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Jessica: Welcome to Tangible, Theology Learned and Lived.

We're exploring the ways in which theology permeates all aspects of life.

Through conversations with faculty at Concordia Seminary St. Louis, we will challenge you to deepen your theology and live out your faith in Christ.

I'm your producer and host, Jessica Bordeleau.

I'll talk with a variety of professors on a variety of topics, something different every episode, but all pointing to the intersection of faith and daily life.

Because it's Tangible:

Theology Learned and Lived.

Today we're talking about biblical archaeology.

How can the study of material found in excavations enhance our understanding of scripture?

We have the unique opportunity to speak with a world renowned archaeologist on the show today.

Dr. Jodi Magness is the Canaan Distinguished Professor for Teaching Excellence in Early Judaism in the Department of Religious Studies at the University of North Carolina at Chapel Hill.

Dr. Magness has earned degrees in archaeology and history from the Hebrew University of Jerusalem and her PhD from the University of Pennsylvania.

She has participated in 20 excavations in Israel and Greece.

She co-directed the excavations at Masada and directed the excavations at Huqq and Galilee. She has written 13 books.

Her most recently published is Jerusalem Through the Ages, From Its Beginnings to the Crusades.

Dr. Magness was the president of the Archaeological Institute of America and on the board of trustees

of the W.F. Albright Institute of Archaeological Research in Jerusalem.

She has advised and appeared on documentaries produced by NOVA, National Geographic, PBS, the Smithsonian Channel.

Wow.

We have her on campus because she is the speaker for this year's annual archaeology lecture series, The Stones Shall Shout.

Dr. Magness, welcome to the show.

Jodi: Thank you for having me.

Jessica: Joining us in the conversation is Dr. David Adams.

He is a professor of exegetical theology here at Concordia Seminary, St. Louis.

As former director of the Concordia Center for Archaeology, he was a member of an excavation staff in Israel.

He earned his PhD at Cambridge and served as director of the Office of Government Information

for the LCMS in Washington, D.C.

Dr. Adams, welcome back to the show.

David: Great to be with you again, Jessica.

Jessica: I'd like to start the conversation with a few basic questions that will help people like me who are interested but not experts in archaeology.

So Dr. Magness, what can archaeological research tell us about the past that written records can't communicate?

Jodi: Yeah, thank you, Jessica.

That's a great question.

So let me just clarify that, you know, both archaeology and history are disciplines that study the human past.

But historians typically rely on written sources, literary sources, for most of their information. Whereas as archaeologists, we study human material culture in order to learn about the past.

Human material culture means that anything that humans, people, manufactured and left behind—so think of houses, tombs, pottery, coins, whatever—that's what we study in order to learn about the past.

Now as archaeologists, we may also draw on written or literary information to learn about the past, but our primary source is going to be human material culture.

Now if you think about literary sources, written sources, who wrote those?

Well, the overwhelming majority of the literature that we have from antiquity was written by elite men, men who were wealthy, who were members of the upper class, and therefore the literature tends to reflect their perspectives and their interests.

It gives us a partial view, but also a biased view of the past.

When as archaeologists we excavate, we dig up the remains, yes, of palaces or temples

or monumental buildings, but we also excavate the remains of ordinary people, their houses, their industries, their workshops, and shed light on populations that might not otherwise be represented or be fully represented in the literary sources.

So think about women, children, slaves, and sometimes for certain parts of the ancient past, we have no literary sources, no written sources of information, and in those cases archaeology may give us our only information about those times and places.

Jessica: How can unearthing pottery and buildings help us understand a culture?

Jodi:

Well, uncovering things like pottery and houses completely helps us understand about a culture. I mean, if you think about today, for example, take a look at the different types of houses that people live in.

Are they big houses?

Are they small houses?

Do they have a lot of decoration in them, a lot of expensive furniture?

That sort of thing.

That will tell you about the way people live, about their socioeconomic status.

Look at, for example, their kitchens.

Is their kitchen furnished completely with, let's say, woks and the kinds of dishes and pots and pans that you use to cook Chinese food?

Then you might be able to make an inference about the ethnicity or origin of the people

who lived in that house versus a house that has pots and pans for cooking Italian-style food, let's say.

So the same thing with pottery.

When we look at pottery, we can ascertain a lot about the diet and dining habits of

the people who lived in that particular house, and we can also learn about the trading patterns.

Were they importing fine china that cost a lot, or were they eating off of everyday dishes that you might buy, let's say, at the Walmart down the road?

So absolutely, that is the kind of information that sheds light on really the everyday lives of ancient peoples.

David: That's really important because most of us, when we think about the ancient world, and

particularly maybe if we read the Bible, we tend to make assumptions about the way people lived, and the assumptions are based on the way we live.

And so as a result, we end up with a skewed mental picture, and one of the benefits of being able to understand the lives of everyday people is that it helps correct many of our facile misreadings or misunderstandings of what we read.

Jodi: Yeah, that's absolutely true.

I'll be talking about a little bit of that, some examples in my lecture later today, but in fact, that world of Jesus 2,000 years ago was as alien to us as, let's say, life on Mars.

It was a completely different world, and therefore you can't understand that world, and you can't understand Jesus in his context unless you remove yourself from the modern world, from the world that we live in, and completely obliterate all of your assumptions.

That's exactly right.

David: It's very difficult to kind of gain the mental space that Dr. Magness is talking about, but it's critical to do so to the extent that we can.

Otherwise, we're reading too much of ourselves and our understandings into the text in a kind of circular way.

We read the text from a perspective, we read our ideas into the text, and then we think we found them there, and they don't say what we necessarily think they say.

Jessica: So if ancient Jerusalem was as different as Mars, what are some of the differences that you've unearthed or discovered?

Jodi: Yeah, well, you know, actually one of the things that I like to talk about, and forgive me if this sounds a little weird, but it's toilets and toilet habits.

Jessica: Yes.

David: Archaeologists always love to talk about toilets and toilet habits.

Jodi: Exactly.

And you know, it's something that everybody can relate to, obviously, and everybody wants to know, well, what did they do back then, right?

And so what I found in my research, I sort of started on this when I was doing research on the Qumran sect, that is the Jewish sect associated with the Dead Sea Scrolls, which I believe should be identified with the Essenes that we hear about in some of our ancient sources.

And so that's kind of how I got into it, because they apparently had different toilet habits from everybody else, including all other Jews.

They had a concern with what we might consider to be toilet privacy or modesty and toilet

hygiene, and that's not exactly actually correct, but what would look to us like that versus everybody else in the ancient population.

But so just to give you an example, so what did people do back then?

So I found that a lot of times people, if they were out on, you know, out of the house or out somewhere and they didn't have access to a built toilet facility, they would pretty much go anywhere.

And I found examples of shops at Pompeii, for example, where the shopkeepers wrote on the outside of the shop, don't go here, basically.

So there was no, you know, there was no concept of toilet privacy or, you know, of toilet modesty or for that matter of toilet hygiene.

I found that if you were in a house, and this is true in general in the Roman world and in Jerusalem, if you were in a house that didn't have a built toilet and you had to go, you basically use the analogy would be a chamber pot, right?

You would use the bottom of a broken jar or something like that, and then you tossed the contents out onto the street.

You emptied it into the street.

And that's why, for example, cities like Pompeii that had very high curbs with stepping stones

across were more advanced than cities that did not, because the contents would be emptied into the street itself.

And then the overflow from fountains would carry the sewage away, and then you had the curbs.

But a lot of cities like Jerusalem, for example, didn't have high curbs with stepping stones.

And especially if you go into smaller settlements, towns, and villages, you're walking through alleys that, you know, basically had the contents of chamber pots emptied into them.

So I like to say, by the way, that if we could be retrojected back 2,000 years in time, first of all, we would be bowled over by the odorama.

But we also would all be dead within a week because we would lack the immunity to the diseases.

David: Just a question, Jodi.

From the times that I've been to Qumran, I've noticed there are a fairly large number of mikvah baths there compared to the size of the site.

Is that the reason, probably one reason why there might be so many?

Jodi: For sure, one reason would have to do, but in general, the Qumran sect, and now we've gone a little bit outside Jerusalem, but that's fine.

David: It's only about 50 miles, right?

Jodi: That's all right, yeah.

But the Qumran sect, full members of the Qumran sect adopted a priestly lifestyle.

Some of them did come from priestly backgrounds, but certainly not all or even most of them necessarily did.

But if you were admitted as a full member of the Qumran sect, you lived a priestly lifestyle.

And priests who served in the Jerusalem temple had to observe a higher level of Jewish ritual purity than everybody else because they served in the presence of the God of Israel, the Qumran sect believed that they were a kind of a substitute temple, a really more desert

tabernacle with God and his angels dwelling in their midst, and therefore they were really strict about observing ritual purity.

And that explains the large number of ritual baths and the large sizes that we find in Qumran.

I would also point out, by the way, that immersion in Judaism, ritual immersion, so let's say it's a pure purification or cleansing by immersion in water, has nothing to do with hygiene in the modern sense of the word because that water could be standing and reused over and

over again by people to immerse over the course of a year without being replenished or cleaned out.

And as it got increasingly dirtier and grosser, it still was, as long as it fulfilled the basic requirements, still was acceptable for the purposes of ritual purification.

So ritual purification is not hygiene.

It's a different concept.

It's ritual purity.

Jessica: That makes me think of two parts in the gospel, at least, that that sheds light on.

Jodi: Yes.

Jessica: If everyone's emptying their chamber pots in the road, I would want them to wash feet before they came in my house as well.

So washing feet is, it's not just because you've been walking in the dust.

Jodi: You've been walking through.

Jessica: Right.

Jodi: That's right.

Jessica: That's kind of a big deal.

If Jesus is going around and washing those feet at the Last Supper or somebody doesn't wash his feet or anoints his feet, these are all parts of the gospel.

And then the second thing, if bathing in like sitting water, would bathing in the River Jordan be considered different?

Jodi: No, absolutely.

So you're exactly right.

So the Jordan River is a great example.

You're thinking, of course, of John the Baptist, right?

So according to, so biblical law says that for the purposes of ritual purification, what you need is to immerse yourself for most types of ritual purification.

You need to immerse yourself in what the Hebrew Bible calls, or the five books of Moses calls, living water.

By the time of Jesus, Jews came to understand that term living water as meaning any body of water that is undrawn.

Undrawn meaning not artificially filled.

So you could immerse yourself in a sea, in a lake, in a river, in a stream, in a pool of water left after a rainfall, or you could dig a pool into the ground like we find at Qumran, what's called a ritual bath, and you could have a channel that channels water into those pools, whether it's from, let's say, flash floods as at Qumran or from a natural source like a river or something like that.

So yes, the River Jordan is absolutely a great example of that.

Jessica: So when Jesus says to the woman at the well, living water.

Jodi: He's purifying.

Jessica: Right, oh that's interesting.
And if people were coming to John the Baptist to be baptized, to be purified, to be cleaned from their sins?

Jodi: Yeah, well this is, yeah, this is one of the great debates about exactly what John is doing because certainly when John the Baptist is performing these immersions, he's basically drawing on this concept of ritual immersion, ritual purification in Judaism, which was shared by the way by all Jews.

What was not so common among other Jews was the idea that ritual purification also cleansed you from sin.

So the things that cause ritual impurity in Judaism have nothing to do with being sinful, have nothing to do with being evil or bad behavior or anything like that.

It's mechanical, meaning things that cause ritual impurity in Judaism range from, for example, touching certain types of things like a lizard or mildew on the walls of a

house or a corpse to certain natural processes like for men, nocturnal emissions or for women, menstruation and childbirth.

And all of these things are pretty much unavoidable if you're a living, breathing human being and you will inevitably become ritually impure at multiple times during your life.

And so when you do, when you do, you ritually purify yourself through this process of immersion. There are other things that are involved.

And so it has nothing to do with being evil or sinful.

What we find that's different in John is this idea that ritual immersion also purifies from sin and that is something that there is here an overlap or a correspondence with what we find in the Dead Sea Scrolls because there too you find inserted this notion of purification from sin but it's different from what we find in the Gospel accounts of John, which is this

idea that repentance in the Dead Sea Scrolls, you cannot be purified from sin without repentance first.

And so anyway there's, but there is a similarity, it's just not a complete overlap between what

the Qumran sect associated with the Dead Sea Scrolls seems to be doing and what John seems

to be trying to affect through ritual immersion and that is different from what you find among the rest of the Jewish population.

Jessica: In what ways does an understanding of ancient Jerusalem at the time of Jesus help us understand the Gospels?

Jodi: Yeah, for sure.

You know, and so I'm often, as you mentioned in your introduction, I'm often contacted

by documentary programs to consult with them and advise them and sometimes to appear in them.

And you know one of the things that they always do is they want to focus on things associated

with Jesus, objects associated with Jesus, whether it's the Holy Grail or you know, I don't know, the Talpiotum or the Shroud of Turin, you know, whatever, right? And so there seems to be this kind of fascination with identifying objects or artifacts that we can identify as associated with the historical Jesus. We don't have anything like that. Jesus was a lower-class Jewish individual, meaning he wasn't a member of the elite. He wasn't a member of that 1%.

He was a member of that part of the population that generally is unidentifiable as an individual in the archaeological record. That means that these are the type of people who did not leave behind physical remains that we can identify when we as archaeologists excavate.

The types of people who tended to leave those types of remains are the people who were really

wealthy, people or rulers like Herod the Great, for example, who had monumental inscriptions or monumental buildings that we can identify.

But when we come down to the level of pieces of pottery or the, you know, scrappy remains of houses or anything like that, we really generally can't identify them with any one particular individual.

Even if we have an object identified or inscribed, let's say, with a name, Jesus, on it, well, that name was very common among the male Jewish population at the time.

So what I always tell these documentary programs is, look, forget about all that other stuff. Forget the Shroud of Turin, forget the Holy Grail or whatever.

What we as archaeologists can do and what archaeology can do as a discipline is not identify specific objects associated with Jesus the person, but rather we can reconstruct the world of Jesus with a very high degree of accuracy.

We know what the city of Jerusalem looked like in the time of Jesus.

We know how the Jerusalem elite lived at the time of Jesus.

We know what the temple that Jesus spent his final days in, we know what those things looked like.

We know what the kind of tomb that Jesus would have been laid to rest in looked like.

So forget all of the other stuff.

If you want to understand the Gospel accounts and Jesus's context, look to archaeology to provide what that world looked like.

Jessica: What has surprised you in your research?

Jodi: Yeah, well, I mean, I have to go to my current excavation, which is at a site called Huqoq in Galilee.

It's located just a couple of miles inland, meaning to the west of Capernaum, the base

of Jesus's Galilean ministry, and Migdal, ancient Magdala, the hometown of Mary Magdalene. So we're very close to those sites.

Huqoq was a Jewish village in the time of Jesus.

It's not mentioned in the New Testament, but it is possible that Jesus was familiar with the village and, you know, who knows, maybe he even wondered through it at some point during his ministry.

In general, and anybody who's visited the Holy Land will appreciate this, it's tiny.

I mean, everything there is tiny.

I know when you read the Bible, you have these visions of, you know, the Mount of Olives or the Mount of Beatitudes or the Sea of Galilee or the Jordan River, and you go and they're tiny.

I mean, you know, the Sea of Galilee is basically a lake, not even that big a lake compared to some of the lakes we have in the US.

The Jordan River is just a little stream.

The mountains are, you know, hardly hills.

David: They're really more than anything else.

Jodi: So even Galilee, I mean, I don't know, 20 miles is probably a good estimate, but it's not a big area, right?

It's just that because of our, you know, reading the Bible that these sites have come to assume gigantic proportions in our minds.

You know, even though Huqoq was a Jewish village in the time of Jesus, so there are remains dating to that period in the village, I did not excavate them.

We did not go down to those levels.

My interest was on the period, the centuries after the time of Jesus, specifically the fourth, fifth, and sixth centuries AD when Christianity became the legal and official religion of the Roman Empire.

These Jewish villages continued to prosper and flourish during the fourth, fifth, and sixth centuries.

Now, that is exactly the picture that we found at Huqoq.

And this is illustrated by our spectacular find, which is a synagogue building, a monumental

synagogue that dates to around the year 400 AD, which is paved with stunning mosaics depicting an array of biblical stories ranging from stories of Samson and the parting of the Red Sea and Noah's Ark and the building of the Tower of Babel and Jonah and the fish and episodes from the Book of Daniel, and it just goes on and on.

We've published most of the mosaics, and so if your listeners are interested, they can simply go to our DIG website, which is Huqoq.org.

Huqoq is spelled really weird.

It's H-U-Q-O-Q dot org.

And there we have both media coverage and we have our publications, and you can see the pictures of the mosaics that we discovered.

So this is really, it's extraordinarily important just as a spectacular discovery, but also in shedding light on Jews and Judaism during this period that we call late antiquity.

Jessica: I've heard you say that as you unearth artifacts, now they're gone now.

As you excavate the site, now you kind of destroy it.

Jessica: Yes, that's right.

And the importance then of recording everything that you see.

Jodi: Yes.

Jessica: What's the significance of those records?

Jodi: Right.

And so thank you for asking because I finished the excavation part of the project in the summer of 2023.

So not this past summer, the summer before.

That was our last season of excavation, my last season of excavation, because we finished the excavation of the synagogue.

We'd been in the field since 2011, except for two COVID years.

And now it's time to turn to publication and people ask, well, why did you stop excavating?

There is plenty more to excavate there.

In fact, we didn't finish the excavation of the courtyard next to the synagogue, which is my one regret, but there's tons more to excavate there.

We didn't finish the ancient village.

I mean, you could go on and on.

We could excavate down into the levels from the time of Jesus.

You could spend several lifetimes excavating at Huqoq.

But what I always like to explain and emphasize is that the goal of archaeology is not excavation, it's publication.

So archaeology is a science.

Material that we dig out of the ground is the material that we will use, hopefully, to answer those research questions.

Of course, we discover a lot more than that during the course of excavation.

So archaeology is a science, but it's not an exact science because in the exact sciences, the hard sciences, the goal is to replicate the experiment.

In archaeology, you can't replicate the experiment because once you've dug that stuff out of the ground, whether it's pottery or coins or dirt or stones or whatever, you can never put it back the way that it was.

You've destroyed the evidence as you've dug it out of the ground.

That's why when we excavate, we record everything that we do as fully as possible using every possible means.

But in the end, we then have to process all of that stuff that we dug out of the ground and we have to publish it.

And this is a process that actually takes, well, sometimes as long or even longer than the excavation itself.

I have a huge team of staff and specialists working on the various categories of finds that we have, and we are now working on processing and publishing that material.

I have two shipping containers filled with our finds on the grounds of the Albright Institute in Jerusalem, and now my staff have to go to Jerusalem in the summer in order to work through that material.

And we will literally be spending years now working on processing and publishing that material, whether again it's pottery, coins, architecture, animal bones, glass, whatever, you name it.

It's all now got to be worked on and published and that is the ultimate goal.

So the ultimate goal is now to see through the final publication of all of the material from this very important excavation.

Jessica: So you research what you find.

Do you also interpret it?

Jodi: Yes, sure.

And archaeology is also a process of interpretation.

Everything that we do is interpretive.

You know, again, it is a science, but I don't think people realize that all sciences, even

the hard sciences, are interpretive.

There's no such thing as complete objectivity in any kind of a science.

And in archaeology particularly so because you have ancient people, so there's that,

and then you have the behavior of the archaeologists today, so there's no such thing as complete objectivity, even though we try, we strive, obviously, to be as objective as possible.

But even saying that something is a wall, that's already an interpretation.

Or saying that this is a floor.

Well, we may be right, but that's still an interpretation, you see.

So yes, obviously there's interpretation.

Now when we publish the material, ultimately what we will try to do, and this is very typical in excavation reports, is that you first describe what you found.

So we found a row of stones, which we identified as a wall, and the wall was built of stones that are this size, you know, or whatever, and they're associated with what we identify as a floor at a certain level, and we give all that information.

And then in the interpretive part of the excavation report, we will then try to put that all together to say, well, these walls formed a house that's part of a series of houses that was inhabited during a certain period.

Can we tell who the inhabitants were?

Can we tell what the rooms were used for?

That sort of thing.

Jessica: Dr. Adams, what questions have you always wanted to ask Dr. Magness?

David: You were just talking about the publication and interpretation of things, which is the tedious part of archaeological work.

Everybody always thinks of the excavations, because that's the exciting part.

You only do that, how many weeks a year did you excavate?

Jodi: Well, we excavated one month per year.

That's right.

And then the rest of the time we did work on processing finds.

And by the way, because the process of publication is not glamorous, it is much harder to get funding for that than it is for the excavation itself.

David: Yeah, and funding would be another one of those questions.

Because people don't realize how expensive it is.

Jodi: By the time we finished, my excavation was costing me a half a million dollars a year.

And I had to raise all that money myself.

David: And most of the labor, most of your actual excavation labor is voluntary, probably.

Jodi: Yeah, no, actually paying for it.

In other words, the students who participated, the students who got credit for the dig were paying to write, and those fees were being used to help cover expenses.

But yeah, absolutely.

By the way, I should mention that our discoveries, the mosaics, were also the subject feature of an article in the April issue of National Geographic.

So if you go back and you look at the National Geographic April issue, you'll find—

David: April of 2024?

Jodi: Yes, yes, this past April.

Jessica: What have you uncovered that will specifically help us understand who Jesus is?
It's more about reconstructing the world of Jesus than any individual artifact that we have that is related to Jesus.
For example, I like to say, you know, this whole thing with the Holy Grail, you know, the cup that Jesus drank out of at the Last Supper.

Well, presumably that was made out of pottery, because most of the vessels were at that time. Maybe we've already found the Holy Grail.

I mean, how would we know?

Unless there was an authentic ancient inscription on it that said, you know, this is the cup that Jesus drank out of at the Last Supper, how would we know that it's the Holy Grail?

In other words, there's no way to identify that.

But we can reconstruct what a meal like that would have looked like with a fairly high degree of accuracy.

So to me, that's far more interesting than finding the actual artifact, let's say, right?

Jessica:

So what did you discover about Jerusalem culture that would help us understand the Gospels?

Jodi:

Yeah, so just to give you one example, and I'll mention this a little bit in my lecture today, you know, one of the things that I think we see Jesus doing is expressing some opposition to the way the temple was being run by the priests.

And also, we see throughout his ministry, a fair degree of opposition to the lifestyle of the wealthy, the elite, and in this particular case, the Jerusalem elite.

Well, you know, we actually have the houses of the Jerusalem elite, including some of the priestly families.

They were uncovered in various parts of the city, but mainly again in the Jewish quarter that I mentioned before, which was excavated after the 1967 war.

And so we can see the lifestyle of the elite.

We see that they had these huge mansions, multi-story mansions, which are extremely expensive in a crowded urban context.

We can see that they used lavish Roman styles of decoration, mosaic floors, wall paintings, imported pottery, beautifully carved stone vessels and stone furniture like stone tables.

And so we can get a picture of what this kind of lifestyle actually looked like.

And then when you read the Gospel accounts and you think about, you know, Jesus is what I think are Jesus's target audience, which is basically the poor classes.

People are living in fairly simple village houses in places like Galilee.

I think you can really better understand Jesus in his context.

Jessica:

Our final question on the show is always this.

What do you want our listeners to remember?

David:

Well, I think the thing that I would want listeners to remember is the point that Dr.

Magness made about understanding the world.

You know, because, well, you said exactly right.

When people think about archaeology, they think about particular objects, you know, so they want, you know, a statue, you know, or even a building.

And you know, they're looking at the individual things.

I think for archaeologists, the bigger goal is the collective.

It's the impact of being able to look at all of the data from different subjects and reconstruct the world in which people lived and therefore be able to understand their actions and the way that they live their lives.

My job is to read and teach the Bible.
I'm not an archaeologist.
You know, I'm an Old Testament professor.

Jessica: Using written resources.

David: Largely, yeah.

But again, it's a question of how you read those written resources, right?

And reading them as an informed reader means, among other things, and perhaps especially, reading them with an understanding of the world in which people live.

And that's really the goal of archaeology.

It's not to find things to stick in museums or, you know, to do TV shows about.

Although we like doing those because they pay for excavations, right?

Jessica: Sure, and that's how I can understand it.

David: Yeah, right.

And in some ways, if those things help to draw people into the discussion, that's not an entirely bad thing.

Jessica: Dr. Magness, what would you like our listeners to remember?

Jodi: I guess, you know, because this is a program that is focusing on, you know, sort of faith and the Bible.

I think I would like to say that archaeology is not a science that is intended to either reinforce or undermine people's personal faith and beliefs.

And certainly that's not my goal.

So my goal is to educate and inform.

Here is what archaeology can tell us.

And hopefully that information will help people better understand the context and the world of Jesus.

Not necessarily to prove or disprove whether things in the Bible are true or not true, but rather to help better understand Jesus in his original context.

So that's what I hope archaeology can do for listeners of your program.

Jessica: Wonderful, thank you.

Well that's it for today.

I'd like to remind our listeners of Dr. Magness's most recent book, *Jerusalem Through the Ages, From its Beginnings to the Crusades*.

Check it out.

I'd like to thank our guests.

Dr. Magness, it's been an honor to have you here today.

Thank you.

Jodi: Thank you.

Jessica: Dr. Adams, thank you for coming again to the show.

David: It's always great to be with you.

Jessica: And thank you for listening.

You can find more episodes of *Tangible* on all the major hosting apps or on our website, ConcordiaTheology.org.

Check it out.

We have a lot more free resources there.

I'm your producer and host, Jessica Bordeleau.

Join me next time when we talk about the intersection of theology and daily life, because it's
Tangible: Theology Learned and Lived.