

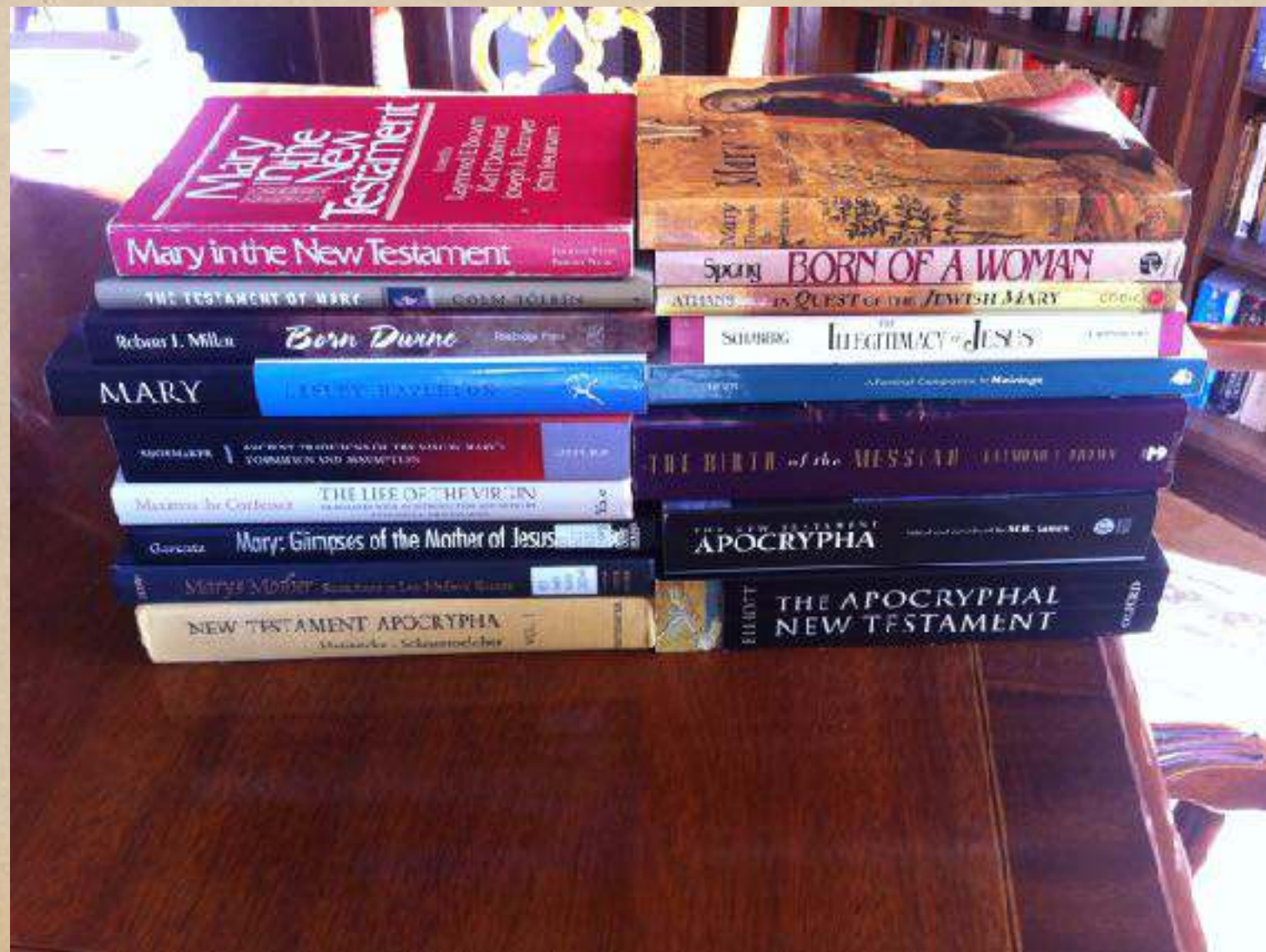
Biblical Archaeology Seminar
St Olaf College
July 24, 2018
Lectures 4 & 5

Dr. James D. Tabor
University of North Carolina at Charlotte

Lecture Four:
Losing Mary: How the Jewish Mother of Jesus
Became the Virgin Mother of God

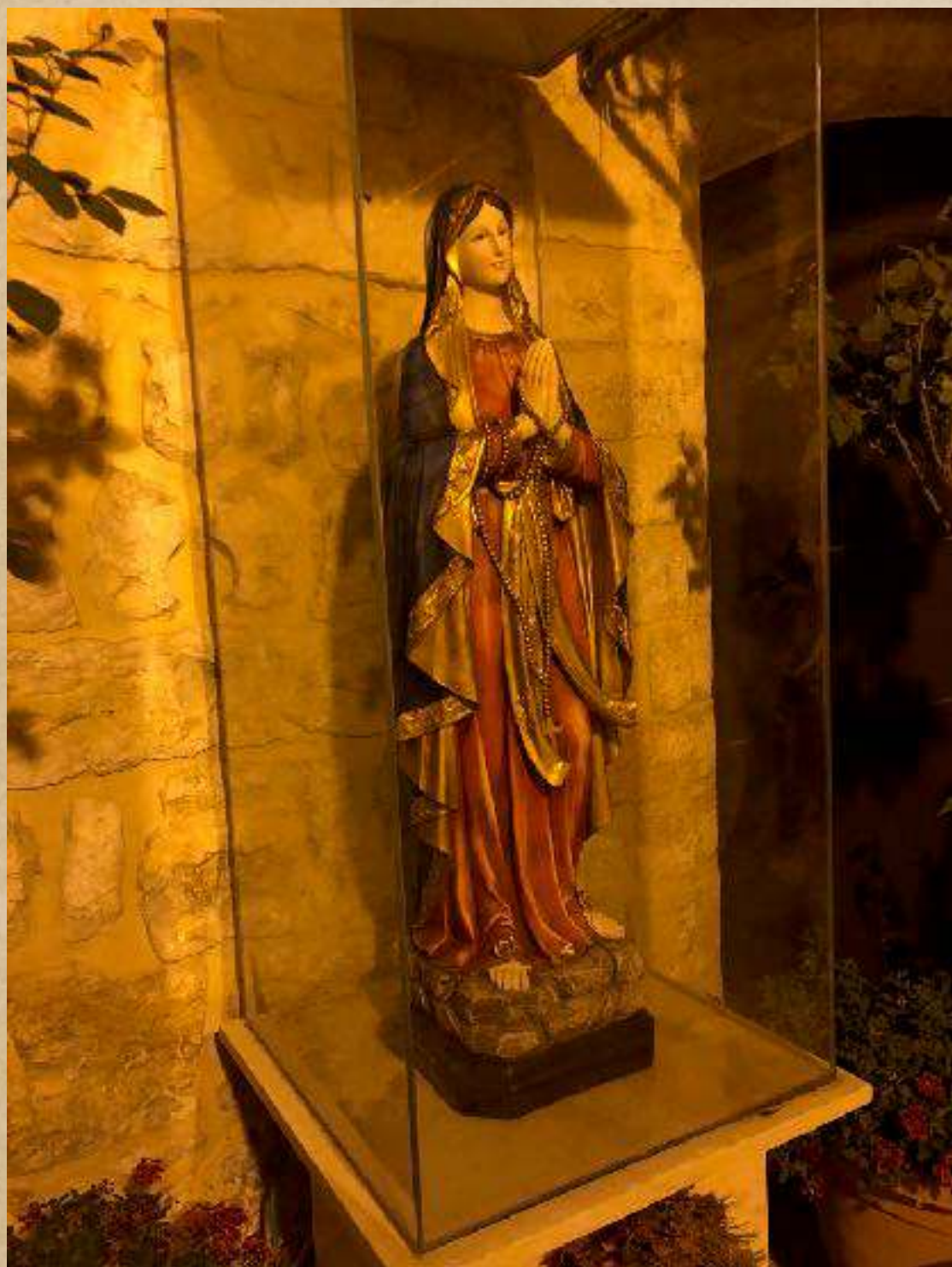


The Lost Mary
How the Jewish Mother of Jesus
Became the Virgin Mother of God
Knopf/Random House, 2019









Mary in the New Testament

Birth

Matthew 1 & 2: Genealogy of Joseph; conception of Jesus; Joseph's dream; birth of Jesus; flight to Egypt; settling in Nazareth

Luke 1 & 2: Annunciation; visit to Elizabeth; birth of Jesus; back to Nazareth

Genealogy of "Mary" as Hasmonean *and* Davidic (Luke 3:23-38)

Age Twelve in Jerusalem

Jesus at age 12: His mother said...Behold, your father and I have been looking for you anxiously

(Luke 2:48); His mother kept all these things in her heart (Luke 2:51)

Wedding at Cana

Mother mentioned but not named at wedding at Cana (John 2:1-12)

Jesus takes his mother and brothers to Capernaum after wedding at Cana (John 2:12)

At Capernaum

And his mother and his brothers came...contrast to disciples (Mark 3:31; Matt 12:46; Luke 8:19; cf. Luke 11:27-28, indirect reference)

At Nazareth

Is this not the carpenter, the son of Mary and brother of James, Joses and Judas, and Simon, and are not his sisters here with us? (Mark 6:3)

Is not his mother called Mary? (Matthew 13:55)

Is this not Jesus son of Joseph, whose father and mother we know? (John 6:42)

In Jerusalem

We were not born of fornication; you are a Samaritan (John 8:41, 48)

At the Crucifixion

Standing by the cross were his mother and "her sister" Mary wife of Clopas (John 19:25)

Mary the mother of James & Jose (Mark 15:40, 47); Mary the mother of James (Mark 16:1 Luke 24:10) The "other Mary" (Matthew 27:56, 61; 28:1)

With Twelve after Jesus Death

Mary, the mother of Jesus and his brothers in Jerusalem after Jesus' death with Twelve (Acts 1:14)

Paul

God sent forth his son, born of a woman, born under the Law (Galatians 4:4)

Mary, Sepphoris, and Nazareth

Mark

Mark 6:3 “Is not this the **carpenter** (*tekton/τέκτον*), the son of Mary and brother of James (Jacob/Yaaqov) and Joses and Judas and Simon, and are not his sisters here with us?”

No mention of Jesus' birth

No mention of Mary's husband Joseph

Matthew

Matt. 13:55 Is not this the **carpenter's** (*tekton*) son? is not his mother called Mary?

Matt. 1:18 Now the birth of Jesus Christ was like this : When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. [v. 24b-25] And Joseph . . . took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus.

Matt. 2:23 And he went and lived in a city called **Nazareth**, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

Joseph never mentioned again

Luke

Luke 1: 26-27 ...the angel Gabriel was sent from God unto a city of Galilee, named **Nazareth**, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

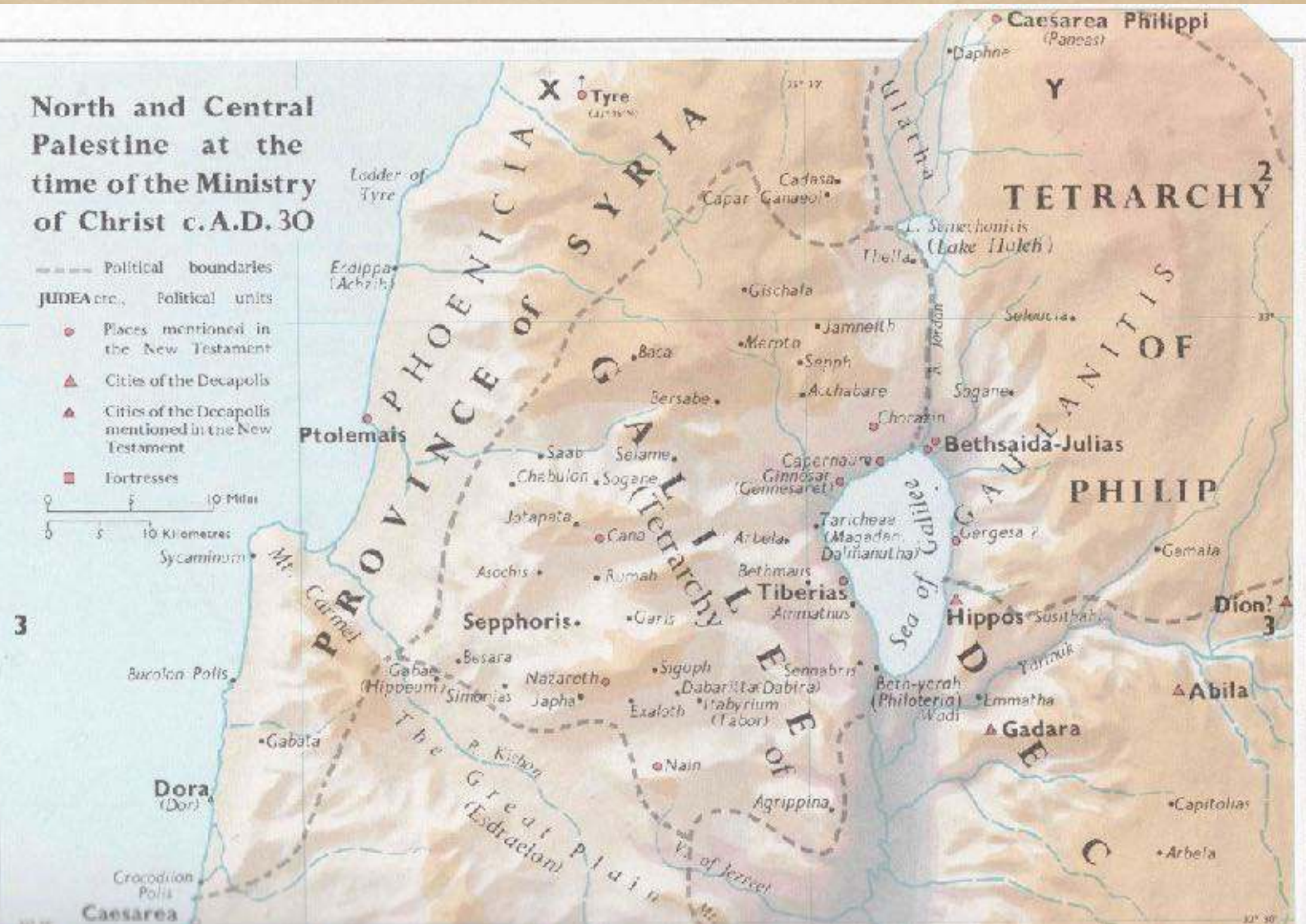
Jesus at age 12 return to Nazareth (Luke 2:51)

Luke 4:16, 22 When he came to **Nazareth**, *where he had been brought up*, he went to the synagogue on the Sabbath day...and they said, Is not this Joseph's son?

North and Central Palestine at the time of the Ministry of Christ c.A.D. 30

- Political boundaries
- JUDEA etc., Political units
- Places mentioned in the New Testament
- ▲ Cities of the Decapolis
- ▲ Cities of the Decapolis mentioned in the New Testament
- Fortresses

0 5 10 Miles
0 5 10 Kilometres





















Hasmonean/Priestly Names

Luke 3:23-31

Jesus (as was supposed) the son of Joseph...

the son of Heli,

24 the son of Matthat,

the son of Levi,

the son of Melchi,

the son of Jannaí,

25 the son of Mattathías,

26 the son of Maath,

the son of Mattathías,

the son of Matthat,

the son of Levi,

30 the son of Symeon,

the son of Judas,

the son of Joseph,

the son of Mattatha,

the son of Nathan,

the son of David

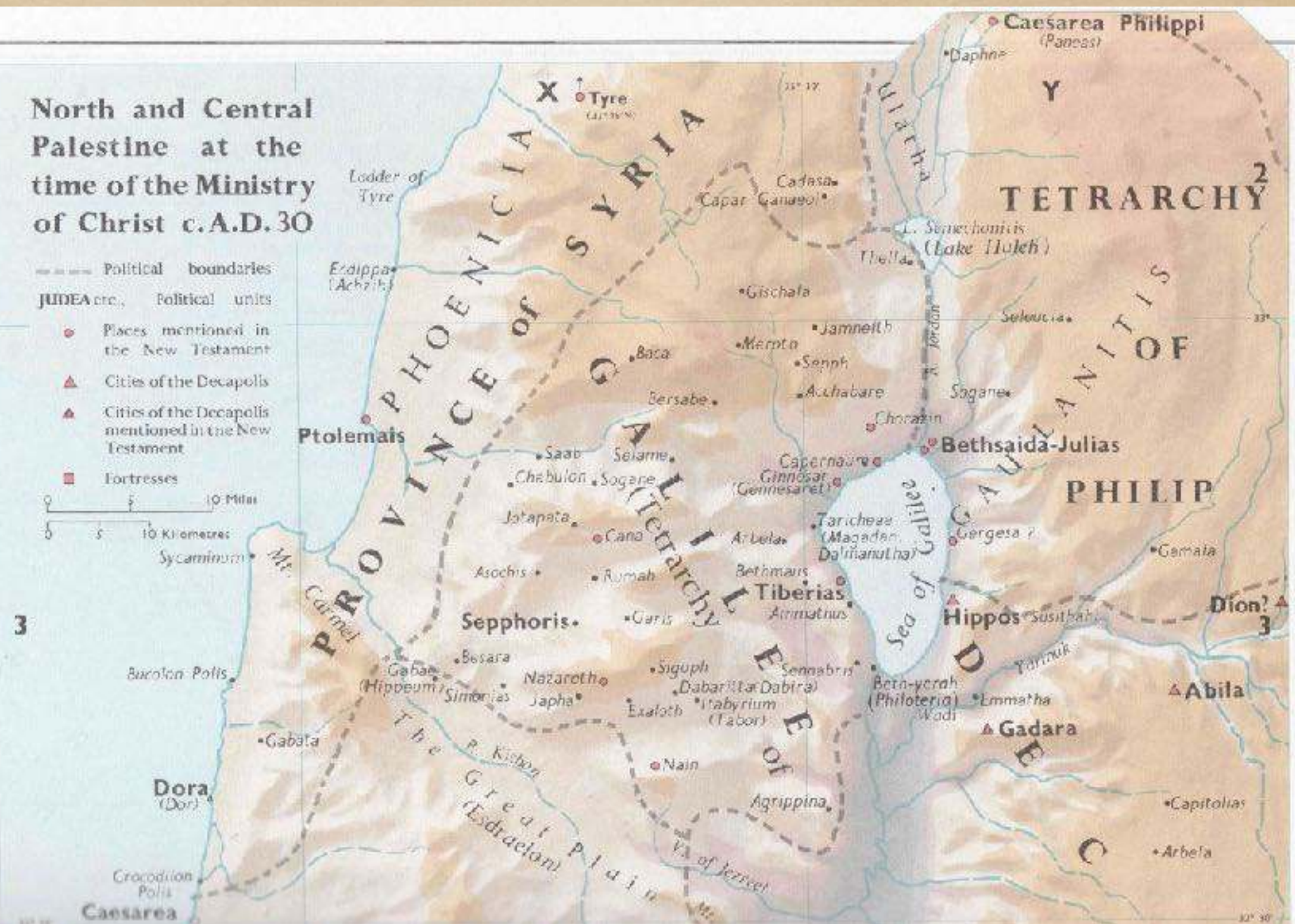


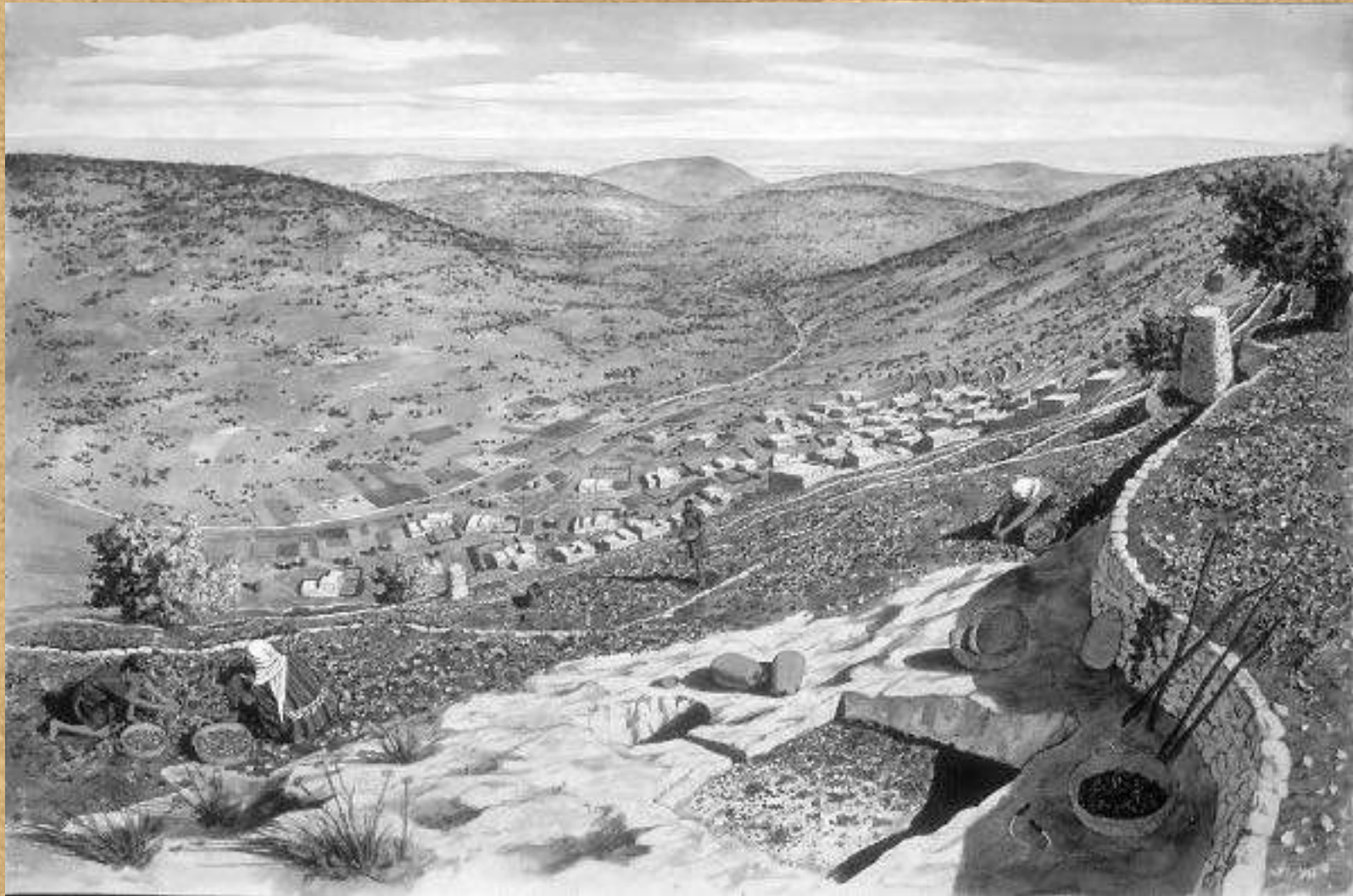


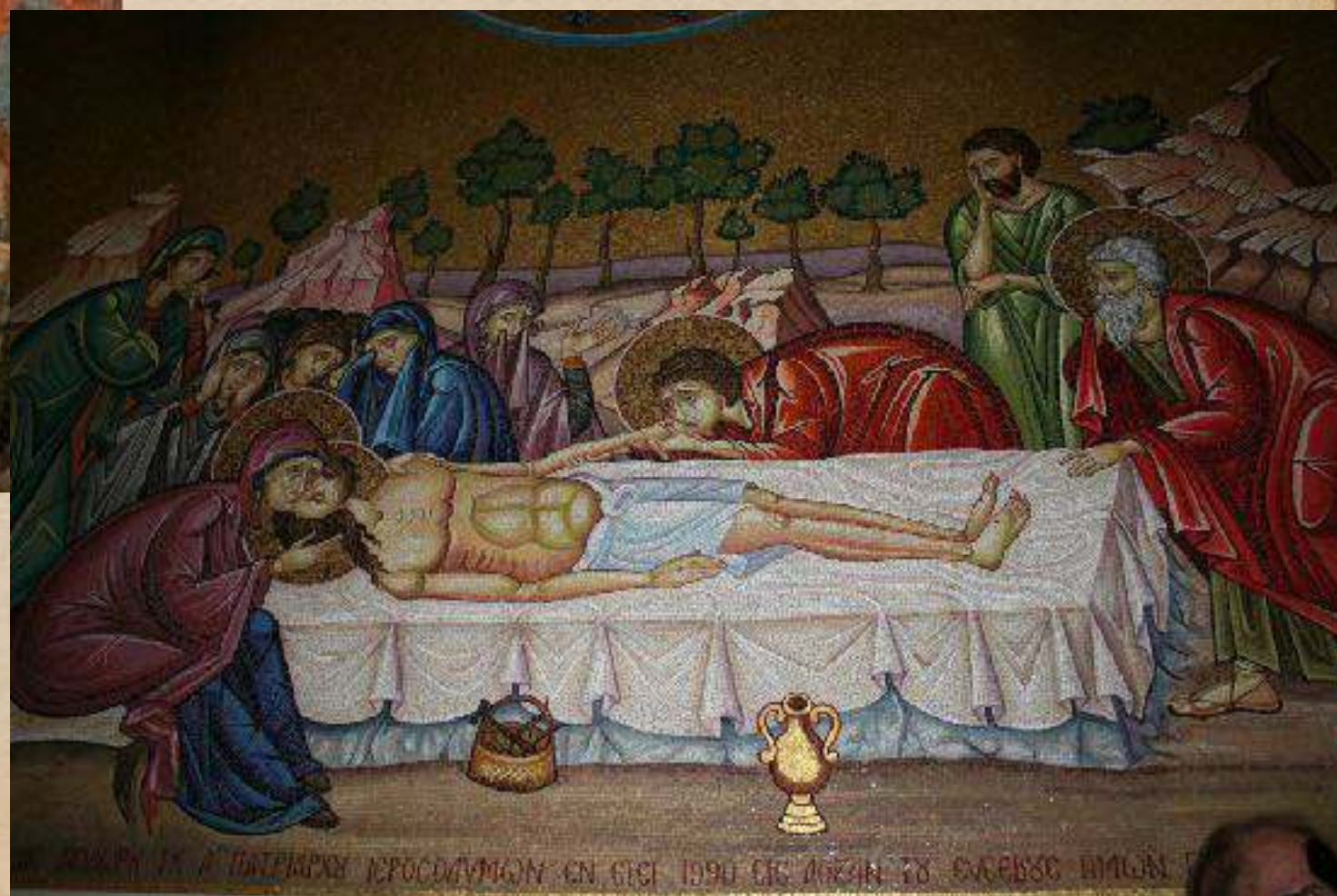
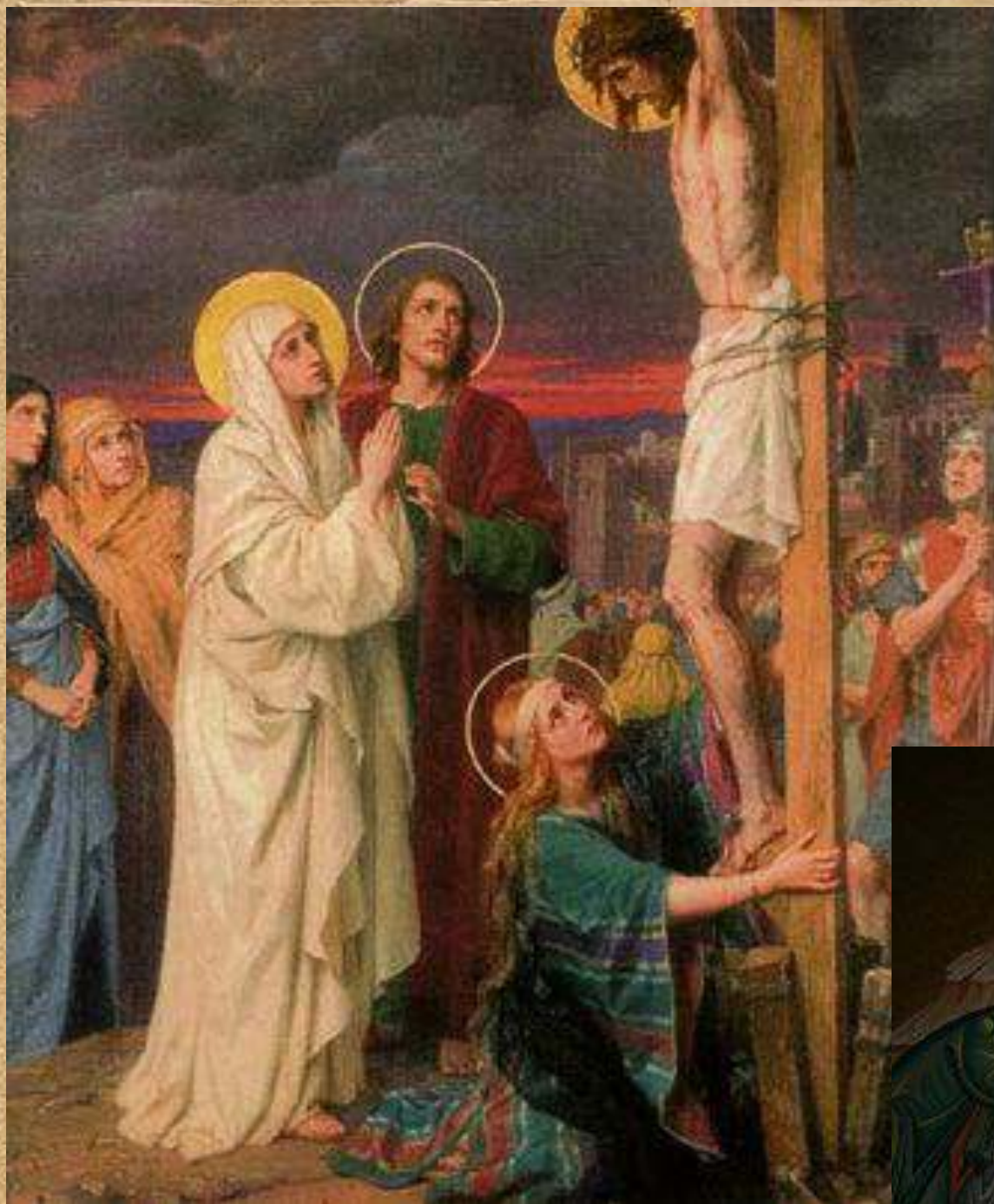
North and Central Palestine at the time of the Ministry of Christ c.A.D. 30

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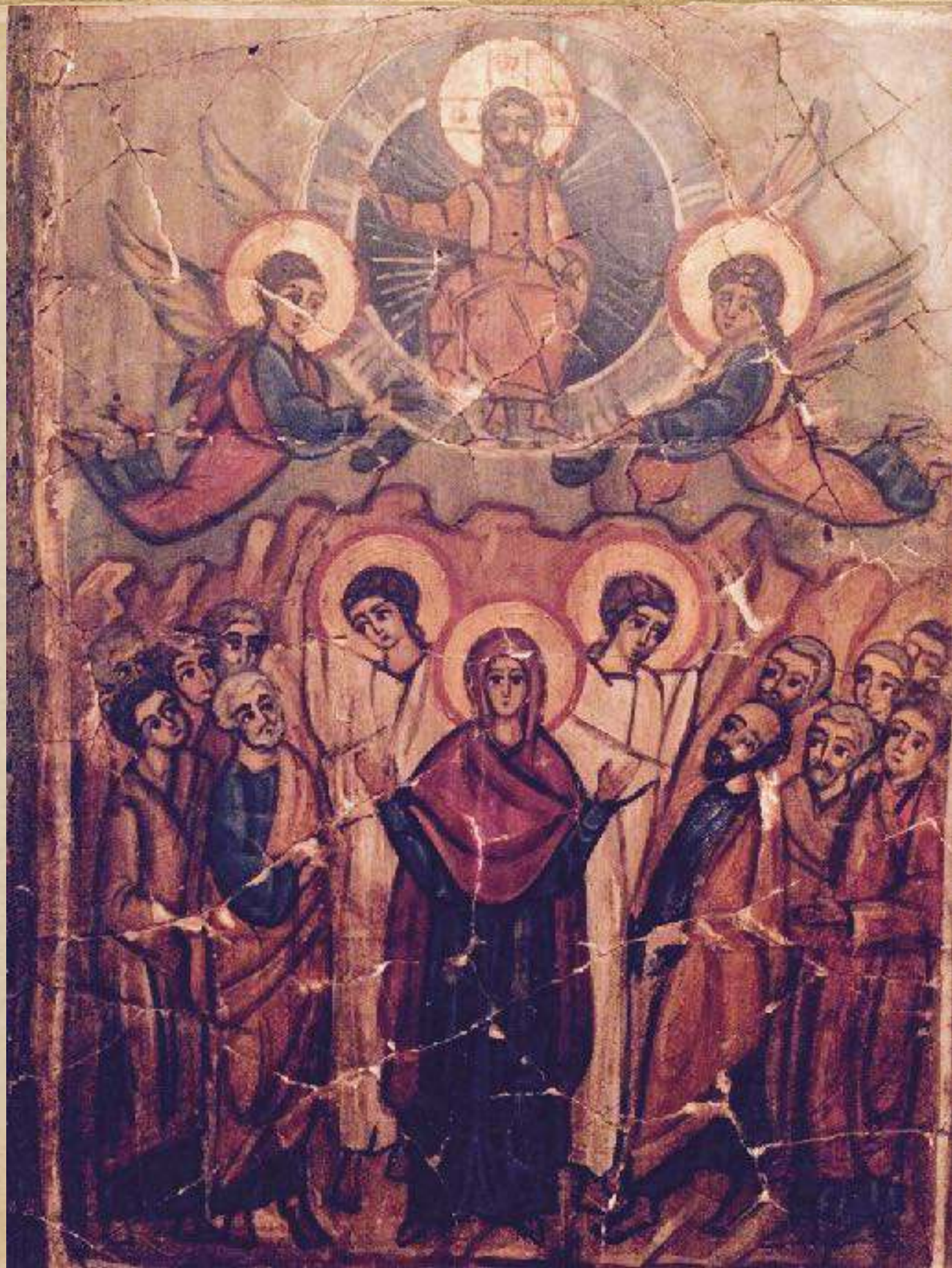


Upper Room Traditions

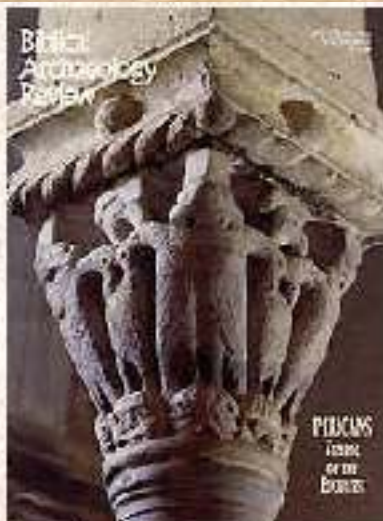
Mark 14:13 And he sent two of his disciples, and said to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, 14 and wherever he enters, say to the householder, 'The Teacher says, Where is **my guest room** (τό κατάλθμά μου), where I am to eat the passover with my disciples?' 15 And he will show you a **large upper room** (ἀνάγιον μέγα) furnished and ready; there prepare for us."

Acts 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; 13 and when they had entered, they went up to **the upper room** (τό ὑπερῶον), where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. 14 All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

Acts 2:1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly a sound came from heaven like the rush of a mighty wind, and it filled **all the house** where they were sitting.







Courtesy of
[Biblical Archaeological Review](#)
 May/June 1990 Issue

CHURCH OF THE APOSTLES FOUND ON MT. ZION

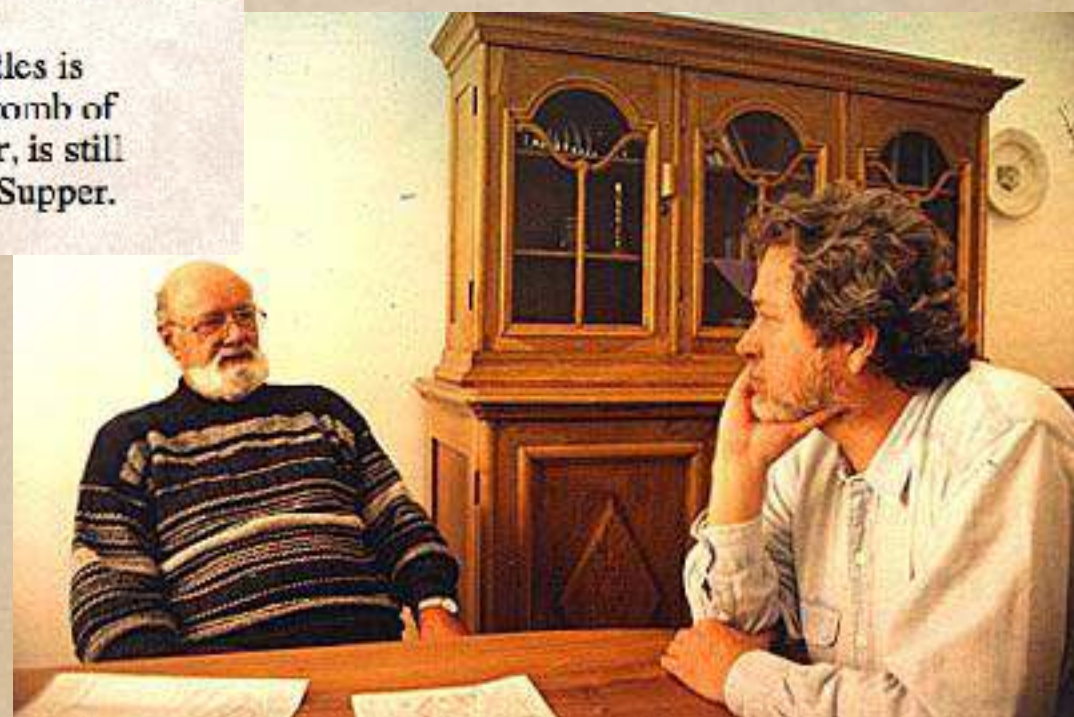
BARGIL PIXNER

I wish to express my gratitude to Dr. Rainer Riesner (University of Tübingen) and his wife Cornelia for their help with this article.

For further information see Bargil Pixner, "Jerusalem's Eastern Gateway" BAR, May/June 1987; Hershel Shanks, "The Tombs of David and Other Kings of Judah," Jerusalem: An Archaeological Biography (New York: Random House, 1996), pp. 35-43.

I BELIEVE that the famous Church of the Apostles, intended to mark the site where the apostles prayed when they returned from the Mount of Olives after witnessing Christ's post-resurrection ascent to heaven ([Acts 1:1-13](#)), can still be found on the southwestern hill of Jerusalem, today called Mt Zion. This was also the traditional site of the Last Supper. There too Peter delivered the famous Pentecost sermon that is recorded in [Acts 2](#).

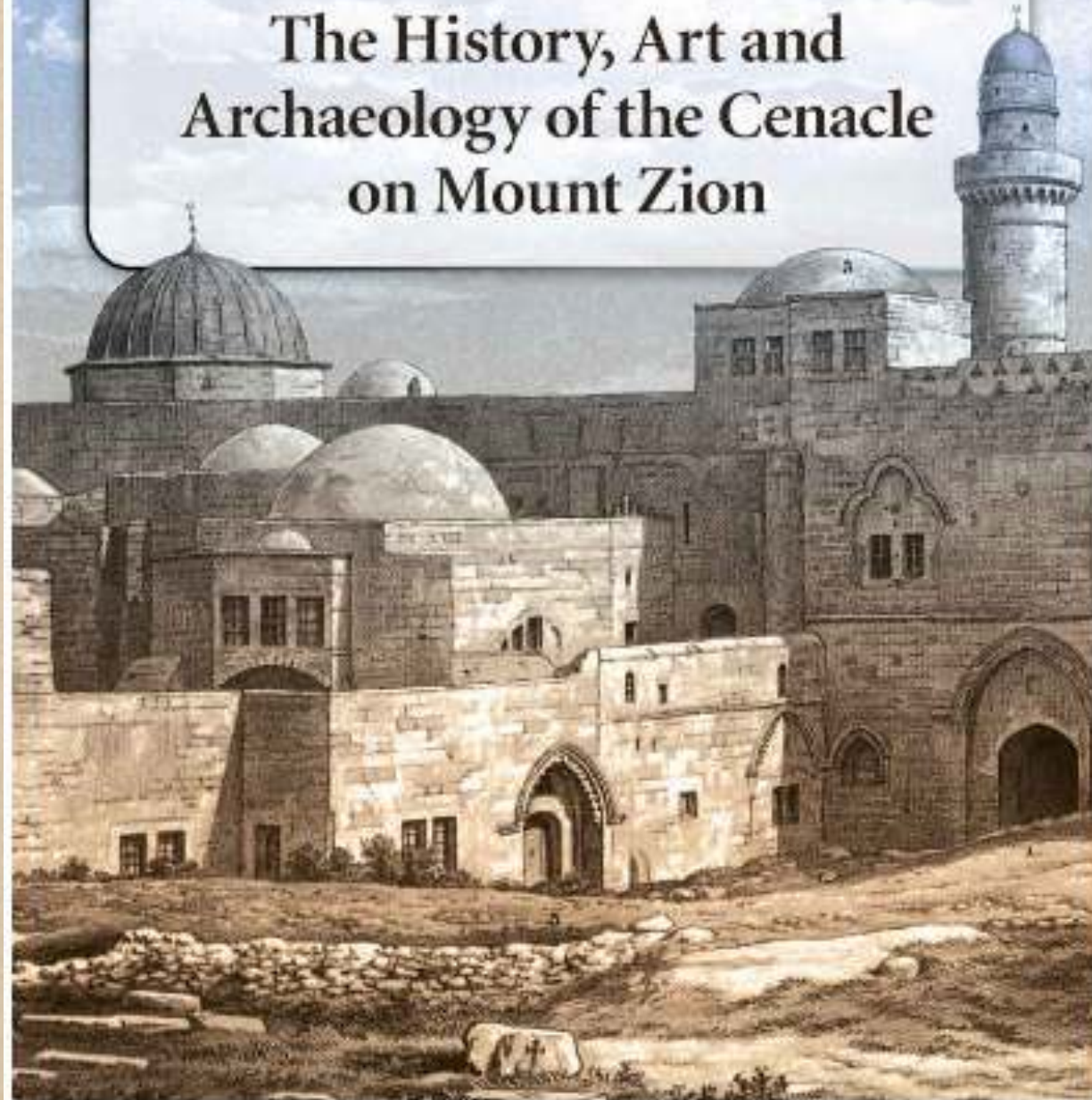
Paradoxically, what remains of the Church of the Apostles is now part of the structure traditionally venerated as the tomb of King David. The second floor of this structure, however, is still revered as the cenacle, the traditional room of the Last Supper.





THE UPPER ROOM AND TOMB OF DAVID

The History, Art and
Archaeology of the Cenacle
on Mount Zion



DAVID CHRISTIAN CLAUSEN

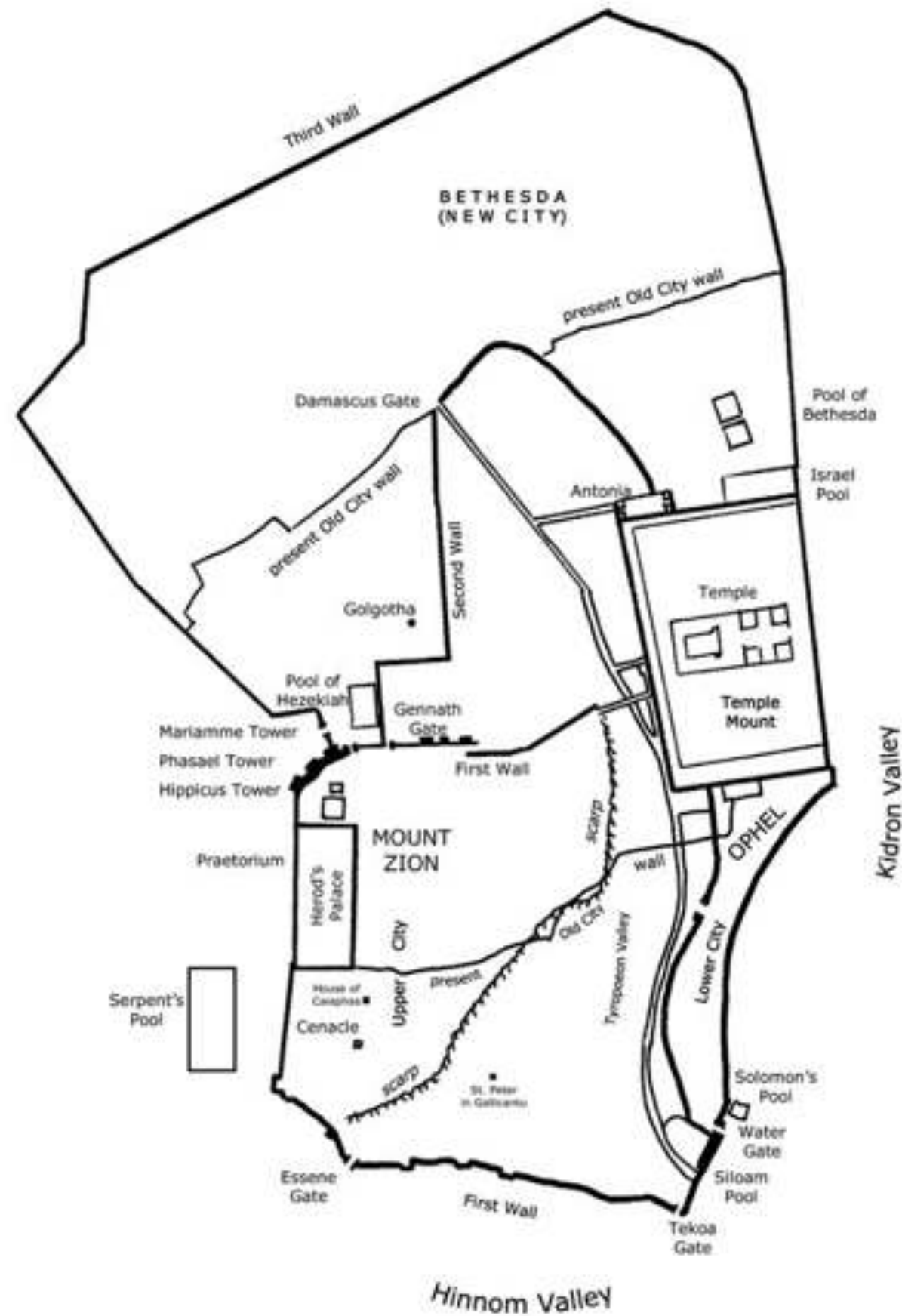




13 x 17 foot zinc model of 19th century Jerusalem created was created by Hungarian Catholic Stephan Illes in the 1870s. It was first exhibited in 1873 at the Vienna International Exhibit, then lost and forgotten until the 1980s



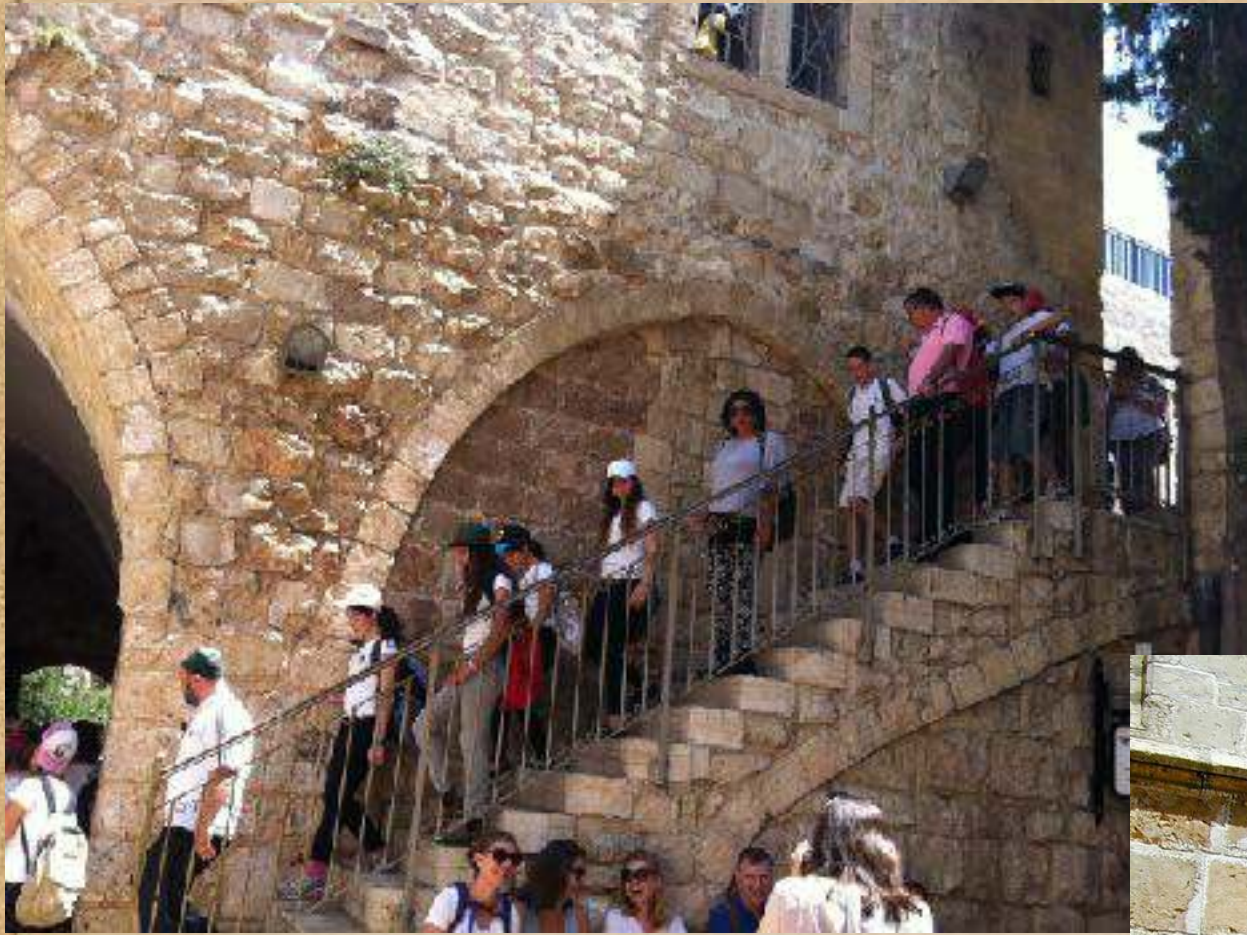








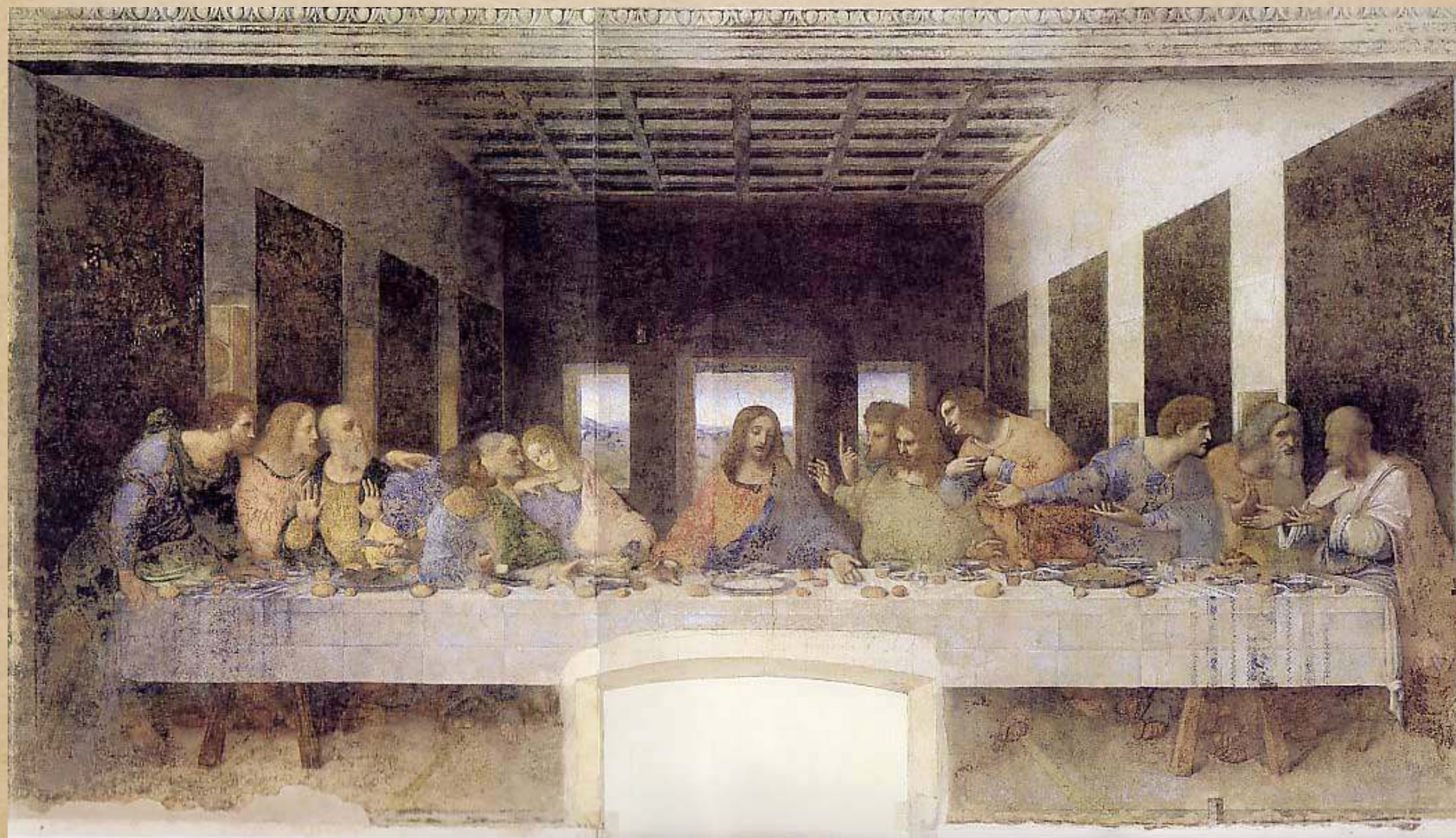




Conflict & Controversy



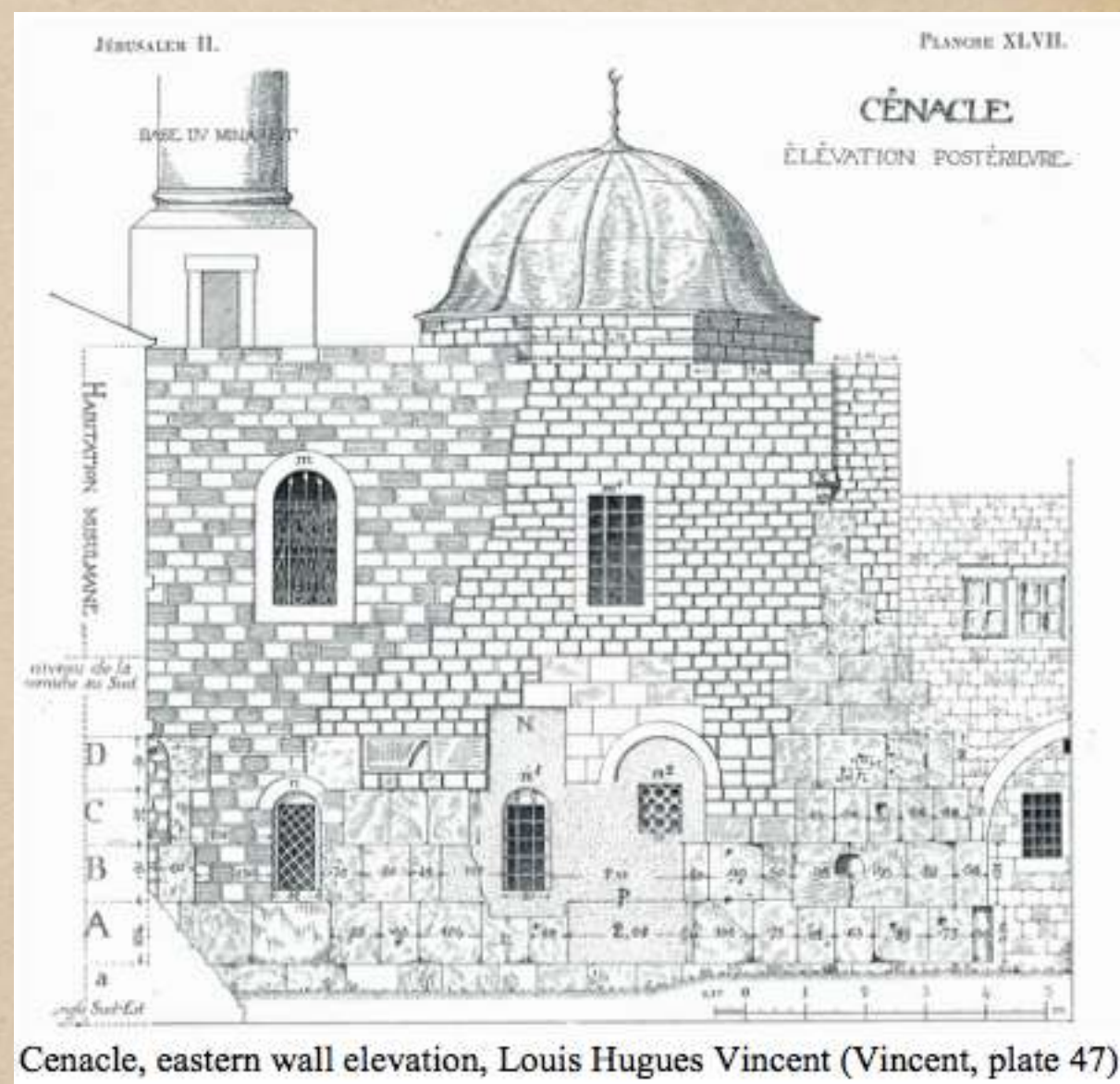


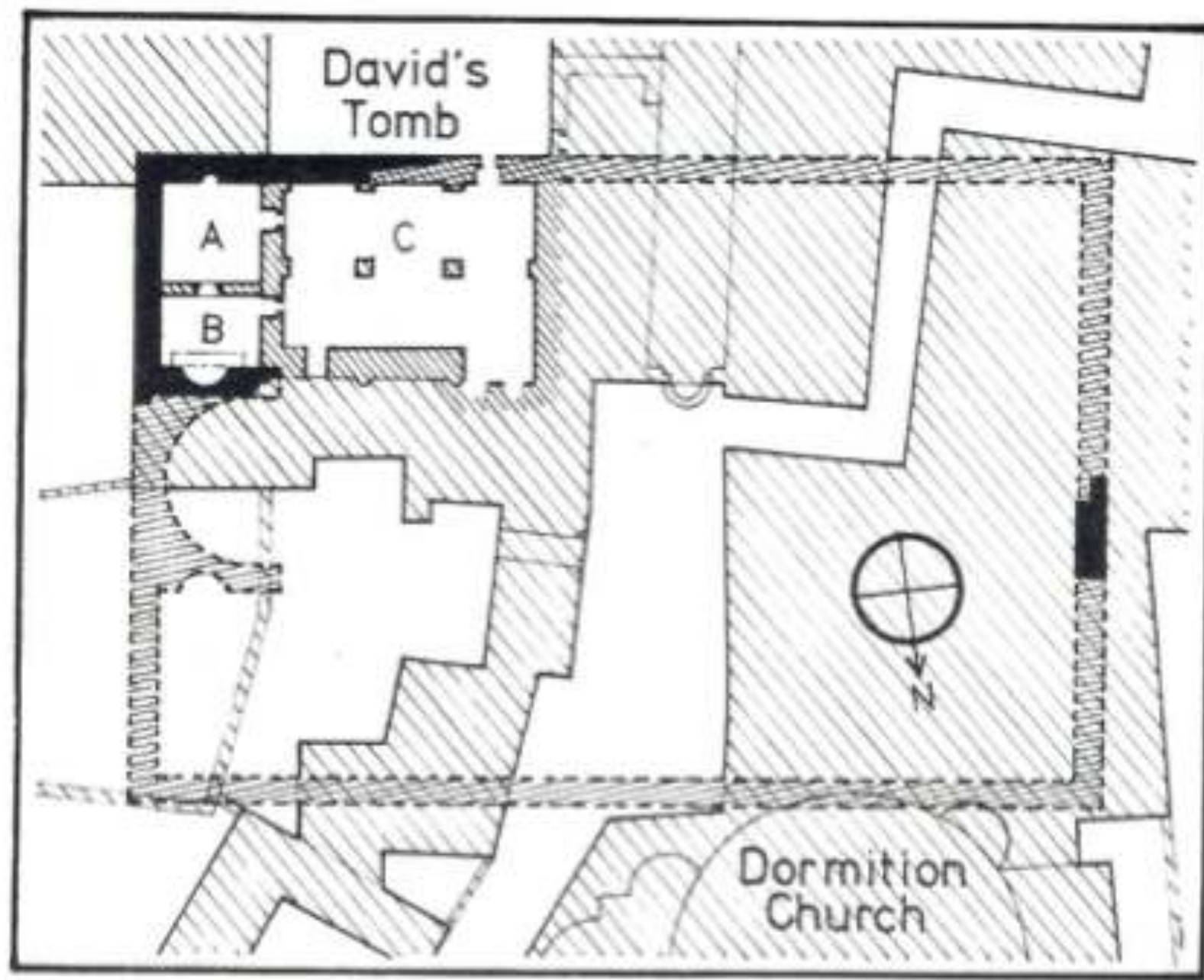








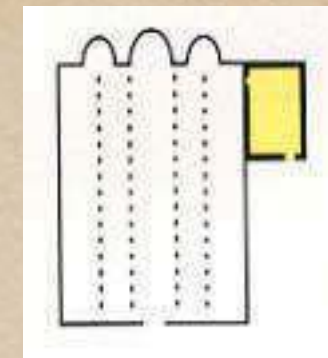




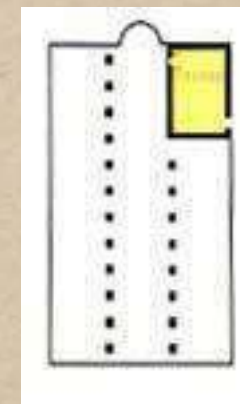
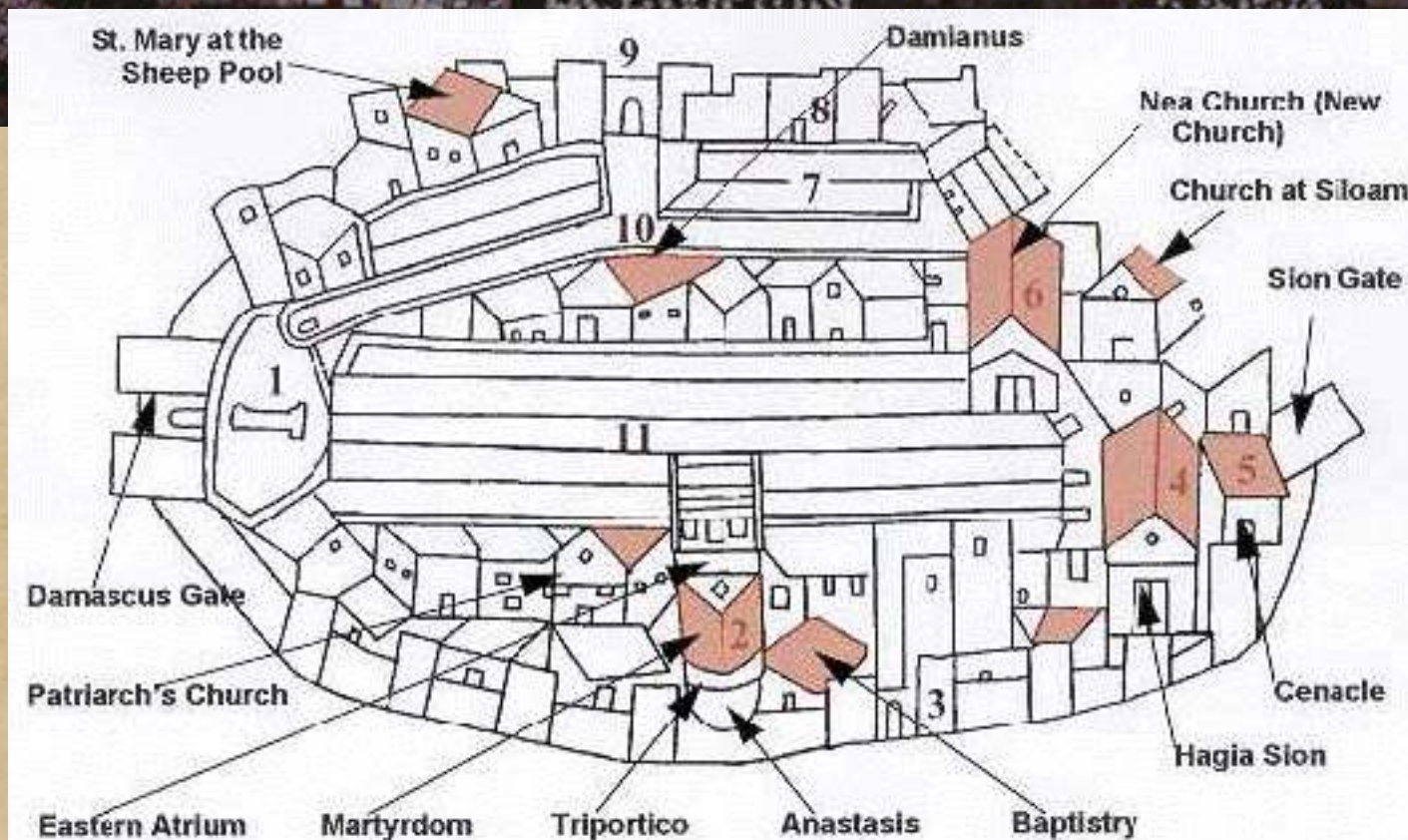
50 metres

Reconstruction drawing, Hagia Sion, John Wilkinson (Wilkinson, *Jesus*, 168)









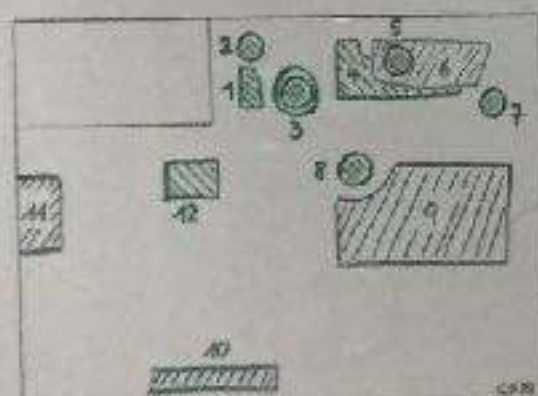
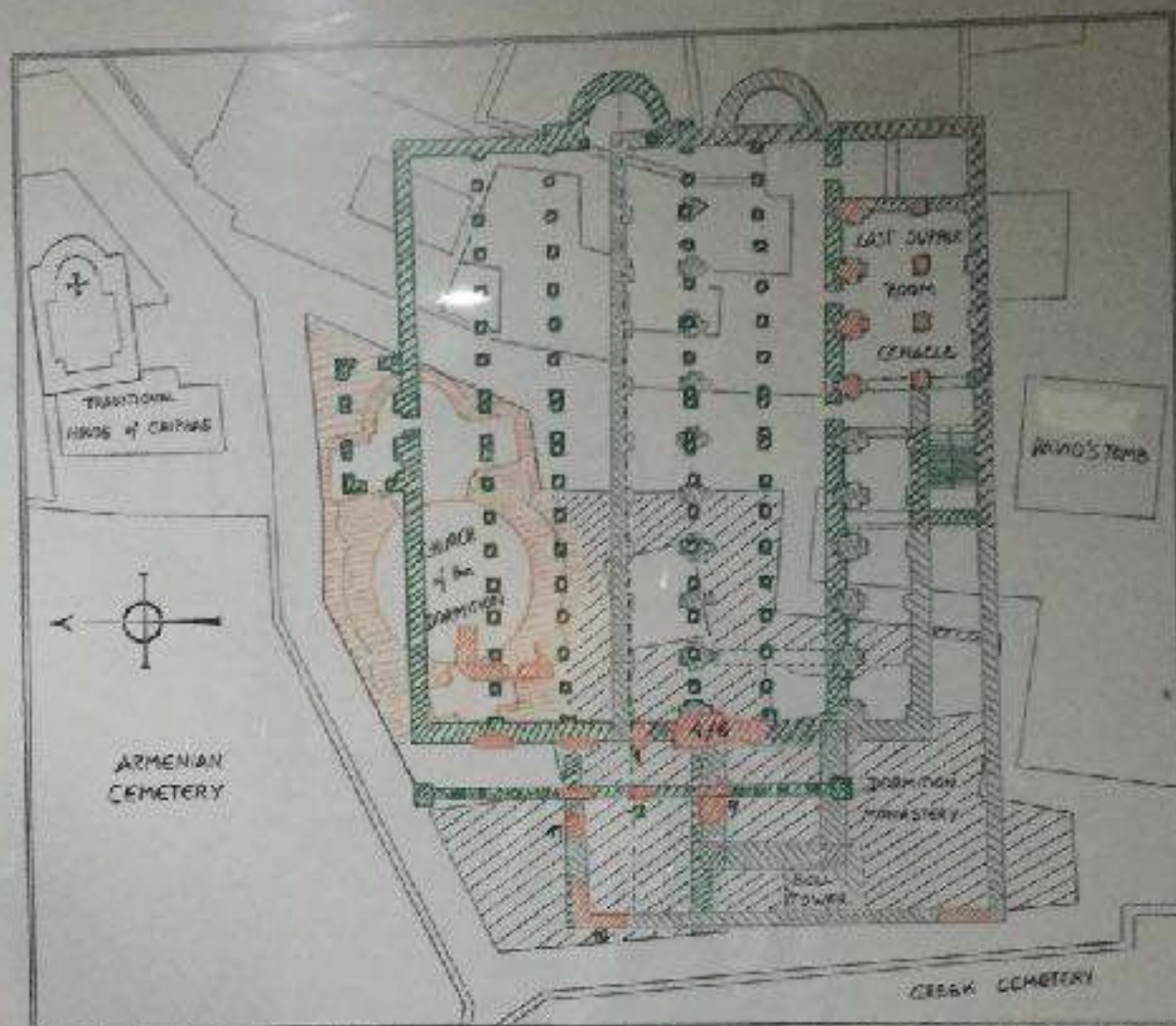
Hagia Sion Basilica
Theodosius I (382 CE)



Crusader Church of
St Mary (1110 CE)

ARCHAEOLOGICAL PLAN

- HAGIA SION 4th CENT. 
- CRUSADERS' CHURCH 11th CENT. 
- NEW CHURCH 1910 
- BOTH PERIODS 

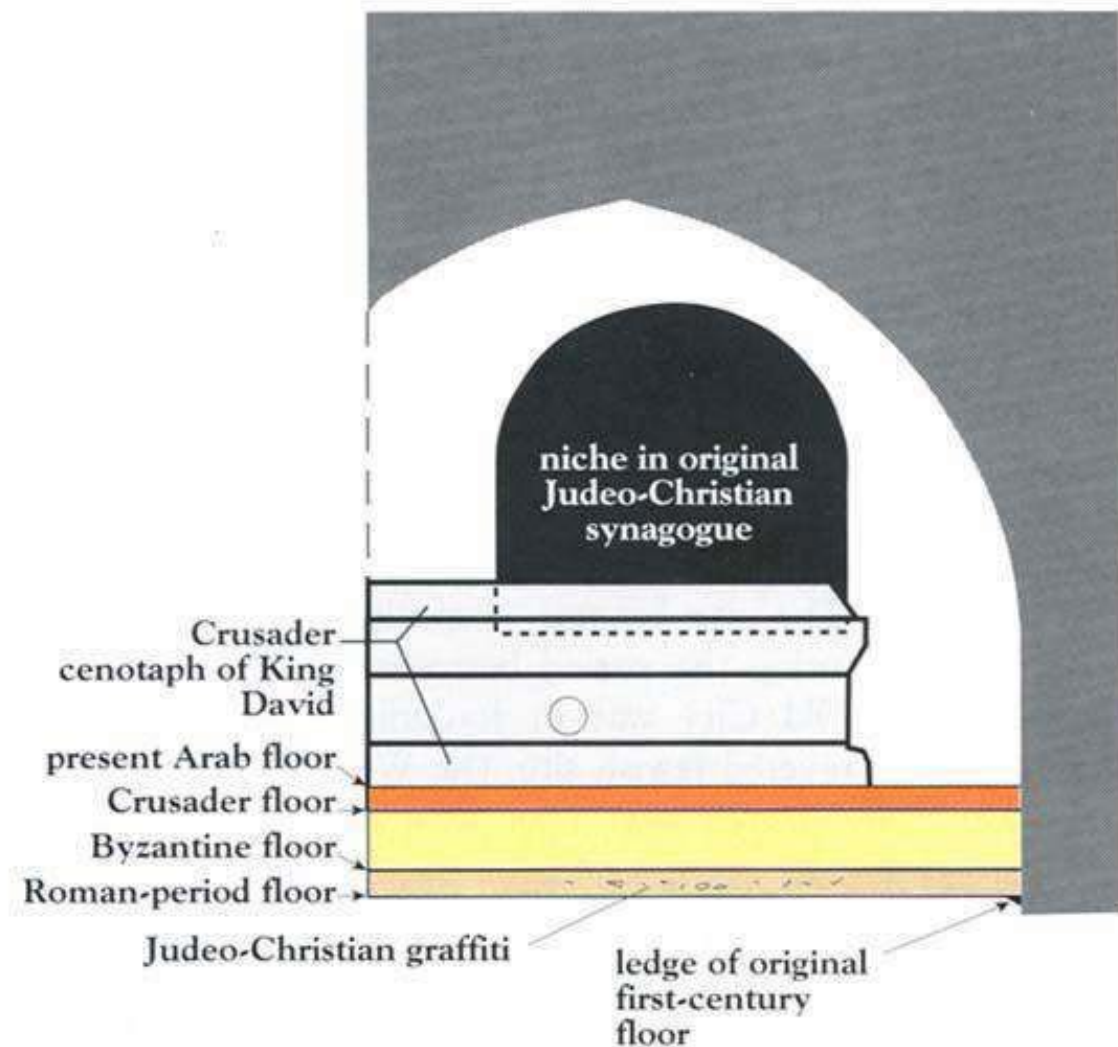


- | | | |
|---|---|--|
| ① FOUNDATIONS OF THE BYZANTINE CHURCH HAGIA SION | ⑤ HALF COLUMN (DISPLACED) OF THE CRUSADERS' CHURCH | ⑨ PILLAR OF THE CRUSADERS' CHURCH |
| ② COLUMN (DISPLACED) OF THE BYZANTINE CHURCH HAGIA SION | ⑥ FOUNDATIONS OF THE CRUSADERS' CHURCH | ⑩ FOUNDATIONS OF THE WALL OF THE CRUSADERS' CHURCH |
| ③ BASIN FOR LIQUIDS (BYZANTINE?) DISPLACED | ⑦ COLUMN (DISPLACED) OF THE BYZANTINE CHURCH HAGIA SION | ⑪ FOUNDATION OF A PILLAR OF THE CRUSADERS' CHURCH |
| ④ FOUNDATIONS OF THE BYZANTINE CHURCH HAGIA SION | ⑧ COLUMN (DISPLACED) OF THE BYZANTINE CHURCH HAGIA SION | ⑫ FOUNDATIONS OF THE BYZANTINE CHURCH HAGIA SION |



TABLE 2. Graffiti in the Tomb of David	
Graffiti	Translation
$\overset{\delta\mu}{\text{NCBI}}$ L	"Conquer, O Savoir, Mercy"
4Nv	
$\overset{\text{I}}{\text{H}} \overset{\text{OYI}}{\text{Z}} \text{KIE}$ AYTOKPA TOPOC	"Oh, Jesus, that I may live, O Lord of the autocrat"

The Floors in the Church of the Apostles



Jacob Pinkerfeld excavation, 1951

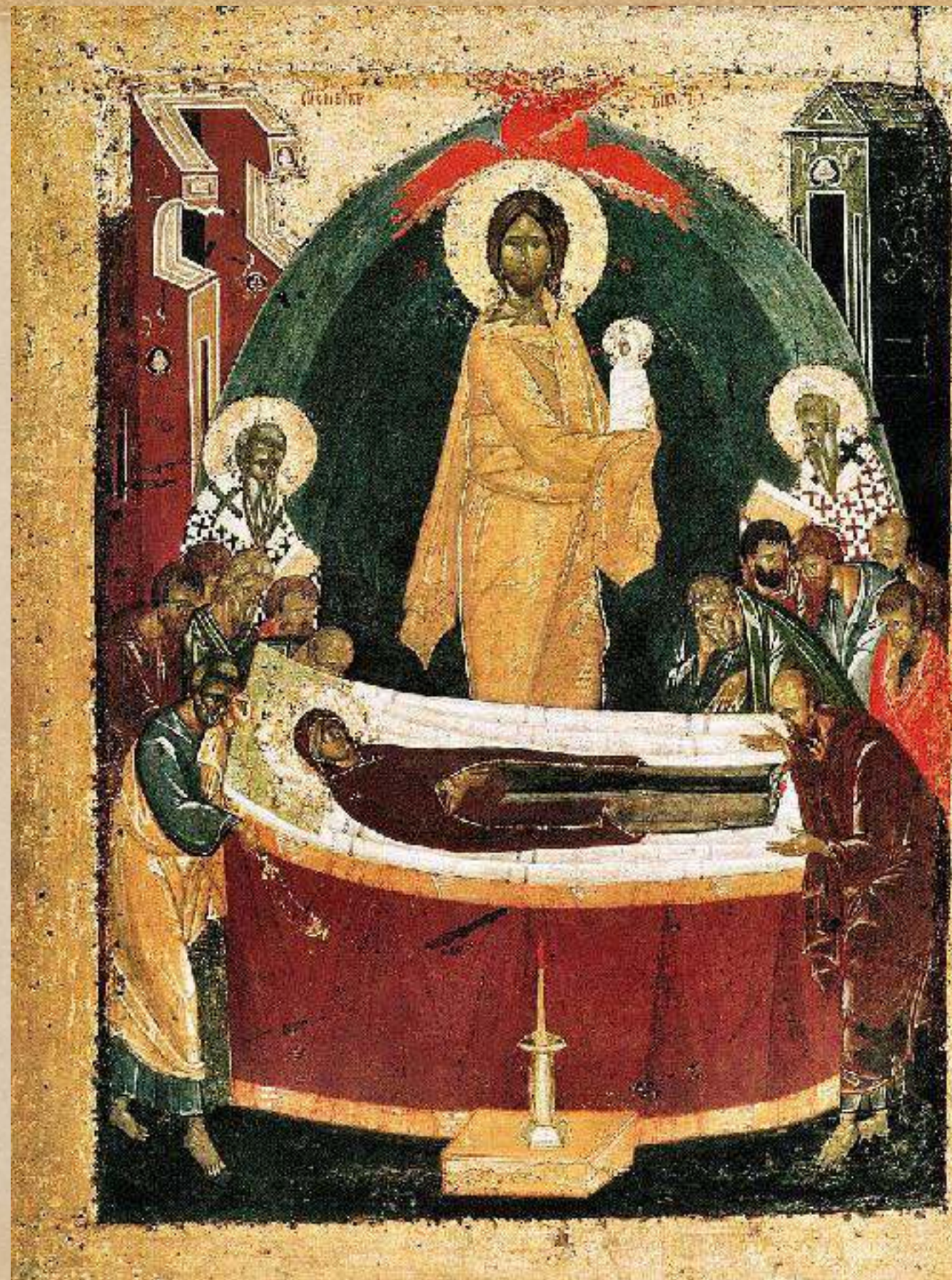
OXFORD

ANCIENT TRADITIONS OF THE VIRGIN MARY'S DORMITION AND ASSUMPTION

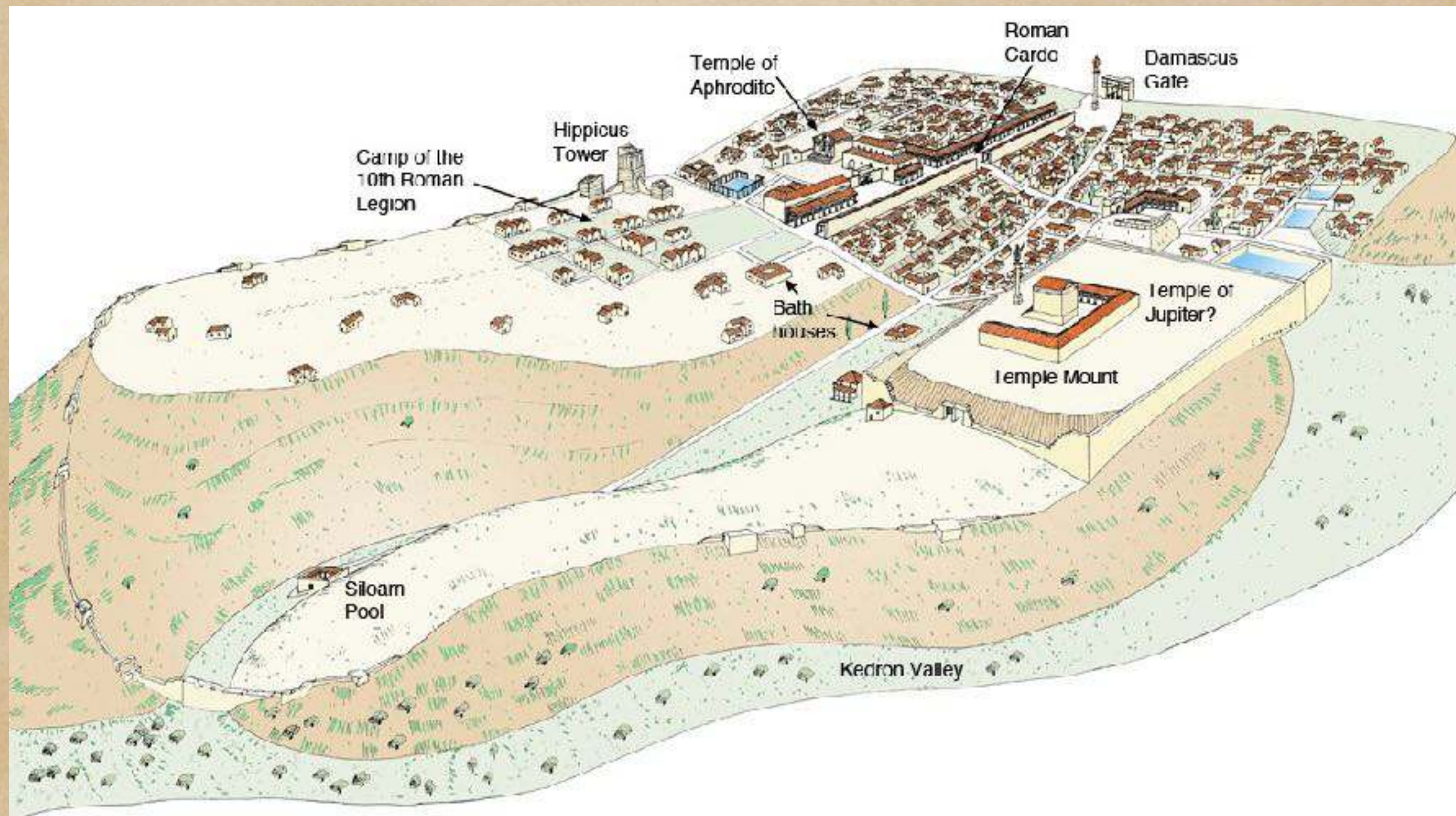


Stephen J. Shoemaker

OXFORD EARLY CHRISTIAN STUDIES







Let us go in the city to the house of that person where Jesus celebrated the Pasch with his disciples . . . Let us go up to the upper part of the house . . . and from one high place [Mount Zion?] pass to another high place [Mount of Olives?]

Origen, *Commentary on John* 6.24

And in truth it were most fitting, that as we discourse concerning Christ and Golgotha here in Golgotha, so also we should speak concerning the Holy Ghost in the *Upper Church*; yet since He who descended there jointly partakes of the glory of Him who was crucified here, we here speak concerning Him also who descended there: for their worship is indivisible. Cyril of Jerusalem, *Catechetical Lecture* 16.4.1975-76 350 C.E.

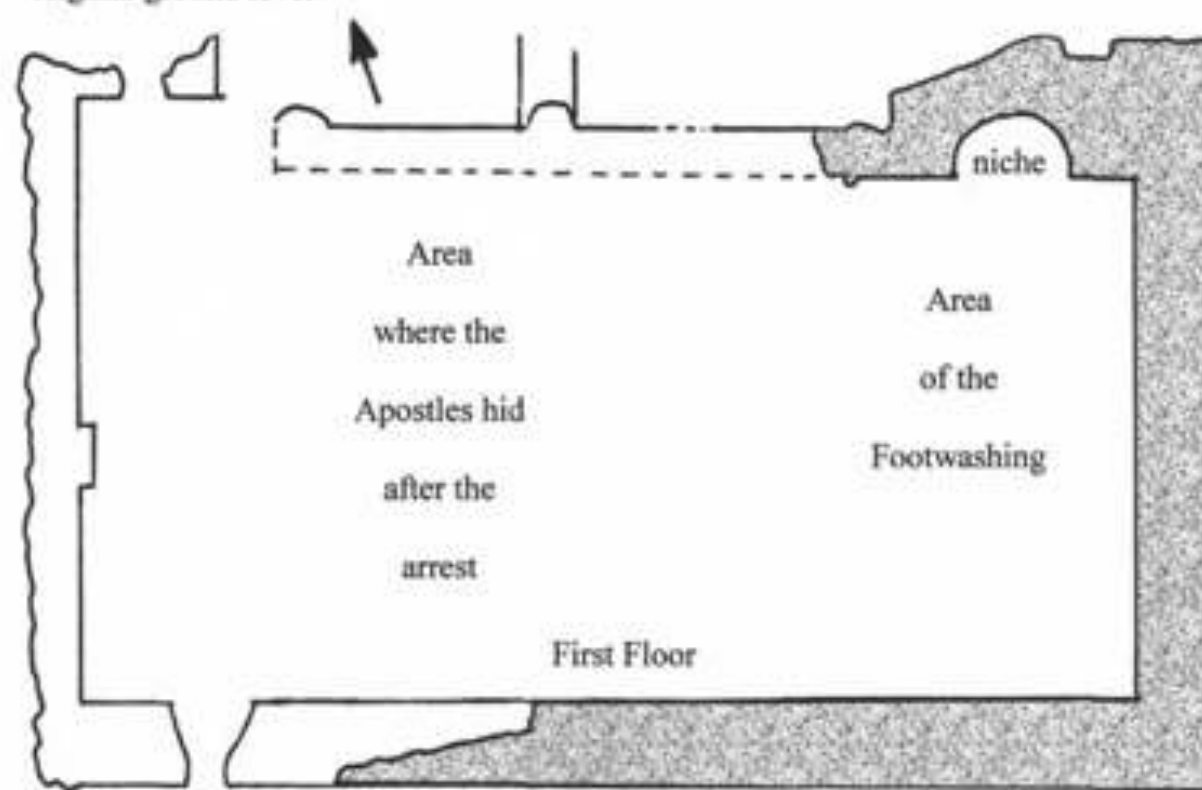
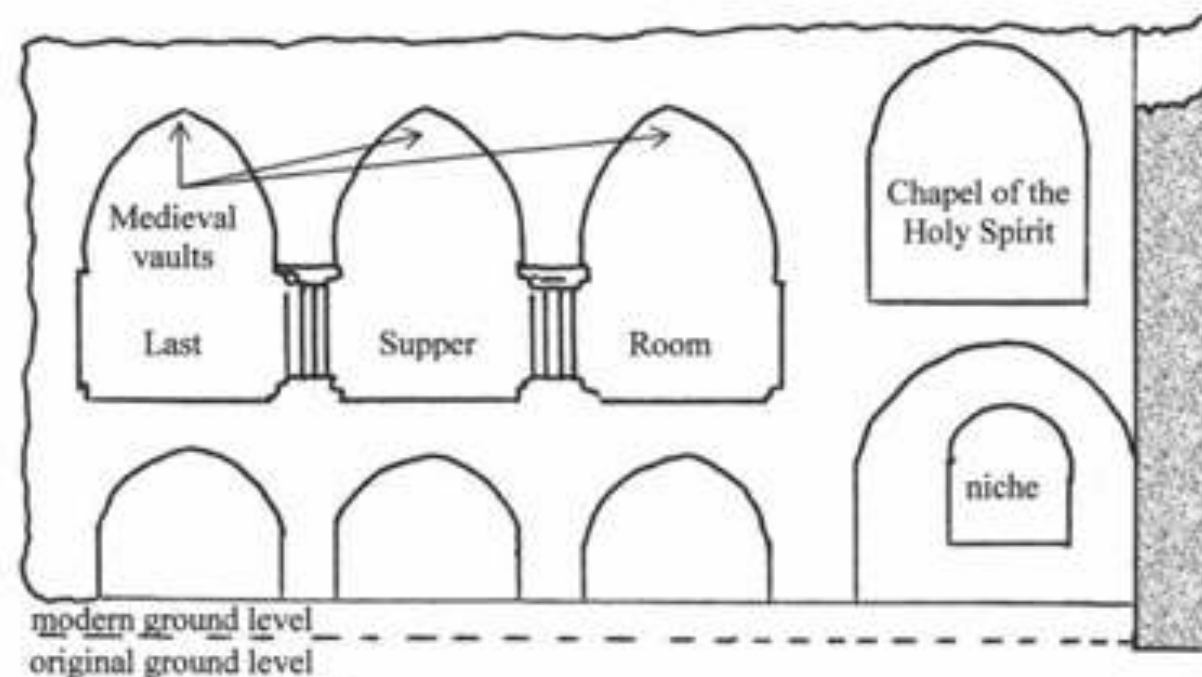
And [Hadrian] found the temple of God trodden down and the whole city devastated save for a few houses and the church of God, which was small, where the disciples, when they had returned after the Savior had ascended from the Mount of Olives, went to the upper room. For there it had been built, that is, in that portion of Zion which escaped destruction, together with blocks of houses in the neighborhood of Zion and the seven synagogues which alone remained standing in Zion, like solitary huts, one of which remained until the time of Maximus [III] the bishop [334– 348 CE] and Constantine the king [306– 337 CE], ‘like a booth in a vineyard,’ as it is written.



Epiphanius, *De Mensuris* 14

Inside the wall of Sion, is seen the place where David’s [actually Herod’s] palace was. Of the seven synagogues which once were there, one alone remains; the rest are ploughed over and sown upon, as said by Isaiah the prophet [Isa 1: 8].

Bordeaux Pilgrim, 333 C.E.

Hagia Sion expanded/built by the empire Theodosius
Egeria pilgrim 381 C.E.includes it as part of Pentecost celebrations



-  Earliest ashlar stones
-  Later Byzantine, Crusader, and Ottoman stones/bricks

Theotokos

"The Virgin Mary, being obedient to his word, received from an angel the glad tidings that she would bear God."

Irenaeus c. 200 A.D. (Against Heresies, 5:19)

"The Word begotten of the Father from on high, inexpressibly, inexplicably, incomprehensibly, and eternally, is he that is born in time here below of the Virgin Mary, the Mother of God."

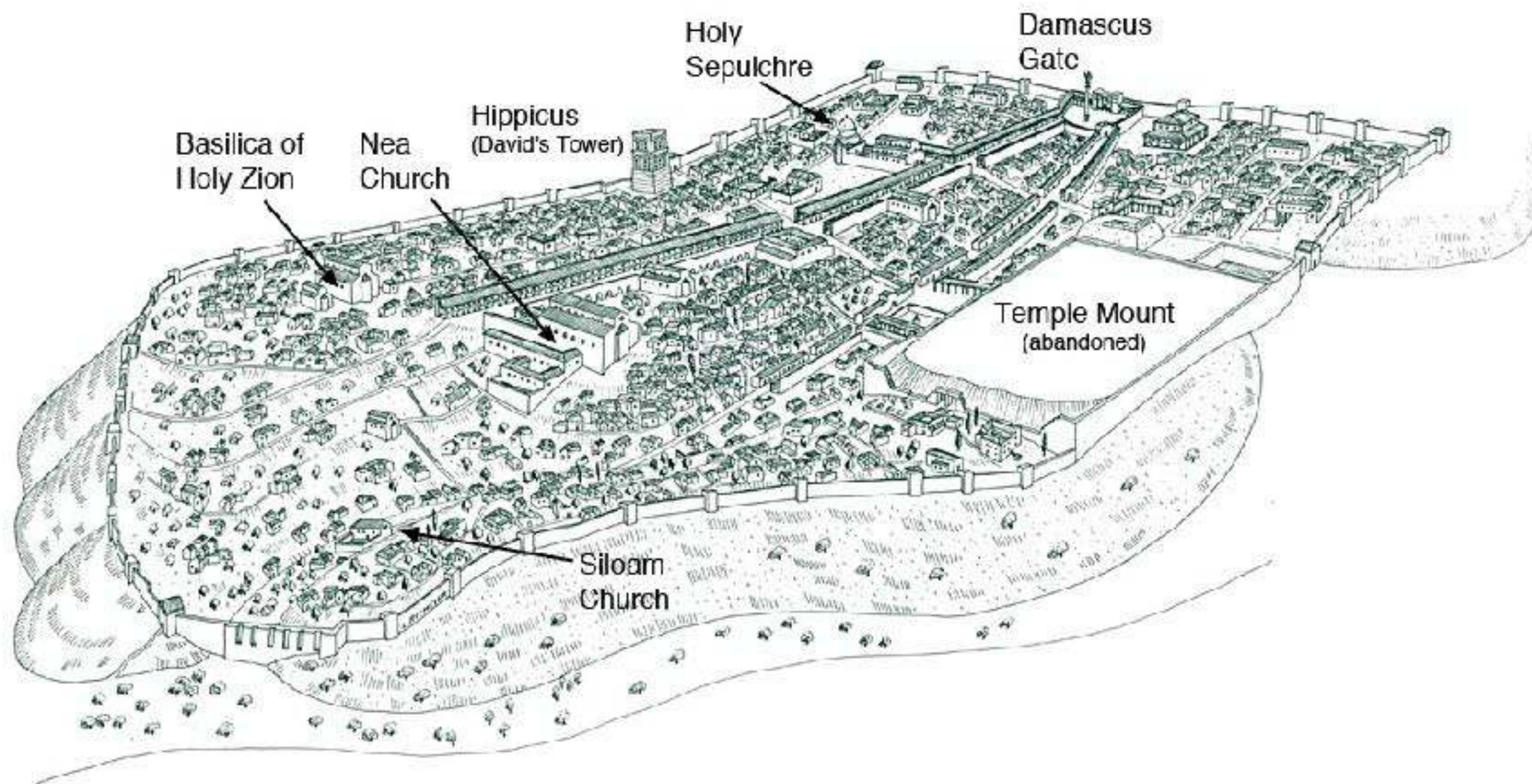
Athanasius c. 350 A.D. (The Incarnation of the Word of God 8)

The Councils of Ephesus (431) "Theotokos" and Chalcedon (451) were watershed moments with a dramatic explosion of Mary devotion.

Four Marian Dogmas of the Roman Catholic Church:
Mother of God; Immaculate Conception, Perpetual Virginity, Assumption
Mediatrix & Hyperdulia

Procopius of Caesaria (500-561 CE) court historian of the Emperor Justinian "in Jerusalem he dedicated to the Mother of God a shrine with which no other can compare." 480 x 190 feet. Cf Hagia Sophia in Constantinople that Justinian built was 253 x 233. Two massive columns were at the door of the church, larger than any in the world, to echo Solomon's Jachin And Boaz pillars (1 Kings 7:21). On "highest hill of Jerusalem," Mt Zion, towering over the ruins of the Jewish Temple.

Justinian reportedly said, O Solomon, I have vanquished you.





The Nea Ekklesia Theotokos ("New Church of the Theotokos"), commonly named Nea Church, was a Byzantine church erected by the Byzantine Emperor Justinian I (527–565) in Jerusalem. The church was completed in 543 and severely damaged or destroyed during the Persian conquest of the city in 614.

MARY
IN EARLY CHRISTIAN
FAITH AND DEVOTION
STEPHEN J. SHOEMAKER



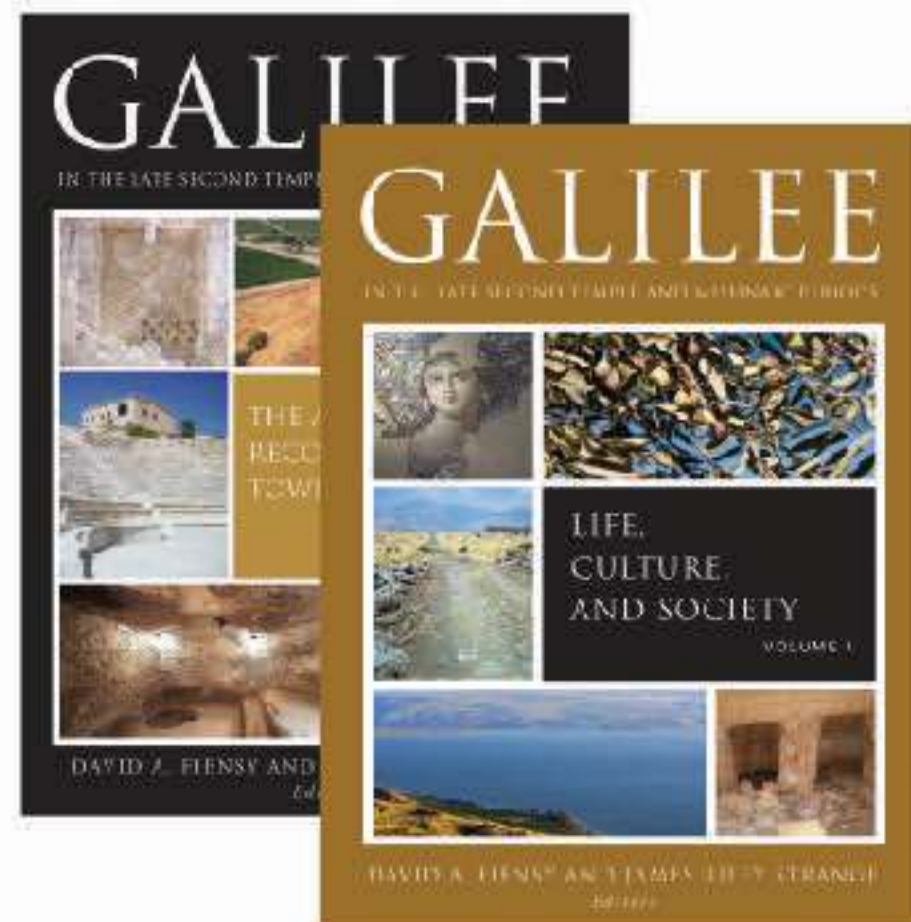
Lecture Five:

How Jewish was the Galilee in the First Century C.E.?



Mark Chancey, "How Jewish Was Jesus' Galilee?," *Biblical Archaeology Review* 33.4 (Jul/Aug 2007): 42-50, 76.

David A. Fiensy and James Riley Strange, ed. *Galilee in the Late Second Temple and Mishnaic Periods*, 2 vols. *Life, Culture, and Society*. Minneapolis: Fortress Press, 2014.



Tabor Notes: Do Not Circulate
Reading Notes on Fiensy & Strange, Galilee
Galilean Archaeological Sites & Settings

The population of first-century Galilee at 175,000 persons, and if we calculate the populations of the two cities, Sepphoris and Tiberias, at around 10,000 persons each, then that leaves between 135,000 and 160,000 persons living in villages and towns in both Upper and Lower Galilee spread among the 204 towns and villages if we are to accept Josephus (Life 235).

Galilee in the 1st century CE was very much a Jewish enclave. We find very little evidence of Greco-Roman/pagan influence. Coins, frescos, and decorations never portray images of humans or animals, even under Herod Antipas. The various Jewish towns and villages appear to be thoroughly Jewish with stone vessels, mikva'ot, kosher food/slaughter, synagogues, secondary cave/ossuary burials, coins, mosaics, frescoes, and decorative styles reflective of Jewish sensibilities. Only outside the Galilee at Caesarea Marítima, Sebaste, and Caesarea Philípi/Banías did Herod build temples to Augustus and Roma.

Five Major Trends of Galilean History 1st Century BCE-70CE

Chapter 2: "Political History in Galilee," Morton Hørning Jensen

First, there is a solid line of connection between Judea/ Jerusalem and Galilee from the Hasmonean era onward. The Hasmonean policy incorporated a mixture of military campaigns, migration, and building activity. Of course, Galilee was inhabited by non-Jews before the Hasmonean takeover, and it is likely that some of them converted to Judaism. But the increase in settlements was probably due to the influx of settlers from the south. This also explains why there is no notion of mixed cities in our sources from the first century in Galilee proper. It was considered Jewish heartland.

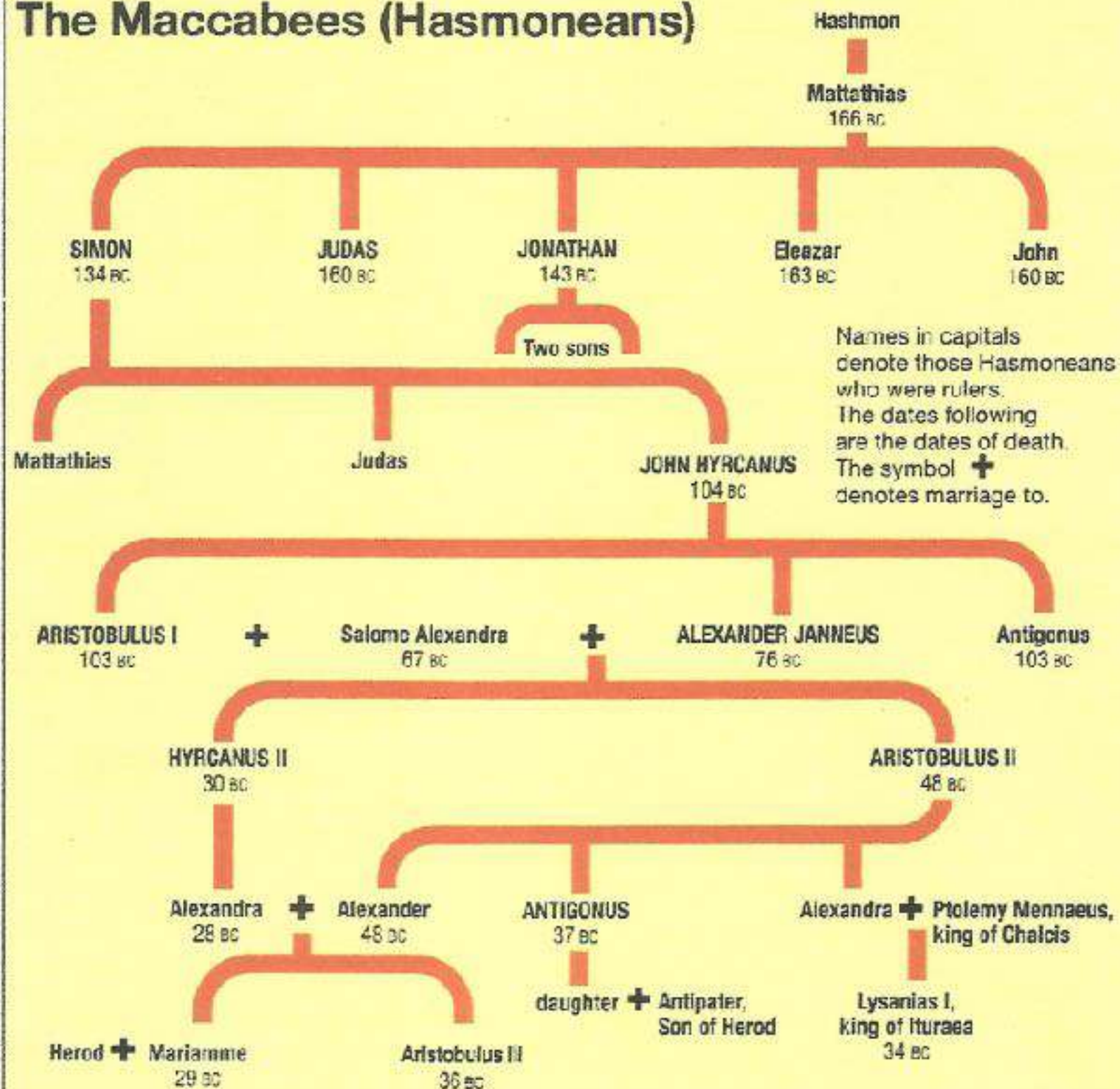
Second, during the several power transitions Galilee did experience a number of battles and destructions. However, measured against Judea and Jerusalem, Galilee got off easy. The picture of Galilee being caught in a spiral of violence with ever-growing tension and episodes from Pompey through the Herodians to the rebellion against Rome conflates the evidence in a reductionistic manner.

Third, the most important ruler of Galilee was Herod Antipas. He was allotted Galilee after the death of his father, and his arrival at Sepphoris in effect gave Galilee its first kingly ruler since the old Israelite dynasty. Antipas launched a number of building campaigns, most notably at Sepphoris and Tiberias. Archaeological material testifies that Galilee flourished in this period, with new settlements being founded on more remote and less defensible plots of land, while old towns grew in size and activity.

Fourth, our investigation of Josephus's description of the events in Galilee during the great war falls in line with this. Galilee was not the center of the revolt, and much energy was spent on internal fighting and positioning and not on a united front against Rome.

Finally, Galilee evolved into the very center of Judaism after the Bar Kokhba revolt. The rabbinic council was moved to Galilee, with major stops at Beth She'arim, Sepphoris, and Tiberias, and it was in Galilee that the two major writings of the rabbinic era were produced: the Mishnah and the Palestinian Talmud.

The Maccabees (Hasmoneans)

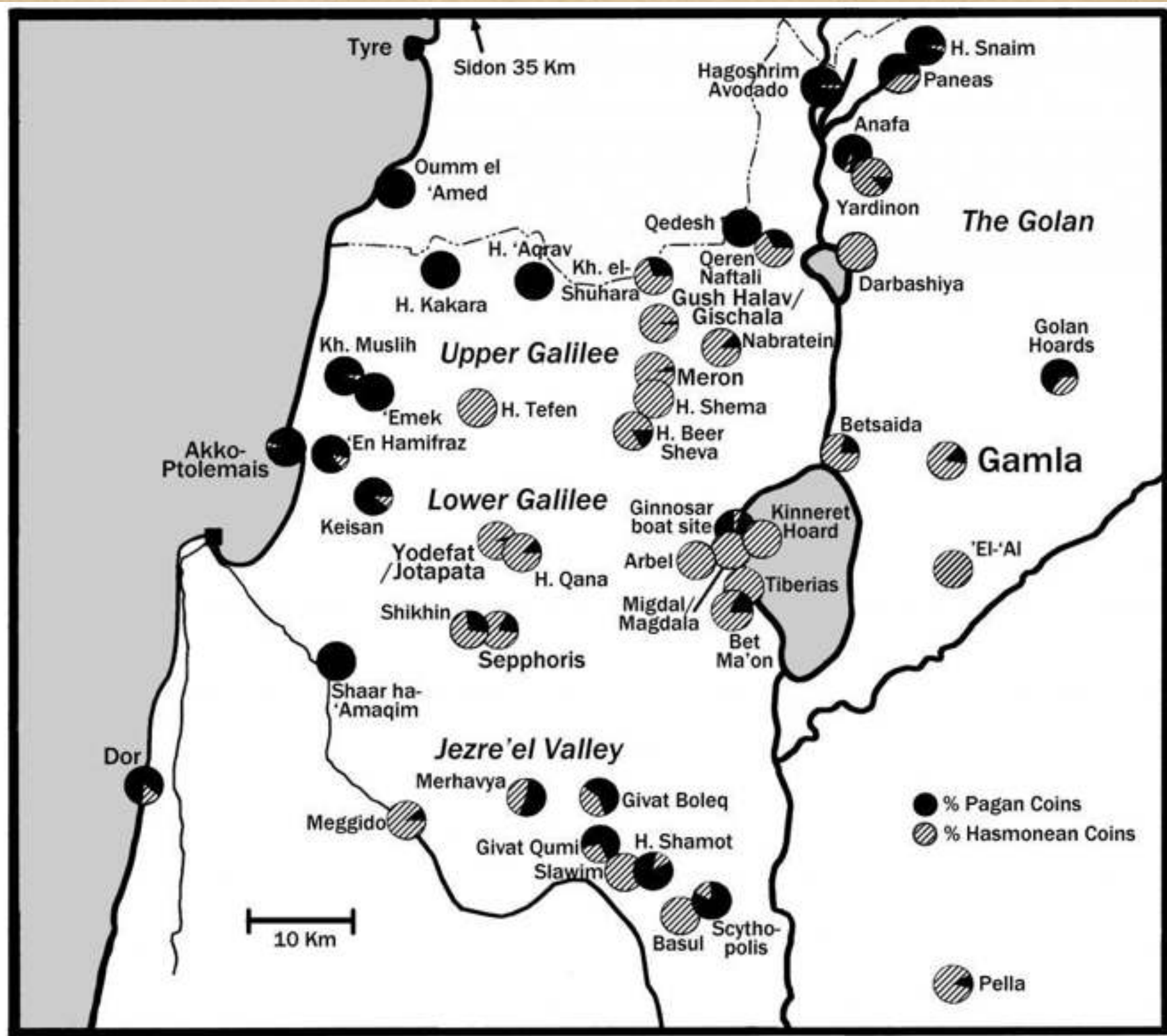


Judas Mattathías who had five sons:
John, Símon, Judas, Eleazar (Lazarus), Jonathan

Hyrchanus (134-104 BCE) divided the country into five districts, with Sepphoris as the capital in the Galílee. He also conquered the Idumeans and forced them to be circumcised (Josephus, Antiquities 13. 257). During his reign the Jews controlled vast areas of the country that had once belonged to Syria, the Idumeans, and the Phoenicians—thus to the north, to the east, and along the coast.

Aristobulus (104-103 BCE) and Alexander Jannaeus (103-76)

We find a marked increase in settlements in the period and the Hashmonean rulers encouraged emigration from crowded Judea to the new territories including the settling of veterans of Hashmonean armies. The political turmoil and civil wars following the reign of Hyrcanus further spurred the movement of Judeans into Galílee as a place of refuge.



Danny Syon

