

Endnotes

Chapter 1

1. See my *James the Brother of Jesus* (Penguin, 1998) and *The Dead Sea Scrolls and the First Christians* (Element and Barnes and Noble, 1996 and 2004)
2. Josephus, *War* 2.120-58, *Ant.* 18.18-22, and Philo, *Quod Omnis Probus Liber*, 75-91; see, for instance, Epiphanius, *Haeres.* 29.1 and 29.4
3. 132-36 CE. For Eusebius, *EH* 4.6.2-6, for instance, there do not appear to have been 'Christians' as such in Jerusalem until after Hadrian renamed it after himself and Justin Martyr (c. 100-65), *Dial.* doesn't even seem to know the Gospels as separate entities.
4. See both 'fearing God' and 'God-Fearers' in CDxx.20.19-20.
5. See for example, Ian Wilson, *The Blood and the Shroud*, New York, 1998, pp. 143-54
6. *Ant.* 20.20
7. Acts 9:2-17
8. cf. Eusebius in *EH* 1.13.2
9. Acts 9:11
10. *Ant.* 20.34-43
11. Koran 27.20-47
12. *EH* 1.13.4-5
13. *Ibid.*, 2.23.7
14. See *James*, pp. 930-39
15. Acts 6:5-6
16. Acts 6:1-8:2
17. Cf. the names of two of Plato's most famous Dialogues, *The Timaeus* and *The Parmenides*; note too, Nicanor was the name of the fabulous bronze Gate at the entrance to the Court of the Women in the Temple, given by a Rich Alexandrian Jew by that name.
18. *Ant.* 16.299, 333-55, etc., cited by Josephus *inter alia* as a source in *Apion* 2.84
19. See 'the Nilvim' in CDvi.4-8, discussing at length in Chapters 21-22 below.
20. *War* 2.228/*Ant.* 20.113
21. For the Sanhedrin and James, see *Ant.* 20.200
22. For the attack on James by the 'Enemy' Paul in the *Recognitions*, see 1.70
23. *Vita* 430; also see *Ant.* 1.8, *Apion* 1.1, 2.1, and 2.296.
24. For a later 'Clement,' evidently related to these, see 'Clement of Alexandria' - a.k.a 'Titus Flavius Clement.'
25. Suetonius 8.14.4-17.3 and Dio Cassius, *Roman History*, 67.4.1-5. There is some debate about the year of Josephus' death and some think he lived till 104 CE, but he definitely seems to leave the scene in 96 right before Domitian's assassination.
26. *EH* 3.18.4,
27. Ps. *Rec.* 1.170; also see parallel reference in Ps. *Hom.* 11.35 of Jesus disputing with the Devil in the wilderness and Peter following James' directives.
28. This was first revealed by a *London Times* correspondent, Philip Graves, in a series of articles in *The New York Times*, August 6-8th, 1921. Also see W. Eisner and Umberto Ecco, *The Plot: The Secret Story of the Protocols of the Elders of Zion*, New York, 2005
29. Cf. Matthew 4:5/Luke 4:9.
30. See Ps. *Rec.* 1.70 above; note the actual use of this word 'headlong'/'prenes' in 1:18, but with the additional telltale note of his head 'breaking open' and 'his bowels gushed out'!
31. See *EH* 2.23.3, 2.23.16-18, i *Apoc. Jas.* 25.9-20 and 2 *Apoc. Jas.* 61.21-63-31.
32. See *EH* 2.23.12, 13, 17, etc.
33. *EH* 2.23.13.
34. *EH* 2.23.16.
35. 1QpHab,xi,12-15.
36. The mistake Acts 7:16 has 'Stephen' make here is twofold: it thinks it is Abraham who is having this intercourse with 'the sons of Hamor' and Abraham's and not Joseph's burial site is in Shechem though here, too, there may be a trace of Samaritan tradition of some kind. That the author is pillaging Joshua at this point is unmistakable.
37. *EH* 2.1.1.
38. See *James*, pp. 240-2 and 304.
39. *Ant.* 20.113 and 118-36; also see *War* 2.229 and Tacitus, *Annals* 12.54.
40. See *M. San.* 9.6, Numbers 25:6-13 on Phineas, and S.G.F. Brandon, *Jesus and the Zealots*, pp. 41-45.
41. Jude 1:1.
42. *EH* 2.13.2-3 quoting Justin Martyr's *Apology* 1.26. Also see Ps. *Rec.* 2.7 and

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- Hom. 6.7. Another confusion here is the 'Salamis' in Acts 13:5, which does not seem to have been on Cyprus, but this may be just another mix-up with 'Samaria.'
43. *Ant.* 20.142
 44. *Rec.* 1.72, 2.7-8, and *Hom.* 1.22 and Epiphanius, *Haeres.* 21.2.3-5.1
 45. *War* 1.63, *Ant.* 9.288-90, 11.19-20, 11.85-8, etc.; cf. also *James*, pp. 495-6 and 533-5. Note that the Ninth/Tenth Century Karaite heresiologist and teacher Al-Kirkisani, in his *History of Jewish Sects*, tr. by L. Nemoy, *Karaite Anthology*, New Haven, 1952, p. 49, knows that 'the Samaritans were known among the Jewish People as the Cuthaeans' and explains this by 2 Kings 17:24, asserting that 'the King of Assyria settle men from Babylon and Cutha' in Samaria – a point echoing with just the slightest more specificity Epiphanius in *Haeres.* 8.8.10-1 below.
 46. See Genesis 10:4, Numbers 24:24, Isaiah 23:1-12, Jeremiah 2:10, etc.
 47. See *James*, pp. 130-1 and 605. One assumes 'Timothy' is the name in Greek; 'Titus' in Latin – this despite the fact both are mentioned in 2 Corinthians and 2 Timothy.
 48. See genealogy page on 'The Herodians' – 'Mariamme' in Greek Josephus comes from 'Miriam' in the Old Testament and becomes 'Mary' in the New Testament.
 49. *Ant.* 19.299 and 317-25, but in *War* 2.520 and 3.11-19 a second or later, possibly his descendant and a 'Babylonian' deserts from Agrippa II's army and becomes a principal rebel commander. With 'John the Essene' he is killed at Ascalon while 'Niger' escapes.
 50. Cf. CDvi.21, xx.19, and 33 but also see James' title 'Oblis'/'Strength of the People' in *EH* 2.23.7
 51. Cf. for example Acts 15:1 and 5 or Galatians 2:12 on the 'some from James.'
 52. This word actually means 'Assembly' of 'Church' and parallels 'ezah' at Qumran.
 53. 4QpPs37,iv.9-10.
 54. *Ant.* 14.121-2 and *War* 1.181.
 55. *War* 4.359-63. It would be hard for anyone reading this to escape the resemblance.
 56. For these overlaps, see *James*, pp. 166-7, 177-9, 412-3, 913-5, etc.
 57. Here Paul is 'Saulos.' Nine lines later (13:9), in the context of evoking the 'Enemy' terminology and 'Sergius Paulos,' he is 'Paulos.' Is there an adoption going on here?
 58. *Ps. Hom.* Epistle of Peter to James, 1-5; Epistle of Clement to James, 1 and 7.
 59. See *War* 7.437-54; *Vita* 424.
 60. *EH* 1.13.1-20 and J. B. Segal, *Edessa 'The Blessed City'*, Oxford, 1970, pp. 62-80.
 61. *EH* 3.11.2 and 4.22.4 quoting Hegesippus.
 62. See fragments in *ANCL* and *EH* 3.39.
 63. See my discussion in *James*, pp. 839-50.
 64. Recently an ossuary inscribed with the name of 'Cepha' has been found, though this has been interpreted in terms of a third homophone 'Caiaphas'; see Zvi Greenhut, 'Burial Cave of the Caiaphas Family' in *BAR*, Sept/Oct, 1992, pp. 29-36.
 65. See the whole issue of 'going out into the Land of Damascus' in CDiv.3, vi.3-vii.9, and XIX.21-XX.22.
 66. See the parallel to this in Jerome's citation from the Gospel of the Hebrews, *Vir. ill.* 2.
 67. *Ibid.*; see discussions in *James*, pp. 198-9, etc.
 68. What Jerome has done to come up with 'cousins' is simply identify the 'Mary the sister of his mother,' 'the wife of Clopas' in John 19:26 with 'Mary the mother of James the Less and Joses and Salome' in the Synoptics.
 69. Cf. *James*, pp. xviii, 95-7, 141-2, etc.
 70. In Acts 3:1-9 the James character is missing and in 1:20 the 'election' to the 'Episcopate' is to replace 'Judas' – a curious replacement.
 71. Mani (216-77 CE) was born in Mesene, an Elchasaite center to this day.
 72. Edessa is in Northern Syria; Adiabene bordering it is in Northern Iraq.
 73. For the numerous 'Antioch's at this time, see Pliny, *Natural History* and Strabo, *Geography*.
 74. For Abraham's central role there, see *Koran* 2.124-40, 3.67-8, 4.125, 14.35-52, etc.
 75. For Josephus' superior description, see *Ant.* 18.116-9.
 76. See also the reference in Romans 16:7 to another putative Herodian, 'Junius my kinsman' – most likely Julius Archelaus, probably the nephew who helps rescue Paul from 'oath-taking' Sicarii in Act 23:16-20
 77. *Ant.* 18.137.
 78. Cf. *Ps. Rec.* 1.70 with *EH* 2.23.16-8.
 79. See *War* 2.554-6; also see Paul in *Philippians* 4:22.
 80. *Ant.* 18.109-25.
 81. *Ant.* 18.116-9.
 82. Note the Simon who wishes to bar Herodians like Agrippa I from the Temple as foreigners in *Ant.* 19.332-34; also see *M. Sota* 7.8, *M. Bik* 3.4 and *Siphre Deut* 17:15.
 83. See Moses of Chorene, 2.29-35.
 84. Herod's father had been given citizenship for services rendered to Rome; *War* 1.194.
 85. See *Ps. Hom.* 10.1, 26, 11.1, 28-30, and 12.6.
 86. *Ibid.*, 2.19 (here, comparing Gentiles to 'dogs' in the meat they consume), 7.3, 8, 19, and 11.351.
 87. In Acts 13:1, the reason for John Mark's departure had been unclear; cf. 1QSviii.16-26 and CDxx.1-17 and 22-27.
 88. See, for instance, the allusion to 'raising up David's seed and establishing the Throne of his Kingdom' in 4QFlor 10.
 89. *Ps. Rec.* 1.45-54 and 62-64.
 90. *War* 1.95 and *Ant.* 13.379 and 18.20.
 91. *Ps. Rec.* 1.71; cf. Mark 8:9-20 and *pars.*
 92. Tiberius Alexander did not come to Palestine until 46-48; cf. *War* 2.20/*Ant.* 20.100-3.
 93. Cf. CDviii.10/xix.22-3.
 94. Cf. *Ps. Rec.* 1.72, 2.7, and *Ps. Hom.* 2.22-4.
 95. Cf. its use in CDii.11, iv.4-5, xx.21 and 34.
 96. See 1QpHab,xii.1-10.
 97. Cf. *James* 4:4 with Galatians 1:1 and 10-11.
 98. See 4QpNah,ii.7-8.
 100. 1QpHab,xi.13.
 101. CDi.12-16 and viii.22/xix.34.
 102. See CDi.16 and viii.14-18/xix.27-31.
 103. 1QpHab,ii.4 and CDviii.21-3/xix.33-5.
 104. See *Surahs* 2.87-91, 3:21, 4:155, etc.

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105. Cf. *War* 2.143 with 1QSviii.16-26, CDxx.1-17, and CDxx.22-27.
106. Note his constant reiteration of 'not Lying' in Galatians 1:20, 1 Corinthians 11:31, etc.
107. Cf. *Ps. Rec.* 1.71 with 1 Corinthians 15:6, 18, and 51.
108. Cf. *EH* 2.23.13 and Matthew 24:30 and 26:64/Mark 13:26 and 14:6 *pars*.
109. See *Ps. Hom.* 7:3-4, 7.19, and 11:35.
110. See my article: 'Joining'/'Joiners' in *DSSFC*, pp. 313-31 and CDiv.3, 4QpNah.iv.4, etc..
111. 1QpHab, vii.11, viii.1, and xii.4-5.
112. *Ant.* 19.366.
113. See *Ant.* 19.329-31.
114. See *M. Sota* 7:8, *M. Bik.* 3.4, and *Siphre* Deut 157 on 17:15 above.
115. See *EJ* article 'Sikarikon' and Origen, *Contra Celsus* 2.13.
116. See Hegeppus' characterization of James as 'not respecting persons' in *EH* 2.23.11.
117. Cf. CDxx.19-20 above.
118. CDi.1 and ii.2.
119. But also earlier in CDii.11 and iv.4.
120. *Ibid.*, xx.18-20.
121. CDxx.33-4.

Chapter 2

1. *Ps. Rec.* 1.70 above – only known in Latin and Syriac; *Ps. Hom.*, which actually came down in the Greek and more detailed, begins with the introductory letters of Peter to James and Clement to James, then moving on to discourses by Clement, omitting all real early historical material.
2. See my notes about 'delivering up' in CD, the anti-Acts history, in James and *DSSFC*.
3. Cf. 'the Disciples of God,' 'the Men of Perfect Holiness,' 'the House of the Torah,' or 'the Penitents from Sin in Jacob' in CDxx.4-17.
4. For 'Camps,' see 1QMii.3, vii.1-7, CDxii.22-xv.8, 4QD266, and *MMT*, ii.34-5 and 66-8.
5. See 'Perfect of the Way'/'Walkers in Way'/'Way in the Wilderness' in 1QSVIII-IX and CDxx.
6. *Ps. Rec.* 1.70.
7. Cf. 'causing to stumble'/'casting down' in 1QpHab, xi.8, Jerome, *Vir. ill.* 2, etc.
8. 1QpHab, xi.4-7 – here are all the allusions, including 'swallowing,' 'pursuing,' etc.
9. See 1QpHab, vii.17-viii.3 and xii.4-5.
10. *MMT*, ii.8-9.
11. Hippolytus, *Phil.*, 9.21 and *War* 2.152-3.
12. The use of the term 'the Poor'/'Ebionim' permeates the literature at Qumran: 1QpHab, xii.3, 4QpPs 37, ii.10, iii.10, and iv.11 calling the Scroll Community 'the Assembly of the Poor'; also see 1QH, v.23, 'Ebionai-Hesed.'
13. Cf. my comments about this language in *DSSFC*, pp. 362-5; also see 4QD171, even before the First Column of CD, applying 'inzor'/'keep away from' to 'the Sons of Light.'
14. See *EH* 3.27 and 6.17, Epiphanius, *Haeres.* 30.1.1-34.61, and Irenaeus, *Ad Haer.* 1.26.2.
15. *Ps. Rec.* 1.70-73 and *Vir. ill.* 2.
16. See Letters of Peter and Clement to James and *Hom.* 11.35.
17. *Rec.* 1.71.
18. See 'Bones of Contention,' *Time Magazine*, Aug 6, 2001, p. 55; AP Report by Steve Weizman, 'Archaeologists Uncover Ancient Graves near Site where Dead Sea Scrolls were Found,' 7/26/01; also H. Eshel and M. Broshi, 'Excavations at Qumran, Summer of 2001,' *IEJ* 53, 2003, pp. 61-73.
19. 'Digging for the Baptist,' *Time Magazine*, 8/12/02; also see M. Broshi and H. Eshel, 'Whose Bones? New Qumran Excavation, New Debates,' *BAR*, (2003) pp. 26-33, 71.
20. Al-Biruni, *The Chronology of Ancient Nations*, tr. E. Sachau, London, 1879, 8.38-9, 18.10, and 20.25-6; but see also *The Fihrist* 9.1. For al-Biruni, there are two groups of Sabaeans, the original ones, whom he calls pagan idolaters and Jewish ones who emigrated there presumably at the time of the Assyrian exile. It was the descendants of latter who prayed towards the North while the former, the South. In 20.28, he says the same thing about the Manichaeans, namely that 'they prayed towards the North because it was the middle of the Dome of Heaven.'
21. See P. Bar-Adon, 'Another Settlement of the Judean Desert Sect at 'Ein el-Ghuweir on the Shores of the Dead Sea,' *BASOR*, 1977, p. 12; also see, K.D. Politis, 'Rescue Excavations in the Nabataean Cemetery at Khirbat Qazone,' *AJDA*, 1998, pp. 14-16 and Bar-Adon's 'Excavations in the Judean Desert,' *Atiqot* 9, 1989, pp. 3-14 and 18-29.
22. See J. Zias, 'The Cemeteries at Qumran,' *Dead Sea Discoveries*, 2000, pp. 220-53.
23. Compare *Ps. Rec.* 1.72-4 with Acts 8:9-25. Actually this 'Tabeb' was a Messianic Samaritan Redeemer figure, ruthlessly suppressed by Pontius Pilate. Further to this, it may be that some Gospel accounts are keyed on stories connected with him; cf. Acts 9:36-41's 'Dorcas'/'Tabitha' story succeeding this.
24. *Ps. Rec.* 1.73.
25. Cf. 1QpHab, xi.4-8 above alluding to 'pursued.'
26. Cf. John 19:31-3 with *War* 4.317 describing the care the Jews showed in taking down those crucified before sunset and how 'God condemned (Jerusalem) to destruction' as 'polluted' because of the treatment of Ananus' and his friend Jesus ben Gamala's corpses.
27. See Eshel, Broshi, Freund, et. al., 'New Data on the Cemetery East of Khirbat Qumran,' *DSS* 9/2, 2002, pp. 135-65.
28. See AP report of 7/26/01 and *Time Magazine* of 8/6/01 above.
29. *Ibid.*, but also see J. Zias, 'Tombes bedoine: histoire d'une erreur,' *Le Monde de la Bible*, June, 2003, pp. 48-9 and Broshi and Eshel's reply, 'Zias' Qumran Cemetery,' *Revue de Qumran* 21/3, 2004, pp. 487-89.
30. And further to this, see J. Zias, 'Qumran Archaeology: More Grave Errors,' *Bible and Interpretation*, February, 2004.
31. See Broshi and Eshel in 'Whose Bones?' in *BAR*, 2003, pp. 26-33 above.
32. 'Digging for the Baptist,' 8/12/02 above.
33. Cf. *MZCQ*, pp. 28-35 and 78-94; James, pp. 80-90 and variously.
34. For 'earlier vs. later' and 'relative dating' gener-

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- ally, see MZCQ, pp. 81–89. Our point was that, if the ‘relative dating’ was wrong, that was sufficient to question the whole structure – not to look for ‘absolute dates.’
35. May 15th, 1989. See Baigent and Leigh, *The Dead Sea Scrolls Deception*, London, 1991, pp. 80–82 and 242. Also see ‘They Used the Wrong Dating Curve: Wishful Thinking and Overstating in Qumran Radiocarbon Dating Analysis,’ *The Qumran Chronicle*, September, 2003, pp. 21–4.
 36. My previous appearances having been ‘scraped’ because of protests, apparently, by other participants, they had not realized I had all the photographs of the unpublished Scrolls.
 37. Though ‘officially’ it was announced that the archive was open to all scholars; in view of legal threats the Library, in fact, took a ‘wait-and-see’ attitude until things clarified.
 38. Cf. the names of who was assigned to translate and comment on documents first appearing in DSSU, 1991 in M. Wise, M. Abegg, and E. Cook, *The Dead Sea Scrolls: A New Translation*, San Francisco, 1996.
 39. H. Shanks, ‘Carbon-14 Tests Substantiate Scroll Dates,’ *BAR*, Nov/Dec, 1991, p.72.
 40. See G. Doudna, ‘Dating the Scrolls on the Basis of Radiocarbon Analysis’ in *The Dead Sea Scrolls after Fifty Years* (eds. P. Flint and J. VanderKam), Leiden, 1998, pp. 430–71.
 41. See *ibid.*, p. 430 and J. Atwill and S. Braunheim, ‘Redating the Radiocarbon Dating of the Dead Sea Scrolls’ in *DSD* (11/2), Leiden, 2004, pp. 144 and 149.
 42. G. Bonani, M. Broshi, I. Carmi, S. Ivy, J. Strugnell, and W. Wolfi, ‘Radiocarbon Dating of the Dead Sea Scrolls,’ *Atiqot* 20, 1991, pp. 127–32 and Radiocarbon Dating of Fourteen Dead Sea Scrolls,’ *Radiocarbon* 34, 1992, pp. 643–49.
 43. The Chicago detour was arranged through M. Wise and N. Golb, my colleagues; cf. acknowledgements on p. 430, *op. cit.* above.
 44. See ‘Queries and Comments’: ‘Why not more Carbon-14 Tests on the Scrolls?’, *BAR*, May/June, 1992; also note Editor Shanks’ response (‘send us a check’) as well as his ‘Did a Letter to *BAR* End a Cornell Student’s Career?’, *BAR*, July/August, 1995 following Doudna’s initial note to ANE, the U of Chicago on-line digest, November 7th, 1994 about how his ‘PhD program was destroyed in 1991 because of mailing a letter to *BAR* (urging C-14 testing on the DSSU).’
 45. See *BAR*, September/October, 1991: ‘BAS Publishes Dead Sea Scrolls: A Preliminary Edition of the Unpublished Dead Sea Scrolls – The Hebrew and Aramaic Texts from Cave Four, edited and reconstructed by Ben Zion Wacholder and Martin Abegg’ (Sept, 1991).
 46. This communicated to me by some one who worked in *BAR*’s office at the time, though no actual acknowledgement or note of thanks was ever received by me.
 47. See the thoroughgoing criticism of all three labs but, in particular, this Arizona lab – whether real or sensationalized – in H. Kersten and E. R. Gruber, *The Turin Shroud and the Truth about the Resurrection*, U.K., 1992, pp. 74–100 and 314–33; *par contra*, see Doudna’s own championing of it the next day on the ANE/U of Chicago list on November 8, 1994: ‘I am of course partial to the NSF–Arizona AMS Facility which is doing the current Dead Sea Scrolls testing. They are an excellent lab with a wide range of experience...’
 48. See T. Jull, D. J. Donahue, M. Broshi, and E. Tov, ‘Radiocarbon Dating of Scrolls and Linen Fragments from the Judean Desert,’ *Radiocarbon* 37, 1995, pp. 11–19 and *BAR*’s own report: May/June, 1995: ‘New Carbon-14 Results Leave Room for Debate.’
 49. See, for instance, the points made by Braunheim in the first version of their article in *The Qumran Chronicle*: ‘Wishful Thinking and Overstating in Qumran Radiocarbon Dating Analysis’ and comments like those of M. Broshi, one of those conducting the tests, about me they publish there, pp. 23–4.
 50. Cf. *James*, pp. 82–5 and Atwill/Braunheim, ‘Overstating,’ pp. 24–8 and 31–4.
 51. P. Wearne and J. Kelly, *Tainting the Evidence*, New York, 1998, pp. 9–36; also see general press coverage at the time, such as Online Newshour: ‘FBI: Feeling the Heat,’ 4/15/97 or CNN: ‘Report Finds Flaws in FBI Crime Lab,’ 4/15/97 and earlier ones before there.
 52. See G. Rodley and B. Thiering, ‘Use of Radiocarbon Dating in Assessing Christian Connections to the Dead Sea Scrolls,’ *Radiocarbon* 41, 1999, pp. 169–82. For first recalibration, see M. Stuiver and P.J. Reimer, ‘Extended 14C Data Base and Revised CALIB 3.0 14C Age Calibration Program,’ *Radiocarbon* 35, 1993, pp. 215–30; but also see discussion in ‘Redating,’ pp. 145–50.
 53. For a comparison of these, see the chart in Rodley and Thiering, p. 170; for the newest 1998 calibration, see Stuiver, Reimer, Bard, *et. al.*, INTCAL.98 Radiocarbon Age Calibration, 24,000–0 cal BP’ *Radiocarbon* 40, 1998, pp. 1041–83 and Doudna, pp. 433–6.
 54. See both N. Caldararo, ‘Storage Conditions and Physical Treatments Relating to the Dating of the Dead Sea Scrolls,’ *Radiocarbon* 37, 1995, pp. 21–32 and R.E.M. Hedges, ‘Radiocarbon Dating by Accelerator Mass Spectrometry: Some Recent Results and Applications,’ *Philosophical Transactions of the Royal Society of London*, v. 323/1569, 1987, pp. 57–72 and cf. T. Jull, *et. al.*, pp. 11–12.
 55. See Atwill/Braunheim, ‘Redating,’ pp. 145–50.
 56. For overlaps between the Habakkuk and Psalm 37 *Peshers*, see Chapters 23 and 27.
 57. One should look at the first sigma dates of this *peshet*, 29–81 CE, 1998 Calibration. The second sigma extend it to 111 CE. The second sigma Habakkuk, peculiarly, remained about the same as the first.
 58. I first made this point at the New York Academy of Sciences Conference in 1992; for a description, see Neil Asher Silberman, *The Hidden Scrolls*, New York, pp. 14–27 and my paper there ‘The Theory of Judeo-Christian Origins: The Last Column of the Damascus Document,’ *Methods of Investigation of the Dead Sea Scrolls, Annals of the New York Aca-*

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- demy of Sciences*, 1994, pp. 355-70. The re-partee at the end of this article with Prof. Schiffman and others, pp. 367-70, is particularly refreshing and revealing.
59. See Rodley and Thiering, pp. 170-2; Atwill and Braunheim, 'Redating,' pp. 144-7.
 60. See Braunheim and Atwill in *Qumran Chronicle* and *DSD* above.
 61. *Ibid.*, pp. 153-7 and 32-5.
 62. See their discussion and Calibration Data charts, pp. 149-54/28-32. Actually, the chart-illustrator here made a mistake on the two-sigma range of the Habakkuk *Peshar* which, to some extent, illustrates the point. So anomalous were its two-sigma results in 1994 – which uniquely in this case were identical with the one-sigma (a curious happenstance!) – that the illustrator erred.
 63. This in a letter of 11/29/1992 to T. Jull, *et. al.*, quoted in a footnote to the *Atiqot* version of their article, 28, 1996, pp. 85-91 and also referred to in Rodley/Thiering, p. 175. The reader should note that this letter was sent *before the tests were actually carried out*, thereby alerting those conducting them what to look for – which, to some degree, explains the special treatment this document received (an improper methodology or way of proceeding to say the least!)
 64. G. Vermes, *The Dead Sea Scrolls in English*, 4th Ed, 1995, p. xxx and *The Complete Dead Sea Scrolls in English*, 1997, 1998, 2004, etc., p. 21 and n. 58; actually in the whole of DSSU there is not a single reference to Paul as 'the Wicked Priest.' On the contrary.
 65. *MZCQ*, p. xv, *JJHP*, pp. 49-72, *James*, pp. 128-31, 145-8, 508-20, and variously.
 66. See J. L. Teicher, in *The Journal of Jewish Studies*, vols. II, III, and IV, from 1950-53.
 67. 'Overstating,' p. 34 and 'Redating,' p. 156.
 68. This issue of 'absolute' dates has always been on the mind of all commentators and still is; cf. S. A. Birnbaum, *The Hebrew Scripts*, Leiden, 1971, pp. 130-61 and F.M. Cross, 'The Development of Jewish Scripts' in *The Bible and the Ancient Near East*, 1961, p. 135.
 69. See, for instance, M. Wise, *The First Messiah*, San Francisco, 1996 and A. Ellgard, *Jesus One Hundred Years Before Christ*, New York, 1999.
 70. *Op. cit.*, pp. 433-36, 462-64, and 469-71.
 71. Except for Doudna, there have been few if any retractions and little rethinking.
 72. It was with this expression I started my work in *James*, pp. xxx-xxxi. The quote is from one of Pirandello's most famous plays.
 73. *Op. cit.*, pp. 21-6; also see Hedges, pp. 58-64 and 68-70; for the number of 'samples'/'runs' they took, see Jull, *et. al.*, pp. 11-16.
 74. See the routine reference to palaeographic date as if almost sacrosanct in most Qumran documentary analysis.
 75. H. Eshel, '4Q348, 4Q343, and 4Q345: Three Economic Documents from Qumran Cave 4?', *Journal of Jewish Studies* (52/1), Spring, 2001, pp. 132-5.
 76. The point is that all these documents refer to the same *dramatis personae*, events, pseudonyms, and 'Messianic' passages. Consequently all must have been written at more or less the same time. The reader, therefore must choose: do they reflect events and issues of the 2nd c. BC or 1st c. CE?
 77. Even H. Shanks in *BAR*, May/June, 1995, p. 61, called the 1994 tests 'too gross and too iffy to settle any arguments'; but see Bonani, Wolfi, Strugnell, *et. al.* in 1991-2, pp. 847-8 and Jull, Donahue, *et. al.* in 1994, pp. 13-7 (including the self-serving note on p. 14) and the heavy nod in both to palaeography.
 78. 1QS, viii.8.12-16 and ix. 16-24; also see 'the Penitents of the Wilderness' in 4QpHab, iii.1 and 'the Golah of the Wilderness' in 1M, i.2
 79. Jeremiah 31:31, CDvi.19-vii.9, viii.21/xix.33 and cf. Jesus/Paul in 1 Corinthians 11:25, 2 Corinthians 3:6, Luke 22:20 and *pars.* and Hebrews 8:8-9:13 and 12:24.
 80. 1QpHab, vii.17-viii.3 and cf. Romans 1:17, Galatians 3:12, Hebrews 10:28, etc.
 81. Cf. Matthew 22:37-9 and *pars.*, James 2:5-26, and Justin Martyr, *Dial.*, 23, 47, and 93.
 82. For John's teaching, see *Ant.* 18.117; for the Essenes', see *War* 2.122 and 139.
 83. For 'zeal' at Qumran, see 1QS, ii.15, iii.10, and ix.23 ('for the Law and the Day of Vengeance'); Paul, Galatians 1:14 and 3:17-8 (sarcastically and attacking his enemies); also see Matthew 2:23 on Jesus, alluding to 'Nazoraeen' but obviously basing it on 'Nazirite' scriptural allusion, and the 'keeping away from' language associated with James' directives to overseas communities, as well as 'N-Z-R' language generally at Qumran above.
 84. See Eusebius and 4QpPs37, ii.10, etc. above.
 85. 1QpHab, xii.2-3; note too the use here (as in 4QpPs37, iv.9) of the key 'gamul'/'pay.'
 86. F. M. Cross, *The Ancient Library at Qumran*, New York, 1958, pp. 152-60 is typical; but see also Vermes, *Les Manuscrits du Desert du Juda*, Tournai, 1953, pp. 92-100. Both Vermes in his translations and A. Dupont-Sommer in *The Essene Writings from Qumran*, Oxford, 1961 actually translate the usage here as 'walking in the ways of drunkenness,' the cause of much of the misunderstanding – but, as opposed to this, see J. T. Milik, *Ten Years of Discovery in the Wilderness of Judea*, 1959, pp. 64-70 and, of course, myself.
 87. See 1QpHab, xi.9-xii.6 and 4QpPs 37, iv.9f.
 88. See my Appendix on 'The Three Nets of Belial' and 'ballat'/'Belat' in *JJHP*, pp. 87-94 and *DSSFC*, pp. 208-17.
 89. *Ibid.* and see genealogy of 'The Herodians' on pp. 1010-11 below.
 90. Also see this same kind of grouping in CDiv.15-v.15 and vi.14-vii.9.
 91. See Cross, pp. 122-7, M. Burrows, *The Dead Sea Scrolls*, New York, 1955, pp. 128-42, and G. R. Driver, *The Judaean Scrolls*, Oxford, 1965, pp. 197-225.
 92. 4QpNah, ii.3.
 93. 1QpHab, ix.3-7.
 94. For Pompey's restraint, see *War* 1.152-4/*Ant* 14.71-4; for Herod's, *War* 351-7/*Ant* 483-6.
 95. See Louis H. Feldman, 'Financing the Colosseum,' *BAR*, 27/4, July/August, 2001.
 96. 1QpHab, vi.3-8.
 97. For the arguments for Roman military

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- practice, see Drive, pp. 168 (where he attributes to observation to then Major General Yigal Yadin) and 178–96. In fact the dedications began in 42 BC when the Senate voted Julius Caesar – whose image was the first ‘man’ to appear on a Roman coin – ‘*Pater Patriae*’ and ‘*Divus Iulius*’ and Augustus, therefore, ‘*Divi filius*’ (‘*Son of God!*’), but these dedications continued throughout the First Century and included Augustus’ wife Livia, Augustus himself by Tiberius in 14 CE, Caligula, and even Claudius by Nero.
98. 1QpHab,vi. 6–11 and cf. *War* 3.532–41.
99. 2:1–3, *Ant* 1.1–3/*War* 2.117–8
100. See A. N. Sherwin-White, *The Roman Citizenship*, Oxford, 1939, pp. 270–5.
101. See 1QpHab,xi.4–8.
102. See, for instance, b. *RH* 31a–b, *San* 41a, *AZ* 8b, etc. and my ‘Interpreting *Abeit Galuto* in the *Habakkuk Pesher*’, *DSSFC*, pp. 247–71.
103. CDvii.13–viii.1 and see Chs. 21–2 below.
104. See *EH* 2.23.13 above; for ‘Jesus,’ see Matthew 24:30 and 26:64 and *pars*.
105. 1QM,xi.17–xii.11 and xix.1–2.
106. *War* 6.312–4. This must also be seen as including Isaiah 10:33–11:5, subjected to exegesis at Qumran in the Isaiah *Pesher* as well.
107. Andre Lemaire, ‘Burial Box of James the Brother of Jesus,’ *BAR*, 28/6, November/December, 2002 – and endlessly since, e. g., ‘Brother of Jesus Ossuary, 29/4, July/August, 2003,’ ‘Cracks in James’ Bone Box Repaired,’ January/February, 2003, etc. See too, my first comments in R. Lorenzi, *Discovery Channel News*, 10/21/02 ‘First Proof of Jesus Found?’
108. See AP Report, 6/18/03: ‘Israel Says James Ossuary is a Fake’ or Ha’arezt English Edition, 6/19/03: ‘Antiquities Team Declares Ossuary a Forgery,’ and further to this, AP Article of 7/22/03, ‘Antiquities Dealer Arrested on Suspicion of Forging Artifacts.’
109. See, for instance, the excellent article in Ha’arezt English Edition, 11/9/2002 by Sara Leibovich-Dor, ‘Bones of Contention,’ in *The Jerusalem Post* by Calev Ben David, 6/20/03, ‘Jesus for Suckers,’ or my short piece in *Folia Orientalia*, 2002, ‘The James Ossuary – Is it Authentic?’, pp. 233–6.
110. See my response to 5/2/04 to David Samuel’s *New Yorker* article of 4/12/04, ‘Written in Stone.’
111. See my comments in ‘A Discovery That’s Just Too Perfect,’ *Los Angeles Times Op-Ed*, 10/29/02 and in Ha’arezt, 11/9/02 and *Discovery Channel News*, 10/21/02 above, as well as L. Peat O’Neil’s *National Geographic News* article, 4/18/03, ‘Bible-Era Artifacts Highlight Archaeology Controversy,’ or Carol Eisenberg’s *Newsday* article, 4/16/03, ‘An Archaeological Detective Story.’
112. At first the enthusiasm of many palaeographers (Lemaire, F. M. Cross, J. Fitzmyer, and others – one even judging it to be in the ‘perfect handwriting’ of the First Century CE) was palpable, but afterwards, chastened by increasing questions about patina, etc., Cross became more circumspect (though not Lemaire); see the correspondence published by Shanks on B.A.S.: ‘*Update – Finds or Fake*,’ June 27, 2003.
113. To be fair, Kyle McCarter did remark this in his original 2002 Toronto presentation and Carol Eisenberg’s 4/16/03 *Newsday* article, but the best presentation was in Rochelle Altman, ‘Official Report on James Ossuary,’ article, 10/29/2002, *Bible and Interpretation* – reprinted ‘Ossuary was Genuine, Inscription was Faked,’ in *Israel Insider*, 2/10/2003; see Paul Flesher, ‘The Experts and the Ossuary: A Report on the Toronto Sessions’ in *Bible and Interpretation*.
114. See *Ant*. 20.200.
115. The last in a note by reviewer A. Auswaks. *Jerusalem Post* on April 22nd, 1997. It has since become known that Oded Golan was connected for good or for ill with Shlomo Moussaieff, the billionaire Israeli antiquities collector (dealer?) in London. The latter was introduced to and knew my work intimately since the late 80’s because of a long personal relationship with Michael Baigent (cf. *The Jesus Papers*, pp. 269–72; for Golan and Moussaieff, see ‘Trial Sheds Light on Shadowy Antiquities World,’ *Boston Globe*, 5/16/06).
116. See Introduction to *James*, xxiii.
117. *EH* 2.23.17–19 and Jerome, *Vir. ill.* 2.
118. See L. Y. Rahmani, *A Catalogue of Jewish Ossuaries in the Collections of the State of Israel*, Israel Antiquities Authority, 1994
119. The first reference to him would appear to be in Tacitus (c. 116 CE), *Annals* 15.44 (85), regarding the fire in Rome who calls him ‘*Christus*’ which to some extent echoes the allusion to ‘*Chrestus*’ in Suetonius 5.25.4 which appears a more general rather than specific one. The reference in Josephus, *Ant.* 18.63–4 is considered interpolated.
120. In the Scrolls, there are references to ‘seeing *Yeshu’a*’ / ‘*Salvation*’ and ‘the Messiah of *Aaron* and *Israel*’ / ‘*Heaven and Earth*’ / ‘*Righteousness*’ but not specifically to ‘Jesus.’
121. See *EH* 3.11.2 and 3.32.1–3 above
122. *Ibid.* 2.23.7
123. *B. Sukkah* 52a.
124. *EH* 2.23.3 quoting Clement and 18 quoting Hegesippus.
125. For the relationship to Santiago de Compostela, see *James*, 621–2 and 861.
126. See Paul Flesher’s description of John Painter’s remarks at ‘The Toronto Sessions,’ *Bible and Interpretation* above
127. See R. Altman’s ‘Official Report’ and Flesher’s description K. McCarter’s remarks in *Bible and Interpretation* above.
128. See John 19:38–20:14 and *pars*.
129. See Copper Scroll, items 52 and 53 and J. M. Allegro, *The Treasure of the Copper Scroll*, New York, 1960, pp. 104–12.
130. See N. Avigad in *Jerusalem Revealed*, ed. Y. Yadin, Jerusalem, 1975, p. 18. Recently a plaque was identified on the Absalom Pillar by J. Zias and E. Puech attributing it, too, to the ‘*Zachariah*’ John the Baptist’s father!
131. See 1 Chronicles 24:15 identifying this line as the ‘*Seventeenth*’ Priestly course.

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132. For Mariamme daughter of Boethus, see *War Ant.* 15.320-2; for this 'Joseph and Mary' story, see *Ant.* 15.65-72, 81-87, etc.
133. See John 19:38 and *pars.* above.
134. This has now proceeded to trial; cf. 'Trial Sheds Light,' *Boston Globe*, 5/16/06 above.
135. See L.Y. Rahmani *Catalogue* above.
136. *Los Angeles Times* Op-Ed, 10/29/02.
137. See N. Silberman and Y. Goren, 'Faking Biblical History: How Wishful Thinking and technology Fools Some Scholars - and Makes Fools of Others,' *Archaeology*, September/October, 2003, pp. 20-29 and David Samuels, 'Written in Stone,' *The New Yorker*, 4/12/04.
138. See Y. Goren, 'An Alternative Interpretation of the Stone Tablet with Inscription attributed to Jehoash King of Judah,' *Bible and Interpretation*, 2002 and F.M. Cross, 'Notes on the Forged Plaque Recording Repairs to the Temple,' *IEJ*, 2002, pp. 119-22.
139. See summary of official IAA report in *BAR*, September/October, 2003.
- Chapter 3
1. See *EH* 2.23.5, Jerome, *Vir. ill.* 2 and *Comm. on Gal.* 396 (1:10), and *Haeres.* 78.7.7.
 2. See Paul's competitive claim in Galatians 1:15 and in 2 Corinthians 7:1.
 3. See *Haeres.* 30.2.3 and 78.13.2 and 78.14.3.
 4. For Banus, see *Vita* 11 and cf. *War* 2.120.
 5. See *Protevang.* 8.2-12.3.
 6. See *Ant.* 15.72-87 and 2.168 above.
 7. See 'brothers' in Matthew 12:46-9, John 2:12, 7:3-5, etc.; for 'sisters,' see Matthew 13:56/Mark 6:3. etc.
 8. Jerome in *Vir. ill.* 2 calls James 'the son of Mary sister of the Lord' in John 19:25 (thus). See *Protevang.* 25.1.
 10. See *b. B. B.* 60b, *Naz.* 19a, *Ned.* 10a and 77b, and *Ta'an* 11a; *James*, pp. 309, 764, and 898.
 11. In Paul, 1 Corinthians 12:12-27, Ephesians 2:18-22, etc. - Gospels, John 2:21/Matthew 26:61 and *pars.*
 12. Cf. Matthew 9:11, 11:19, Mark 2:16, Luke 5:30, 7:34, 15:2, etc. and the allusions to 'eating and drinking' in Matthew's 'Little Apocalypse' 24:38 and 49 (including an allusion to 'drinking with drunkards' - 'gluttons' obviously being implied too) and Luke 10:7.
 13. We have already seen the use of this 'Cup' imagery in 1QpHab, xi.8-12.6; but see also Revelation 14:8-11 and 1:1-21.
 14. For the allegorization of 'Damascus,' see Chs. 26-8 below.
 15. See *b. B. B.* 60b, *Naz.* 19a, *Ned.* 10a, 77b, and *Ta'an* 11a above.
 16. See *James*, pp. 309, 764, 898, and 1028 and Benjamin of Tudela, *Travels*: Year 1165. He describes these 'Mourners for Zion' as 'eating no meat and abstaining from wine and dressing only in black and living in caves!'
 17. See A. Paul, *Ecrits de Qumran et Sectes Juives aux Premiers Siecles de L'Islam: Recherches sur l'origine du Qaraisme*, Paris, 1969.
 18. *Ibid.*, pp. 115-140.
 19. Benjamin, for instance, also in Year 1165 describes the Uprising of David Alroy (c. 1155), but there were earlier ones like Abu 'Isa al-Isfahani and his disciple Yughdan (preceding Anan ben David and patterned on similar Shi'ite Islamic ones from the 7th Century and Karaism onwards), both of whom - like other 'Mourners for Zion' and James - 'prohibited all meat and wine'; see al-Kikisani in L. Nemoy's *Karaite Anthology*, New Haven, 1952, pp. 51 and 334. Al-Biruni, too (the 10th-11th Century Muslim geographer and encyclopaedist), in *The Chronology of Ancient Nations*, 3.20, also knows a-bout the teachings of both Abu 'Isa al-Isfahani and Yughdan.
 20. See M. Baigent, R. Leigh, and H. Lincoln, *Holy Blood, Holy Grail*, London, 1982, pp. 85-109. Though this inner circle or 'kabal' is probably imaginary, still the choice of this designation is curiously interesting.
 21. 1QH, xvii.30-5.
 22. Matthew 11:18-19/Luke 7:33-4, accompanied by distinctly antinomian polemic and cf. *EH* 2.23.5 and *Haeres.* 78.13.3.
 23. See for instance *Zohar* 1.59b on 'Noah' and Proverbs 10:25.
 24. See CDiv.17-8, vi.15-vii.3, *MMT*, ii.3-24 and cf. *Haeres.* 30.16.7.
 25. See *War* 2.129 and Hippolytus 9.16, , Ps. *Hom.* 7.8, 10.1, 11.1, 24-8, and *Haeres.* 17, 19.5.7, 30.2.4-6, etc.
 26. Cf. Luke 5:36-9 and *pars.* with 1QS, vi.4-5 where 'new wine' is specifically mentioned. Cf. 1QS, v. 13, vi. 2-5, 20-1, vii.19-20, etc. with *War* 2.130-33; but see too 2.143-4
 28. Cf. *EH* 2.23.5, *Haeres.* 78.13.3, and Luke 1:15 and 7:33/Matthew 11:18.
 29. See in Hippolytus 9.21 how he uses the same expression to explain why the 'Zealot'/'Sicarii Essenes' enduring any torture and preferred death rather than 'blaspheme the Law or eat things sacrificed to idols.' *EH* 4.22.4, *Haeres.* 19.1.1-6, 19.5.7, 20.3.1-4, 29.1.1-4, 29.5.1-29.7.7 30.1.1, and 53.1.1-4. Also see Apost. Const 6.6 which calls 'Masbuthaeans,' 'Basmuthaeans,' and Pliny, *N.H.* 5.81 who knows a group in Northern Syria called the 'Nazirines.'
 31. See S. Goranson, 'Essenes: Etymology from 'Asah,' *Revue de Qumran*, 1984, pp. 483-98.
 32. This is also the case with a name like 'Abgarus' which becomes 'Agbarus,' 'Abarus,' 'Augurus,' 'Alburnus,' etc. in many translations.
 33. See *Haeres.* 53.2.2.
 34. See, for instance, *Haeres.* 30.17.1-18.1, but also 53.1.1-4 and Hippolytus 9.9 and 10.25.
 35. *Ant.* 18.112-9.
 36. See Eshel, Broshi, Freund, *et. al.*, 'New Data on the Cemetery East of Khirbat Qumran,' *DSD* 9/2, 2002, pp. 135-65 and P. Bar-Adon, 'Another Settlement of the Judean Desert Sect at 'Ein el-Ghuweir on the Shores of the Dead Sea,' *BASOR*, 1977, p. 12 above. But also see, K.D. Politis, 'Rescue Excavations in the Nabataean Cemetery at Khirbat Qazone,' *AJD*, 1998, pp. 14-16, J. Zias, 'Qumran Archaeology: More Grave

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- Errors,' *Bible and Interpretation*, February, 2004, and Eshel and Broshi, 'Zias' Qumran Cemetery,' *Revue de Qumran* 21/3, 2004, pp. 487-89.
37. See Al-Biruni, *The Chronology of Ancient Nations*, 8.23 and *The Fihrist* 9.1 above. Note that for al-Biruni, who seems to know a lot about Mani (just as *The Fihrist* in the previous generation does), like the Prophet Mani called himself 'the Messenger of God to Babylon' and referred to himself as 'the Seal of the Prophets' - 8.6-11.
 38. Cf. A. N. Sherwin-White, *The Roman Citizenship*, Oxford, 1939, pp. 270-5 with CDviii.10/xix.23 on 'the Kings of the Peoples' which it considers identical with 'the Greek-speaking Kings.'
 39. In CDiv.17-v.15 and viii.4-10/xix.18-22, these 'Princes' are called 'diseased without a cure.'
 40. The point is that it was only in this period that the Roman Emperor was the head of underling body of Greek-speaking Kings in The Eastern part of the Empire like the Herodians.
 41. Cf. *War* 3.522-42 with 1QpHab.vi.10-11 on the 'Kittim' and the general picture in the Gospels of activities in and around the Sea of Galilee or 'Gennesareth' as Josephus calls it.
 42. See for instance Tacitus in *Annals* 6.44 and 12.12 in his references to 'Abar King of the Arabs' or Edessenes generally. Strabo in *Geography* 16.1.28 considers almost all Mesopotamians 'Arabs' as he does 'Osthoeans'; for Pliny, *H.N.* 6.31.136-9, so are the inhabitants of Charax Spasini on the Persian Gulf, where Izates originally lived; for Juvenal, *Satire* 1.127, even the famous Roman Governor, Tiberius Alexander, is an 'Arabarch.'
 43. In Dio Cassius, *Roman History*, 68.21, it can be either 'Augurus' / 'Albarus' / or 'Agbarus'; the same for Hippolytus in *Codex Baroccian.* 26.
 44. Cf. *EH* 1.13.2;.
 45. These are the cities which are the heart of the present political situation concerning Kurdistan; see our maps on pp. 1012-5.
 46. These are also the names of eponymous heroes in Syriac sources, the First Apocalypse of James, and in the Koran. as well as of the aboriginal 'Yazidis.'
 47. Cf. Moses of Chorene, *History of Armenia*, 2.35, who sees Helen as the first and principal of Abgar's wives, with *Ant.* 20.18. This is also the position somewhat of The Teaching of Addai.
 48. See *Ant.* 20.17-53 and 75-92.
 49. See *James the Brother of Jesus*, pp. 856-66 and 923-36. 'Thaddaeus' of course certainly bears some relationship to 'Addai' as he does in Gospel Apostle lists to 'Judas of James' (cf. Luke 6:16) 'Theudas' of course bears a linguistic relationship to 'Thoma' ('Twin' in Aramaic) / 'Yehudali' as it does in the Second Apocalypse of James to 'Theuda the brother of the Just One.'
 50. See Moses of Chorene 2.35 above.
 51. For the history of this monarch, see Eusebius, Moses of Chorene, *loc. cit.*, and J. B. Segal, *Edessa 'The Blessed City'*, pp. 62-82 above.
 52. One of these several 'Judas'es, all of whom overlap, would be a reasonable guess but it is 'Judas Thomas' and 'Addai' / 'Thaddaeus' who appear in Eusebius' / Syriac Conversion of King Agbar stories.
 53. In Josephus, this occurs in *Ant.* 20.34-48.
 54. Strabo, 17.1.54-2.4 calls her 'the Ruler of the Ethiopians in (his) time,' but he clearly means Meroe in Nubia on the Nile (c. 50-25 BC), a point Pliny consolidates in *N.H.* 6.35.
 55. See *Ant.* 20.38-46, which is supported and even more fully fleshed out in *Gen. R.* 46:10-47:11.
 56. One should note that Josephus makes it clear that 'Queen Helen sent her representatives (plural) to Alexandria to buy grain' to relieve the Famine, a point he repeats in discussing Theudas' reverse exodus to the Jordan; *Ant.* 20.51 and 97-102.
 57. This disparity between Acts 12:1-24 and Galatians can be explained by considering that Paul and Barnabas were among those who went either to Alexandria or Cyprus on these grain and fig-buying missions.
 58. Cf. *Ant.* 20.35-47 above.
 59. See J. B. Segal, *op. cit.*, pp. 15 and 66ff., who makes it clear 'Ezad' is 'Izates' and, at one point, in *War* 4.567, Josephus seemingly even calls him 'Izas.'
 60. Cf. *Haeres.* 19.2.1-4.2, 30.1.3-3.7, and 53.1.1ff. with Hippolytus, 9.8.
 61. See A.F.J. Klijn and G. J. Reinink, *Patristic Evidence for Jewish Christian Sects*, Leiden, 1973, pp. 54-67 - in particular, the quotation they provide from Bar-Khoni who thinks the name 'Sampsaeans' derives from 'Churches' ('Ecclesiae', i. e., 'Elchasaïtes'); also see L. Cirillo, *Elchasaï e gli Elchasaïti: Un contributo alla storia delle comunità guideo-cristiane*, Cosenza, 1984.
 62. For the use of the term 'Edah at Qumran, see CDvii.20, xx.3, 1QpPs 37,ii.10, iii.10, etc.
 63. *EH* 3.32.1-8.
 64. For Simeon bar Yohai and the *Zohar*, see *James*, p. 821 and *MZCQ*, pp. 54 and 71.
 65. *Haeres.* 19.1.1-5.7, 30.1.1-3.7, and 53.1.3.
 66. See *EH* 1.13.1-20, 2.12.1-3, and *Ant.* 20.1-117 and below, pp. 75-80 and 951-4.
 67. Cf. *Ant.* 20.21 with John 1:14-18 and 3:16-18.
 68. *Ant.* 20.22-23 and 34-5.
 69. Acts 9:10-8 and above, pp. 5, 18, 78, etc.
 70. See CDvi.19-vii.9 and below pp. 601-93.
 71. CDiv.2-3 and vi.2-11.
 72. See CDv.6-9, vi.30-vii.4, and xx.27-32.
 73. *The Fihrist* 9.1; cf. as well al-Biruni, 8.44ff.
 74. See E. S. Drower, *The Mandaean of Iraq and Iran*, Oxford, pp. 1-10 and 100-124 and *The Secret Adam*, Oxford, 1960, pp. 88-106; also see *The Haran Gawaita and the Baptism of Hibil-Ziwa*, tr. E. S. Drower, Biblioteca Apostolica Vaticana, Citta del Vaticano, 1953, pp. viii-xi and 2-17. According to Mandaean tradition, the followers of John the Baptist

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- fled eastward in 37 CE, the approximate year Josephus actually gives for his execution.
75. See 2004 Refugees International (Update, January, 2006) and articles there referred to.
 76. See *James*, pp. 324-331.
 77. See the descriptions of this in Hippolytus 9.8-9 and 10.25 and *Haeres.* 19.4.1,30.3.1-6, and 5.1.8-9. For Simon *Magus*, see Ps. Rec. 1.72 and 2.7-8 and Ps. *Hom.* 2.22-4, Epiphanius 21.2.3-4, and *Haeres.* 10.8.
 78. See, for instance, Matthew 12:46, Luke, 24:36, John 20:14, 20:19, 20:26, 21:4, and Acts 1:10, 7:55-6 (Stephen's James-like/ Great Power/ Primal Adam proclamation – cf. Matthew 26:64 and Mark 14:62 and even the 'two Angels' in Luke 24:4).
 79. In the Koran, see 2.124-133, 3.33, 3.95-7, 21.51-75, 26.69-103, etc.
 80. For Paul, see Galatians 3:6-18 and Romans 4:1-16; for Muhammad, see Koran 2.135-40 and 3.95 and 113-5, etc.
 81. In CD, paralleling the Koran, one finds this in iii.2-20, ending in evocation of 'the Primal Adam' ideology. But even more impressively, MMT, ii,30-3 ends with evocation of Genesis 15:6's 'reckoned to you as Righteousness' applying it to its Kingly recipient and his 'People' – Koranic and 'Jamesian' works Righteousness with a vengeance. One should also see the point about Abraham's circumcision from CDxvi. 4-6 based on Genesis 17:10-14 and the basis of the conversion episode of Izates and Monobazus in both the *Talmud* and Josephus above. For these controversies in Scroll Studies, one can see M. Baigent and R. Leigh, *The Dead Sea Scrolls Deception*, New York and London, 1991; N. A. Silberman, *The Hidden Scrolls*, New York, 1994; and my own Introduction DSSU, 1992, pp. 1-16.
 82. This, as opposed to James, the Koran, and of course CD and MMT above.
 83. For the 'Friend' terminology, see CDiii.2-4 above and for 'Perfection'/'Perfection of the Way,' see 1QS, viii.1-10, 18-25 (in exegesis of Isaiah 40:3: 'making a straight Way in the Wilderness') and CDii,15-6, vii.4-6, xx.2-7, etc.
 84. See too the Scrolls condemnation of the 'Emptiness' of the Lying Spouter's teaching in 1QpHab,x.9-12 and out analysis of this, pp. 862-5 and 904-33 below.
 85. Koran 37:101-14 – though all Muslims seem to think these lines 'unequivocally refer to Ishmael, he is nowhere mentioned as such by name whereas Isaac explicitly is.
 86. Koran 7:59-79, 9:70, 11:25-68, 14:9, 22.42, 26:106-59, 29:14-40, 51:41-6, 69:5-8, etc.
 87. See both *Ant.* 20.25-6 and Hippolytus 9.8 and 10.26.
 88. See Koran 4:126.
 89. 'Lying' in James usually comes in connection with the 'Tongue,' as in 1:26 or 3:5-15; 'Lying' in Paul usually comes in connection with the protestation, 'I lie not' or 'I do not lie,' as in Galatians 1:20, Romans 3:7/9:1, and 2 Corinthians 11:31; in the Scrolls of course, the antagonist of the Righteous Teacher is 'the Man'/'Spouter of Lying' and the allusion is omnipresent.
 90. See CDiii.2-20 and MMT,ii,30-33 above, which evoke imagery having to do with Abraham to make the ideological point of 'holding fast to the Covenant.'
 91. The 'King'/'Kings' would appear to be referred to in ii.21-9 (where an earlier letter is alluded to) introducing this evocation of Abraham's 'works' being 'reckoned as justifying him' and this 'King's' 'People' in ii. 30.
 92. For detailed arguments regarding the identity of these two, see *James*, pp. 862-939
 93. See the references to 'the Land of Noah,' particularly in conjunction with the ark in 11:25-49 – which certainly did not come down in Arabia as such – introducing 'Ad and Hud. The same is true of 26:105-49 where latter's typically Northern-Syrian-style cattle-grazing land is described; this is also the conjunction of 29.14-38, etc.
 94. See *James*, pp. 853-958 above.
 95. Few in either Koranic or Early Christian Studies have ever even imagined that 'Hud' is just a contraction of the Hebrew 'Yehudah' and simply relates to 'Addai'/'Thaddaeus,' 'Judas Thomas,' 'Judas Barsabas,' and 'Judas of James.' See my article 'Who Were the Koranic Prophets 'Ad, Thamud, Hud, and Salih?' in *The Journal of Higher Criticism*, 11/2, Fall 2005, pp. 86-107, which was first given at a session of the American Academy of Religion in 1997.
 96. See the article on 'Yezidis' by Christine Allison in *Iranica* of 2/20/05. They are an extreme Shi'ite sect in Kurdistan who venerate the grave near Mosul (in *Adiabene* of course) of their founder and Holy Man, 'Shaykh 'Adi' (the son of someone called 'Musa'/'Moses'). Considered heretics and 'Devil-Worshippers' by orthodox Muslims; in reality, they are Kurds representing an outgrowth of Mithraism with elements of Judaism, Christianity, and paganism (they pray three times a day, keep the Sabbath, and pray towards the sun!), and call themselves 'Ezdis' or 'Ezidis,' from which 'Yezidis' – i. e., once more 'Ezad'/'Izates'?
 97. See *E.H.* 2.23.4 and 12-18 where Eusebius drawing first on Clement of Alexandria and then on Hegesippus uses James' cognomen, 'the Just' or 'Righteous One' in place of his very name itself. So does Origen in his famous testimony about Josephus having attributed the fall of Jerusalem to the death of James not Jesus in *Contra Celsus* 1.47, 2.13, and *Comm. on Matt.* 2.17.
 98. *Ant.* 20.24-26.
 99. One should note that in 20.26, Josephus specifically observes that it was in this Kingdom given to Izates by his father that the ark – 'whose remains are shown to everyone to this day' – came to rest. Over a thousand years later, Benjamin of Tudela makes the same claim in the year 1163-4 of his Travels when he describes the way from Haran vis Nisibis to Mosul.
 100. For 'Justification' theology and 'the Sons of Zadok,' see CDiv.7 (*par contra*, see CDi.19); for the several evocations of the 'Love'

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- Commandment, see 1QS,ix.19, CDvi.20-2, 20.17-8, etc. (*par contra*, see viii.6/xix.18 directed against the Herodian Establishment).
101. In the Koran Abraham, Ishmael and Isaac, Jacob, the Tribes, etc. are all designated original 'Muslims' in 2:126-41. This parallels the way in CDiii.2-4 above, Abraham, Isaac, and Jacob are described as 'Friends' or 'Beloved of God and Heirs to the Covenant forever.'
102. See vii.14-xx.12 and Chapters 21-22 below.
103. See my article 'MMT as a Jamesian Letter to "the Great King of the Peoples beyond the Euphrates,"' *Journal of Higher Criticism*, 11/1, Spring, 2005 (first given to the Society of Biblical Literature in 1997), pp. 55-68.
104. See G. Williams, *Eastern Turkey: A Guide and History*, 1972, London, 1972, pp. 166-167 – this was supposed to have been in a cave under the Great Mosque. Even the spring at Callirhoe is attributed to Abraham. *Par contra*, see C. H. Gordon, 'Abraham and the Merchants of Ura,' *JNES* 17, 1958, pp. 28-31 and A.R. Millard, 'Where was Abraham's Ur?,' *BAR*, May/June, 2001.
105. See W. Dalrymple, *From the Holy Mountain: A Journey among Christians of the Middle East*, London, 1997, p. 74, the Official Turkish Government site 'Sanliurfa,' and cf. Luke 1:24 and *Protevangelium*, 22.3
106. In *Ant.* 20.18 and 20.26 Josephus also calls him 'Monobazus,' which like 'Abgarus' in neighboring Syriac tradition seems to be a name coursing through multiple generations of this family. In 20.24 Josephus calls this Kingdom 'Caron'/'Carrae,' a designation never been made sensible.
107. See Turkish Government 'Sanliurfa' above and *Wikipedia* articles: 'Edessa, Mesopotamia' and 'Sanliurfa.'
108. Cf. *Gen R* 46:10-11 and *Ant.* 20.38-45 with Acts 8:26-40. The key connection here, apart from the fantastic elements in Acts, is the fact of a 'Queen's Treasury agent and the question asked by the teacher, Philip in Acts; 'Eleazar from Galilee' in Josephus: 'Do you understand what you are reading?' See *James*, pp. 883-922.
109. Cf. Acts 8:38-9 with *Ant.* 20.46.
110. Cf. Jesus' 'not one jot or tittle' speech in Matthew 5:18/Luke 16:17; for the Scrolls' emphasis on 'the exact letter of Torah,' see CDiv. 8, vi.14, vi.20, xx.6, 1QS,i.15-17, viii.17, etc.
112. In Dio Cassius 68.4, Nerva reapplied the traditional body of legislation against castrations known as the *Lex Cornelia de Sicariis et Veneficis*, while Hadrian – obviously in the wake of the Bar Kochba War – outlawed circumcision completely with his 'Ius Sicaricon'; cf. *The Augustan History* 13.10ff. and below, pp. 962-75.
113. *Ant.* 20.35-43 and 46-8.
114. Paul continues these attacks in 4:7-6:15 and refers to this 'Party' sarcastically in Philippians 3:2 sarcastically as 'the Concision' or 'Cutters'; cf. pp. 578-590 and 970-5 below.
115. E.g., Matthew 19:12 (concerning 'eunuchs') Mark 14:4 (concerning 'the Poor'), Luke 19:39 (concerning 'Pharisees'), John 6:64 (concerning 'belief'), 9:16 ('the Pharisees' again), 9:40 (concerning Matthew's 'Blind Pharisees'), etc.
116. CDxvi.6-8.
117. The usage 'Satan' does not occur as such at Qumran – rather this 'Angel of Mastema.' All references to 'Satan' one sees in some translations are almost always, therefore, to 'Belial' in the original.
118. CDxvi.4-6.
119. See 1QS,v.2-3 and v.9.
120. Cf. Hebrews 11:17 with *Ant.* 20.20 above.

Chapter 4

- Hippolytus 9.8-12.
- Hippolytus 9.9; cf. *Haeres.* 19.5.1.
- Zohar* 63a and 67b on 'Noah.'
- Cf. Koran 7.59-79, 11.29-68, 26.106-58, etc.
- Hippolytus 9.8.
- See *James*, pp. 328-36 and E. S. Drower, *op. cit.*, pp. 1-19, 100-24, and 258-62. Also E. S. Drower, *The Secret Adam*, Oxford, 1960, pp. ix-xvii and 88-106.
- Koran 2.62, 5.69, 22.17, etc.
- The 'Sabaeans' of Southern Arabia (a Kingdom functioning rather in the 10th to 7th Centuries B.C. and known in the Hebrew Bible as 'Sheba') is spelled somewhat differently than those considered here as 'Peoples of the Book.' The consonant here is a 'sadi' as opposed to a 'sin' (cf. *Surah* 27.22-44, where it is immediately followed by reference to 'Thamud' and 'Salih' in 27.45ff.; also see 34.15-20). Those relating to 'bathing' in Syriac and Aramaic are also spelled with a different 's,' but also with an 'ayin' as they are in Arabic and would be in Hebrew too.
- See Al-Biruni, *The Chronology of Ancient Nations*, 8.23ff., 18.26ff., and 20.26ff.; *The Fihrist* 9.1.
- For 'Protected Persons' or 'Dhimmis' in the Koran, see 2.62, 5.69, and 22.17; for the concept of 'Peoples of the Book'/'*Ahl al-Kitab*' on which it is based, see 2.105-141, 3.64-79, but especially 100-15, 4.123-6, 153-77, 5.68-9 (again including 'Sabaeans'), etc.
- See, for instance the material on Abraham in 2.124-36, 3.65-7, 4.125, etc.
- In giving these testimony, Muhammad makes it clear in 3.113 that all 'Peoples of the Book are not the same,' some 'standing' or being 'more staunch' than others; cf. *James* 2:17-24. To paraphrase *James*, this reads: 'O Empty or Foolish Man, do you not know that Abraham was saved by sacrificing Isaac (this being a work) and that is how we are justified, not by Faith alone but rather by Faith and works working together,' the final point as should be clear, basically paralleling Muhammad's 'believe and do good works' repeated throughout the Koran.
- In CD, see i.1-2, 10, 12, ii.1, 20-1, iii.6, xx.2, 6, 21, etc.; in *James*, see 1:4, 22-5, 2:8,

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- 13, 17–25, etc.; but in Paul *par contra*, see Romans 2:13–15, 25, 3:27f., 11:6, Galatians 2:16, 3:10, etc.
14. Cf. 1QS, vi.6–7 and *War* 2.128–36.
15. Koran 3.113–4.
16. Cf. *EH* 1.13.4–10 and see the two variant manuscripts of *Apost. Const.* 8.25 on ‘*Lebbaeus surnamed Thaddaeus*,’ a.k.a. ‘*Judas the Zealot*’ and ‘*Judas of James*’; for these overlaps, also see *James*, pp. 930–38 above.
17. See *Haeres.* 29.1.1 and 29.4.1–5.1 where he claims this was the name applied by Philo either to those he denotes as ‘*Therapeutae*’ or ‘*Essenes*.’ Epiphanius, anyhow, that this was just an earlier name for ‘*Christians*.’
18. *James* 1:22, 1:23, and 1:25
19. 1QpHab, vii.10–11 on Habakkuk 2:3 and ‘*the Delay of the Parousia*,’ viii.1–3 on Habakkuk 2:4, and xii.4–5 on ‘*the Ebionim*’ or ‘*the Poor*.’
20. See *Haeres.* 20.3.4 and 29.1.1–7.1.
21. Cf. *EH* 4.22.6 with *Haeres.* P1.3.1 and 19.5.7, but also Justin Martyr, *Dial.* 80.
22. The only group both Eusebius/Hege-sippus’ and Justin Martyr’s ‘*Galileans*’ can be are those Epiphanius variously refers to as either ‘*Nazoraean*s’ or ‘*Nasarenes*’ who, themselves he hardly distinguishes from either ‘*Ossaean*s’ or ‘*Ebionites*’ – or, for that matter, ‘*Sampsaeans*.’
23. *Haeres.* 19.2.10 and 20.3.2–4. Here too, he basically contends that all have been absorbed into ‘*the Ebionites*.’
24. *Haeres.* 29.1.1–4, 29.5.4–7.4, and 30.2.3–3.7; for a polemical view of Ebionite doctrine, see *EH* 3.27.1–6.
25. For Hege-sippus, *EH* 2.23.5–6 and *Haeres.* 78.14.2, James ‘*did not enter the (public) baths*’ and like the *Essenes* ‘*did not anoint himself with oil*,’ but he did ‘*enter the Temple alone*.’ For Epiphanius in *Haeres.* 29.4.1–5, supported by Jerome, this was ‘*the Holy of Holies*’ where, as High Priest, he proceeded to make a typical ‘*Yom Kippur Atonement*’ on ‘*behalf of the while People*.’ But certainly anyone doing such things and entering the Temple in such manner (especially ‘*Priests*’) was obliged to take a ritual bath; see *M. Middah* 1:4, 5:3, *M. Par.* 3:7, *b. Tam* 26b, *j. Yoma* 40b, *b. Yoma* 30a–31a, *Ant.* 12.1456, *War* 4.205, etc. The solution to this conundrum would seem to be found in Josephus’ statement that ‘*the Essenes preferred dry skin*’ not that they did not bathe – meaning they did not anoint themselves with any oils and probably did not take Greco-Roman-style hot baths; but they certainly took cold ones as did James’ counterpart ‘*Banus*’ below. So probably and almost assuredly did James. See also *James*, pp. 344–5 above.
26. See *Haeres.* 30.21.1 and *Ps. Hom.* 8.2, 10.1, 10.26, 11.1, etc.
27. See the description he gives of ‘*Banus*’ in *Vita* 11 and, of course, his lengthy description of ‘*Essenes*’ in *War* 2.12–61.
28. See, for instance, *Ps. Rec.* 4.35 and *Ps. Hom.* 7.3, 7.8, 8.14, 8.19, 11.35, 12.6 (this showing Peter as a vegetarian), etc.
29. E. S. Drower, *op. cit.*, pp. 102 and 155.
30. Cf. Matthew 19:13–5 and *pars.* and Acts 6:6, 8:17–9, 13:3, and 28:8.
31. *Haeres.* 30.18.1–21.1. In fact, just as Josephus’ ‘*Essenes*,’ according to the *Ps. Hom.* 12.6, Peter also ‘*wears only threadbare clothes*’; at Qumran, see 1QpHab, xii.3, 4QpPs 37, ii.16, iii.10, iv.11, and 1QH, v.23 (‘*the Ebionci-Hesed*’ / ‘*the Poor Ones of Piety*’).
32. *Haeres.* 30.18.1.
33. *Ibid.* 30.21.1
34. *Ibid.* 30.21.2.
35. *EH* 3.27.2; cf. *Ad. Haeres.* 1.26.2, 3.21.1, 4.33.4, 5.1.3, and *Contra Celsus* 5.65 and *Hom. in Jer.* 18.12.
36. The point is that it was their name that meant ‘*the Poor*,’ not that their Christology was ‘*poverty-stricken*.’
37. *Ps. Rec.* 1.39–47, 5.10, and 8.59; *Ps. Hom.* 2.6–12; in the Gospels see Matthew 21:11, Luke 1:76, and John 6:14 and 7:40–1. This is based on Deuteronomy 18:15–19, cited in 4QTest, 4–8 but also see 1QS, ix.11 where it is coupled with ‘*the coming of the Messiah of Aaron and Israel*.’ For the Manichaeans, Mani too is the Seal of the Prophets and, in the Koran, see for instance, 3.84, 7.157, 33.1–59, etc.
38. *Haeres.* 30.2.4–5, 16.1.1, and 21.1–43.
39. See Acts 2:23, 2:36, 3:15, 4:10, etc.
40. See for instance Peter in *Ps. Rec.* 1.13–43 and throughout the *Homilies*.
41. We say ‘*historical*,’ because the picture in the Gospels and the Book of Acts is rather more polemically retrospective and even sometimes inverted.
42. Hippolytus 9.21.
43. Cf. Hippolytus 9.21 with *War* 2.159–63.
44. See *War* 1.3–6.
45. Al-Biruni, *op. cit.*, 8.23
46. Benjamin of Tudela, *Travels*: Year 1164.
47. *Haeres.* 20.3.4, but also see 19.4.1, 30.3.1–6, and 30.17.5.
48. Al-Biruni, *The Chronology of Ancient Nations*, 8.38–9 and 20.26–9 above; see also *The Fihrist* 9.1 as well.
49. See P. Bar-Adon, ‘Another Settlement of the Judean Desert Sect at ‘Ein el-Ghuweir on the Shores of the Dead Sea,’ *BASOR*, 1977, p. 12; ‘Excavations in the Judean Desert,’ *Atiqot* 9, 1989, pp. 3–14 and 18–29; K.D. Politis, ‘Rescue Excavations in the Nabataean Cemetery at Khirbat Qazone,’ *AJDA*, 1998, pp. 14–16; and J. Zias, ‘The Cemeteries at Qumran,’ *DSD*, 2000, pp. 220–53 above. Also see, R. de Vaux, *Archaeology and the Dead Sea Scrolls*, Oxford, pp. 52 and 88. G. R. Driver, *The Judaean Scrolls*, Oxford, 1965, pp. 45–8, also observes that Karaite Jews observe this custom.
50. See H. Eshel and M. Broshi, ‘Excavations at Qumran, Summer of 2001,’ *IEJ* 53, 2003, pp. 61–73; Eshel, Broshi, Freund, et. al., ‘New Data on the Cemetery East of Khirbat Qumran,’ *DSD* 9/2, 2002, pp. 135–65; J. Zias, ‘Qumran Archaeology: More Grave Errors,’ *Bible and Interpretation*, February, 2004; and finally H. Eshel and M. Broshi, ‘Zias’ Qumran Cemetery,’ *Revue de Qumran* 21/3, 2004, pp. 487–89 above.

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51. *Chronology* 8.23, 18.10, and 20.29. For Methusaleh's other son, called 'Sabir', see al-Biruni, *Chronology of Ancient Nations* 8.41-2. The reference to 'Yusufus' leading here into a consideration of Samaritan matters is erroneous and a proofing error; but the fact of John's Samaritan connections and their knowledge of this remains. The point that was being made here was that John was also referred to 'as-Sabir' in the Arabic version of Josephus, the 'Yusufus'.
52. Cf. *The Fihrist* 9.1 with CDv.7-10, vii.1 and 11QT, lvi.19-lvii.19, and lxvi.14-5. The point that was supposed to be indicated here was two centuries after the Prophet. The author of *The Fihrist*, Ibn al-Nadim, as everyone knows, was a younger contemporary of or lived in the previous generation before al-Biruni – the 10th Century.
53. Koran 2.172, 5.3, 6.146, and 16.115.
54. Ps. *Hom.* 7.9; cf. Acts 15:20, 15:29 and 21:25.
55. Cf. Acts 10:14 and 10:28, Hippolytus, 9.21, and CDv.7 and vi.17-8. Also see 1QS, v.14-20.
56. Ps. *Hom.* 7.19.
57. For this same 'Perfection' ideology at Qumran, see CDvii.3-5 above and 1QS, viii.21-ix.6.
58. See Koran, *loc. cit.* above.
59. The transmission has to be seen as quite straightforward: from James' directives into the Pseudoclementines and via the Elchasaïtes and Manichaeans into Islam.
60. *The Fihrist* 9.1. Even Mani's ban on wine and his vegetarianism is described here; cf. al-Biruni 8.43ff.
61. E. S. Drower, *The Mandaeans of Iraq and Iran*, pp. 3-5 and *The Secret Adam*, p. ix.
62. See 1QS, v.2 and v.9 and, for instance, Psalm 25:8-10 and Psalm 119:1-5 where 'Notzrei ha-Brit' is used synonymously with 'Shomrei ha-Brit' and 4QTest, i.17's Messianic citation of Levi's admonition to his children in Deuteronomy 33:9; 'Britcha yinzor'/'they will keep Your Covenant'.
63. Of course, this 'Keepers of the Secret' vocabulary is known to the Pseudoclementine *Homilies'* Epistle of Peter to James, 3-4, as it is to some extent Qumran, e.g., 1QS, ix.21-2.
64. See *The Secret Adam*, pp. 21-34 and see, for instance the *Zohar* 55b-56a on Genesis 1:27's reference to 'Adam'.
65. See, for instance, Ibn al-'Arabi, *The Bezels of Wisdom*, tr. R. W. J. Austin, New York, 1980, pp. 51-6, 84-8, 149, 253, and 281, speaking about 'the Perfect Man' and basically echoing *Kabbalah*.
66. See Hippolytus, 9.9, 10.25, *Fihrist* 9.1, and *The Secret Adam*, xi-xiv. The Mandaean *Haran Gawaita*, the title of which even refers to this flight, puts this flight around 37-8 CE. Today there are even 'Christians' in South India, who call themselves 'Knanaya Zealots' that is, 'Canaanite'/'Canaanean Christians', who claim to be descendants of emigrants who left Edessa in 345 CE, follow 'Thomas' but shun more normative 'Christian' followers of 'Thomas' as backsliders, will marry no one outside their own blood group, and claim descent from Palestinian Jews; cf. www.knanayadiocese.org. For CD, see iv.2-3, vi.3-vii.5, and pp. 510-696 below.
67. See *EH* 1.13.4 and 10-20, *The Acts of Thomas* 1-11 and the Syriac *Doctrine of Addai* and *The Teaching of the Apostles* 27.
68. *B. Suk.* 52a-b; see also *b. San.* 97a; Genesis R. 75.6, 95, and 99.2; and Song of Songs R. 2.13.4. in *b. San.* 43a and 67a. There is also the character known as 'Ben Stada' (probably a variation on 'the Standing One' and identical to 'the Messiah ben Joseph') and who, according to *b. Shab.* 104b, was said to have brought sorcery from Egypt. He too was crucified at Lydda. *B. B.* 10b and *Pes.* 50a also pointedly speak of 'the martyrs at Lydda.' One should that Justin Martyr in *Apology* 2.14-15 actually refers to 'Sotadists' when speaking about Simon Magus.
69. See the allusion both to 'leading Ephraim astray with a Lying teaching and a Tongue full of Lies' in 4QpNah, ii. 8 and that to 'the Simple of Ephraim joining' or 'rejoining the Many' or 'Majority of Israel' in 4QpNah, iii.5, itself using the language of 'ger-nilvli'/'resident alien' or 'Nilvimi'/'Joiners' or 'Gentile converts.' For 'Ephraim' as 'Samaria', see Isaiah 7:9, 11:13, Ezekiel 37:16-19, Hosea 4:17, 5:3, and throughout.
70. See my article 'A Discovery That's Just Too Perfect' in *Los Angeles Times Op-Ed* of 10/29/02 and above, pp. 56-64.
71. *B. Suk.* 52a-b above. Even Josephus, *War* 2.234-46, records many difficulties in this border area between Jews and Samaritans which resulted in numerous executions.
72. *Ant.* 18.85-9. Here Pilate is removed and sent to Rome because of the outrages he committed against this Samaritan 'Messiah' and his followers, but not before Tiberius had already died in 37 CE.
73. See *EH* 2.13.3, quoting Justin Martyr (who came from Samaria), *Apology* 1.26 and 1.56, and *Ps. Rec.* 2.7 and *Ps. Hom.* 2.22; also see Irenaeus, *Ad. Haeres.* 1.23, Hippolytus, 6.2, Epiphanius A21.1, 21.1.1, etc.
74. *Ant.* 20.142. The Latin version of this work and several variant Greek ones identify this character as 'Simon.' There is also, of course, the overlap with Paul's confrontation on Cyprus with the character in Acts 13:8 is calling 'Elymus Magus' (i.e., 'Sorcerer Magician'). Of course, in *Ps. Rec.* 2.7/*Hom.* 2.23, Irenaeus, *Ad. Haeres.* 1.23, and elsewhere, it is clear that Simon's principal doctrine was 'the Primal Adam' or 'Standing One.' The confusion here with 'Atomus' should be patent. Where 'Cyprus' goes (often 'Kitta'/'Kittaeans' in classical Hebrew), we have already discussed the confusion of this term in *James*, pp. 494-5 with 'Cuthaeans', the term by which 'Samaritans' were often known in Jewish literature; cf. Josephus, *Ant.* 9.288-90, 11.19-20, *War* 1.63, etc. This is the same in Rabbinic literature and even in Benjamin of Tudela above.
75. For statements of this doctrine relative to Simon, see *Ps. Rec.* 2.7 and *Hom.* 2.23

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- above; relative to the Naassenes, see Hippolytus, 5.3; the Elchasaites, Hippolytus 10.25; the Sampsaeans, Epiphanius, *Haeres.* 53.1.8-9; Christ himself, Tertullian, *The Flesh of Christ*, 1.16-7.
76. See Ps. *Rec.* 1.72 and 2.7; for 'laying on hands,' see the Epistle of Clement to James 2, 19, Ps. *Hom.* 9.23, and E. S. Drower, *The Mandaeans of Iraq and Iran*, pp. 102 and 155.
77. Justin Martyr, *Apology* 1.26, *EH* 2.13.3, Ps. *Rec.* 2.7/Ps. *Hom.* 2.22, Irenaeus, *Ad. Haeres.* 1.23, Hippolytus, 6.2, Epiphanius A21.1, 21.1.1, etc.
78. Ps. *Rec.* 1.72-4.
79. See Acts 8:17-8, E. S. Drower, *op. cit.*, p. 155 and Ps. *Rec.* 2.7/Ps. *Hom.* 2.22 above.
80. The most well-known example of this, of course, is the story of 'the Good Samaritan' illustrating the two 'Love Commandments' in Luke 10:25-37 just before Jesus' encounter with Luke's version of Martha's 'complaint' at 'having to do all the serving' in 10:38-42; but there is also the encounter with the Samaritan leper in 17:11-19 (one of ten), whom Jesus cures and which also includes allusion to 'standing' in 17:12, as well as the episode in John 8:48 where Jesus is both accused of 'being a Samaritan and having a demon,' in reply to which he only denies the second. This episode too (like Luke 17:18) is full of the language of 'Glory'/'glorying' and the idea that the portrait of 'Jesus' owes much to Samaritan tradition is something we have already treated above, pp. 37 and 102 and will treat further below, pp. 104-7.
81. Cf. al-Biruni, *Chronology of Ancient Nations*, 8.23, 18.10, and 20.29; *The Fihrist* 9.1; and E. S. Drower, *Mandaeans*, pp. 7 and 258-62.
82. See Ps. *Rec.* 2.7-11 and Ps. *Hom.* 2.22-4.
83. See Origen, *Contra Celsus* 6. 11, Eusebius, *E.H.* 4.22.5, and Epiphanius, *Haeres.* A.13, 8.9.1, 10.1.1, 13.1.1-4, and 20.3.4.
84. See *Ant.* 20.129-33. Loeb notes 'Dortus' and 'Doitus' as variant readings for its 'Doetus.'
85. All of this is very circular but perhaps the main point is the association of Lydda with the crucifixion of 'the Messiah ben Joseph' in the various Rabbinic contexts, n. 68 above.
86. See *Ant.* 18.85-87, M. Gaster, *The Samaritans*, Oxford, 1925, pp. 90-1, who directly connects this episode to the Samaritan 'Tahab' or 'Restorer' ideology. The Fourth-Century *Memar* of Marqah also makes it clear that the idea has something to do with the 'True Prophet' prophecy of Deuteronomy 18:18-19 - an ideology, as we have seen, basic to both Pseudoclementines and the Messianic compendium of Qumran proof-texts, 4Q *Test.* Not only can this 'Restorer' idea in a general sense have to do with being a 'Penitent' - itself widespread as well at Qumran; but the reference to 'Mount Gerizim' and a wonder-worker doing a 'sign' there also makes it clear that it is something of a Joshua/Jesus *redivivus* episode - 'Joshua,' of course, transliterated in the Greek into 'Jesus.'
87. *Ant.* 18.88-90. Here it is the Samaritans who sent a delegation to Rome to complain; cf. too Philo's *Mission to Gaius* 299-305 similarly very soon afterwards.
88. Cf. *Ant.* 18.116-9 with *Ant.* 18.85 and note the sequentiality here. For Joseph, the denouement concerning John comes after the demise of the Samaritan 'Impostor' and, for that matter, after the recall of Pontius Pilate from Palestine.
89. *Ant.* 18.85-6.
90. Cf. *Ant.* 18.88 with Matthew 27:11-26 and *pars.*
91. Cf. Acts 21:38 with *War* 2.261-3 and *Ant.* 169-72. Josephus says this individual claimed to be 'a Prophet' - *n.b.*, 'the True Prophet' ideology again. Acts only says he wanted to 'lead four thousand Sicarii out into the wilderness'; cf. too *War* 4.323 and 5.19 and *Ant.* 20.168.
92. *War* 6.300-9 and see below pp. 525-7 and 534-48.
93. *Ant.* 18.89. *N.b.* the matter of Pontius Pilate's recall Judea is noticeably missing from Josephus' *War*. He rather skips right from the episode where Pilate sneaks the standards with the bust of the Emperor upon them into Jerusalem by night and then bludgeons those who came to Caesarea to plead against this (2.169-70) to Caligula's order to Petronius, then Governor of Syria, to kill himself (fortunately for us, he did not, for this apparently is the same Petronius who authored *The Satyricon*) during the episode Josephus describes about his attempt to have a giant statue of himself erected in the Jerusalem Temple (2.2.184-204).
94. Acts 8:26-39. This, of course, occurs right after the confrontations in Acts with Simon in Samaria. Here Philip adds in response to the eunuch's interpretation, 'I believe the Son of God to be Jesus Christ': 'If you believe from the whole heart, it (meaning immersion in water or baptism - that is, in place of circumcision) is lawful' (8.36-7). One should compare this, as we have, with the story of Izates' conversion in *Ant.* 20.43-5 and *Gen. R.* 46.10, which even claims to know the passage Izates and his brother Monobazus were reading, Genesis 17:11.
95. Cf. *Didache* 1.1
96. See, for example, 1QS, i.9-10, ii.7-16, iii.3-25, iv.8-26, etc., and throughout the War Scroll.
97. See 1QS, iv.9-14; CD, i.14-ii.1, iv.19, viii.12-3; 1QpHab, v.11-12, x.9-13, etc.
98. This 'Judas' is probably not to be distinguished from 'Judas of James' and 'Judas the brother of James' in Luke and and the Letter under his name, nor for that matter 'Judas Iscariot'/'the Iscariot' or 'Thaddaeus'/'Addai' in other Apostle lists and the First Apocalypse of James. 'Saba' in 'Barsabas' is hardly to be distinguished from 'Saba' as in Sabaeans/Sobai/Masbuthaeans; see *James*, pp. 853-963.
99. *The Haran Gawaïta and the Baptism of Hibil-Ziwa*, tr. E. S. Drower, Biblioteca Apostolica Vaticana, Citta del Vaticano, 1953, pp. vii-xi and 3-8 and cf. her *Mandaeans of Iraq and*

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- Iran, p. 6.
100. For 'Peoples' in the New Testament, see mainly the way Paul uses the term in Galatians 2:2-8, 1 Corinthians 10:20-32 and 12:2-13, Romans 2:14-3:29, 9:24-30, 11:1-25, and 15:9-27, etc.; but also see Matthew 4:15, 10:5-18, 12:18-21, etc. and *pars.* At Qumran, see CDvi.4-10, viii.8-10, viii.16, 1QPHab.ii.5-iv.14, vi.7-9, ix.4-x.9, etc.
 101. See E. S. Drower, *The Haran Gawāta and the Baptism of Hibil-Ziwa*, p. 4 and cf. *The Mandaean or Iraq and Iran*, pp. 3-6 and *Right Ginza* 3-15.
 102. See, for instance, the reference in Ps. *Rec.* 1.70 to the 'Enemy,' who leads the attack on James in the Temple and then gets letter from the High Priest to pursue the Community to Damascus as 'Simon, a Magician.'
 103. See *James*, pp. 807-958.
 104. See *EH* 2.23.7 and *Haeres.* 78.7.7.
 105. Cf. Matthew 10:4/Mark 3:18 with Luke 6:15/Acts 1:13.
 106. See *EH* 1.13.4 and 1.13.10 and cf. such documents as The Acts of Thomas which begins with Thomas in India. We have already noted above the two communities ascribed to Thomas in India, one normative Christian and the other calling itself 'Knanaya Zealots,' obviously based on 'Cananaean'/'Kannā'im' above, the connection with whom needs further investigation.
 107. Cf. for instance *EH* 1.9.5 with *EH* 1.12.2-4, where Eusebius is unclear concerning whether 'Cephas' is an Apostle or Disciple or whether there are one or two of them. The same for 'Thaddaeus.'
 108. For Matthew 10:4 and Mark 3:18 above, the Apostle is 'Thaddaeus' or 'Lebbaeus who was surnamed Thaddaeus' (whatever this means); for Luke 6:15 and Acts 1:13, he is 'Judas (the brother) of James.'
 109. For 'the Mebakker,' see CDix.18-9, xiii.7-19, xiv.8-14, etc. and below, pp. 521 and 683-8.
 110. See *The Haran Gawāta and the Baptism of Hibil-Ziwa*, p. 4 and *The Mandaean of Iraq and Iran*, pp. 4-6 above and E. S. Drower's 'Mandaean Polemic' in *BSOAS*, no. 25, 1962, pp. 438-448.
 111. Note that in the *Ant.* 18.116-9 John's death is presented as occurring after Pontius Pilate's removal from Palestine and after the Samaritan 'Taheb' affair.
 112. See Josephus in *War* 2.128 and 2.139 and cf. CDvi.21, James 2:5-8, and *Dial.* 23, 46-47, 52, and 93.
 113. *War* 2.118-9 - *n.b.*, the 'head' part of this scenario would seem to come from the previous episode in *War* 2.116 when Josephus describes the angry Tiberius as commanding his Governor in Syria Vitellius 'to send him his (Aretas') head' when he caught him (which of course he did not).
 114. Cf. *Ant.* 18.116-8 with Luke 3:6 where John attacks 'the multitudes that went out to be baptized by him,' referring to them as 'offspring of vipers'; for Matthew 3:7, these are 'the Pharisees and Sadducees' - in either event, the portrait is clearly tendentious.
 115. Matthew 14:6 and *pars.* Again, we have the Roman interest in birthday parties, not evidenced in Palestine - Titus shows a similar interest at the end of the *Jewish War*. Moreover, the portrait of John's head upon a charger, even though it does not occur in Josephus as we just said nor in John, has been a favorite of Western painting from Renaissance to Pre-Modern.
 116. See *Ant.* 18.106-129.
 117. *Ant.* 18.108-115; the information that Salome was Philip's wife and it was he that died childless is given by Josephus in *Ant.* 18.136-7 and that Herodias was originally married to a half-brother of Herod Antipas, himself named 'Herod' and not 'Philip' is given by Josephus in *Ant.* 18.109 and 18.136 - nor is there any way out of these New Testament contradictions whatever facile apologetic stratagem is chosen.
 118. Hippolytus 9.8 and *EH* 6.38. One should note that it is in the library of Caesarea that Origen saw the copy of Josephus' *War* testifying to the fact that Jerusalem fell because of the death of James (not 'Jesus'). The date Hippolytus gives here for this preaching is the 3rd Year of Trajan, which would be about 101 CE and would make him a contemporary in Palestine both of James' successor Simeon bar Cleophas and the famous Simeon bar Yohai of *Zohar* tradition. The reference to 'Alcibiades' here, which has puzzled so many, is obviously just a Greek approximation of 'Elchasa'i'!
 119. For the Mani Codex, see L. Koenen and C. Romer, *Der Kolner Mani-Kodex*, Bonn, 1985 and *Codex Manichaicus Coloniensis*, ed. L. Cirillo, Cosenza, 1990 - in particular, the article by L. Koenen, pp. 1-34; also see L. Cirillo, *Elchasa'i e gli Elchasa'iti*, Cosenza, 1984. Also see the actual quotations from Mani's 'Book called the *Shaburken*' (after the Persian Ruler for whom he composed it), which al-Biruni claims to give in his *Chronology of Ancient Nations*, pp. 8.1-8. He also claims in 3.11-16 that 'the Manichaeans have a Gospel of their own,' which they call 'The Gospel of the Seventy,' the contents of which 'really are what the Messiah thought and taught, that every other Gospel is false and its followers are Liars against the Messiah,' ideas that in one form or another also went into the Koran.
 120. See L. T. Stuckenbruck, *The Book of the Giants from Qumran*, Tubingen, 1997, pp. vii-ix and pp. 1-4.
 121. For an Islamic view of the Manichaeans, see *The Fihrist* 9.1 and al Biruni 8.41ff., for whom Mani, whose followers were called Siddiks (i.e., *Zaddiks*) and who taught poverty, 'separation from the world,' sexual continence, abstinence, vegetarianism, poverty, and 'the Right Path,' came from an Elchasaite family in Messene (i.e. Charax Spasini/Basrah again). The only 'Essene'/'Ebionite'/'Jamesian' thing he did not teach was bathing - which is the same for Islam. For *The Fihrist*, Mani was taught by an Angel called 'the *Tawm*' (i.e., 'Thomas' again),

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- which he even knows means 'Companion' / 'Twin') and his principal doctrine, yet again, is 'the Primal Adam.' Now that we have found his 'book,' it is hard to see just how this would differ from 'Elchasai's' 'book.'
122. See E. S. Drower, *The Mandaeans of Iraq and Iran*, pp. 3-7 and 'Mandaean Polemic' in *BSOAS*, no. 25, 1962, pp. 438-448.
123. See, for instance, the reference to the Simon Magus-type 'Magician' called 'Elymus the Magus' on 'Cyprus' in Acts 13:8 and the Samaritans as 'Cuthaeans' in *Ant.* 9.288-90, 11.19-20, *War* 1.63, etc. above – 'Cuthaeans' obviously doubling for for 'Kittim' / Cypriots, Cretans, or Greeks elsewhere. One should note that, according to *The Scholia* of Theodore bar Konai, a Nestorian Syriac scholar of the 8th-9th Century, the group he calls 'the Cantaeans' (obviously meaning 'the Cuthaeans' or 'Samaritans') preceded the Mandaeans in their doctrines – again, obviously true. But also see, Epiphanius' claim in *Haeres.* 8.6-11 above (also echoing 2 Kings 17:24 and echoed by al-Kirkisani as well), how the Babylonians settled the Assyrian 'Cutha' in Samaria!
124. See 1QS,i.12-18, viii.12-18 and ix.4-20.
125. Acts 21:16.
126. *Ant.* 18.109-17 above.
127. As I argued pp. 16-8 above, if Paul was an Herodian, then it was probably he not the so-called 'Manaen' who was 'a foster brother of Herod the Tetrarch' and the 'Herod' responsible for the death of John the Baptist.
128. *Surahs* 2.62, 5.69, and 22:17.
129. To see how the Koran spells 'Sheba' or the 'Saba' of Southern Arabia, see *Surahs* 27:21-45 and 34:12-15. This 'Saba' as least from the 10th century BC forward extended across the Straits of Hormuz into what we now call Ethiopia, which accounts for some of the confusion in the traditions regarding the two. The two peoples are, in any event, genetically-related even today.
130. *Geography* 17.1.48-2.3. Note that it is clear here that what Strabo is calling 'Ethiopia' and 'Ethiopians' is what we would call 'Nubia,' a little further up the Nile from Egypt, and the capital he is talking about is clearly Meroe, whose ruins still exist today (cf. Pliny, *H.N.* 6.35.29-30). This is clearly Acts 8:27-39's source. Nor is there any castration ever noted in any of these locales. The idea of this 'Queen's' Treasury Agent being a 'eunuch' clearly reflects the Roman *Lex Cornelia de Sicarius et Veneficiis*, which we shall discuss further below, pp. 952-75.
131. For a good description of the stories surrounding this 'Saba' (i.e., today's 'Yemen') and its capital Ma'rib, see R. A. Nicholson, *A Literary History of the Arabs*, Cambridge, 1907/1969, pp. 1-30.
132. See Koran 27:20-53 – 'Thamud,' of course (like the 'Angel Taum' among the Manichaeans), reflecting 'Judas Thomas' and 'Salth,' 'the Just One' James.
133. On Helen's three successive 'Nazirite' oaths, see *b. Naz.* 19a-20a; for her gifts to the Temple, see *b. Yoma* 37a, *b. Git.* 60a, and *Tosefta Pe'ah* 4:18.
134. See *The Travels of Rabbi Benjamin*, year 1164. This is to say nothing about all the various Karaites and Mourners for Zion he is encountering.
135. *Ant.* 20.97.
136. This is an extremely telling bit of dissimulation, since why Judas' position should have been so important and why the Leadership of the early Church was never regulated according to Acts are probably questions impossible to answer; see James, pp. 164-209. For James as 'Bishop' or 'Bishop of Bishops,' see *Ps. Rec.* 1.66 and 1.68, the Epistles of Peter to James 1.1 and Clement to James 1.1 and see *EH*, quoting Clement of Alexandria, 2.1.3 and *Haeres.* 29.3.8, 66.19.7, and 78.7.7.
137. See, for instance, *EH* 2.1.4 and 2.23.10-16.
138. *EH* 2.1.2, 2.23.1, and *Haeres.* 78.14.2.
139. For 'Judas the Zealot,' see the variant mss. of *Apost. Const.*, noted in *ANCL*, asserting that 'Thaddaeus, also called Lebbaeus' in Matthew, 'was surnamed Judas the Zealot who preached the Truth to the Edessenes and the People of Mesopotamia when Abgarus ruled over Edessa and was buried in Berytus (Beirut) of Phoenicia.' For 'Theudas the brother of the Just One,' see 2 *Apoc. Jas.* 44.18 above.
140. See 'Nusairi' article by Louis Massignon in *Encyclopaedia of Islam*, 1st ed.
141. See L. Massignon, 'Nusairi' in *E.I.* above and H. Field and J. B. Glubb, 'The Yezidis, Sulubba, and other Tribes of Iraq and Adjacent Regions,' *General Series in Anthropology* 10, Menasha, Wisconsin, 1943, pp. 5-16.
142. *Ad. Haeres.* 5.1.3 and *Haeres.* 30.3.1-7 and 17.4, 53.1.8-10, and
143. Cf. 1QS,iv.19-24 on 'the Two Spirits' and 'Holy Spirit' baptism, CDiii.18-20 introducing the definition of 'the Sons of Zadok,' 1QH,iv.29-34 referring both to 'Enosh' (John's name among the Mandaeans) and 'the Son of Man' (Adam), and 1QM,x.11 interpreting 'the Star Prophecy' of Numbers 24:17 in terms of Isaiah 31:8's 'the sword of no mere Adam.'
144. See 4QTest 4-8, 1QS,ix.11 (where it is coupled with 'the coming of the Messiah of Aaron and Israel') and, for instance, *Ps. Rec.* 1.39-47, 5.10, 8.59, *Ps. Hom.* 2.6-12 above.
145. *N.b.*, all the references to Jesus 'standing' in Luke 24:36, John 1:26, 20:14, 20:19, 20:26, and 21:4, Acts 4:10, 7:55-6, etc. and see *Haeres.* 30.3.2-6 describing the 'Sampsaeans, Ossaean, and Elchasaites.'
146. CD.vi.10-11, viii.24, xii.23-xiii.1, xiv.19, and xx.1 and cf. 4QFlor.11 and 13. Certainly in Ezekiel 37:10 the reference is to resurrection. This is true, too, in Daniel 12:13 which uses 'the Last Days' exactly as in CDvi.10 above and is almost an exact parallel to this reference. But it is also true in Lam. R. ii.3.6 and *Zohar*, i.62b in exposition of Daniel 12:13. *Zohar*, iii.22a on 'Phineas,' expanding Ezekiel 37, also uses 'stand' in precisely this vein.
147. For the Apostles as 'standing,' see John 18:5-25, 19:26, and Acts 1:11; for the two An-

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- gels, see Luke 24:4; for Mary Magdalene, see John 20:11, etc.
148. Cf. *Ps. Rec.* 2.8-11 and *Ps. Hom.* 2.24.
149. See the variant manuscripts of the *Apostolic Constitutions* noted in *ANCL* above and the reference in the fragments of Hippolytus 'On the Twelve Apostles' to the effect that 'Judas who is also (called) Lebbeaus (thereby combining Luke with Matthew) preached to the People of Edessa and to all Mesopotamia, and fell asleep at Berytus and was buried there.'
150. John 6:71, 13:2, and 13:26.
151. Luke 6:15 and Acts 1:13, but see also Hippolytus 'On the Twelve Apostles' in *ANCL* who also identifies this 'Simon' as 'the son of Clopas (i.e., 'Simeon bar Cleophas'), who is also (called) Judas' (meaning he is placing the name in the context of the 'Judas of Simon Iscariot' complex) and 'became Bishop of Jerusalem after James the Just and fell asleep and was buried there at the age of one hundred and twenty years,' that is, not only is he basically identifying 'Simon the Zealot' with 'Simeon bar Cleophas,' but he is also incorporating the story of the death of the latter in Trajan's time; see *James*, pp. 817-50.
152. 2 Apoc. Jas. 44.11-25.
153. 1 Apoc. Jas. 36.4-24, here even including reference to the 'secret' of 'hidden' ideology.
154. *Ant.* 20.97 above.
155. Matthew 14:13-21 and 15:33-8 and *pars.*
156. Cf. CDiv.2-3, vi.19-21, and vii.16-7.
157. CDv.6-16 and vi.19-vii.6.
158. See *War* 2.259 and 264-5 and *Ant.* 20.160 and 167-8.
159. For use of terms 'Innovation(s)'/ 'Innovator(s)' in Josephus, see *War* 2.5, 2.224, 2.407-10, and 2.513; *Ant.* 18.93 and 20.129 (followed by one of the crucifixions at Lydda); and even *Vita* 17 and 28.
160. See John 4:45-54 and 6:3-14 (ending in reference to 'the True Prophet' ideology) and Matthew 14:14-21, 15:29-38, and 16:5-12 (moving on to 'the leaven of the Pharisees and Sadducees') and *pars.*
161. One should note how defensive Josephus is in *Vita* 17-20 following his journey to Rome at the age of 26 to help some 'Priests' who had gone there to plead their case before Caesar, his defensiveness against Justus of Tiberius in *Vita* 335-93 who was evidently accusing him of sedition, and his final defense of himself in *Vita* 407-430.
162. For Helen, see *Ant.* 20.17-96 which is immediately followed in 20.100-1 with the 'Theudas' affair and the mention of Queen Helen's 'famine relief' activities thereafter in 20.102 by the note about the crucifixion of Judas the Galilee's two sons James and Simon - whom I take to be the type of 'the two sons of Thunder' James and John (Mark 3:17), who would have to 'drink the Cup' Jesus drank in Matthew 20:22-3/Mark 10:38-9 - and the note there about 'the Census of Quirinius' which causes the anachronism about Judas the Galilean coming chronologically after Theudas in Acts 5:37.
163. See above, pp. 5-21 and *James*, pp. 111-119. Since Josephus is zealous of recording most such executions, the conclusion probably is that 'James the brother of John' in Acts probably substitutes from 'Judas' or 'Theudas the brother of James' in Josephus and elsewhere.
164. This, of course, is the introduction of James in Acts. Nor can it be avoided that this is the 'house' of 'Mary the mother of James' ('and the brothers') not John Mark - only the author of Acts is chary of telling us this.
165. See *James*, pp. 51, 111-19, 192, etc.
166. Cf. Acts 5:34-40 with *Ps. Rec.* 1.65-71.
167. See *Ant.* 20.102 above and cf. Acts 5:36-7.
168. *Haeres.* 27.1.2 and 31.1.1-2.1. For the Valentinians, see Hippolytus 10.9 and throughout *Haeres.* For Valentinus as a 'hearer of Theudas' and he or Theudas as Paul's pupil, see Clement of Alexandria's *Stromata* 7.17; for Clement's full name - 'Titus Flavius Clemens' - which would, no doubt, make him a descendant of the famous Flavius Clemens, see *EH* 6.13.2. One should not that if 'Theudas' is to be identified with 'Thaddaeus'/'Addai'/'Judas the brother of James,' then Paul gives every indication of knowing 'the brothers of the Lord' in 1 Corinthians 9:5, a designation which would include this 'Judas'/'Theudas.'
169. *EH* 3.4.10. For Flavius Clemens' execution in 95-96 CE by Domitian for his Christian sympathies, see *EH* 3.18.5, Dio Cassius 67.14.1-2, and Suetonius 8.15.1. For the 'Clement' in the Pseudoclementines as a Roman nobleman of the family of Caesar, see *Ps. Rec.* 1.1, 7.8-10, and 10.72 and *Ps. Hom.* 4.7, 12.8-10 and 14.8-10. Curiously for *b. Git.* 56b and *A.Z.* 10b, the conversions of both Flavius Clemens and Domitilla are to Judaism.
170. See Suet. 8.14.4, Dio Cassius 67.14.4-5, and Josephus' dedication to Epaphroditus in *Vita* 430 and *Ant. Preface* 8-9. Though many do not think that Josephus died until early in Trajan's reign, there is no real evidence of his surviving any of these events. Furthermore, if Epaphroditus is the Epaphroditus in Suet. 6.49.4 and 8.14.4, it is doubtful Josephus could have survived the death of his patron. *N.b.*, that in Philippians 4:18-22, Paul actually sends Epaphroditus to Nero's household.
171. *EH* 3.18.5, has Flavia Domitilla exiled and calls her Flavius Clemens' niece. Dio Cassius 67.14.1-2, while agreeing that she was exiled, calls her his wife. Interesting too, it has been observed that the Domitilla Chapel in this Catacomb is arranged in the Jewish manner.
172. Suet. 8.18.1-3 and Dio Cassius 67.17.1-18.2.
173. See Commentary on John 6.6 and *Contra Celsus* 6.11.
174. See *b. B.B.* 60b. Cf. how the Rabbis in *Ned.* 77b and *Naz.* 77b discourage not only this kind of Naziritism, but Naziritism in general, going so far in *b. Tā'an.* 11a and *Ned.* 10a to term such Nazirites 'Sinners.' But we have already seen that Benjamin of Tudela, *Travels* CE 1165, a thousand years later, reports encountering precisely such cave-

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- dwelling, Jewish 'Rechabites' who 'sustain the Poor and the ascetics called "Mourners for Zion" or "Mourners for Jerusalem"' who 'eat no meat, abstain from wine, and dress only in black.'
175. To make this 'freedom' plain, one should note the 'allegory' he himself quotes later in the same Letter (Galatians 4:22-31) of 'the free woman' (by whom he means 'Sarah', though he does not actually name her) and 'the slave woman' Hagar who 'is Mount Sinai in Arabia' whom he does name and compares to 'the present Jerusalem in slavery with her Children'. His conclusion famously is – quoting Genesis 21:10 – therefore 'cast out the slave woman' and his meaning, which he reiterates often, could not be plainer. For him 'slavery' is 'slavery to the Law'; and 'freedom,' 'freedom from the Law' not 'from Rome' as we would have expected. For comparison purposes, note Illustration 108 picturing the Jewish coin from Year 2 of the Revolt with the logo 'Freedom of Zion' on the reverse. This certainly expresses the 'Palestinian' view of this period, but also see Romans 8:2-9:9 using the same basic allegory and actually naming 'Sarah'; for his view of political freedom, see Romans 13:1-8.
176. *EH* 3.20.1-8. Though Eusebius is tentative about the second point, obviously there was a round-up of Messianic agitators in Trajan's time coinciding with very serious outbreaks of unrest in Egypt ending with the elimination of almost the entire Jewish Community there; cf. *EH* 3.32.1-7, quoting Hege-sippus, who mentions the same round-up once again, but this time ending with the crucifixion of Simeon bar Cleophas.
177. For this point, see the variant manuscripts of the *Apostolic Constitutions* noted in *ANCL* above, which mention 'Judas the Zealot' identifying him with Lebbaeus surnamed Thaddaeus; but also the fragments of Hippolytus 'On the Twelve Apostles' who only speaks about 'Judas also called Lebbaeus.' Nevertheless both are aware that 'Judas of James' was buried in Berytus.
178. For these manuscripts 'Simon the Zealot' (probably a.k.a. 'Simon Iscariot') became Bishop of Jerusalem after James the Just and fell asleep and was buried there (meaning, in Jerusalem) at the age of 120, by which they obviously mean 'Simeon bar Cleophas.' *N.b.*, Hippolytus 'On the Twelve Apostles' says as much, as we saw, denoting 'Simon the Zealot the son of Clopas' (thus!).
- Chapter 5
- EH* 2.23.4-8, *Haeres.* 29.4.1-4, 30.2.6, and 78.7.7-8, and *Vir. ill.* 2. Note that, whereas the allusion from Hege-sippus quoted by Eusebius is rather vague, speaking of 'entering the Temple alone' (itself a patent impossibility!), both Epiphanius and Jerome make it clear that they regard this as 'the Holy of Holies' and that what James was clearly involved in was a *Yom Kippur* atonement of some kind 'seeking forgiveness for the People,' as Eusebius/Hege-sippus would have it; see *James*, pp. 310-410.
 - The first scholar to grasp this idea was R. Eisler in his groundbreaking tour de force, *The Messiah Jesus and John the Baptist*, London and New York, 1931, pp. 540-6 and 584, which he wrote without benefit of the Dead Sea Scrolls though he did have the Cairo Damascus Document. Unfortunately his functioning life was cut short by time in Hitler's concentration camps though he did live to see the appearance of the Scrolls in 1947. His work was echoed and developed by S.G.F. Brandon in *The Fall of Jerusalem and the Christian Church*, London, 1951 and *Jesus and the Zealots*, London, 1957.
 - This is also supported by the Greek Orthodox writer, Andrew of Crete, who was born in Jerusalem in 660 CE (d. c. 740) and was a monk at Mar Saba, who also quotes Hege-sippus – *Vita et Martyrium S. Jacobi Apost. Frat. Dom.* 1.10.21 (also cited by R. Eisler, p. 541 above).
 - For Epiphanius, citing 'Clement, Eusebius, and others,' James actually wore the miter or breastplate of the High Priest with the inscription upon it, 'Holy to God'; *Haeres.* 29.4.3-4 78.14.1.
 - EH* 2.23.7. This means that James' cognomens – cognomens which included 'the Zaddik,' 'Oblias,' and 'Protection of the People' – were to be found in Scripture. The same can be said for 'Jesus,' who was said to 'be called a Nazoraean' (obviously meaning 'a Nazirite' because 'Nazoraean' is nowhere to be found 'in the Prophets' – Matthew 2:23), and for 'the Righteous Teacher' at Qumran.
 - Cf. *Vita* 11-12 above. For James and the Essenes wearing only 'linen,' see *EH* 2.23.6, *Haeres.* 78.13.3, *Vir. ill.* 2, *War* 2.128, and Hippolytus 9.16 (both of whom also speak of Essene 'ablutions in cold water'). For Priests and Levites inside the Temple, see Ezekiel 44:17 and 2 Chronicles 5:12.
 - Vita* 11 above. 'Banus' is the perfect 'Rechabite.' 'Linen,' of course, like 'things growing on trees,' is vegetable not 'animal' matter – the whole point.
 - Haeres.* 78.14.2.
 - For the archetypal moment in all such 'Holy Places,' see Moses in Exodus 3:5.
 - Cf. *EH* 2.23.5 with *War* 2.123. There is probably no more important point connecting James with the Essenes than this.
 - Cf. *EH* 2.23.5 with *Haeres.* 78.13.2.
 - As Josephus makes clear in *War* 2.128, and Hippolytus in 9.16 above, 'Essenes' regularly made 'cold water ablutions' just as Banus regularly took 'cold water baths'; so none of these obviously preferred having 'dry skin.'
 - Clearly James would have had to immerse himself if he went on the Temple Mount in the manner described in early Church sources; cf. *M. Mid.* 1:4, 5:3, *M. Par.* 3:7, *b. Tam.* 26b, and *j. Yoma* 40b; also see *Ant.* 12.145 and *War* 4.205. If James did perform one *Yom Kippur* atonement (even as a Rechabite 'Opposition High Priest' as already

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- described), then he did most certainly; see *b.Yoma* 30a-31a.; recently, in fact just such an underground bathing facility has been found leading onto the Temple Mount.
14. Even Peter, as we have seen, is portrayed as a 'Daily-bathing Essene' type in the Pseudoclementines (where he is portrayed as following James' directives to the letter) and in Epiphanius' picture of 'Ebion's Travels of Peter' – in *Haeres.* 30.15.3 and 30.21.1 for the same reasons as *Bamus* in *Vita* 11 but also, as should be clear from the reference of 'bathing before partaking of bread' in the latter, 'the Essenes' as well.
 15. Cf. CDiii.21-iv.4, following allusion to 'the Primal Adam' ideology.
 16. CDiv.4. Since this is an eschatological exposition turning on the allusion to 'standing,' we are once more in the realm of 'the Standing One' ideology again to say nothing of the Hebrew understanding of the word 'standing'/'*omdim*' to mean 'to be resurrected' as well.
 17. Here Paul's use of the phraseology 'to fall asleep' is the same as that used in 15:18 to in the aftermath of his allusion to a post-resurrection appearance to James and Jerome's description of just such an appearance in the Gospel of the Hebrews – *Vir. ill.* 2.
 18. That is, both are eschatological; cf. the definitions of 'Standing One' in Epiphanius' description of 'Ebion's'/'Elchasai's' idea of 'Christ' in *Haeres.* 30,17.6 or under the 'Ossaean,' 19.4.1.
 19. CDiv.7 and cf. the eschatological interpretation of Habakkuk 2:4 in 1QpHab, viii.1-3 and the references in xii.14 and xiii.2-3 to 'the Day of Judgement,' there being no doubt that we are speaking (as in Islam and the Koran) of 'the Last Judgement' here.
 20. CDi.19. The allusion here is to 'the Seekers after Smooth Things,' who 'transgressed the Covenant...and banded together against the soul of the Righteous One and all the Walkers in Perfection.' The reversal here is not unlike the reversal one encounters in 2 Corinthians 11:13-5 where 'the Pseudo-Apostles...transform themselves into Apostles of Christ' – Satan's 'Servants whose end shall be according to their works' (a play on James' 'Righteousness of works' doctrine).
 21. One should note all the passages in the Gospels where 'Jesus' either 'justifies' or prefers 'Sinner(s),' e.g., Matthew 9:10-13, 11:19, Luke 5:30-2, 7:37-9, 15:7-10 and *pars.*
 22. See Paul in Galatians 2:15-7 and 5:1-7 following upon his 'freedom vs. slavery' allegory in 4:22-31; also his remarks in 1 Corinthians 6:12 and 10:23 concerning 'all things being lawful for' him and in 8:12 on 'sinning against Christ' and 'wounding the brothers' weak consciences' because of the issue of 'eating things sacrificed to idols' – the very essence of James' directives to overseas communities and Hippolytus 9.21's 'Zealot' or 'Sicarii Essenes' martyrdom ethic.
 23. Cf. the references to basically the same 'table of demons' in *Ps. Hom.* 7.3, 7.4, 8.23, etc., also in the context of alluding to 'things sacrificed to idols' but from the opposing ideological perspective.
 24. 1QS,v.2-5 and v.9-13.
 25. Cf. *EH* 2.23.5 and *Haeres.* 78.13.3 above about James with *War* 2.123-9 and Hippolytus 9.16 about Essenes.
 26. Even better ones, related to Peter's teaching, are to be found in *Ps. Hom.* 7.8 and 8.19, both of which actually include the category of 'that which is strangled'; but also see Koran 2.173, 5.3, 6.146, and 16.115 above.
 27. *Haeres.* 78.14.1-3
 28. *Ant.* 20.51 and 101-2.
 29. *Haeres.* 78.14.1.
 30. Note that in 'the Little Apocalypses,' 'Jesus' compares events occurring in the present time in their eschatological significance to 'the Days of Noah' and 'Magician'-style does all sorts of miraculous things – though not, significantly, 'rain-making' except, as we shall see, in an esoteric 'Judgement coming upon the clouds' eschatological sense; cf. Matthew 24:30, 24:37, 26:64, and *pars.* It is at this point that Epiphanius (*Haeres.* 78.14.2), just as Eusebius/Hegesippus (in *EH* 2.23.7ff. but without the 'rain-making'), avers that 'the Just One' (in Hebrew 'Zadok') was used in the place of James' very name itself.
 31. Note here that, in this first biblical torrential rain flood episode, Noah is the first 'Zaddik' and see, for instance, Hebrew *Ben Sira* 44:17; for the 'Perfection' ideology at Qumran, see CDi.20-1, ii.15-6, xx.2-7, 1QS,i.13, iv.22 (followed by allusion to 'the Primal Adam' ideology in iv.23), viii.18-ix.6, etc.; for 'Jesus,' of course, see the paradigmatic conclusion in Matthew 5:48: 'So be Perfect as your Father in Heaven is Perfect.'
 32. *EH* 2,2313 and cf. Daniel 7:13 and Matthew 24:30 and 26:64/Mark 13:26-7 and 14:62 above. At Qumran, see CDiv.3-9, 1QpHab,v.4, and below, pp. 429-54.
 33. In addition to 1QpHab,v.4, just cited, above, see 1QM,xii.1-10 and xix.1-2.
 34. CDiv.4-7 and note here the expression 'called by Name,' anticipated in CDii.11, paralleling such New Testament expressions as 'called by this Name' or 'called by the Name of' in Acts 2:21, 15:17, 22:16, etc., and 'name' and 'naming' symbolism generally in the New Testament and even Jewish *Kabbalah*.
 35. 1QM,xii.4-9 and xix.1 and see my article 'Eschatological "Rain" Imagery in the War Scrolls from Qumran and in the Letter of James,' *JNES*, v. 49, no. 2, April, 1990, pp. 173-84, reprinted in *DSSFC*, pp. 272-87.
 36. Matthew 24:30 and 26:64/Mark 13:26-7 and 14:62 above.
 37. Not only is this 'Power' language is widespread in the Gospels – see, for instance, Matthew 9:6, 28:18, Luke 4:14, 5:24, 9:1, and *pars.*; but one also even sees it at Qumran – see 1QM,i.4 and cf. *Haeres.* 19.4.1 on the 'Ossaean' and 21.2.3 on the 'Simonian' followers of Simon Magus and similarly in the Pseudoclementines.
 38. This idea of 'Stephen' as a stand-in for James was first proposed by H.-J. Schoeps in

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- Theologie und Geschichte des Judenchristentums*, Tübingen, 1949, pp. 441ff.; see also James, pp. 166-87 and 444-53. Cf. too, the 'wilderness Temptation' scenarios in the Synoptics, Matthew 4:5 and *pars.*, where the idea of James standing on 'the Pinnacle of the Temple' is retrospectively absorbed into the story of 'Jesus' – but this time negatively as 'Temptation by the Devil' ('Belial')!
39. Cf. 1QH, ix.26-35.
 40. Cf. 1QM, xii.9-10.
 41. ARN 4.4.
 42. War 2.6-7 and n.b., Hebrews 7:11-8:2 an 9:9-15.
 43. ARN 6.3 and *b. Tāran.* 19b-20a.
 44. See 1 Kings 17:1, 18:2 and 45, and 19:11 and pp. 133-56 below.
 45. See the list of such persons in ARN 2.5 – 'Tāmī'/'Perfect' meant for the redactors of such traditions, 'being born circumcised'.
 46. See Hebrew *Ben Sira* 44:17 above, which starts its enumeration of 'Pious Men' (*Anshei-Hesed*) with 'Noah the Righteous', anticipating succeeding such individuals in the 'Hesed'/'Zedek' tradition.
 47. The point here, of course, is that this more or less parallels the note in Eusebius/Hege-sippus following the death of James (*EH* 2.23.18) that 'immediately Vespasian besieged them'; but one should also see the note in Rabbinic literature (*ARN* 4.5) when R. Joshua, following R. Yohanan leaving Jerusalem, looks back and, seeing the city, cries out 'Woe' just as 'Jesus' here in the Gospels.
 48. Cf. *Zohar*, i.63a and 67b on 'Noah.' For John ad Elijah, see Matthew 11:14, 9:8-13, and *pars.*; *par contra*, cf. John 1:21-5.
 49. Note the inversion of 'the Friend of God' language here applied to Abraham in James 2:23-4 and CDiii.2-3, to say nothing of the Koran.
 50. Note the passages that follow this in Galatians 4:17-8 attacking those who 'are zealous' (*zeloute*) as well as the 'Essene'/Qumran practice of 'excluding' (i.e., 'excommunication'); also see James 5:19 on 'straying from the Truth' and note this notion of 'Truth' is a widespread one at Qumran. In these passages, Paul also refers in 1:20 and by implication to the notion of 'Lying' so widespread at Qumran and in James 3:5-14 ('Do not lie against the Truth' and on 'the Mouth' or 'Tongue' out of which comes both 'blessing and cursing').
 51. See James 2:12 and 5:7-9 and Jude 14-5. That 'Jude' (actually 'Judas') is the same as 'Judas of James' and other 'Judas'es 'Thad-daeus'es is hardly to be doubted.
 52. *B. Tāran.* 6a. Interestingly, the word *Tāranith* uses to express this is 'yolah', meaning 'former' or 'spring rain' (that is, 'not torrential'). But this is exactly the allusion – long puzzling to scholars – CDvi.10-11 and xx.13-22 use to refer to 'the Teacher'/'Moreh.' For *b. Tāran.* 7b, evoking Isaiah 45:8 on 'the Heavens sending down Victory like rain' and 'the clouds pouring down Righteousness' and 'Salvation' ('*Yeshar*' – cf. CD, xx.37 above) in continuation of this theme of rain-making, 'the day on which rain falls is as great as the day on which Heaven and Earth were created' – n. b., the relation of this to the appointment *Lo-gion* in Gos. Th. 12: 'go to James the Just for whose sake Heaven and Earth came into existence' and the relation of this last, in turn, to the interpretation of *Zohar*, i.59b on 'Noah' of Proverbs 10:25: 'the Zaddik is the Pillar of the World' – or 'the Torah was given...No rain falls unless the sins of Israel have been forgiven.' Yet again, note the relation of this to James' atonement activities in the Holy of Holies in the Temple. Jerome – to continue this theme of James and 'clouds,' 'rain,' 'Salvation,' and 'Righteousness'/'Judgement' – reads Isaiah 45:8 as 'Let the clouds rain down the Just One.' Cf. too 1 Maccabees 2:58, but also 2:54 on Phineas; also *Ben Sira* 48:1-2.
 53. Luke 4:25-6 also has Jesus refer to this 'three and a half years' with regard to drought and by implication rain-making and the time-frame will also have relevance to Daniel 12:7's 'a time, two times and a half' as it will to the period between James' death and the outbreak of the War against Rome below.
 54. For this 'whirlwind' and 'quaking mountains,' reminiscent of the most vivid Koranic imagery, see 4QpNah, i.1-11; for Ezekiel, see 13:12-4 following his allusions to 'Lying prophets' with their 'empty visions' and 'the plasterers on the wall' in 13:9-11 (cf. CD, iv.18-20 and viii.12-3).
 55. See Hippolytus 9.20-1 and cf. Josephus, *War* 2.143 and 2.152-3.
 56. Also see Romans 10:2-6 and 11:14 and note that the former is precisely the passage Jerome used against Origen in to rebuke him for having become a 'Sicarius' or for castrating himself – Letter 84 to Pammachius and Oceanus – i. e., he did this out of 'zeal for God but not according to Knowledge.'
 57. That the issue here is not only their 'zeal for God,' but also 'for circumcision' is clear from Paul's further comments (continuing the 'Hagar'/'freedom' allegory in Galatians 4:21-31) in 5:1-14, culminating in 5:12 with his ribald defamation of 'circumcision' and ending with what it obviously a play on James' 'Royal Law according to the Scripture' in 5:14. Cf. the same 'Commandment' used to justify 'paying taxes' to Rome in Romans 13:7-8, but also see the 'Essene' use of this in *War* 2.138-9 ending in 140 in almost a complete parallel to Paul in Romans 13:1.
 58. *EH* 2.1.4 and 23.10-13, *Vir. ill.* 2, *Haeres.* 78.14.5-7, etc.
 59. Also see Daniel 9:27 and 11:31 and cf. *Ant.* 12.253, Matthew 24:15, and Mark 13:14. One of the first to make this suggestion was Louis Ginzberg in an article in the *Jewish Encyclopedia* but Antiochus Epiphanes seems to have been particularly attached to this Deity; see Livy's *History of Rome* 41.20.1-4 and the *Periochae* (175 BC – 5).
 60. See *War* 2.407-20. If one compares this with the coming of the mournful prophet, Jesus ben Ananias in *War* 6.300-9 in Tabernacles, 62 CE, seemingly in the aftermath of or just following the death of James; then

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- the 'three and a half years' is complete.
62. If one connects the two, particularly the appearance of the mysterious 'prophet' Jesus ben Ananias in *Sucot*, 62 ce and James' death as reported in *Ant.* 20.200 and James' known antagonism to 'pollution of the idols' (Acts 15:20); then this is something of the conclusion that can be reached. Note this is also something of the way Josephus presents things as well with his evocation of 'the World Ruler Prophecy' in *War* 6.312-4 as the moving force behind the War against Rome.
 63. *EH* 2.23.17-25 and note the progression of events here in Eusebius – James' death, followed by the appearance of Roman armies, followed by the fall of Jerusalem.
 64. *Contra Celsus* 1.47, 2.13, and *Comm. on Matt.* 10.17. Since this testimony appears to have been in the *War*, the only place it probably could have been was in the discussion of the death of Ananus in *War* 4.296-332.
 65. For 'yizzil'/'save,' see 1QpHab.viii.1-3 (in exegesis of Habakkuk 2:4: 'The Righteous shall live by his Faith') and xii.14 (including reference to 'the Day of Judgement'); for 'Yēsha'/'yeshu'a,' see CDxx.18-20 (following reference to 'the Yōreh,' 'the Penitents from Sin in Jacob,' and 'a Book of Remembrance for God-Fearers,' i. e., 'Gentiles') and 4Q416-18.
 66. Cf. *b. Tā'an.* 6a-7b with James 5:4-8, specifically mentioning 'early' and 'late rain' in the context of 'the coming of the Lord.'
 67. Cf. *Tā'an.* 7b above.
 68. Cf. CDvi.8-11 and xx.13-8 above. In the former, 'the Yōreh ha-Zedek' can mean 'the One who Pours down Righteousness at the End of Days'; but in the latter, so-called 'Yōreh' has already 'been gathered in' – whatever this means.
 69. Of course, this is James' cognomen in all works associated with his name; cf. *EH* 2.23.7 and *Haeres.* 78.7.7 above; for 'the Moreh ha-Zedek,' one should note that in all exegeses leading into his person the underlying text is almost always a 'Zaddik' one; cf. Habakkuk 1:4, 1:13, 2:4, Psalm 37:12, 21, 25, etc.
 70. 1QM,xii.12 and xix.3.
 71. Matthew 24:35/Mark 13:31/Luke 21:33.
 72. See, for instance, Acts 23:12 how the telltale 'some' again 'of the Jews make a plot (the 'plotting' language too again), putting themselves under an oath (clearly now, 'a temporary Nazirite' one) not to eat or drink until they have killed Paul' (repeated in Acts 23:21); also see *B.B.* 60b, *Ned.* 10a and 77b, *Naz.* 77b, and *Tā'an.* 11 for the Rabbinical view discouraging such oaths; *par contra*, Benjamin of Tudela in *Travels* 1175 above, whose 'Mourners for Zion...eat no meat and drink no wine.' For Paul's position on 'eating and drinking,' see, for instance, 1 Corinthians 8:8, 10:25, and 11:29; for the Gospels' portrait of how 'the Son of Man came eating and drinking' while John – a typical 'Rechabite'/'Nazirite' – did not and 'Jesus' as 'a glutton and a wine-bibber,' see Matthew 11:18-9 and Luke 7:33-4.
 73. On the seven Noahide Laws incumbent upon all mankind or 'Sons of Noah,' which include 'fostering Righteousness and prohibiting idolatry, fornication, blasphemy, manslaughter, carrion or eating parts of living animals including its blood, and theft,' see *San.* 56a-59b (*n.b.*, here 'Adam,' since he came before Noah's sacrifice permitting him to eat the flesh of animals but not the blood, is portrayed like James as a vegetarian), *A.Z.* 2b, 5b,-6b, 64b, *Yoma* 28b, *B.K.* 38a, 92a, etc.
 74. See *EH* 2.23.7 and 3.7.9 and *Haeres.* 78.7.7, the implication of all these testimonies being that once James' presence was removed, the city could no longer survive. Of course, in Eusebius, this 'Bulwark' testimony is immediately followed by the description of Jesus ben Ananias' prophecy in 3.8.7-11.
 75. It should be noted that this is a part of all James' prohibitions as pictured in Acts 15:20, 15:29, and 21:25. Furthermore, in the Rabbinic testimony above this concern over eating any part of 'living' animals (itself an aspect of the 'carrion' ban) is particularly insistent.
 76. For Hippolytus, see 9.21 above; for the Koran, see 2.173, 5.3, 6.146, and 16.115; for Peter's seeming abstention like James from, see *Ps. Hom.* 7.3-4, 7.8, etc.
 77. For *MMT*, see ii.7-9 and below, pp. 375-81.
 78. Cf. above 'John came neither eating or drinking' – Matthew 11:18/Luke 7:33 – and Peter in *Ps. Hom.* 8.15 and 11.35. For Adam as a primordial vegetarian, see *b. San.* 59b above.
 79. It is difficult to know what Paul means by 'the cup of demons' here, but he seems to be speaking about 'the Israel according to the flesh...eating the sacrifices' of 'those sharing (communing) with the altar' of 10;18, as in the same breath he goes on to talk about 'eating at the table of demons' and 'things sacrificed to demons' now, not 'idols,' while averring a second time that 'all things are for me lawful.' The rhetorical dissimulation here is quite stunning, but not so *Ps. Hom.* 7.3-4, 7.8, and 8.8-19 above on the same subject of 'demons' and 'the table of demons.'
 80. See the perfect definition of 'carrion' in Ezekiel 44:31.
 81. See *Zohar* i. 59b on 'Noah' above. It also explains both *Logion* 12 of the Gospel of Thomas and 'why Heaven and Earth should have come into existence for his sake' as well as the 'Bulwark' allusion in *EH* 3.7.9 above.
 82. One can also probably say that this 'Covenant' is the same as both the 'Zadokite' and the 'Zealot' one; see my 'Eschatological Rain Imagery,' *MZCQ*, pp. 4-16/*DSSU*, pp. 23-80 and *JNES*, pp. 175-6 above.
 83. See 1 Maccabees 2:1. For Phineas', Zadok's, and Yehozedek's genealogy, see 1 Chronicles 5:30-41. For the course of Joirair, see 1 Chronicles 24:1-7.
 84. For Phineas as the paradigm, see Numbers 25:6-15 and its evocation in 1 Maccabees 2:26-7, 2:50, 2:54, and 2:58 (here, even for Elijah). Also see *Ben Sira* 45:23-29, referring to Phineas as 'Third in Glory' and Hebrew *Ben Sira* 51:12 coupling 'the Sons of Zadok' with such a 'Zealot' appeal in the case of 'Simeon the Zaddik.' Note, that for Num R.

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- 21.3–4 Phineas is also a 'Zaddik.'
85. Cf. Ezekiel 44:15 with CDiii.21–iv.4
 86. One should note how this 'Covenant of Peace' is associated with Phineas' name in Numbers 25:10–12 just as it is with 'Noah's' ('Noah the Righteous' in Hebrew *Ben Sira*) in *Zohar*, i, 66b and 68b, a 'Covenant' that is clearly being described in Genesis 9:9–17.
 87. 1QM.xi.4–xii.9.
 88. Cf. *Chronicles of Jerahmeel* 59.17, *Pseudo Philo* 48.1, and *Sifre Numbers* 131.
 89. CDiv.2–3 and vi.4–7.
 90. The point was that Enoch was described in Genesis 5:21–4 as being 'taken up' and 'walking with God' – for the Qumran literature in his name, see J. T. Milik, *Book of Enoch*, Oxford, 1976; for general, R. H. Charles, *Book of Enoch*, London, 1917 and *The Old Testament Pseudepigrapha*, ed. J. H. Charlesworth, New York, 1983, i, pp. 5–315.
 91. The important thing here is the allusion in both sets of data to 'fourteen years' – this to say nothing of James' alleged mystical experience nor the issue of Paul's typical reticence where 'Leadership' issues were concerned.
 92. See, for instance, the *Zohar*, i, 26a–b, on Genesis 2:8 and *b. Hag.* 14b on 'the four who entered Paradise' ('Paradise', literally meaning – as it does in Islam – 'Orchard' or 'Gardens'; cf. Koran 2.25 and 111, 7.40, 15.45, 56.12, 80.12, etc.).
 93. One should note that at Qumran, 'the Mebakker' ('the Overseer' or 'Bishop') 'is the master of every secret of men and of all Tongues' (CD.xiv.9–10) the link of this with the caricature of this in the 'speaking in Tongues' in 1 Corinthians 13:1–14:39 and Acts 2:3–11; cf. also James 1:26 and 3:5–6's concern for 'Tongue' issues generally.
 94. Haeres. 30.16.7. Part of this lost work is supposed to have been included in the Pseudoclementines, but it ostensibly seems to have dealt with James' lectures on the Temple steps portrayed there – therefore its name; but it also cannot be unrelated to *Hechalot Literature in Jewish Kabbalah, The Literature of Heavenly Ascents*.
 95. See Solomon Schechter's *Fragments of a Zadokite Work*, Cambridge, 1910.
 96. See Y.Yadin, *Masada: Herod's Fortress and the Zealots' Last Stand*, London, 1966, pp. 174–7.
 97. See Ezekiel 40:46, 43:19, 44:15, and 48:11.
 98. See Ezekiel 44:7–19 and 48:11. This is the name originally given the Document by S. Schechter above, but also echoed in R. H. Charles' publication of it in *Apocrypha and Pseudepigrapha of the Old Testament*, ii, Oxford, 1913, pp. 785–834
 99. See, for instance, *War* 2.402–10 where 'the Innovators' even bar Agrippa II and his sister Bernice, later the mistress of Titus, from the whole City of Jerusalem; but also see the 'Simon', the 'Head of an Assembly' or 'Church of his own' (*Ecclesia*) in Jerusalem, in *Ant.* 19.332–4 who wants to bar all Herodians from the Temple 'as foreigners' – but cf. Paul in Ephesians 2:19, denying there are any 'foreigners or resident aliens (i.e., 'Nilvim'). but (all) fellow-citizens of the Saints (note the Roman 'citizenship' language here) and of the Household of God...'
 100. See *War* 2.411–5 in continuation of this episode, but also raising the charge of 'Impiety' against such 'Innovators' and noting this even 'put Caesar outside the pale.'
- Chapter 6
1. *Ant.* 14.22–25.
 2. Cf. *War* 2.147–8 and Hippolytus 9.20.s
 3. *Ant.* 14.22. For Honi as a 'Rain-maker' in the *Talmud*, see *j. Tā'an.* 66b and *b. Tā'an.* 23a, the 'Jerusalem' being the traditions as they were retained in Palestine and the 'Babylonian' (which is far longer and exhaustive), those retained in Mesopotamia. Note here that the passage *b. Tā'an.* 23a quotes to describe the circles Honi draws – comparing them to the Prophet Habakkuk's – is Habakkuk 2:1: 'I will stand upon my Watchtower and take my stand upon my Fortress.' which 1QpHab12–vii.14 basically expounds – in the name of 'the Righteous Teacher, to whom God revealed all the Mysteries of the words of His Servants the Prophets' (i.e., 'the Righteous Teacher' is God's earthly Exegete *par excellence*; cf. below, pp. 895–903) – in terms of the 'Last Era' or 'Final Age being prolonged,' 'beyond anything the Prophets have foretold,' i. e., 'the Delay of the Parousia.'
 4. For this 'Famine,' which Josephus, echoed by Acts 5:36–7 (even with its anachronism) and 11:28–30, connects both the coming of 'Theudas' and Queen Helen's grain-buying activities in Egypt and Cyprus, see *Ant.* 20.48–53 and 97–102.
 5. *B. Tā'an.* 23a/*j. Tā'an.* 66b and cf. James 5:17–19 and 1 Kings 18:1–45.
 6. Cf. 1 Kings 17:1 and Matthew 11:14 above and *pars*.
 7. CDiii.2–3 and cf. too James 2:10 and 2:21–24 above (also James knows keepers, etc
 8. Koran 2.130–41.
 9. In this 'allegory,' Paul parallels similar things he is saying from Romans 8:12–9:8, starting with 'loving God' (as James in 2:5) in 8:28, once again affirming he 'does not lie' in 9:1, and ending with 'the Children of the Promise are to be reckoned for the seed' (and, in fact that all should 'be called the Sons of the Living God' – 9:26/Hosea 1:10).
 10. John 19:26, 20:2, 21:7, and 21:20.
 11. *EH* 2.23.10.
 12. The issue of 'letters of recommendation' or 'Authorization' is an important one and is regulated in the Pseudoclementines in *Rec.* 4.35 and *Hom.* 11.30. Plus, one should note that these narratives themselves are formed in the manner of the yearly or seven-yearly reports demanded of Peter (and in continuation of whom, Clement) by James in *Rec.* 1.71.
 13. CDiv.17–v.11 and vii.1–2 and *MMT*.ii.47–55 and 83–89.
 14. Although some of the episodes in Talmudic

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- literature are overtly ridiculous – for instance, Hanan being called ‘*the Hidden because he used to lock himself in the outhouse*’ in *Tā’an*. 23a or the pseudonymous ‘Bar Daroma’ (evidently an opponent of some kind) dropping his bowels in the outhouse when he encountered a poisonous snake and immediately dying in *Git*. 57a or the picture of R. Zadok, who observed fasts for forty years so Jerusalem would not be destroyed, sucking the pulp of a fig in *Git*. 56a or Vespasian inspecting the straw in the excrement of the defenders of Jerusalem to find out if they were starving and thereafter chastising his troops in terms of ‘*eating and drinking*’ in *ARN* 6, 21a; in Acts, one rather has the picture of ‘*the Jews*’ doing one negative thing after another to alleged Early Christians.
15. CDiv.19–20 and viii.18–9/xix.31–2.
 16. That this is very relevant to ‘*the Pharisees*’ and the rest of ‘*the Establishment Alliance*’, who seek accommodation with Foreign Power and, in particularly the Authorities in Rome, is very clear from Josephus’ own description of ‘*the Peace Alliance*’ in *War* 2.411–22 consisting of ‘*the Men of Power*’ (obviously ‘*the Herodians*’), ‘*the High Priests*’, and ‘*the Principal Men of the Pharisees*.’
 17. *Ant*. 14.24.
 18. See *Ant*. 20.200 and cf. *EH* 2.23.2–23.
 19. *M. Tā’an* 3.8 and *b. Tā’an* 23a.
 20. *Ant*. 14.19–22; *n.b.*, how Josephus refers here to how Honi ‘*had hidden himself*.’
 21. Though originally Josephus did not identify which party was which, later in *Ant*. 14. 24 he makes it clear that those supporting Aristobulus II were ‘*Priests*’ and *War* 1.131–51 that those supporting Pompey, Antipater, and Hyrcanus II were ‘*Pharisees*.’
 22. We say ‘*Messianic Sadducees*.’ a rather unique appellation, because it is clear that those responsible for the literature at Qumran both regard themselves as ‘*Sons of Zadok*’ (i.e., they are some kind of ‘*Sadducees*’) and are intensely and apocalyptically ‘*Messianic*’; see *MZCQ*, pp. 19–26 and *DSSFC*, pp.49–80. This is a term one never hears in Dead Sea Scrolls research.
 23. At one point in 1QS,ix.13, the term would appear to be ‘*Sons of the Zaddik*’, considered by some to be a scribal error but it probably is not. This is also true of 1QS,iii.20 where the term is ‘*the Sons of Zedek*’ ‘*the Sons of Righteousness*.’ It should also be appreciated that Hebrew ‘*waw*’ and Hebrew ‘*yod*’ are almost indistinguishable and basically interchangeable in Qumran epigraphy. In any even, it is clear that ‘*the Sons of Zadok*’ double as ‘*Zaddikim*’ as does, in fact, their most prominent representative, ‘*the Teacher of Righteousness*’ himself.
 24. See *War* 1.327–64, 1.431–43, 1.562–99/*Ant*. 14.13–15.9, 15.164–238, 15.320, etc.
 25. One sees that his opponents are Pharisees in the note Josephus gives in *War* 1.113. For ‘*Purist Sadducees*’, see *MZCQ*, pp. 12–16.
 26. For John Hyrcanus as a ‘*Sadducee*’, see *War* 1.54–67 but, in particular, *Ant*. 13.230–300.
 27. *War* 1.107–12/*Ant*. 13.399–406.
 28. See *War* 1.120–55 and *Ant*. 13.408–14.78, etc. *N.b.*, for instance, *War* 1.143: Hyrcanus’ supporters are always in favor of ‘*opening the gates to Pompey*.’
 29. *Vita* 2–7.
 30. *War* 1.131–2. This is a tragic happenstance and sealed Aristobulus II’s doom and, probably, as the inevitability of history progressed that of the Jewish People in Palestine thereafter and all of it occasioned, as is usual in Jewish Biblical history, by the rivalry and enmity of two brothers! The description is slightly different in *Ant*. 14.41–7.
 31. *Ant*. 18.17.
 32. *Ant*. 14.22–4.
 33. *B. Tā’an*. 23a/j. *Tā’an*. 66b. As in James’ case, the reason that emerges in this conversation between R. Simeon b. Shetach and Honi is Honi’s presumed ‘*blasphemy*’ or taking the Divine name in vain.
 34. *Ant*. 14.14–21/*War* 1.123–32.
 35. *Ant*. 14.21 and 14.25–6.
 36. *Ant*. 14.27–8.
 37. *Ant*. 14.27.
 38. *War* 1.148. Interestingly *Ant*. 14.65–8 credits Strabo, Nicolaus of Damascus, and Livy of attesting to similar points.
 39. *War* 1.150/*Ant*. 14.69. The reference to ‘*Herod’s father Antigonus*’ is also obviously erroneous and a proofing error. It should read ‘*Herod’s father Antipater*’ and will be corrected in subsequent editions, as will ‘*as-Sabī ibn Yusufus*’ earlier, which should have read: ‘*as-Sabī in the Yusufus*.’
 40. One should note how the Pharisaic approach of ‘*seeking accommodation with foreigners*’ is reflected in the recommendation by Hyrcanus’ supporters in *War* 1.143 above to ‘*open the gates to Pompey*.’ That this is characteristic can be seen in the defense of Herod by Sameas the Pharisee (probably Shammai, though possibly Shemaiah) in *Ant*. 14.172–6 and with Pollio (probably Hillel) in *Ant*. 15.3–4 to the defenders of Jerusalem in 37 BC to, once again, ‘*open the gates to Herod*’, the citizens of which directly demur demonstrating the Pharisees, whatever their and later pretenses, were not the popular party in Jerusalem at this time. The ‘*Zealots*’ or ‘*nationalists*’ were, as nationalist parties predictably are. The same thing occurs in 66 CE when in *War* 2.411–8 send to Roman troops outside the city to Flours to come in and crush the Revolt that had by that time broken out.
 41. *Ant*. 14.28.
 42. Cf. *Tā’an*. 7b above. *N.b.*, the allusion to ‘*Saba’in*’ with an ‘*alif*’ not an ‘*ayin*’ in Isaiah 45:13 designating ‘*Sabaeans*’ of Southern Arabia and Ethiopia (the root of the parallel Islamic usage) even here in the 6th–5th Century. and not the ‘*Sabaeans*’ Bathers of Southern Iraq and Northern Syria.
 43. Cf. 11QM,xii.9–10 and xix.2 above with Matthew 5:45.

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44. In *Ant.* 20.201-2, Josephus specifically notes that 'the most fair-minded and those most concerned with observance of the Law objected to what had been done.'
45. *Berakhot* 48a. She would also appear to be mentioned in the Dead Sea Scrolls under her Hebrew name 'Shlomzion' – 4Q322 (Calendrical Document C).
46. *B. Tā'an.* 23a/j. *Tā'an.* 66b.
47. Cf. *M. Tā'an.* 3.8 with *EH* 2.23.14-23 and *Ant.* 20.200-2.
48. Cf. *EH* 2.23.7 and *Haeres.* 78.7.7. For Jerome in *Comm. on Galatians* 1:19, so 'Holy' was James that the People of Jerusalem used to crowd around him and try to 'touch his garments as he walked by.'
49. Cf. *M. Tā'an.* 3:8 and *b. Tā'an.* 23b. Cf. *Ant.* 14.21 above.
50. For Simeon as one of the original Pharisee 'Pairs,' see *Abboth* 1.9 and *ARN* 10.1 (22a). One should note, not only the parallel charge against James, but also that of 'blasphemy' or 'Profanation of the Name' against Jesus in *Matthew* 26:65 and *pars.*
51. *EH* 2.23.6, *Haeres.* 78.14.1, *Vir. ill.* 2, etc. *Ant.* 14.22.
53. *B. Tā'an.* 23a-b.
54. See R. Eisler, *The Messiah Jesus and John the Baptist*, p. 244.
55. See, for instance, the note in the *Yalkut on Jeremiah* 35:12 that 'Rechabites' (such as these ancestors of John like Honi) married the daughters of Priests and their descendants ministered as Priests in the Temple.
56. Cf. *Koran* 3.33-49 and note how Muhammad calls John both 'a Prophet to the Righteous' and 'celibate' (3.39); but also note the use of the word 'hidden' in 3:44. Unfortunately, in this *Surah*, Muhammad (or his redactor) mixes up Moses family with Jesus' both generationally and genealogically. This is because of confusion over the name 'Maryam' which in Hebrew and Arabic can be both 'Miriam' (Moses' sister) and 'Mary,' the name of Jesus' mother. This leads him to consider Moses' father 'Imran' ('Amram' in Exodus and the reason for the name of this *Surah*, 'The Family of Imran,' by which it intends 'Jesus' family), supposedly Miriam's father (Exodus 6:20), Mary's father as well (3:35-6); and *Surah* 19.1-35: 'Mary,' where once again Muhammad knows the name of John's father ('Zachariah'), though not his mother (Elizabeth) and also that 'he had Wisdom when just a child' and 'he was of the Consecrated' (19:12-5 – this material is certainly from Mandaean sources which he, no doubt, encountered in the caravan trade in visits to Southern Iraq). Furthermore, he makes it clear, once again, that he is mixing up Moses' family with Jesus' by calling Mary the 'sister of Aaron' in 19:28. Moreover he also knows 'the Primal Adam' ideology and something of the narrative of the Protevangelium of James (19:17-25).
57. This is, of course, both 'the *Insan al-Kamil*' of Mandaean doctrine and 'the *Adam Kadmon*' of Jewish Kabbalah. It is also 'the Primal Adam' of both the Pseudoclementines and the Ebionites.
58. These different forms of Shi'ism, as well as offshoots such as 'the 'Alawwis' or 'Nusayris,' are named after the number of imams that are reckoned before their going into 'occultation' or 'becoming Hidden.'
59. This connection with the 'Buddha' doctrine is not so far-fetched; not how Hippolytus 9.8 notes that an individual named 'Alcibiades,' by whom he clearly means 'Elchasa' in Greek, came to Rome from Apamea right in the center of the Edessene Kingdom and the Land of the Osrhoians ('the Assyrians'), bringing a book attributed to 'a certain Righteous One named Elchasa,' which he, in turn had received further East in the Kingdom of the Persians, describing 'the Standing One' (i.e., 'the Buddha'), 'ninety-six miles high and sixteen miles wide,' and which had been preached to one 'Sobai' there, i.e., 'Sabaean Baptist.' Of course, we know that Buddhist teachers were coming into these areas, probably in the wake of Alexander the Great, and that early converts to Islam some centuries later such as Ibn al Muqaffa', the translator of *The Fables of Bidpai* into Arabic, and Abu Muslim, the Leader of the Uprising that led to the establishment of the 'Abbasid Caliphate, were probably originally of Buddhist origins.
60. Cf. *John* 21:20-3 with 1QpHab.vii.9-15.
61. Cf. *Ant.* 18.117 with *Koran* 3.59, 19.17, etc.
62. Note that in 15:45, Paul actually refers to 'the First Man Adam' (i.e., 'the Primal Adam') which 'became a living soul,' but 'the Second' or 'Last Adam, a life-giving Spirit' – i.e., again his 'spiritualization' of things; and see the Mandaean *Book of John*, the *Right Ginza* 49ff. and 199ff., and R. Eisler, pp. 231-2 and 240-4 In these passages, Jesus is 'Bar-nasha' (i.e., 'Bar-Enosh'/'Son of Man').
63. Also see Ezekiel 1:27-8 and the 'no mere Man'/'no mere Adam' citation of Isaiah 31:8 in 1QM.xi.11-2 above.
64. Cf. 1QH.i.6, ii.32-5, iii.21-5 (and note here the 'standing' imagery), iii. 35-36, iv. 4.24, etc. 1QH.iii.37 speaks of God as a 'Wall of Strength,' words used to characterize James in early Church literature
65. 1QH.iv.21-5 (again note the language of 'standing' here).
66. 1QH.iv.30-3 – n.b. how G. Vermes translates 'all His works' in iv.32 here as the less eschatologically-charged 'all His deeds.'
67. Cf. 1QH.vi.24-9 and ix.28-35 (and n.b., the 'Rock' and 'Fortress' language here) with *Matthew* 5:9 and *John* 1:12.
68. Cf. 1QH.vii.6-10 (including the 'tried Wall' and 'Fortress' symbolism again) and ix.28-30 with *EH* 2.23.7 and 3.7.9 and *Haeres.* 78.7.7 above.
69. See, for instance, CDvi.14-5 and vi.17-vii.3, including the 'Nazirite' language of 'separation' as well and the definition of 'the New Covenant in the Land of Damascus' as 'setting up the Holy Things according to their precise specifications' directly followed by

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- James' 'Royal Law according to the Scripture': 'to love each man his brother as himself.' Also see viii.-9 condemning 'not keeping apart from' or 'away from' (the language of James in Acts 15:19-26) *the way of the People(s)*.'
70. Cf. 'the Rishonim' or 'the First' in CDi.16 and viii.17-8/xix.19-21, following allusion to 'turning aside from the way of the People(s)' again and cf. 'Jesus' in the New Testament speaking about clearly tendentious material concerning 'the First shall be Last and the Last shall be First' – Matthew 20:16 and *pars*.
 71. See the 'Belial' allusion in CDiv.15 and that of 'swallowing' (*ba-la-'a*) in 1QpHab.xi.5, 7, and 15, 'Belial' in 2 Corinthians 6:15, that of 'casting down nets' generally in New Testament allusion and my appendix to *JHP* and my article 'The Final Proof that James and the Righteous Teacher are the Same' in *DSSFC*, pp. 208-17 and 332-51.
 72. Cf., for instance, the bizarre 'Rip van Winkle' story in *b. T'an*. 23a about Honi falling asleep under a carob tree for 'seventy years' and then, when waking up in his grandson's time, being so disconsolate that 'he prayed (for his own death) and died.'
 73. Nor are they without relationship to Buddha under the Bhodi Tree. Not only does John 1:49 portray Nathanael as being the first to recognize Jesus as both 'the Son of God' and 'the King of Israel,' but 1:51 presents a prelude of James' (and Stephen's) vision at the time of his/their stoning.
 74. See the *Chronicles of Jerahmeel* 59.17 and *Pseudo Philo* 48.1 above. For Phineas as a 'Zaddik,' see *Num. R.* 21.3-4; and for the twelve miracles associated with his name, *Sifre Numbers* 131.
 75. *Numbers* 25:6-15.
 76. For this original 'Covenant,' see Genesis 9:9-17, but also see *Ben Sira* 45:23-29 referring to Phineas above and the *Zohar*, i, 66b and 68b on 'Noah' above too.
 77. *T'an*. 23a-b.
 78. See *EH* 1.7.15, meaning the family of 'the Lord' according to the flesh from the Greek 'Despot'/'Lordship.'
 79. *B. Pes.* 57a and *Tos. Men.* 13.21 (533).
 80. See *Ant.* 20.160 beginning with Felix's putting to death many of the 'Impostors and Brigands' (*Lestai* – the same word used in the Gospels to express the two so-called 'thieves' between whom 'Jesus' was crucified; Matthew 27:38 and *pars*.) and the assassination of the High Priest Jonathan and continuing on through the judicial murder of James by Jonathan's brother (there has to be some causality here) to what he considers to have been Agrippa II's completion of the Temple and Albinus' clearing of the jails and filling the land with the same 'Lestai' he also says doubled as 'Sicarii' – *Ant.* 20.215/*War* 2.254ff.
 81. *Ant.* 20.181 and 20.206-7.
 82. This rioting either before or after the death of James, involving on 'Saulos,' is very similar to the events portrayed in both Acts and the Pseudoclementine *Recognitions* before the death of someone allegedly called 'Stephen' – see below, pp. 474-573.
 83. For Jesus ben Ananias, see *War* 6.300-9. He is not the only one to be involved in such 'woes.' See, for instance, R. Joshua in *ARN* 4 (20a) when following R. Yohanan out of Jerusalem, he looks back and sees the ruins of the Temple; or when R. Yohanan meets his nephew, 'Ben Battiah,' the Head of the *Sicarii* in Jerusalem in *Lam. R.* 1.5.31 (in *Gittin*, therefore, 'Abba Sikra') and, frightened of him, tells him he cried out 'wah' when he really cried out 'woe!' For the 'Pella Flight,' see *EH* 4.3.5, Epiphanius, *De pond. et mens.* 15, and below, pp. 510-50.
 84. *War* 6.308-9.
 85. 1Chronicles 5:27-34. Note that he and Ezra supposed have the same father 'Seraiah' and of course both go back to David's High Priest of the First Temple 'Zadok.'
 86. We treat this artificiality in *DSSFC*, pp.24-6 / *MZCQ*, pp 8 and 46; but note that Josephus in *Ant.* 20.224-31 lists some eighteen High Priests from Solomon's time until Nebuchadnezzar 'took Josadek the High Priest captive,' while in 10.152-3 he lists only six names for the same period – *pace* both genealogical and chronological knowledge in Josephus' time.
 87. Cf. Nehemiah 8:4 with 12:7 and 21 – but see too Ezra 7:1 and Nehemiah 11:11.
 88. Acts 12:17 introduces James in an offhand manner after disposing of the other James in 12:2 as if we should already know who he is. Aside from the missing election of James – probably overwritten by the meaningless and somewhat dissimulating election to succeed Judas Iscariot in 1:21-6 – Matthew 27:9 quotes 'Jeremiah the Prophet' to describe the circumstances of Judas Iscariot's death again and 'the Price'/'Field of Blood' associated with him/it when it is, in fact, quoting Zechariah. It is in this complex of materials that we feel the missing introduction of James in the New Testament's sources it to be found which, no doubt, really did include these curious passages from Jeremiah 35:3-19 on the descendants of 'Jonadab son of Rechab.'
 89. Cf. 2 Kings 22:4-20/2 Chronicles 34:14-35:18 – *n.b.*, 'Hilkiah' is definitely designated as 'the Priest'/'the High Priest' here.
 90. There does appear to be some confusion here since, in Jeremiah 29:3, there are two individuals who deliver this letter from Jeremiah to the captives in Babylon, one the son of Shaphan and the other 'Gemariah the son of Hilkiah,' but later in 36:10-2 it is 'Gemariah' who is denoted as 'the son of Shaphan.' The author is unable to reconcile these discrepancies.
 91. For Shaphan's role in this (called 'the Scribe'), see 2 Kings 22:3-14 and 2 Chronicles 34:8-20. Note that it is one of his descendants who is condemned as an idolater in Ezekiel 8:11.
 92. This is clearly a paradigmatic episode connecting the father of the Rechabites with Kingly/High-Priestly 'zeal,' but also see how Acts 8:27-39's transforms another

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- 'Zealot' episode and 'circumcision' (the sign of the Covenant) in the way it pictures 'Philip' as 'joining' himself to the chariot of the Ethiopian Queen's eunuch.
93. Again, the ideal of 'keeping the Commandments' and its combination with antagonism to 'ba-la-a'-type idolatry are strong.
94. 2 Apoc. Jas. 5.4 (61.20-5). This 'Pillar' is probably 'the Stone of Lost Property' mentioned in the Talmudic Honi stories; see below. p. 180.
95. The important points of contact here is the one in Jeremiah 35:10-18 'to keep the Commandments of (their) ancestor' and, of course, to 'drink no wine' – 35:8-14; cf. Numbers 6:1-21 and James, pp. 302-10.
96. See *EH* 3.11.2, 3.32.1-6, and 4.22.2-4 (the last two quoting Hegesippus). For his probable appearance with James in the encounter with Jesus on the Emmaus Road, see Luke 24:13-35; and on the relationship to 'Simon the Zealot' and Jesus' brothers generally, James, pp. 817-52.
97. *EH* 2.23.17 and note how Epiphanius in *Haeres.* 78.14.6 now calls this person 'Simeon bar Cleophas.' But note too how Epiphanius in *Haeres.* 78.8.1 preceding this calls Jesus' second brother 'Simeon' not 'Simon.' From our perspective, it should be clear that to call someone 'a Priest of the Sons of Rechab' is the same as calling him an 'Essene' or 'Ebionite' Priest – even a 'Son of Zadok' as the term is used at Qumran.
98. Note how in Acts 6:8-8:3's recreation of these events, the witness to the stoning of Stephen and the fomenter of the rioting thereafter is 'Saul' or 'Paul.' Here, of course, it should be observed that in Jewish stoning procedures, it is not 'the witnesses' who 'lay their clothes at the feet of anyone (Acts 7:58 – also note the very words, 'cried out with a loud, voice,' repeated twice as in Hegesippus' account in *EH* 2.23.12-13 and 17 of the stoning of James), but rather the condemned who must undress prior being stoned.
99. Cf. *Haeres.* 78.14.1 with *b. Tā'an.* 23a-b.
100. *B. Tā'an.* 23b.
101. See Jerome, *Comm. on Galatians* 1:19 above.
102. Cf. how in the Ps. *Hom.*'s Prelude in the Letter of Peter to James 5, the assembled 'Elders' are 'in an agony of terror' on having heard James' words on 'keeping this Covenant' and, therefore, 'joining the Heavenly Holy Ones' and swearing, in addition to all these things, 'not to lie' on pain of 'being accursed living and dying and punished with an Everlasting punishment' (cf. Paul in Galatians 1:19, 2 Corinthians 11:31, etc. on similarly swearing 'not to lie').
103. Cf. Matthew 8:2-15, 9:20-31, 14:35-36, 20:30-34/Mark 3:10-12, 6:55-56, 8:22-26/Luke 5:12-15, 6:19, 7:1-17, and *pars.*
104. Cf. James 5:7-8 (followed in 5:9 by the allusion to 'not grumbling' of the Qumran Community Rule, vii.17-8) with John 21:22-3 and 1QpHab, vii.5-14 above.
105. See *A. Z.* 16b-17a and *j. Shab.* 14:4(14d). For his famous snakebite cure in the name of 'Jesus b. Panthera' (a favorite Talmudic way of referring to Jesus), see *A. Z.* 27a-b, *j. A. Z.* 12:2 (40d), *Tōs. Hul* 2:22-3, and *Eccles. R.* 1.8.4.
106. Cf. *EH* 2.23.10-13 with *Ps. Rec.* 1.44.
107. See *A. Z.* 16b, *Eccles. R.* 1.8.3, and *Tōs. Hul.* 2:24. N.b., this name 'Jesus ha-Notzri' is conserved in one Talmudic ms. redaction.
108. Along with Eliezer, R. Joshua ben Hananiah ('Jesus?') was one of the five 'Disciples' making up R. Yohanan b. Zacchai's inner circle and (probably following the School of Hillel) more liberal than thou perhaps not as luminous as R. Eliezer. For instance, he was much more liberal on the subject of proselytes and conversion generally than R. Eliezer; cf. *Gen. R.* 70.5, *Eccles. R.* 1.8.4 (possibly having to do with Queen Helen of Adiabene), and *Tōs. San.* 13.2. Noteworthy for our purposes perhaps, he rejected the extremism of 'mourning for Zion'/'mourning for the Temple' of 'eating no meat and drinking no wine' (*B.B.* 60b) and, after the Bar Kochba War, apparently tried to pacify the People when Hadrian rescinded his promise to rebuild the Temple (*Gen. R.* 64.10). Furthermore, as opposed by R. Eliezer, he seems to have assisted the convert Aquila (Acts 18:26? – the author is aware of ostensibly chronological difficulties here and elsewhere but simply pointing out the parallels whatever they're worth) in translating the Pentateuch.
109. Though married to Rabban Gamaliel's sister, 'Imma Shalom,' their disputes were legendary and Eliezer was ultimately excommunicated by the latter (the Patriarch Gamaliel II); see *b. B. M.* 59b and *Nid.* 7b-8a. Though he disputed with R. Joshua (a character very much like 'Jesus'), the two were friends and both took R. Yohanan's coffin out of Jerusalem and went back to get R. Zadok – see *Git.* 56a, *Yeb.* 48b, *Abbot* 2.8, *Lam. R.* 1/5/31. and *ARN* 14 (24a). After his death, R. Joshua annulled Rabban Gamaliel's ban of excommunication on him; cf. *b. San.* 68a, *Git.* 83a, *j. Shab.* 2.6 (5b), and *ARN* 25.8f. Not only was he probably the most interesting of the Rabbis, but the most colorful. R. Yohanan was his teacher and R. Akiba was his student.
110. Cf. 'Jesus' portrayed (we employ single quotes here because we are not sure such episodes or portraiture are historical) as 'eating and drinking – our 'eating and drinking' theme again – with publicans and Sinners' ('publicans' surely including Herodian 'tax-collectors' and 'Sinners,' 'prostitutes' in Matthew 9:10-11, 11:19, Mark 2:15-6, Luke 5:29-30. But particularly absurd in this regard is Jesus' contention in Matthew 21:31-32 that 'the publicans and prostitutes go into the Kingdom of Heaven before' even the Apostles or, for instance, that 'the publicans justified God' (Luke 7:29 – for the Pauline view of this, see Romans 13:6-8). The reason that the coupling of these two has to represent 'Herodians' is because Herodian women of this period (Herodias, involved in the death

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- of John the Baptist, Bernice involved in the destruction of the Temple and accused of incest with her brother Agrippa II, Mariamme, her sister, and Drusilla who married Felix, one of the most brutal of all Roman Governors) were looked upon as no better than 'prostitutes' – it is not that Judea was crawling with prostitutes in this period! But the reason given by 'Jesus' ('Asclepius?') here is the most absurd of all and reveals the patent dissimulation involved in such portraits: 'For John came to you in the Way of Righteousness (so far so good) and you did not believe him but the tax-collectors and the prostitutes believed him.' Nothing could be more preposterous than this and, of course, it is totally contradicted by Josephus in *Ant.* 18.116-9 above.
111. See, for instance, *War* 2.406-16 above.
112. For recent research on the Akeldama, see L. and K. Ritmeyer, 'Akeldama – Potter's Field or High Priest's Tombs?' and G. Avni and Z. Greenhut, 'Akeldama – Resting Place of the Rich and Famous,' *BAR*, 20/6, November/December 1994, pp. 36-46 and, by the same authors, 'The Akeldama Tombs: Three Burial Caves in the Kidron Valley, Jerusalem, *IAA Report*, no. 1, 1996, Jerusalem, pp. 57-72.
113. For the replacement of this election by the all-but-meaningless 'election' to replace 'Judas Iscariot' as 'Twelfth Apostle,' see *James*, pp. 165-208; but the key here, as we shall see below, is the Greek translation of the reference to 'Office' in Psalm 109:8 as 'Bishopric' or 'Episcopate' – that is, this was the 'election' actually held at this time which would have been normal, to determine the 'Successor' to Jesus not Judas. Nor is this to say anything about the name of the defeated candidate in Acts 1:23: 'Joseph Barsabas Justus' – nothing could be more indicative of the *real* nature of the underlying material in Acts' original source than this.
114. See above, p. 159 and n. 88.
115. Cf. John 12:4-6 where in 'Judas (the son or brother) of Simon Iscariot's' mouth, this become 'three hundred'; for 'Mary'/'Martha,' see pp. 216-70 and 308-64 below.
116. Cf. the promises made to 'those that love Him' in CDvii. 3-6/xix. 1-4 and xx.17-22.
117. See James 1:26 and 3:5-11; for 'the Liar' and 'Tongue' imagery in the Scrolls, see CDi.14-6, iv.19-20, v.11-5, viii.13, etc.; 1QpHab.v.11, x.9-13; 1QS.iv.9-11, etc.
118. See 1QH.ii.32-4, iii.25, v.13-23; CDvi.16-21 on 'the New Covenant,' 1QpHab.xx.5-10; 4QpPs37.ii.10, iii.10, etc.
119. The usage is based on the all-important allusion in Isaiah 53:11: 'My Servant the Righteous One will justify Many' (*Rabim*), the basis for Qumran exegetical organization; for Qumran Community generally, see 1QS.vi.8-21, vii.3-25, viii.19-ix.2, etc.; and for its use, for instance, vis-a-vis 'the Liar' or 'the Lying Tongue,' CDi.14ff., 1QpHab.x.9ff., and 4QpNah.iii.8.
120. In it we have the telltale allusions to 'the Many,' 'the Poor,' 'standing,' 'saving,' and the 'soul'; cf. 4QpPs 37.ii.8-9, iii.10, iv.11, iv.20-1, etc., and 1QS, 1QH, 1QpHab, and CD above.
121. If one inspects the texts subjected to exegesis at Qumran, one will find that basically these are the usages that determine the exegetical framework and the choice – e.g., Psalm 37, Habakkuk 1-2, Nahum 1-3, Isaiah 10:20-11:5, 5:6-30, 8:7-11:5, 29:10-31:1, and 54:11 (one wonders what else might have been connected to this fragment), Hosea 2:8-8:14, etc.
122. This usage 'Pekudah' will be of premier importance in the Damascus Document below, where it will in various contexts relate to a Divine Visitation, Judgement, and even a reference such as 'the High Priest Commanding the Many'; cf. CDi.7, v.15-6, vii.9, vii.21/xix.11, viii.2/xix.14, etc., and 4QD266.8
123. As can be seen from Zechariah 11:11-3, none of these words in the manner Matthew 27:9-10 reproduces them, not 'the Sons of Israel setting a price' nor 'a Potter's Field,' nor anything else for that matter appear – not even in the Septuagint. Nor is the sense remotely similar. Not only has Matthew got the name of the Prophet wrong, but he has deformed the content beyond anything that could be considered properly recognizable – this in the interests of a patently anti-Semitic and tendentious exegesis; but the end of the passage, as it appears from Zechariah 12:4-13:2, is actually quite hopeful with 'all the Nations on Earth that gather together' and 'come up to destroy Jerusalem' being 'struck dumb' and 'blind' and 'all the inhabitants of Jerusalem made Mighty in their God' and 'the Chiefs of the Thousands of Judah' and 'the House of David' raised on high – and a 'a well being opened' for them that we shall again encounter in CDvi and xix in Chapters 21 and 22!
124. Cf. the tendentious presentation of Acts 1:15-26 and the results; whereas the election as direct successor to 'Jesus' at this time – 'immediately after the ascension of our Saviour' – is clearly alluded to in *EH* 2.1.3-4 citing and quoting the Sixth Book of Clement of Alexandria's *Institutions*. 'Khalifa' in Arabic means 'to succeed' or 'Successor' and this is clearly the most important problem in the formation of Islam after the death of the Prophet as well (an excellent *obiter dictum*) and has continued to be till the present day.
125. I have discussed this term 'Sicarios' in *James*, pp. 171-84, 489-96, and 952-8, but the point is that what seems to have happened is that the first 'sigma' and 'iota' have just been reversed and a 'tau' substituted for the second 'sigma' in the suffix. Cf. as well Origen, *Contra Celsus* 2.13, who speaks about the 'Sicarius' in his day and, of course, Josephus on the whole subject of 'the Sicarii.'
126. For 'the Mebakker' or 'Overseer' at Qumran, see 1QS.6.20, CDix.18-9, xiii.6-7, xiv.13, 4QD266.16, etc. F. M. Cross, to his credit in

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- The Ancient Library at Qumran*, New York, 1961, p. 232, properly recognizes the synonymy of the two terms.
127. Cf. Acts 1:26 and note the name of the purported defeated candidate in Acts 1:23, 'Joseph called Barsabas who was surnamed Justus' – 'Justus' a Latin characterization now transliterated into Greek and, of course, James' cognomen in all early Church texts. Note too that 'Barsabas' reappears in Acts 15:22 and 32 as one of the couriers for James' letter to Northern Syria and is also never heard from again at least in Scripture, but he bears the name of James' perhaps most famous brother and is probably synonymous with 'Thomas' and/or 'Thaddaeus' and numerous other 'Judas'es.
128. The 'not drinking of wine' is, of course characteristic of James (EH 2.23.5), 'Mourners for Zion' generally, Manichaeans (*The Filhrst* 9.1), and on into Islam – but also one of the basic tenants of Naziritism and Nazirite oaths; see Numbers 6:1–5 and Tractate *Nazir* of the *Talmud* generally. It would also seem to be characteristic of 'the Siddiks' among al-Biruni's Manichaeans (8.27ff.), who resemble nothing so much as Jewish Rechabite or Judeo-Christian 'Ebionites' (and, for that matter perhaps, 'Buddhist' itinerants).
129. Cf. Jeremiah 35:7 with *War* 2.150 and Hippolytus 9.21.
130. This 'Keeper' terminology is, of course, strong throughout the Dead Sea Scrolls as is the idea of 'doing' what one was 'commanded to do' – see 1QS,i.2–15, v.1–11, v.20–2, CDii.17–iii.20, vi.18–vii.9, xx.2, 21, 27–34, etc.
131. See Koran 2.219 and 5.90.
132. Jeremiah 35:5–8.
133. CDvi.20, vii.16, and xx. 12, but paralleling this is the use of the same allusion concerning 'raising up the fallen Tabernacle of David' in 4QFlor, i.12–3, but also and perhaps even more germane, 'raising up (his) seed' and 'establishing the Throne of his Kingdom' from 2 Samuel 7:12–4 in 4QFlor, i.10f.
134. CDvii.16 and xx.12, the latter actually picking up the same promises in CDvii.4–9/xix.1–2 preceding it.
135. See 1 Corinthians 11:24–9 and Luke 22:19–20 and *pars.*, placed right between the reference to 'not drinking the fruit of the vine until the Kingdom of Heaven has come' and the pointing out Judas Iscariot as the one 'who would be delivering me up at the table'; and below, pp. 889–938 and 975–98.
136. For this body of traditional Roman legislation, named after the Second Century BC Consul Publius Cornelius Scipio responsible for the defeat of Carthage, see James, pp 184 and 922 and Dio Cassius 68.3–4 for its application in Nerva's time – also see below pp. 956–75.
137. For 'doing' and 'works,' which is such an important usage throughout the Qumran corpus (and which some translators reduce to triviality by rendering it as 'acts' or 'deeds'), see CDi.20, ii.1–15, iii.6–12, xx.2–3 (perhaps the most perfect exposition of it), 1QS,i.2–7 (as is this), v.20–4 (and this), vi.18, viii.13–18 (in exposition of Isaiah 40:3's 'going into the Wilderness to prepare the Way of the Lord'), ix.20–3 (again in exposition of 'the Way in the wilderness' in ix.19), and 1QpHab, vii.10–viii.3 (here James 1:22–5's 'be a Doer') in interpretation of 'the Delay of the Parousia' and Habakkuk 2:3–4. For more references to 'doing'/'works' in the Letter of James, see 1:4, 2:12–3, 2:14–26, 4:11, 4:17, etc.
138. Mark 5:25–34 and *pars.*
139. See, for instance, Matthew 9:10–11, 11:19, 21:31–2. Mark 2:15–6, Luke 5:29–30, and 7:29 above.
140. For these issues of 'niece marriage' and 'sleeping with women during their periods' as the chronological determinant for the Damascus Document at Qumran, see my Appendix to *JJHP*, pp. 87–94/*DSSU*, pp. 208–17) and note the Herodian genealogy on pp. 1010–11 of this volume, which vividly illustrates the Herodian family policy of marrying close family cousins and nieces, to say nothing of divorce and Herod's own polygamy. There is no similar indication among Maccabees, not even Alexander Jannaeus.
141. See my Appendix to *JJHP* just cited above and CDiv.14–v.18 and note here the evocation of Deuteronomy 17:17: 'He shall not multiply wives unto himself' in v.2 (as Herod certainly) and the famous 'Offspring of vipers'–type language of Matthew 3:7 and *pars.* in v.14–5. Note too how the charge of 'sleeping with women during their periods' combines both the 'fornication' and 'pollution of the Temple' charges of 'the Three Nets of Belial' preceding it.
142. CDv.14–5. The point here, of course, is that Priests during the Herodian Period were accepting their appointment from Herodian Kings or Roman Governors or both, thereby acquiring their pollution.
143. The charge of 'not observing proper separation (in the Temple as prescribed) by Torah' is to be found in CDv.7 exactly in between the accusations of 'polluting the Temple' and 'sleeping with women during their periods' and 'niece marriage'/'close family cousins' charges. The import of all these points should be clear to all but the most insistent reader.
144. See *War* 2.409–23 above.
- Chapter 7
1. John 1:46–51. It is important to note that al-Biruni, who knows about figures like Buddha and Zarathustra and their religions, in *Chronology* 8, says that 'the Sabaeans' in Northern Iraq – of which he knows two groups, one indigenous and the other descending from the Jewish exiles there – knows of a teacher called 'Budhasaf' (obviously based on 'the Buddha'), whom he says 'came from India' and 'introduced the Religion of the Sabaeans' there.
2. B. *T'ran*. 23b. Note that in the same tractate

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- 'Hanan the Hidden' is introduced as the son of Honi's daughter and the story told about him that the Rabbis – because they were afraid of him – used to send school children to him to take hold of his garment to ask him to pray for rain. It is here the ribald aside is added that he was called 'ha-Nehba' / 'the Hidden, because he used to lock himself in the privy'!
3. J. *Tā'an*. 66b. Here the same story is told about going into 'a mountain cave' and falling asleep for seventy years, but this time it is connected to both the destruction and rebuilding of the Temple. It is unclear if this is just another variation of the original 'Honi' story or another 'Honi'.
 4. *Ibid.*
 5. See, for instance, 1QM,i.1-ii.14 and the 'Visitation's referred to in CDi.7, v.15-6, and vii.9-21/xix.1-13.
 6. Where James is concerned, we have already seen this occurring in the detail that 'he was a Nazirite from his mother's womb' – cf. Matthew 2:23; Jesus being taken to 'the Pinnacle of the Temple' and being 'tempted by the Devil' ('Diabolos' / 'Belial') 'to cast himself down' – Matthew 4:6-7 and *pars.*; James' proclamation 'on the Pinnacle of the Temple' of 'the Son of Man sitting on the right hand of the Great Power and about to come on the clouds of Heaven' – *EH* 2.23.12-4 and Matthew 24:30/Mark 13:26 and 26:64/14:62; and having been 'cast down' and being stoned, kneeling and saying, 'Forgive them father, for they know not what they do' – cf. Jesus in Luke 23:34 but not in the other Gospels.
 7. Take, for example, in the 'Stephen' episode (which we consider – like H.-J. Schoeps – an overwrite and conflation of the attack on and stoning of James), in Acts 7:55-60 after making the 'blood libel' accusation again and referring to the 'uncircumcised heart' of Ezekiel and 1QpHab, ending with the 'bowing down on his knees' (always an important detail where James is concerned) and the variation on the 'forgive them Father, they know not what they do' – now 'Lord, do not lay this sin on them' – 'Stephen,' looking into Heaven,' rather sees 'the Glory of God (not 'the Son of Man coming in Glory') and Jesus standing (not 'sitting') at the right hand of God' – the 'Standing One' allusion again.
 8. Forget Jesus' really questionable greeting in John 1:47 (hardly written by an 'Israelite'), for 'Nathanael' (Hebrew: 'Given by God') for John 1:51 it is now Jesus' prediction to him that he 'will see the Heavens opening and the Angels of God going up and coming down on the Son of Man' – whatever this is supposed to mean. *N.b.*, the 'ekbalontes' here not only parallels what Essenes do to their 'Backsliders' in Josephus' *War* 2.143 (*ekbalousai*), but also how James is 'cast down' the Temple steps by the 'Enemy' Paul in the Pseudoclementine *Recognitions* and from 'the Pinnacle of the Temple' in the reports of his stoning in Hegesippus/Clement/Eusebius.
 9. Cf. Matthew 11:18-9/Luke 7:33-4.
 10. John 2:19-21 and cf. with Matthew 26:61/Mark 14:58, introducing 'the Son of Man coming on the clouds of Heaven' in 26:61/14:62 (it is at this point the High Priest cries out 'Blasphemy') and 27:40/Mark 15:29.
 11. See b. *San.* 86a and *Shab.* 33b-34a.
 12. See 1 Maccabees 2:24-7, 2:54, and the whole approach of CDi.3-4, i.14-18, iii.5-12, vii.21-viii.19, xx.2-4, 1QS,ii.4-18, iv.9-14, v.5-7, ix.23-5, 1QpHab,ix.4-6, etc.
 13. Cf. 1QS,v.2-14 and CDiv.3-9.
 14. For such 'Servant' language coupled with 'Righteousness' at Qumran, see CDxx.20-2, 1QS,iv.9 (here the usage actually is 'Service of Righteousness'), ix.22-4, etc. For 'the End' / 'Last End' and 'works,' see CDiv.7-9, 1QpHab,vii.1-viii.3, x.9-12, and xii.12-4.
 15. 1QpHab,vii.15-6. The text is fractured here, but it actually continues in in viii.2 in terms of 'the House of Judgement.' For this 'House of Judgement' as 'the Last Judgement,' see x.3-5 and for the actual 'Day of Judgement,' see xii.14 and xiii.2-4.
 16. Cf. the 'Temptation' episode 'in the wilderness' for 'forty days and forty nights' by 'the Devil' in Matthew 4:1-12 and *pars.* above.
 17. *Ps. Hom.* 11.35.
 18. See *War* 2.259 and *Ant.* xx.160-1 and xx.168. For Josephus, these individuals were 'Innovators,' 'claiming Divine inspiration,' and the word he uses for 'Bandits' / 'Brigands' at least in the *Antiquities* is 'Lestai,' the actual term the Gospels use for the 'two thieves,' as we saw, between whom Jesus allegedly was crucified (Matthew 27:38 and *pars.*). In the *War* this is preceded by the introduction of 'the Sicarii' and followed by 'the Egyptian pseudo-prophet' and 'Deceiver' (also referred to in Acts 21:38 – note the actual allusion to 'Sicarii' here). This is also true for the *Antiquities*, where the second citation it is also preceded by Josephus' 'mea culpa' (which has itself probably drifted into Matthew 27:25) and his charge of 'Impiety' and 'pollution of the Temple,' from which he contends even 'God turned away in loathing,' 'bringing on the Romans' to 'purify the City by fire' and 'inflict slavery upon us' (*sic!*).
 19. The key here is the allusion to 'signs,' 'signs' of course which 'Jesus' does across 'the Sea of Tiberius' ('Gennesareth'), when he goes out with the 'four' to 'five thousand' and multiplies the loaves and fishes in Matthew 14:13-23 and 15:29-16.12/Mark 6:31-45 and 8:1-21 and *pars.* For John 2:11 below, it is: 'These are the signs Jesus did in Cana of Galilee,' but also see John 6:1-15. Of course, for these same wilderness 'signs,' see Matthew 4:1-17 above and *pars.*
 20. This is the theory behind the opening *Surah* 86: 'The Clot,' followed by allusion in *Surah* 87 to 'the Night of Power,' in which 'the Angels and the Spirit' (in this case, a direct allusion to 'the Holy Spirit,' in Islam 'Gabriel' and 'the Holy Spirit' being considered synonymous) are said to have 'descended' and 'peace until the rising of the dawn.'
 21. Cf. 1 Kings 19:4-14 (including allusion to 'in the wilderness,' 'sitting' and then 'sleeping under a tree,' and 'forty days and forty nights')

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- with Koran. 3.113-5, 73.1-6, 74.1-6, 84.16-21, etc.
22. 1 Kings 19:7-8.
 23. See Koran 78.17-20, 81.1-12, 82.1-5, 84.1-4 (ending in 19 with an image from *Hechalot* Mysticism and in 25, with the typical 'Jamesian' admonition to 'believe and do good works' – *n.b.*, again, the key emphasis on 'doing'), etc., but also see the same imagery in 1QH,iii.31-2 and xvii.11-12.
 24. CDxx.20.
 25. See *j. T'ranit* 3:3 (iv.a).
 26. Cf. 1QS,viii.7-8, 1QH,vi.24-6, vii.7-9, etc.; in the Gospels of course, Peter is 'the Stone' and Jesus, 'the Precious Cornerstone'; cf. Matthew 16:18, 21:42, Acts 4:11, Ephesians 2:20, and *pars.* Also see 1 Corinthians 3:9-11 for Paul's view of 'God's building' which he, 'as a wise architect, has laid upon the Foundation of Jesus Christ' (thus).
 27. 2 *Apoc. Jas.* 61.21-25.
 28. *M. San.* 6:4 – this is the same section in which it is averred that the body of the hanged one 'is not to remain all night upon a tree' (Deuteronomy 21:23).
 29. *B. T'ran.* 19b-20a.
 30. See, for instance, how in 1 Corinthians 8:1-3, in discussing the all-important 'things sacrificed to idols' of James' directives to overseas communities, Paul plays off the 'puffed up' allusion, one finds in the Habakkuk *Pesher* (vii.14-16, leading into 'the Righteous shall live by his Faith'), where it is used to condemn the 'non-Torah-Doers.' Paul rather uses it to condemn the Leadership (i.e., James the Just and others), playing off their supposed 'Knowledge' (*Gnosis*). He also plays off the 'building' language and the 'knowing' language (cf. CDi.1 addressed to 'all who know Righteousness' – *Zedek*). He does the same in 1 Corinthians 3:8-14 above, where he plays off the language of 'building,' 'reward,' and 'works(s),' as he does in Galatians 4:21-31 where he plays off the 'freedom vs. slavery' issue and the Essene 'casting out' language as we saw. Even this is preceded in 4:16-18 by plays off the 'Enemy,' 'Truth,' and 'zeal' vocabulary. In 5:12-15, in the context of quoting the 'All Righteousness' Commandment, as we have also seen, he plays off the 'cutting off' language that one finds, for instance, in CDiii.7, xx.25-6, and 1QS,ii.16, as well as that of 'eating' and 'swallowing.' This should do for a start.
 31. The actual description of this event comes in *M. T'ran.* 3.8-9, but in *b. T'ran.* 23a, this passage from Habakkuk 2:1-2 that one will also find in the Habakkuk *Pesher* is actually connected to Honi's rain-making.
 32. Of course, Habakkuk 2:4 is the exegetical basis of Paul's understanding of 'Christian' Faith in both Romans 1:17 and Galatians 3:11, as it is in James 2:14-26, no matter how much the conceptualities of these two might diverge. The same can be said for the Habakkuk *Pesher* vii.17-viii.3 and Hebrews.
 33. *B. T'ran.* 23a.
 34. 1QpHab,vi.12-vii.14.
 35. 1QpHab,vii.15-16: 'and they will not be pleased when they are judged.'
 36. Cf. CDiv.10-12 with 1QpHab,vi.12-13. Here the relevant word from Habakkuk 2:1 is 'metzuri' in place of CDiv.12's 'metzudo' – almost indistinguishable in any case.
 37. 1QpHab,vii.4-14 and note here the use of 'God making known to the Teacher of Righteousness' (would one say he was 'puffed up?') as opposed to Paul's 'being known by Him' in 1 Corinthians 8:3 above.
 38. Cf. 'being saved from the House of Judgement because of their works and Faith in the Righteous Teacher' in 1QpHab,ii.2-3, the allusions to 'not being pleased with their Judgement' in vii.16, 'the End' and 'the Last Era' in vii.5-14, 'the House of Judgement' as God's 'Judgement' ('with fire and brimstone') in the midst of many Peoples' in x.2-5., and 'the Day of Judgement' when 'God will destroy all the Servants of idols and Evil Ones off the Earth' in xii.14-xiii.4.
 39. See *M. Git.* 5:6 (44a) and its explanation in *b. Git.* 55b. This is continued, particularly where business transactions regarding such property were concerned in 58a-ab and *B.B.* 47b. The 'Sicaricon' was something like the Administration of Confiscated Enemy Property Bureau instituted against the *Sicarii* after the Bar Kochba War, who were obviously still functioning during that War. Simeon bar Yohai and his son may have been seen as in some manner connected to this as his teacher R. Akiba was. His area of operations would again seem to be Galilee.
 40. See L. Nemoy's tr. of 'Al-Qirqisani's Account of the Jewish Sects' in *HUCA*, v. 7, 1930, pp 326-7 and 363-5 which is more complete than the abridged one he includes in his later *Karaite Anthology*, New Haven, 1952, pp. 50-1 above. For the ban on niece marriage at Qumran, see CDv.6-11 (here for the same reason as given in al-Kirkisani for 'Zadok's 'Sadducees'; the extension of the ban on paternal and maternal aunts by analogy) and 11QT,lvxi.14-16.
 41. *Loc. cit.*, pp. 364-5 and 50-1.
 42. Note that for Hippolytus, 5.1-3 and 10.5, 'the Naassenes' (whoever they are supposed to be) come before 'the Essenes' (9.14-23), i. e., the group we would consider to be 'the Sons of Zadok' or 'Zadokites' at Qumran – but also see Epiphanius in *Haeres.* 8.9.1 10.2, 11.1-3, 12.1. and 20.3.4 where 'Sebu-aeans' (whom he considers contemporaries of 'the Essenes') are concerned.
 43. Cf. 15:1-10 and note how he begins this with allusion to the word 'stand' in 15:1 and the same allusions to 'being saved,' 'holding fast,' and 'in vain' in 15:2; we shall repeatedly encounter in both the Damascus Document and the Habakkuk *Pesher* below. Note too that the first part of this formula on post-resurrection appearances: 'first to Cephas' (there is no recorded first appearance to 'Cephas' – even if 'Peter' and 'Cephas' are the same individual – but rather in the Gospels the first appearance is either to Mary Magdalene or 'the two' on the Road to Emmaus), then to the Twelve' (in any event, there were allegedly only 'eleven'

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- Apostles at the time, 'Judas Iscariot' supposedly already having disappeared), and it is impossible to say anything about the one to 'over five hundred brothers at the same time' that comes next in 15:5. But one can say something about 15:7-9: 'He appeared to James, then to all the Apostles' (unnumbered), and Last of all, as if to an abortion, he appeared to me.' This at least contains no contradictions and Jerome in *Vir. ill.* 2, as we have already seen, does preserve the record of just such a first appearance to James in what he calls 'The Gospel according to the Hebrews' (at least this 'Gospel' has the picture of 'the grave clothes being given to the Servant of the High Priest' – unlike the picture in Acts' portrayal of the witnesses to the stoning of Stephen 'laying their clothes at the feet of a young man named Saul' in Acts 7:58 – correct), which very much parallels the appearance to 'Cleopas' in Luke 24:13-35 (allegedly Jesus' 'uncle,' but in this case probably 'Simeon bar Cleophas, his first cousin or even possibly his second brother – note the actual allusion here to 'the Eleven' in Luke 24:33).
44. 1QpHab.x.5-15 and below, pp. 921-34.
45. See Koran 2:31-38 on 'Adam' being above the Angels and the Angels (including 'Iblis,' i.e., 'Belial') being subject to his command – 'Jesus' being the incarnated 'Adam' – and the equation in 3:59 above.
46. *Haeres.* 30.3.2-6.
47. *Ad Haer.* 5.1.3.
48. Cf. 'Belial' for the name of 'the Devil' in CD iv.14-7 or, for instance, in 1QS.ii.4-19 or 4QBer (286-7): 'The Community Council curses Belial' – the 'r' in Paul's 'Belial' is obviously defective but nevertheless illustrative.
49. 1QM.xii.11-2 and xix.2 above.
50. Cf. 1QM.xii.4-7 and xix.1-5 above. For 'works' in the sense of 'doing the Torah' (both based on the same root in Hebrew) at Qumran, as opposed to 'work' meaning 'labor,' 'mission,' or 'service,' see 1QpHab.x.9-12 (describing 'the Liar's vain' and 'worthless service') or numerous allusions in 1QS such as i.2-7 vs. iv.9-11 or ix.19-24.
51. 1QM.xii.11-2 and xix.2 above.
52. See 4Q203-12 for what must be considered the earliest fragments of any 'Enochic' literature ever found.
53. Actually 'Balaam' is one of the four commoners whom Rabbinic literature designates as having 'no share in the world to come'; cf. b. *San.* 104b-110b and *JJHP*, pp. 90-94/*DSSFC*, pp. 213-7.
54. Cf. CDiv. 14-6, 1QH.iv.10, and Revelation 2:14, which all use the language of 'nets' when evoking either 'Belial' or 'Balaam.' For their parts, Peter 2:15 and Jude 11 who also evoke 'Balaam' (the latter together with Cain or Korah) only speak of 'the error' or 'reward of Unrighteousness.' For b. *San.* 105a, echoing the 'swallowing' language at Qumran, the import of 'Balaam' is 'he who swallows the People' which the 'Herodians' (in our view, the real 'Sons of Belial'/'Belial' and the key to this particular 'nom a clef') did as a matter of course.
55. Cf. James 1:26 (amid the language of being 'a Doer of the work' and 'bridling one's Tongue'), 4:11 (following allusion to 'the Diabolo' and together with being 'a Doer of the Law'), and 5:9 (following allusion to 'early and late rain' and 'the coming of the Lord') with vi.26 and vii.17; and see CDiii.5-12 on the Sons of Jacob 'murmuring in their tents' in the wilderness. For the imagery of 'light vs darkness' see, for instance, 1QS.i.9-11, iii.2-3, iii.18-26, iv.9-11, etc. It is interesting to note that the allusion to 'guffawing' in 1QS.vii.14-15 overlaps the same kind of allusions and penances in CDxiv.20ff. and 4QD266 (Frag. 10.ii.11-15), showing the two to be not really completely separate documents.
56. See, for instance, Romans 1:7, 5:1, 5:11, etc. and 1 Corinthians 1:3-8, 5:4, 15:3, but especially 15:57 where he speaks of 'giving thanks to God for the Victory He gives us through our Lord Jesus Christ' – a 'Victory,' of course, not over 'the Kittim' as in the War Scroll but a 'Victory,' as we shall see, in the Greco-Roman style 'over death,' something almost totally alien to the Judeo-Palestinian mindset.
57. 1QM.xi.4-xii.17. This too grows very triumphant as the reader may see for him or herself. This prophecy is also subject to exposition in CDvii.18-viii.1 and 4QTest. 8-13; see below, Plate 49 and pp. 601-696.
58. Cf. 1QM.xi.11-3 (which includes the allusion to Isaiah 31:8's 'the sword of no mere Adam') with 1 Corinthians 15:45-7.
59. See Sermon 191 and cf. Koran 3.45, 4.157, and 19.19-23.
60. Koran 2.111-39 (including the stark language of 'works Righteousness' and the point that Abraham and Ishmael founded the Ka'abah and they along with Isaac and Jacob are all 'Muslims'/'those who have surrendered') and 3.65-97 (note here in his 'Lying' accusations he is following the 'Jewish Christian'/'Ebionite' false pericopes in Scripture ideology, not to mention that a good deal of his construct in these passages comes from Mani and the Mandaeans preceding him – the former also making the claim of 'the Seal of the Prophets')
61. See Romans 2:25-4:25 (beginning with all our categories: 'being a Doer of the Law,' 'keeping the Law,' 'breaking the Law,' 'in my Lie, the Truth of God overflowing to His Glory,' 'works of the Law,' and ending with 'a Righteousness of Faith'), 9:1-11 (including yet another reiteration that he 'does not lie' and attacking 'works' Righteousness) and the classic Galatians 3:2-4:31 (which we have already considered somewhat above, but including Habakkuk 2:4: 'the Righteous shall live by Faith,' an outright attack on 'works of the Law' and ending by asserting that 'the Children of the Promise' or 'the Spirit' are the real Children of Sarah while the Jews in their stubborn attachment to the Law are really the Children of Agar ('who is Mount Sinai in Arabia' – thus!).
62. This is the clear import of CDi.10-16

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- (beginning with 'And God considered their works,' i. e., 'works Righteousness!') and using the language of 'the First' for the Ancestors – Abraham, Isaac, Jacob, and Moses. This imagery is reprised in the 'The High Priest Commanding the Many's' 'Blessing' in the newly-discovered Last Column of 4QD266 and 4QD270, 8–13.
63. Cf. *War* 2.143 above.
64. The key to all these things is Paul's attitude towards 'the Law' as he expresses it in Romans 2:12–4:25 above but see also how, starting with the 'Piety' Commandment of 'loving God,' he uses the words 'separation,' 'cursing,' and ends with the conclusion that 'the Children of the flesh are not the ones who are the Children of God, but the Children of the Promise are counted as the seed' in Romans 8:28–9:8 that follows.
65. The key equivalence, as we just saw above, is the totally tendentious identification of 'Agar' in Galatians 4:25 as 'Mount Sinai in Arabia' which, in the Philo-like 'allegory' Paul here constructs 'corresponds to the present Jerusalem' – a real stretch to say the least – which 'is in slavery with her Children.' One would normally immediately infer here, given the meaning of words and the historical situation, 'slavery to Rome,' but this is not Paul's Pharisee-like and toadying point. What he means, as we have now amply explained, is 'slavery to the Law' – forget about Rome.
66. For 'fishermen (or 'Apostles') casting their nets' (an obvious parallel to the 'Belial' / 'Balaam' material we noted above), see Matthew 4:18, 13:47, Mark 1:16, John 21:6, etc.; for 'casting pearls before swine,' and 'bread to dogs,' see Matthew 7:6, 15:26, and Mark 7:27; for 'casting out devils' or 'demons,' see Matthew 8:16, 9:16, 9:33, 10:1, 12:24–8, Mark 1:34, 3:15–23, 6:13, 7:26, Luke 11:18–20, 13:32, etc.; for 'casting into a furnace of fire,' see Matthew 3:10, 13:42–50, 18:8–9, Mark 9:18–47, Luke 3:9, John 15:6, etc.; and see my article 'The Final Proof that James and the Righteous Teacher are the Same' (first given at the Society of Biblical Literature in Chicago, 1994), in *DSSFC*, pp. 332–51.
67. Cf. *EH* 2.23.14–16, *Ps. Rec.* 1.71, 2 *Apoc. Jas.* 5.3.61, Jerome, *Vir. ill.* 2 or, for instance, for 'Stephen,' Acts 7:58' for 'the Essenes,' *War* 2.143 above.
68. *CDiv.* 13–17 and 1QH, iv.7–9.
69. For 'Beelzebub,' see Matthew 10:25 and 12:24–7, Mark 3:22, and Luke 11:15–8; for 'Babylon,' see Revelation 14:8, 16:19, 17:5, 18:2, and 18:21 (together with 'casting' imagery repeated twice in the same line).
70. 1QpHab, xi.5–xii.6, this language of 'ba-la-'a' / 'swallowing' repeated three times in this section. Note too that the allusion to 'the Wicked Priest destroying the Poor' (*Ebionim*) is purposefully introduced in exposition of Habakkuk 2:17 here and the only parallel allusion does not occur in Habakkuk until 3:14 where the term in question is 'Ani' / 'the Meek' or 'Downtrodden.' For a discussion of 'the *Ebionim*,' however tendentious, see *EH* 3.27.1–7.
71. Philo is well-known as a Neoplatonist of the Alexandrian School from the richest Jewish family in Egypt known as that of 'the Alabarch of Alexandria,' which some consider meant 'Arabarch' (i. e., 'Head of the Arabs'; see Juvenal, *Satires* 1.127). His nephew, Tiberius Alexander, was the type of the ideal Roman civil servant and a backslider from Judaism (*Ant.* 20.100 – also mentioned in Acts 4:6), later Governor of Egypt, and finally Titus' General at the siege of Jerusalem (*War* 6.237). His family too intermarried with 'Herodians' (*Ant.* 20.147). Known for his allegorical method, his most famous work, *Mission to Gaius* (see *Ant.* 18.257–61 and *EH* 2.5.1–7), the second part of which did not survive, contains an indictment of Pontius Pilate. Eusebius in *EH* 2.17.1–18.8 exhaustively lists his works and says he met Peter in Rome (this is probably apocryphal, but if Paul was an 'Herodian,' he probably met *him* and Paul does show, as we have been demonstrating, more than a passing familiarity with his 'allegorical' method).
72. Cf. *Ps. Rec.* 1.71 and *EH* 3.27.4. Also see Irenaeus, *Ad Haer.* 1.26.2, and Origen, *Contra Celsus* 5.65 and *Hom. in Jer.* 18.12.

Dear Reader: Owing to the length and complexity of these endnotes, they have taken more time than initially anticipated. These are Parts I and II. We hope to have Parts III and IV on line in the next month or so and Parts V and VI in the month or two after that. Thank you for your patience. We are working for and with you in mind, so keep checking. They will be there. This should give you a good start. R.H.E.