



A Contemplative, Biblical Analysis of Mary, Mother of Christ

What did Mary really know?

By Kathy L. McFarland

3/8/2012

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Quiz 1 ANSWERS – What did Mary really know from her Jewish worldview?

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1 What benefit comes to those that search Bible Scripture and study the things of Mary, Mother of Christ?

Choose one answer.

- a. There is little information concerning Mary in Scripture, and she is unable to be known fully
- b. There are so many different beliefs concerning Mary that it is difficult to know what to learn and believe
- c. There are at least three different Mary's in the New Testament, and they are very difficult to sort.
- d. A deep study of Mary adds depth and awe to spiritual understanding of Christ, viewed through His mother's life and knowledge

a) There is actually quite a bit, as you will learn in this Bible study; there is enough to answer the question "What did Mary really know?" through your dedicated studies.

(b) This Bible Study looks to Scripture to form the basis of all lessons concerning Mary. If it is in the Word of God, it is fully Truth, and can be relied upon to learn about Mary. We address some of the differences between Protestant and Catholic belief later on in this study that will help guide you in your Bible study efforts.

(c) You are correct in that observation; but, you have a skilled Bible teacher that has prepared this lesson for you, to help you sort out the Mary, Mother of Christ, from Mary Magdalene and Mary, sister to Martha.

(d) Scripture tells us that Angel Gabriel came to Mary and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1:28), which gives us very good reason to learn all we can about this beloved woman of God's.

2 What is the name given to the period between the Hebrew Old and Christian New Testaments of the Bible, from the end of the rule of Malachi in 420 B.C. to the birth of John the Baptist in the 1st Century?

Choose one answer.

- a. The Apocrypha
- b. The Second Temple Period
- c. Middle Testament
- d. Intertestamental Period

(a) Incorrect. The Apocrypha is a collection of ancient texts that are not Canonized as Scripture, but included in a separate section between the Old and New Testaments in some Bibles approved specifically by certain denominations. Protestant King James Bibles do not usually contain the Apocrypha, while most Roman Catholic New Jerusalem Bibles and Douay-Rheims Bibles, and Greek Orthodox with their Eastern Orthodox Bible usually include extra books in their Apocrypha and give these books the authority of canonized Scripture.

(b) Incorrect, but it is almost right. The Second Temple Period was between 530 BCE and 70 CE in Jerusalem. The period between the Old and New Testament was between 420 BC to no later than 6 BC.

(c) Nope, but it seems like a really good answer. There is only an Old and New Testament time reflected in the 66 approved books within Protestant Bibles.

(d) The Intertestamental Period is the name for the time between the Old and New Testaments that is the time within Israel (Palestine) that is filled with changes to tradition, religion, lifestyles and laws. The people of this time had new duties, expectations and community relations. We cannot understand "What did Mary really know?" if we do not first examine the lifestyle of people living in Palestine during this time.

3 What were cities like in the Intertestamental Period in Palestine (Israel)?

Choose at least one answer.

- a. There were no roads connecting cities to other civilizations.
- b. Cities were built haphazardly, and the bigger ones made them the important ones
- c. Cities are crowded, noisy, dangerous, and probably stinky.
- d. Water, police, toilets, and sewage disposal services are provided in some of the larger cities like Jerusalem
- e. Some of the larger cities had walls surrounding them, that offered protection to the smaller cities' inhabitants

(a) Incorrect. Rome ruled during this time, and all roads connected their territories to their homeland.

(b) That's right. There was not a plan for city building in an organized effort from a master plan that other governments such as the Romans used in their development of civilization. Palestine cities were built without plan, and those that were the biggest, were judged the most important to Jewish civilization.

(c) Yes, most likely. Inhabitants locked their doors and shuttered their windows, even emptying their chamber pots through the windows at night to prevent walking in the darkened streets.

(d) Correct. There were benefits to living within the Jewish cities; while their basic services could not compare to modern day times, there was an effort made to improve life among its citizens.

(e) Correct. People from the small cities would run to the walled cities in Palestine (Israel) for protection to escape approaching dangers.

4 What were the characteristics of the houses in 1st century Israel during the time of Mary?

Choose at least one answer.

- a. Central courtyards were shared by neighbors throughout Israeli housing areas
- b. Flat roofs are the center of activity for Jewish families

- c. They were mostly wooden, built from the cedars of Tyre
- d. Rooms in the houses were mostly circular, to allow for free movement of air flow
- e. There were no windows in 1st century houses to protect the occupants from looters

(a) Correct! Evaluation of the topography of the ground determined whether the courtyard would be placed directly in the center of shared homes, or placed in a marginal location next to hillside homes. Most homes during this time had shared courtyards no matter the difficulties of ground slant.

(b) That's right! Most Jewish families kept their animals in the first floor of the homes, with the second floor reserved for living areas. The flat roofs, surrounded by a parapet wall that protected inattentive walkers and nosy onlookers, was a popular place for Jewish families to share activities together. The open features of the flat roof offered Jewish families a breath of fresh air and a beautiful sunset to mark their days.

(c) Incorrect. Most of the 1st century houses in Israel were made of stone, an abundant supply to be had in that part of the world.

(d) Wrong. Most rooms in the houses were square or rectangular in shape during the time of Mary.

(e) Wrong. Sometimes the lower levels of Jewish homes were windowless, but, the upper levels usually contained windows to allow light and air. Usually the windows were placed adjacent to courtyards to allow light to filter through to the rear areas.

5 What type of rooms did Intertestamental Period homes in Palestine (Israel) have?

Choose one answer.

- a. Dirt or stone floors were common among many of the rooms in homes in Mary's time.
- b. Polished, hewn stones and mosaics with rugs fastened with nails to the floors were only in the Roman homes in Palestine during this time.
- c. Smooth plaster walls with fresco and stucco decorations were popular in homes during Mary's time
- d. All of the above

- a) Yes. Especially the lower economic houses, whose occupants could not afford more elaborate flooring.
- (b) False. Only upper-class Jews had fancy flooring when they could afford it; their exposure to the Greco-Roman culture inspired them.
- (c) Not yet in Mary's time. The smooth plaster walls are in the homes in 1st century Palestine (Israel), but the fancy stucco decorations became more prevalent in the 2nd century, with full-embellishment of fresco showing up in lavish houses of well-to-do Palestinians.
- (d) Nope.

6 What are the roofs of Jewish homes in the Intertestamental Period used for?

Choose at least one answer.

- a. Eating and praying
- b. Drying olives
- c. Keeping animals
- d. Chamber pots and bathing utensils and containers
- e. Keeping fruits and vegetables

(a) That's right. The rooftops gave families an opportunity to have private time with each other and God.

(b) Correct. Olives were dried on the rooftops to preserve them.

(c) Yes. But they were the smaller animals such as poultry that would be on top of the roofs. The larger animals stay in courtyards or bottom rooms of the Jewish homes.

(d) No. Great care is taken in Jewish homes to separate the clean from the unclean. The higher stories of the house would not contain contaminated chamber pots or bathing containers; personal hygiene would occur on a lower floor.

(e) Correct; though the air is hot, it is also dry, allowing for the keeping of fruits and vegetables in the shaded areas on the flat roofs.

7 What were the typical uses for the courtyard that was shared by two or more dwelling units in Jerusalem during the 1st century?

Choose at least one answer.

- a. Washing clothes
- b. Baking and cooking and eating took place in the courtyards
- c. Containment and sheltering of large animals
- d. Bathtubs were also in the courtyard

(a) That's right; those troughs used to water the large animals were probably a perfect place to dip the dirty clothes in most courtyards.

(b) Yes. Even in the midst of large animals wandering by, cooking and eating took place in courtyards.

(c) Correct. The poultry and small animals was sometimes kept on the roof; but all of the larger animals were kept in the courtyard where troughs filled with water were located.

(d) Incorrect. There were few bathtubs or bath houses in Jerusalem during the 1st century; only the most luxurious dwellings had tubs that could be filled with water to wash bodies in the privacy of the home.

8 What do we know about the Upper Room that Mary and the disciples and others gathered immediately following Christ's Ascension (Acts 1:13-14)?

Choose one answer.

- a. The Syrians located the Upper Room in Jerusalem, and consecrated it as a church
- b. An ancient dedication written in stone was found that identified Mary's house with John as the location of the Upper Room
- c. There are many, many houses in 1st century Jerusalem that have upper rooms, and the significant ones to Scripture may be impossible to locate with full surety
- d. The house dedicated to Mary that the Syrians claim to be the location of the Upper Room was not the original house
- e. All of the above

(a) Maybe. This answer may be partially correct. The Syrians claim to have located the Upper Room used during the Pentecost, and have built a church in its location.

(b) Correct. A stone consecrating a church in the name of "Mary the Mother of God, after the Ascension of our Lord Jesus Christ to heaven" is the place where the Syrians placed their church honoring Mary but.

(c) Correct. Archaeology is a difficult science, especially in Jerusalem, where political and religious powers complicate interpretation of finds, and findings are often based upon historical claims unproven with a total disregard for Scripture as God's inerrant Word. Just because someone says that a site of the Bible is located, does not prove it to be; care must always be taken to look at all the supporting evidence before making your conclusion.

(d) Yes. The ancient stone dedication says that the house of Mary was "rebuilt in 73 after the destruction of Jerusalem by Titus."

(e) Correct. While we cannot claim with full confidence that the Syrian house dedicated to Mary is in fact the house with the Upper Room of Pentecost, they do, in fact, have the only house discovered to date.

9 What has caused the wrong assumption that the Last Supper of Christ in Luke 22:12 was done in the same upper room of Mary's house with John, that was said to be the location of their Pentecostal meeting recorded in Acts 1:13-14?

Choose one answer.

- a. A wrong translation of Scripture by the Syrians connects the two events
- b. The Vulgate translated Scripture wrongly concerning this issue
- c. Syrian Church tradition favors a shared Upper Room for both the Last Supper and Pentecost
- d. All of the above

(a) Correct. The Syrian translation of the Gospels mistakenly uses the word *élitâ* that suggests there is an "elite" and "only one" upper room" while there are several different ones mentioned in Scripture.

(b) Correct. The idea of only one upper room was copied from the Syrian

translation of the Gospels to the Vulgate. Jerome mistakenly states that "only the descent of the spirit occurred on Zion," when Scripture truth reflects that it is probable there is more than one upper room.

(c) True; there is much money to be made on tourism hotspots in Israel, as well as the honor that comes to the caretakers of important sites.

(d) Correct! Tradition of the Syrian Church, mistranslation in the Syrian Gospel, and copying of the mistranslation by Jerome in his Vulgate translation of the Bible, fostered misinformation to make it seem authoritative and real.

10 What sites are officially confirmed to be historical, authentic sites in Jerusalem?

Choose at least one answer.

- a. The Garden of Gethsemane
- b. Pools of Bethesda
- c. Antonia Fortress
- d. Herod's Palace
- e. Mary's House
- f. Golgotha
- g. Temple Mount
- h. The Tomb of Christ

(a) Not fully. The general location of the ancient Garden of Gethsemane where Christ passionately prayed before His Crucifixion is known to be on the other side of the north side of the wall to Old Jerusalem. However, the exact location and the garden's parameter are not known officially.

(b) Yes. These pools next to the Temple Mount in the Old Jerusalem City are easily discernible because of the remaining structures that formed the Pools in ancient times.

(c) That's right. Located on the eastern wall of the old city of Jerusalem, the Antonia Fortress was a military barracks built around 19 BC by Herod the Great. It is important for Biblical students because of the possible location of the

Praetorium. Archaeologists think the place that Pontius Pilate spoke with Jesus is either located at the Antonia Fortress or Herod's Palace, but full confirmation of one or the other is not available.

(d) Correct. Accounts of Herod's activities appear often in Scripture, making this palace important. Archaeological finds have verified its location. It is also thought to maybe contain the Praetorium, where Jesus appeared before Pilate; however, the other site at the Antonia Fortress remains a strong candidate for this location.

(e) Maybe. Though the Syrian Church has found a sign denoting the specific house of Mary and John, this is not confirmed fully enough for the government of Israel or its archaeologists. Some consider this designation unreliable.

(f) No. There is no present archaeological certainty where the garbage dump of Golgotha, where Christ and other men were crucified. While its general location is known, its specific location is not.

(g) Correct. The Temple Mount is the place on the top of the highest hill in Jerusalem, where the First and Second Temples were built; the original Temple was able to be filled with the essence of the LORD God in the Holiest of Holies room which contained the Ark of the Covenant. Today, only the western wall remains from the original construction.

The Temple Mount is also the third most sacred site of the Muslims. They have erected their al-Aqsa Mosque and Dome of the Rock on top of the Temple Mount, to celebrate Abraham's faith and Muhammad's journey and ascent to Heaven, said to be done from this location.

Correct. Great archeological finds fully confirm this site and there are many hopes to dig further and find other relics; however, because of political tensions between Muslims and Jews, seldom is a dig approved, and then under the strictest of rules enforced by the Israeli government to avoid tensions and rioting. The Muslims are fearful that the Jews will attempt to build another Temple to God, and remove their Mosque; thus the stringent requirements for new archaeological digs are enforced.

(h) Nope. How impossible is it to find an empty tomb that was occupied for only three days. Praise God, He is Risen! His tomb is insignificant. But, Catholics, Protestants, and money-makers all like to think their locations are the authentic

place. No one will ever know for sure.

11 What role did the Roman government of Palestine and Jews play in the time of Mary?

Choose one answer.

- a. Rome declared Palestine to be Israel officially, giving the Jewish people autonomy
- b. Jewish people were given colonial status by the Roman government
- c. Jewish citizens were made slaves by the heavy-handed Roman government
- d. Jewish citizens during the Roman rule were enamored by their culture and ways

(a) Incorrect. Rome liked their occupation of Palestine, and the power that it gave to them. There must certainly have been a sense of trophy possession, with the holiest sites of Old Testament faith under their control. Israel officially became Israel in 1947 when the United Nations approved a petition for their existence; their status as a nation was defended successfully in 1948 after their victory in the Arab-Israeli War.

(b) Correct. The Jews in Palestine had the same privileges in Roman law that were given to Roman citizens during the Intertestamental Period.

(c) Incorrect. Actually, for a foreign government rule, the lives of the Jews were not as bad under Rome government as it might be under other regimes that can be much more repressive in nature.

(d) Partially, but no cigar. Eventually, many Jewish citizens slowly integrated into the Roman ways. Jewish families maintained their religious status, but participated more and more with societal religious life, replacing family-centered units into association-type connections as was popular with Romans.

12 What political group did the Intertestamental Jews belong?

Choose at least one answer.

- a. Many Jews were loyal to the ruling family
- b. Some Jews were so busy trying to meet basic survival needs in life, that they did not involve themselves in any political relationship
- c. Some Jews supported the Pharisees, and some the Sadducees
- d. Some Jews follow the Romans politically

(a) Yes. Some Jews followed the Herodians who were in power; others followed the priestly family of Annas. Power tends to garner followers, especially those that can help their self-interests on both sides of the political relationship.

(b) Correct. The large majority of Jews during this time were just trying to provide for their families and survive.

(c) Correct. There were all sorts of political opinions amongst the Intertestamental Period Jews.

(d) Correct. The Jewish followers of Rome were known as Nationalists.

13 What was the family unit like during the time of Mary?

Choose one answer.

- a. It was patriarchal, ruled by the head male of the home
- b. It was theocratic, with Jewish Rabbis and Synagogue leaders monitoring family heads for compliance to God's laws
- c. Authority was shared between husband and wife with equal relationship
- d. All of the above

(a) Correct. The male had full authority over wife, children, and property

(b) Incorrect. Though the religious leaders were often involved in Jewish lives, the family unit was the basic unit of authority in a Jewish home.

(c) Incorrect. God made woman a help mate to man, and man was given authority over his wife. There is absolutely no way that a Jewish man would relinquish that controlling authority. However, the inferior wife was usually respected for her contributions to the family, as she kept his home and blessed him with new babies to increase his generation.

(d) Incorrect.

14 What was the nature of religion in the lives of Jews during the Intertestamental Period?

Choose at least one answer.

- a. There is a decreased participation in religious activities during the Second Temple period
- b. Fasting is outlawed and adherents were sternly rebuked when their denial of food was made known
- c. There was very little Jewish practice during the Intertestamental Period because of the desire of Jews to achieve Roman character
- d. The Torah regulated every aspect of their lives

(a) Incorrect. In fact, private religious activities increased during the Intertestamental Period, which roughly corresponds to the Second Temple Period. That new Temple in their midst stirred Jewish fervor.

(b) Incorrect. During the Intertestamental period, fasting became increasingly practiced by individual, devout Jews in non-public places.

(c) Incorrect. Jews increased during this time; though their lifestyles were in some ways bettered by Roman occupation, most Jews stayed focused upon their God, their religious practices, and their families.

(d) Correct. The law of God given to Moses is recorded in their Holy Torah. It regulates every aspect of their lives including the food they eat, the clothes they wear, and the way they performed religious practice and prayed.

15 What were the dominant groups that were part of the social structure of the Roman Empire during the Intertestamental Period?

Choose one answer.

- a. Pharisees, Sadducees, and Essenes
- b. Centurions, Emperors, and Patriarchs
- c. Scholars, Merchants, and Farmers
- d. All of the Above.

(a) Correct. Judaism is a diverse culture with many dominant groups forming as part of the social structure to participate with Rome and gain some power. Pharisees, Sadducees, and Essenes were three groups of Judaism that made connection with Roman authorities with various degrees of influence.

(b) Incorrect. Seems like this answer might work, but it doesn't. In fact, it looks much better than it actually accomplishes any resemblance to reflection of the correct answer.

(c) Nope. We are seeking the social structure of the Roman Empire in Jerusalem during the Intertestamental Period. While the economic structure had these categories, they were not important to the social part of things.

(d) Negative.

16 What are the specific natures of these Intertestamental Period sects that play important roles in New Testament times? (Circle answer at end of each paragraph)

They do not believe in the mysteries or supernatural events expressed by our LORD God and Lord Jesus Christ. Their belief rejects the Resurrection of Jesus Christ (Matthew 22:23; Mark 12:18; Luke 20:27), and the resurrections of spirit and angels (Acts 23:8). Josephus describes Sadducees as originating from the upper class of society; however, there is no evidence that all Sadducees are from this higher

economic level. Their social presence is superior to most Jews and through the scattered references in the writings of Josephus, Scripture, and Rabbinic literature, we are able to classify them as arrogant know-it-all's who demand reasoned and visible proof before belief is validated. The Sadducees are the least known of the influential religious groups in Second Temple Judaism; their views are not described in detail by contemporary sources. **Pharisees, Sadducees, or Essenes?**

These self-focused men give impression that they think themselves better than all other men, especially the vile publicans. They easily identify the sin of other men, while extolling their own self-perceived righteousness as they give public religious offerings to God and bless the world with their presence (Luke 18:10-13). They oppose Christ and want to destroy Him (Matthew 12:14), entrap His words (Matthew 22:15), and test Him (Mark 8:11). Christ warns His followers of the leaven that is dispersed by them into matters of faith, changing the Truth of God into tainted false belief (Matthew 23:13-29). They sew tiny bells into their garments and wear garlands in their showy religious attire that raises them above all other sects. They are the strictest in religious interpretations (Acts 23:6) that show bias by elevating their faulty beliefs over others and against the Word of God. **Pharisees, Sadducees, or Essenes?**

These men separate themselves from normal Jewish society. They are a Jewish sect in a Qumran community that withdraw themselves from the world and focus solely upon the things of God. However, they are never completely cut off from the Jewish society and remain a part of Judaism, taxpayers to Hasmoneans and Romans, and a known influence outside their society. They become well-known in our present day because of their writings that are found in jars in caves in the desert that confirm the validity and inerrancy of Scripture, while adding new non-biblical information that adds depth to the study of the Word of God. **Pharisees, Sadducees, or Essenes?**

17 How do Bible students know about the nature of the Pharisees?

Choose at least one answer.

- a. There is a great deal of Pharisee evidence in rabbinic literature
- b. Archeological evidence has confirmed the presence of the Pharisees
- c. The nature of Pharisees is discovered within Scripture
- d. Josephus records the history of the Pharisees

(a) Nope. There is scant evidence in rabbinic literature for the Pharisees. This might be a good clue that the Pharisees were important during the Intertestamental Period to pave the way in a negative way for Christ that He used often in His teachings against their antics. Apparently they were not so important to Jews, since their literature hardly speaks of them at all.

(b) Not really. There is a bit of evidence out there. One very important and fascinating find is one of the tiny bells that were sewn into the hem of their outer garments that would tinkle when they walked in public. This tiny bell, discovered in 2011, was found in what was probably a gutter or sewer alongside a road.

(c) Correct! The Bible is the major source that reveals the nature of Pharisees. Many of the conflicts between believers were recorded by Scripture, and the Lord Jesus Christ used their natures as examples of how not to be as He taught His followers.

(d) Incorrect. As you will discover throughout Becker Bible Studies, we believe Josephus is unreliable in many of his writings, and is usually disregarded in our teachings. He was a wicked man that encouraged and helped his fellow soldiers commit suicide rather than to fall into enemy hands, and then saved himself and accepted leadership appointment to an office that was granted him by his enemies. In our book, traitors are among the lowest form of the human condition, and we seldom use him as proof for anything. For the purposes of this question, however, he does not write enough about the Pharisees to even be considered.

18 What is the difference between Publicans and Pharisees during the Intertestamental Period reflected in the New Testament Gospels?

Choose one answer.

- a. The Publicans are dirty on their outsides and the Pharisees are dirty on their insides
- b. Publicans boast in the law of God, while Pharisees forsake the law of God
- c. Publicans pray at the temple continuously, while Pharisees think themselves too good to be bothered by such trifles
- d. All of the above

(a) Correct! Publicans had hardened hearts against God while confessing humbleness toward Him. Pharisees were so exalted in their own minds, that they are spiritually blind to righteousness and to God.

(b) Wrong. Reverse that. Publicans forsake God with their sinners' hearts, and the Pharisees boast in their adherence to the laws of God.

(c) Wrong. Publicans are notorious and wretched sinners, and Pharisees notoriously self-righteous men; both go to pray at the temple.

(d) Incorrect

19 Where does a Bible student's knowledge of the nature of Sadducees originate?

Choose one answer.

- a. Scripture, especially the New Testament
- b. Rabbinic writings
- c. Tradition
- d. All of the above

(a) Hardly; there is very little information contained about them in the Bible.

(b) Correct. The richest detail of their religious outlook and position are found in the rabbinic corpus, especially in the Mishnah, with support from the Tosefta, and the Jerusalem and Babylonian Talmuds.

(c) Incorrect. Though tradition has accounted the characteristics of Sadducees, their reputation is confirmed by reliable writings.

(d) Wrong.

20 What Jewish sect is John the Baptist thought to have participated in before his ministry began?

Choose one answer.

a. Pharisees

b. Sadducees

c. Essenes

d. All of the above

(a) No; John the Baptist isn't much of a showy guy, and he is not legalistic in his teachings. Rather, he is responsible for teaching the coming of Christ's ministry that freed people from trying to obey the Law of God, when their fallen human nature made it impossible.

(b) Incorrect; He recognized the supernatural presence of the Son of God within his midst. (Matthew 3:13-17)

(c) John the Baptist is thought to be part of the Essene group at one time in his life, because his separatist preaching seems attached to the Essenes ideology. While proof of John's association is historically non-existent, his geographical proximity in the desert of Judea and his ministry in the Jordan Valley (Matthew 3:1; Luke 1:80) is close to Qumran. Because John's voice makes the path of the Lord straight as he cries the message in the wilderness, many think it to be a fulfillment of Isaiah 40:3, a common theme of the Essenes. Further, John's teaching of repentance and the participation in the water ritual is similar to the Essenes' practices at Qumran.

(d) Incorrect. Have you noticed how "All of the above" has been incorrect in every test in this quiz? Don't get comfortable; I will change things up when least expected.