

## Examining the Evidence for the Destruction of Jericho | with Dr. Titus Kennedy

(July 15, 2023)

### Frank:

Ladies and gentlemen, you know that we love archaeology here on the I Don't Have Enough Faith to Be an Atheist podcast. And in recent years, we've had Dr. Titus Kennedy on the program. Way back in March of 2020, actually, March 7, 2020, right when COVID hit, we had Dr. Kennedy on along with Dr. Stephen Meyer. And we went through the eight findings from Egypt for the Exodus, the eight findings from Egypt for the Exodus.

You can probably only listen to that podcast now if you have the Cross Examined app. I don't think it's probably on Apple or wherever you listen to podcasts anymore. It's three years old, now, almost three and a half years old, but it's an evergreen podcast. The material there is as relevant today as it was in March of 2020. You need to go back and listen to that.

Then in May of 2022, we had Dr. Kennedy on again for the top 20 evidences for Jesus from outside the Bible, based on his book "Excavating the Evidence for Jesus." We also had Titus on another time to discuss his book "Unearthing the Bible." He's written two great books on archaeology. And last month, he came out with an article in the journal "Religions" about Jericho. Because look, if the Exodus took place, according to the Bible, about 40 years later, there was a conquest. And Joshua and the Israelites attacked and took over Jericho.

And how did they attack it? You know the story. They went around the city, the walls fell down after they blew the trumpet on day seven, and they rushed in and took the city. Is there any evidence that that happened? Well, Dr. Titus Kennedy is here to tell us. Here he is, ladies and gentlemen, the great Dr. Titus Kennedy, from Biola University and the Discovery Institute. In addition to having his PhD, he has excavated all over the Middle East and written these two great books and now several journal articles. Titus, how are you?

### Titus:

I'm doing great, Frank. Thanks for having me on.

### Frank:

Oh, absolutely. I came across this journal article that you just wrote. And we're going to go through the basic points of this article, friends. And you're going to see that there is evidence that Jericho did fall in the way the Bible says. So, let's start at the very top, Titus. Where is Jericho located? And are we really sure that the correct site has been identified?



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**Titus:**

Yeah, absolutely. The correct site is not contested at all. So, Jericho is located just to the west of the Jordan River. It would be east of Bethel and Ai, if people are familiar with those sites, which are just a little bit north of Jerusalem. So, Jericho is kind of northeast of Jerusalem. And it's in an area where there are almost no other substantial ancient sites from this period. So, there wouldn't be a lot of other sites competing with it like we have in other cases. Jericho is situated at an archaeological site that's called Tell es-Sultan.

And there's an ancient spring right there at the site, which was the spring of Jericho, which is talked about in the Bible, among other sources. In fact, the Bible is a geographic reference for helping us locate Jericho, as well as some writings from antiquity.

**Frank:**

So, it's no mystery. I know that archaeologists sometimes argue over the exact location of say, Ai. Not exactly sure where it is. But there's really no controversy over where the ancient Jericho is, is there?

**Titus:**

Right, no controversy at all. And in fact, in the Italian Palestinian joint excavations, they found this scarab that they suggest actually has an earlier form of the name Jericho on it, Ruha. And if you've studied about Jericho, you know that the name for the site might be connected to the name for the moon god.

But anyhow, we have a lot of evidence connecting Jericho, the site of Jericho with historic Jericho nearby. Old Testament Jericho is New Testament Jericho where Herod built the palace or expanded actually a palatial compound. So, again, no disagreement over whether or not we have the right location for the site of ancient Jericho.

**Frank:**

I remember, on some of our Israel trips, we visited Jericho a couple of times. And I remember taking a bus from Jerusalem and you would go down, sort of a little bit, I think, to the northeast, if I'm remembering correctly. Because you would go down toward the Jordan River. Is that below sea level? It might be.

**Titus:**

Yes, it is.

**Frank:**

Yeah, it's way down. And when you get down there, you can see this ancient site. It's not a mystery as to where ancient Jericho is. Now, some of the world's most recognizable archaeologists over history, you know, the past couple of centuries anyway, have excavated Jericho. Who are the main players Titus, that have? And what did they find concerning the destruction of Jericho?

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**Titus:**

Well, there have been quite a few archaeologists who have excavated Jericho that a lot of people probably aren't even aware of. But it all started in 1868. So, way back, mid, late 19th century. Warren was excavating there. So, he was one of the early archaeologists, a British archaeologist. And he did some soundings, some excavations there. Apparently, he missed the famous Neolithic tower by about one meter. But he didn't really find anything that he thought was compelling. And so, he abandoned the project fairly quickly.

But then the years later, you have an American archaeologist by the name of Bliss who came, and he did a little bit of excavation. And he seems to have found remains of the mud brick wall. And he thought that it was the wall that was mentioned in the book of Joshua. Of course, at that point in time, archaeology wasn't developed very well, to where he could really say that based on the data that was derived. So, then we get into more major excavations after this.

Starting in 1907, for a few years, there was a German expedition led by Sellin and Watzinger. So, Sellin was actually not an archaeologist, but Watzinger was. And again, this is early on. So, this is before pottery chronology is developed. So, they don't know exactly what century each type of pottery dates to. They have some idea. Petrie's done some work, but a lot of it is still guesswork. But they excavated massive parts of ancient Jericho and revealed a lot of the structures for us and got a lot of artifacts and pottery that we can still look at in their reports and storage. So, it was useful in that regard.

They talked about the destruction of Jericho, in connection with Joshua. And their comment was essentially that it was destroyed long before Joshua would have gotten there. In fact, they pushed it to about 1600 BC. Alright so, we're looking way too early, and then they thought that there was no city there. So, they're saying it didn't happen. Well, fast forward in time, just a bit. You go into the 1930's, and another British archaeologist named John Garstang is excavating there. John Garstang was one of the archaeologists who developed the pottery chronology that we now use today.

So, he knew what he was doing, contrary to a lot of character assassinations on Garstang. He excavated all over the Middle East and beyond and was one of the more famous archaeologists in the 20th century. But he dug at Jericho, and he found some specific forms of pottery that he thought dated to the period that would correlate to when the Bible says Joshua attacked Jericho. He thought that the city was destroyed around 1400 BC, at the end of what's called the Late Bronze I period. He also uncovered a lot of evidence of destruction by fire and some fallen walls. So, to him, it looked like things fit. He notably also discovered a sequence of scarabs, Egyptian scarabs, which are really important for our chronology.

**Frank:**

Alright, hold the thought because we're going to come back right after that. We're going to look into more of what Garstang found. And then Kenyon who came after him and seemed to

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contradict him. We'll unpack all that right after the break here. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. Titus Kennedy, my guest. We're back in two.

If you're low on the FM dial looking for National Public Radio, go no further. We're actually going to tell you the truth here. That's our intent, anyway. You'll never hear this on NPR.

Archaeological evidence that may support the Bible's account of Jericho? We're going to get into it today with my guest, Dr. Titus Kennedy, author of "Unearthing the Bible", and also "Excavating the Evidence for Jesus", two great books in archaeology for the average person that you want to avail yourself of. You'll also want to listen to the previous podcasts we've done.

And if you don't have the Cross Examined app, you need to get it because we archive every podcast we've ever done. And I was looking through the past few years, I forgot how many great guests we have on this program. Titus is one of them. Just go back and look into the archives. And you can listen to these evergreen shows that can give you great information on the evidence for Christianity. But you need to get the app. Two words in the app store, Cross Examined.

Alright, just before the break, we were talking to Dr. Kennedy here, about John Garstang, an archaeologist who excavated Jericho from about 1930 to 1936. And you were saying, Titus, that despite the fact that some people didn't like Garstang, he really knew what he was doing. Just pick it up right there. You mentioned something about scarabs and also pottery dating.

**Titus:**

So, in addition to just finding this massive fire destruction at Jericho and then an abandonment of the city, he found various types of pottery, which he dated to about 1400 BC, the end of the Late Bronze I. And he also found a sequence of scarabs. Now, these Egyptian scarabs had the names of Egyptian kings or pharaohs on them. And they included pharaohs who reigned in the 15th century BC, and then terminated with someone called Amenhotep III, whose reign was just around 1400 BC, approximately. So, he's the last pharaoh attested at that. And it indicates that this is when the city ceased to be occupied.

Now, Garstang also found a slightly later occupation, but it wasn't the entire city. It was basically a house, a mansion, we might call it. He designated it the middle building. And that was occupied for a brief time in the 14th century BC before it was abandoned. And the city wasn't reestablished until the Iron Age II, hundreds of years later. So, his idea from the archaeology was that it correlated very well with Joshua and Judges briefly, and also what we read later in Kings. But that wasn't the end of it, right? Kenyon excavated there later.

**Frank:**

Yeah. Kathleen Kenyon came along later. Before we get to her, let me just ask you. Why is the biblical dating probably about 1400 or so BC? How do you date the exodus? And how do you date the conquest of Jericho?

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**Titus:**

Well, we have three passages that give us more or less, specific numbers that we're able to use in conjunction with knowing the date for the reign of Solomon. So, 1 Kings 6:1 is probably the most well-known because it says, in the 480th year after the Israelites came up out of Egypt, in the fourth year of Solomon's reign. So, we're in the 480th year, 479 years have elapsed. If you add that on to the fourth year of Solomon's reign, which was about 967 BC, and again, that's a date, Solomon's reign, that's really not disputed. You get approximately 1446 for the exodus.

Now, we have some other things to kind of check that or correlate, three chronological passages that all converge on about the same date. The second is in Judges 11:26, where Jephthah comments that the Israelites have been in the land for about 300 years, and he is just a bit before Saul's time, around 1100 perhaps. So, add 300 to 1100, you get 1400 BC, for the time of the conquest. Another 40 years to Exodus.

And then finally, in Chronicles, we have a genealogy list, and we get about 19 total generations. We could say 18 plus two half generations in between the time of the exodus and the time of Solomon. There's been different studies done on how long a generation was at that time. Usually, it comes out to around 22 to 28 years. So, if we just take the average of that 25 years, over 19 generations, that's 475 years. That's almost exactly the same as we get in 1 Kings there. And so, we're again put about 1400 for Jericho, 1440s for the exodus. So, those would be the three chronological passages that we look at.

**Frank:**

So, we're just using the Bible. We look at it, we try and see what it says, take it at face value. We arrive at about 1400, maybe 1406 for the conquest of Jericho. Now, I know friends listening right now might say well, don't a lot of archaeologists suggest the Exodus took place in the 1200s? We'll get to that a little bit later in the program. But just stick with us right now, because we're looking at what John Garstang found. And Garstang seemed to conclude based on the excavations he did in the 30's, that Jericho was destroyed. And we'll see in a few minutes how he determined that, around 1400 BC. But then Kathleen Kenyon, an archaeologist, comes to Jericho in the 1950's. And what does she find Titus?

**Titus:**

Well, she finds more evidence of destruction, actually. Some very important things that she finds. But her conclusions differ from Garstang. So, Kenyon said, yes, Jericho was destroyed. Yes, it was attacked by an outside enemy. Yes, the walls collapsed. There's fire all over the city, and it was abandoned after this. But she says that it happened earlier than what Garstang had dated it to. So, she correlated it with one of two events that happened around the same time.

She suggested that it occurred around 1550 BC, and she connected it to either the Hyksos after they were expelled from Egypt. She thought maybe they went to Jericho and some other cities and attacked them and took over the area. Or the Egyptians campaigning in Canaan, while they

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were chasing the Hyksos after they had expelled them from Egypt. Now, neither one of those theories is really accepted today by anyone, as far as the identity of the attackers.

But Kenyon's conclusion about the date has stuck pretty well, since she put that out there in the 50's during her excavations. You might ask, why is that? Well, one reason why is because nobody could really check her data for almost three decades. So, the excavation reports were not published until after her death in the 80's. And mostly all we had was her conclusions, and a little few bits of data and some articles. So, it was very difficult to contest what she was saying about her dig, other than going back and looking at Garstang's data and results. But he was largely ignored for quite a while.

**Frank:**

So, you have her conclusions that maybe it was a destruction in 1550. But she didn't state why she thought it was 1550 BC?

**Titus:**

Yeah, she stated why. Her reasoning was that she was missing a specific type of pottery. It was primarily hinged on the alleged absence of Cypriot ware, and specifically bichrome. Although there's some different types now that we classify that she could have discussed also. So, she essentially was saying, I didn't find this marker, which by the way, it both Garstang and the Sellin Watszinger excavations found. So, she was saying, that indicated that it was earlier than this Late Bronze period. And she again, she was correlating it with a historical event, or an alleged historical event, just a different one than is in the book of Joshua.

**Frank:**

So, even though a guy who was there 20 years before her, John Garstang, found the pottery she said she didn't find, she ignored that and said that the real dating of the destruction was 1550 BC? Because she didn't find this pottery personally? Even though he had?

**Titus:**

Yeah. She based her conclusions off of what she allegedly did not find. Now, what we discover later, when looking through the excavation reports from her expedition, is that she actually did find that pottery. There are plates of it all over her excavation reports. But that wasn't clear until years and years, decades after she had published these conclusions about it. So, by then it was already a settled case.

**Frank:**

It sounds a lot like Piltdown Man to me. In the world of human origins, Piltdown Man was a fraud. It was put together as if it was an intermediate between ape and man. And people just assumed it was true. And it took several decades before people realized it was a fraud. It was discovered to be a fraud decades later, and then it took several more decades for people to finally go yeah, that's not right. So, it seems like it's similar to this Titus. That you had people taking her word for it, that the destruction of Jericho occurred 150 years before the Bible says it

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did. So, it couldn't have been the biblical destruction. And that stuck, even though we know now based on the evidence, that the conquest or at least a destruction took place about 1400, it seems.

**Titus:**

And her conclusions were that nothing there occurred, according to or connected with Joshua or Judges, whatever date you want to assign to that. So, it doesn't matter if you have 1400 BC date, doesn't matter if you have the late 13th century BC date. For her, none of that has any evidence or connection to archaeology. She's saying it was probably the Egyptians much, much earlier. And then there's a long abandonment of the city.

**Frank:**

We can only surmise why she became the standard of interpretation at Jericho. Now, I do seem to think that quite often when people come out against the Bible and say somehow the Bible has been contradicted, a lot of people rejoice over that for whatever reason. But in any event...

**Titus:**

She also had the last word for a long time. There have been more recent excavations now, but those didn't start up again until the 90's. So, there's a joint Italian Palestinian project that's been going off and on or was going off and on in the mid late 90s and the 2000s. And they have some different opinions on things than Kathleen Kenyon did.

**Frank:**

Alright, let's get into that right after the break and see what kind of physical evidence we have. And then you can make up your own mind, ladies and gentlemen. So, don't go anywhere. We're talking to Dr. Titus Kennedy, an archaeologist who's excavated all over the Middle East. Brand new journal article on Jericho, much more after the break. Don't go anywhere.

We're talking to Titus Kennedy, author of "Unearthing the Bible." Also, author of "Excavating the Evidence for Jesus", and a book that will come out later this fall called "The Essential Archaeological Guide to Bible Lands." You're going to want to get that one as well. Today, we're talking about a journal article he just published regarding Jericho. In fact, we're going to put a link to the article in the show notes so you can read it yourself.

We're just skimming the surface of what's in this journal article, all about the archaeological evidence for Jericho. And Titus cites so much of the evidence that comes from the people that excavated at Jericho, including Garstang, including Kenyon. And before the break, Titus, you were saying there was an Italian team excavating there. Tell us a little bit about them and what they found.

**Titus:**

Yeah, so the Italian Palestinian joint project, they started to work in the 90's. And they ended up clarifying some things with the wall. So, they excavated more around this wall. And they're

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saying that the city wall was built in what we call Middle Bronze Age III. So, this is the very last part of the Middle Bronze Age. Now, Garstang was arguing that Jericho was destroyed in the beginning of the Late Bronze Age. So, it's the next segment period. That's a pretty late wall building, as they put it later than Kenyon did. So, it's not implausible.

In fact, it's quite likely that the wall was still there and in use in the next period, until 1400 BC. So, I think that was significant that they clarified the construction of this final wall. But we can look at other sites that built these same types of walls, and we can see how they were in use for centuries and centuries. I mean, they were massive construction undertakings. These huge stone retaining walls with big mud brick wall built on top of that. It's not just something that you know, fell apart and was able to be pushed over easily. So, you can still see the remains of these types of walls at many sites today even.

**Frank:**

Well, tell us a little bit about the wall in terms of...I'm reading in your journal article. You seem to suggest that there was a retaining wall, and then a mud brick wall on top of that. How high was each section? Start there.

**Titus:**

So, the retaining wall was built out of stone, and it was built around the mound itself to ensure that it wouldn't collapse. And this retaining wall was about 15 feet high. We know that because they've excavated around different sections of the retaining wall. I mean, as far back as the German excavations, we could see that. Now on top of this was what we might call the city wall, and that was made out of mud brick. So, it was put on top of where this retaining wall was. And it was at the level of the city itself.

That mud brick wall may have been about 25 feet high. We're estimating based on remains that have been discovered and the amount of material that was toppled over. But it was a very tall wall. And probably more than six feet thick, six and a half feet thick, something like that. So, this is no small wall. It would be difficult to destroy. And it's not just going to fall apart over time so easily.

**Frank:**

So, if you're Joshua and the Israelites, and you're standing outside the city, looking up at these walls, you're looking at a 15 foot retaining wall, and then perhaps another 25 foot mud brick wall on top of that. So, you're looking up 40 feet, four stories, basically, from the ground level all the way to the top of the wall. Correct?

**Titus:**

Yeah, could have been that high. It's also possible that the retaining wall was partially covered with what's called a glassy, to hold it in place and make a slope. But they're at least looking at a slope coming up towards that 25 foot plus mud brick wall.

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**Frank:**

All right. Now, the book of Joshua, Joshua 6:20, says that the walls fell flat, and that the Israelites then rushed in and burned the city, but they didn't loot the city. So, what have we found physically at the site with regard to the walls fell flat, the burning, and not looting? Do we find that?

**Titus:**

I think the manner of destruction and the sequence of destruction is maybe the most interesting thing about the archeology of Jericho. Because all that's written in the Joshua narrative matches what's found at the site. And this is not really something that's so disputed. It's more the timing of it, the chronology of it. So, Garstang and Kenyon especially found widespread fire destruction, and they found toppled walls. Kenyon, more so than anyone.

And in some of her drawings of the site, we can see that the mud brick wall seems to have collapsed, and then formed a sort of ramp in front of the retaining wall, so that if you were outside the city, you could just walk up that heap of bricks, and enter into the city. And this wall it collapsed, almost all around the entire site, except for the northern part of the wall.

So, west, east, south, there it collapses. The way that it collapsed, kind of falling in front or straight down. That's not consistent with battering rams, and conventional siege warfare. You would expect one, or two, or three, maybe points in the city wall that were penetrated through, and they broke the wall, and pushed it back into the city, and then the army entered in there. But that's not at all the case. So, something else is happening there. Now, you mentioned the looting. Well, that was another interesting thing that both Garstang and Kenyon found is all these massive storage jars full of grain. And what does that tell us?

Well, first, it tells us that the invaders did not take this food to feed their own army, which that's strange. That's not conventional. But second, it tells us that this attack seems to have happened somewhat recently after the spring harvest, the barley harvest specifically, of March and April, which also was the time of Passover. And that correlates with the Joshua account timing.

So, normally, an army would surround, besiege a city before the spring harvest so that they could take the food in the fields and feed their own army, and they could starve out those under siege. But again, in Jericho, that's not at all what happened. So, very unconventional things that also match up to the manner of destruction and the sequence in the book of Joshua.

**Frank:**

So, I've read in the journal article you wrote. Again, we'll put the link in the show notes for this so you guys can read it yourselves. Some of the archaeologists said it looks like there was an earthquake that occurred there. Now, of course, that could be true that maybe God used the earthquake to bring the walls down, if we're going to say that the Bible account is true. Which, we would as Christians. Does that seem like the best explanation? Well, I've heard this. I don't

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know if it's true, Titus. Let me ask you. Was there a section on the northern side of the city (maybe it was the North if I got my direction correctly), where the wall did not fall down?

**Titus:**

Yeah, that's right. So, where the city wall has been excavated, which is in many different places. They found that it collapsed, except on this northern side. Now, the earthquake is just an explanation that was offered as a possibility. We don't know that. One reason why they said maybe it was an earthquake is because Jericho is located in a place that's known for earthquakes. It's had severe earthquakes.

There was probably a much earlier earthquake at Jericho in the early Bronze Age, that seems to be reflected in the archaeological record, as well as more recent history. But you know, that's just one possible explanation. I think what's important is not if it was an earthquake that happened, but that it wasn't normal siege warfare, and that all the walls collapsed. And that's what's more consistent with the Joshua narrative.

**Frank:**

And also, let me ask the question about the fire, because why couldn't the fire just be accidental rather than deliberate?

**Titus:**

So, all of the people excavating at Jericho, thought that the fire was a deliberate event that was instigated by the people that attacked the city. And some of the reasons for that would be that you have this totally widespread fire pit, covers the whole city and it's uniform. You don't just find here and there, this building burned down, that one didn't. And the intensity of it, the thickness of the destruction layer. And then the fact that the city is abandoned for so long after that.

So, if it was just an accidental fire that burned down a bunch of buildings in the city, they could have rebuilt that. And we wouldn't even notice as much about the fire in the archaeological record, if that were the case. But here, it's like the city is wiped out. It's an attack. It's a military attack on it. They burn the whole thing, they raise the city, the people are dead, and then it's left unoccupied for centuries until it's finally rebuilt in the Iron Age.

**Frank:**

So, so far friends, we see that the walls fell down, which is unusual to say the least. They weren't battered in; they fall down directly. They create this ramp that allows who's ever outside, basically to walk up past the retaining wall right into the city. There's a burn layer, everything's burnt. They found pottery there as well, Titus. And they find grain in the pottery.

The grain is not looted. It's attacked after harvest. This fits exactly with what the book of Joshua says. Do any of the archaeologists that you know who excavated there say no, some of this contradicts what the scripture say? Or do they not even go there?

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**Titus:**

Usually, they're not looking into those kinds of details. There aren't strong arguments that you can use against the manner of destruction. You can just tweak the timing of it a little bit. Or you could come up with alternative explanations for why we found this grain here. And you know, Kenyon for example, she put a longer period of time in between the wall collapse and the fire.

**Frank:**

Why?

**Titus:**

Now, it's not really clear what that information is, what that evidence is for that. But that was something that is apparent from her interpretations that maybe the earthquake and then the final fire destruction of the city were two separate phases.

**Frank:**

Now, there are people out there who actually believe the exodus occurred, and they believe the archaeologists, and they believe that the conquest occurred. But they put all this 200 years later. So, how would they respond to this kind of evidence, which suggests that the 1400's is when this took place? That's what we're going to cover when we get back from the break.

We'll also get into how many different ways can we estimate the date of the destruction of Jericho? Because that's important. Maybe we have our dates wrong and the 1200's people are correct. We'll get into it right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist. My guest today, the great Dr. Titus Kennedy, archaeologist. We're back in two minutes. See you soon.

Everybody who's seen the movie tells me I have to see it. I'm going to go see it soon. It's called the "Sound of Freedom" with Jim Caviezel, true story about child sex trafficking. You go, why would I want to go see that? Well, it's an important film, ladies and gentlemen. And everybody that I've talked to, or I've seen talk about it, says that people need to watch this film. It is emotional, but we also need to raise awareness about this.

And isn't it interesting, there are people way on the left who are trying to basically discredit this film? Why would you want to discredit a film that talks about sex trafficking in a very factual way? Because the guy behind it, the guy whom Caviezel plays, worked for the government for many years trying to stop sex traffickers. He knows this stuff. In any event, you ought to go see the "Sound of Freedom."

Also want to mention before we get back to Dr. Titus Kennedy here. The course "Stealing from God: Why Atheists Need God to Make Their Case", starts in about a month. It starts August 14th with me. I'll be your instructor. If you take the premium version, we're going to be together

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Let me go back to my friend, Dr. Titus Kennedy. We are talking about the evidence from the old city of Jericho. And Titus, just before the break, we were talking about the fact that the conquest and the exodus, many will date 200 years later than what the Bible suggests the proper date is. They'll say, the 1200's. And you write in this journal article, which again friends, will be in the show notes. You say this, "It is almost universally acknowledged by archaeologists, that there is no trace of the destruction of Jericho in the 13th century BC." So that would be the 1200's.

"...or an inhabited and walled city of Jericho at that time." That's what you write Titus. So, why do scholars who believe the exodus actually occurred, and the destruction of Jericho actually took place, why do those people sometimes still suggest the 1200's BC for these events when all the archaeologists say nope, it didn't happen in Jericho in the 1200's?

**Titus:**

Well, we're talking about Jericho, specifically here. So, they're going to appeal to other passages and other archaeological sites. But as far as Jericho, what I said is how it is. There is no evidence. And so, the explanations for why it's not there at Jericho, tend to be things like the whole layer of that city eroded away and disappeared, or it was all dug up by later rebuilding of the city. But that's not what happens in archaeology. You don't just lose entire layers of a city by either of those phenomena.

So, it's a terrible explanation with no precedent. And with Jericho, you're kind of left with a big question mark in terms of that theory, the 13th century BC, because it's just not there. And this is something that was fodder for Kenyon and others who followed her, and her paradigm of the city being destroyed around 1550 BC or so, that there's just nothing left there after that until much later Iron Age II, finally a city gets reestablished, there.

**Frank:**

I know that a city more toward the Mediterranean called Megiddo, famous city. It has at least 26 layers and civilizations. Maybe a couple more, actually. Do you have any idea how many are at Jericho? Has that ever been discovered or determined? What the number of layers there are at Jericho?

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**Titus:**

I don't know offhand exactly how many. But it would probably also depend on how you classify them. But you know, the Old Testament Jericho that we're looking at, we have at least one Iron Age layer, maybe more. And then we have Jericho IV, which we're talking about right now, 4C even. So, sub designation. And so, then you have beyond that, you're going to have Middle Bronze age periods. You're going to have early Bronze Age. You're going to have Chalcolithic, and then Neolithic. You've got all those periods represented, how they're dividing them into phases and sub phases. It depends on what the various archaeologists have chosen.

**Frank:**

Hey, just give us a quick little tutorial on these ages. Middle Bronze age is from when to when?

**Titus:**

Middle Bronze age generally, is from about 2000 BC to 1550 or 1500 BC. So, there's some variation there on the beginning and ending of it amongst archaeologists.

**Frank:**

And late Bronze Age, which is what we're talking about here would be when? When to when?

**Titus:**

That would immediately follow the Middle Bronze age. So, it starts in either 1550 or 1500 BC, and it goes through about 1200 BC. Some push it about 50 years later than that.

**Frank:**

Okay, so, when we're talking about the conquest of Jericho, we're talking late Bronze Age. Okay. Now, how many different ways can we estimate the date of the destruction of Jericho? Let's start with pottery. How do we know that 1400 approximately, is the date based on the pottery?

**Titus:**

So, pottery is the primary way that we would date a layer at an archaeological site in this region. And pottery is abundant. So, when we're looking at pottery, we recognize that the forms change over time. We might say that about every century, there are distinctive changes in the forms of different types of pottery, whether you're talking about bowls or oil lamps.

Oil lamps, I think, are a really good example to use because for non-experts, it's very easy to see the differences in those. When you go from early Bronze age to the Middle Bronze age with oil lamps, you go from four spouts to one spout. When you go from the Middle Bronze age to the Late Bronze age, you go from a more bowl shaped wider spout, to a slightly more pinched spout.

And then in the next period, the Iron Age, it's pinched even more and looks less like a bowl, almost like a half bowl. So, there's some differences that continue to go on. But we also have

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what you might call exotic wares. So, sometimes these are imported, sometimes they're made locally. But they're decorated. So, paint is an example. And at Jericho, a couple important types are by bichrome ware. So, they have this red and blue, two colors painted on them. Sometimes it's other colors. And then you also have chocolate on white.

So, this is a brown painted with a beige paint. So, these two types of ware, come into use in this Late Bronze I period. Especially chocolate on white ware and that stuff that was found at Jericho. And it's very helpful for indicating the date of the final occupation of Jericho before it was destroyed in this Late Bronze I period, about 1500 to 1400 BC.

**Frank:**

So, if you find skinny jeans that are in the dirt, ladies and gentlemen, they probably didn't originate in the 1970's., Okay? [Laughter] They originated like right about now, or a little bit before now. So, same thing happens with pottery. There's different styles. One of the most interesting things from the article and what has been discovered in Jericho (and you just mentioned this briefly earlier, Titus) are the scarabs. Particularly the scarabs of the Egyptian kings or the Egyptian pharaohs. What was found at Jericho that helps us date that 1400 is the actual conquest date?

**Titus:**

Well, three of the kings represented there by scarabs that were found at Jericho, that show us that the city was still occupied after this 1550 BC alleged destruction date are Hatshepsut, Thutmose III, and Amenhotep III. So, they reigned in the 15th century BC, and then into the beginning of the 14th century BC, when we have Amenhotep III. And then he's the last represented. So, it's suggesting that the occupation of the city ceased during his reign, somewhere around 1400 BC. This also correlates with the pottery we were just talking about, that it indicates, between 1500 and 1400 BC, Jericho is still occupied. Then it falls. Then it's destroyed.

**Frank:**

So, why would there be scarabs from Egyptians in Jericho, several 100 miles from Egypt?

**Titus:**

There are a lot of connections between Canaan and Egypt at that time. There was trade connections, and Egypt had also exerted dominance over Canaan, especially during the time of Thutmose III. So, it was sort of a vassal state country. And we see some of this reflected in the Amarna letters from about this time, about the time of Amenhotep III and in the following kings. Egypt had a lot of connections with Canaan. So, the Canaanites adopted parts of Egyptian culture, and they bought or traded artifacts. So, this is why they had the scarabs, which are probably highly valued personal items.

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**Frank:**

We've got actually a lot more evidence to discuss and we're running out of time here, ladies and gentlemen. So, we're going to pick this up in the midweek podcast that comes out on Tuesday. For those of you listening on the American Family Radio network, it will not be on AFA. You're going to have to go to wherever you find podcasts, wherever you listen to podcasts. Whether it's Apple, Spotify, wherever you listen to podcasts, look for the I Don't Have Enough Faith to Be an Atheist podcast. And we'll pick up our conversation there if you want to hear the rest of it.

And I think you will want to hear the rest of it. Because Titus has more evidence for us regarding Jericho and how it lines up with the biblical text. So, something that happened 3400+ years ago, we've got good evidence for, and we'll cover more of it in the next podcast. And by the way, thanks for your kind reviews. Wherever you listen to podcasts, please continue to put those up. And we'll see you here on Tuesday. God bless.

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