



April 15, 2007

The Lost Tomb Of Jesus 1 **Anarchist Archaeology**

The program opens with an excavation at a construction site in Jerusalem for a new apartment complex. Children playing in the area discover what appears to be a tomb and archaeologists are called in. The tomb, similar to many others, is assumed to be from around the first century A.D. before the destruction of Jerusalem. Inside the burial site are limestone ossuaries, stone coffins, containing the remains of what are assumed to be family members in each of the tombs. On the side of each ossuary is an inscription with the name of the person and this is where the program begins to hint that there has been a cover-up of a great find. The name on one of the stone boxes is Yeshua who is immediately referred to as “Jesus”. The narrator suggests that this information has been suppressed creating a suggestion of conspiracy. The ossuaries are stored in a facility belonging to the Israel museum. The curator of the museum explained that there were over 1000 of these ossuaries found in a short period of time and due to inadequate resources, were stored for later investigation. The ossuaries are shown on metal racks in a building the size of an aircraft hangar. After a while there are those who discover that the name on the side of one ossuary is Yeshua bar Yosef (interpreted Jesus, the son of Joseph). The conclusion is that this is the Jesus of the Gospel story and investigative journalist Simcha Jacobovichi and a team of experts is called in to research this. From beginning to end the assumption is that this is the tomb of Christ, the Jesus of the New Testament. Jacobovichi repeatedly insists that we have to consider that possibility. Other researchers in the program share this view. Assuming from the start that this is the tomb of Jesus, the investigators set off on a search for other tombs that will confirm this. Another coffin, from the same tomb, has an inscription with a form of the name Mary. The assumption seems more concrete as they continue and discover another ossuary with an inscription that spells the name Mariamne which is interpreted as Mary Magdalene. The inscription is in Greek and Aramaic, which, according to the team,

would fit since Magdala was described as a Greek speaking area. First of all there is the continual reference to the “Jesus” family and the Jesus family tomb. The site of the tomb is a problem first of all. Family tombs, if that is what we are dealing with would have been situated near the individuals home, not some place they visited. Christ grew up in Nazareth. His earthly father, Joseph, was from Bethlehem, which might be considered close enough to be a suburb of Jerusalem, but the excavation site is not outside Jerusalem, it appears to be in the heart of the city and is not far from the mosque of the rock which marks the site of the temple in the first century. If Christ had been buried, I would expect to find the tomb for the family in Nazareth or Bethlehem, not Jerusalem. Another point the researchers make is that Christ is descended from David and the line of kings on both sides of the family tree. Due to this the conclusion is that this is Mary’s side of the family and the tomb is therefore in Jerusalem. Question: where are the bodies of the kings? If this is the family of Mary I wonder where the bodies of those other family members who were royal are interred. The scriptures refer to the death of the ancient kings in such a way as to imply that they are buried in the same general area. As far as the program is concerned no burial sites for the kings were found despite the fact that the ossuaries were in what is referred to as a cluster with multiple branches and passageways. If the burial site follows the maternal side of the family does this not break with ancient Hebrew tradition that the paternal side of the family is the one that generally determines what is done in all matters. There is a twist here that to me does not make sense. They are too sure, too fast. At the outset this is a perfect example of someone jumping to conclusions and then setting out to prove that they are right in spite of credible reasons for this to not be the case. In this opening the seed of doubt is sown and more questions are posed as the program continues. The stage is set for the conspiracy theory to be created.

Next: **The Problem With Names**

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