

## Jesus and Moses – Mary Magdalene

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## 1. Jesus and Moses

### 1.1. Jesus' birth at Bethlehem was unknown to his contemporaries

Jesus has not been accepted by the Jewish people as its 'Messiah' (= Hebrew for 'anointed', in Greek 'Christ' cf. Ps 2,2), its redeeming king. According to the Holy Scriptures the Messiah would be from the royal house of David<sup>1</sup>. According to the prophecy of Micah his "goings forth (would be) from of old, from everlasting" and He would come forth out of Bethlehem:

"But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days." (Revised Standard Version)<sup>2</sup>; "from everlasting." (Authorized Version) (Mic 5,2)

The New Testament says that Jesus' conception was of the Holy Spirit and that He was born at Bethlehem<sup>3</sup>. But during his adult life He was consistently called "of Nazareth"<sup>4</sup> and it is evident that nobody knew of his birth at Bethlehem. In Jerusalem, for example, after Jesus had started to proclaim the coming kingdom of God, there was the following discussion:

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. (John 7,40-43)

And Nicodemus, who was of the opinion that one should hear Him and know what He did, was silenced by the Pharisees by the in every man's eyes indisputable argument of Jesus' Galilean descent:

Nicodemus, who had gone to him [= Jesus] before, and who was one of them [= Pharisees], said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." They went each to his own house, [...]  
(John 7,50-53)

And Nathanael, who said that nothing good could come out of Nazareth, was called sincere by Jesus Himself:

Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote [= the Messiah], Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" (John 1,45-47 (46-48))

Besides the expectation of a Messiah from Bethlehem, there was another expectation, namely that nobody would know from where He was:

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<sup>1</sup> Ps 132,11; Isa 11,1; Jer 23,5

<sup>2</sup> All Bible citations are from the Revised Standard Version unless otherwise indicated.

<sup>3</sup> Matt 1,18; 2,1

<sup>4</sup> Matt 21,11; Acts 10,38

Some of the people of Jerusalem therefore said, "Is not this [=Jesus] the man whom they seek to kill? And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? Yet we know where this man comes from; and when the Christ appears, no one will know where he comes from."

So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know. I know him, for I come from him, and he sent me." (John 7,25-29)

he who sent me is true, and I declare to the world what I have heard from him." They did not understand that he spoke to them of the Father. (John 8,26-27)

Jesus here says that his origin is not the known Nazareth, but that it is someplace/someone unknown preceding Nazareth, and that it is even the (unknown) God and Father.

So, both expectations have come true: Jesus was the Messiah from Bethlehem, and nobody knew from where He was: nobody knew that He was from Bethlehem and from God, but one thought one 'knew' that He was from Nazareth. And as one didn't know of his descent from Bethlehem, one certainly did not know of his divine origin, although one could have deduced his divine mission from his works, as Jesus says<sup>5</sup>.

## 1.2. The considerations of Joseph, the "Son of David"

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,

and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife [...]" (Matt 1,1-20)

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<sup>5</sup> John 7,28-31; 8,14.19; 14,9-11; 15,24

When it had appeared to Joseph, son of Jacob, and son of all the Davidic kings – from David to Jechonjah –, that his fiancée Mary was with child of the Holy Spirit, he was minded to separate from her<sup>6</sup>, probably because he feared that, if he would marry the pregnant Mary and lead her into his house in Nazareth, the Child would get born in this home in Nazareth: Micah’s prophecy about Bethlehem would not come true and Mary and her Child would be “put to shame”<sup>7</sup>, because the ‘Messiah-hood’ and the pregnancy of the Holy Spirit, connected with it through the prophecy of Micah 5,2, would then be disputable.<sup>8</sup>

### **Paradeigmatizō – put to open shame**

Note that the verb ‘paradeigmatizō’ (= make a public example, put to open shame, Strong’s 3856) is used only twice in the New Testament, namely for Mary here in Matt 1,19 and for the crucified Jesus in Heb 6,6<sup>9</sup>:

... her husband Joseph, being a just man and unwilling to put her to shame (‘(para)-deigmatizai’), resolved to divorce her quietly. (Matt 1,19 NA<sup>27</sup>)

For it is impossible to restore again to repentance those who have once been enlightened, [...] if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt (‘paradeigmatizontas’). (RSV)

For *it is* impossible for those who were once enlightened [...], If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame (‘paradeigmatizontas’). (AV) (Heb 6,4-6 NA<sup>27</sup>)

So, the Child could not get born alive in Nazareth. Joseph must have thought, that a marriage of Mary with one of the male members of his family at Bethlehem would most likely lead to a birth at Bethlehem. And Joseph, being a just man, did not want to stand in the way of the Lord’s scheme, and so he thought about divorcing Mary quietly by arranging a marriage of Mary with one of his Bethlehem brothers, uncles or cousins. But, the message of the angel of the Lord to Joseph, the “Son of David” – the royal title –, to take his wife Mary unto him, on one side, and later the unforeseen command from Augustus, the Roman emperor, to travel to one’s own city – for Joseph: Bethlehem – for the census and taxing, on the other side, lead to the birth of Mary’s Child at Bethlehem under the legal fatherhood of Joseph<sup>10</sup>.

### **1.3. Child massacre and adoption**

The birth of Jesus, the Messiah (= Christ), at Bethlehem was made known to the shepherds by the angels and all those who heard the shepherds’ testimony, about the angels’ message and how they had found the newborn child, had wondered about it<sup>11</sup>.

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<sup>6</sup> Matt 1,16.18-19

<sup>7</sup> Matt 1,19

<sup>8</sup> See my article *With Child of the Holy Spirit – Joseph willing to give her in marriage to his heir*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>9</sup> NA<sup>27</sup>

<sup>10</sup> Matt 1,20-2,1; Luke 2,1-7

<sup>11</sup> Luke 2,8-18

How did this knowledge about Jesus' birth, the birth of the Messiah in Bethlehem, get lost?

Why is it that later in the ministry no one seems to know of Jesus' marvellous origins (Matt 13:54-55), and Herod's son recalls nothing about him (14:1-2)? If it was made clear through an angelic message to the parents of Jesus who Jesus was (the Davidic Messiah, the Son of God), why is it so difficult for his disciples to discover this later on, even though Mary was alive at the time of the ministry? [...] If JBap [John the Baptist] was a relative of Jesus who recognized him even before his birth (Luke 1:41,44), why does JBap give no indication during the ministry of a previous knowledge of Jesus and indeed seems to be puzzled by him (7:19)?<sup>12</sup>

There is not the slightest indication in the accounts of the ministry of Jesus that his family was of ancestral nobility or royalty. If Jesus were a dauphin, there would have been none of the wonderment about his pretensions. He appears in the Gospels as a man of unimpressive background from an unimportant village. (R.E. Brown, "The Birth of the Messiah" 88)

The child massacre by king Herod, described in Matthew 2, must have caused the determinant change, for after Matthew 2 chronologically only follows the visit of the twelve-year-old Jesus to the temple and already here the lack of understanding of Jesus' "parents" about Jesus' "Father" is stupifying (Luke 2,41-52).

Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. (Luke 2,41-51 NIV)

The purpose of the first and second chapter of the Gospel of Matthew seems to be to explain that Jesus really was the legal royal "Son of David" (first verse of Matthew 1), and really was born in Bethlehem (first verse of Matthew 2), but nevertheless was called "a Nazarene" (last verse of Matt 2). Matthew 2 is all about the wise men's visit, Herod's killing, and Joseph's actions.

From the Gospel of Luke we know that forty days after Jesus' birth at Bethlehem the Virgin Mary and her husband Joseph brought Jesus to the temple in Jerusalem. There He was recognized as the Messiah by Simeon and Hanna, which had not gone unnoticed, for Hanna, who was continually in the temple, day and night, "spoke of him to all who were looking for the redemption of Jerusalem."<sup>13</sup>

When the young family had performed all things according to the law of the Lord, they returned to their own city Nazareth<sup>14</sup>. But, as we know from the Gospel of Matthew, in

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<sup>12</sup> R.E. Brown, *The Birth of the Messiah* (New York: Doubleday 1993) 32

<sup>13</sup> Luke 2,22-38

<sup>14</sup> Luke 2,39

the “house”, i.e. the inn where they spent the night on their way home, they unexpectedly were visited by the wise men from the east, who had followed the star that had gone before them “till it came to rest over the place where the child was”<sup>15</sup>. The Child was not in Bethlehem any longer and had not arrived in Nazareth yet.<sup>16</sup> By order of a warning of God in a dream the wise men did not return to Herod, who was in the opinion that the little Messiah was still in Bethlehem. And Joseph did not travel on to Nazareth, which town was probably already known to the people of Bethlehem and the temple visitors of that day to be their hometown and the destination of their return journey. By order of the angel Joseph fled to Egypt with “the child and his mother”<sup>17</sup>. There Jesus was kept hidden until Herod died; then the angel summons Joseph to return to the land of Israel again with “the child and his mother”<sup>18</sup>. At his arrival in Israel Joseph fears to go to Judea because of Herod’s son and successor Archelaus, and then he is warned of God in a dream again. However, the angel's words not get quoted now – which is very strikingly different from the descriptions of the first three angel messages to Joseph –, but we see that Joseph goes to Galilee:

But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus. (Matt 1,20-25)

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. (Matt 2,13-15)

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother, and go to the land of Israel, for those who sought the child’s life are dead." And he rose and took the child and his mother, and went to the land of Israel. (Matt 2,19-21)

But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene." (Matt 2,22-23)

Joseph, before this last message, already feared to go to Judea, so, to stay out of Judea was probably not the content of this last message. And the text here, in contrast to the text following the previous angel messages, doesn't say that Joseph “took the child and his mother”. Joseph only “dwelt” (‘katōikēsen’ = dwelt, settled<sup>19</sup>) in Nazareth and this in such a way that Jesus would be called a Nazarene. Nothing is said about Mary. So, the family will not just have returned to their home in Nazareth, for then Joseph would not have had to settle down anew. And moreover, of Jesus then would have got known that He was the Messiah, born in Bethlehem and from the royal house and family of David through his legal father Joseph<sup>20</sup>, and He would not have been called “a Nazarene”, but

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<sup>15</sup> Matt 2,9-11

<sup>16</sup> See my article *From Bethlehem to Nazareth – And a memorial in Bethany* on [www.JesusKing.info](http://www.JesusKing.info).

<sup>17</sup> Matt 2,13-14

<sup>18</sup> Matt 2,20-21

<sup>19</sup> Matt 2,23 NA<sup>27</sup>; Strong 2730

<sup>20</sup> Matt 1,1-18.20; Luke 2,4

“Christ the Lord”, just as the angel out in the field near Bethlehem had called Him<sup>21</sup>. And so, by order of the not quoted command of the angel, Joseph probably exposed Jesus at the house of the “carpenter” of Nazareth (Matt 13,55), where He was taken in as the son of this carpenter and his wife. For, when Jesus was about thirty years of age, people “supposed” He was the son of “Joseph, the son of Heli”, son of Nathan, as we know from the Gospel of Luke, and He was not considered a son of Joseph, son of Jacob, son of king Solomon, son of king David, as He really was according to the Gospel of Matthew.<sup>22</sup>

23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 33 the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God. (Luke 3,23-38)

Jesus’ supposed father during his so-called ‘hidden life’ in Nazareth is his adoptive father “Joseph, the son of Heli”, the carpenter, whose wife was called “Mary”<sup>23</sup>. Note that in the Second Temple Period ‘Joseph’ and ‘Simon’ were the two most popular names and twenty-five percent of all the women had the name Miriam (or Miriah) [= Mary]<sup>24</sup>. And also Jesus was a popular name, mentioned many times by the first-century historian Flavius Josephus as the name of political leaders and high priests of that century.<sup>25</sup>

After Bethlehem, Nazareth was the place where one would least expect the new born Messiah to show up. After all, the parents of the boys that were killed in Bethlehem (Matt 2,16-18) will have told Herod’s soldiers that the real Messiah was not their son but a son of the married couple Joseph son of Jacob and his wife Mary from Nazareth. And also the people in the temple will have heard that the baby boy that was blessed as the Messiah by Simeon (Luke 2,25-35), was a child of Joseph, son of Jacob, and his wife Mary from Nazareth. So, king Herod and his son Archelaus also knew that the wanted child was of the Nazareth family of Joseph, son of Jacob, and everyone in Nazareth, just as the family itself, knew that the king would kill the Child as soon as he would find it there. So, when in Nazareth the carpenter and his wife appeared to have got a baby son and to have called it Jesus, their neighbours and every eventual Nazarene willing to

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<sup>21</sup> Luke 2,11

<sup>22</sup> Matt 1,16 Luke 3,23

<sup>23</sup> Luke 3,23; Matt 13,55

<sup>24</sup> R. Reich, Caiaphas name inscribed on bone boxes, *Biblical Archeology Review* 18/5 (1992) 38-44

<sup>25</sup> First-century persons in Josephus’ works called Jesus: Jesus son of Phabet, Jesus son of Annas, Jesus son of Sapphias, Jesus son of Gamaliel, Jesus the eldest priest after Ananus, Jesus son of Damneus, Jesus son of Gamala, Jesus son of Saphat, Jesus son of Thebuthus (*The Works of Josephus*, translated by W. Whiston, Peabody 1987, p. 913-914) and Jesus son of Sie (Ibid. p. 475, Jewish Antiquities 17,13,1).

betray the Messiah to the king, knew that this carpenter's son was not the wanted Jesus, son of Joseph, son of Jacob, whom they knew well, and who had left Nazareth for Bethlehem some time ago. The acquaintance of the people of Nazareth with both Josephs – both the royal “Son of David” (Matt 1,20) and “the carpenter” (Matt 13,55) – reduced the chance that the carpenter's son's appearance would be made known to the king, who would probably just kill any child on whom was cast only the faintest doubt whether he was the wanted Jesus or not. Later one would say of Jesus “we know where this man comes from” (John 7,27), viz. Nazareth, and “Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas?”(Matt 13,55 NIV) and in Nazareth one said:

"Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles! Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. (Mark 6,2-3 NIV).

And

even his brothers did not believe in Him. (John 7,5)

In the apocryphal work “The Ascension of Isaiah” of the first century CE, in book 11, is a trace of a tradition that says that Jesus' mother had not given birth:

the report concerning the child was noised abroad in Bethlehem. Some said, “The Virgin Mary has given birth before she was married two months.” And many said, “She has not given birth; the midwife has not gone up to her, and we heard no cries of pain.”<sup>26</sup>

Because the first statement speaks of “the Virgin Mary” it is clear that this statement was not made shortly after Jesus' birth, for then no one knew yet that Mary was still a virgin. Only after Jesus' death and resurrection the Infancy Gospels were written and read. So, the first cited statement – about the time when the Virgin Mary gave birth – may have been made much later than the time of the birth, and then have been laid back into the mouths of people of Bethlehem. The origin of the tradition as regards this statement is uncertain.<sup>27</sup>

In this case also the second statement – about Mary not having given birth at all – may have been laid into the mouths of the people of Bethlehem living about the time of Jesus' birth. But the origin of the second statement may have been a trace of a very early tradition, saying that Jesus' mother had not given birth because of the lack of a midwife and of cries of pain. The source of this tradition may have been testimonies of the neighbours and kinsfolk of the carpenter and his wife in Nazareth who suddenly had a baby boy although their neighbours had never seen any midwife going up to this ‘mother’ and also never had heard any cries of pain. These experiences would comply with the hidden event of the adoption of Jesus.

Anyway, whether Jesus had been adopted or not, the fact remains that Jesus' parents, whether being it his real parents or his adoptive parents, never told anyone about Jesus' birth in Bethlehem, even when this was crucial for his life or death, for his real birthplace

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<sup>26</sup> P. Haffner, *The Mystery of Mary* (Herfordshire: Gracewing and Chicago: Liturgy Training Publications 2004) 76

<sup>27</sup> R.E. Brown, *The Birth of the Messiah*, Appendix V: The charge of illegitimacy, 542



was absolutely unknown to his contemporaries in his adult life and He was considered and called 'a Nazarene'.

If Jesus had not been adopted, but had lived with his own parents at home in Nazareth, how would Joseph and Mary have kept Jesus and his birthplace Bethlehem hidden from their Nazareth neighbours? Everybody already knew about his birthplace, and would want to see the little Messiah. And Jesus indeed grew up publicly, for He "increased in wisdom and in stature, and in favor with God and man" (Luke 2,52). So, He hadn't been hidden physically.

If Jesus was adopted, his adoptive parents will not have known where the foundling Jesus had been born, and by the adoption He probably simply had become 'a Nazarene' legally and He may have been inscribed in the Davidic genealogy of the carpenter Joseph. And it seems that his adoptive parents even had been able to keep the adoption hidden, for Jesus was considered the son of Joseph, son of Heli, when He was thirty.<sup>28</sup> When Jesus faced condemnation and death it must have been hard for his adoptive parents to reveal his adoption, for they probably would not be believed and only be considered liars who wanted to rescue their son Jesus. And besides, if they would tell about the adoption, they wouldn't be able to tell Jesus' real birthplace anyway: whether people knew of his adoption or not, nobody really knew 'where he came from'.<sup>29</sup> The reason why Jesus and his real mother Mary and her husband Joseph themselves finally did not speak of his real birthplace at all, before Jesus' death, will be discussed in another article.

Already when giving her baby-son Jesus away Mary received the "sword" that would "pierce through your own soul also" and Jesus already became "a sign that is spoken against", as predicted by Simeon (Luke 2,34-35), and as it would be completely fulfilled at the foot of the cross, where the sign read "Jesus of Nazareth the king of the Jews" (John 19,19).

Some time after leaving Jesus at the carpenter's family, Joseph and Mary may have split up for safety reasons, without breaking up their marriage, just as Abraham and Sarah had done twice<sup>30</sup>.

When he [= Abram] was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful to behold; and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared on your account." When Abram entered Egypt the Egyptians saw that the woman was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; (Gen 12,11-16)

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah. (Gen 20,1-2)

Already when Mary had been found to be with Child of the Holy Spirit, Joseph had considered divorcing Mary quietly, in order to prevent the open shame of the Child and its virgin mother<sup>31</sup>. Now, after Herod's killing, for the sake of the Child's safety, he and his wife Mary may have actually divorced in such a way that they would still remain

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<sup>28</sup> Luke 3,23

<sup>29</sup> cf. John 7,27

<sup>30</sup> Gen 12,11-13; 20,13

<sup>31</sup> Matt 1,19

married but nevertheless would not live together. Joseph first “dwelt” in Nazareth, but maybe he only lived there temporarily (e.g. hidden in a cave or in a wood on the hills surrounding Nazareth<sup>32</sup>) in order to see whether Jesus was accepted well into the carpenter’s family. He may have brought Mary to another city, to find a suitable place for her to work and live incognito.

It’s not necessary that they both remained in Galilee or even in the land of Israel, for they can also have lived abroad incognito for many years, alone or together. All we know is that Jesus’ anonymous mother was present in Cana, but this was about thirty years after Jesus’ birth and adoption and shortly after Jesus had been baptized in the Jordan and publicly indicated as “the Lamb of God, who takes away the sin of the world” by John the Baptist.<sup>33</sup> What happened to Joseph, the son of Jacob and Mary’s husband, is totally unknown. If he and Mary were Essenes,<sup>34</sup> he may have taken refuge in an Essene community, e.g. the one in Qumran near the Dead Sea. And also Mary may have lived in an Essene community, in some other city or village. The Essenes had a very great hospitality for all sect members as they considered all possessions and habitations as communal and not personal.<sup>35</sup>

#### **1.4. The little Moses in the basket**

From the first child massacre in the history of Israel, by Pharaoh in Egypt – he commanded that all the Hebrew baby boys should be thrown into the Nile (Gen 1,22) –, the new born Moses escaped, because, after he had been hidden for three months, his mother put him into a little basket of bulrushes and placed it among the reeds of the river. There he was found and adopted by no one less than Pharaoh’s daughter<sup>36</sup>, but apparently she kept this fact hidden. The adult Moses was known as “the son of Pharaoh’s daughter”<sup>37</sup> and was not known as a Hebrew, especially not by his “brethren”, his fellow Hebrews<sup>38</sup>. They don't even understand he is a Hebrew, when he kills an Egyptian who had beaten a Hebrew.

And seeing one of them [= Hebrews] being wronged, he [= Moses] defended the oppressed man and avenged him by striking the Egyptian. He supposed that his brethren understood that God was giving them deliverance by his hand, but they did not understand. (Acts 7,24-25)

This lack of appreciation by his brothers is compared to “the reproach of Christ” by the author of Hebrews:

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<sup>32</sup> The hills surrounding Nazareth are shown on page 158 of L.H. Grollenberg, *Kleine atlas van de Bijbel* (Amsterdam/Brussel 1973).

<sup>33</sup> John 1,29.39

<sup>34</sup> This is made probable in the appendix of my article *With Child of the Holy Spirit – Joseph willing to give her in marriage to his heir*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>35</sup> Josephus, *Jewish Antiquities* 18,5 and *Jewish War* 2,3 (122) and 2,8,3-4  
[www.ccel.org/ccel/josephus/works/files/war-2.htm](http://www.ccel.org/ccel/josephus/works/files/war-2.htm)

<sup>36</sup> Exod 1,22-2,10

<sup>37</sup> Heb 11,24

<sup>38</sup> Exod 2,10-15; Acts 7,21-29; Heb 11,24-29

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. (Heb 11,24-26 AV)

The thesis is that the child massacre by Pharaoh and the adoption of Moses and his being considered an Egyptian is a pre-image of the child massacre by Herod and the adoption of Jesus and his being considered "a Nazarene", the last even as a fulfilment of a prophecy:

that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."  
(Matt 2,23)

Scripture can be interpreted by means of Scripture itself. In this case, as in those of a number of other scriptural 'quotes' that find no explicit word-for-word occurrence, the 'quote' can be considered a summary or a conclusion of multiple scriptural passages. That Jesus would be called a Nazarene summarizes

1. the passage in the prophet Isaiah about the low esteem of Nazareth that was in Galilee: "in darkness" and "shadow of death" (Isaiah 9,2 Matt 4,16),
2. the passage of the displeasure that the king of Tyre had in the twenty towns in Galilee that were given to him by king Solomon. He called them the "Cabul" which sounds like the Hebrew for "good-for-nothing" (1Kings 9,13).
3. the passage in the prophet Isaiah about the Messiah's rejection: "he was despised and rejected by men" (Isaiah 53,3 AV).

This explanation of a non-literal 'quote' and the three passages that are summarized by the 'quote' about the "Nazarene" are given in the article "Response to... "The Fabulous Prophecies of the Messiah" Part VI"<sup>39</sup>.

4. But to the "prophets" 'quoted' in Matthew 2,23 not only belonged Isaiah, and perhaps some Essene prophets, but also Moses. There is a passage in which Moses prophesies that God would give the Hebrews a prophet like himself:

"The LORD your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed— (Deut 18,15)

and God had confirmed Moses' prophecy:

And the LORD said to me, 'They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. (Deut 18,17-18 (AV))

The resemblance between Moses and Jesus is fivefold:

- their escape from a child massacre (and their adoption) and their growing up in the very sight of their oppressor.

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<sup>39</sup> [www.christian-thinktank.com/fabrach.html](http://www.christian-thinktank.com/fabrach.html)

- the “reproach” and rejection by their brothers because of ignorance of their true origin: their being called an Egyptian/Nazarene (see Acts 7,24-25 Heb 11,24-26 above). In this case Nazareth is not despised for its own merits (as in the above mentioned passages of Isaiah 9 and 1Kings 9), but because it is not Bethlehem.
- the sacrifice of their life as a means of atonement of the sins of their people. “The Moshiach Y’shua resembles Moses the most in that Moses offered himself to die for the sins of the people”<sup>40</sup>:

On the morrow Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin." So Moses returned to the LORD and said, "Alas, this people have sinned a great sin; they have made for themselves gods of gold. But now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." But the LORD said to Moses, "Whoever has sinned against me, him will I blot out of my book. (Exod 32,30-33)

- Also Jesus’ words “who made me a judge or divider over you?” (Lu 12,14) are similar to the words that were spoken to Moses: “Who made you a ruler and a judge over us?” (Acts 7,27). Both questions are answered in the Acts with “God”.<sup>41</sup>
- Another similarity is that Moses was “very meek (in Greek (LXX): ‘praus’), more than all men that were on the face of the earth” and that Jesus was “gentle (in Greek: ‘praus’) and lowly in heart”<sup>42</sup>.

That Moses is a crucial figure in recognizing Jesus as an adoptive son and an atoning Saviour is proclaimed by Jesus Himself:

How can you believe, who receive glory from one another and do not seek the glory that comes from the only God? Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?" (John 5,44-47)

Modern Jews may reject Jesus as the Jewish Messiah because He hasn’t fulfilled the prophecy of his reign of justice, piety, peace and harmony in the world<sup>43</sup>. But the Jews

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<sup>40</sup> M. Rosen, *A Prophet Like Unto Moses*, originally appeared in ISSUES 11:4 (San Francisco), accessed in 2009 at [http://jewsforjesus.org/publications/issues/11\\_4/prophet](http://jewsforjesus.org/publications/issues/11_4/prophet)

<sup>41</sup> “This Moses whom they refused, saying, ‘Who made you a ruler and a judge?’ God sent as both ruler and deliverer by the hand of the angel that appeared to him in the bush.” Acts 7,35; “And he [= Jesus] commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead.” Acts 10,42

<sup>42</sup> Num 12,3 Matt 11,29 (Westcott Hort Greek text 1881)

<sup>43</sup> Zechariah 9,10; H.G. Koekkoek, *Was Jezus de Joodse Messias?* (Alphen aan de Rijn : Stichting Het Licht des Levens 2003) 37. These Jews reject the possibility of a second coming of the Messiah, which nevertheless seems predicted in Daniel’s time table given in Daniel 9,24-27:

“After this period ... the messianic kingdom for which the prophet Daniel yearned will be set up. ... Obviously, the messianic kingdom requires the Messiah to rule as king. This means the Messiah will come after the 70<sup>th</sup> seven. Yet earlier Daniel stated that the Messiah would come and be killed after the 69<sup>th</sup> seven. This would appear to be a contradiction unless Daniel was speaking of **two** comings of the Messiah. The first time was to be after the 69<sup>th</sup> seven, when he would die a penal, substitutionary death for the sins of Israel and accomplish the first three purposes listed in verse 24. The second time was to be after the 70<sup>th</sup> seven (still future), when he will establish the messianic kingdom and accomplish the last three things of verse 24. There is also an important implication here that should not be missed. The Messiah would be killed after

of Jesus' time cannot have rejected Him because of this reason, for as long as He was alive, He still had the opportunity to fulfil the prophecy. So, they didn't reject Him because of what He hadn't done yet, but because of what He hadn't been from the start: He was not a 'Son of David' from Bethlehem.

Also the fact that some modern Jews, just as the medieval rabbi Nachmanides, reject Jesus because He was rejected by the Jewish scholars of his time<sup>44</sup>, shows that not the deeds He hasn't done yet are important, but the reason why He was rejected in his lifetime. And this reason was, beside not believing Moses' writings, ignorance, as Simon Peter said:

"you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses. ... "And now, brethren, I know that you acted in ignorance, as did also your rulers. (Acts 3,14-17)

### 1.5. Jesus' adoptive family

Assuming the adoption of the child Jesus, the following enigma's concerning Jesus' family life are easy to explain<sup>45</sup>:

- The "mother" and "father", of whom the twelve-year-old Jesus expected that they already knew that He had to be "in my Father's" before He told them this, but who don't even understand this after Jesus told them so in the temple<sup>46</sup>, are not his real parents, who had received Him as the "Son of God", conceived of the Holy Spirit and born from the Virgin<sup>47</sup>, and who had brought Him to the temple to present Him to the Lord<sup>48</sup>. The unknowing "parents" are Jesus' adoptive parents, who knew nothing of his divine origin.
- The Gospel of Matthew mentions Joseph, son of Jacob, of the royal house of David, called "Son of David" by the angel<sup>49</sup> and groom of the Virgin Mary<sup>50</sup>, and this is Jesus' legal father, but the other Joseph, mentioned in the Gospel of Luke, Joseph, son of Heli, a not-royal descendant of David's younger son Nathan, of

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his first coming. Yet he would be alive at his second coming. The implication is that the Messiah would be resurrected from the dead after he was killed." (A.G. Fruchtenbaum, *The Messianic Time Table According to Daniel the Prophet*, originally published in ISSUES 5:1 (San Francisco)).

<sup>44</sup> Rabbin Aryeh Kaplan belongs to these modern scholars (Koekkoek, *Was Jezus de Joodse Messias?*, 206). "[...] Nachmanides explained that the mere fact that his ancestors, living in the first century, had rejected the claim made on Jesus's behalf was enough to seal the case for him. They knew Jesus. They also knew Paul. They knew what the prophets had to say. And they knew what the rabbinic traditions indicated. With all this in mind, they concluded that Jesus was not the Messiah. What arrogance it would be on his part, living 1,200 years later, to contradict them!" (D. Klinghoffer, *Why the Jews rejected Jesus* (New York: Doubleday 2006) 171)

<sup>45</sup> Some of these enigma's are also listed by "Jews for Judaism" at

[http://jewsforjudaism.org/index.php?option=com\\_content&task=view&id=61&Itemid=211](http://jewsforjudaism.org/index.php?option=com_content&task=view&id=61&Itemid=211)

<sup>46</sup> Luke 2,41-51

<sup>47</sup> Luke 1,34-36

<sup>48</sup> Luke 2,22

<sup>49</sup> Matt 1,20

<sup>50</sup> Matt 1,1-18.24

whom Jesus “was supposed” to be a son, when He was about thirty years of age<sup>51</sup>: this Joseph was his adoptive father. The two Josephs are two different persons and no intricate construction with levirate-marriages has to be applied to explain their different pedigrees.

A remarkable detail is that the prophet Zechariah prophesized of a great mourning over Jesus by four families as over “a firstborn son”: “the family of the house of David” (= the house of Joseph son of Jacob), “the family of the house of Nathan” (= the house of Joseph son of Heli), “the family of the house of Levi” (= the house of the virgin mother Mary, blood relative of the priest’s daughter Elizabeth) and “the family of the Shimeites” (probably the Rechabite family of the carpenter’s wife in the (mainly Rechabite) Nazarene community of Nazareth) (Zec 12,10-13).<sup>52</sup>

- Jesus’ “brothers James and Joses and Simon and Judas”, are not his cousins or his real brothers or half-brothers, but his adoptive brothers; and “even his brothers did not believe in Him”.<sup>53</sup>
- Jesus’ adoptive father Joseph, son of Heli, probably didn’t live and work in Nazareth any longer, for he wasn’t present in the synagogue when the adult Jesus spoke there.<sup>54</sup> He may have been alive though, for in Matthew 13,55 the people of Nazareth call Jesus “the carpenter’s son” in stead of ‘the carpenter’, as He was called as well (Mark 6,3). The Jews in Jerusalem knew both Jesus’ father Joseph and his mother: “They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’”” (John 6,42). Also Nathanael, at the river Jordan near Jerusalem, seems to know Joseph, and only has doubts about Jesus’ unscriptural origin Nazareth.<sup>55</sup>
- Jesus’ “mother”, who stood outside with his “brothers” and who is not let in by Jesus when she wants to speak to Him in Galilee<sup>56</sup> (to come and lay hold on Him, because they think that Jesus is “beside himself”<sup>57</sup>), is his adoptive mother. His real mother is pointed out by Jesus among his disciples:

Who is my mother ... ? ... Behold my mother ... ! (Matt 12,48-49 AV)

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<sup>51</sup> Luke 3,23-38

<sup>52</sup> Shimei (2Sam 16,5-19,23) probably was a Rechabite, and Rechabites – itinerant teetotalist craftsmen who did not live in houses – joined the sect of the Essenes, of which the Nazarenes (from ‘notzerim’, the surname of the Rechabites) were the northern branch (see the appendix “Shimei a Rechabite”, and my article *The Eleven – Jesus appeared risen to the Officers of the Temple Prison*, [www.JesusKing.info](http://www.JesusKing.info)).

<sup>53</sup> Matt 13,55; Mark 6,3; John 7,1-5

<sup>54</sup> Mark 6,3

<sup>55</sup> Perhaps Joseph, son of Heli, was the same as Joseph of Arimatea (Matt 27,57 Mr 15,43 Lu 23,51, John 19,38), the city from where he managed a successful building contractors firm. A ‘tektōn’ (Matt 13,55 NA<sup>27</sup>) was not only a carpenter but also a stonemason and building contractor: any kind of craftsman (Strong’s 5045). The new unused grave near Jerusalem, “hewn” and possessed by Joseph of Arimatea (Matt 27,60), may have been one of the constructions made by his building firm ready to be sold to some Jerusalem aristocrat. The fact that Joseph of Arimatea asked for Jesus’ dead body (Matt 27,57-60 etc.) fits with his possible adoptive fatherhood of Jesus. To be buried by one’s family in one’s father’s grave, just as Simson, was the custom (Gen 47,29 Jud 8,32 16,31 2Sa 2,32 17,23 19,38 21,14; Le 10:4 Jud 16:31 Eze 44:25). On the other hand, that this fatherhood is not mentioned explicitly when the Gospels speak about this fatherly act of burying, doesn’t fit well with the assumed fatherhood of Joseph of Arimatea. But more things about Jesus’ family aren’t mentioned explicitly.

<sup>56</sup> Mark 3,31-35; Matt 12,46-50

<sup>57</sup> Mark 3,21

## 2. Magdalene

### 2.1. “Woman, why are you weeping? Whom do you seek?”

Jesus’ real mother was not known as such during Jesus’ youth and adult life, and Jesus Himself doesn’t make her known yet either, when He meets her at the wedding in Cana. He answers her:

O Woman, what have you to do with me? My hour has not yet come. (John 2,4)

By the cross of Jesus the mother of Jesus stood there again, and then “his hour”<sup>58</sup> had come indeed. Jesus says:

Woman, behold, your son [...] (John 19,25-26)

On the early morning of the resurrection Jesus says to Mary Magdalene, who was the very first to come to the grave:

Woman, why are you weeping? Whom do you seek? (John 20,15)

In the Gospel of John is spoken of “the mother of Jesus”, but her name is not mentioned. Jesus calls her “Woman”, both in Cana and from the cross. The person that is the first to seek Him at the grave, Mary Magdalene, is addressed by Jesus as “Woman” as well (John 2,15). In all three of these cases Jesus’ words are about the character of the relationship between Himself and the “Woman”. This is one of the reasons to hold that this third “Woman”, next significantly called “Mary” by the risen Jesus, is the real mother of Jesus<sup>59</sup>. Other indications are:

- Mary Magdalene was not only the first person to come to the grave<sup>60</sup>, but also the first to whom the risen Jesus appeared:

Now when he rose early on the first day of the week, he appeared first to Mary Magdalene [...] (Mark 16,9)

Isn’t it more than probable that Jesus appeared to his mother first? Many saints and scholars, among whom also pope John Paul II, have had this thought and have spoken about it<sup>61</sup>, although Holy Scripture says that Jesus appeared first to Mary Magdalene. Only if Mary Magdalene is Jesus’ mother, both the Scriptures and the statements can be right. Let’s see what the oldest statements are:

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<sup>58</sup> “his hour” John 7,30 8,20 13,1; “that hour” John 19,27; “the hour” Mark 13,35.41 Luke 22,14 John 12,23 17,1; “this hour” John 12,27

<sup>59</sup> John 20,11-18

<sup>60</sup> A chronology of the events at the empty tomb on the early morning of Easter is in my article *The Eleven – Jesus appeared risen to the Officers of the Temple Prison*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>61</sup> John Paul II, General Audience of Wednesday, May 21, 1997

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/1997/documents/hf\\_jp-ii\\_aud\\_21051997\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/1997/documents/hf_jp-ii_aud_21051997_en.html)

With the exception of the canonical gospels, however, the Christian literature of the first and early second centuries largely ignores both Mary of Magdala and Mary of Nazareth<sup>62</sup>.

But there is an early tradition, associated especially with ancient Syriac Christianity, which identifies Christ's mother as the first witness of the risen Jesus. This tradition is linked to the commentary of the deacon Ephrem (306-373 CE) on the Diatessaron, the Greek-Syrian New Testament, composed sometime between 150 and 180 CE. Ephrem ...

[...] cites the text of the Diatessaron, which, as he reports it, apparently failed to identify the woman who discovers the tomb and sees the risen Christ as Mary Magdalene. Instead, she is known simply as "Mary". Then, when Ephrem comes to the passage describing Christ's postresurrection appearance to Mary, he ponders Christ's command that Mary not touch him, which he explains as follows: "Why, therefore, did he prevent Mary from touching him? Perhaps it was because he had confided her to John in his place, Woman, behold your son." Thus the woman to whom Christ first appeared, the Magdalene in John's Gospel, is instead identified here as Christ's mother, whom he had entrusted to the care of his beloved disciple<sup>63</sup>.

It is important to note that the text of Ephrem does not contradict John's account of the appearance to Mary Magdalene, but simply identifies the appearance to this Mary as a matter of course as an appearance to Jesus' mother Mary. In Ephrem's view Mary Magdalene and Jesus' mother of the Gospel of John are identical.

Similarly, in pseudo-Cyril's homily on the Dormition, probably composed in the late fifth or early sixth century, the Virgin Mary's name is "Maria, which is interpreted, Mariam," and because her native village was "Magdalia", she was also called Mary Magdalene. So, [...] in the minds of some, the two were actually thought to have been the same person. Although this same narrative later contradicts its own conflation, it remains that not only were the names Maria and Mariam easily interchangeable, but also at times were the characters themselves.<sup>64</sup>

Also elsewhere, including Egypt in particular, the tradition of the Diatessaron made an impact.

Here the Magdalene's identity was frequently merged with the Virgin, to whom the risen Christ is also reported to have appeared.<sup>65</sup>

So, the identification of Mary Magdalene as the virgin mother of Jesus is not new.

- When she had found the grave open at her arrival, in the darkness, Mary Magdalene rushed to Simon Peter and the beloved disciple<sup>66</sup>. However, since the last Friday, besides apparently Simon Peter, also the mother of Jesus had been received into the house of the beloved disciple:

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<sup>62</sup> S.J. Shoemaker, *A case of mistaken identity? Naming the Gnostic Mary*, in *Which Mary, The Marys of Early Christian Tradition* (Leiden: Brill 2003) 18

<sup>63</sup> Shoemaker, *A case of mistaken identity?*, 26

<sup>64</sup> Shoemaker, *A case of mistaken identity?*, 16-17

<sup>65</sup> Shoemaker, *A case of mistaken identity?*, 28

<sup>66</sup> John 20,1-10



Then he [= Jesus] said to the disciple, "Behold, your mother!" And from that hour the disciple took her [= Jesus' mother] to his own home" (John 19,27).

Nevertheless, Mary Magdalene does not notify the empty grave to Jesus' mother, and Mary Magdalene apparently doesn't take Jesus' mother with her to the grave. This seems strange, since the mother spent the night in this house indeed. Still, the mother of Jesus actually did go to the grave with Simon and the beloved disciple: Mary Magdalene was herself the mother that had spent the night in the house. This is probably the reason why she rushed back to this house first. When Simon and the beloved disciple have investigated the empty grave they go "away again unto their own home" (AV)<sup>67</sup>.

- Mary Magdalene saw two angels in the grave, but she wasn't afraid. She simply answered the angels' question in a natural way. This is the way she, as the virgin Mary, had also spoken to the archangel Gabriel at the annunciation of her pregnancy, after he had told her not to be afraid. The guards at the grave and the other women when they saw the angel(s), were afraid and remained afraid, also after the angels had told them not to be afraid.<sup>68</sup>
- Mary was weeping at the tomb when the risen Jesus stood behind her. He asks her "Woman, why are you weeping"; in this way Jesus obeys the words of Sirach 7,27: "Honour thy father with thy whole heart, and forget not the sorrows of thy mother". The question "why are you weeping" is the same as Elkanah's question to his wife Hannah. But both men knew why the woman was weeping: for an absent son, who was dead and gone, respectively, not born.<sup>69</sup>
- When the risen Jesus appears to Mary Magdalene, she doesn't recognize Him at once. This also happened to the 'men of Emmaus', because "their eyes were kept from recognizing him"<sup>70</sup>. From what Mary then says to whom she thought to be "the gardner", however, appears that she intended to carry the dead body of Jesus away on her own from wherever He would be<sup>71</sup>. This dedication and outspokenness fit those of a mother.
- Jesus only appeared to his mother after Simon Peter and the beloved disciple had returned home. To her alone He gave the mission to report his resurrection to his brothers<sup>72</sup>. That is how Mary was not only the first to whom Jesus appeared, but was also the first apostle of his resurrection. Later Jesus reproached the Eleven that they had not believed her and the other women<sup>73</sup>.
- The Gospel of John describes the persons that stood next to the cross of Jesus as follows:

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<sup>67</sup> John 20,10

<sup>68</sup> Matt 28,4-5 Mark 16,5-6.8 Luke 24,5

<sup>69</sup> John 20,15; Sir 7,27-28 Oxford Apocrypha; 1Sam 1,8

<sup>70</sup> Luke 24,16

<sup>71</sup> John 20,15

<sup>72</sup> John 20,10-18

<sup>73</sup> Mark 16,14

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (John 19,25)

Through the centuries there has been much discussion about the question whether "his mother's sister" is the same as Mary the wife of Clopas, and opinions are diverse<sup>74</sup>. The description however also allows the question whether "his mother" then maybe is the same as Mary Magdalene. This verse can be interpreted as describing only two women, first by their family relation, and then by their names (in reverse order). The interpunction in the Greek text of this verse in the manuscripts (Nestle-Aland<sup>27</sup>) allows this interpretation, for it has no comma after "mother", or after "Cleophas", but only after "sister".

The authors of the Gospel of John were probably well acquainted with the real family relations, as one of the authors probably was Jesus' virgin mother herself, as is shown in another article of my study<sup>75</sup>. That the other evangelists, when describing Jesus' passion and death, do not mention Jesus' mother at all, but only mention Mary Magdalene, is explained by the fact that they probably didn't know that Mary Magdalene was the real mother; when they mentioned the "mother" of Jesus during his public ministry<sup>76</sup>, they spoke about the adoptive mother of Jesus, the mother of Jesus' adoptive brothers "James, and Joses, and Simon, and Judas" (Mark 6,3 15,40.47).

Mary of Clopas and Mary Magdalene can have been sisters, despite their mutual name Mary, because the Virgin Mary, after she fled to Egypt and led her incognito life, may have been considered dead by her parents and they can have given her name to a new born daughter.

Another consideration is that it is unlikely that Jesus would have given a new, spiritual, mother to the beloved disciple while this disciple's real, biological, mother was not present at the cross. And the beloved disciple could decide to take Jesus' virgin mother into his own home right away – "from that hour"<sup>77</sup> –, which would be facilitated by the presence and consent of the disciple's biological mother and lady of the house.

Now, which of the women by the cross – at the foot or on a distance – can have been the beloved disciple's mother? Already in another article has been shown that John, surnamed Mark, living with his mother Mary in Jerusalem,<sup>78</sup> was most probably the beloved disciple who lived in the house of the Cenacle where Jesus' virgin mother lived from Good Friday until at least Pentecost, and of which house tradition says it was the house of Mark.<sup>79</sup> There were four Marys at the cross: Mary Magdalene (John 19,25), Mary the mother of James and Joses (Mark 15,45), (Mary) Salome (Mark 15,45) who was probably the same as "the mother of the sons of Zebedee" (cf. Matt 27,56)<sup>80</sup>, and Mary the wife of Clopas (John 19,25). It was not Mary Magdalene for her name does not refer to a husband or son. It was not Mary, the mother of Jesus' "brothers" James, Joses, Simon, and Judas, who lived in Galilee,<sup>81</sup> for she doesn't appear to have a son called John,

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<sup>74</sup> Barrett holds that "his mother's sister" is identical to Mary of Clopas (C.K. Barrett, *The Gospel according to St. John* (London, SPCK, 1972) 458).

<sup>75</sup> See my article *John Mark – Author of the Gospel of John with Jesus' mother*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>76</sup> Matt 12,46-47; 13,55; Mark 3,31-32; Luke 2,43.48 (51); 8,1

<sup>77</sup> John 19,27

<sup>78</sup> Acts 12,12

<sup>79</sup> See my article *John Mark – Author of the Gospel of John with Jesus' mother*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>80</sup> [http://en.wikisource.org/wiki/Catholic\\_Encyclopedia\\_\(1913\)/Salome](http://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Salome)

<sup>81</sup> Mark 6,3 15,40 John 2,12 7,3-5

and the beloved disciple took Jesus' mother to his home in Jerusalem.<sup>82</sup> It also wasn't the mother of Zebedee's sons, for their home was not in Jerusalem either. So, the most probable option is that Mary the wife of Clopas, who can have been Jesus' virgin mother's sister, was the mother of the beloved disciple. There is a tradition which says that Jesus' mother Mary was born in Jerusalem<sup>83</sup>. Mary of Clopas' husband may have been the Cleopas who was in Jerusalem at the time of Jesus' death (Luke 24,18) and also the father of the Jerusalem temple officer Simon of Clopas.<sup>84</sup>

Thus, the scene at the foot of the cross at the end of Jesus' life may have been a scene of only two sisters with their two sons, Jesus and John Mark. This would be a parallel of the scene at the beginning of Jesus' life, of the two blood relatives Mary and Elizabeth, both pregnant of a son.

- The anonymous "woman" who gave Jesus the royal and high priestly anointing on the head beforehand for burying, two days before the Passover and the Feast of Unleavened Bread in Bethany (Mark 14,1-10), may very well have been Jesus' anonymous virgin mother, who according to John was present at the cross of Jesus. This is made plausible in my article "From Bethlehem to Nazareth – And a memorial in Bethany".<sup>85</sup> This woman anointer has been interpreted by the second century Greek Fathers as Mary Magdalene<sup>86</sup>. Some modern commentaries have interpreted her as Mary of Bethany, the sister of Lazarus<sup>87</sup>, who had anointed Jesus' feet on the sixth day before the Passover (John 11,2 12,1-3). The opinion of the Greek Fathers supports my thesis that Mary Magdalene was Jesus' mother.
- Mary Magdalene was among Jesus' first women disciples, who provided for Jesus out of their means, and she was already among Jesus' audience when his adoptive mother came to speak to Him<sup>88</sup>. So, Jesus can have meant or have pointed to Mary Magdalene when He did not let his adoptive mother enter the house, but spoke, pointing to his disciples, "Behold, my mother"<sup>89</sup>.

## 2.2. No sinner

Mary Magdalene has sometimes been identified with the anonymous converted sinner in Nain who washed Jesus' feet with her tears and dried them with her hair and anointed them<sup>90</sup>, but there is no proof for this in Scripture. Of Mary Magdalene is written that Jesus had cast seven devils out of her.

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<sup>82</sup> Mark 3,21.31 Besides, if this Mary of James and Joses was the sister of Jesus' virgin mother, as some hold, Jesus could have given his mother to the care of this sister and her sons, who already had wanted to take care of Jesus Himself as well when they thought He had lost his mind.

<sup>83</sup> *Proto-evangelium of James*, and the *Gospel of the Nativity of the Blessed Mary*, and the Pseudo-Matthew, or *Book of the Nativity of the Blessed Virgin Mary and of the Childhood of the Saviour* ([www.newadvent.org/cathen/08406b.htm](http://www.newadvent.org/cathen/08406b.htm))

<sup>84</sup> Eusebius, *Church History* 3,11,1-2 Epiphanius, *Haer.* 78,14; see my article *The Eleven – Jesus appeared risen to the Officers of the Temple Prison*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>85</sup> [www.JesusKing.info](http://www.JesusKing.info)

<sup>86</sup> Catholic Encyclopedia at 'Mary Magdalen', New Advent edition, 1997, [www.newadvent.org](http://www.newadvent.org); the Greek Fathers are the second century scholars who defended the Christian faith.

<sup>87</sup> E.g. Dachs, and *The FourFold Gospel*

<sup>88</sup> Luke 8,1-3.19-21

<sup>89</sup> Luke 8,1-3,19-21; Matt 12,46-50

<sup>90</sup> Luke 7,37-50

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went ('exelēluthēi') seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." (Luke 8,2-3 AV)<sup>91</sup>

Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out ('ekbeblēkei') seven demons. (Mark 16,9 (AV))<sup>92</sup>

At a closer look of the Greek text, it appears that these verses of Luke and Mark can also be translated as "from whom seven devils departed" ('exelēluthēi')<sup>93</sup>, respectively, "from whom He had kept out seven devils" ('ekbeblēkei')<sup>94</sup>. This is analogue to the translation of Simon Peter's cry:

Depart from me ('exelthe'), for I am a sinful man, O Lord (Luke 5,8),<sup>95</sup>

respectively of

but do not measure the court outside the temple; leave that out ('ekbale') (Rev 11,2),<sup>96</sup>

where the same Greek verbs are used ('exerchomai', respectively, 'ekballō').

The number seven in biblical symbolism means the plenitude, the whole<sup>97</sup>. So, the text about keeping out the seven devils from Mary Magdalene can mean that Jesus kept all devils out of her.

Nothing is written about the moment in which Jesus kept the devils out of Mary Magdalene. So, it could have been in the moment of Mary's conception, which according to the dogma was immaculate, which means free of the stain of hereditary sin and of the accessory susceptibility for evil. Concerning the Immaculate Conception pope John Paul II teaches: "Christ was the Saviour of his mother and performed his saving action in her in the most perfect way, from the first moment of her existence" (23<sup>rd</sup> catechesis on the M.B.V. Mary, June 12, 1996).<sup>98</sup> From the first moment of her conception Jesus filled her wholly with all the graces of his Holy Spirit: Mary is called "full of grace" by the angel<sup>99</sup>. This filling wholly with grace implies at the same time the keeping out of all evil spirits, which threatened her at her conception from sinful parents. The complete pureness of Mary means also a complete enmity between her and the devil serpent, to whom God said:

I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel. (Gen 3,15)

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<sup>91</sup> Nestle-Aland, *Novum Testamentum Graece* (NA<sup>27</sup>) (Stuttgart 2001)

<sup>92</sup> NA<sup>27</sup>.

<sup>93</sup> Luke 8,2

<sup>94</sup> Mark 16,9

<sup>95</sup> NA<sup>27</sup>

<sup>96</sup> NA<sup>27</sup>

<sup>97</sup> "Seven is a holy number, symbolically meaning fullness, completeness." (Orthodox Bishop) A. Mileant, *The Old Testament Regarding the Messiah - The Prophecies of Daniel*  
[www.orthodoxphotos.com/readings/messiah/daniel.shtml](http://www.orthodoxphotos.com/readings/messiah/daniel.shtml)

<sup>98</sup> "Cristo fu il redentore di sua Madre ed esercitò in lei la sua azione redentiva "nel modo perfettissimo" (*Fulgens Corona*: AAS 45 [1953] 581), sin dal primo momento dell'esistenza."

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/audiences/1996/documents/hf\\_jp-ii\\_aud\\_19960612\\_it.html](http://www.vatican.va/holy_father/john_paul_ii/audiences/1996/documents/hf_jp-ii_aud_19960612_it.html)

<sup>99</sup> Luke 1,28

So, Mary Magdalene needn't have been a converted sinner, but instead could have been the immaculate and sinless Mary, the virgin mother of Jesus.

Old traditions say that the Virgin Mary went to Ephesus with John and that they lived there together.<sup>100</sup> But according to an early tradition within the Greek Orthodox Church, Mary Magdalene accompanied John to Ephesus, where she died and from where her body was later taken to Constantinople.<sup>101</sup> Another old tradition says that the tomb of Mary Magdalene since the sixth century has been one of the venerated places in Ephesus. Modestus, patriarch of Jerusalem (died 634 CE) wrote about her, that after the death of the Lord she went to John, the beloved disciple, in Ephesus, together with Jesus' mother. Here Magdalene would have been martyred, not wishing to be separated from John, and the Blessed Virgin Mary. Modestus also claims that Mary Magdalene had always remained a virgin and had become a teacher of other saint women, and that she had been like 'a pure cristal' by her 'great virginity and purity'.<sup>102</sup> The similarity between the figures of Mary Magdalene and the Virgin Mary in these early traditions, may have originated from the identity of Mary Magdalene and the virgin mother.<sup>103</sup>

### Incognito

Mary Magdalene is not called according to her husband's or son's or father's name, unlike most of the women in the gospels, e.g. "Mary the wife of Clopas", "Joanna the wife of Chuza", "Mary the mother of John, whose surname was Mark", "Mary the mother of James and Joses", and "the mother of Zebedee's children"<sup>104</sup>. The absence of a husband's or son's or father's name indicates that in the eyes of the people she probably was an unmarried woman of unknown descent. This fits with the status of life of the incognito wife of Joseph, son of Jacob, son of David. Luke introduces her as "Mary, called Magdalene"<sup>105</sup>. The text doesn't say "surnamed" as with John Mark<sup>106</sup>, and possibly "Magdalene" was at first the only name by which she was known, still without "Mary". Still, her legal name was 'Mary of Joseph' and Jesus at his appearance at the grave does not call her 'Mary Magdalene' or 'Magdalena', but "Mary": then she knows that the 'gardner' must be Jesus (John 20,16).

The anonymous "mother of Jesus" was in Cana at the wedding, and the text says that Jesus "was invited" (John 2,2), but that she simply "was there"<sup>107</sup>. And apparently she was there in a position to command the servants, for she summons them: "Do whatever he [= Jesus] tells you"<sup>108</sup>. The fact that the groom was responsible for all the, best or

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<sup>100</sup> "Wherefore also Nestorius, the instigator of the impious heresy, when he had come to the city of the Ephesians, where John the Theologian and the Virgin Mother of God St. Mary lived, estranging himself of his own accord from the gathering of the holy Fathers and Bishops. . ."

(Synodal Letter of the Council of Ephesus, 431 CE, Labbe, Collect. Concilior., III, 573, [www.coursehero.com/file/2818464/AbrahamHeatherMA200812/](http://www.coursehero.com/file/2818464/AbrahamHeatherMA200812/)); Benedict XIV (1740-1758 CE) states that Mary followed St. John to Ephesus and died there (de fest. D.N.J.X., I, vii, 101).

<sup>101</sup> R. Brownrigg, *Who's Who - the New Testament* (London 1971,1993) 173

<sup>102</sup> S. Haskins, *Mary Magdalen: myth and metaphor*, (London, 1993) 106-107

<sup>103</sup> What happened to Mary Magdalene (= Jesus' virgin mother) after the first Christian Pentecost is discussed in one of my following articles.

<sup>104</sup> John 19,25; Luke 8,3; Acts 12,12; Matt 27,56

<sup>105</sup> Luke 8,2

<sup>106</sup> Acts 12,12 'Iōannou tou epikaloumenou Markou'; Luke 8,2 'Maria hē kaloumenē Magdalēnē' NA<sup>27</sup>

<sup>107</sup> John 2,1-2

<sup>108</sup> John 2,5

lesser, wine<sup>109</sup>, indicates that the wedding was not in an inn. It probably was in the community hall of the synagogue, which was a community centre, where besides a place for prayer was often also a ritual bath, a school, a court of law, a jail, a hostel for travellers and for travelling and teaching rabbi's, accommodations for officials, a meeting hall, a place for big community dinners and weddings, and for the storage of the community's wealth.<sup>110</sup> The "six stone jars ... for the Jewish rites of purification" in Cana that Jesus wanted to be filled with water<sup>111</sup>, probably were the jars that were used to fill the communal ritual bath. A papyrus from Arsinoe from 113 CE gives a list of water dues among which is also the payment of two synagogues. And in Cana the "servants" of the wedding "aren't referred to as 'douloi', but as 'diakonoi', which indicates a liturgical role, rather than a merely private one".<sup>112</sup> In Cana's synagogue-community centre Mary (Magdalene) can have been an assistant of "the rulers of the synagogue".<sup>113</sup> If she was the virgin mother of Jesus, living separate from her husband, the synagogue of Cana may have been her home, where she earned board and lodging. That one could actually live at the precincts of the synagogue is shown by the first-century historian Josephus who wrote that Poppea Sabina, the woman who would become Nero's wife and who would ask him favours for the Jews, was a 'theosebes', which means a religious woman living at the synagogue.<sup>114</sup>

The "Figura Synagogae" – an expression found in the 'Glossa interlinearis' at the word 'mulier' (woman) – (1), the "People of Israel" (2), the Messianic "Daughter of Zion" (3), and "Tower of the Flock" (the 'migdal-eder') (4), are all types of the Virgin Mary, the "Woman"<sup>115</sup>.

And you, O tower of the flock, hill ('Ophel') of the daughter of Zion, to you shall it come, the former dominion shall come, the kingdom of the daughter of Jerusalem. (Micah 4,8)

### The 'migdal notzerim'

The name Magdalene is derived from the Aramaic word 'magdala' meaning 'tower'.<sup>116</sup> There was a place called Magdala (Matt 15,39), supposedly near the Lake of Galilee about 3 miles south of Tiberias,<sup>117</sup> and thus not far from Nazareth and Cana. In Scripture, in 2Kings 17,9 and 18,8, is spoken of the 'migdal notzerim', which means 'tower of the watchmen/observers', which can be interpreted as 'tower of the Rechabites', who were called 'notzerim', both because they built observance towers (they were craftsmen) and kept watch over the country to look for approaching hostile armies and if necessary made warning signal fires on these towers, and because they observed the commandment of their forefather Rechab not to drink alcohol and not to live in houses, and probably

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<sup>109</sup> John 2,10

<sup>110</sup> S. Safrai and M. Stern, D. Flusser and W.C. van Unnik, *The Jewish People in the First Century* (Assen/Amsterdam: Van Gorcum 1976) 942-943; R.L. Harris, *Exploring the World of the Bible Lands* (London: Thames and Hudson 1995) 170

<sup>111</sup> John 2,6-7

<sup>112</sup> John 2,6.9 NA<sup>27</sup>; P. Haffner, *The Mystery of Mary* (Herefordshire: Gracewings and Chicago:Liturgy Training Publications 2004) 65

<sup>113</sup> cf. Mark 5,22

<sup>114</sup> Josephus, *Jewish Antiquities* 20,8,11; P.A. van Stempvoort, *Petrus en zijn graf te Rome* (Baarn: Bosch en Keuning 1960) 34

<sup>115</sup> I. de la Potterie, *Mary in the Mystery of the Covenant* (New York: Alba House, 1992) 203-204; Zion and Ophel denote (hills of) Jerusalem.

<sup>116</sup> Strong's Greek-English Lexicon 3093

<sup>117</sup> Easton's Revised Bible Dictionary at 'Magdala'

because they observed and guarded purity in the temple as temple police officers.<sup>118</sup> Rechabites joined the sect of the Essenes, of which the northern branch was called the Nazarenes, probably referring to the Rechabite members, the ‘notzerim’, and one of their settlements probably was Nazareth.<sup>119</sup> Note that Joseph, son of Heli, of Nazareth, was a craftsman: a carpenter (Matt 13,55). So, the name of the place Magdala may have referred to a ‘migdal notzerim’ of the Nazarenes of the area, and Mary Magdalene may have been a Nazarene (= Essene) inhabitant of Magdala. That Joseph, son of Jacob, and his wife Mary, who lived in Nazareth, may have been Nazarene Essenes, has been made probable from e.g. Joseph’s silence and immediate obedience, their celibate marriage, Mary’s three months’ stay at Elizabeth’s before marriage, their home town Nazareth, the home town Ain Karim of Elizabeth and Zechariah, the figure of their son John the Baptist.<sup>120</sup> This belonging to the Essene sect – of both the Virgin Mary and Mary Magdalene – would comply with their identity.

An interesting detail is that at the wedding in Cana Jesus’ mother said to Jesus “they have no wine”, and then Jesus supplied much more (and better) water-turned-into-wine than before (John 2,1-10). Such a saying fits in the ritual of the Egyptian branch of the Essenes (called the Therapeutai) at the communal meal celebrated every seven weeks, as has been described in the writings of Philo: when they sit at table and the ministers stand by and there is nothing to drink – the Essenes only drank water at this feast –, something as “they have no water” is said, and then much more water than before is supplied.<sup>121</sup> Note that the Virgin Mary and Joseph and the baby Jesus had taken refuge in Egypt to escape from king Herod.

### 3. Conclusion

This article shows that the reason why the adult Jesus was not known as the Bethlehem born Messiah, probably was that the child Jesus had been exposed (given away as a foundling) by his real parents, the Virgin Mary and her husband Joseph, son of Jacob, and had been adopted by the carpenter Joseph, son of Heli, and his wife in Nazareth. This saved Jesus from the murderous hands of king Archeleus, just as the baby boy Moses had been exposed to save him from the hands of Pharaoh. From then on Jesus’ “parents”, “mother” and “father” and “brothers and sisters” probably were his adoptive family. Jesus’ real parents can have remained incognito, and during Jesus’ public life his virgin mother Mary could have been known by the name Mary Magdalene. There is no biblical evidence for the assumption that Mary Magdalene was a converted sinner. And the Greek verbs in the Gospel texts about her may be interpreted as saying that Jesus kept out all the

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<sup>118</sup> See my article *The Eleven – Jesus appeared risen to the Officers of the Temple Prison*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>119</sup> Ibid.

<sup>120</sup> See my articles *With Child of the Holy Spirit – Joseph willing to give her in marriage to his heir* and *The Eleven – Jesus appeared risen to the Officers of the Temple Prison*, [www.JesusKing.info](http://www.JesusKing.info).

<sup>121</sup> Philo, *De Vita Contemplativa* 10,75 : “These, then, are the first circumstances of the feast; but after the guests have sat down to the table in the order which I have been describing, and when those who minister to them are all standing around in order, ready to wait upon them, and when there is nothing to drink, some one will say ... [[the Greek is faulty here; the Armenian version refers to the "president" speaking after there is silence]] but even more so than before, so that no one ventures to mutter, or even to breathe at all hard, and then some one looks out some passage in the sacred scriptures, or explains some difficulty which is proposed by some one else, ...”

devils out of her and that they departed from her. And so she may have been redeemed (in the sense of 'preserved') from original sin by God the Son, Jesus, at the first moment of her conception, as the Catholic dogma says of the Virgin Mary. Mary Magdalene also was the first to see the risen Jesus and became the first apostle of his resurrection.

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## **Appendix: Shimei a Rechabite**

Rechab was a Kenite from Beeroth (on Mount Ephraim) and was “reckoned to Benjamin” (2Sa 4,2-12), probably because the Kenites, after almost all Benjaminites had been killed, had replaced the remaining six hundred men of the tribe of Benjamin who had hid in the caves near Rimmon and Beeroth, but who had returned to and rebuilt their cities in Benjamin (Jud 20,46-47 21,23). The Kenites were “the notzerim of mount Ephraim” (Jer 31,6-7). The Rechabites (Beerothites) “fled to Gittaim” (2Sa 4,2-12), which name is the plural of ‘Gath’, and which probably was a double city/settlement located at both sides of the Jordan river. All Kenites in the time of the invasions of the Philistines fled to “Gad and Gilead” over Jordan (1Sa 13,7.19: the “men of Israel” hid in the caves and pits of “the hebrews” (= ‘passers-through’), who could “make them swords and spears” (= Kenite itinerant smiths), but who “went over the Jordan into the land of Gad and Gilead”: as a result of this “there was no smith found throughout the land of Israel” (Darby-translation)).

Shimei was a Benjaminite (2Sa 16,11) and thus perhaps a Rechabite. His presence at the ford of the Jordan (a Kenite settlement), his living near Bahurim, somewhere between Jerusalem and the Jordan (where Kenites lived), and his fellow-servants from Gath (a Kenite place) east of the Kidron river, and his being a craftsman who didn’t have a house, his treacherous behaviour (first he serves the household of Saul and curses David, and then he hails David), his being unpunished by David for cursing him, his not being trusted by David, his disobedience to David, all indicate that he probably was a Rechabite Kenite. Kenites were the treacherous and inviolable international weapon dealers (see my article “The Eleven – Jesus appeared risen to the Officers of the Temple Prison”, [www.JesusKing.info](http://www.JesusKing.info)).

The following table is taken from table K, on the Kenites and Rechabites, in the above mentioned article. For locations, see also the following figure on the migrations of the Kenites.

1.	<p><b>Rechab son of Rimmon</b></p> <p>(Beerothites fled to Gittaim and are sojourners ('guwr') there)</p> <p><b>children of Benjamin</b></p>	<p>from <b>Beeroth</b> near Rock of Rimmon and reckoned to Benjamin, fled to <b>Gittaim</b> (in <b>Gad/Gilead</b> and/or <b>Benjamin?</b>)</p> <p><b>Mahanaim</b></p>	<p>2Sa 4,2-3.5.12</p> <p>Ps 8,1 81,1 84,1</p>	<p>“And Saul’s son had two men <i>that were</i> captains of bands: the name of the one <i>was</i> Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: And the Beerothites fled to Gittaim, and were sojourners there until this day.)”</p> <p>‘rekeb’ = “horseman”, “chariot”; Beerothites were reckoned to Benjamin, and thus not real Benjaminites (were reckoned to Benjamin probably because the Kenites had replaced the killed men of the tribe of Benjamin and lived in Benjamin’s caves); were sojourners (‘ger’): probably hebrews (Kenite smiths) who fled over Jordan to Gad and Gilead).</p> <p>Gittith (from ‘gath’) = a stringed musical instrument Ps 8,1 81,1 84,1 The Targum explains by "on the harp which David brought from Gath" (Easton); Gittaim = two Gittiths: a double harp/citer, made by Kenites in Gath? <b>Site of Gittaim is unknown archeologically, probably because the Kenites lived in caves and tents.</b> Perhaps Gittaim was a double city at a ford of the Jordan (cf. the double city Bethhoron in Judah and Israel (in Benjamin and Ephraim) and Jerusalem in Judah and Benjamin). Thus also the Israelites camped both on the east side and the west side of the river Jordan near Jericho Jos 3,1 4,3. Was the precipice of Quarantania near Jericho a part of Gittaim? Maybe the waterflows that flowed between the twelve stones that Joshua put in the Jordan (Jos 4,9) resembled the twelve strings of a double harp/citer. Or maybe Gittaim was at the harp shaped bay where the Jordan flowed into the Dead See. So Gittaim may have been in Gad/Gilead and in Benjamin. (cf. plurals Mahanaim, Rogelim, Abel-Sittim, Abel-Keramim, Beth Jesimoth, Ramoth: all places in Gad; but also Zemaraim, of which two ruins of a city were found (Easton), in Benjamin.)</p> <p>a ‘sar’ of bands of <u>Ishboshet</u>, Saul’s son reigning in Mahanaim, <u>kills Ishboshet and brings his head to David in Hebron (treachery and desertion).</u> Is killed by David.</p>
2.	<p><b>Shimei</b> (this Benjamite (2Sa 16,11)): <b>a man of the family</b> (‘mishpachah’) <b>of the house</b> (‘baiyt’) <b>of Saul,</b></p> <p><b>thousand men of Benjamin,</b></p> <p><b>Ziba: of the house of Saul a servant</b> (a servant of the household of Saul)</p>	<p><b>Bahurim</b></p> <p><b>Jerusalem</b></p> <p><b>Gath,</b> beyond Kidron (western half of <b>Gittaim?</b>)</p>	<p>2Sa 16,5-13 19,16-23</p> <p>1Ki 2,8-9 2,36-46</p> <p>2Sa 9,2 16,3 19,17</p>	<p>Shimei and his men may have been of a Kenite family (for he was a “Benjamite”) serving in the household of Saul, for also Ziba was “of the house of Saul a servant” / “a servant of the household of Saul” (NIV) 2Sa 9,2 19,17. Shimei and his men <u>could curse David without being punished</u> (in Bahurim, east of Jerusalem in the direction of the Jordan; here Jonathan and Ahimaaz hid themselves in a <u>pit</u> 2Sa 17,18), and later, when David had become king, <u>Shimei, with thousand men and Ziba, is the first to hail him when he crosses the Jordan,</u> and brings over his household (“there went over a ferryboat” KJ21) and receives forgiveness at this <u>ford of the Jordan</u> (‘abarah’ 2Sa 19,16-23) cf. Jos 2,7 ‘ma’abar’), probably the ford of Gittaim. Shimei is <u>not trusted</u> by David, and has to go and live in Jerusalem (“build thee a house” or “make a dwelling”, so he didn’t live in a house yet and was a craftsman) and is forbidden to cross the brook Kidron. When two of his servants flee to Gath (probably two Kenite servants, who returned to their families in Gath), Shimei gets them back and is killed by Solomon because he crossed the Kidron. So, this Gath lay beyond the Kidron, and was probably the same as (the western part of) Gittaim (the double city of the two Gath’s at the ford of Jordan).</p> <p>Ziba, ‘post’ ‘statue’ (made of wood or brass?), a servant of the house of Saul (belonging to the Kenite family of Shimei?), viz. a servant of Mephibosheth 2Sa 9,2, <u>dealt treacherously toward Mephibosheth, grandson of Saul, whom he slanderously misrepresented to David:</u> “Ziba said to the king, "Behold, he remains in Jerusalem; for he said, ‘Today the house of Israel will</p>

				<p>give me back the kingdom of my father.”” Later Mephiboshet tells David about this treachery of Ziba: “He has slandered your servant to my lord the king.” 2Sa 16,3 19,26-27. <u>Nevertheless, Ziba is not punished and can keep half of the territory that David had given him</u> after he slandered Mephibosheth. He <u>stays a ‘friend’ of David.</u></p>
3.	<p><b>Notzerim</b></p> <p>(LXX: ‘phulassontoi’ - watchmen, guards)</p> <p>(and observers)</p> <p>(=Rechabites)</p>	<p><b>Tower</b> (‘migdal’) of <b>the Notzerim</b></p> <p><b>The Notzerim on Mount Ephraim</b></p>	<p>2Ki 17,9 18,8</p> <p>(1Ch 4,22-23)</p> <p>Jer 31,6-7</p>	<p>“And the children of Israel did secretly <i>those</i> things that <i>were</i> not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen (‘Migdal Notzerim’) to the fenced city.” 2Ki 17,9</p> <p>“He smote the Philistines, <i>even</i> unto Gaza, and the borders thereof, from the tower of the watchmen (‘Migdal Notzerim’) to the fenced city.” 2Ki 18,8</p> <p>Apparently a ‘Migdal Notzerim’ denoted a place in the wilderness, a place in the utmost ‘middle of nowhere’ - where only some Rechabites lived in tents or caves -, in contrast to “the fenced city”, which was densely inhabited, and had stone houses and walls.</p> <p>Jewish Encyclopedia: “The Talmud identifies “ha-yotzerim” (1Ch 4,23) as the Rechabites, because they observed (“she-natzeru”) the commandment of their father (B.B. 91b). Evidently the Talmud had the reading “ha-notzerim” (= “diligent observers”) instead of “ha-yotzerim.” This would explain the term “Migdal Notzerim,” the habitation of the Rechabites, in contrast with a “fenced city” (2Ki 17,9 18,8). The appellation of “Notzerim” or “Nozerites” is perhaps changed from “Nazarites” as indicative of the temperate life of the Rechabites.”</p> <p>But ‘yotzerim’ already meant by itself “smiths” in the bible (Isa 44,12 54,16-17 Hab 2,18). Also the Talmud says “Hayozrim means the children of Jonadab b. Rechab” without changing its reading into ‘notzerim’, because hayozrim already meant “smiths”.</p> <p><a href="http://www.jewishencyclopedia.com/view.jsp?artid=152&amp;letter=R">www.jewishencyclopedia.com/view.jsp?artid=152&amp;letter=R</a>; Nazarites took a (temporal) vow to abstain from wine and strong drink (Nu 6,3-4), among a number of other prescribed vows (Nu 6,1-21). But it is more probable that the both the appellations “Notzerim” and “yotzerim” were independently and freely used, for the Kenite and Rechabite smiths shaped (‘yatsar’) metals and were ‘shapers’ (‘yotzrim’), cf. Isa 44,12 1Ch 4,22-23, and also were the watchmen (‘notzerim’) on the look out against impending war.</p>
4.	<p><b>children of Benjamin</b></p>	<p><b>the midst of Jerusalem</b></p> <p><b>a sign of fire in Bethhaccerem</b></p> <p><b>Tower of the Notzerim</b></p>	<p>Jer 6,1</p> <p>(Jer 4,16-17)</p> <p>(2Ki 17,9 18,8)</p>	<p>Jer 6,1 O ye children of Benjamin [the northern part of Jerusalem, including a part of the temple, was in the territory of Benjamin in Jeremiah’s time Jos 18,28 15,8; Rimmon, and his sons Baanah and Rechab were called “children of Benjamin” in 2Sa 4,2] <u>gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem</u>: for evil appeareth out of the north, and great destruction.</p> <p>The Rechabites, as smiths, were used to kindle and extinguish fires and had plenty dry-wood on hand. And they lived in the wilderness far from the cities, so there was no danger the big signal fires would enflame a city. Likewise Saul also wanted “the hebrews” to hear that war was at hand 1Sa 13,3: so they could warn all Israel by their fires, and then flee. “Beth-haccerem House of a vineyard ... It is probable that this place is the modern ‘Ain Karim, or “well of the vineyards,” near which there is a ridge on which are cairns which may have served as <u>beacons of old</u>, one of which is 40 feet high and 130 in diameter” (Easton). This cairn is a tower, 12,2 meters high and 39,6 in diameter, probably a ‘Tower of the Notzerim’ (2Ki 17,9 18,8). There may have been more of these towers (or hills) throughout the land to be able to transmit the warning to the outmost parts of</p>

	Notzerim 'apologoumenoi' ' = watchmen, defenders)	Mount Ephraim	Jer 31,6-7	<p>it, e.g. in the regions of Bethel/Rimmon in Benjamin/Ephraim, Dothan, and Magdalah (the day appointed by the Sanhedrin for the feast of the New Moon was at first also spread by signal fires, and later by special messengers).</p> <p>“For there shall be a day, when the watchmen (‘notzerim’) upon mount Ephraim shall cry, Arise, and let us go up to Zion, unto Jehovah our God. For thus saith Jehovah: Sing aloud <i>with</i> gladness for Jacob, and shout at the head of <b>the nations</b>; publish ye, praise ye, and say, Jehovah, save thy people, the remnant of Israel. (Jer 31,6-7 Darby Translation)</p> <p>‘notzerim’ in LXX: ‘apologoumenoon’ = defenders: these watchmen (Rechabites) normally called the people to gather for defence when war was impending. The Lord Jehovah was the God of both the Jews and Israelites, and the Rechabites. The Israelites, who worshipped in Samaria, had been the religious enemies of the Jews, who worshipped in Jerusalem (Ho 9,8 5,1). So, these watchmen, calling people to go and worship in Jerusalem, probably weren’t Israelites – also because they had already been deported to Assyria –, but Rechabites. “Grotius thinks there is an allusion in the word "Notzerim" to the title of Nazarenes, given to Christ and his followers” (Gill).</p> <p>The “Notzerim” 1) kept an eye on any signal fire or nearing armies, implicating impending war, and transduced this fire signal, and 2) kept the commandment of their father Jonadab, and later would 3) keep the prisoners in prison, and even later would 4) keep the discipline of the sect of the Essenes/Nazarenes.</p>
5.	<p><b>Malchiah son of Rechab</b></p> <p><b>division</b></p> <p>children of Benjamin</p> <p><b>Notzerim</b> LXX: φυλασσοιτων Vulg: custodit watchmen</p>	<p><b>Jerusalem and Bethhacerem</b>, where a <b>‘Tower of the Notzerim’</b> was probably located</p>	<p>Ne 3,14 Ne 11,36 (Jer 6,1) (2Ki 17,9 18,8)</p>	<p>“‘sar’ of the <b>division</b> of Bethhacerem”; “repaired the Dung Gate”: leading to Jabez and Bethhacerem (where the tribe of the Rechabites dwelled and the signal fire was lit).</p> <p>Jer 6,1 “O ye children of Benjamin [the northern part of Jerusalem, including a part of the temple, especially the Benjamin Gate (which is the Prison Gate), was in the territory of Benjamin in Jeremiah’s time Jos 18,28 15,8; Rimmon, and his sons Baanah and Rechab were called “children of Benjamin” in 2Sa 4,2] <b>gather yourselves to flee out of the midst of Jerusalem</b>, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhacerem [probably on the Tower of the Notzerim (LXX: φυλασσοιτων) 2Ki 17,9 18,8]: for evil appeareth out of the north, and great destruction.”</p> <p>‘Notzerim’ from ‘natar’: “kept (‘natar’) thy covenant” De 33,9 Ps 25,10 78,7 105,45 119 etc ; ‘natar’ in sense of ‘to watch’, ‘to guard’, ‘to shut up’: “Set a watch (‘shomrah’), O LORD, before my mouth; <b>keep (‘natar’) the door of my lips</b>” Ps 141,3; “<b>Keep hold of instruction, do not let go; guard her (‘natar’</b> LXX: φυλαχον), for she is your life” Pr 4,13; “he who <b>is shut up (‘natar’)</b> will come to his death through need of food” (BBE) Eze 6,12; “He who <b>guards (‘natar’</b>, LXX: φυλασσει Vulg: ‘custodit’) his mouth preserves (‘shamar’) his life; he who opens wide his lips comes to ruin” Pr 13,3.</p> <p>Perhaps the Rechabite, who were already the watchmen of the nation, e.g. in Ephraim, were only <b>called ‘Notzerim’ more expressly after they had become the prison guards</b>, this word expressing both their profession in the temple and the obedience for which they were rewarded with this profession, and their (former) function of watchmen for the nation. They kept/observed both the commandment of their father, and the prisoners in prison.</p> <p>The authors of 2Ki 17,9 18,8 and 1Ch 4,23 (600-300 BCE), will have known that the Rechabites were the watchmen for the</p>

			<p>nation, but may have lived after the Rechabites became prison guards (shortly before 586 BCE). The authors of the Talmud, almost a thousand years later (ca. 200 – 500 CE) did implicitly refer to the Rechabites as Notzerim B.B. 5, 91b, but apparently considered their observance of their father’s commandment a more exclusive reason for calling them Notzerim, than their function in the temple. Or they held that their obedience (which was rewarded with their profession) was the more fundamental characteristic.</p> <p>"Make ye mention to <b>the nations</b>. Behold, publish against Jerusalem that watchers/besiegers (נֹצְרִים ‘notzerim’, LXX: σὺστροφῶται) come from a far country and give out their voice against the cities of Judah. Like keepers (שׁוֹמְרֵי ‘shomeri’, LXX: φυλακισσοῦντες) of a field are they against her round about, because she has rebelled against me, says the LORD. Jer 4,16-17</p> <p>“The term <b>"notzerim"</b> in this particular verse indicates <b>"watchmen"</b>, "people lying in wait", "hidden watchers". Others have translated this term as "keepers" .... Defining "notzerim" as "keepers" is not consistent with our most ancient manuscripts. The term "netzerim" (nesarim) means "keepers" in one sense, but the term "notzerim" is defined differently. ... (The word "netzarim" (nesarim) is used in the CoJ Temani Tanakh concerning the "branch", "keepers", and designating all true Torah Observant individuals.)” Rabbi Yisrael ben David, <a href="http://nesarim.org/articles/keepers-watchers-notzerim.php">http://nesarim.org/articles/keepers-watchers-notzerim.php</a> Also a form of the word ‘yotzer’ can be translated with ‘besieger’.</p>
6.	<p>the inhabitants/sojourners (‘yoshew’) of Jerusalem</p> <p>יֹשְׁבֵי</p> <p><b>the family of the Shimeites</b></p> <p><b>(whom they have pierced ... an only child)</b></p> <p><b>Haddadrimmon</b></p>	<p><b>Plain of Megiddo</b> (near Charasheth ha Gojim) where Barak fought Sisera</p>	<p>Zec 12,9-14</p> <p>9 And on that day I will seek to destroy <b>all the nations</b> that come against Jerusalem.</p> <p>10 "And I will pour out on the house of David and the inhabitants (‘yashab’) of Jerusalem a spirit of compassion and supplication, so that, when they look on him <b>whom they have pierced</b>, they shall mourn for him, as one mourns for <b>an only child</b>, and weep bitterly over him, as one weeps over a first-born.</p> <p>11 On that day the mourning in Jerusalem will be as great as the mourning for Hadadrimmon in the plain of Megiddo.</p> <p>12 The land shall mourn, each family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;</p> <p>13 the family of the house of Levi by itself, and their wives by themselves; <b>the family of the Shimeites</b> by itself, and their wives by themselves;</p> <p>14 and all the families that are left, each by itself, and their wives by themselves. Zech 12,11-14</p>

The colored marks refer to Kenite characteristics, as used in table K of my article “The Eleven – Jesus appeared risen to the officers of the Temple Prison”, [www.JesusKing.info](http://www.JesusKing.info).

Kenites = smiths  
 passers-through and smiths  
 sojourners and carpenters (prophets)  
 Rechabites  
 Notzerim and Nazarenes  
 Essenes

