

Is THIS One of the Strongest Evidences for the Bible?

(October 28, 2025)

FRANK:

Ladies and gentlemen, why should you risk everything for Jesus? Why should you put your life on the line? Why should you deny yourself? Why should you take the consternation of people who disagree with you, either in person or online for Jesus? Why should you do all that? What's the point? And is it even true?

I mean, obviously, if it's not true, why would you? Why would you give up your life for something that isn't true? Why would you give up doing what you want to do for something that isn't true? Why would you not be the authority of your own life if there is no authority beyond life that established us, and has a plan for us, and has a certain purpose for us? Why would we do that?

Well, you know that when we give evidence that the Bible is true, as we do in the book, 'I Don't Have Enough Faith to Be an Atheist.' We start with the question, does truth exist? And we point out that when people say there's no truth, they're actually uttering a truth claim. You know, when they say there's no truth, you're going to ask them, is that true? Of course there's truth. It's self-defeating to say there isn't. Then we move on to the next question, does God exist?

And in 'I Don't Have Enough Faith to Be an Atheist' anyway, we give three main arguments for the existence of God. There are more arguments than that, but the three main arguments are the argument from the beginning of the universe, the design of the universe, and the design of life, and the moral argument, which seems to suggest anyway that there is a spaceless, timeless, immaterial, powerful, moral, personal, intelligent creator outside the universe that created the universe and sustains the universe.

If that's true, if God exists, then we can move on to the next big question, are miracles possible? Because in today's day and age, people don't believe in miracles. They think we haven't seen any miracles. So how can miracles have existed in the past? And we point out that



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the greatest miracle in the Bible has already occurred, and that is the first verse of the Bible. In the beginning, God created the heavens and the earth. If that verse is true, every other verse in the Bible is at least possible.

Because if God exists and He can do the greatest miracle of all, and that is the creation of the universe out of nothing, then He can certainly do lesser miracles, like walking on water, or turning water into wine, or raising Himself from the dead if Jesus truly is God. He can do those things if He can do Genesis 1:1, if He can create the universe out of nothing. And even many atheists today are admitting the evidence for Genesis 1:1.

They don't think it's God that created the universe, but what else could it be? If space, time, and matter had a beginning, it's got to be a spaceless, timeless, immaterial, powerful, personal, intelligent cause at the very least. So miracles are indeed possible. And then in order to show that Christianity is true and the Bible is true, you have to get to the New Testament. Because no argument from either the beginning of the universe, the design of the universe, or the design of life, or the moral argument get you all the way to Jesus.

Any of those arguments may say there's a theistic God out there, or a deistic God at the very least. Of course, if the moral argument's true, it's not just deism, it's theism. God does care about what we do here, morally, what we do with our lives. He is involved. But you don't get all the way to Jesus from any of those arguments. For that, you've got to go further, and you've got to look at the evidence that Jesus rose from the dead.

And if He did rise from the dead, then we can go back and say that the same being that walked out of the tomb 1,992 years ago is the same being in whose divine nature created the universe out of nothing. If Jesus has risen from the dead, then mark it down. Christianity, what C.S. Lewis might call 'Mere Christianity', is true.

And from that point, as we do in the book, 'I Don't Have Enough Faith to Be an Atheist', we go on to show that the Bible is the word of God. But basic Christianity can be established by pointing out that truth exists, God exists, miracles are possible, and Jesus rose from the dead. And if He rose from the dead, then you can show that Christianity is true, because that means Jesus is God. And whatever God teaches is true.

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Jesus taught the entire Old Testament is the word of God and He promised the New Testament. And we give a lot of evidence that Jesus actually did rise from the dead. We talk about embarrassing testimony, early testimony, eyewitness testimony, excruciating testimony. In other words, they went and died for it. They wouldn't have made this up. They're all Jews. You know, I hear people saying, do you have any non-Christian sources to talk--? Yeah, all the sources of the New Testament are non-Christian!

All the people that wrote the New Testament weren't Christians when they started. They were Jews. Why would they invent a resurrected Jesus? They're all non-Christian sources. Now, later on, when you get into the early church fathers, those are what we would certainly call Christian sources because they weren't Jews. They were Christians from the beginning. But the people that wrote down the New Testament were all Jews.

Even scholars are admitting now it looks like Luke was a Jew as well. They're all Jews. They had no motivation to invent a resurrected Jesus. That just got them kicked out of the synagogue and then beaten, tortured, and killed for saying a man claimed to be God and rose from the dead. That's not something that was on their Bingo card. They didn't think it would happen. They thought it was blasphemy for a man to claim to be God. And they didn't think one guy would rise from the dead in the middle of time to save the world.

They thought everybody would rise from the dead at the end of time, according to Daniel chapter 12. But they didn't think one guy would do this. That's not what they were thinking. And yet, that's what they actually went to their deaths proclaiming. And they had no motive to make it up. They didn't get sex, they didn't get money, they didn't get power. The New Testament writers did not create the Resurrection. The Resurrection created the New Testament writers. You would not have these documents unless Jesus had risen from the dead.

Certainly not documents written in the first century by Jews. All right, with all that said, that's the line of argumentation we take that the Bible is indeed true, that Christianity is indeed true, and you ought to devote your life to Jesus. However, I think there might even be a more powerful argument than that. We've been doing some of this on our Monday night program called 'The Bible You Never Knew.' Because I think the Bible itself looked at properly, and intently, and intensely reveals a divine hand that is almost undeniable.

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That you can't just look at the Bible and what happens in the Bible and say this is completely man-made work. And what I want to talk about today is what that argument is. Jesus according to Luke is walking on the road to Emmaus with two disciples who don't know He's risen from the dead.

They don't know it's Jesus. This is obviously just after the Resurrection. And Jesus, as He's walking along according to Luke, this is Luke 24:27, it says this. And beginning with Moses and all the prophets, Jesus explained to them what was said in all the Scriptures concerning himself. Well, at the time the Scriptures were the Old Testament The New Testament hadn't been written yet.

So Jesus is claiming the entire Old Testament is about Himself. It's about Himself. Really? That's a two and a half hour walk to go from Emmaus to Jerusalem. And Jesus took two and a half hours allegedly to explain to these two disciples that the Old Testament was all about Him.

Question, if I gave you two and a half hours, would you need that much time to explain how Jesus is the center of the Old Testament? Prior to me studying this, I'd have said I got five minutes. Okay, Jonah. Yeah, Jonah. Jesus says, just as Jonah was three days and three nights in the heart of the earth, I will be three days and three nights in the-- Or three days and three nights in the belly of fish, I'll be three days and three nights in the heart of the earth. Okay, that's a reference that appears to be to Jesus.

Jonah is kind of a type of Christ, meaning there are aspects of Jonah's life that apply to Jesus's life. And this is called typology, that certain characteristics of characters in the Old Testament foreshadow characteristics that come true in Jesus's life. And it appears that this is the way Jesus and the Apostles interpreted the Old Testament.

Well, if that's the way they interpreted it, maybe we ought to interpret it that way as well. In fact, first of all, let me point out that you could divide up biblical interpretation at three levels. You can divide it at the kid level, say the adult level, and then the Bible Scholar level. Even at the kid level, you'll get the basic story of the Bible. Here's the most succinct, I guess, overview of the Bible, what the Bible is describing in three sentences.

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God created it, we broke it, Jesus fixed it. God created it, we broke it, Jesus fixed it. Even a kid can get that out of the Bible. A kid can get the basic story out of the Bible. There is a God, you are not Him. Jesus came, lived the perfect life in our place, died in our place. And by trusting in Him, you can not only be forgiven but given His righteousness. This is by grace, not by works. You can get the basic overall storyline of the Bible, that we're fallen, and we need a Savior, and Jesus is the Savior, and He's coming again to judge the living and the dead.

Anybody can get that. An adult can go deeper. But then there's a third level. The third level is the level of a Bible scholar. And when Bible scholars really dive into this, they realize that one of the best evidences for the Bible is actually what's written in it, and how these stories keep repeating themselves in a literary way.

In other words, the Bible is not just literally true, it's literarily true. Now, when I say the Bible is literally true, that doesn't mean I believe everything in the Bible is expressed literally. Everything in the Bible is literally true, but not everything is expressed literally. When the Bible says that God's eyes go to and fro, it doesn't mean he literally has eyes. It's a metaphorical way of saying God sees all things. God knows all things.

When the Bible describes Jesus as being the door, we don't think He has a doorknob and hinges. That's a metaphor, but it's telling a literal truth in a metaphorical way. God is the way. Jesus is the way to salvation. So, there are many different literary genres in the Bible that are not literal, but they are expressing literal truth.

Even though they may be expressing it in a non-literal way. I mean we do this all the time in our own language. In fact, I just used a phrase that isn't literally true all the time. Doesn't mean 24/7 we're speaking like this. What I mean is we're speaking this way frequently. When we say-- You know, we just went on a trip to Jordan, Israel, and Egypt.

And we might say, well we saw the entire country. No we didn't. We saw a lot of the country. We didn't see the entire-- You haven't even seen every spot in your hometown. It would be impossible. You know, I mean, you haven't seen your entire city, or your entire state, or wherever you live. You couldn't see everything. We use these words in kind of a hyperbolic way, but people know what we're talking about.

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It means we saw a lot of things in those countries, not that we saw everything. But we speak that way and the Bible speaks that way. But when Bible scholars really dive into the Bible, they realize that God uses repeated themes, repeated events, or events that appear to be very similar to previous events, and character traits to foreshadow Christ in the Old Testament.

And when they do this, they are more richly revealing God's love, majesty, and divine hand in the Bible. So when we say it's literally true, we're also saying it's literarily true because you have these repeated themes, these repeated events, this foreshadowing going on in the Old Testament that is predicting or showing a coming Messiah.

And so, when you look in to some of the events of the Old Testament, and some of the characters in the Old Testament, and you see the parallels between what the Bible is saying to a character like say Moses, and a character who ultimately comes, the ultimate Moses, Jesus, you go, I don't think human beings writing over 1500 years, 40 different human beings, 40 different authors writing over 1500 years at different times on three different continents could orchestrate all this.

Even if there was some editor at the end, he couldn't orchestrate it at all. And there wasn't one editor at the end. I'll explain why here in a few minutes. There appears to be a divine hand under the Scriptures. In fact, if you look at the Old Testament, Jesus is present in theophanies. What is a theophany? That's when God appears to certain people in the Old Testament like He appears to Moses at the burning bush.

Remember when God appeared to Charlton Heston right there? Yeah. That's a theophany. When the man with a sword outside of Jericho appears to Joshua, that's a theophany. That's a pre-incarnate Christ. When Isaiah In Isaiah chapter 6 says, I saw the Lord in the temple, who did he see? He saw the pre-incarnate Christ.

In fact, that's what John 12 says, that who Isaiah saw in the temple was a pre-incarnate Jesus. These are theophanies where God appears in human form in the Old Testament. So Christ is present in theophanies. He's patterned in types. I'll explain what that means in a minute. And then He's promised in prophecies in the Old Testament. So again, He's present in theophanies, He's patterned in types, and He's promised in prophecies.

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But what I want to do is zoom in on what is known as typology. That's God's promised shape patterns. That God has characters in the Old Testament that prefigure or foreshadow Jesus. The ultimate antitype, it's called. Jesus is to whom all these characters are pointing. And there are many in the Old Testament like Adam, Isaac, Joseph, Moses, Joshua, David, Jonah, Hosea, Daniel, Esther.

In some sense, all of those characters prefigure or foreshadow Jesus. And let me just go through a couple of them just to kind of wet your appetite on these. We're going to much more depth in the video series, but I want folks watching the podcast to get a sense of this, because I think this is one of the most powerful evidences for the divine hand that guides this tapestry we call the Bible.

Again, written over 1500 years by 40 authors on different continents. These people didn't know one another. We could talk about Isaac. I think we've talked about him on this podcast before. Let's talk about Joseph. Joseph, the Old Testament Joseph. You read about Joseph from chapter 37 to chapter 50 of the book of Genesis.

It's got a very long story. Joseph, to shorten the story up a little bit, because we can't read that all here on the podcast, is sold into slavery by his brothers because they don't like him. He's his dad's favorite, Jacob's favorite, and they just don't like him. And they figure they'll get some money for him, so they might as well sell him into slavery, and he winds up in Egypt.

Who sells him into slavery of the brothers that he has? He has these 11 brothers. The one that sells him into slavery is Judah. Judah, from where we get the term Jew from. Jesus is from the tribe of Judah. In other words, Jesus is a descendant of the guy that sold Joseph, his youngest brother, into slavery. Now he sells him for 20 shekels of silver.

According to the code of Hammurabi-- That's a different code in the Ancient Near East, not from the Bible. That was the price of a slave in the Ancient Near East, 20 shekels of silver. So he betrays his brother, Judah. There is a translation of the Hebrew Old Testament into the Greek language.

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It's called the Septuagint. And this Septuagint, which is a word that means 70, the idea here is that 70 scholars got together 250 years before Christ, and translated the Hebrew Old Testament into Greek, and they called it the Septuagint. So this is 250 years before Christ. And so, it goes from Hebrew to Greek. How do you think they translate the word Judah into Greek in the Septuagint?

Yeah, Judas. Judas betrays Joseph, sells him for 20 shekels of silver. That's interesting. Who betrays Jesus, the descendant of Judah? Judas, for 30 shekels of silver. Inflation. That's just one parallel. Let me go through some of these other parallels between Joseph and Jesus. Now, Joseph is living in Egypt in about 1900 BC. We've got some video from the area of Egypt. We were just there. We were there just this October and the previous December, December 2024.

And we've got several videos related to Joseph on our YouTube channel, or our Instagram page. So go and see some of those. But if you want to see the entire story, read from Genesis 37 - 50. Anyway, Joseph, as you know, when he gets to Egypt, he's treated horribly. He's accused falsely. He's thrown into prison. And he has two criminals beside him in prison.

He then later interprets the dream properly for the pharaoh. And the pharaoh makes him number two over all of Egypt. He puts a lot of grain aside. We were at the area, we think, where those granaries were. There's actually a canal named, still named after Joseph in Egypt today. It's about 60 or 70 miles. We were 60 or 70 miles southwest of Cairo just a couple weeks ago.

And you can see these videos on our YouTube channel as I say. The granaries from 3,400 years ago, or 3,900 years ago I should say, are still there. They're just caved in. And so, he puts all this grain aside. Then his family leaves Israel to escape the famine. They come, and they visit Joseph. Joseph recognizes them. They don't recognize him. And as it famously says in Genesis chapter 50, verse 20, when Joseph reveals himself and what happened to him and how their evil affected him, he said, you dirty rats.

You're going to pay for what you did to me. No, he doesn't say that. He says what you meant for evil, that God meant for good, the saving of many lives. So the evil that those brothers inflicted on Joseph actually rippled forward to affect them in a positive way later. The evil that they did actually enabled them to survive later.

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It brought good later. God can always bring good from evil. According to, of course, Romans 8, that God does bring good from evil for those that love God and are called according to his purpose, ultimately to be conformed to the image of his son. When evil happens, God can bring good from it, even good we can't see. This is why we can trust God even when we can't see good coming from evil.

Now, in the most recent evil done to our friend Charlie Kirk, we can see good coming from it. It's an awful, evil act. But good has come from it and continues to come from it. A tsunami of good, actually. We need to keep our eyes on that, and keep our eyes on the eternal, as Paul says. As he says at the end of 2 Corinthians 4, he says that we need to keep our eyes not on what is temporary.

That's what happens here. We need to keep our eyes on what is eternal. And what is eternal is heaven. And good can bring people, the good that flows from evil can bring people into a saving relationship with Jesus. And that's what's happening right now. And that's one of the reasons, by the way, we keep going to college campuses. And we're actually increasing the number of campuses we're going to because hearts are tender now. Hearts are open.

In fact, let me mention to you that we're going to a bunch of college campuses coming up. We were just at University of Georgia just the other night. That was October 23rd. Let me show you some other places we're going, just so if you're in the area you can be a part of this. We're going to, Lord willing, we're going to-- This is crazy. Who made the new Apple update that every time I touch on something it goes full screen?

I don't want it to go full screen! Hey, Apple, knock it off! All right, that's my rant for today. Let's see. We're going to Ohio State November 3. That's just this coming Monday. We'll be doing If God, why Evil? a Q&A in honor of Charlie Kirk. We're going to be at the Unshaken Conference in Frisco, Texas at Stonebriar Church. I believe that's November 8.

That's coming up next Saturday. And then I'll be at Stonebriar Community Church November 9. Then UC Berkeley November 10. I was going to be there with Charlie. Charlie's going to remain in glory. I'll be there with the actor and comedian Rob Schneider. That ought to be fun. Then University of Alabama, Lord willing, November 13. Then Boise State, November 20. Then

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Restored Community Church in Boise November 21. Check all that out on our website, and I hope you can join us if you're anywhere near there.

Most of those will be streamed live. Berkeley will not be streamed live. The TPUSA is running that, but you'll see the video from that later. So we're going to college campuses because good can come from evil, and many people are open to this. Of course, it's costing us a lot more money now with all the security we need to get. We've gone from \$5,000 to \$15,000 every campus due to security concerns, not just for me, but for the audience.

So if you can help us do that, please donate at crossexamined.org. Your donations go 100% toward ministry, 0 % to buildings. We're completely virtual. We have no offices. We all work out of our homes because we come to you. You don't come to us. So keep that in mind as we come up to the end of the year. Thank you for all your support thus far. Okay, let me, Let me, unpack.

Here's some of the parallels between Joseph and Jesus. Okay, They're both beloved sons. They're both shepherds. They're both rejected by their brothers. They're both abandoned by 11 brothers or 11 disciples in their greatest hour of need. You know, of course, Joseph is abandoned when he's sold into slavery, and Jesus is abandoned by his disciples when he's nailed to the cross.

Joseph is sold for 20 pieces of silver and Jesus for 30. They're falsely accused, both of them, but they maintain their innocence. They're put between two criminals, and one of them gets saved. You know what happens with Jesus. One of the, you know, the thief on the cross gets saved. The other one apparently doesn't. What happens with Joseph? Joseph, who did--?

Who does Joseph have with him in that Egyptian dungeon? He has the baker and the cup bearer, the bread and the wine. One of them gets saved, and one of them is impaled on a pole, is crucified. An ancient form of crucifixion, paled on a pole. That's what it says right in the text. That parallels, of course, what happened with Jesus.

Isn't it interesting, too, that the guy that got out while Joseph was still in prison, Joseph says to him, hey, don't forget about me. What does the guy do? As soon as he gets out, he forgets about Joseph. It's like two years later when he finally remembers. Oh, yeah, yeah, there's a guy

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down there, a, Hebrew. He can interpret your dream, Pharaoh. So Joseph has to wait two more years.

People just don't have any gratitude, right? They just, yeah, oh, yeah, I won't forget about you. Then the guy does. All right, then they're both declared alive on the third day. They're exalted to the right hand of the king. Right? I mean, Joseph is exalted to the right hand of Pharaoh, and Jesus is exalted to the right hand of the Father.

They both forgive and save those who did evil. They both show that God turns evil into good. What you meant for evil, God meant for good, the saving in many lives. And they both prepare a place for those who love Him. Joseph provides a place in Goshen, the land of Goshen. We were just there about a week ago. In Egypt, Joseph prepares a place for his family who has come from Israel.

And of course, Jesus prepares a place for us in heaven. You can't make this stuff up, ladies and gentlemen. Genesis is written 1400 years prior to Jesus by Moses. Now, there was an editor that came across later and updated some things. I don't have time to go down that road now. But God can, of course, inspire the editor too.

But the basic storyline was penned long ago. Joseph is a type of Christ. He's a savior, like Jesus is a savior. How about Moses? Moses is a type of Christ. In what way? Moses is a liberator. He gets his people out of bondage, out of slavery. And we were in ancient Pitham, now known as Tanis, which is in the land of Goshen, Egypt.

As I say, just a little over a week ago. And I went through these parallels between Joseph. Sorry, between Moses and Jesus. Let's take a look at that video right here. It's just a short.

VIDEO:

We're in ancient Pitham, now known as Tanis, in the land of Goshen, Egypt. The Israelites were enslaved here. And in fact, over that hill, over that, in that direction, they built storehouses under the slavery of Pharaoh. Moses was here. In fact, there are so many parallels between Moses and Jesus, the lives of both of them that they call Moses a type of Christ. I can't even remember them all.

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I'm just going to read you some of the parallels between Moses and Jesus. They're both descendants of Abraham. They're both priests. They both have in their childhood, their infancy, a king that wants to kill them. They are both, one is placed in a tiny ark, another is placed in a tiny manger. They both find safety in Egypt.

The murderous king that wanted to kill them dies so they can then return and go about their business. They both speak directly to God, both Moses and Jesus. They both intercede for their people but are rejected by their people. They both perform miracles. They triumph over evil forces. They both shepherd their people from slavery to freedom.

Moses starts the sacrificial system. Jesus ends it. He is the lamb of God who takes away the sins of the world. And Moses brings people into the promised land. Jesus brings people into the ultimate promised land, heaven. The Bible is literally true, but it's also literarily true.

There are literary parallels between characters of the Old Testament and the ultimate savior, Jesus. It's an interwoven tapestry that the God of the universe has helped put together through men. And you can trust it. FRANK: All right, for those of you keeping score at home, Let's put those on the screen.

Here are some of the parallels between Moses and Jesus. They're both descendants of Abraham. They're both priests. They have a king who wants to kill them in infancy, right? I mean, Pharaoh wants to kill the Hebrew babies. And of course Herod wants to kill Jesus and the Hebrew babies. They're both placed in either a tiny ark or a manger. They both find safety in Egypt. Then after the murderous king dies, they can go beyond their business.

They can go about their business. They both speak with God directly, does Moses and Jesus. Moses and Jesus both intercede for their people. Moses and Jesus are both rejected by their people. They both perform miracles. They both triumph over evil forces. Moses shepherds his people from slavery to freedom, and so does Jesus. When we're enslaved to sin, we become free when we put our trust in Christ.

Remember, Jesus said, you shall know the truth, and the truth will set you free. What does that imply? That if you are in sin, you're in bondage. If you don't know the truth, and haven't

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accepted the truth, haven't repented of your sins and accepted the person who is the truth, Jesus Himself, you're still in bondage. If you're going to be set free by accepting Christ, that implies you're in bondage before you accept Christ.

So Moses liberates his people, and so does Jesus. They start. Well, I should say, Moses starts the sacrificial system and Jesus completes it. Moses sets up all these sacrifices that are just symbols of the ultimate sacrifice.

That's why John the Baptist says the lamb of God who takes away the sins of the world. That's who Jesus is. He's the ultimate lamb. All these lambs they've been slaying for hundreds of years are just symbols of the true lamb, the ultimate lamb. And Moses leads his people to the promised land, where Jesus leads his people to the ultimate promised land, heaven.

And people say, well, Jesus-- I mean, Moses never made it into the promised land. No, he did. When? When did he? Not with the Israelites. Joshua took them in. He took them right up to the precipice, Mount Nebo. But he did get in himself later. Where? The transfiguration. Jesus is appeared, or Jesus appears with Moses and Elijah, the only two men, by the way, whoever went up a mountain to meet with God in the Old Testament, Moses and Elijah.

So he does get into the promised land in a transfigured way. But the main point here is, is that Jesus is someone who-- Let me put it another way. Moses is someone who foreshadows Jesus. Moses is doing things that Jesus ultimately does. In fact, we put it this way in our series, 'The Bible You Never Knew', which by the way, will be coming out at some point on TV and then in a course. In the Old Testament, a king's son dies to free Israel.

In the New Testament, the king's son dies to free the world. Who in the Old Testament? What king's son in the Old Testament died to free Israel? The firstborn of Pharaoh. In fact, Moses brings these plagues down through the power of God on the gods of Egypt. They're not random plagues.

They're plagues on the gods of Egypt. They worship the Nile. What does Moses do? Turns the Nile to blood. They worship. They had a god that had a frog associated with it. You want frogs? We'll give you frogs. Here they are. They worship the sun. We're going to blot out the sun.

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Yahweh is stronger than your god. Our God can beat up your god, essentially. That's what that's all about. And then ultimately, the God of the Egyptians, I think it was Anubis, that had power over life. Yeah, you don't have power over this Anubis. Yahweh has the ultimate power. All the firstborn died. At that point, Pharaoh said, enough. Leave. By the way, no extra charge for this.

Abraham, if you read, I want to say it's right there in Genesis 12. I'm doing this by memory. But Abraham goes to Egypt. He prefigures the story of Moses. He goes to Egypt. Remember, that's when he lies about his wife Sarah being-- Well, she's my sister. And then Pharaoh tries to take her as one of his wives, and then they have plagues that come upon them.

And then Pharaoh says, get out of here. It's prefiguring the Exodus, which prefigures Jesus. These events, these stories are literally true, but they're also literarily true. And when you see this, you can't unsee it. You go, man, there's a lot more to this than I thought. Yeah, exactly.

You can stay in the kid's level or even the general adult level. But if you really want to see the majesty of God expressed in the Scriptures, you've got to go to that third level, the scholar level, and dive into all this. And my friend Dr. Warren Gage has done a lot of this. If you go to warrengage.com, you can see some of his works there. We've had Warren on the show and someone who he mentored, Pastor Chip Bennett, Dr.

Chip Bennett from the Grace Community Church down there in Sarasota. He also does a lot of this kind of teaching, and I think it really is a great apologetic. It's a great evidence for the truth of the Scriptures. By the way, as we've pointed out and Joel Kramer does beautifully on his Expedition Bible YouTube channel.

The firstborn of Pharaoh, we think we know who it was. Amenhotep II's son. I think his name is Webensenu. I'm doing that from memory as well. Webensenu, his mummy is still in the tomb of Amenhotep II. Amenhotep II, the Pharaoh of the Exodus.

His mummy is in the Cairo Museum, the mummy museum in Cairo under controlled conditions, under glass. There's 22 mummies there. We just saw them all a few weeks ago, two weeks ago, a week and a half ago when we were in Egypt. And his son, however, his mummy, the 15 year old Webensenu, approximately 15 years old, a teenager.

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His mummy is still in Amenhotep II's tomb 400 miles south down in Luxor, ancient Thebes, in the Valley of the Kings. Titus Kennedy, who we had on a couple of weeks ago. Titus Kennedy's been in that tomb and seen it. Just this past January, he was there. And Joel Kramer does a video called-- Let me get the name of it.

'Tomb of the Exodus Pharaoh: What Was Found and Why We Don't Know About It.' Go over to Expedition Bible. We'll put it in the show notes. You gotta watch that video by my friend Joel Kramer, the archaeologist. Very, very interesting. So in the Old Testament, a king's son dies to free Israel. In the New Testament, the king Jesus, well, the king, the Father, His son dies to free the world.

So Isaac's a type of Christ. Moses is a type of Christ. Who else is a type of Christ? Joshua is a type of Christ. Whereas, say, Joseph is a savior. Moses is a liberator. Joshua is a conqueror. Yeah, I left one out. Let me go back. Isaac is a sacrificial son.

Joseph is a savior. Moses is a liberator. Joshua is a conqueror. Who else is a sacrificial son, savior, liberator, and conqueror? Jesus is. Jesus is a sacrificial son, a savior, a liberator, and a conqueror. And Joshua, the name itself means Yahweh's salvation. Yeshua, the Greek version of the name Jesus or Joshua is just an abbreviation of the Joshua of the Old Testament.

It's actually in Hebrew, it's Yehoshua. And in the name for Jesus is Yeshua. It's just an abbreviation of Yehoshua. It means Yahweh saves. They have the same name. And there are so many parallels in Joshua's life that prefigure Jesus.

I'm not going to have time to go through this in a lot of depth right now because I'm running out of time. But so much of what happens in the Book of Joshua, some of it anyway, can be confirmed through archaeology. And the walls falling out can be confirmed in archaeology.

In fact, we were just on the southern wall and the northern wall. The only wall that's still standing is the northern wall where Rahab was, just a 10 to 15 foot section of it that's still standing there because Rahab's wall was-- Rahab's house was a part of the city wall. It's still there, the southern wall, and all the rest of the walls, the east, the west, they've all crumbled.

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And the archaeology shows exactly what the Bible says. In fact, we have a short video on this that I will show you right now. This short demonstrates that the walls fell out and the burn layer is right where we would expect it to be in 1406 BC. That's the date of the conquest. Date of the Exodus is actually 1446, but the date of the conquest 40 years later, 1406. Right about 1400. They have a burn layer. Check out this short video.

VIDEO:

We're in Jericho, the oldest city in the world. The book of Joshua says that when the Israelites encircled this town and marched around it, the walls just fell straight down and out, creating a ramp. That's what the archaeologists found. John Garstang in the 1930s, Kathleen Kenyon in the 1950s found that the wall came tumbling down and created a ramp.

You're looking at an excavated area where the mud bricks just came straight down. By the way, the only city in the world we know that has happened happen to is here. Whenever you siege a city, you'd normally put a battering ram up against it and knock the walls in. Not here in Jericho. All the walls just came straight down except for one section in the north where Rahab allegedly lived, according to the Bible.

In any event, you see that dark area right down there? That's the burn layer from 1406. The biblical dating for the Exodus. And Kathleen Kenyon's dating of the 1550 is shown to be false because they found in this city not only the proper pottery to date the burn at about 1400, but also pharaohs from Egypt that went all the way up to Amenhotep III.

Amenhotep III ended his reign about 1424 BC. How could they find some scarabs in a city that had been abandoned for more than a hundred years for Amenhotep III? They couldn't. Amenhotep III was in power and the scarabs from Egypt came here and then the city was burned in 1406.

That's the burn layer for it. The Bible is telling the truth about Jericho, which should tell you what? Joshua was an eyewitness account. How would anybody a thousand years later, as the liberals say, oh, they say Joshua was written a thousand years later. How would they know what happened archaeologically at Jericho a thousand years after it happened? They wouldn't. The Bible's telling the truth.

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FRANK:

So how would people writing a thousand years later, as the liberals say, oh, Joshua was written a thousand years after the events of Jericho. How would people a thousand years later know what happened archaeologically in Jericho a thousand years prior to that? They wouldn't. Joshua must be an eyewitness account. In fact, Joel Kramer said, as soon as we discovered that the walls fell out unlike any other city in the world.

They just fell down, just like Joshua says. As soon as archaeologists discovered that, they all should have said, boom. The Bible's right. But no, they're still trying to hem and haw and say it's not right. It is right. It is correct about that. Why would archaeologists, some archaeologists deny this? Why would they try and say, well, the Bible's not true.

There may be moral reasons. They don't want it to be true. If there is a God, God puts demands on me that I don't want put on me. That's why I always ask people, if Christianity were true, would you become a Christian? Many people who are honest will say, no. It's not a head problem.

It's a heart problem. It's not about the evidence for the existence of God. It's more about the evidence for their resistance to God. We don't want God to exist, so we're going to deny what we can see right there in the dirt.

So Joshua's telling the truth. No editor a thousand years later could do that. You know, archaeology really didn't become a science until like 200 years ago. There was nobody digging stuff up, say, in 500 BC or in the 400 BCs where they say, well, you know, much of the Old Testament was compiled after the Exodus.

Not the Exodus, the exile when they all went to Babylon in 586 BC and then they came back under Nehemiah and all that, you know, say 70 years later. That's when it was really compiled. Oh really? It was really compiled a thousand years after the events of Jericho. And they knew exactly what happened in Jericho, even though nobody does arch back then. That's why you have tels in ancient history.

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A tel is just a mound of civilization. They don't clear away the previous civilization. You know, when a city was destroyed. They don't have heavy equipment back then. They just build right over it. That's why you get these tels, these mounds. And so you've got this huge mound in Jericho. And when they date it, they go, yeah, it's 1400 BC. There's the burn layer.

Look, the walls fell out. And look. Oh, the grain is in there. The Bible says that the grain that, that this was done in the spring. And the Bible says that Joshua says he was told not to plunder the city. They didn't take any of the grain. It's still in the jars. They found a lot of gold in there, too. A lot of scarabs. Scarabs that went all the way up to the time of about 1400 BC, scarabs from pharaohs in Egypt, like Amenhotep III, the grandson of Amenhotep II, the pharaoh of the Exodus.

They don't find scarabs after that. Why? Because the city wasn't inhabited for the next hundred years at least. And why would you find scarabs about Amenhotep III if, as Kathleen Kenyon, who was an archaeologist there in the 1950s, she says the city was destroyed in about 1550 BC.

Why would you have a scarab from a guy that served around 1400ish BC in the tel of Jericho if nobody was living there? You wouldn't. You have scarabs of all these pharaohs up to about 1400 BC and then none after that. You combine that with the burn layer and the dating of the pottery, we know beyond any reasonable doubt that that place was destroyed in about 1400 BC, just as the biblical dating says.

And yet people don't want to believe it. So what happens after that? Well, I'm running out of time here, so I'm going to have to pick this up another time. But it turns out that Joshua, Joshua is telling the truth. And Joshua is a type of Christ. What kind of a type of Christ? Joshua is a type of Christ when he comes the second time. Moses is a type of Christ when He comes the first time. Joshua is a type of Christ when He comes the second time.

And as we'll pick it up in another podcast, we're going to see that Joshua and the conquest of Jericho foreshadows what happens in the book of Revelation as where Jesus is the leader of the army. Jesus is the conqueror. When you see all this stuff, friends, you can't unsee it. This is one of the strongest apologetics, one of the strongest evidences for the Bible. And we'll pick it up

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again. This coming Friday, we're going to have Lucas Miles on. He's got a great new book on paganism and Christianity.

Lucas and I just did the University of Georgia, a Q&A session there, Prove Me Wrong session. He also is with TPUSA Faith. He heads TPUSA Faith. So look forward to Friday for that. And don't forget about next Monday at Ohio State. Please pray for that. Anyone anywhere near Columbus would love to see it. Will also be live streamed. So check all that out.

And thank you again for all your support. Your donations go to crossexamined.org. Click on donations and we'll pick up more typology with Joshua next time we have a chance to do this. So until then, God bless. Be strong, be courageous, get out there and interact with people while hearts and minds are open. See you next time, Lord willing.

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