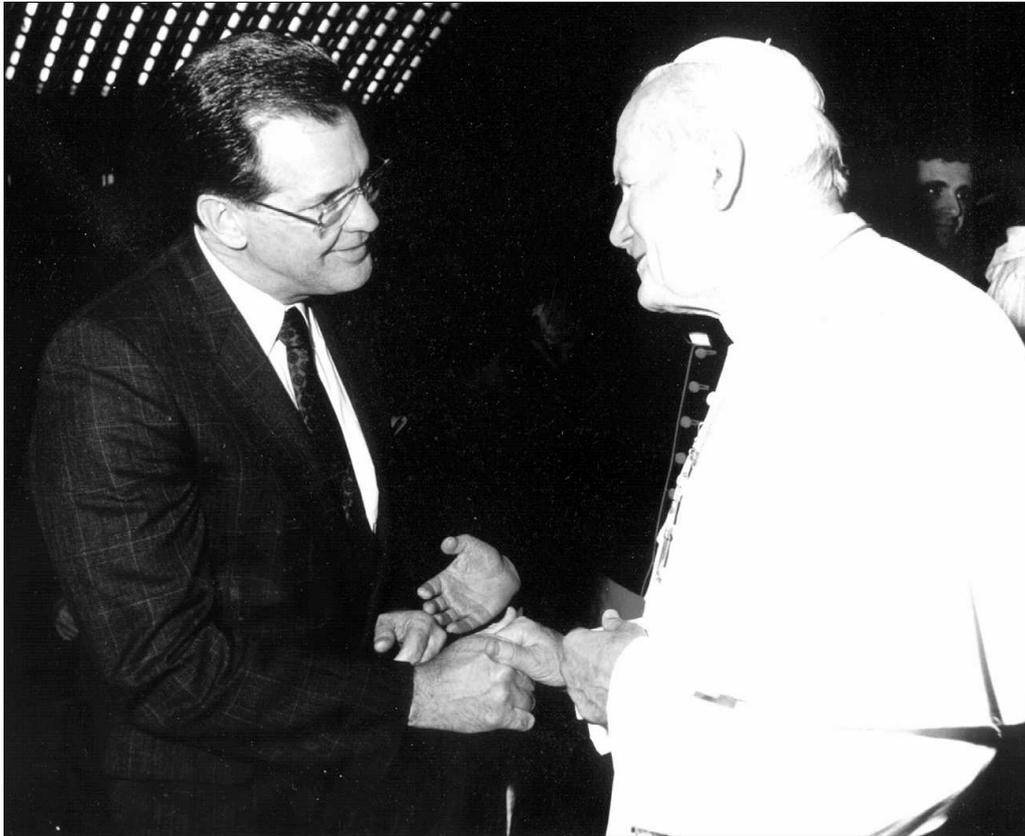


JAMES H. CHARLESWORTH

ARCHAEOLOGY OF JERUSALEM IN THE TIME OF JESUS  
INTRODUCING THE NEED  
FOR “ARCHEOLOGICALLY ENRICHED THEOLOGY”\*



James H. Charlesworth with Pope and Saint John Paul II

---

Prof. JAMES H. CHARLESWORTH — George L. Collord Professor of New Testament Language and Literature and Director of the Dead Sea Scrolls Project at Princeton Theological Seminary; address for correspondence: Department of Biblical Studies, 313 Lenox House; e-mail: james.charlesworth@ptsem.edu

\* This publication is from a public lecture presented to students and faculty in Lublin in October 2014.

## A SHIFTING OF TIDES

Perceptive intellectuals and others can note a shifting of the tides. Formerly, Dogmatic and Systematic Theologians focused on ideas and words, showing virtually no interest in the contexts that produced the Bible and Jesus. The best example is Paul Tillich who in his monumental and brilliant three-volume *Systematic Theology* focused on God who is perceived to be “the ground of all being.” Thus, “becoming” and perceiving one’s own being were developed without the requisite time constraints and social context. We were to entertain timeless truths and concepts not shaped by humanity’s struggle for meaning in a space-time continuum. Systematic theologians had been producing works that had no interest or need for archaeology; the result had broken links with the biblical world and the Bible.

Now, all good scholars recognize the need for sociology and seek the original context of a text. Subsequently, theologians need to re-contextualize the inspired meaning for diverse and global audiences. Then, the power of God’s Word in the biblical words may become engaging and refreshing. The best example today of a systematic theologian who seeks to understand the biblical message within sociological and archaeological research is Michael Welker.<sup>1</sup>

As we together observe the shifting paradigms, allow me to launch a neologism “*archeologically enriched theology*.” By this new term I mean a theology that is (first) faithful to Covenant loyalty as preserved in the 66 biblical books and the full world of *sacra scriptura* and (second) is informed by the contextuality of texts. “Archaeological enriched theology” improves theological reflection by three perspectives and presuppositions. First, scholars work from manuscript copies of the biblical books that are almost always many centuries, even a millennium, separated from the time of the original composition. No fragment of a New Testament book from the first century has been recovered; we must work with copies that are many centuries later, even from the early Middle Ages.

Yet, throughout the world scholars are beginning to perceive that our earliest evidence of the biblical authors is provided by archaeology. In 1993,

---

<sup>1</sup> *Gottes Offenbarung : Christologie* in 2012 and *God the Revealed: Christology* (transl. Douglas W. Stott) in 2013 as well as the recent books Michael Welker edited: *End of the World and the Ends of God : Science and Theology on Eschatology* in 2000, *Biblische Theologie : Beiträge des Symposiums “Das Alte Testament und die Kultur der Moderne”* in 2005, *Concepts of Law in the Sciences: Legal Studies and Theology* in 2013, and *Depth of the Human Person: A Multi-disciplinary Approach* in 2014.

archeologists discovered a gate at Dan dating from the time of the biblical Abraham. Most intriguing for a number of scholars has been the unearthing of a ninth-century BCE Aramaic inscription at Dan, which among phrases, preserves the words “the house of David.”<sup>2</sup> Recently, some archeologists have even claimed to have found the room and possibly the bed, of Elisha at Tel Rehov, precisely the place he frequented (cf. 2 Kings 4:8–9) and an inscription with his name dating from his own century.<sup>3</sup> Finally, we have scrolls that are contemporaneous with Jesus. We can see streets, sewers, swords, arrowheads, houses, and gates that Jesus and his followers saw. Reading the documents composed roughly contemporaneous with Jesus helps us comprehend much better the insight that he was imbued with Jewish apocalyptic eschatology.<sup>4</sup>



The Triple Hulda Gates Through which Jesus Entered the Temple

---

<sup>2</sup> Among others, see Jan-Wim WESSELIUS, “The First Royal Inscription from Ancient Israel: The Tel Dan Inscription Reconsidered,” *Scandinavian Journal of the Old Testament* 13,2 (1999): 163–186; George ATHAS, *The Tel Dan Inscription: A Reappraisal and a New Interpretation* (JSOTSup 360; Sheffield: Sheffield Academic, 2002); Hallvard HAGELIA, *The Tel Dan Inscription: A Critical Investigation of Recent Research on its Palaeography and Philology* (Acta Universitatis Upsaliensis, Studia Semitica Upsaliensia 22; Uppsala: Uppsala Universitet, 2006).

<sup>3</sup> I must admit that this possible sensational discovery has not yet been published in a peer-reviewed journal. It will obviously be debated.

<sup>4</sup> Helpful is *The Oxford Handbook of Apocalyptic Literature*, ed. John J. Collins (Oxford: OUP, 2014).

Second, in light of the insights from Maurice Merleau-Ponty, who stressed the phenomenological perspective,<sup>5</sup> and Michael Polanyi,<sup>6</sup> who emphasized the personal nature of all knowledge, theologians are shying away from ethereal truths, and are attending to the particulars of a world shaped by each human's perspectives. Thus, analysis is seen to be secondary and abstracted from phenomena; synthesis is a system subjectively placed on abstracted data.



Looking Westward from the Mount of Olives Towards Golgotha

Third, as sociologists point out that we cannot leave our social world and enter into the first century of Jerusalem, anthropologists are asking us to ponder what it was like to sleep in the same bed as grandfather, father, and

---

<sup>5</sup> Full of insight and wisdom for us as we seek to indwell Jesus' time are many reflections by Jean Jacques Maurice Ponty (1908–1961); note this one: “When I call up a remote past, I reopen time, and carry myself back to a moment in which it still had before it a future horizon now closed, and a horizon of the immediate past which is today remote. ... Time is not a line, but a network of intentionalities.” Maurice MERLEAU-PONTY, *Phenomenology of Perception*, transl. Colin Smith (London: Routledge & Kegan Paul—New York: The Humanities Press, 1962), 416–17.

<sup>6</sup> Michael Polanyi (1891-1976) is best known for these masterpieces: *Personal Knowledge: Towards a Post-critical Philosophy* (Chicago: University of Chicago Press, 1964 [1958]) and *The Tacit Dimension* (Chicago and London: The University of Chicago Press, 2009). Polanyi convinced many to comprehend that all human knowledge is personal and that perception is shaped by a “Tacit Dimension.”

brother, as well as all females. Archaeologists disclose streets, entrances, houses, and household utensils, even tweezers, and a room. A magic occurs as each viewer looks and imagines a space in which something happened in that room. It becomes possible to touch those who had been touched by the Almighty's presence when we hold a clay lamp once lit to bring light into the room. If the owner of such a lamp in Lower Galilee or in Jerusalem had not seen Jesus, some of the more than 30,000 who saw Jesus teach in the Temple or hang on lifeless wood outside the western walls of the Holy City saw him and some also saw the pre-70 lamp that one today can hold in one's hands.<sup>7</sup>

Enriching theological reflection from archaeological research helps to shift the focus that has mired too many recent theological publications. The focus has been directed on the thoughts of a theologian, like Barth, and not upon what Barth, Brunner, Bultmann, Bornkamm, and Bonhoeffer sought to see. Since archaeology brings into view what was seen by Jesus and his contemporaries, we can shift focus from present issues to past insights. If light has shined in darkness, we need to look at the origin of the light and not be lost in darkness. That is a step again towards Wisdom. *Magna est veritas et praevalet.*

Finally, archaeological studies help us understand, and recover, the fundamental truths of Christian theology. Christians follow not an idea but a person. Christians liturgically celebrate "this is my body;" and something real is intended, not some abstract concept. The phrase "and the Word Flesh became" from the Gospel of John has an invitation that takes us back to places now exposed by archaeologists digging in Bethlehem, Nazareth, Migdal, Capernaum, Bethsaida, Jericho, and Jerusalem.<sup>8</sup> To perceive Jesus in his setting we must have a sense of daily life in the land in which he lived.<sup>9</sup> The ground of all being is replaced by grounding our commitment to a real person, in a particular place, and a particular time who did something particularly unique and important for the faithful believer. That paradigm of particularity, then, is the perspective of "archaeologically enriched theology."

---

<sup>7</sup> For reflections on Jesus' crucifixion, see James H. CHARLESWORTH, "Archaeology and the Passion of Jesus," *Scripture and Interpretation* 4.1 (2010): 45–68.

<sup>8</sup> I provide bibliographical information and discuss discoveries in "Jesus Research and Archaeology," in *The World of the New Testament*, ed. Joel Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2013), 439–66.

<sup>9</sup> Mordechai Aviam and I attempt to present that data in "Reconstructing First-Century Galilee: Reflections on Ten Major Problems," in *Jesus Research: New Methodologies and Perspectives*, ed. James H. Charlesworth with Brian Rhea and Petr Pokorný (Grand Rapids: Eerdmans, 2014), 103–37. Valuable are the chapters in *The Oxford Handbook of Jewish Daily Life in Roman Palestine*, ed. Catherine Hezser (Oxford: OUP, 2010).

I wish at this point to emphasize a thought shared in *Jesus and Archaeology*:

One should not imagine that biblical scholars are subjective theologians and archaeologists objective scientists. Faith in methodology, which is constantly being revised, and a set of presuppositions (often unperceived) guide each human search for truth and understanding.<sup>10</sup>

All of us must dismiss from our minds the thought that scientists alone have found eternal truths.



James H. Charlesworth at Khirbet Qumran

### THE INCOMPARABLE DEAD SEA SCROLLS

Despite scholarly works on the archaeology of Qumran,<sup>11</sup> too many books from the first discovery of the Dead Sea Scrolls in 1947 until now have been published by writers, not scholars. Unaware of the complexities in the study of these ancient handwritten documents and the chaotic world in which Jews

---

<sup>10</sup> *Jesus and Archaeology*, ed. James H. Charlesworth (Grand Rapids and Cambridge, UK: Eerdmans, 2006), xxiii.

<sup>11</sup> The most recent is by David STACEY and Gregory DOUDNA, with Gideon AVNI *Qumran Revisited: A Reassessment of the Archeology of the Site and its Texts* (BAR International Series 2540; Oxford: Archaeopress, 2013).

lived in the second and first centuries BCE, authors have confused facts and became lost in misunderstandings. In 2014, an example of this malady appeared under the title *The Dead Sea Scrolls: Their History and Myths Revealed*.<sup>12</sup> For example, on page 126 the author shows what he claims are Caves 1 and 2; what he shows are two unidentified caves that may be carved out in modernity. They are not Qumran caves, because no scrolls or fragments were found in them. Caves 1 and 2 are farther south and not so picturesque. In this beautifully illustrated book, the same author claims that the *Damascus Document* was “not previously known” before the discovery of the Dead Sea Scrolls; in fact, the largest sections of it were discovered in the 19<sup>th</sup> century in the Cairo Geniza, a room that stored worn-out scrolls.

For reliable guides to the Dead Sea Scrolls, one may consult scholarly editions found in the series edited by Emanuel Tov and many others, entitled “Discoveries in the Judean Desert” and the Princeton Dead Sea Scrolls Project, edited by Charlesworth. Among the Dead Sea Scrolls, almost all the books of the Hebrew Bible have been recovered, with the exception of Esther, and in turn these scrolls help us better understand the formation of the Bible.<sup>13</sup> A reliable guide on this subject is provided by Lee Martin McDonald in *Formation of the Bible*.<sup>14</sup> A respected Old Testament scholar, James C. VanderKam has also clarified the consensus regarding the Dead Sea Scrolls and the Bible;<sup>15</sup> and superb guides to the Dead Sea Scrolls, from the archaeological evidence to major discussion of the history and meaning of the Dead Sea Scrolls, have also been published by Peter W. Flint<sup>16</sup> and Craig A. Evans.<sup>17</sup> The proper methodologies for studying and understanding the Dead Sea Scrolls is crafted by a recent publication by George J. Brooke.<sup>18</sup> Valuable information is cogently presented in *The Oxford Handbook of the Dead Sea Scrolls* which appeared in 2010.<sup>19</sup> How important are the Dead Sea Scrolls? I endorse the judgment of Geza Vermes:

---

<sup>12</sup> John DESALVO, *The Dead Sea Scrolls: Their History and Myths Revealed* (New York: Shelter Harbor Press, 2014).

<sup>13</sup> A reliable guide is provided by Lee Martin McDONALD in *Formation of the Bible: The Story of the Church's Canon* (Peabody, MA: Hendrickson, 2012).

<sup>14</sup> Ibid.

<sup>15</sup> James C. VANDERKAM, *The Dead Sea Scrolls and the Bible* (Grand Rapids: Eerdmans, 2012).

<sup>16</sup> Peter W. FLINT, *The Dead Sea Scrolls* (Core Biblical Studies; Nashville: Abingdon Press, 2013).

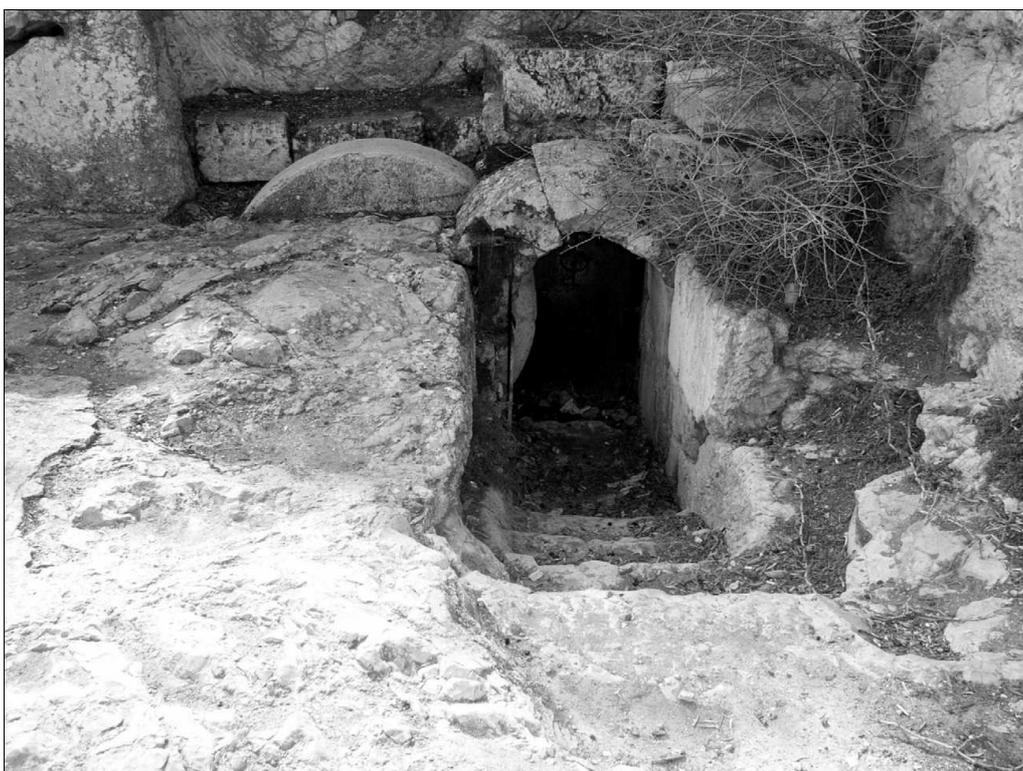
<sup>17</sup> Craig A. EVANS, *Guide to the Dead Sea Scrolls* (Nashville: Holman Reference, 2010).

<sup>18</sup> Georg J. BROOKE, *Reading the Dead Sea Scrolls: Essays in Method* (SBL Early Judaism and Its Literature No. 39; Atlanta: SBL, 2013).

<sup>19</sup> *The Oxford Handbook of the Dead Sea Scrolls*, ed. Timothy H. Lim and John J. Collins (Oxford: OUP, 2010).

Back in the late 1940s, scholars enthusiastically prophesied that the newly discovered Dead Sea Scrolls would transform beyond all recognition our approach to the Hebrew Bible and the New Testament, as well as our understanding of both Judaism and Christianity. In the light of six decades of intense research, study and thought, the prophecy seems to have come true.<sup>20</sup>

A mine of information is provided by the stellar scholars who contributed to the three-volume *The Bible and the Dead Sea Scrolls*.<sup>21</sup>



Rolling Stone Before a Pre-70 Tomb Entrance, West of Golgotha

## ARCHITECTURE

Archaeologists have excavated buildings that are to be identified as a theater, amphitheater, stadium, and circus in the Holy Land during the time of Hillel and Jesus. Such discoveries prove that music, gymnastics, warrior or animal contests, horse and chariot races, and dramatic performances were known to Jesus and Paul and those who heard them. During this period of

---

<sup>20</sup> Geza VERMES, *The Story of the Scrolls* (London: Penguin Books, 2010), 237.

<sup>21</sup> *The Bible and the Dead Sea Scrolls*, ed. James H. Charlesworth, 3 vols. (Waco: Baylor University Press, 2006).

history, there is no clear correlation between performances and building types, yet it is clear that Jesus' use of "hypocrites" probably reflects drama performances in which the actors were masked people and Paul's well-known athletic imagery was familiar to those that heard or read him.<sup>22</sup>

Evidence that Herod the Great and the Herodians were taking verdant land from Jews and making them "tenant farmers," helps us understand Jesus' parables about the suffering tenant farmers in the Holy Land. Perhaps the most stunning examples are the luxurious houses and rooms in the Upper City of Old Jerusalem<sup>23</sup> and Ramat Hanadiv. The latter is a high point above a rich farmland today; it provides a bird's eye view of Caesarea Maritima on the western shores of the Mediterranean. In this villa at Ramat Hanadiv are now exposed an entrance gate, a Roman garden that belonged to a sumptuous Herodian palace, a swimming pool (with water still flowing into it), and the remains of an elegant table with a table leg boasting the head of a lion. The site flourished during and just after the reign of Herod the Great (40-4 BCE).<sup>24</sup>

What are arguably the three most sensational architectural discoveries over the past ten years? The first is the excavation of the Herodium and possible discovery of the tomb of Herod the Great. The incomparable archaeologist and architect, Ehud Netzer,<sup>25</sup> excavated the Herodium for decades. Eventually he found a monumental mausoleum on the north face of this artificial mountain. In the Herodium is a Latin inscription indicating that Herod imported one of the most valuable wines, the Massic wine, from Monte Massicio in Campania, southern Italy (cf. Mart., *Epig.* 3.26). He was convinced that he had found Herod's tomb. Josephus clearly describes the magnificent parade from Jericho, where Herod died, to the Herodium, in which Josephus reports he was buried. The acclaim that Netzer did find

---

<sup>22</sup> See the careful and informed discussion, with informative images and diagrams, in Yosef PORATH, *Caesarea Maritima. Volume I: Herod's Circus and Related Buildings. Part I: Architecture and Stratigraphy* (IAA Reports no. 53. Jerusalem: Israel Antiquities Authority, 2013), 21–29.

<sup>23</sup> See esp. the masterpiece by Nahman AVIGAD, *Discovering Jerusalem* (Jerusalem: Shikmona and Israel Exploration Society, and Nashville: Thomas Nelson, 1983). Most importantly, see the stone table (fig. 94), the glass pitcher made by the most famous glass artist Ennion (figs. 95–96), entrance to the stucco-paneled hall (fig. 101), the frescoed wall (figs. 103–106, 112), the mosaic pavement with evidence of burning from 70 CE (figs. 108–09), stone jars and measuring cups (or purification pourers; fig. 125), and the stone weight belonging to "Bar Kathros" (fig. 128).

<sup>24</sup> See the superbly illustrated and erudite book published by Yizhar HIRSCHFELD, *Ramat Hanadiv Excavations* (Jerusalem: The Israel Exploration Society, 2000).

<sup>25</sup> Ehud NETZER, *The Architecture of Herod, the Great Builder* (Tübingen: Mohr Siebeck, 2006).

Herod's Tomb is placarded by the most impressive exhibit ever featured by the Israel Museum and documented in *Herod the Great: The King's Final Journey*.<sup>26</sup> The decorations of the interiors of Herod's palaces reveal artistic details and stunning colors.<sup>27</sup>

The second most sensational discovery is the unearthing of the Migdal synagogue. On the one hand, previously discovered synagogues, such as the white synagogue and the basalt base of the Capernaum synagogue, postdate the late fifth century, since the coins found beneath them postdate 480. Similarly, the synagogue at Chorazin is also late and the synagogue at Khirbet Kana postdates 50 CE at the earliest. All the synagogues in Lower Galilee in which Jesus could have taught postdate his time.<sup>28</sup> On the other hand, with the Migdal synagogue we have for the first time found a synagogue in which Jesus most likely taught. It dates from the middle of the first century BCE to 67 CE when Migdal was destroyed by Roman troops under the leadership of a future emperor, Titus. The impressive building has plastered columns, frescoed walls with geometric designs in Pompeian colors (like the wealthy house at Yodefath), well-carved benches, and a mosaic that is unfinished. In the center of the synagogue was recovered a stone with carvings. The images of the Migdal synagogue connect Lower Galilee with the iconography of the Temple.<sup>29</sup>

---

<sup>26</sup> *Herod the Great: The King's Final Journey*, ed. Silvia Rozenberg and David Mevorah (Jerusalem: The Israel Museum, 2013). Netzer told me that Herod not only was a king but was a gifted architect who became personally involved in his monumental building projects. See Netzer's chapters in the book: "Herod, Master Builder," "Herodium," and "The Main Features of Herod's Architecture." Also see *Herod: The Life and Death of the King of Judea*, ed. Yadin Roman (Tel Aviv: Eretz Ha-Tsvi, 2013).

<sup>27</sup> See Silvia ROZENBERG, "Interior Decoration in Herod's Palaces" in *Herod the Great: The King's Final Journey*, 166–223. Mordechai Aviam discovered a richly decorated home in Yodefath. He has not published this discovery as he is waiting for sufficient funding to preserve the site. For now, see his contribution on Yodefath in Mordechai AVIAM, *Jews, Pagans and Christians in the Galilee* (Rochester: University of Rochester Press, 2004). The frescoes are now on display in the Hecht Museum in Haifa.

<sup>28</sup> Though dated by archaeological discoveries *The Ancient Synagogue From its Origins to 200 CE* is full of sources for understanding the synagogue within and without the Holy Land. It is edited by Anders Runesson, Donald D. Binder and Birger Olsson and published by Brill in 2010.

<sup>29</sup> See Mordechai AVIAM, "The Book of Enoch and the Galilean Archeology and Landscape," in *Parables of Enoch*, ed. Darrell L. Bock and James H. Charlesworth (T & T Clark Jewish and Christian Texts Series 11; London, New York: Bloomsbury, 2013), 159–69.



Stone Found in Pre-70 Migdal Synagogue

The third most sensational discovery is the recognition by many scholars (representing different scientific worlds) that the tomb of Jesus' family and some of his earliest followers has been found. The *collection of names* inscribed in this tomb is impressive, even though the individual names were extremely popular in Palestine before 70 CE: Mariah (= Mary), Joseph, Jesus, Yose, Matya, "Yehuda, son of Yeshu'a," and "Mariamne who is (also called) Mara." This "Jesus" is called "Yeshua', the son of Joseph." All these names are mentioned in stories about Jesus from Nazareth. Moreover, a drawing of a fish and the name "Jonah" in a nearby tomb proves to many that the stone bone boxes (ossuaries) were placed where they now rest by those who believed Jesus had been resurrected. The tomb's door remains sealed and the place can be explored, at the present, only by remote cameras.<sup>30</sup>

---

<sup>30</sup> For discussions, debates, and images, see *The Tomb of Jesus and His Family? Exploring Ancient Jewish Tombs Near Jerusalem's Walls*, ed. James H. Charlesworth (Grand Rapids and Cambridge, UK: Eerdmans, 2013).



Fish with the Name YWNH, “Jonah”

#### ARCHAEOLOGY AND ART

All readers may now obtain treasures presented in book form;<sup>31</sup> three select examples of the last few years are Ahron Horowitz’s *City of David: The Story of*

---

<sup>31</sup> The scholar is indebted to Max Küchler for his monumental *Jerusalem: Ein Handbuch and Studienreiseführer zur Heiligen Stadt* (Orte und Landschaften der Bibel 4.2. Göttingen: Vandenhoeck & Ruprecht, 2007). Esp. see his discussion of the pre-Herodian and Herodian architecture and evidence of two pools at Bethzatha (= Bethesda) and the account of Jesus healing there, on pp. 312–46.

*Ancient Jerusalem* (2010),<sup>32</sup> Eilat Mazar's *The Walls of the Temple Mount* (2011),<sup>33</sup> and Dan Bahat's *The Jerusalem Western Wall Tunnel* (2013).<sup>34</sup> These ornate publications are possible due to impressive philanthropic support.

Following in the footsteps of Benjamin Mazar, her father, Eilat Mazar has excavated portions of Old Jerusalem that illustrate this fact. Note her insightful words: "As seen today, the Temple Mount compound is the fruit of Herod's vision. He rebuilt the Temple on a grand scale, doubling the size of the existing compound and making it inestimably more magnificent than ever before" (p. 15). Dating back to 1841, the career of Edward Robinson (1794–1863), Eilat's review of the history of research on the Temple Mount area is invaluable to discern what has been learned and who made the initial observations. Helpful are her comments, following James Fleming that beneath the present Golden Gate is a much earlier gate (pp. 164–65). She surmises that the extension of the Temple Mount on the east, just north of the famous seam, was constructed by the Hasmonean Simon (p. 193). Many earlier archaeologists either could not date this extension or assigned it to the Persian period.



The Pool of Siloam [as it was being discovered]

---

<sup>32</sup> Ahron HOROWITZ, *City of David: The Story of Ancient Jerusalem*, 3<sup>rd</sup> ed. (Jerusalem: Megalim, 2010).

<sup>33</sup> Eilat MAZAR et al. *The Walls of the Temple Mount* (Jerusalem: Shoham Academic Research and Publication, 2011).

<sup>34</sup> Dan BAHAT, *The Jerusalem Western Wall Tunnel* (Jerusalem: Israel Exploration Society, 2013). Updated popular articles appear periodically in the *Biblical Archaeology Review*.

Horowitz illustrates the topographical contours of Jerusalem and the location of sites known to Jesus and highlighted in the Gospels, including the Temple Mount, the Mount of Olives, and the Pool of Siloam. The main focus of the book is on the time from David to Isaiah and Jeremiah. To be highlighted are the eloquent words of the distinguished archaeologist Gabriel Barkay:

During the First Temple period, the city was transformed from a mere geographical concept into a religious value and spiritual center. As the capital of the United Monarchy and then of the Kingdom of Judah, Jerusalem became the primary focal point of ancient Israel's culture. Most of the books of the Bible were written in Jerusalem, the city that the Bible glorifies and many of whose sites it describes. (Foreword)

Pride of place goes to Dan Bahat's erudite, richly illustrated, and detailed book on the Herodian tunnel adjacent and west of the Temple Mount. One may see the marvelous carved Herodian stones which led Jesus' disciple to utter in amazement: "Look, Teacher, what wonderful stones and what wonderful buildings" (Mark 13:1). The reader will see the architectural remains of what Jesus and his followers saw: the Great Bridge, the Gates to the Temple, sewers, and a street on which he and they walked. Many will find informative the information and discussion why public prayer at the "Wailing Wall" could not have begun before 1546 (p. 345). Of extreme importance is the massive stone in the western retaining wall (pp. 235–41). Some specialists suggest the stone may weigh 475 tons. Nothing in Rome or in present-day New York is comparable to the Temple Mount Herod built. Jesus' Jerusalem was one of the marvels of the ancient world.

These books transcend archaeological reports; they enter the world of art books. Horowitz's comments are stunningly insightful: "This book's objective is to connect the inanimate material remnants of the past found in Jerusalem to the living reality of the Bible" ([p. 1]). Archaeologists shun hyperbole, but they have tended to illustrate Josephus' claim, once considered outrageous exaggeration: The Temple Mount and Temple constructed by Herod the Great was one of the inestimably moving wonders of the world, indeed the greatest achievement of humankind (Josephus, *Ant.* 15.396, 412).<sup>35</sup> Over the past 50 years, especially, archaeologists are finding *realia* that are now our primary sources for the time and writings of many luminaries that stride through our *sacra scriptura*; one of those is the Master who strode out

---

<sup>35</sup> For an informed depiction of Herod's Temple, see Leen RITMEYER, *The Quest: Revealing the Temple Mount in Jerusalem* (Jerusalem: Carta, 2006).

of the hills of Nazareth into our culture and into the lives of those who follow him.

The Hebrew University Press has published a book that allows those who cannot travel to Israel to experience the wonders of antiquity and topography. This 3-D book allows the readers to feel they are jumping out of the Jordan after renewing their baptism, walking around Baniyas (Caesarea Philippi), pondering the ruins from the time of Joshua at Hazor, standing among the columns at Beth Shean, entering Peter's House in Capernaum, or about to receive a pottery shard from the one excavating the synagogue in Migdal.<sup>36</sup>

### ARCHAEOLOGICALLY ENRICHED THEOLOGY

Two main reasons why biblical scholars and all theologians must attend to the fundamental importance of "archaeologically enriched theology" is the defamation due to heresy. First, the worst heresy in Christian theology is Anti-Semitism; archaeology proves to almost all scholars that Jesus lived within Second Temple Judaism and was devoted to Jewish traditions, purity laws, and worshipped in the Temple as illustrated by the contributors to *Jesus and Temple*.<sup>37</sup>

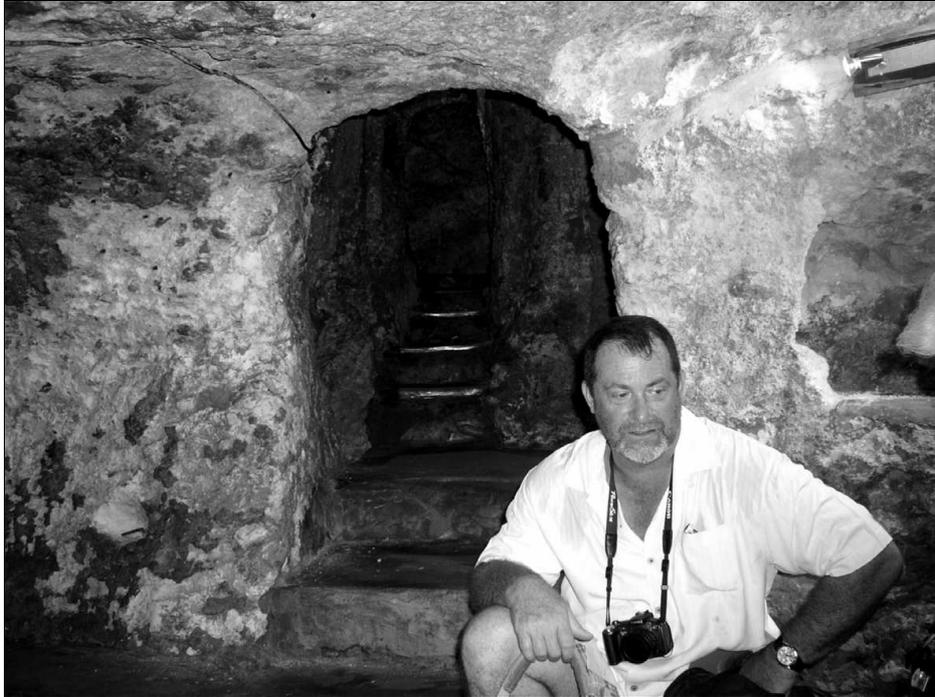
Second, from the end of the first century of the Common Era, as proved by passages in the Johannine epistles, it is heretical to demean Jesus' humanity on earth and to suggest that he was like an angel or a demigod. Docetism is the earliest heresy; those who espoused it claimed Jesus was able to perform miracles, walk on water, raise the dead, and rise from the dead because he was not a human. He was a being of celestial substance. The leading minds of the early Church rightly judged this belief to be heretical; it contradicts the claims by Paul and the Evangelists. Sadly Docetism defines too many Christians today; understandably they are more interested in a "Cosmic Christ" than in a suffering "Lord." Archaeology helps us imagine the houses in which Jesus lived, the roads and streets on which he walked, the kinds of spoons he used to eat, the tweezers he utilized to remove thorns, and the type of leather sandals he would have worn. Thus, archaeology helps Christians today to ground their faith and to

---

<sup>36</sup> *Walking Through the Land of the Bible: Historical 3D Adventure*, by James H. Charlesworth (text) and Michael Medina (images) (Jerusalem: The Hebrew University Magnes Press, 2014).

<sup>37</sup> *Jesus and Temple: Textual and Archaeological Explorations*, ed. James H. Charlesworth (Minneapolis: Fortress, 2014).

share the conviction of the Evangelist John: “and the Word flesh became.”<sup>38</sup>



Dr. John Hoffmann in Early Roman Ruins Beneath the House in which Mary was born [according to early Christian traditions]

Archaeologically enriched theology brings into focus the truly human Jesus and his historical context. A few asides to Albert Einstein must now suffice. Einstein found it obvious that Jesus existed unquestionably and added: “No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.” Einstein rejected the publications on Jesus as too shallow: “Jesus is too colossal for the pen of phrasemongers.” He then shared a precious reminiscence: “As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene.”<sup>39</sup> Archaeologically enriched theology should allow theologians playing with the meaning of light that has traveled over 13 billion light years to obtain this same enthrallment with “the figure of the Nazarene.”

<sup>38</sup> For further reflections, see my contribution to *Anti-Judaism and the Fourth Gospel: Papers of the Leuven Colloquium, 2000*, ed. Reimund Bieringer et al. (Assen: Royal Van Gorcum, 2001), 479–513.

<sup>39</sup> Einstein’s 1929 interview by George Sylvester Viereck is published in George Sylvester Viereck, “What Life Means to Einstein,” *Saturday Evening Post* 26 October 1929. The interview is excerpted and discussed by Max Jammer in *Einstein and Religion* (Princeton: Princeton University Press, 1999); see p. 22.

The highest form of theology is the *Christology of Awe*; the spiritually advanced *homo religiosus* exhausts language, even the interrogative, and enters a world closer to God, the creating Creator. Then the savant is silent and obsessed with awe.



Inside the Walls of Old Jerusalem Today

## CONCLUSION

As I conclude, let me share a perspective that has developed as I excavated in the Holy Land, edited the Pseudepigrapha and the Dead Sea Scrolls, and taught at Duke University, Princeton Seminary, Hebrew University, and in the Pontificia Università Gregoriana in Rome. For over 50 years many New Testament scholars tended to concur that Jesus was the presupposition of New Testament theology. The leading proponent of that position was none other than Rudolf Bultmann. Note his opening claim in the incomparably brilliant *Theology of the New Testament*: “The message of Jesus is a presupposition for the theology of the New Testament rather than a part of that theology itself.”<sup>40</sup>

---

<sup>40</sup> Rudolf BULTMANN, *Theology of the New Testament*, transl. Kendrick Grobel, vol. 1 (New York: Charles Scribner’s Sons, 1951), 3. The German: “Die Verkündigung Jesus gehört zu den

I wish to stress now my own position and hope that it will become a new consensus: The hallmark of Second Temple Judaism, apocalyptic eschatology, is the main presupposition in the mind of Jesus in which New Testament theology is foreshadowed. While Bultmann and his contemporaries, Brunner, Barth, and Bornkamm, sought to study Jesus within the edited Gospels and Church, I and many today wish to study Jesus not only within the Church but first within Judaism, his native culture. The fundamental vehicle for entering that astoundingly advanced symbolic culture is archaeological research that is shaped by critical historiography and enriched by informed and inspired imagination. In this pursuit, it becomes obvious how Jewish was earliest “Christianity” and how indebted all Christians are today to Jewish writings, like the so-called “Old Testament,” the “Pseudepigrapha,” the “Targumim,” and virtually all the writings in the New Testament.<sup>41</sup>

Too many scholars and theologians are either threatened by what archaeologists may find or ignore the vast evidence of daily life and burial from the time of Abraham to Jesus in the Holy Land. There is nothing that an archaeologist may find that could in any way destroy or hinder Jewish beliefs or Christian faith. How and in what ways can archaeology help the *homo religiosus*? No respected archaeologist digs to prove faith or support the historical reports in the Bible. That is the profession of amateurs. The vocation of scholars in the Jewish and Christian tradition is to explore all avenues that will help us obtain better understanding, and we should always keep in focus Anselm’s “faith seeking understanding” (*fides quaerens intellectum*). Scholars attended a symposium and then published papers dedicated to *What has Archaeology to do with Faith?* As I stated in that book: archaeology cannot form faith but it can inform faith.<sup>42</sup>

---

Voraussetzungen der Theologie des NT und ist nicht ein Teil dieser selbst.” Rudolf BULTMANN, *Theologie des Neuen Testaments* (Tübingen: Mohr [Siebeck], 1984 [9<sup>th</sup> ed. Otto Merk]), 1.

<sup>41</sup> No “partings of the ways” of Christians from Judaism can be posited without contextual sophistication and a dual recognition: Christianity was born within Early Judaism and is permanently indebted to its mother, and Christians and Jews are now clearly two different ways of responding to God’s Word. For related reflections, see my comments in *Partings: How Judaism and Christianity Became Two*, ed. Hershel Shanks (Washington, DC: Biblical Archaeology Society, 2013).

<sup>42</sup> *What has Archaeology to do with Faith?*, ed. James H. Charlesworth and Walter P. Weaver (Faith & Scholarship Colloquies; Philadelphia: Trinity Press International, 1992). Also see the insights shared in my “Does Archaeology Help Christian Belief?” in *Origins Matter* (Manila: Catholic Biblical Association of the Philippines, 2009).



Mount Tabor From “Ein Dor”

#### BIBLIOGRAPHY

- AVIAM, Mordechai. *Jews, Pagans and Christians in the Galilee*. Rochester: University of Rochester Press, 2004.
- AVIAM, Mordechai. “The Book of Enoch and the Galilean Archeology and Landscape.” In *Parables of Enoch*, edited by Darrell L. Bock and James H. Charlesworth, 159–69. T & T Clark Jewish and Christian Texts Series 11; London, New York: Bloomsbury, 2013.
- AVIGAD, Nahman. *Discovering Jerusalem*. Jerusalem: Shikmona and Israel Exploration Society, and Nashville: Thomas Nelson, 1983
- BAHAT, Dan. *The Jerusalem Western Wall Tunnel*. Jerusalem: Israel Exploration Society, 2013.
- BROOKE, Georg J. *Reading the Dead Sea Scrolls: Essay in Method*. SBL Early Judaism and Its Literature No. 39; Atlanta: SBL 2013.
- BULTMANN, Rudolf. *Theology of the New Testament*, translated by Kendrick Grobel, vol. 1. New York: Charles Scribner’s Sons, 1951.
- CHARLESWORTH, James H. In *Anti-Judaism and the Fourth Gospel: Papers of the Leuven Colloquium, 2000*, edited by Reimund Bieringer et al., 479–513. Assen: Royal Van Gorcum, 2001.
- CHARLESWORTH, James H. “Does Archaeology Help Christian Belief?” In *Origins Matter*. Manila: Catholic Biblical Association of the Philippines, 2009.
- CHARLESWORTH, James H. “Archaeology and the Passion of Jesus.” *Scripture and Interpretation* 4.1 (2010): 45–68.
- CHARLESWORTH, James H. “Jesus Research and Archaeology.” In *The World of the New Testament*, edited by Joel Green and Lee Martin McDonald, 439–66. Grand Rapids: Baker Academic, 2013.

- DESALVO, John. *The Dead Sea Scrolls: Their History and Myths Revealed*. New York: Shelter Harbor Press, 2014.
- EVANS, Craig A. *Guide to the Dead Sea Scrolls*. Nashville: Holman Reference, 2010.
- FLINT, Peter W. *The Dead Sea Scrolls*. Core Biblical Studies. Nashville: Abingdon Press, 2013.
- Herod the Great: The King's Final Journey*, edited by Silvia Rozenberg and David Mevorah. Jerusalem: The Israel Museum, 2013.
- Herod: The Life and Death of the King of Judea*, edited by Yadin Roman. Tel Aviv: Eretz Ha-Tsvi 2013.
- HIRSCHFELD, Yizhar. *Ramat Hanadiv Excavations*. Jerusalem: The Israel Exploration Society, 2000.
- HOROWITZ, Ahron. *City of David: The Story of Ancient Jerusalem*, 3<sup>rd</sup> ed. Jerusalem: Megalim, 2010.
- JAMMER, Max. *Einstein and Religion*. Princeton: Princeton University Press, 1999.
- Jesus and Temple: Textual and Archaeological Explorations*, edited by James H. Charlesworth. Minneapolis: Fortress, 2014.
- Jesus Research: New Methodologies and Perspectives*, edited by James H. Charlesworth with Brian Rhea and Petr Pokorný. Grand Rapids: Eerdmans, 2014.
- KAM, Vander. *The Dead Sea Scrolls and the Bible*. Grand Rapids: Eerdmans, 2012.
- KÜCHLER, Max. *Jerusalem: Ein Handbuch and Studienreiseführer zur Heiligen Stadt*. Orte und Landschaften der Bibel 4.2. Göttingen: Vandenhoeck & Ruprecht, 2007.
- MAZAR, Eilat et al. *The Walls of the Temple Mount*. Jerusalem: Shoham Academic Research and Publication, 2011.
- MCDONALD, Lee Martin. *Formation of the Bible: The Story of the Church's Canon*. Peabody, MA: Hendrickson, 2012.
- MERLEAU-PONTY, Maurice. *Phenomenology of Perception*, translated by Colin Smith. London: Routledge & Kegan Paul; New York: The Humanities Press, 1962.
- NETZER, Ehud. *The Architecture of Herod, the Great Builder*. Tübingen: Mohr Siebeck, 2006.
- PORATH, Yosef. *Caesarea Maritima. Volume I: Herod's Circus and Related Buildings. Part I: Architecture and Stratigraphy*. IAA Reports no. 53. Jerusalem: Israel Antiquities Authority, 2013.
- RITMEYER, Leen. *The Quest: Revealing the Temple Mount in Jerusalem*. Jerusalem: Carta, 2006.
- ROZENBERG, Silvia. "Interior Decoration in Herod's Palaces." In *Herod the Great: The King's Final Journey*, edited by Silvia Rozenberg and David Mevorah, 166–223. Jerusalem: The Israel Museum, 2013.
- STACEY, David, and Gregory DOUDNA with Gideon AVNI. *Qumran Revisited: A Reassessment of the Archeology of the Site and its Texts*. BAR International Series 2540. Oxford: Archaeopress, 2013.
- The Bible and the Dead Sea Scrolls*, edited by James H. Charlesworth, 3 vols. Waco: Baylor University Press, 2006.
- The Oxford Handbook of Apocalyptic Literature*, edited by John J. Collins. Oxford: OUP, 2014.
- The Oxford Handbook of Jewish Daily Life in Roman Palestine*, edited by Catherine Hezser. Oxford: OUP, 2010.
- The Oxford Handbook of the Dead Sea Scrolls*, edited by Timothy H. Lim and John J. Collins. Oxford: OUP, 2010.
- VERMES, Geza. *The Story of the Scrolls*. London: Penguin Books, 2010.
- VIERECK, George Sylvester. "What Life Means to Einstein." *Saturday Evening Post* 26, October 1929.
- Walking Though the Land of the Bible: Historical 3D Adventure*, edited by James H. Charlesworth and Michael Medina. Jerusalem: The Hebrew University Magnes Press, 2014.
- What has Archaeology to do with Faith?*, edited by James H. Charlesworth and Walter P. Weaver. Faith & Scholarship Colloquies; Philadelphia: Trinity Press International, 1992.

ARCHEOLOGIA JEROZOLIMY W CZASACH JEZUSA  
O POTRZEBIE „ARCHEOLOGICZNIE WZBOGACONEJ TEOLOGII”

S t r e s z c z e n i e

Bibliści i teologowie powinni wzbogacić i ożywić swą teologię poprzez dodanie licznych godnych uwagi spostrzeżeń archeologicznych (zwłaszcza z Morza Martwego) i metod, takich jak socjologia. W ten sposób zmniejszy się antysemityzm, będący prawdopodobnie najgorszą herezją w teologii chrześcijańskiej, gdy uczeni zauważą, że Jezus był wiernym Żydem, przywiązany do Pisma Świętego i oddającym cześć Bogu w Świątyni. Będziemy współpracować również, aby usunąć doketyzm z naszych kościołów i szkół. Jest to najwcześniejsza herezja, której brakuje przenikliwości Jana (1,14). Pomija fakt, że Jezus był człowiekiem z krwi i kości. Oba nowe spojrzenia są zgodne z nauczaniem Jana Pawła II, cenionego świętego, który ukazał mi miłość Boga.

*Przełożył Krzysztof Modras OP*

**Słowa kluczowe:** archeologia, architektura, Biblia, Jerozolima, Palestyna, Qumran, sztuka, zwoje znad Morza Martwego.

ARCHAEOLOGY OF JERUSALEM IN THE TIME OF JESUS  
INTRODUCING THE NEED  
FOR “ARCHEOLOGICALLY ENRICHED THEOLOGY”

S u m m a r y

Biblical scholars and theologians should enrich and enliven their theology by added the vast amount of astounding archaeological insights (especially from the Dead Sea Scrolls) and methods such as sociology. In so doing, perhaps the worst heresy in Christian theology, Anti-Semitism, will diminish as scholars perceive that Jesus was a faithful Jew who was devoted to Sacred Scripture and worshipped in the Temple. Also, we will work together to remove Docetism from our churches and schools. It is the earliest heresy and misses the perspicacity of John 1:14, ignoring that Jesus was a man of flesh and blood. Both improvements are in accord with the teachings of Pope John Paul II, a cherished saint who showed me God’s love.

*Summarised by James H. Charlesworth*

**Key words:** archaeology, architecture, art, Bible, Jerusalem, Palestine, Qumran, the Dead Sea scrolls.