left with a group of scholars called the Minimalists.

They don't like to call themselves that, but this is what they're called by others. And I show this slide, and I show Deaver's slide, for those of you that look at stuff online or buy books because a lot of these people write a lot of books. They're always on TV specials or History Channel specials, and they've got a microphone in front of them, and they're saying stuff that we need to talk about because it's quite controversial.

They are of different ethnicities and origin. We've got Danes, we've got Americans, we've got Brits, we've got Israelis here that are also Minimalists. And they say things, they have a very skeptical view of scripture and almost to the point of being, and I've used the term Minimalist here, and that's very, I think, accurate for some of them.

Some of them have dark things they don't bring out, but anti-Semitic type values, and it's unfortunate, but any kind of literature or books or articles written by these people need to be read critically. Some of what they say is good, perhaps, but others are very, very controversial and easy, I believe, to disprove. But they're out there, and they're in the media.

The media loves these people and you're going to see them interviewed a lot, and they're very charming. Israel Finkelstein on the top right, again, a very brilliant scholar, very charming person when you meet him, but he absolutely tries to

deconstruct the Bible and almost to the point of where it's hilarious what he does. Anyway, but those people are out there and you have to watch out for them.

Okay, the final slide in our presentation is kind of our creed that we use here at Andrews University, and I hope as Christians, if you do field work or volunteer on a dig, you would hold on to these claims as well. The first one, and this is done by my advisor, Dr. Randy Yonker, who came up with these: do not minimize problems or stretch interpretations to explain things away. In other words, state what you find, don't twist the data to fit your biblical understanding or interpretation.

And that happens a lot, unfortunately. Do not make claims beyond what the data can support. I have to be honest, and full disclosure, I have done that.

And I have said, this could be this, and I think there's a good indication of that, and we have to be careful of making claims because they may well not be true. Be quick and complete with publishing results. This is almost an epidemical problem in archaeology.

People dig, but they don't publish their reports. We have to understand—we'll see this later in a slide—that archaeology is a destructive science. You can't go back and re-excavate the same thing.

So, if you don't publish your results, that data is lost. A lot of people don't publish their results. It's getting better, and a lot of old digs that have languished in publication are coming out.

But this has to be done. Engage and work within mainstream scholarship. Don't be parochial, and stay in a Christian context.

Work with people of different creeds and beliefs and work together. Include a diversity of people and specialists. We talked about that in the new archaeology slide.

And then finally, take the history of the Bible seriously, but do not place upon archaeology the burden of proving the Bible. Sometimes archaeology can prove the Bible, and sometimes it can show strong evidence for the veracity of Scripture. But not always.

Archaeology has limitations. Sometimes it can't do that. We have to understand that and not try to force the evidence.

Thank you.

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