

DIG



SIGHT NEWSLETTER



HIGHLIGHTS ON RECENT GRADUATES

A university archaeology program focuses on research, excavations, and publications, but at the heart of all that activity are the students. The success of our program is largely measured by our students and what they do when they graduate. Our primary task is to train future archaeologists, museum professionals, archaeological conservators, ancient historians, etc. However, due to the nature of an undergraduate North American liberal arts program, our students often choose to major in another field of study while working on their archaeology degree. When they graduate, not all of them plan to go into an archaeological profession. For some, biblical archaeology compliments their interest on related fields and they choose to pursue graduate degrees in biblical studies, history, or theology. Some take archaeology courses for interest's sake and become physicians, nurses, or lawyers. Other students put a hold on their careers while they raise a family. In this section we highlight three recent graduates and their journey to graduate programs in the United States and Europe. Their experiences at Southern Adventist University have not only prepared them academically, but they have also broadened their perspectives and enhanced their spiritual walk.



Luke Simonds graduated in 2011 with a BA in Archaeology, Classical Studies concentration.

My study of archaeology sprung out of my love for history. Archaeology is the closest we can get to the peoples and events of the past.



As an archaeology student at Southern Adventist University I had the privilege of participating in two archaeological digs at the biblical site of Khirbet Qeiyafa in Israel. The first time I was just a volunteer, learning the ropes in the field and enjoying my time visiting biblical sites on the weekends. Hauling dirt buckets and pushing wheelbarrows was no walk in the park but I loved every minute of it. I even got to excavate a buried cave. We didn't find any exotic treasures but we did find some jewelry, coins, and very neat looking pottery.

The following year I returned to Israel, this time with a promotion to square supervisor. As a supervisor I was in charge of three other students and an excavation area of my own. It was my responsibility to record all the discoveries that came from my square, from the small Philistine decorated juglet to the plastered and pebbled Iron Age floor. Learning the technical aspects of archaeological fieldwork was an invaluable experience for an aspiring archaeologist.

After graduating from Southern I was accepted into the MA program in Maritime Studies at East Carolina University, where my concentration is in underwater archaeology. This summer I was given the opportunity to participate on a project off the coast of Albania for a couple of weeks. The Maritime studies program was a perfect fit for me in combining my love for archaeology and my passion for scuba diving. I will always be thankful for my experience at Southern. It has helped prepared me for a career in archaeology.

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Harald Fredheim graduated in 2011 with a BA in Archaeology, Classical studies concentration, and a BA in Biblical Studies.

The major in archaeology is one of the main reasons I decided to complete my degree at Southern Adventist University. I became interested initially after realizing that the courses required for the major combined my interests in science, history, and biblical studies. While at Southern I was able to study these subjects and gain practical experience in museum studies and the conservation of archaeological artifacts, my current professional interest.

One of the best experiences I had as an archaeology student at Southern was in the summer of 2011. The previous summer I had come to dig at Khirbet Qeiyafa for



Dr. Michael Hasel and Harald Fredheim putting together the pieces of a jar rim during pottery reading.

six weeks as a volunteer. That was my first experience with Orna Cohen, a leading Israeli conservator of archaeological sites. After seeing the work that archaeological conservators do, I was excited when I came back the following year, this time as a square supervisor, and had the opportunity to work one-on-one with Orna. This experience confirmed my decision to pursue graduate studies in conservation and continue with a career in archaeology.

Last Fall I applied and was accepted to study Principles of Conservation at the University College London in England. This degree is the first part of a three year professional practice program in the conservation of archaeological and museum objects.



Clay Perez is graduating this December with a BA in Archaeology, Near Eastern Studies concentration, a BA in Biblical Studies, and a BA in International Studies: German.

This summer I was pleased to learn that I have been accepted into the Masters program in Classical Archaeology at the University of Vienna in Austria. When I started studying at Southern four years ago I never imagined I would end up with three Bachelor degrees and the opportunity to enter one of the best archaeology programs in Europe.

This is my last semester at Southern. During my time here I have had the opportunity to study abroad for two

years, travel to the Middle East four times, participate in three archaeological excavations (two of those times as a square supervisor), and work in an archaeological museum as a docent and lab assistant. This past year I even helped with the publication process when I was tasked with the preliminary editing of all the excavation data gathered during three seasons of excavation.

Perhaps the most important experience I have gained as an archaeology major is seeing those places that I have read about in the Bible. And not just seeing but rediscovering objects and places that no other person has seen for thousands of years. Reading the story of David and Goliath becomes that much more meaningful and tangible when you have walked through the valley of Elah and helped uncover the fortress where Saul and David might have stayed. My passion for archaeology is only because of its connection to the Bible and what it can do to enhance my understanding of the biblical text. ✍️

ARCHAEOLOGY MAJOR

CORE COURSES:

- Archaeology and the Old Testament
- Archaeology and the New Testament
- Museum Education
- Middle East Study Tour
- Levantine Ceramic Typology
- Archaeological Fieldwork
- Exodus, Egyptian Warfare, and Archaeology
- Biblical Imagery and the Archaeology of Near Eastern Images
- David, Solomon and the Archaeology of State Formation
- Sanctuary and Temple and the Archaeology of Religion
- Archaeological Method and Theory

NEAR EASTERN STUDIES:

- Biblical Hebrew I
- Biblical Hebrew II
- Intro to Biblical Exegesis
- Intermediate Hebrew
- Old Testament Studies I
- Old Testament Studies II

CLASSICAL STUDIES:

- New Testament Greek I
- New Testament Greek II
- Intro to Biblical Exegesis
- Intermediate Greek
- New Testament Studies I
- New Testament Studies II

THIRD INTERNATIONAL BIBLE CONFERENCE

On the evening of June 11, 2012, the Third International Bible Conference opened on the shores of Lake Galilee. Over 300 Seventh-day Adventist theologians, scholars, and church leaders from around the globe participated in the event organized by the Biblical Research Institute at the General Conference. Ten days provided ample opportunity for academic and spiritual interchange as well as fellowship and networking between professors of theology and religion who represented the worldwide Adventist higher education system. The conference included visits to important archaeological sites throughout Israel, Capernaum, Hazor, Tel Dan, Megiddo, Caesarea Maritima, Qumran, Masada, Jerusalem—too mention just a few; and paper presentations on the theme, “Issues in Biblical Anthropology from an Adventist Perspective.” The

Institute of Archaeology at Southern Adventist University was well represented by its director, Dr. Michael Hasel, and its associate director, Dr. Martin Klingbeil. Hasel coordinated the archaeological touring for the event and both he and Klingbeil served as archaeological guides on two of the seven buses that transported participants to the various sites on a daily basis. An archaeological highlight was the visit to Khirbet Qeiyafa on the last day of the conference which provided a unique opportunity for the participants to visit (a) an active archaeological site and (b) become acquainted with the biblical and historical significance of this site which



A unique shopping experience in the Old City of Jerusalem. Dr. Ted Wilson, president of the General Conference, together with Drs. Hasel and Klingbeil and other participants at Shaban's.

has been excavated by Southern Adventist University during the last three years. A number of participants stressed that the visit to Khirbet Qeiyafa underlined for them the importance of archaeological fieldwork as part of theological training. ✍

UCLA PROFESSOR LECTURES AT SOUTHERN



Roughly 40 miles to the northwest of Jerusalem lies one of the most important ports along the southern Levantine coast of the Mediterranean—Jaffa (biblical Joppa). Excavations at

this important biblical site have uncovered a rich assemblage of Egyptians ceramics and other artifacts, highlighting the Egyptian presence in Jaffa during the New Kingdom period. On September 20, 2012, Dr. Aaron Burke, associate professor at the University of California, Los Angeles, presented “Controlling Canaan: Egyptians in Jaffa during the New Kingdom” as part of the Lynn H. Wood Museum Lecture Series.

Jaffa today is located in the middle of the modern municipality of Tel Aviv. The city has been inhabited continuously from around 2000 B.C. until the present. Jaffa is mentioned a few times in the Bible, though it is mostly remembered for being the port from whence the prophet Jonah embarked to Tarshish. The city came under the control of the Israelites during the reign of David. Solomon used the port to bring cedar wood from Phoenicia for the construction of the Temple.

Prior to the time of the Israelite Kings, Jaffa was under the control of Egypt since Thutmose III conquered the city around

1450 B.C. The current archaeological excavations by Jaffa Cultural Heritage Project focus on this period of Egyptian dominance between 1450 and 1130 B.C. Thanks to the vast collection of Egyptian ceramics found at the site, Burke believes that “the evidence for early Egyptian empire in Canaan is probably better preserved in Jaffa than in any site in all of Israel.”

Aaron Burke is associate professor of the Archaeology of the Levant and Ancient Israel in the Department of Near Eastern Languages and Cultures at the University of California, Los Angeles. He is co-director of the Jaffa Cultural Heritage Project, a multidisciplinary research project sponsored by the Israel Antiquities Authority and the Cotsen Institute of Archaeology at UCLA.

For more information on the Lynn H. Wood Archaeological Museum Lecture Series, visit: <http://www.southern.edu/archaeology/lectureseries/Pages/lectureseriesprogram.aspx> ✍

DIRECTOR'S LETTER: THE "JESUS' WIFE" FRAGMENT

Archaeology is always about new discoveries. Sometimes those discoveries challenge our thinking. Sometimes they cause us to reassess our ideas about the past. The recent announcement in Rome by Harvard University professor Karen L. King of a papyrus fragment that purportedly mentions Jesus' wife has created a media frenzy around the world. Like so many other media attracting announcements, this one has elicited questions and comments by a number of scholars. It strikes at the very heart of Christian thinking and beliefs. Does this ancient fragment provide evidence that Jesus was married? What are the steps taken by a historian to reach such a conclusion? Let us first examine what the fragment says and then examine the second question.

Nature of the fragment. This is a small fragment of papyrus, measuring about 1.5 x 3 inches, not much larger than a business card. The language is Coptic, a language developed in Egypt during the early Christian era. According to the press release the incomplete text contains about 30 words on eight lines on one side and possible five lines with five words on the reverse side.

Publicized Translation (by Karen L. King):

- "not [to] me. My mother gave to me li[fe . . .]"
- "The disciples said to Jesus,"
- "deny. Mary is worthy of it"
- ". . . Jesus said to them, 'My wife . . .'"
- "she will be able to be my disciple . . ."
- "Let wicked people swell up . . ."
- "As for me, I dwell with her in order to . . ."
- "an image"

BACK:

- "my moth[er]"
- "three"

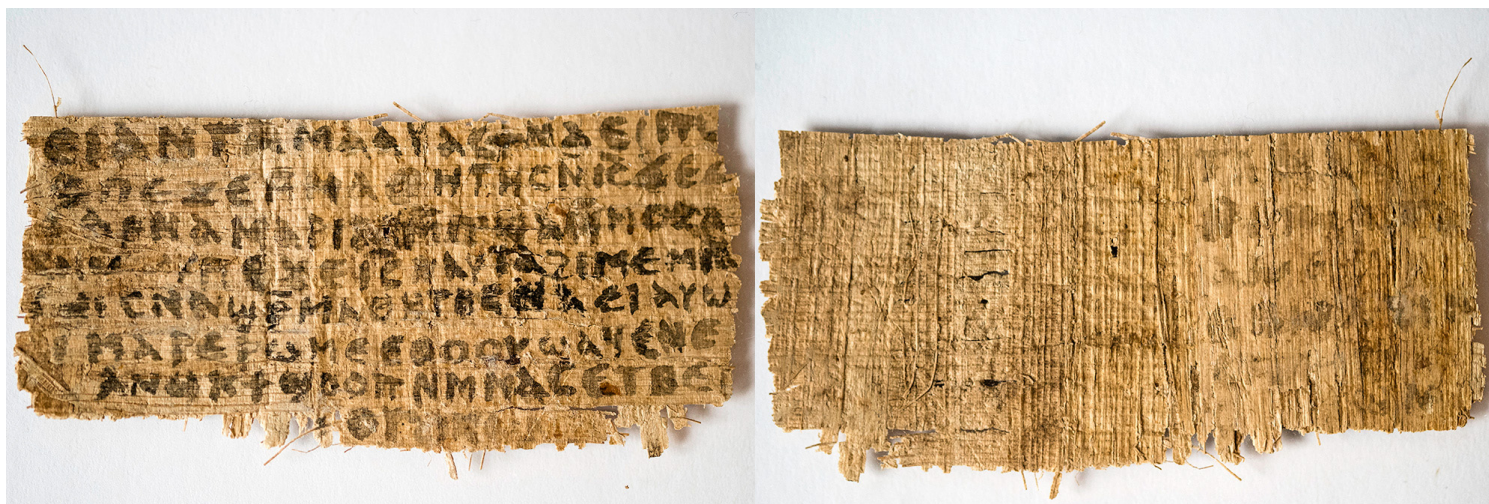
- [. . .]
- "forth which . . ."
- (illegible ink traces)

[Source: <http://www.hds.harvard.edu/faculty-research/research-projects/the-gospel-of-jesus-wife>]

1. Provenance. The question of provenance, or the context of an artifact's origin, is always important in determining authenticity. This fragment was given to professor King by an anonymous donor whose identity is being protected by Harvard University. Evidently it passed through the hands of several dealers before being purchased by this donor. The original provenance of the artifact is unknown. This raises serious questions about its authenticity and further testing is needed to answer these questions.

2. Date. The date originally suggested was around the third to the fourth century AD based on the script. Even if it does date to this time period, this means that it would have originated at least 150 years after Christ's death. Others have pointed out that Coptic manuscripts are very difficult to date and that this is only an educated guess. Professor King's claim that it derives from an earlier manuscript of the second century BC is impossible to sustain and is based on pure speculation.

3. Authenticity. Some very reputable scholars have even suggested that this is an ancient or modern forgery. James Watson of Durham University suggests after a detailed study that "the text has been constructed out of small pieces – words or phrases – culled from the Coptic Gospel of Thomas . . . and set in new contexts. This is most probably the compositional procedure of a modern author who is not a native speaker of Coptic" [James Watson, "The Gospel of Jesus' Wife: How a fake Gospel-Fragment was composed"]. The Vatican newspaper has now declared that it is a



Fourth-century papyrus fragment purported to be part of a newly discovered Coptic gospel of Jesus Christ. [Source: Karen L. King/Harvard University]. According to professor King, this short text is the only existing ancient document that explicitly mentions Jesus having a wife.

fake [Jeannine Hunter, “‘Jesus’ wife’ Coptic papyrus is a fake, declares Vatican newspaper,” *The Washington Post*], and the Smithsonian has postponed a film documentary awaiting further test results [Stoyen Zaimov, “Smithsonian Channel Cancels ‘Jesus’ Wife’ Documentary after Scholarly Rebuke,” *The Christian Post*]. There is even caution from the *Harvard Theological Review* over whether it will publish Professor King’s article on the fragment if the test results are not submitted and included in time. Needless to say, all of this leaves many questions.

4. Agenda. Professor King has published widely her belief that Jesus was married, long before this inscription surfaced. In her 2003 book, *The Gospel of Mary Magdala: Jesus and the First Woman Apostle*, she had argued that Mary Magdalene was the very model of apostleship. Using the Nag Hammadi Gnostic texts she and Princeton feminist theologian Elaine Pagels have suggested these texts, which represented a different Christianity, were suppressed as heretical and that “Christianity is written almost solely from the viewpoint of the side that won.” This is a viewpoint largely popularized in Dan Brown’s best-selling novel *The Da Vinci Code*. Now she says this Coptic fragment may indicate that Jesus did indeed have a wife and that it is likely to have been Mary Magdalene. She has called it *The Gospel of Jesus Wife*.

The evidence presented so far has not resolved many questions. Where did this fragment come from? Is it actually an ancient document? If it is, is it an ancient forgery copied from parts of the *Gospel of Thomas*? Or is it a modern forgery? In the end, even if the document is authentic, it really says nothing about Jesus actual marital status. It simply would be evidence that someone in the third-fourth century AD, over 150 years after the death of Jesus, believed that Jesus was married. This belief is no more credible



Professor Karen L. King holding the so-called “Jesus’ Wife” papyrus fragment. [Photo by Evan McGlinn/Associated Press].

than someone today claiming this to be the case. It is not based on any evidence.

The New Testament gospels do not teach that Jesus was married nor did the early church fathers. Postmodern revisionist attempts to rewrite early Christianity based on later Gnostic writings, or to propose that there were many competing versions of Christianity, suggest that the New Testament gospels were incorrect and that the earliest Christian writers and theologians attempted to eliminate a competing view. As professor Albert Mohler writes, “The energy behind all this is directed to the replacement of orthodox Christianity, its truth claims, its doctrines, its moral convictions, and its vision of both history and eternity with a secularized—indeed, Gnosticized—new version.” The question we must ask is whether this is sound scholarship, or whether it is “sensationalism masquerading as scholarship” [Albert Mohler, “*The Gospel of Jesus’ Wife: When Sensationalism Masquerades as Scholarship*”].

The issues surrounding this fragment highlights the importance of careful stratigraphic excavation. It is only from provenanced artifacts that we can truly talk about dates and context. Artifacts from the antiquities market will always be suspect and raises additional ethical problems. It is for this reason that the Southern’s Institute of Archaeology continues to sponsor excavations that can reveal new data and information from the world of the Bible. Thank you for your continued support of these endeavors. ✍️



The Gospel of Thomas is a Gnostic Gospel found in the cache of documents that make up the Nag Hammadi Library in Egypt. Gnostic Christianity was a mystery religion that claim scripture had hidden meaning whose true message could only be understood through “secret wisdom” and that the way to salvation is by freeing the “spirit” from the material world.

RECENT SIGHTINGS

HARVARD JOURNAL: JESUS 'WIFE' PAPYRUS UNVERIFIED *(Associated Press)*

A Harvard University journal says it hasn't fully verified research that purportedly shows some early Christians believed Jesus had a wife, even though Harvard's divinity school touted the research during a publicity blitz this week. The research centers on a fourth-century papyrus fragment containing Coptic text in which Jesus uses the words "my wife." On Tuesday, Harvard Divinity School professor Karen King announced at an international conference that the fragment . . .

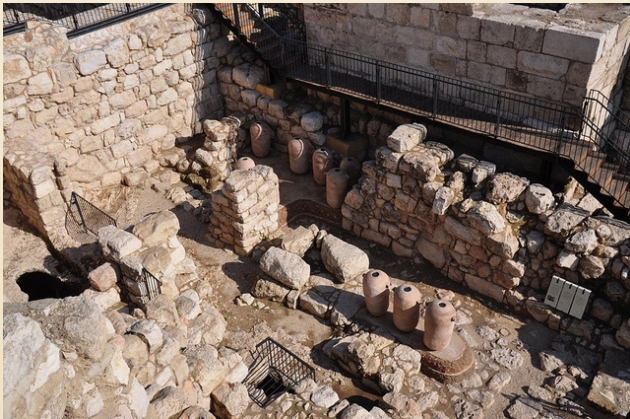
[Click here to read more](#)



ARCHAEOLOGISTS RETURN TO EXCAVATE NEAR TEMPLE MOUNT IN JERUSALEM *(Popular Archaeology)*

Beginning August 22, 2012, a team of archaeologists, other specialists, and students from the Herbert W. Armstrong College in Edmond Oklahoma in the U.S. have returned to the site of the headline-making discoveries in the "Ophel" area near the Temple Mount in Jerusalem. The area contains structural features and artifacts bearing on thousands of years of human occupation . . .

[Click here to read more](#)



DOES THIS COIN FOUND NEAR JERUSALEM PROVE THAT SAMSON LIVED . . . AND THAT HE DID FIGHT THE LION? *(Daily Mail)*

A tiny seal has been uncovered that could be the first archaeological evidence of Samson, the Biblical slayer of Philistines. Archaeologists discovered the ancient artifact while excavating the tell of Beit Shemesh in the Judean Hills near Jerusalem, Israel. It appears to depict the Old Testament story of Samson, whose might was undone by his lust for the temptress Delilah, and his fight with a lion. The seal, which measures less than an inch in diameter . . .

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SCORCHED WHEAT MAY PROVIDE ANSWERS ON THE DESTRUCTION OF CANAANITE TEL HAZOR *(Biblical Archaeology Society)*

The recent discovery of massive jars of scorched wheat at Canaanite Tel Hazor may shed new light on the destruction of one of Israel's most prominent sites. The discovery of the 3,400 year-old wheat in a Late Bronze Age palace structure give a more complete image of the area's agriculture before the destruction, and can help date the fire through carbon-14 analysis . . .

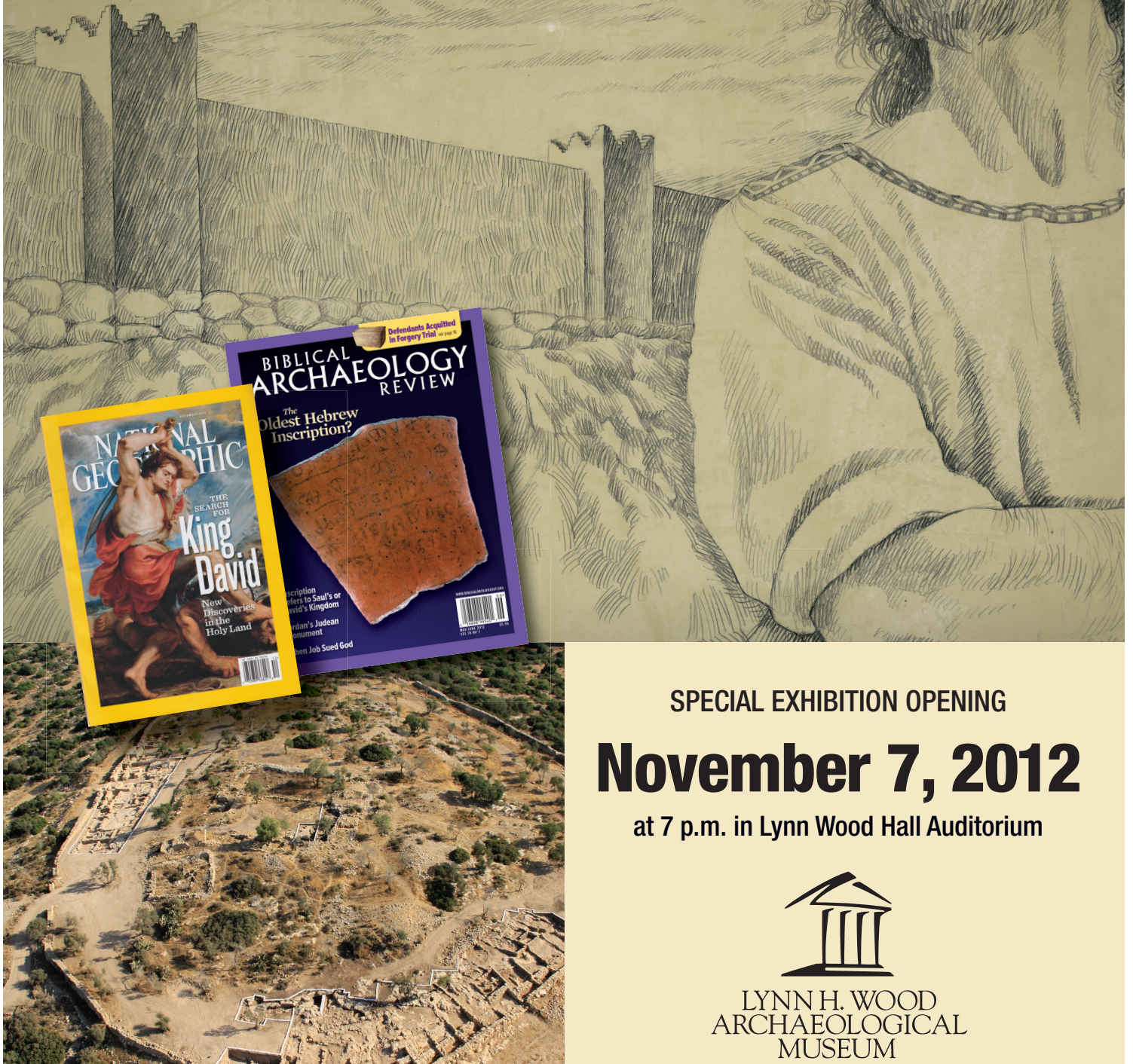
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..VSR:

THE BATTLE OVER KING DAVID

EXCAVATING THE FORTRESS OF ELAH



SPECIAL EXHIBITION OPENING

November 7, 2012

at 7 p.m. in Lynn Wood Hall Auditorium



LYNN H. WOOD
ARCHAEOLOGICAL
MUSEUM



UPCOMING EVENTS



LYNN H. WOOD ARCHAEOLOGICAL MUSEUM LECTURE SERIES

November 7, 2012, 7 p.m.

“The Battle Over King David,” by Michael G. Hasel (Southern Adventist University). Lynn Wood Auditorium, Lynn Wood Hall, Southern Adventist University

February 12, 2013, 7:30 p.m.

“Sanctuaries and Cult at Khirbet Qeiyafa,” by Yosef Garfinkel (The Hebrew University of Jerusalem). Lynn Wood Auditorium, Lynn Wood Hall, Southern Adventist University.

The museum lecture series is free and open to the public. For more information, visit our website at <http://www.southern.edu/archaeology>

DIG SIGHT

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