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The Lost Tomb Of Jesus Suspicious Sources

Whenever one desires to investigate something, whether it is technical, historical etc, it is imperative that we find reliable sources upon which to base conclusions that we draw. In the film, which investigates the alleged tomb of Jesus, there are conclusions that appear to have been reached prior to the onset of the research. Of particular interest to me are assumptions made concerning the identities of the individuals in the ossuaries. Bible believers rely on the scriptures as the primary source of information on Biblical events. Over the years archaeologists have confirmed the historical accuracy of hundreds of events and the locations where these took place based on the scriptural record. Having a firm basis in this confirmation, the Bible remains intact, and although attacked by the world, remains a powerful influence over the lives of those who believe as Paul states in **Rom 1.16**. As I have noted previously, there appears to be a starting assumption that the Bible is not accurate. Assuming that the Bible is flawed, we would be forced to look for other sources to confirm our conclusions. In the case of the individuals that are integral to the story of the Gospel, there are no extrabiblical historical sources that relate any information about them. So, where do we turn? The filmmakers turn to the only other texts that address this and which use some of the same names that are in the Gospel accounts. They turn to Gnostic writings of the fourth century for verification. About a year ago I ran a series of articles on the Gnostics and how they influenced the church in the late first century and afterwards. I believe that these are the writers that Paul describes in his warnings to Christians in the areas in which he had preached. Paul warned the Thessalonians about false teaching concerning the second coming of Christ and the problems this caused for the believers there. *“That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”* (2 Thess 2.2). Paul continues to describe the reasons why they do not need to be disturbed by these teachings. In other places we find warnings about false teachers. Christ warned about the coming of false Christs (Matt 24.24) and John tells us that there were many **anti-christs** at work in the first century (1 John 2.18). The writings of false teachers, some of which were Gnostics, survived, and are used as proof texts to support the conclusions of the program. These are the **“Acts of Philip”** and the **Gospel**

of Mary Magdalene. The film proposes that the early church fathers met and decided to suppress these writings to cover up a conspiracy and deny women the ability to have equal standing in the church. Once more this assumes that a lie has been devised, a cover up has been accomplished and then a need has been created to go elsewhere for answers. The film proposes, according to the Acts of Philip and the Gospel of Mary Magdalene, that Mary was an apostle, prophet and healer who eventually made her way to the area of Europe inhabited by the Franks. Another problem arises however when the body of Mary Magdalene is “discovered” in the “Jesus family tomb” we now have the added problem of figuring out how it got there. The researchers acknowledge this and offer more theories concerning this occurrence. The Gospel of Mary Magdalene is a convoluted mystical document that proposes that Christ loved Mary Magdalene above all women. This might lead one to assume that this means a physical love not just spiritual. The document is filled with the typical Gnostic statements about the nature of good and evil. Toward the end of the document there is a conversation between Peter and Mary Magdalene, which to me was inserted by whoever the writer was to fend off objections the person knew would be coming. *“Peter said, did he really speak with Mary, a woman, without our knowing? Are we to listen to her? Did he favour her more than us? Then Mary cried to Peter, My brother do you believe I made this up, or that I would lie about Jesus?”* (*The Essential Gnostic Gospels, Alan Jacobs, Watkins Publishing, London, 2006, page 46*). We have an intricate web of deceit, conspiracy, disinformation and suppression required to make the films assertions come to light. The above quote is not used in the film but it embodies some of the same sentiments; the suppression of truth for a lie and the defense of that which cannot be maintained legitimately. It appears that the filmmakers have had to work much harder to support what they believe in and have much more work to do in the future. Christians rejected the Gnostic writings for their falsehood, not to suppress the truth.

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