

CHRIST REVEALED



Episode 10

Transcript

Patrick Gentempo: Hi, Dr. Patrick Gentempo here, back with you again. We are in the studio again, even though the whole set has been broken down. We have more to give you, bonus episode 10. We had so much great content, that we just could not leave this out. I have four more interviews in this bonus episode that are extraordinary in their scope. We start out with Dr. Joe Holden, who is the president of Veritas Evangelical Seminary. And I have to tell you, this person has more degrees than I can possibly count. He's brilliant. And when you look at his story and listen to what he has to say about what it meant for him to come to faith and the work that he does now, it's something that's gonna really capture your imagination and capture your attention.

We also then go over to Jerusalem. And we have an interview with Rose Ginosar Ginosar, who is a director at the Tower of David Museum. That was one of the highlights in the old city for me because that Tower of David, which has been there for a very long time, you see spectacular views from there of the whole old city. And you get to see sort of how the temple, when it existed, and this tower were connected, so it gives you a better feel for what life was like back then in the old city of Jerusalem. She really brings that to life, and the scenery is just so spectacular. I wanted you to see that. We could not leave that out.

We also then travel to Tennessee, with Evangelist Perry Stone. He's the head of Perry Stone Ministries. He's very well known. There were a lot of big takeaways when I sat down with Perry Stone. One of the things I remember that really reverberated was the idea that when you say the name Jesus, it's not just a matter of how you say the name, there's a lot of people even by that name that exist on the planet today, but it's a matter of speaking things with the vibration of faith and how that changes it. Perry's got a lot of experience in the world of being evangelical, and I have to tell you that he brought up a lot of points I heard nobody else make, so I'm really looking forward to sharing that interview with you.

Then finally, we have an interview with Dr. Michael Hasel. We did that also in Tennessee, but this was at Southern Adventist University. He is a professor of archeology and near east studies. We sat with all these artifacts around us. Why was this so important? Because what Dr. Hasel had presented and what I learned was about archeology in a way that I never understood. How these digs happen. How they excavate a site. How the layers have a lot of meaning. So he takes us through all that and he makes it vivid. I certainly had some interest in Biblical archeology. Certainly, we've interviewed a lot of Biblical archeologists, but Dr. Hasel takes us to a place that we haven't been before yet, in Christ Revealed, relative to that.

So in this bonus episode, we have amazing people with powerful content and we're really excited to bring this to you. So, enjoy.

Patrick Gentempo: Joe Holden, thanks so much for sitting with us today. Happy to be here in this beautiful part of California to have this conversation. Can you give us a little bio sketch of your background and how you got here?

Dr. Joe Holden: Well I was originally a professional baseball player. And at the end of my baseball career, I moved into Biblical studies. I received the Lord at 18, went to go play in the Mexican professional baseball league for a few years. And then the Lord called me into academic work, or at least to go back to finish my undergraduate education. And that's what I did. I finished a Bachelor's in Biblical studies. And what I learned in that undergraduate program sparked a thirst in me to continue my studies. I went on to seminary and went on to earn my doctorate in due time. And the more I learned through these programs, I found this is great stuff. I mean, I'm gonna have to learn more and more and more of this. So the deeper I went into the fields, and before you know it, I'm digging in an archeological dig in the Middle East at a Biblical city. And the finds were simply fascinating.

That simply came together with my theological knowledge. And how better to be satisfied in life than to bring these two things together with a relationship of Christ. It was just a fantastic ordeal for me. Yeah.

Patrick Gentempo: It seems, yeah, like an unusual path to go from professional sports to a stellar academic career and experience. Were you academically inclined before you played professional ball?

Dr. Joe Holden: Actually, no I wasn't. Starting in high school, when I would be on my home, I would try to lose my backpack every once in a while when there was a big homework load sent home. But my backpack kept finding me throughout the years. I eventually got through high school. But then when I was saved my senior year, everything changed. I looked at my studies in a whole different way. That's what really sparked my desire to learn more was that fruitful relationship with Christ. It made these things worth learning. That's what really changed about my freshman and sophomore year in college.

Patrick Gentempo: Where's the majority of your time spent now, doing what?

Dr. Joe Holden: The majority of my time is right here at Veritas Evangelical Seminary. I'm the president here and have been directing the programs here for 10 years. We're looking forward to what God's gonna do with our students in our programs. I'm excited with what the Lord has been doing here. Our graduates go out into all the world. They're either sharing the Gospel, defending the faith, and conducting ministries of their own. There's nothing more satisfying than seeing that.

Patrick Gentempo: In your view, what is the importance of an academic and intellectual context for a Christian, that they really kind of dig into that on a deep level?

Dr. Joe Holden: That's a good question because I think Christianity has done a great job in worshiping the Lord with all of their heart, but there also is the head that has to be considered. The greatest commandment was worship the Lord with all of your heart, with all of your mind, and with all of your soul and strength, and so forth. But sometimes we slack on the mind aspect. To learn about Christ, to learn about God and his nature, is one of the most fundamental things, and very important because all of our knowledge flows from how we view God. Whether it's the trinity or the

incarnation of Christ. There is so much to learn. Just as in any good marriage, you're going to want to know your spouse and get to know them well over time. The same is true with God. We want to know who he is. It not only builds our spiritual life with him, but it also helps defend against heresy or error that may come knocking at your door one day.

Patrick Gentempo: Have you found over time that your studies have helped you in that respect, when you're dealing with error or you're dealing with challenge or adversity? How have you been able to approach this so that you, I guess, come through that maybe even stronger or with a deeper sense of faith and conviction?

Dr. Joe Holden: Well, it's interesting because adversity comes knocking at all of our doors. It'll find you. Okay. But the one thing I've learned is to fall back on what you do know about God. Fall back on what you do know about his nature, so you can eliminate all those options that keep teasing our minds about, "Oh God hates you. God doesn't love you. He's forgot about you. Where is he?" Well, that's not even an option if you know that God is love, that he doesn't change, and he loves you unconditionally. The more you know about who he is, the more you're secure when that trial comes.

Recently there was a tragedy that hit one of our professors. His daughter ended up committing suicide. The one thing he shared with us was that it was what he knew about God's nature, about the love of God, and about those things that describe God's attributes in a way to remind him that God is still on the throne and that he still loves him and his deceased daughter. So, the more you know about God, the more insulated you'll be from those trials when they come.

Patrick Gentempo: You've got quite a background in archeology. You mentioned this earlier, that that was a part of where your career path has taken you. What got you in-

Patrick Gentempo: ... part of where your career path has taken you. What got you into that?

Interviewee: Archeology was something that dropped in my lap when I saw a flyer during my studies in graduate school. It was something that I thought was a good fit with the knowledge that we're learning. We could take that knowledge and compare it with the science of archeology and see what they're actually digging out of the ground. And what I found was there's a remarkable consistency between the archeologist, and what he's doing and what he's finding from the dirt, and the actual scriptures and what it says. It's just a fascinating thing when you dig up something that's 3,000 years old and you see it for the first time. You're just amazed about the preservation of these artifacts, but not only that, about how they relate and confirm the scriptures. Just a fascinating, fascinating field.

Patrick Gentempo: Can you share some of your personal experiences? What did you dig up, and what did it confirm, and what was it like to be in the midst of that discovery as it was happening?

Interviewee:

A few years ago, I was excavating at Tall el-Hammam, which is purportedly the biblical city of Sodom. It's just across the Jordan River into Jordan in the northeast portion of the Dead Sea. This site was so rich in artifacts. It's been there for some 3,000 years at least. I remember digging, and there were a set of bones that we uncovered, and these bones had been there for quite some time, at least since the Middle Bronze Age, perhaps 2000 B.C. The more and more I excavated, the more and more I thought about how these bones belonged to an individual, a person, a real person that lived, who breathed, who ate food, who had much of the same concerns in life that we do today. And yet, what we were digging up was the aftermath of a fiery destruction there at the biblical city of Sodom.

To see how personal it becomes when you dig and you find things that belong to an individual, such as jewelry, or a feature in their home, like the stove that they cooked on, or pottery that has personal things written on the side of the pottery, it becomes very real to you. It's not just a distant object or a distant person that lived thousands of years ago. These are people that are part of the divine narrative recorded in scripture. And with that comes a sense of awe and reverence. With those bones came more discoveries: pottery that was melted, and which took upwards of 6,000+ degrees to melt this pottery to this fashion. That was very impactful as well, because it speaks of the judgment of God.

We also found cultic objects, such as altars and various figurines that went along with the Canaanite cultic worship there. And again, all these things that were dug up out of the ground again had a personal belonging, I guess, to the people and the culture of the day. So what better way to tell what happened 4,000 years ago in this city, by looking at these objects and analyzing them, especially as they relate to the scripture? Powerful things that were found, they leave an impact on you, but not only that, they confirm the reliability of the scriptures themselves.

Patrick Gentempo:

This is interesting, because we're looking at history, evidence and inspiration, and how these things connect or intersect, and one of the themes that keeps coming up is the fact that there's the stories reported in the Bible, and then, within our lifetimes, there's subsequent evidence that's being unearthed that validates. So one of the things that I think is interesting ... I'd like to see how it feels for you, because of the path that your life has been taking ... is already having embraced the Bible and then seeing wow, there's new evidence that even further supports. What is the impact of that personally on you for yourself or Christians in general, relative to that evidence coming to light within your lifetime, as you've already adopted these ideals?

Interviewee:

That's a great question, because number one, it's encouraging. It's encouraging and confirmatory, in that it validates the decision you made to follow Christ, and when you find these artifacts and they just scream of reliability, of truth, what a greater testimony ... there is no greater testimony that knowing that you have based your whole life, your work, your passions, your decisions, on the truth of God's word. These artifacts just go to confirm and to demonstrate the correct decision

that two billion people on the planet have made today, including those who have gone before us in the centuries before, to follow Christ and to commit themselves to God's word and to the study of the word.

So is it personally impactful? Yes it is, definitely. I don't know where I'd be if I hadn't received Christ. And then the discoveries subsequently have just compounded the confirmation of this. For the people in the Church at large, I think most of them, what they need to do is simply come in contact with these finds, and that's why we speak, that's why we publish, that's why we educate, because a lot of these finds simply stay in the halls of academia and never filter down into the laity. And hopefully, if we're doing that, we can serve the evangelistic portion of the Christian faith better, because now people can share the gospel with confidence, knowing that there is tangible proof to support what they're saying to the individual.

Patrick Gentempo: Do you feel like there's an expanding or increasing intellectual dimension of Christianity?

Interviewee: Yes. It went through hard times before, but the intellectual dimension of Christianity is growing. We're seeing more programs that are studying apologetics, archeology, philosophy, literature, all with a view of understanding the scriptures better. Beforetime, the critics were winning the day. Liberal theology seemed to have won the battle at the turn of the 19th and 20th century there, but now with a resurgence of Christians going back to school, doing deeper study, we have taken back ground, because now Christians see they have to engage in culture. They have to engage in these scientific disciplines to be effective if we want to get our message across.

Patrick Gentempo: I don't suppose "The Veritas" is an accidental name, so why is that chosen?

Interviewee: Well, "veritas" is Latin for truth, and we want to be sure that we're communicating the truth of God's word, but also defending the faith against attack, against critics, because some of the critics have good questions. But Christianity has good answers, so the more we're familiar with those answers, I think the better we will be when we publish, when we speak, when we share the faith to communicate clearly what the gospel message actually is.

Patrick Gentempo: When you're looking at the messages and communicating, there's really two dimensions of it. One is that you'll speak to other pastors and kind of organize and have your communications, and then of course, it's the pastors speaking to the lay public. How do you see as far as when you're communicating with other pastors, what's the most important conversations that you think you have there, and then when you're speaking to the public, what do you think are the most important conversations?

Interviewee: The dilemma for the pastors is they need up-to-date, good information to communicate to the people in the pew, and we try to give them that. We try to educate them or at least point them in the right direction. They often don't have a lot of time to accumulate a full body of

knowledge unless they're reading 24/7, and oftentimes, with their counseling demands, their preaching schedule and so forth, that they don't have a chance to do that. What we like to do is come alongside, equip them, fill in the gaps, and give them the most up-to-date information that can support what they do, whether it's teaching the word of God on Sunday, whether it's counseling, whether it's taking an Israel trip and communicating the interesting information to their people. I think to the pastors, it's more of encouraging and helping them achieve what they're already doing.

As far as the public is concerned, we want to get them the raw information in order to evangelize and share the faith, and defend the faith. Sometimes it will not come through the pulpit at church, and most of the times it doesn't. They have to do extra reading or go to school, and that's what we do. We want to equip with popular literature, with popular lectures, so they can understand them without the technical jargon that goes along with some of these things sometimes, so they can easily have something that they can use in the field. So it's very practical.

Patrick Gentempo: Do you feel culturally now, defending the faith, the need to is escalating, or is it de-escal-

Section 2 of 17 [00:10:00 - 00:20:04]

Section 3 of 17 [00:20:00 - 00:30:04] (NOTE: speaker names may be different in each section)

Michael Hasel: The faith. The need to is escalating or is it deescalating or is it kind of status quo. What are you seeing as far as a trend there?

Patrick Gentempo: Well, defending the faith is going to become more needed as time goes on. In fact, some pastors that didn't even want to touch the subject are now realizing they're going to be forced to. Because you've got a billion and a half Muslims on the planet, you have planes, trains and automobiles. The world is increasingly becoming one. And these cultures that were distant lands in the days past are now people you're sitting next to on the airplane or the train or in the taxi or working with. The business has really unified over the years. The world is increasingly coming together in everything they do and unless we step up and unless we equip ourselves to be able to share the faith in these alternative cultures, then Christianity will not be effective. We will basically be relegated to quoting bible verses and then when they disagree or give push back, we'll have to tuck that bible under our arm and go somewhere else. So pastors are realizing this, the laity is realizing this and hopefully we can begin to take ground back, because the world is coming to us now.

Michael Hasel: As we look at evidence, over the past, let's say 100 or so years, what do you think some of the most important archeological is that has emerged?

Patrick Gentempo: Well that's a great question, because at the turn of the 19th century, the liberal critics were hammering bible believing Christians about not having the original accurate biblical text. Because our earliest manuscript was at least a 1,000 years removed from the original writings and so forth. Well, that all changed at the discovery of the Dead Sea Scrolls. When they found the Dead Sea Scrolls in 1947 in those caves in Qumran, right at the shores of the Dead Sea, that all changed, because the documents they found there were of every book of the Hebrew Old Testament, except the Book of Esther. And what they found was, was that these documents are essentially the same. In fact, they said 95% identical to our Old Testament we read today. What about the 5% differences? Well there was spelling mistakes, word order reversals, minor trivial things that don't affect any major doctrine or meaning of the text for the most part. That was probably the most important discovery in the last 100 years.

Michael Hasel: So does that become a foundation from which other discoveries are built or other extrapolations are made about the accuracy of the Bible?

Patrick Gentempo: Yes, actually the Dead Sea Scrolls also tell us that the Bible was copied accurate. Because if you take and look, there is an unbroken chain or witness of the biblical text. In fact, the earliest biblical text we have today is called the Ketef Hinnom Silver Scroll. It's a little portion of numbers, Chapter 6, versus 24 through 26. It's the ironic benediction. May the Lord bless thee, may He keep thee and make His face to shine upon thee. Well, if you look at the Dead Sea Scrolls at about 300 BC at their earliest dates. You take 600 BC, the Ketef Hinnom Silver Scroll, you look at the Dead Sea Scrolls at 300 BC, and then you look at the various documents later than that, you find there's an unbroken chain and there's an accuracy of the transmission of text. In fact, most scholars today and even the late great Princetonian Scholar, Bruce Metzger, it's 95% to 99% plus accurately transcribed over the years. We are sure we have the original Bible.

Michael Hasel: Wow. So with reference to other types of historic documents, is this unusual for there to be this much validation?

Patrick Gentempo: It is unusual, because if you compare let's say a dozen works from ancient history, Herodotes, Lucidities, Plato, Aristotle, even Homer's Iliad, which is supposed to be the second most supported document from the ancient world, pales in light of what we have to support the scriptures. In fact, the New Testament alone has some 25,000 plus manuscripts in all languages, including Greek, that attest to its accurate reconstruction.

Michael Hasel: Can you describe the process of how all these different evolutions and transcriptions occurred over time of the Bible and maybe speak to, with all that, the likelihood of fidelity probably you'd speculate would be low, but yet the evidence is that it's very accurate. So how did this emerge and why is it profound?

Patrick Gentempo: Well, the Bible's copying process, which we call transmission occurred from the very beginning. In fact, when you looked to the Old Testament, you had groups of scribes copying word for word and they took their job

seriously because they knew they were copying the word of God. And when they knew that, they made every detail, every jot, tittle, the smallest mark, they took care and concern for. And they did this for thousands of years. And so when we see manuscripts of the scripture today, especially the Old Testament, we find that there is really no difference from our English Bibles today, than what we see in these Hebrew Old Testament manuscripts. Yes, there's some spelling mistakes and some word order reversals and so forth, but minor, trivial changes that are essentially the same meaning is what we see today in the scriptures.

When we talk about the New Testament, we have the same thing going on, because it's largely the church copying the scriptures over and over through the centuries. What we find is, no matter what manuscript we look at, it doesn't matter where it comes from, it has the same message and therefore, when we compare all these manuscripts that support our English Bible, we find that there is no substantial difference between the manuscripts and what we're reading today at church on Sundays. So It's just a marvelous testimony to God's providential care of his word through the centuries.

Michael Hasel: And I heard you comment on some of the transcribers of the Dead Sea Scrolls. So can you repeat that?

Patrick Gentempo: When the Dead Sea Scrolls were beginning to be analyzed and translated and so forth, the scholars got bored doing it, because it was essentially the very same thing that we have in our English Bibles today. There was no substantial difference. Yes, there's some word issues and some interesting philological nuggets there for the scholars, but you found that most of them started to peter out, quit and go find something else to do, it was so boring because it was essentially the same thing we already have in our Bibles today. And that effectively answered the liberal critics who charged that we did not have the original text, in fact we probably had a collection of myths and legends.

Michael Hasel: So for you personally and obviously you've known about this, how important were some of these foundations, to say that Okay, we've more current world validation of the premise that this ... The text that we have today reflects the text that existed all these years ago and how important was that piece of the puzzle in your own Christianity and the way that you embraced it. How critical is that evidence for you to be able to have the conviction that you have today?

Patrick Gentempo: Evidence by nature is something that has to be analyzed by people. Their interpretative skills has to come to bear on whatever artifact or manuscript they're looking at. But as far as the evidence is concerned for me, it simply validates the decision I've made to follow Christ. It validates the theology of scripture. It validates the fact that we have a Bible that was written right from the hand of the apostle or the profit himself. In other words, it means a lot to me and to the church at large that what they're believing is true and it's based in reality. There are so many religions that can be based on myth or based on a certain philosophy, but Christianity has been said to be the historic Christian faith for a reason. Because it's rooted in reality and to have your feet

rooted in reality is very important when you've come to spiritual and religious things, because religious things can be nutty sometimes. You want to make sure you've got your feet on the ground along with your heart and your head in Heaven, as well.

Michael Hasel: So you have the stewardship of a seminary and you obviously ... These people who come to seminary, they've chosen a purpose in their life and now they've come here to start training in that. What kind of conversations happen at that level and those ranks, where you got people coming from different parts of the world to come and study here. Are there, what kind of debates occur there, between them and what kind of things are discussed culturally?

Patrick Gentempo: You know, what's so good about Veritas Seminary is that the debates and the discussions are within a friendly

Michael Hasel: The debates and the discussions are within a friendly environment, so when you go out on the street or you are in a hostile environment or an academic setting, you can give an answer that lines up with scripture. The debates we have in school are largely of secondary issues. Do the gifts exist today? Who are the 144,000? But there really is no debate when it comes to the essentials of the faith. The deity of Christ, the Trinitarian nature of God, the Virgin birth, the second coming, the atonement, the bodily resurrection. All these things are staples to Evangelical Christianity and to the Christian church at large for 2000 years.

So what we want to do now is learn how to communicate these things in an unbelieving world. We can use unbelievers' language such as science, biology, archeology, history, literature, classics, you name it. Because they all point back to the truth of the scriptures, which is just a fascinating thing when you dive in to make that study.

Patrick Gentempo: You mentioned hostile environments. Are there any that come to mind that you've gone into that you could share your experience walking into a hostile environment or dealing with an adversarial situation?

Michael Hasel: Well, there have been many times, especially just personally, where you're discussing Christianity or Christ with somebody, and obviously they're not a believer. In fact, there is one particular instance, I was at a retreat on the beach and there were people from the beach that came around our bonfire and were cooking some s'mores and were having a good time and it just so happens that the Buddhist came and sat right next to me, and what we discussed was truth, and I asked him, I go, how do you know if something is true? What is your definition of truth?

And he responded to me, well, truth is what you feel it is. Truth is a feeling. Truth is subjective. Truth is relative. It's up to the person. And I go, "Oh, is that the truth?" That truth is relative and subjective and it's up to the person. He goes yeah, it's totally subjective. I go, oh is that the truth? And I repeated that about three or four more times and he finally got it, that it's impossible to deny truth, because if you deny it you affirm it in the very denial.

To say there is no truth purports to be a truth about truth. And so it becomes a curious moment of awkwardness when you discuss this with a garden variety pagan. But truth is important. Logic is important. And hopefully we've got our feet on the ground and our heart and our head in the sky again.

Patrick Gentempo: I had a similar experience with somebody saying you can't be certain of anything, and I said, "Are you certain?"

Michael Hasel: Are you certain that you can't be certain? Yeah. That's right. These radical views really can't stand the test of scrutiny. In fact, you just turned the view on itself, and you'll find soon whether it can stand under its own weight. That goes true for hard agnosticism, hard skepticism, hard relativism and the like.

Patrick Gentempo: So isn't it interesting that some of the biggest ... I guess attack on Christianity specifically, religion in general, is these assertions of broad base dogma. But literally there's this intellectual, philosophical, logical aspect to how you're drawing these conclusions and there's a history of evidence et cetera, that supports, and maybe people try to find little pieces where we can dig, and get into that. But to try to paint a broad brush would be erroneous to say that well, it's just ... Everything is just blind faith.

Michael Hasel: That would be a mistake because it's not blind faith. There's a difference between taking a step of faith in the light of the evidence and a leap of faith with your eyes closed in the dark. The former was Christianity. The latter is existentialism. We're not existentialists in that negative way as that describes, but we certainly want to think before we respond. We want to ponder and consider we react. If we're not, we're committing unjustified thoughts and unjustified actions, which we want to stay away from.

Patrick Gentempo: That's a pretty amazing distinction. Faith, I guess gets coupled with other words. So if you say that there's a step into it, versus a leap that's required, and I think culturally non-Christians or maybe even atheists, they would just assume or assert that, well, if you're a Christian, you've taken a leap of faith and had to cast reason out the window. But it seems like everything that you've been working on is the opposite of that.

Michael Hasel: That's exactly true. The Lord said in the scriptures to worship God with all of your mind. In Isaiah, he tells us to come and let us reason together, sayeth the Lord. Christians were never asked to set their mind at the door before they went into the church. They were always asked to keep their mind fully engaged in what the Lord was teaching them. Unfortunately Christianity's got the bad rap that oh we have our heads stuck in the sand and we don't think about these things and we have no answer to the atheist, and so forth. But that couldn't be farther from the truth.

When you see the scholars in the church coming up through the centuries, you found that all of them were people who were vitally engaged in study. Oftentimes academic study of these issues, because

they're important. We just can't get by with just saying, oh it's what I believe, if you don't like it, don't worry about it. Now it's why do you believe what you believe.

Patrick Gentempo: So in your view, given ... Looking at the history and looking at the evidence that you've been describing, what do you see the impact of the inspiration for the people who step into faith? What do you see happens for them in their life on the inspiration side?

Michael Hasel: Well, when they start to study these things, there is a whole epiphany that takes place because where has this information been? I never knew this. And what you're seeing is, you see these lambs being turned into lions because now they're equipped with the tools to be able to make a cogent, concise and loving presentation that's based on the facts, and not just your own subjective opinion.

And I think it's caught the critics off guard in the last century, because Christians went back to school, they defended the faith, they went and studied science and theology and philosophy and literature and the languages, and came back with solid answers. And we wrested control of the argument from their hands, and now they're back on their heels. Especially from the artifacts that are coming out of the ground through archeology at this point.

Patrick Gentempo: You've obviously committed so much time, energy, effort to this life that you lead, in multi dimensions whether you're ... Digging in the dirt or heading a seminary here. What do you want to see happen over the next 20 or 30 years in the world, and especially in the Christian world?

Michael Hasel: I would like to see more Christians get serious about the deeper study of their faith. Once we do that, we can make inroads into our culture. Before, we could only get so far. Almost preach to the choir. But if one is willing to dedicate their life to get equipped, to get educated, to go out and change a lost and searching world, to mix it up, if you will, with the critics and the objections to Christianity, that's I think the most important thing, that we have to engage culture. In fact, the statistic today is only 2% of Christians share their faith. And when you ask them why they don't share their faith more, it's, I'm embarrassed, I don't know how to answer a question that they most likely will ask me, I just don't know, I love the Lord, but I just don't know what to say.

And that all goes away if you equip yourself. And that's what we try to do here at Veritas Seminary. We try to equip people. We try to get them to the point where they are confident in what they're saying. And they know not only what they believe but why they believe it.

Patrick Gentempo: What do you think is the most effective way for a Christian to share their faith?

Michael Hasel: Personally, I think just sharing the simple message of the Gospel in a loving way, being available to an individual, not try to rely on high tech arguments. Those arguments are there if there's objections or there's questions, but simply sharing the faith on a personal level is really what brings people to the Lord. Relying on God's spirit to work through you,

to give the message to the unbeliever. That simple, personal interaction goes such a long way.

I've taken the survey often in my classes. I ask how many of you came to faith because of some argument that you heard, like an intellectual argument? Maybe one or two will raise their hands. How many of you came to the Lord because there was somebody in your life that you knew loved you and they shared the faith with you? And then three quarters of the hands raise up. And I said, how many of you came to Christianity, came to Christ because you thought.

Michael Hasel: ... came to Christ because you thought it was irrational and unreasonable. Nobody ever raises their hand, they all think it was the reasonable thing to do is because it made sense. So if it made sense, why not continue to build on that thesis and build your arsenal, build your ideas, build your heart, and to be effective in a world that doesn't receive Christ.

Patrick Gentempo: I think that's a really good poll to take is like, okay, so what got you here and then if you just consider that, maybe that will bring other people also and that's how you share.

It seems like there's this intellectual side, but with people it's their heart that they're sharing that usually is what opens people up to want to take a look. So with the attacks that come that you face, what do you think some of the most problematic ones are, and how do you respond to them?

Michael Hasel: That's a good question. The number one attack today is the attack on scripture. If you go to a university or to a college, you'll find in the religious studies departments, and perhaps even biblical studies departments, in fact this may even be present in some Christian schools, the attacks on scripture do not seem to be going away. Can the Bible be trusted? Is the Bible historically reliable? Well, the answer is a resounding yes. Why? Because archeology has confirmed time and again that the historical statements in scriptures are something to be reckoned with. These are true historical statements that run around true real life geography.

If I said that Jesus went up to the Dead Sea from Jerusalem, you might think that the Bible was not credible because the Dead Sea's the lowest place on earth and it's down from the Jerusalem, which is in the hills. But what we're finding, every stream, every ruler, every piece of coinage, every geographical marker in scripture that can be studied and analyzed is showing us that every writer took great care on giving us the truth. The historical narrative always aligns with good geography, good town rulers, good kings and so forth. These are all lining up in the sense that you can't make that argument much anymore because of the field of archeology.

The second argument would be, how do we know Jesus Rose Ginosar from the dead? How can a person come back to life who was dead? Well, we respond to that by saying, first of all, if God exists, and there's good arguments for God's existence, he can perform a miracle. If God exists,

acts of God are possible. So it's not too much to raise somebody from the dead if he in the first place made somebody from the dirt of the ground.

What do we say about the facts supporting the resurrection? There were over 500 witnesses Paul talks about in the 1 Corinthians 15 that viewed the risen Lord. In fact Paul said the greater portion of these witnesses are alive today, that means at least 250 of these 500 witnesses were alive during 1 Corinthians 15 in the first century.

You have the empty tomb. Where did the body go? Would the Romans steal the body? No, 'cause they wanted to keep peace in the region. Did the religious leaders, the Jews, steal the body? Well, no, that would play into the hands of the story of the resurrection. They would want to leave the body in the tomb. In fact they were the ones that said put a guard and a seal on this tomb so he wouldn't come out of it. What about the disciples? Wouldn't they have a motive to steal the body so it would look like he resurrected? Well, no, that goes against their very message of honesty, of goodness. In fact they were in no position to overpower two Romans guards; they were professional killers. One thing about Romans, they knew how to kill people and they did a good job at it and they could finish the job. So no, these 12 uneducated fishermen were not going to overpower the guards and move this huge stone and take the body of Jesus. They were hiding for fear of the Jews. They thought they were next, it says.

So, we find that the physical appearances of Jesus confirmed beyond a shadow of a doubt a dozen times he was touched or seen. He even ate a piece of broiled fish in Luke Chapter 24. He cooked a morning breakfast for some of the disciples in John 21. The resurrection is probably one of the most attested events in history if they can work around the miracle of bringing a dead person back to life, but if God exists, he can do it. So if you win the battle for God, you win the battle for the resurrection as well.

Also a third objection to Christianity is, why would God send his son to die on a cross? What does that do? How does that make me saved, so to speak, rather than lost? Well, first of all, man lost his innocence in the garden. Adam and Eve fell. The penalty was death. Since man fell, there needed to be a man that restored. That man was Jesus Christ, the perfect man.

But God can't just take anybody, any man, to satisfy this sin against God. He had to take somebody who was perfect. He can only take perfect sacrifices. He can't slip somebody through the back door into heaven without the price being paid. Well, Jesus Christ was that sacrifice that atoned for our sins and it appeased the wrath of God on a sinful people.

Jesus Christ was the only one that could do that. He had the only qualifications. He was both God and man. Therefore he was an acceptable sacrifice scripture. That's why 1 John 2:2 tells us he was the propitiation for not only our sins, but the sins of the whole world. He

was the acceptable sacrifice, and that's what all the sacrificial system went to point toward.

A fourth objection would be, how do you know God exists? Well, we know God exists because there are not only good arguments for it, but because of the world that you see around you. In fact, if you see an information system, much like a computer, would you think that that computer simply assembled itself, or over time those parts came together in order to function as a computer? Or perhaps a research paper, did that research paper come together on its own? Some say with an explosion in a print shop all the letters came together and the logic was through and through.

Well, no, there had to have been a divine mind to account for the information we see in the world that appears to be designed, and the design we can look at is your DNA. DNA has specific information on it that couldn't come together on its own anymore than a computer or a research paper could assemble itself on its own. There needs to be a mind in order to account for the assemblage of specific information, much like your DNA. That's the blueprints. That tells you how your body is going to come together, how tall you will be, what needs to come together in right order. Not only what needs to come together, it has to come together in the right order.

Dr. Michael Behe has spoken much about the bacterial flagellum, and this bacteria has what is equivalent to an outboard motor of a tail that spins when it wants to move. Well, that tail itself had to be put together with all of its couplings and components all together in the right order with the right pieces, or else that bacterial does not function and thrive. You remove any one piece and it's dead in the water, so to speak. So it just wouldn't make sense to say that all this design was just randomly happening here on the earth by chance, over long periods of time, as evolution would say it would be. And so we need a divine mind to account for the information we have here today.

And then the fifth one would be, what about the theory of evolution? The theory of evolution. Darwin said that over long periods of time random mutations through natural selection would help primitive life evolve into more complicated or complex life. That couldn't be further from the truth either because what we're finding in the fossil record is not transitional forms, we're finding fully formed animals in fossils, and this is something that plagued Darwin. He even realized in his Origin of Species that this was a problem to his theory and if it would be proved in successive generations, that we don't see the success of slight changes between kinds and species, then this could be a problem to this, and that's exactly what we're finding. We're not finding the fossil records supporting evolution.

Evolution can't answer five very important questions. How did being come from non-being? How did life come from non-life? How did intelligence come from a non-intelligent cause? How did order come from non-ordered causes? Without those answers as the building blocks of life and being itself, we can't even get off the ...

Joe Holden: Of life in being itself, we can even get off the ground with evolution. So, evolution has been a very criticized position even Michael Denton, a non-Christian zoologist has criticized it in his recent works, so those five things I think, pose the most formidable challenge to the Christian faith.

Patrick Gentempo: There's some that say that the existence of Christ or Jesus of Nazareth, is not really validated. What would you say to that?

Joe Holden: Well, I think the charge would be uninformed in light of the archeological and literary evidence that supports Him existing in the first century as a real individual. First of all, there has been limited archeological excavation in Jesus's hometown of Nazareth. In fact, today you can go to a village of Nazareth, that's reconstructed in a first century type. You can eat the food they ate, you can dress like them, you can see how everyday life worked. They based this on the archeological study they've done in the area. So really, there's no credible individual today that would say that Nazareth never existed, the hometown of Jesus. But if you look into the literary background supporting Jesus's existence, you find almost a dozen lines of evidence that converged to refer to, make mention of Jesus Christ Himself. And some of those come from non-Christian historians such as Pliny the Younger, Lucian, Phlegon, Thallus, Joe Holdenus, the Jewish historian. You find that they make mention of Jesus as a real historical person, nobody calls Him a myth.

What you find is, when you read some of these, for example, Thallus made mention of the darkness that covered the land during the time of the crucifixion. And even though Thallus's works don't exist today, we know his works through Julius Africanus. What Julius tells us is that Thallus believed that the darkness that came over the land of the day of crucifixion wasn't due to some cosmic or divine disturbance, it was actually due to a solar eclipse. But, Julius remarkably responds to this by saying there can't be a solar eclipse on the day that Jesus died astronomically. It just doesn't work that way. It can't happen the way that Julius says.

But there's Joe Holdenus making mention to Jesus and John the Baptist and other Biblical figures as well. You have what you call the [foreign language 00:52:44] which is a 5th century AD non-Christian document critical to Christianity that argues that the disciples stole the body of Jesus, but nevertheless making mention to the Messiah, to Jesus Himself. So the more and more we get into the literary aspects, we find that Jesus is documented everywhere. In fact, in the Roman historians such as Tacitus, Jesus is mentioned along with Pontius Pilate and the explosion of Christianity that ended up exploding in Rome and taking over the city.

When you turn to the archeological evidence, it's a little more sparse. But recently, in 2002, there was an ossuary discovered with Jesus's name on it. Now the ossuary didn't belong to Jesus, we know He Rose Ginosar from the dead. And an ossuary is just a simple 18 inch long, one foot high bone box where they would take the deceased bones, put them into this box, put their name on it on occasion and then put it in the family tomb. Well, Oded Galon who's an antiquities dealer in Jerusalem

had a bone box, an ossuary, that said, "James, the son of Joe Holden, the brother of Jesus," on the side of it in the Aramaic language. Well, this sparked a whole court case in Israel that lasted years.

They called over 50 expert witnesses to analyze the bone box and the inscription to see if it was authentic and so forth, they were charging Oded Galon, the owner of the box with forgery and so forth. They ended up after years of analyzing this box, multiple expert witnesses, there was no good reason to say that the inscription was a forgery, there was no doubt it was a first century bone box, but when you get inscriptions like that, it's almost too good to be true. Well it ended up becoming authenticated based on this court case and this box stands as the earliest witness to Jesus and his family that we have from the archeological record. Dates to the first century, names his brother James, his father Joe Holden, and if you have a famous brother, you add the brother onto the bone box. Of course, Jesus was that famous brother.

The bone box really stood out as a first century witness of Jesus and his family.

Patrick Gentempo: I guess In summarizing, you've got corroboration across a wide variety of people, a wide variety of sources, all attesting to the fact that Jesus of Nazareth existed.

Joe Holden: Yes. Absolutely. And if you want to even go deeper, you can look at the graffiti in the first century and find references to Jesus. In fact, one of the more popular points of graffiti is the Alexamenos graffiti. What it has or depicts, is Alexamenos, a Christian, who is being made fun of in this drawing, this piece of graffiti, that had Jesus on the cross and they drew a donkey's head on Jesus. So, they were making fun of Jesus and they were ridiculing the Christian Alexamenos on the time. But you have a Christian worshiping a man who was killed on the cross, that is something that perfectly corroborates the Gospels.

Patrick Gentempo: Wow. So, all that evidence exists for the existence of Jesus. Now, since you say he's ... the graffiti, he has Him on a cross, you made some mention about the resurrection and some of the logic and evidence to support it, can you dig a little deeper there?

Joe Holden: Sure. The resurrection is one of the most well attested facts of ancient history. I say that because there are so many eyewitnesses of the resurrected Christ that, what do you do with them all? We have so many witnesses, we don't know what to do with them. We have 500 eyewitnesses mentioned in 1st Corinthians 15 by the apostle Paul. He said, 250 of them were alive at the time he was writing the epistle. You have nearly a dozen appearances, physical appearances of Jesus to both the disciples, to both believers and unbelievers. People might respond and say well, these were just believers who saw Jesus alive and touched Him. Well no, He appeared to the apostle Paul, knocked him off his horse in Acts chapter 9 who is an unbeliever, putting Christians in prison and persecuting the Christian church.

What about doubting Thomas in John chapter 20? He was a doubter, he was somebody who was skeptical, maybe a materialist if you will. He said, "I'm not going to believe until I touch Him." And Jesus appeared and gave him the evidence of his resurrected body and said, "Thomas, please touch me if you'd like, I'm here." And then what did Thomas do? He was so convinced, he fell down. And in the Greek text it says, he said "the Lord of me and the God of me." In the English text obviously, it was "My Lord and my God." And he wasn't taking the Lord's name in vain, Jews don't do that right?

So whenever we see these appearances it just continues to validate there was a physical bodily resurrection that occurred. And then He even ate food to prove to them that it was the real Jesus. In Luke 24, He ate a piece of broiled fish, and in John chapter 21, He cooked a morning breakfast and ate with the disciples there on the seashore of Galilee. So the more we look at the evidence that supports the resurrected Christ, the empty tomb, the hundreds of eyewitnesses, the multiple times in which he was seen and touched and handled. The times that he ate, the times that he said, it is I myself, handle me and see, for a spirit does not have flesh and bones as you see I have. Invited himself to be touched.

What greater pieces of evidence can you possibly have to corroborate a person coming back to life. This wasn't something done in a vacuum, it was done in the very city that the message of the resurrection was declared. If you wanted to preach the resurrection and it didn't really happen, you don't do it in the very city you said it happened, because there's too many people that will call them out on a lie.

Patrick Gentempo: That's great. [Joe Holden 00:59:12] I really appreciate that you spending all this time and sharing all your knowledge and experience with us. I know you've written five books, and I appreciate the gift of one that you just gave me upon my arrival here. Are there any more books in your future?

Joe Holden: Yes actually. Harvest House Publishers have just asked me to be the general editor on the Harvest handbook of Christian apologetics due to be released in 2018.

Patrick Gentempo: That's great. We'll look forward to getting that one. I just appreciate you spending time and sharing this wisdom with me and with this audience that's going to be watching this series, and I wish you well in your continued endeavors.

Joe Holden: Thank you so much Patrick.

Patrick Gentempo: Thank you.

Well, I think you'd have to agree with me that Dr. Joe Holden is an intellectual power house.

Patrick Gentempo: Next we have up Rose Ginosar Ginosar so we're going to go to Jerusalem, and we're going to look at some spectacular sites there in the Old City with Rose Ginosar who is a director at the Tower of David Museum. Also, let me just quickly remind you that while we're running this episode, you can still own "Christ Revealed" for 50% off of the normal price. I appreciate your support here, it's been magical to be sharing this with you, and I encourage you to not only own it for yourself, but maybe consider other people who would benefit from it. Now enjoy our interview with Rose Ginosar Ginosar.

Patrick Gentempo: Rose Ginosar, thanks so much for doing this.

Rose Ginosar: It's a pleasure.

Patrick Gentempo: We're in an incredible place here. So, what is this place?

Rose Ginosar: We're actually here at the Tower of David Museum. We are the most continuously occupied site in the City of Jerusalem for 3000 years. And we're a museum, we're a site, we're a site that tells about the history of Jerusalem, that tells about the universality of Jerusalem and how meaningful the city is for people throughout the world. And we're also the museum of the city of Jerusalem. So we bring art, culture, exhibitions, we're a showcase for what's going on in Jerusalem today.

Patrick Gentempo: Well, what's interesting is I've been here for a few days and now that I've come up here, I've started to pull everything together. I felt like I was getting pieces, but then you have this incredible view from up here where you can see everything, and then you have these models that you built that show what the city looked like, the connection between this place and where the temple was, the second temple at least, and so there's really kind of gives perspective to the whole city. Now, one thing I'm confused about, they call it the Tower of David, but this is really remnants of Herod' palace, right?

Rose Ginosar: Herod's palace, and even before. But yes, it's kind of an anomaly of history. We all know that history is written by all of us, there isn't one version, and what happened here at the Tower of David is the main tower, the oldest part of the standing museum, was built by King Herod 2000 years ago.

Patrick Gentempo: Right.

Rose Ginosar: He built it upon remains that are even older than that. We have a building on site that was built in the 19th century that, because we have this magnificent citadel that was built 3000 years ago, nobody kind of fooled around with this building that was built in the 19th century, until we wanted to take it and use it for another purpose. And the archeologists from the Israel Antiquities Authority said, "Fine, you can do whatever you want, but first we have to dig." And they dug. And they found, in this place, 3000 years of history. And what remains of 3000 years of history.

And what's most significant is they found the very foundations of Herod's Palace. Now, once they found that, and they found the actual

foundations of the palace, they went to theologians and historians, who said, "You know, this is proving something that we thought for many years." That when Pontius Pilate came to Jerusalem, it would not have made sense for him to take up residence in an army camp. Just as in Caesarea, he was in Herod's magnificent palace. This palace was considered the most magnificent palace in the entire Roman world. Why wouldn't Pontius Pilate come and stay here? Also, we know in the Gospels, they mention Pilate's wife. Well, if Pontius Pilate was here, then perhaps that gives truth to the old tradition that the Via Dolorosa began at Mount Zion, where the site of the last supper, and came to Pontius Pilate here, which meant that the trial of Jesus took place here. And that these foundation stones were the very foundation stones where the trial took place. And from there went on through the Via Dolorosa.

So this was found just about 15 years ago and we're now developing the site because we see, and again, we don't know if it's true, but we do see that it's something that is very meaningful to Christians and to Jews, because this is also the site of Herod's palace, this is the site of the end of the Jewish Second Temple period. So we have that. We also have, going down, you can see we have a ritual bath, a mikvah. Which is not far from those very foundations. And we know that that ritual bath was also from the time of the Second Temple period, the last days, the times of Jesus. And what's meaningful for many visitors is to realize that, obviously we're not saying that this is where Mary took Jesus before she went to the temple after he was born, but this is the kind of mikvah, the kind of ritual bath from the very same time period when she was there.

Then in the year 70, the Romans came and destroyed the Jewish temple. They destroyed the City of Jerusalem, they destroyed everything. But what they said is, "You know what? We're going to teach the world a lesson. We're going to teach the world that you can't rebel against the Roman Empire and get away with it." So they destroy the entire city, and they left one massive tower standing. Just as a reminder of how wonderful and how magnificent Jerusalem was before the destruction. This is this tower right over here that was built by King Herod.

We fast forward, and the Roman Empire becomes Christian. And Byzantine monks come here. And they know their bible, and they know there's a Tower of David. And they see this magnificent tower and they say, "Wow! This has got to be the Tower of David that was left from the time of Jerusalem." And so we have for generations. And for almost a millennia, people called that the Tower of David.

Patrick Gentempo: Oh wow, that's a quite interesting story.

Rose Ginosar: Even though David was never here.

Patrick Gentempo: He was never here. Not far from here.

Rose Ginosar: Not far.

Patrick Gentempo: In the City of David we were in.

Rose Ginosar: In the City of David. Exactly.

Patrick Gentempo: You can see it from up here, actually, but-

Rose Ginosar: He may have come here and grazed his sheep.

Patrick Gentempo: Well that's an incredible story. Now, what's your story? Obviously we hear the American accent.

Rose Ginosar: Right, right.

Patrick Gentempo: But you been here in Jerusalem for how long?

Rose Ginosar: Oh wow, I would say over 30 years. I came as a student. I was interested in studying Middle Eastern history, and Jewish history, and I came to the Hebrew University of Jerusalem. And I began my studies here, and I continued on to my second degree, and I got married, and that's it. I've built a life here in Jerusalem.

Patrick Gentempo: Here you are. Wow. So when you try to go home and talk to your friends about the experience of living here, and your family, what is that like?

Rose Ginosar: I think there's always a difference in perception between what you think something is and what something actually is. You're here in Jerusalem. You can tell me what kind of a city Jerusalem is and what kind of a country Israel is. So many times about so many things we're all affected by what we hear in the news and of course people will say, "It's so dangerous to live in Jerusalem," which of course, for us, I think that Jerusalem is probably one of the safest cities in the world. Yes, there are incidents. There's incidents everywhere to our terrible dismay. We know throughout the world, think terrible things happen. But basically it's a fabulous city. It's a city where ... you meet everyone here.

Patrick Gentempo: I'll tell you what spoke to the safety of the city is the fact that I see a lot of young kids walking around, unaccompanied. So parents let their kids roam around here unconcerned for their safety. It tells me that they feel very safe in this environment.

Rose Ginosar: I have to tell you, when I was a young mother, I go to the states a lot, I mean my family is there and we visit a lot, and I remember when my children were maybe four or five and I said, "Okay, we're going to go to them mall," and I'll let them run and everyone was shocked. "No, you can't let your children run around the mall without holding their hands!" Which is like, just as you've noticed here, it's unthinkable here. Here, children are very free and kind of fearless.

Patrick Gentempo: Yeah. So we are, right now, right by what's referred to as the Jaffa Gate, which is pretty much I think the main entrance into the Old City of Jerusalem. The walled City of Jerusalem. And you start to build, because it gets confusing as far as the sequence of these different periods of time, all of which center around this city. So, if you were to do sort of the abbreviated Cliffs Notes of the periods in Jerusalem, how

would they lay out? How would you tell our audience how these periods lay out?

Rose Ginosar: Well it's like you said, if you come to this museum, we always say that our museum is either a wonderful opening to the City of Jerusalem, or kind of a luscious dessert, because it does put everything into perspective. So the way I think about the history of Jerusalem is I take a path in my mind through the rooms of the museum. And just very quickly, Jerusalem of course was a Canaanite city that King David came and conquered and established his city here, much like Washington D.C. was established because it was the only city that didn't belong to one of the colonies who became states. The same thing with Jerusalem. It didn't belong to anybody and he said, "This will be the capital of my 12 Tribes." So King David conquered the city and became what we call the First Temple period. The temple was of course built by his son Solomon, because David was a man of war and of course Solomon was a man of peace. It continued on to when the Jews were exiled in 586 BCE, when the First Temple was destroyed. The Jews were exiled to Babylon but were allowed to come back by a decree of King Cyrus. And then began what we call the Second Temple period, 7th Century BCE.

Rose Ginosar: ... 7th century, BC, came the second temple period. Which was, of course, where we have most of the really monumental and very, very important findings from this period. That's the end of the second temple period, was the time of King Herod, who, of course, built the tower, but we have the foundations of his palace.

And then time goes on, as I said, in 70 the Roman Empire destroyed Jerusalem. The Jews were exiled for 2,000 years. The Roman Empire became the rulers of this territory. They changed the name of Jerusalem to Aelia Capitolina. And in about the 4th century, with King Constantine, the Roman Empire became Christian. It became the Byzantine Christian Empire, and Jerusalem became a purely Christian city.

Patrick Gentempo: Now, referencing the life of Jesus ... So, he would have come right after Herod, right?

Rose Ginosar: Exactly.

Patrick Gentempo: So we're in the second temple period, Herod builds this beautiful temple, here, and Jesus ... Now, Herod dies and I think it was shortly after that when Jesus was here, he's crucified here, and now it's 400 years ... And it's an irony, also, that it's the Romans that basically killed everybody, dismantled this place, and then 400 years later, they come back to install Christianity.

Rose Ginosar: Yeah, that, I think ... I think that's ... There's a real ironic sense of poetic justice to it. Yeah, Jesus lived in Jerusalem at the very end of the second temple period. As we know, he had a prophecy, also, of crying because he sees the destruction of Jerusalem, which happened just a few years after the crucifixion.

Patrick Gentempo: And that happened ... If we're up on that little perch over here, at the Mount Olives, where he looked across, right? So you can literally-

Rose Ginosar: Exactly. You can see ... If you go up to the tower that Herod built, and you look across, and we have this magnificent view of the old City of Jerusalem. Yes, you can see Pater Noster, the church where ... on the Mount of Olives ... where Jesus foretold what would be the destruction of Jerusalem.

Patrick Gentempo: Right.

Rose Ginosar: I think it was probably a very tumultuous time, during the time of Jesus. And, as you said, the Romans crucified Jesus, put an end to both Judaism and Christianity in Jerusalem, and yet, a long ... after a few hundred years, but still, King Constantine converts to Christianity and makes his entire empire, including the City of Jerusalem, Christian once again.

Patrick Gentempo: Wow.

Rose Ginosar: So it is a long time coming.

Patrick Gentempo: Then after Constantine, what was the next period?

Rose Ginosar: Then, we have a new religion coming up in the Middle East, and that's the religion of Islam. Muhammad, who's the prophet of Islam, sent his troops, his warriors, across the Middle East. Jerusalem, also, was conquered as part of the Islamic invasion, and so Jerusalem then became an Islamic city.

Patrick Gentempo: And that was roughly seven-

Rose Ginosar: 638, yeah.

Patrick Gentempo: 638, okay.

Rose Ginosar: Yeah. So after about 350 years, Jerusalem becomes a Muslim city. And this lasts ... And this, of course, becomes a time when many of the iconic Muslim buildings are built here, including the Dome of the Rock, which was built on top of the temple that had been demolished, completely, by the Romans. So it stayed a Muslim city until 1099.

Patrick Gentempo: Right.

Rose Ginosar: 1099, the Crusaders come. There was a call for a crusade throughout Europe, to take the Holy Land back for Christendom. So the Crusaders, then, came, and once again, Jerusalem became a Christian city. And you can see, we have evidence of things, like the Dome of the Rock became a church. So things change hands, change as time goes by, because it was no longer an Islamic city.

Patrick Gentempo: Right. But they didn't destroy all the buildings, they just used the buildings for their own purposes.

Rose Ginosar: Yes. Yes, they just changed it.

Patrick Gentempo: Yeah.

Rose Ginosar: And it stayed a Christian city until there was the famous battle of [Foreign Language 01:14:14], of the Horns of Hattin, where the Muslims once again took over the city. Then it became ... There were a variety of Muslim rulers between the ... from the Mamluks who came out of Egypt, and eventually became Ottoman in 1517.

It was a very large empire, kind of equal to the European empires, but it was an empire here, in the Middle East. It was managed from Constantinople, which is today Turkey.

Patrick Gentempo: Right.

Rose Ginosar: Ankara, Turkey. It was the Middle Eastern Empire. It encompassed a huge amount of territory, and, yes, it was Muslim, although they were Turks rather than Arabs. But it was a Muslim empire and that lasted for 300 years, here in Jerusalem.

Patrick Gentempo: And did they expand the walls of the city during that period?

Rose Ginosar: Yes, that was Suleiman the Magnificent. What had happened is that, as these different rulers came to Jerusalem, this site was always occupied, and was always built. If you look at the topography of Jerusalem, you can understand why, because Jerusalem is protected by all sides by valleys, except here. You know, in the Bible it even says, watch out, evil comes from the north. Well, it could come from here because it's a very flat surface. So armies could have come in ... all through history ... could have come in, and gone right into the city. So there was a citadel here, even from before the days of Herod. From ... In fact, we have a wall here, there's a wall down there, from the time of the Hasmoneans, Judea Maccabee, it's hundreds of years before Herod.

But what happened was that each one built onto the citadel, so the citadel itself is not from one period. It's from many, many, many periods. And Sultan Suleiman, when he came in, Suleiman the Magnificent, he said, you know, Jerusalem is kind of neglected, so let's rebuild the walls ... which he built all the walls around the old city ... and let's rebuild this citadel. And you'll find, some of the really landmark parts of the citadel, here, were built by Sultan Suleiman.

Patrick Gentempo: Wow.

Rose Ginosar: And it's stayed since then.

Patrick Gentempo: And then what happened next?

Rose Ginosar: And then we get into the 20th century. 1917, there's a war. The Great War. The war to end all wars, the First World War. It happened here, as well, in the Middle East. The British, led by General Allenby, entered the city, in 1917, took the city, and made Jerusalem British, part of the British mandate.

In fact, this is exactly 100 years. This December 11 will be 100 years since Jerusalem became a British city, and the British mandate was instituted here. Here, at the museum, we're going to be celebrating and commemorating that fact with a actual reconstruction of General Allenby coming through the gates of the city. And it was also interesting, he ... It was around Christmas time that he came. And he telegraphed, to his superiors in London, that he's bringing a Christmas present to the world, which is Jerusalem at peace.

When he walked into the city, he had remember that in 1898 the German Kaiser had come into Jerusalem on a royal state visit in a horse and carriage, as a conqueror. And he comes through on his horse, dismounts his horse, and says, I come to Jerusalem not as a conqueror, but as a pilgrim. And he came to the steps of the Tower of David and it was a big ceremony, where he said that, what the British were going to do was to give freedom of worship to all the inhabitants. We are going to be recreating that with descendens of General Allenby, Lady Allenby and her son, and they will be here on December 11, and it will be the opening of a big exhibition about that.

Patrick Gentempo: Wow.

Rose Ginosar: So we were British until 1948.

Patrick Gentempo: Wow, and then 1948 happens.

Rose Ginosar: And then 1948 was the War of Independence of the State of Israel, and at that time ... It's a very complicated history, isn't it?

Patrick Gentempo: Yes.

Rose Ginosar: At that time, what happened is that, when the war ended, Jerusalem was divided, because there was fighting inside the city. All the Arab nations who surrounded Israel joined the attack after Israel proclaimed its independence. On the 14th of May 1948, all the surrounding Arab armies attacked. That was Iraq, Jordan, Egypt, Syria, Lebanon, and the local Palestinian population also Rose Ginosar up. So the country was under attack, even though the borders were expanded from what the original ... what had originally allotted, Jerusalem was left divided. And Jerusalem was a divided city for ... from 1948 till 1967.

Where we are now was Jordan, and in fact, it was a garrison for soldiers. The way this citadel has been for 3,000, a garrison for soldiers. You can even talk to people who lived right across the way, in Jewish Jerusalem, kind of on the slopes, and they would look and they could see the soldiers garrisoned along the walls, and some would take pot shots. It was a very ... a threatening atmosphere.

What we're proud to say is that after 1967, this place, which had been a garrison for troops, for war, basically, for 3,000 years, became a place of peace. When Teddy Kollek, who was the legendary Mayor of Jerusalem, the mayor who presided over bringing the two sides of city together, when he saw this place, he said, this is a place that has to be a museum. This is a place that has to be a place of peace. This is a

place that will bring people together. It will no longer keep them apart, it will bring them together. And that's really the legacy that we try and keep ongoing, through the years.

Patrick Gentempo: Yeah, well, it's such a rich-

Patrick Gentempo: Well, it's such a rich history and spans thousands of years. And as you said, a lot of turmoil, a lot of war has happened here, but now there's a united Jerusalem. An east and a west, split up. As you see the people who come here to worship and the proximity they are to each other, the varying faiths, you start to wonder. Wow, this feels like it could be a powder keg, but also how deeply meaningful it is. When we were walking the Christian Corridor and just looking at people and the varying aspects of it, looking at their heritage or history and so on, it's sort of this indescribable experience to see how deep the feelings run to be attached to the land, and knowing where Christ was, etc., and being in those arenas. And then of course, there's other areas where it's a completely different culture that exists.

Rose Ginosar: Right, right. I always say when we stand on top of Herod's Tower and we look at the old city, and you know the old city is only one square kilometer. And in this one square kilometer, the most momentous events in western civilization for sure happened. And you see how so many of our customs, whether Christian, Jewish, or Muslim, are so similar and are so rooted to this place. It actually is a very hopeful thing to stand there and to see that this is a site of resurrection for three faiths. It's a site of hope for three faiths. And it gives us hope.

And like you say, there's so many places that are so sacred in so many ways to so many people, and this is also at the same time a city that's a lot of fun, that you can go to. You can go out at night, at 10, 11, 12, one o'clock in the morning. They'll be restaurants, places of entertainment, young kids out. Just this very free kind of ... A lot of students. A lot of nightlife. And we all live together and it's all intermingled. And those same people who may be having a great time at night, then the next morning, they're gonna come in and pray or be touched by something that happens within the city itself.

Patrick Gentempo: Yeah, it's really extraordinary. I appreciate you giving us that tour of history.

Rose Ginosar: It was a pleasure.

Patrick Gentempo: And allowing us to come into this great place and experience Jerusalem and experience the-

Rose Ginosar: It was a pleasure. We wish you a great time here, and enjoy.

Patrick Gentempo: Thank you.

Patrick Gentempo: I hope you enjoyed that interview with Rose Ginosar and the scenery from the Tower of David Museum in Jerusalem. Now, we're going back to Tennessee, where I will be speaking to evangelist Perry Stone. And I have to tell you, that he is a very charismatic person that has some

deep insights into what it means to be a Christian that walks in faith, so enjoy this. Remember, there's still time to support us with Christ Revealed. Thank you for joining us through this entire process. Now enjoy this interview.

Patrick Gentempo: Perry, thanks so much for doing this with us.

Perry Stone: We're happy to be with you and be able to join you.

Patrick Gentempo: Thank you. Give us a little bio sketch about your background and what brought you to where you are today.

Perry Stone: Well, I'm a fourth generation minister, not necessarily by choice, but by calling. 16 years of age at an all night prayer meeting, I felt just a strong inspiration that that was my life's duty, was to enter the ministry. And from that point on, we begin to travel into small rural churches in the United States. We conducted what was called revivals, which is a week long service every night, or it could go for several weeks. Our meetings began to break out into three weeks, five weeks, 11 weeks.

Patrick Gentempo: Every night for the-

Perry Stone: Every night.

Patrick Gentempo: Wow.

Perry Stone: In one church. And then what began to happen is the crowds got very large, became very large. The altar services became very intense and very exciting. And we would see hundreds of people come to the knowledge of the Lord during those meetings. And from that, we developed a seven point outreach that reaches not only North America, but throughout the world, printing ministry, the manifest telecast, which is aired around the world on numerous satellite networks and stations. And moving forward, part of our ministry is involved in a major youth thrust, where we have 5000 to 6000 young people that come together in our facilities here, called Omega Center International, for weekend conferences throughout the year. Prophetic summits, camp meetings. It's an old term, camp meetings, but people may not be familiar with that, but it's an evangelistic thrust.

So we have a ministry that's now reaching the world. We have two large buildings here, a studio and a facility that houses our outreaches. And also the material we send out. I've written probably about 60 books. CDs, DVDs, resource material as we call it, that gets into the hands of people to help educate them in all the different aspects of Biblical understanding and Biblical knowledge.

Patrick Gentempo: Just going back to the revivals, because I find that fascinating as far as where it all got started. What do you think the importance was of saying, every night for a protracted period of time. Is there a momentum that builds when you do that or what was the experience?

Perry Stone: Yes, absolutely. Now in every meeting, there would be one pivotal night where something unusual would happen. And it may be the conversion

of someone in the town that everybody knew. For example, in one meeting, the drug dealers were coming to the knowledge of the Lord and receiving the redemptive covenant through Jesus Christ, and their lives were so radically changed that in Pulaski, Virginia, in about 1981, they could not find enough kids to sell drugs.

Patrick Gentempo: Wow.

Perry Stone: And I was told by a former drug dealer, who was converted in the meeting, who now, of course he's older and has children, that said, "In reality, Perry, there were so many people being converted that for about several months drugs just about shut down in three counties." So that's the impact of a real revival.

Patrick Gentempo: So now this is very interesting because what do you think it was that would cause the drug dealer to say, "I want to show up at this meeting." What do you think's in their spirit or in their mind about saying, "I need to go there."

Perry Stone: Well so many people see Christianity as just another religion that appeals to the intellect and the rational thinking of a person. And through the teaching of the intellect, you eventually change, but nothing could be further from the truth. There's something that I term, and I don't really like to use this term, but for a lack of finding a better term, radical conversion. Now that doesn't mean you become a religious radical.

Patrick Gentempo: Right.

Perry Stone: But radical conversion is something that is so dramatic that people would look at it and say that's a radical change. Not that it makes you a religious fanatic. I don't mean that by any means. I want to clarify that. But the conversions come through the holy spirit because Christ said that he would go away, and if he didn't go back to the father, he could not send the holy spirit. So the holy spirit came. And his responsibility in this present age is to what the Bible says to convict men towards righteousness. And when the services in the earlier days, and even today this happens, the presence of God can be felt, which surprises a lot of people. They don't realize that. Again, they see Christianity as just another religion. But once you move from head knowledge to the experience of the Christian walk, and the experience of knowing the Lord, it moves into a dimension that's amazing because I like to tell people God can actually be felt. You can feel his presence.

And that's what caused the conversion, was because in the services, they could sense the Lord working on their heart. They could sense the conviction of men. I don't need to be doing what I'm doing. And so the combination of spiritual conviction from the holy spirit, the preaching of the word getting into their heart, which the Bible calls the seed of the word. It sort of climaxed in that alter service where people would come.

One example I'd like to give quickly, and I have to leave his name out, is there was a gentleman who was the second largest drug dealer in the

United States. There's only one man who controlled it all. This particular man, the second in command, came to hear me preach because his son, who had been touched in my ministry, invited him. And he sat on the back row and heard me preach a message. Now this is a strange title. It's called I don't want to be a Christian. So it intrigued him. Here's a preacher saying I don't want to be a Christian. So I was saying, I use that subject to introduce the excuses that people use for not wanting to be a Christian. For example, too many hypocrites in the church. I'm as good as other Christians are. He had used every one of those excuses. All right.

Then something, and I have to classify this as rather supernatural, happened. Well I went to give the alter call and did not feel impressed to bring people toward the front, which most Protestant churches do in an evangelistic alter call. I just said, "You can pray where you are." Well, he started considering praying, and he felt a hand on his back. Well he thought someone was trying to push him to stand up to pray, but he was a fighter. Not only a big drug dealer, he was a fighter. And he turned to hit him and nobody was there. And it scared him. So he just prayed a simple prayer and called his son. He said, "Well I did pray that prayer for the Lord to come into my heart." Now here's the conversion part. Here's the radical change. Every weekend, he spent the whole weekend at a bar. And he would tell men that he would lay a hundred dollar bill down. He said, "If you can whip me, you can have the hundred dollar bill."

Perry Stone: A hundred dollar bill then. He said, "If you can whip me, you can have the hundred dollar bill."

Patrick Gentempo: Wow.

Perry Stone: And they would have a fight between him and another guy every weekend.

Patrick Gentempo: You're right.

Perry Stone: And, of course, he was a heavy drinker. So he went in and someone called his name and said, "You want to have a cold one like your normal?" He said yeah. And this is after he has accepted the Lord. Well, when he went to pick it up, he heard a voice say to him, "You don't belong here now." Real simple.

Patrick Gentempo: Right.

Perry Stone: It was just, "You don't belong here now." And he just shoved it aside and he went to the restroom to look to the mirror and he says, "Lord, get me out of here. I'll never come back." And that was thirty years ago.

Patrick Gentempo: Wow.

Perry Stone: And he never went back to alcohol. He was able, and this was an act of God to get away from being the second-in-command over drugs in the United States. He was able to get away from that. And he's won many people to the Lord. Now, that's what we call a radical conversion or a

radical change. And it cannot be done just by knowledge. It has to be done by a supernatural power. So, the gospel of Christ has the ability to transform people.

Now, the second thing I would say as to how do I know that Christ is real – and this is very important – is the universal authority of his name. So the name of Jesus cannot only perform miracles, and not only does it have universal power, but here's the third thing, the gospel and – through the name of Christ – is something that can be felt in the heart of a person.

And I think one of the greatest things that I have seen in my lifetime – in 41 years – is how that the preaching of the gospel, and the gospel being the messages from the Bible, especially the New Testament, the stories of Jesus, the Book of Acts, the history of the Holy Spirit and the Church, all the 27 New Testament Books. When you preach it, there's something that people call – it's a biblical term – the anointing. And the anointing is best described as the tangible presence of God. And the tangible presence of God begins to move in the very atmosphere where the gospel is being preached. And what happens is, this is where God can be felt again.

So you know, you have great conversions just happen suddenly and instantly, like the drug dealer we just talked about. You have the authority of the founder's name. Jesus was the founder of the faith. And when his name is spoken in faith, all of a sudden, and it's worldwide, people begin to talk about miracles happening. But the one thing I can guarantee you is if a person humbly and sincerely asks God in Heaven to reveal the Messiah to them, he'll do it. And it's happening all over the world with visions and dreams and experiences that people are having. So, my joy has been to watch people change.

Patrick Gentempo: Yeah.

Perry Stone: That's been my joy in all my ministry.

Patrick Gentempo: Now, you said something that ... You said many things but one thing I'd like to maybe dig into a little bit ...

Perry Stone: Sure.

Patrick Gentempo: You said when the name is spoken in faith-

Perry Stone: Yes.

Patrick Gentempo: ... not just spoken-

Perry Stone: That's right.

Patrick Gentempo: ... you said when the name is spoken in faith, can you describe what you mean by that?

Perry Stone: In Acts chapter 3, right after the ascension of Jesus, Peter and John, who were two of Christ's main disciples, they are going to the temple in

Jerusalem and there was a great gate there called the East Gate. And the Bible tells us that there was a man that had been laying there for 38 years. We would say that- The old term is that he's a cripple, but the new term is he's a paraplegic. He can't walk.

Patrick Gentempo: Right.

Perry Stone: He's been born that way from his mother's belly and he was laid there every day to beg, hoping that people would support him financially to help him, maybe feed his family, feed himself. And when Peter and John saw him, they came upon him and they said, "We don't have any silver or gold to give you. But we're going to give you something better than that. In the name of Jesus Christ of Nazareth, stand to your feet and walk."

And it says that immediately, they took him by the hand and started lifting him up, and his ankle bones – so apparently there was a problem at the ankle area at birth – received strength. And this man starts running and jumping up and down for the first time in his life after 38 years.

Patrick Gentempo: Wow.

Perry Stone: Now, when Peter and John were asked, "How did the miracle happen?" This is the answer, and this is found in the third chapter in the Book of Acts. He points to Jesus and he says, "It is his name and faith in his name that has given this man the healing that you all see." Now I read that one day and I realized something. We can, as believers, and for those who are watching who are believers, it's very easy for us to get into a routine, maybe a religious routine with songs that we sing, or how we preach, or the methods and styles of what we use. And it become a form to us.

Now once what was faith becomes form, it will become a ritual. Once it turns to a ritual, it will lose its power. So what you have then is just a routine.

Patrick Gentempo: Right.

Perry Stone: Often said, "What you have is a rut" and the old definition of a rut is a grave with the ends knocked out. You know, so you're really on the downhill when you get into a rut.

Patrick Gentempo: Right.

Perry Stone: But faith in his name means that you believe that when you pray, God will hear. You believe that when you say the name of Jesus, that the Father in Heaven, because Jesus spoke about God being a father to us, that he will note that name and recognize that name. And then through the power of the Holy Spirit, he will bring forth an answer to your prayer, or in some instances, a very miraculous answer to your prayer through the faith in the name of Jesus.

So it's important that people understand that you just don't walk around saying ... And Jesus is of course just a transliteration of the Greek name. Jesus Hebrew name would be Yeshua, which is a form of the English transliteration of Joshua, God is our salvation, the meaning of that. And Isaiah predicted that his name would be called Immanuel, which translates God is with us. So when you say Yeshua, you know, his, God is with us, he is our salvation.

And the Spanish people may say Jesus. We say in English, Jesus. There may be different ways of pronouncing the name of that one person, but the key point is that it is God that recognizes the heart. This is why the heart is important. So he knows whose name you're praying in and he knows where your thoughts and mind is when you're praying in that name. Because you know, in the time of Jesus', someone pointed out, if we speak his name in Hebrew as Yeshua, there were thousands of men named Yeshua.

Patrick Gentempo: Right.

Perry Stone: So, what's so special about Yeshua when there's a thousand men maybe that lived in Israel or Jerusalem, let's say back in that day, by that name? Well, it's that when you speak it, God looks upon the heart. The Bible says, "Man looks on the outward appearance, but God looks on the heart." So he knows who you are thinking about, and he knows the Yeshua that you're believing in the moment you speak it, so that's what makes the difference. So it's not just words, it's what's coming out of the heart and the faith that you believe is in him as a person.

Patrick Gentempo: Very interesting. So you know, you've also mentioned and yeah, this is such a core orientation for this series is, yeah, there's the history.

Perry Stone: Yes.

Patrick Gentempo: There's the evidence.

Perry Stone: Yes.

Patrick Gentempo: And then there's the inspiration.

Perry Stone: Yes.

Patrick Gentempo: What you're really speaking to is the inspiration-

Perry Stone: Yes.

Patrick Gentempo: ... saying that just, you can't just intellectualize this.

Perry Stone: No.

Patrick Gentempo: There's a dimension to faith and how do you look at faith relative to the need of a human being to have faith? Is it a need, like they would need water and air, et cetera? What do you think the role faith is in human life?

Perry Stone: Well, if you think about this, first of all, let's ... There's a scripture that will kind of lay us a foundation here that to every man, Epistle to the Romans, is given the measure of faith. So, everybody watching me. Now you can say, "I'm an atheist" or you can say, "I'm an agnostic."

And you know, one time I was in an airplane that we lost an engine. And I didn't know if the other engine was going to go out. I was converted to the Lord and I was ready to meet the Lord and you know, as people, old-timers say, go to Heaven be with Jesus.

Patrick Gentempo: Right.

Perry Stone: But I prayed, and after the plane landed safely, I said, "I do believe there's never an atheist in the plane crash." I just believed that there's something that happens on that plane that's like, "Wait a minute here now, this is the end. What am I going to do? What if I'm wrong?" You know?

I told a guy one time, he says he was an atheist. I said, "Well, if I'm wrong, and you're right, I've lost nothing because I have this great joy and happiness and peace in my life." But I said, "Man, if I'm right, and you're wrong, you're in big trouble. Because there's something beyond this life and you're not headed where I'm headed, you know?"

Patrick Gentempo: Right, right.

Perry Stone: But going back to the idea of faith, every person has a measure of faith. Now this is evident when, again, a missionary – which is a representative of the Christian faith – goes into another country to preach. Because when he gets in that country to preach, how do the people believe what he's saying without a measure of faith?

Patrick Gentempo: Right.

Perry Stone: Okay? So they have enough measure in them, enough faith in them, enough seed in them, that when the word of God – which is compared to a seed – is planted in their spirit and is watered by the Holy Spirit in their heart, it begins to immediately grow within them, because every man has that measure of faith. And someone says, "Well, I just don't have faith that there's a God."

Well, I did, and I'm sure on your teaching here you're going to be sharing the archeology of the Bible-

Patrick Gentempo: Yes.

Perry Stone: ... some of the evidences and so on. But I have a friend of mine who-

Perry Stone: ... the evidences and so on.

But, I have a friend of mine who does apologetics on creationism. And, one of the things he says that even Darwin had great difficulty with was the human eye. Because of the way the human eye is made, it is absolutely impossible to evolve. I cannot evolve.

And, then when you look at the galaxies and the stars, and NASA is always saying, "Now this planet could sustain life." And, they get out there, there's nothing out there. And, this planet is like Earth, and they get out there and there's nothing out there.

And, you say to yourself, "Wait a minute, if there's 100 trillion, at least, sextillion stars," and I can't count that high. And, you've got all these galaxies, planets and you see what the Hubble telescope is bringing back and there's nothing out there but us. Then why weren't there other planets lucky enough to go through the evolutionary we went through.

And, how do you explain a human being has love, what is love? Where did it come from? Where did this emotion of love come from? Even animals have it. They have a love. They have a feeling toward their babies. They will protect their infants.

Where does compassion come from? You see someone suffering, what is that feeling that you get? How did that evolve from some swamp centuries ago that turned into a tadpole that lost its legs and eventually became a human. Compassion. Look, the desire to help people in need. See, these are all characteristics that Jesus said were from God.

That he said, "Because I am just like my father in heaven, when you see me, you see what God is like." And, so when people have these feelings; faith, hope, love, tenderness, gentleness, kindness, mercy. These did not come from an evolutionary process, they come because we are made in the image of God, according to Genesis Chapter 1 and Chapter 2. And, if we're made in God's image and his likeness as the scripture says, that means we're not gods, we're humans, but we're going to have the same characteristics that God has, when he looks to the earth and sees those people whom he made, whom he loves, we're going to look to one another, and have that same love and compassion the way the father had for us.

And so, faith, believe it or not, everybody got it. Some people do have more than others 'cause they cultivate it. Christians, if they read the word of God, and they pray, have higher levels of faith, because faith comes by hearing, and hearing through the word of God.

And so, for people to say that they don't believe or they don't have faith, well let me ask a question, "Do you believe the suns gonna come up in the morning?"

One man said, "I don't believe anything in the Bible, it's not true." And a fellow grabbed him by the nose and twisted his nose and he started bleeding. And he said, "What did you do that for?" And, the Christian man looked at the atheist and said, "Well, the Bible said that ringing of the nose bringeth forth blood. I just wanted to convince you that something in the Bible is true." So, it didn't take much faith to demonstrate that, but he proved the Bible was true.

Now, that's a story that was told, maybe it happened, I don't know. It's interesting none the less.

Patrick Gentempo: Still applies, nonetheless.

Patrick Gentempo: Still applies to this situation right now, we're talking about.

Perry Stone: So now, here's something that I think is very interesting as far as your own path. So, you start in these revivals and there's an imagery that conjures up in my mind as you're describing them. Day after day, I could sense the momentum, the crowds gathering and how this sort of rhythm happens, that builds and people commune and these experiences happen. And, now I walk into here and I see that you've got to the capacity to communicate with the world on a very massive level. So, in your own mission in your life, your own purpose, obviously media plays a huge role that you've written many books as you've said, et cetera, et cetera. So, tell me what your drive is for your own purpose in your life to be able to communicate and the value of communications in the modern world of Christianity.

Perry Stone: Yes, very good question.

I have, and I know some people would say, "That's impossible," but they can talk to anybody on my staff who's known me for 25-30 years and it's absolute fact, I have 165,000 hours of studying the Bible, reading books and researching. And, recently finished a commentary on the New Testament that I wrote myself and a commentary on the Old Testament, and that took seven years to do. And, not seven years every day, but maybe a day here, a whole day a week later, three days the next week.

I began to realize something. The revivals in the earlier days, in fact up until I was 30 years of age would go an average of three weeks ... actually up until I was probably 35 years of age. And, then our children were born. And, when our children were born, my son stayed on the road, in fact he's here in the studio with us now. He traveled with me and his mom. And we stayed in hotels. And she homeschooled him until he was 11 years of age, and he finally said, "I want to go to just a normal school. I'm tired of traveling. I don't want to travel anymore."

And, that began to change things for me, to where I didn't want to go in the longer meetings. Now, we do Friday, Saturday, morning, Saturday night, and all day Sunday almost every weekend somewhere in the city. We call it a regional conference.

Now, back to the question. I began to realize if I spent the rest of my life only ministering to the people that were in a church that it would be effective, but I would be very limited to the number of people that I would reach. Now, we started an outreach years ago, where we started using tapes, cassette tapes ... I'm dating myself now. I remember 8-tracks, so you can kind of remember where I'm coming-

Patrick Gentempo: Me too.

Perry Stone: You remember too, so we're in the same boat today. Now, we use cassettes. We used, back then, videos. We used books. And, so we started an outreach, which did two things. By purchasing the material it helped us to keep our outreaches going, where we didn't have to send

out letters asking for money or emphasize money. And, the second thing it did, it enabled me to reach more people. Well, when I started realizing that more people were being reached, I started to say, "There's got to be more that we can do."

Now, television was out there, but television airtime, as you know, is very expensive, and the equipment is expensive, and the studios, and the staff. You have to have a real team to do it.

And, the Lord began to open up doors for me on Christian television networks to do what they call prophecy specials. Because, one of my areas, and I say this humbly, but I think I can say this ... One of my areas is Biblical prophecy and the times that we're living in. How does that all fit in to what's going on?

Well, what happened is, is Christian stations wanted me to teach that. And, then they would say to me, "Do you not have something that people can purchase or obtain as a result of this? It'll support your ministry, support the station and help the people." So, we began to develop that.

Well, from that I was able to develop relationships with most of the main Christian stations in the United States. So, when the time came that we felt like we should have a program, we'll call it Manifest, I was able to contact these stations and it was like, "Absolutely." And I noticed it wasn't a struggle. It wasn't like, "Well, you're on a waiting list," it was like, "You got it, absolutely."

And, I began to realize, for example, that I could stay in one place, and work on local meetings, keep traveling, keep writing books, keep doing the outreach. And, at the same time, be preaching somewhere in the world through media. And, we literally ... we're in just about ... there may be one or two continents we're not, but we're in just about every continent there is. No, not that everybody sees us. People blow these figures up, "I'm reaching 2 billion people," no, you're not.

You might be in an area where there's two billion people, but not everybody has a computer, TV, and electricity, okay? So, I'm going to be honest when I tell people that we're global. But, of course everybody doesn't see it, not even half the world sees it. But, there's a potential of hundreds of millions of people watching this.

Now, those are people, that as one human being, I would never be able to in my lifetime go to these places and minister, or meet these people personally. It can't happen.

And, then we now see the internet, which is an amazing tool, which can be used for good or evil, we all know that. But, on the good side the internet, if you think about the miracle of this ... that through this little tiny line coming out of a mainframe. Sometimes I sit and think, "How do you text a message with words? And words, letters, go through the line and come out the other end." Now it's pictures. I'm like, "This is absolutely crazy." And, one of the things that Jesus said is, in Matthew

24:14, he said, "The gospel of the kingdom shall be preached in all the world as a witness unto all nations and then the end would come."

So, how can all nations get the Gospel? And, the answer is technology. So, what we have now is satellite through being able to reach the world, then you have cable, then you have computers. And, so we literally, at our ministry use every social media format and media through television and whatever we can use to reach more people. And, that's the miracle of being alive right now.

Patrick Gentempo: One other thing that I want to highlight. Some of the people we actually talked to here, and I'm not even sure if it's on camera or off camera, I think someone mention on camera, that being a Christian is not easy. It seemed like toil, and that it was tough. You presented it in more of a ... it's joyous. I mean, you use the word, "Joyous,"-

Patrick Gentempo: Yup.

Patrick Gentempo: There's a happiness ...

Patrick Gentempo: You use the word joyous. There's a joy. There's a happiness around the experience of living a Christian life.

Perry Stone: I think it depends on and I'm gonna be careful here because this is a little bit of a fine line to walk. I think it depends on if you're Christianity is centered in church rituals or it's centered on a personal experience.

Patrick Gentempo: Okay.

Perry Stone: There's the difference because I have seen people who, and I wouldn't call denominations or names because that's not for edification purposes. But, there are people that go to a church let's say on a Sunday. And it's kind of the same routine, not that it's a bad routine, but it's the same routine. It's the same prayers. And it's the same ritual over, and over, and over, and over again.

Now, a lot of those individuals that I have met don't have a lot of joy in their walk because they see Christianity as only rituals.

Patrick Gentempo: Right.

Perry Stone: Now, you come to our place and you got a band up there. And this band is just going at it. And the kids are up there with their hands raised, and some of them are jumping up and down. We don't stop anybody from doing that. And then the preacher preaches. And it's fun. And they're learning something, and they're excited.

And you go to one of my meetings and I may get, I call it the unction to function. It's that, secular people call it energy, but it's actually biblically the anointing. And when that kicks in during the preaching, you might see a whole congregation just jump on their feet and start clapping. Somebody may be hooting and hollering and shouting, "Hallelujah. Praise the Lord."

Now, that's fun. Okay, let's just face it. Comparatively, that's fun. And so in Europe, for example, some of our youth group just got back from Europe. And they said that a lot of the young people were not religious at all, and it kind of turned agnostic, and just unbelievers. And when they ask them why, they pointed to the ... Now, this is what they did. They pointed to the boredom of Christianity. The boredom of the rituals in the church. And when they saw our kids, I mean we're out on the street playing guitars and singing. We had a dance group, now, we're dancing to gospel music, of course. They call it choreography dancing or organized movement, whatever they wanna call it.

And when they saw that they said, "We've never seen this over here." And everybody started getting happy and joyful. And the kids were getting in circles and just to gospel music. And so what I see is that outside the US especially, I would say it's more prominent that traditional Christianity has lost a generation because of making the faith not experiential. Not you can have an experience, but making it ritualistic.

And so you see the symbols of Christ in the rituals. So for me, I'm not a very, how can I say it? I'm not a very traditional guy, okay? As a funny note, in the denomination I grew up with as a kid, you had to wear a suit and tie. Out of respect, all the preachers wore suits and ties. So I started preaching when I was 22, 23, 24 years of age meetings for the particular denomination I was with that had one, two, 3,000 people in it.

And instead of wearing the suit and tie, I would wear these, okay? This is called business casual. Now trust me, in 1985 nobody knew what business casual was. Okay?

Patrick Gentempo: All right.

Perry Stone: And I remember people saying, "Well, he needs to wear a suit and tie now. He needs to ... " And I was comfortable with this because not being personal, but preaching so much I had built up a muscle here that's not here. And when I put a suit and tie on, I felt like I was choking. So I did out of the convenience of comfort more than a look or style, to be honest with you.

But, I remember it was so funny because I'd go to traditional places to preach and it was, "How come that boy don't have a suit and tie on?" And then, I just got upset at one guy one time who was just kind of harassing me. I said, "Well, you wouldn't like Jesus either." And he said, "Why is that?" I said, "Because he had sandals and a robe on." He just looked at me like you little smart aleck. But, it's really true.

I mean, but a lot of times there's nothing wrong with traditions if traditions do not turn into ruts, routines, and rituals. And there's nothing wrong with religious tradition as long as it has life still connected to it.

Patrick Gentempo: Right.

Perry Stone: But once it loses the life, and once it loses the joy, then the routine is actually useless.

Patrick Gentempo: Yeah.

Perry Stone: You know what I'm saying.

Patrick Gentempo: Yeah. And I think this is a major part of the theme of what you've been talking about. It's not routine. It's not rut that brings things to life. That's just a mechanical process that has no life in it. It's the spirit you bring to it that brings it to life.

Perry Stone: Yeah. And Jesus said it this way, "My words I speak unto you they are Spirit and they are life." And when you look at some of the things that Jesus had to deal with in His day. He dealt with for example, Sadducees, that didn't believe in anything supernatural. And then He had to deal with the Pharisees who believed in the Torah, the Prophets, and the supernatural, but oh my goodness, were they judgemental toward everybody. You had to dress like them, talk like them, act like them, or they rejected you.

So here comes Jesus, forgive me for saying this, I mean all the pictures have Him blonde hair and blue eyes. So let's just paint Him as a blonde hair, blue eyed, Nazarene hippie, okay? He's got sandals on. He's got a robe on. He's walking around there touching kids, kids are jumping around Him. He's out there teaching outside. I mean, who teaches outside? You're supposed to go in the Synagogue and teach for goodness' sake. But, He couldn't because the crowds were so big. And I don't say that disrespectfully about Him being the blonde hair, blue eyed, hippie. That's kind of the concept that people ...

Patrick Gentempo: I understand.

Perry Stone: I had Him growing up in the hippie era. He's cool, look, He's got long hair. All the paintings in the churches had Jesus with long hair, but they didn't want the guys to have long hair. It always puzzled me, you know? I'd say, "That's a contradiction there."

But, anyway and I gotta get back on track here. But anyway, when you look at Christ, and you look, there was always joy where He showed up. I mean, people are being healed, people are being delivered from oppression, from evil spirits. Little kids are running around Him to get blessed. I mean, where else can you go and not take dinner and end up getting a free meal? I mean, He multiplies bread, and fish, and feeds everybody. I mean, that'll get you a crowd everywhere you preach. Especially, if they think that they're gonna repeat the miracle again.

But, you see Him. And you don't see Him as the somber, serious, I don't know what that, the voice, I call it the Boy Scouts salute in the picture where He's holding the lamb with His, and I understand that's an orthodox emblem representing Him. But, you don't see Him that way when you read about the life of Jesus. And so the thing is why should His followers not be that way?

I'll tell you something funny. I was in a service one time and I mean, when you have young people and you come to our meetings, I mean, they're clapping, they've got their hands raised, because the bands are playing. And we're not playing secular music, we're playing gospel Christian music. And they were just getting with it. I mean, it looked like a concert somewhere downtown. They getting with it, 6,000 kids.

Well, somebody comes up and they were from a different way of thinking, different background, more traditional, and they say, "Well, I want to ask you a question." Said, "I have read the whole New Testament, and the four Gospels very carefully. And I cannot find anywhere where Jesus ever acted like that." And I thought for a minute, and I said, "You know what, you're right." Well, the guy feels good now, hey, I told Perry Stone something. I said, "But, everybody He touched did." It's like, He may not have acted that way, but boy, when He touched people. The lame man in Acts 3 is jumping, and leaping, and praising God. And so I wanna encourage people not to judge Jesus by some of His followers.

Patrick Gentempo: Right, right.

Perry Stone: I wanna say something else. Don't even judge Jesus by some of His preachers because we need to judge Jesus by what we read about Him in the Word of God. Just look at that's the Jesus you're serving. That's the one you've given your life to. That's the one that said I'll take care of you. That's the one that said I want you with Me for eternity.

Because, if we start looking at the followers of Jesus, goodness sakes, Judas Iscariot betrayed Him, sold Him for 30 pieces of silver, then committed suicide. Well, you got 12 disciples, one of them commit suicide. Well, here comes Peter along, he cusses and denies he knows Him. Well, there's two down. Two down and 10 to go. Then you show up with Thomas, and he don't even believe Jesus is raised from the dead. That's nine you've got left and three down, you know?

Patrick Gentempo: Right.

Perry Stone: I mean, you start looking at these people. And you could be disappointed. And you could be disappointed in some Christians. There are some Christians who say they believe in Christ, who don't follow Him. There's some Christians who don't live what the Bible says. And so a lot of times a person who is kind of on the edge will say, "Well, I live as good as they do." Well, there are some moral people who do live as good as some so-called Christians. I have to admit it.

But, it doesn't cause me to turn away from Christ or even the churches that I minister, or the church in general because of a Judas that's out there, or a turncoat that's out there, or a minister that maybe has abused his authority because Jesus is who we're serving. And I think you were talking a moment ago about the joy that you see and how I see Christianity as joyful. And I think the key is that when you have an experience with Him, and you're not religious, it's just an experience, and you pray, you read the Word, you love God, you love people. This whole walk with God is a joy.

Now, some people in foreign countries and I won't name the countries, but there are countries where there's great persecution against Christians ...

Perry Stone: I won't name the countries, but there are countries where there's great persecution against Christians.

Patrick Gentempo: Right.

Perry Stone: It is not easy. For example, in China, it is not easy to be a believer. You pretty much have to go in hiding, only a few people know you're a believer and that's other believers. And so to say that we're not going to be persecuted, is not true.

Patrick Gentempo: Right.

Perry Stone: You can go to my Perry Stone Ministries Facebook page and I can post one thing, and immediately 20% of the people are blasting me. Now that's persecution, it's not physical, and for me it just goes over my head so I'm not effected by it. But there's verbal persecution and physical, and there are some countries that ... in communist countries Christians have no freedom. But if you go to those countries, what's amazing, because we have missionaries that somehow get through to some of these nations, is these people in prison are like so happy, not that they're in prison, but they're so happy to know, they say "Oh, I'm so glad that I'm counted worthy to suffer for the Lord, I'm so glad he chose me to do this." I asked a missionary girl one time, "Are you serious, the guys in prison?" She said "Yeah in prison."

This is a story, this one man was going to prison in a foreign country, a very serious hardcore prison, people die there. Basically they threw him in there to die, and he said, "Lord, if you're not finished with me I'm willing to die for you, but if you're not finished with me, they're not going to give me nothing to drink or anything to eat, you're going to have to help me.

True story, there was a hole in the prison floor, just small, he couldn't crawl through it, but you could put your hand through it. A rat came in rolling an apple, now this is a true story I'm not making this up. And what happened is, all the guards, and there was a lot of guards had food, and the rats started stealing food and bringing it to him. Now I don't know how this happened, but one time a rat is dragging in a half of a banana or a piece of a banana, and so 60 days later they came to get his corpse and he was still living. And he scared the guards so bad that the guards thought that he was some kind of a god that had come down, even though they weren't religious, this is supernatural, he's a god. He said, "I'm not a god, I'm just serving Jesus and he took care of me." He scared them so bad, they let him go home and get out of prison.

Patrick Gentempo: Wow.

Perry Stone: Now that's a crazy story, and I'm not saying that's the common thing, but that gives you an example that even in persecution some of these ... and another reason I think that believers who are persecuted have such joy, is they look at that scripture that Jesus said, it says "For the joy that was set before him, he endured the cross and despised the shame, but is now set down on the right hand of the Father." He endured the cross knowing the joy that was coming.

Patrick Gentempo: Right.

Perry Stone: So I think a lot of times believers around the world that are persecuted, the reason they can hold on, is they know, you know what I don't have to live this way forever.

Patrick Gentempo: Right.

Perry Stone: One day, I'm going to be with the Lord and I'm going to be rewarded for my persecution I went through. And I think the joy that's out there waiting for them, they know that Christ is going to come back to rule and reign a thousand years, they're going to be apart of the kingdom. So they have this great joy as a result of it.

Patrick Gentempo: Well that's, again you know I love is that, not only the abstract thinking, you know as far as the ideas but also the real life stories-

Perry Stone: Yeah, right.

Patrick Gentempo: ... that tie into it to kind of give it a deeper understanding. This has been a wonderful experience being with you and-

Perry Stone: Thank you.

Patrick Gentempo: ... hearing your view of things, and what you're doing in the world and how inspiring that is. So thank you very much for being here.

Perry Stone: Thank you for having me, and I just want to say we could not do what we do without people who help us and without God and his favor and approval on us, and we give Him all the glory for what he's done.

Patrick Gentempo: Wasn't that great, listening to Perry Stone talk about revivals, and looking at all this wisdom and energy he has around disseminating the Christian message. Really extraordinary.

Next our one final interview, we're going to have with Dr. Michael Hassle. He is brilliant, and he taught me things about archeology that I never knew before. I had heard other people say, which brought it more to life, gave me better understanding, so enjoy this interview. Remember there's still time to support us, at Christ Revealed. Enjoy.

Patrick Gentempo: Michael thank you so much for being here with us today, tell me what got you interested in your area of expertise and what you do every day.

Michael Hasel: My dad was an Old Testament and New Testament scholar who taught my whole life, and so he traveled a great deal, he loved to travel and

take pictures, and when I was growing up we would often look at the slides that he would bring back from his travels and my favorite subject always was the pictures he took in Iraq and Iran and Israel and those places.

When I was 17 years old, he had an opportunity, he was invited to speak at the Hebrew University of Jerusalem for a large congress, the International Organization for the Study of the Old Testament, and he said, "Hey, you want to come along with me? We'll have a great time together, and as long as you pay for your own ticket, I'll pay for the meals and everything." So I went to Israel at 17 when I was in high school, and that opened up a whole new world to me, it was amazing. I had traveled to other parts of the world, but it was just something really amazing to see the places, to experience the culture, and the Bible came to life in a way that it had never before. It began a chain of thoughts and events in my life that led me to become an archeologist.

Patrick Gentempo: Wow, so what was your academic journey? Where'd you start school and what degrees did you attain along the way?

Michael Hasel: Well the university where my dad taught and was dean of the seminary had a very active archeology program through the PHD level and had been working in Jordan for many, many years, Andrews University. So I began volunteering at the museum when I was in high school, when I got back from that trip and for the next five years during my undergraduate training in religion and archeology. I did a masters degree in archeology there as well, and then moved on to the University of Arizona in Tucson, Arizona. Which has one of the best archeology programs and anthropology programs in the country, and I studied with William Dever, who was a very prominent archeologist, still is a prominent archeologist and has written a great deal on the archeology of Israel.

Patrick Gentempo: And you also got a PHD there, at the-

Michael Hasel: I did, I did a second masters degree and a PHD in Eastern Studies and anthropology at Arizona.

Patrick Gentempo: And now you're teaching here, so talk about your activities.

Michael Hasel: Yeah, so I came here just 20 years ago, and we started a new program. An institute of archeology and a new program in archeology here at this university, and the connection with Arizona was a real interesting connection, because the program there closed. It was the largest PHD program in the country and that area and it closed unfortunately due to funding issues and so forth. And so we were able to continue with that here and that was just an incredible thing. So them museum that we're surrounded with here is built really around many of the artifacts that I learned and worked with when we were in our doctoral studies there and it's been a great tool for our students here as well.

Patrick Gentempo: Yeah some of your activities you've actually gone out onto digs and excavated, etc. So can you talk about some of the-

Michael Hasel: Sure. I've been working in the Middle East for about 30 years now, my first excavation project in Israel was in 1990 at the site of Gezer, which is a famous city that the Bible tells us Solomon rebuilt along with several other cities during that time. And it was my first dig, and it was with professor Dever, in fact it was on that dig that he invited me to come and study with him at Arizona, and so it was an amazing experience to be excavating the gate that Solomon had built, and to be involved in just the history and all of the things that tied into that, it was an amazing experience. And it was of course the same summer that Sodom Hussein attacked Kuwait for the first time-

Patrick Gentempo: Oh boy.

Michael Hasel: ... and so all of a sudden on day there were helicopters and jets in the sky and we knew something was up and it was right at the end of the project, and we were able to get out before the scud missiles started arriving. But anyway it was a pretty intense time, but it was an amazing experience and it's been an amazing experience. Over the years I've dug at 12 different sites in Israel, I've directed a number of projects, we just finished a huge project at Lachish, which was one of the largest projects in the Middle East with about a hundred staff and volunteers every season, and that was an amazing site, because it really is the second most important city in Judea after Jerusalem. So it was really incredible to work there and discover the various levels, going all the way back to Solomon's son Rehoboem.

Patrick Gentempo: So let's talk about that a little bit. What is the nature of that site, what kind of things did you discover there?

Michael Hasel: Well it really was part of an ongoing project. We started working together, Professor Yosef Garfinkel who's at the Hebrew University, and I started working together at Khirbit Qeiyafa in the early 2000's and that was a brand new site that is overlooking the Elah Valley where the famous battle between David and Goliath took place, and it was a site that had never been excavated before, and what we found was new evidence for the kingdom and the establishment of the kingdom of Judea during that time, right on the border between Philistia and Judea here we have this fortified garrison city. The oldest Hebrew inscriptions ever found were found at that site, so that made a very big splash in the media, and kind of put the project on the map, but it was more important that it answered some fundamental questions that we had in the field of archeology with some of ...

Michael Hasel: That we had in the field of archeology with some of the minimalists who were questioning whether there was extensive literacy at the time, whether David really had a kingdom the size that the Bible talks about. And we had a whole new line of evidence now to look at those questions. And so, the last eleven years we've focused on the growth of the Kingdom of Judah, how it was established during the reign of Saul and David, and how that continued on. Which is very fundamental also to the question of what's happening in the New Testament as well.

Patrick Gentempo: And this is one of the things, maybe personally, what this feels like. 'Cause I think a lot of people, maybe, look at archeology and see it to

be somewhat of a ... I don't want to saying boring endeavor, but it's tedious in some respects. But here you are, you studied all these things abstractly in classrooms, etc. What's it like to actually go and dig in the dirt, excavate, find these things that you say is corroborative evidence for what you said? What's the experience of that like firsthand?

Michael Hasel:

Well, I see it in my students. I've been doing it for so many years, but I see it in my students. The aha moment, in their lives every summer. And that's an amazing thing. Because we all have grown up with these stories and for many of us that's what they are, they're stories. But, the Bible is unique to any other religious scripture or book out there. I mean, it's very different from let's say, the Hindu scriptures, of which there are many. Or the writing of Confucius or Taoist and Jainist writings. It's very different even from the Quran. You don't have anywhere, a university department on Quranic archeology for example, because the Bible is constituted in history. It's something that is a historically constituted book where you have this whole series of events that take place over a huge period of time, and it's what allows us to go back into history and look at this.

So for me, when I go into these sites, and I'm handling the pottery, and I'm finding seal impressions with individual's names on them, this is not simply history, it's also biblical history, and it ties in very closely with that. And it brings that whole narrative to life in a very very unique way. It provides a foundation for the biblical stories that we have. And that foundation, I think, is so important. Especially, in our world today. We're all media driven. We all like to touch and taste and feel. And archeology gives it that three dimensional perspective that is so unique, I think, and important. Particularly in the skeptical age, where people are questioning the relevancy of the Bible, the stories. Is this really real stuff? What happened?

Patrick Gentempo:

So, I want dig in a little bit more on what you just said because I think it's a big point. The Bible has this unique aspect to it, where there are literally departments and universities and academic experts, that are literally studying it, studying evidence of it and then unearthing it and bringing it to light. So can you dig in a little bit more on that particular perspective? And what archeology means to the Bible, and to a culture around the Bible and how humanity relates to it.

Michael Hasel:

I think it's really important. Archeology is a discipline that basically looks at the material remains of humanity's past. I had a professor at Arizona, he called himself a Garbologist. I mean, we look at the garbage that was left behind, so that's kind of not as a romantic notion or way of looking at it, but that's really what we do. But it's really amazing because the things that we find, that people have left behind, are quite incredible. We find seals, we find seal impressions, we find people's names, we find annals and accounts of events that took place in history that fall in line with how the Bible describes that history as well.

And so what is interesting is because these stories in the Bible are located in space and time, and because they are a story of a people that lived through that space and time over the millennia and interacted with other nations like Egypt, and Syria, and Babylonia, and

so forth. Biblical archeology is a very broad discipline that takes in all of this. This area geographically, and also a huge time span as well. And so it's very exciting because no archeologist can do it all. You specialize, and you sub-specialize, and you sub-specialize, but what comes as a result in the last 200 years or so of the discipline, is a huge corpus of material that we can compare the biblical stories with the archeological record, the historical record, the evidence that's out there. And that gives it a huge dimension that is so much missing, perhaps, in other literature that's out there that we have from other cultures and other places.

Patrick Gentempo: What do you think the implications are, that in the recent past in the scale of thousands of years, but in the past 2 - 300 years, what's been found, what's been discovered, etc. and how it corroborates what is written in the Bible? What do you think the implication is for our experience of planet Earth today as human beings?

Michael Hasel: I think it's very important. I had an experience a few years ago. I was lecturing at the American Jewish University in Los Angeles on the story of David and the history of David and Solomon. And it was a large audience of about 5 - 600 people that came from the Los Angeles area. Mostly Jewish. And what is important to understand is that we all hold a common heritage. We all hold a common history. And it was fascinating in that conference to see the various prospectives that were given and then the evidence that was also presented from the archeological record. And people afterwards were very excited about this. It was relevant because this is about our identity. It's about where we came from. It's about why we are here.

Patrick Gentempo: Right.

Michael Hasel: And for that reason, history, archeology, all of these things, particularly within the Judea Christian framework, is extremely important. I think one of the things that for me, as I look at these people, places and events, we often focus or critics often focus on the few individuals that we have not found in the archeological record. You know, where is Moses? Where is Abraham? Where is Joe Holden? I like to look at the glass half full and not half empty. We've found over a hundred individuals from the Old and New testament, and been able to confirm their existence through archeology. And these are not all famous kings like Tiberius, Caesar Tiberius or Augustus or Nebuchadnezzar. These are people, sometimes, that are mentioned in passing and one verse in Jeremiah, where you've got four people mentioned, and two or three of them suddenly appear in the archeological record in that one verse.

Patrick Gentempo: Wow.

Michael Hasel: So, it's really amazing to me that we're dealing with scribes. We're dealing with government officials. We're dealing with people that work in the palace. We're dealing with kings of course, and so forth. And these names, after centuries and millennia of time suddenly come to light. Sometimes very accidentally. Sometimes after a lot of work. But it's incredible to see that happen.

Patrick Gentempo: Yeah, and in some respects it could be argued that because these are not the big characters from the Bible, but more incidental in nature, that the fact that their existence is proving the finer details, if you will, of what's written.

Michael Hasel: Exactly. Exactly. To me, its history is in the details, and when you have these details come to light it's an incredible thing. And we're not only talking about people. We're talking about cities. We're talking about regions. We're talking about the land of the Bible, the lands of the Bible. And as we're excavating these sites, as we're finding more material, it just adds such a growing number of ways in which to look at the life ways of the ancient peoples and how they lived during that time. And we realize more and more that they weren't that much different than what we are today.

I mean, I still had a bowl of cereal this morning out of a clay vessel, and here they were doing the same thing. And so, when I find something like that or my students find something like that, it's a tangible connection with the past. Sometimes we find finger prints on pottery, and you know, we don't have an FBI database that goes back that far. But if we did, it's almost like reaching back and shaking someone's hand.

Patrick Gentempo: Incredible. I have to say that I don't think I was ever that stimulated by pottery. But walking through the museum today and having you describe some of these pieces in here, it really was very stimulating. And one of the things I found very fascinating was I said, "How do they date pottery?" And you got into an explanation, then you had a whole exhibit, basically, that showed varying strata over time. Can you just explain that? How you find these pieces and how you relate them to your excavation and dating?

Michael Hasel: Sure. Sure. We have sites in Israel and throughout the Middle East that are called Tels. That's a Hebrew or Arabic term that means a mound of ruins. And we have city, after city, after city super imposed on top of each other. So when a city was destroyed, they simply built right on top.

Patrick Gentempo: And that's when a thing ... so basically, literally layers-

Michael Hasel: Layers.

Patrick Gentempo: Like cities, that are through time.

Michael Hasel: Right. Right. So the project we were just finished, we had ... we were excavating level one through

Patrick Gentempo: We had ... we were excavating level one through level six and seven. So, literally through six different cities over the last five years ... or seven cities. And what is neat about that is that you have, as you're going through these various levels, you have material that is associated in the destructions on the floors of these buildings, and that's pottery, that's various types of material, arrowheads, sling stones, pieces of mail, we find all kinds of different things, of course bones, what people ate back then is very significant as well.

And what we do then is we look at the pottery. Pottery changes over time. I like to compare it to a Corvette. You can see the difference, know the difference between a '67 Corvette and a 2017 model. The shape of the body has changed, the technology has changed. It's a little bit less sophisticated with pottery, but the idea still goes along with that. So we can see those changes that take place in pottery typology. Type over time. And when you find that pottery with a seal, for example, a seal of mentioning a king's name that we know from the Egyptian record, or the Mesopotamian record, we can then synchronize that pottery that we find in that level with that person, which we can date then into real time, into the 8th century B.C., or whatever. And we have a relative chronology that we can go up and down with based on that synchronization. So those synchronisms are really important.

So a year ago, we found a seal in a huge destruction level that mentioned ... it was the seal of King Piankhi, who is the father of Taharka. Taharka's mentioned in the bible as the Egyptian king who aided Hezekiah, King Hezekiah, against Sennacherib, the Assyrian king who was attacking Judah at that time. And it fits perfectly within that time period. We know exactly ... We knew exactly before that we were dealing with that destruction level of Sennacherib. But now we have the evidence actually to link that chronologically to the 8th century, and pinpoint that in time.

Patrick Gentempo: Wow. So, it's really gotta be startling almost when you uncover something like that, and it all lines up so perfectly to something that's written so long ago.

Patrick Gentempo: That's right.

Patrick Gentempo: I mean, it's gotta be like ... That ties right in like that, one little piece of evidence. To me, it's fascinating. Because you'd say what's the likelihood of this? How accurate can it really be? It was that long ago, it's passed through generations, et cetera. But, you can find one little piece of evidence that says, "Well, if we find it at this level, we time it this way, and it syncs up with what's written, that's a pretty good chain of evidence."

Patrick Gentempo: It is, it is. So, it really is. It's chains of evidence that you're building and that have been built up in the last 200 years of the discipline, and it's not just based on one site, it's based on hundreds of sites that have been excavated and how they interconnect and how they interweave, and how the different levels connect to one another as well. So, we're building on the shoulders of previous generations that have worked in the country of Israel and other parts of the Middle East to understand these interconnections. And it's fascinating and exciting.

Patrick Gentempo: Now tell me ... this is really interesting to me. You say that they just built a city on top of a city on top of a city. How does that happen over time?

Patrick Gentempo: Well, they found a place that would have excellent water source, a good defensible position, be, perhaps, close to a crossroads area ... very important for trade routes and that kind of thing. And, of course,

agricultural land. Those four things were very important. Again, we're talking about thousands of years. So, rather than moving the site ... And they did sometimes move cities, as well. But rather than move the site, if the site was destroyed in an earthquake or destroyed by an invading army or something else happened, rather than re-moving someplace else, they already had those elements all there, they simply brought in fill dirt, sometimes they leveled everything out, and they built right on top. Sometimes they re-used the material from previous ... The stones. Why quarry new stones when you got them?

So, looking at the evidence is very complex, because you have to look at the material and realize that some of it could have been re-used, and some of it could have been ... It's not all that cut and dry when you're going through these things. [crosstalk 02:24:23] and chronological record.

Patrick Gentempo: So, that's where, I guess, the expertise comes in as you're going through this to try to sort these things out.

Patrick Gentempo: And you're working with a group of experts. We're working with ... It's a multi-disciplinary field where you have to work with a lot of different people. You can't specialize in everything. So, we've got somebody that analyzes the funnel analysis of the bones. We've got pottery experts. We've got epigraphers that deal with the language material if we find inscriptions and that kind of thing. We deal with geologists and surveyors and architects and art historians and artists who draw everything and photographers. Of course, nowadays, in cyber-archeology, everything is high tech as well. So we're taking areal shots with drones and we're coordinating this in very sophisticated ways to try to get a full record of what we're excavating because it's a destructive discipline, and as you go through these layers, you're actually destroying evidence as you go through. So you have to document everything.

Patrick Gentempo: Wow. Yeah, I guess that's true as you're saying, you're kind of at your ... Going through it, you're disturbing, or in your term, destroying it. So, you've gotta be very careful you're not destroying something that you can never re-claim.

Patrick Gentempo: That's right.

Patrick Gentempo: Now, one of the things that was, I thought, very stimulating. You brought me to one display case and you said, "Here's these silver coins." I said, "These would have been similar to the coins that Judas would have received.

Patrick Gentempo: Right.

Patrick Gentempo: Talk about that.

Patrick Gentempo: Right. We have some coins here in the museum that are from Tyre, the city of Tyre, which is on the Phoenician coast, in what is today Lebanon. And these were chosen in the New Testament era as the temple tax coins. So, when Jesus threw out the money changers in Jerusalem, what was he doing? Well, people were coming to the temple, they were

exchanging whatever local coinage they had for a specific templed coin that they were using, and these temple coins were chosen from Tyre. Why Tyre? They didn't want to have Caesar's face on their coins. And of course, this was part of the Roman Empire, and Caesar Augustus and Tiberius, these were the Caesars of that time ... Of course, Herod had minted his own coins as well, and there were other coins during this era. So what they did is they chose a coin, minted in Phoenicia, and that coin, which is a beautiful silver coin, has not the face of Caesar, but the face of Melqart, the Phoenecian Baal.

And it just shows you the animosity and the feelings that the Jewish population had at the Roman oppression during that time, and the Roman dominance at that time. They would prefer Baal on their coins that they would use in the temple over Caesar.

So, we have a few of those here in the museum, and these were of course the same coins that Judas would have received, the 30 pieces of silver that he received when he betrayed Christ. So, again, you pick up one of these coins and you think, "Who had this in their pocket last?" Or, "Who held this last?" It's one of those amazing moments, especially when you find it in the archeological record.

Patrick Gentempo: So, where do you think this will all lead? We've got all this evidence that's continuing to unfold through time. Is there a lot more archeological work to be done? Is there still a lot of sites out there that have not really been gone through yet?

Patrick Gentempo: That's a really good question. Yes, absolutely. We're just barely scratching the surface.

Patrick Gentempo: Really?

Patrick Gentempo: Archeology is a new discipline, but if you look at the amount of material that there is, just in the country of Israel alone, not including Jordan and Egypt, we're just barely scratching the surface.

Just give you a couple of examples, and these are the limitations that archeologists face when they're dealing with things, and that's what gives us caution when we hear major claims made. "Well, we haven't found this. Therefore, this couldn't have happened." Or, "We haven't ... We're just barely starting."

There are hundreds of sites that are not even known in the Middle East that haven't even been found.

Patrick Gentempo: Hundreds of them?

Patrick Gentempo: Hundreds. Maybe even thousands of them. Every time a road goes in, or construction happens in Israel, something is unearthed. A synagogue is found, or something amazing as it comes up out of the ground. Often, that happens.

We have sites that are in restricted areas, like the West Bank that are very difficult to excavate today. Hundreds of sites that haven't been

excavated. And even the sites that we do know, how many of those sites have been excavated to any real extent?

So we worked, for instance, at Lachish, with a hundred to a hundred to 120 staff and volunteers for five years. We're the fourth expedition, but less than maybe one percent of that site has been excavated.

Patrick Gentempo: Less than one percent?

Patrick Gentempo: Less than one percent. The Harvard excavations at Ashkelon, 31 years of excavation, less than two percent of that site has been excavated.

Patrick Gentempo: Really?

Patrick Gentempo: So, we're basing our conclusions often on just a fraction, on pieces of a puzzle that we're trying to pull together. And it's good evidence. So when we find a name of an individual ... I mean, it's like finding a needle in a haystack. Literally, a huge haystack in a country the size of the state of New Jersey. And you're trying to figure out how this related to biblical history and so forth.

So I tell my students it's a very ... It's a very new discipline. We're just starting and that's why it's so important to continue working the Middle East, excavating in the Middle East, because while we have a lot of excavations that have gone on, there's always new things to be looking for, and new questions that need to be answered.

Patrick Gentempo: So this is startling. This is really in its infancy. You're saying that there's like a long road of -

Michael Hasel: You're saying that there's a long road of excavating to be done and archeological finds to be had. It kind of boggles the imagination or even creates anticipation as to, "gee, what am I going to find?"

Patrick Gentempo: It does. And that's what brings us back in the field every year ... and it's expensive. It's expensive. The amount of investment that goes into a project, it's quite incredible to think how much has been uncovered over the years and how much more there still would be, or could be to find. Take Jerusalem for example, this is the heart of ancient Israel, biblical Israel, whether it's the Old Testament era or the New Testament era. We have a city that's occupied today. We have a city with houses and buildings and hotels and an infrastructure that's built over everything. Where do you dig in Jerusalem? Where can you dig in Jerusalem? The City of David has a major excavation. There are other projects that have gone on, but much of the city is virtually unknown because of the fact of these complications. Modern complications to what is there.

I have a friend, a colleague, who's excavated and opened up a parking lot and has been able to work under that parking lot for the last several years and he's finding amazing things.

Michael Hasel: Wow.

Patrick Gentempo: How many parking lots are there in Jerusalem and what are there under those parking lots, or under those houses or under those hotels? You really have to be careful when you hear things like, "Well, we don't have evidence for this." Or, "We don't have evidence for that." I like to look at the evidence we do have and realize we're just barely beginning.

Michael Hasel: If we look now at the evidence that exists and corroboration ... if I'm understanding you correctly, what you're saying is, there's not evidence for everything, but there's a good body of evidence that exists, that corroborates the history as it's written in the Bible, but also, we've barely scratched the surface of developing additional evidence or ... If you look at, here's the total sum of evidence that exists, we're barely scratching the top and what we have found so far is very validating in many respects.

Patrick Gentempo: It is. You have this argument going back to the time of David again. You have this argument that David only was in a very small city of Jerusalem. Maybe a tent village. You have this argument that it was only over a small populated hinterland. Why? Because not many cities from the Town of David have been found. Suddenly you're making an argument out of the lack of evidence ... when the fact of the matter is that we're just uncovering that evidence more and more as time goes on. The city that we excavated at Khirbet Qeiyafa from 2007 to 2013 was a city that dated back to the time of Saul and David and just with that one excavation over a period of just a few years, that whole argument has been challenged because we now have a city that dates back to that time, a fortified garrison city on the border that has writing, that has storage facilities, that has major monumental building in the center that could've been a kind of administrative building, that has all of the architectural features that are used later on in Judean construction and architecture. So we have the beginning of a Judean type of building, architecturally designed that is continuing to move on through the centuries and that didn't exist prior to 2007. Just ten years ago. We have to be very careful what we say and how we frame those things given the limitations that we have.

Michael Hasel: So, out of all of your experience, you have decades of experience, what do you find to be the most compelling, the most compelling artifacts or evidence that's been brought to light out of either your own work directly, or anybody else's work.

Patrick Gentempo: Well, I think one of the things that we're talking about in this series is the life of Jesus and his history and the evidence for it and the resurrection. I think one of the things that as I look archeologically, is looking at the people that surround Jesus and the world of Jesus, if you will. What was Galilee like during the time of Jesus? Which is where he grew up, of course. What was Jerusalem like during this time? Who are the players that are mentioned in the New Testament and what evidence do we have for those people who surround Jesus' life, and particularly the last part of his Passion. His death, his resurrection. How do we deal with that? That's what is very fascinating, because it's just

been in the last few decades that more evidence of this nature has come up.

It was in 1961 that we found, for the first time, an inscription at Caesarea Maritima on the coast, a city that Herod the Great built from scratch and named after his patron, Caesar Augustus, we found reused, in the theater, a stone, and the steps going up, a stone mentioning Pontius Pilate, who was the prefect of Judea. And mentions also the name Tiberius or the Tiberium, which was probably a monument that he dedicated to Tiberius there. So we know that Pontius Pilate existed, we know that he had a monument established at Caesarea Maritima, we have his title given, we know that he was the prefect of Judea, and we know that he reigned during the time of Tiberius, which corroborates perfectly the historical evidence that we have from the New Testament.

Then we have, of course, in the early 1990s a tomb complex, a family tomb that was found, which is, it carried the name of another very important individual; Caiaphas, who was the high priest. Joe Holden, the son of Caiaphas, as Joe Holdenus calls him. And here we have an ossuary, a bone box, that has inscribed on it the name of Joe Holden the son of Caiaphas. And it is a very ornate box. It's beautifully decorated. It becomes a person of that nature. And we know from the New Testament that Caiaphas and Pilate were contemporaries and they worked probably very, very closely together, and that both of them actually lost their positions in the same year, in 36. AD 36. You have this very close collusion and collaboration that is talked about in the New Testament, that we also now have evidence for both of these individuals existing also in that period. To me that's fascinating. And again, this is fairly recent [crosstalk 02:37:01].

Michael Hasel: It's very recent.

Patrick Gentempo: That's right. It's fairly recent material. We of course have evidence, too, of the reigns of Tiberius and Augustus mentioned in scripture during this time period. All of these things just give credibility also to the person of Jesus, who the New Testament talks about in a major way. One of the other very important individuals that we can talk about is Herod the Great, of course. Herod was alive when Jesus was born. We have a great deal of information about Herod from the writings of Joe Holdenus, a first century historian who was a Jewish historian writing on behalf of the Romans. But it's the number one source that we have outside of the New Testament that talks about, in detail, that time period.

We know a great deal about Herod from the writings of Joe Holdenus. We know that he was obsessed with power, that he was obsessed with retaining his position in the kingdom. He was afraid of three major things; a revolt of the Jews, which of course took place in several occasions, and ultimately caused the demise of Jerusalem. We also know that he was afraid of Cleopatra and Mark Antony in Egypt, who had their eyes constantly on the territory of Judea that he was king of. And we have also evidence that he was quite afraid of internal threats within his family.

It's here that we find a bit about the character of Herod. He's known for his great building achievements, but he's also been known, he's become notorious for the way he treated his own family members, and how the jealousies within the court caused him to kill his wife Mariamne, to kill his two sons Alexander and Aristobulus when they came back from their training in Rome, and to also order, just before his own death, the death of his son Antipater who he suspected of poisoning him. Augustus is said to have written about Herod, "it's better to be a pig under Herod's table than to be a family member sitting around Herod's table." There's some truth to that. So he was a man obsessed with power and retaining that power at all costs.

When I was at the Albright Institute as a Fellow, writing my dissertation in 1995 and 1996, that year I was invited by Ehud Netzer, a very well known expert on Herodium, and on Herod the Great, who had dug at Masada, who had dug at Caesarea Maritima, who had dug at Herodium. I was invited by him to come to dig at Masada for a few weeks and we were gonna be looking for the gardens of Herod the Great. Joe Holdenus writes about elaborate gardens in this desert fortress that he built out in the middle of nowhere. I asked Professor Netzer and my other colleague, Kathy Gleason, "what are we looking for after 2000 years in the desert, for a garden? What are we gonna find out there?" They said, "well, we're gonna look for discolorations of soil." So we were looking for that, and we were trying-

Michael Hasel: ... [inaudible 02:40:00] we're look for discolorations of soil, so we were looking for that, and we were trying to ... And to be honest, we were not successful.

But just a few feet away from where we were working, Professor Netzer and a group of Hebrew University students were excavating a old cistern that had been reused as a garbage dump. And as they were excavating that, they were finding incredibly preserved materials. This is the Dead Sea region, where it's extremely dry, and where material is very well preserved over time. Where the Dead Sea Scrolls were found, as well, just to the north of that site at Qumran. So here they were, they were finding sandals, perfectly intact, as if somebody had placed them there a few weeks ago ... Basket, somebody had had a haircut, a basket was found with locks of hair in it. It looked like that haircut had happened a couple of weeks ago, not 2,000 years ago.

Patrick Gentempo: Wow.

Michael Hasel: But the most significant find that summer, in 1996, was a piece of a wine amphora that was discovered in that same garbage dump. Herod had imported wine from all the best wineries in the Mediterranean world, and here was a wine amphora that he had evidently indulged in, and here was an inscription, or I should say, written on that wine amphora, in Latin, the words, Herod the Great, King of the Jews.

Patrick Gentempo: Wow.

Michael Hasel: And for the first time in history, outside of Joe Holdenus and the New Testament, we had his full title in the archeological record given. That

was extremely significant, because not only do we know he built these magnificent palaces, and these fortresses, and the temple was refurbished by him, as well, but we also know a great deal about him as a person.

As I was walking down the famous siege ramp that the Romans later built to take that city, after the destruction of Jerusalem, when the day was over and the sun was setting, I couldn't help but think of the contrast between Herod the Great, the King of the Jews, and another person who had that same title placed above his head of the cross.

So you have Jesus of Nazareth, King of the Jews, nailed on a cross. And as he's hanging there, the contrast between these two individuals, one an earthly king who has built some of the most magnificent monuments, that we're still uncovering today, but whose monuments are long gone and whose kingdom is gone. And another King who gave up all glory and all honor and all majesty to be born in a dingy manger, and placed in a manger in Bethlehem, and to take on humanity. It's just, the contrast couldn't be greater.

So I often ask myself, what choices do we have today? What choices do we have in the whole scope of things, as we think about these issues? How do we make those choices? Because we still have the same choice that Herod had, and that Christ had. Do we give up ourselves to minister to others, or do we live for ourselves, and for our power and our posterity? I think there's a great contrast. And the choice that Herod had. Instead of sending soldiers to Bethlehem, he could have gone there himself and knelt at the foot, with the shepherds, at the foot of that manger, and worshiped the King of Kings. It's just a great contrast when you think about those two men, with those two different titles.

Patrick Gentempo: And this is what's interesting. Rather ... You're obviously moved by this observation, because it's not just a matter of saying, here's some factual history and some artifacts, that just become a list of facts that are dispassionate. It's a matter of observing this and saying there's moral implications, here.

Michael Hasel: That's right.

Patrick Gentempo: It goes right to the soul of consciousness and having choice, and being able to observe, historically, what choices were made, and understanding now, here I live, today, and I can learn from this. I can understand it and learn from it and make choices for my life today based on what happened all these years ago. And rather than it just being metaphor, abstractly from a book that was written so long ago, instead, you're saying, we uncover it, this is now factual, and we assembled these pieces of evidence, look at the lives of these individuals. And now we have to ask ourselves the question, what does this mean to me, today?

Michael Hasel: Exactly.

Patrick Gentempo: Yeah.

Michael Hasel: Exactly. Because you're in these places, you're experience these places, and yet, if you look at the history of Christianity, where's Herod the Great today? He's known as Herod the Great, but where is his posterity? Where is his kingdom? And yet, Christianity continues to move forward and continues to move on, and to me, that's one of the great witnesses that we have.

I remember a few years ago, visiting Ephesus, and I've been there many times, but you're in this huge, huge theater that seats 25,000 people, and you're looking out over what used to be the harbor of this great city that Paul came to evangelize. It's that same theater where the Ephesians were chanting for two hours, "Great is Diana, Goddess of the Ephesians." Paul was almost killed, was almost dragged there and killed if his friends didn't take him into safety. He was almost dragged there and killed. And you think, here we are, 2,000 years later, and the theater is still there, but where's Diana, Goddess of the Ephesians?

Patrick Gentempo: Right.

Michael Hasel: And where is Christianity today? And what is happening as a result of all of that? The power of the Gospel, the power of Jesus Christ, and the transforming power of what happened on the cross continues to change the lives of people today. Millions of people today, around the planet, and has been doing that for centuries. To me, that's powerful.

While we were there in that theater, by the way, it was very interesting, because we were just finished singing some songs, ourselves, and all of a sudden we heard this voice from the stage of the theater. There was a lone man standing down there, singing, a solo acapella, and it was an amazing sound that ... You know, these theaters are built for sound. They didn't have any microphones back then, and we were listening to this song being sung, and it was the song, you can have all this world, but give me Jesus. The person who made that song famous, was the person that was singing the song down there.

Patrick Gentempo: Wow.

Michael Hasel: It was just an amazing thing, to just experience that, there, at that site.

Patrick Gentempo: Wow. That is amazing. Speaking of the cross, there's another artifact of a nail, that you have, I think, a model of, in one of the cases. Can you talk about that?

Michael Hasel: Yes. The cross was not something that was just invented for Christ's crucifixion. It was something that was used very effectively by the Romans, for a very long period of time. And that particular method of execution was used to suppress rebellion and to give an example to others of what would take place.

It was a very cruel form of death. It was a very slow death. And, of course, we've ... know the process today. Nobody died because of the wounds, nobody died because of the nails. They died because of length of time, and the strength that would wax and wane away from them

with time. They couldn't lift themselves up to breathe in that position, so after while, they would die of asphyxiation. For Jesus to die within the same day that he was crucified was quite remarkable. And for his companions, of course, that were on either side of the cross, the two thieves, they didn't die, and so that's why their legs were broken, so that it could all be finished on the preparation day, before the Sabbath came. You have this whole situation that's very interesting.

Now, the only evidence we have from Jerusalem for a crucified individual, we have a great ... a number of historical evidences, we have a great deal of written evidence about this, not only in the Gospels, but in other places as well. But what we found in 1968 ... and I say, we, as archeologists ... was a bone box in a small area of Jerusalem that was being developed, Givat HaMivtar. There is that particular location, they found a tomb, and a bone box of a young man by the name of Jehohanan. In this bone box was ankle bones with a nail penetrating through them. That is now in the Israel Museum, and we have a replica here, but it is the first evidence of an actual person who has been crucified in antiquity.

It gives us an idea, at least, how that person might have been crucified, and what position that person might have held on the cross, and how the configuration of the legs would have been, and the bones. Again, very dramatic, very real, and something that would have been excruciating for anyone to go through, at that time.

Patrick Gentempo: Yeah ... And, I'm sorry, what year was that discovered?

Michael Hasel: In 1968.

Patrick Gentempo: So it's, again, very recent.

Michael Hasel: Yeah.

Patrick Gentempo: Wow.

Michael Hasel: Yeah.

Patrick Gentempo: So you obviously have this extraordinary academic mind, you know, left brain, very well developed, analytical, you go through all the work that you've done in your career, which is, I think, remarkable, the scope of it, very inspiring. But before we started, you asked if we could have a prayer. So that leads to a practice in your life and an inspiration. How do you experience that inspiration, personally?

Michael Hasel: To me, as a scientist, and as a Christian, those are not two different spheres. They all go together. And sometimes I think in our world today, we separate them, and we talk about faith over here. We compartmentalize, and we bifurcate different areas, and so forth. That, I think, is a false dichotomy, and I think the two fit very well together.

The Judeo-Christian faith, is a faith that is rooted in history. It's rooted in something that is tangible, and that can be seen, and that can be investigated, and can be looked at from an intellectual perspective. I

have a colleague here, who's a physicist, who even argues that perhaps science, as we know it today, would not have developed if it wasn't for this Judeo-Christian mindset of investigation, and of curiosity, and trying to find answers to the bigger questions about God, and how God organized this universe, and how God created this universe and this planet and so forth. And he makes a very compelling argument for that, I think. How do you come with that kind of a thinking out of some of the other world religions? It may not be as great.

For me, personally, my faith is very much tied into this, and it's strengthened. It's strengthened, because when I travel to the Middle East, and I have friends that are there and that I work with, but also, when I handle these artifacts, when I handle these things, I'm not only handling history. I'm handling kind of a sacred trust that continues to be moved through time. The vessels that we have here, in this museum, are vessels in time.

So Isaiah has this beautiful passage in Isaiah 64, verse 8, where he speaks about God as our Father, and as our potter, and molding us with the clay, and shaping us. And just as we have these objects that people made and used over the centuries, they were vessels that carried on this message from generation to generation. And I feel, in a sense, compelled that we also have an obligation to carry on this message from generation to generation. We have been called to be vessels, to carry on what God has given through his Word to this generation, despite the challenges that we face today, intellectually. And in terms of those challenges, we have a relevant total truth to present to the world that is beautiful, and that I think really will make a difference in the lives of individuals when they understand how these all connect together.

It's a truth, I think, that is complete and that the Bible presents, that is not bifurcated and compartmentalized, that provides evidence for a faith that can be intellectually stimulating as well spiritually fulfilling.

Patrick Gentempo: Well, I can tell you, this was an extremely fulfilling conversation, and you brought to light so many things that I find completely fascinating and compelling, all at the same time, and I appreciate you spending time with us here, today, and sharing your wisdom.

Michael Hasel: Well, it's been a privilege, and I appreciate this series, and thank you for the time.

Patrick Gentempo: Thank you.

We are now complete, with bonus Episode 10. Thanks for taking this extra journey with me, with Christ Revealed, the history, the evidence, the inspiration. You still have one last opportunity right now, to own Christ Revealed, and support our movement. You can get it for 50% off. There's a variety of packages right here. Pick the one that's right for you. Revisit this content over and over again. I really hope you'll share it with other people, to help inspire them. Again, thank you so much for the honor of being able to take this journey with you.