

Authentic Evidence of Jewish-Christianity?

	<u>Evidence</u>	<u>Notes</u>	<u>Strange</u>	<u>Broadhead</u>	<u>Finegan</u>
	<b>2.1</b>	<b><u>Ossuaries</u></b>			
2.1.1	Bätin el-Hawa	Latin cross inscriptions	question remains open	neutral	
2.1.2	Bethphage	inscriptions	likely a list of tomb workers and wages		
2.1.3	Talpioth	inscriptions	read "Jesus son of Judas" and "Jesus [nicknamed] Aloe"		"Jesus Woe" is "Jesus son of Judas", "Jesus aloth" is "Jesus son of Aloth"; there is no connection with Jesus of Nazareth; a burial place of Jewish-Christians seems the most likely view
2.1.4	Dominus Flevit	inscriptions	a question of how to interpret crosses and how to integrate names as Jewish-Christian into the argument		surely comes within the realm of possibility that at least this area in particular (burial places 65-80) is a burial place of Jewish families, some of whose members had become Christians
	<b>2.2</b>	<b><u>Tombs</u></b>			
2.2.1	Sanhedriya		may be Byzantine but how would they know where to mark crosses?		
2.2.2	Dominus Flevit		refer to 2.1.4		
2.2.3	Bethphage		refer to 2.1.2		more than a dozen graffiti which are interpreted as of Jewish-Christian import.
2.2.4	Gethsemane		nothing suggests Christian veneration but nothing forbids it		
2.2.5	Mount of Olives	painting tomb	probably simply graffiti		
(2.2.6)	Gethsemane	tomb of Mary		may be early, no indications of its authenticity, no material evidence of early Jewish-Christian veneration	tomb fits with others in Palestine in the 1st c. A.D., it may have been venerated and kept in custody by the Christians of Hebrew origin from the beginning until at least toward the end of the 4th c.
	<b>3</b>	<b><u>Inscriptions</u></b>			
3.1	Tafas		may be Christian but not necessarily		
3.2	Farj		evidence of Jews and Christians, not necessarily Jewish-Christians	entire Bashan area coheres both literarily and archaeologically with early Jewish-Christian presence as late as 4th-5th c., findings neither prove nor disprove earlier presence	
3.3	Kerak		requires insider knowledge unavailable to modern scholars		
3.4	Lamellae/ Laminiae	amulets	not necessarily Christian, requires explaining Greek monogram on Aramaic document		
3.5	Bethphage	graffiti	mere speculation		
	<b>4</b>	<b><u>Architectural</u></b>			
4.1	Nazareth	grotto	ritual bath likely, graffiti too fragmentary, evidence not necessarily Jewish-Christian	no material evidence for presence of Jewish-Christians in Nazareth, Christian evidence from 3rd c. onward	remains of a pre-Byzantine synagogue-church dating in the 3rd-4th c.
4.2	Capernaum	Peter's house	not unreasonable that this was earliest Jewish-Christian sanctuary, graffiti mostly misread Greek but two are Aramaic	plausible that memory of Peter's house maintained, possible that site of house is beneath octagonal church	reasonable that this particular room was treated as a venerated hall from the first century onward and was associated with the memory of Peter
4.3	Beth Ha-Shitta	mosaic	symbols not unambiguously Jewish		
(4.4)	Mount Zion	apostolic church		plausible first meeting site by Jewish-Christians remembered into the 4th c., plausible first Jewish-Christians referred to places of worship as synagogues, possible Byzantine church built on actual site	strong literary connection to NT location, archaeologically this was probably the synagogue/church and the place of worship of the early Jewish-Christians of Mount Zion
(4.4)	Beth Shean	house of Leontis		mosaic mentioning Kloubas (i.e. Ebionite leader), with menorah, not demonstrably Jewish-Christian	
	<b>5</b>	<b><u>Caves</u></b>			
5.1	Nazareth		nothing suggests Jewish-Christian presence		
5.2	Bethany		possibly a Jewish-Christian mikveh		
(5.3)	Bethlehem			nothing distinguishes it as Jewish-Christian unlikely venerated by early Jewish-Christians	provides no evidence prior to Origen of Christian veneration
(5.4)	Golgotha			material evidence likely created later, literary tradition of Adam-Christ burial may precede Origen and be Jewish-Christian	the remembrance of the place of Golgotha and of the tomb of Jesus on the part of the early Christians in Jerusalem is highly probable
(5.5)	Eleona	Mount of Olives		no specifically Jewish-Christian connection though possibly one to the Mount of Olives itself	
(5.6)	Ein Karim			no clear evidence	
(5.7)	Bethsaida			no clear evidence	
(5.8)	Khirbet el-Ain	bell chamber		no clear evidence	
(5.9)	Gethsemane			no use previous to Constantine	
	<b>6</b>	<b><u>Essene Quarter</u></b>			
			Pixner's hypotheses provocative but quarter not necessarily inside Jerusalem even if gate valid, NT references do not require Essene Quarter		this must be the Gate of the Essenes, and there is little doubt that there was a "camp" of the Essenes here within the wall