

Endnotes for Part 4

Chapter 14

1. See above pp. 197–229, 257–65, 390–402, etc.
2. See 1QMxi.13–xii.18 and xix.1–5 and cf. Eusebius, *E.H.* 2.23.13–14, Epiphanius *Haeres.* 78.14, etc.
3. This episode, as we have seen, is mentioned in *Ant.* 20.97–9 and occurs right after the long description of Queen Helen's conversion and her family, most notably that of her and her son Izates' 'famine-relief' activities; but curiously it is missing from the narrative of *The Jewish War* written a decade or two earlier, though Josephus obviously knows quite a few details about it. Josephus repeatedly condemns such 'impostors and deceivers leading the People out into the desert' in 20.168–72 and *War* 2.259–264 (this exactly after he introduces the new group of agitators he calls the 'Sicarii' and, of course, all of the so-called 'lestai' / 'brigands' Felix crucified).
4. See above pp. 114–221. In particular, what he wishes to do is a reverse Joshua or exodus, to lead the people once more out into the wilderness – there, no doubt, to show them 'the signs of their impending freedom.'
5. One should note that this description of 'Theudas' activities occurs in *Ant.* 20.97–99 just following the long description of Helen and her sons and just before the one continuing that refers to the 'Famine' and the crucifixion (on the order of Tiberius Alexander, Philo's nephew) of the two sons of Judas the Galilean, 'James and Simon'. Of course, the anachronism in Acts 5:36 regarding 'Theudas' is easily explained on this basis, because in describing these crucifixions, Josephus explains how Judas the Galilean 'aroused the People to revolt against the Romans when Quirinius was taking the census in Judea.' Acts' author was just reading – and in the process, compressing – his Josephus a little too rapidly. For the reference in Eusebius (who does get his sequence for the most part correct: Philo's Mission to Gaius, Pilate's suicide – *sic*, he doesn't either acknowledge or consider Judas Iscariot's suicide worthy of note – the Famine, the beheading of 'James the brother of John' – *sic*, Agrippa I's death, Theudas' beheading, Helen's famine-relief activities, Simon Magus, the preaching of Peter in Rome – i. e., obviously based on the Pseudoclementines, etc., etc.), see *E.H.* 2.11.1–3.
6. Cf. *Ant.* 20.97 with Acts 5:36.
7. *Ant.* 18.20. The same number is given by Philo in *Quod Omnis Probus Liber Sit* 7.5.
8. *Ibid.*, 8.13–14.
9. *War* 1.95.
10. See *Ps Rec.* 1.71. In 1.72, continuing the parallel, Simon Magus is introduced and described as 'the Standing One' ('that is, the Christ and the Great Power of the High God which is superior to the Creator of the World'), as are his 'performance – 'Christ'-like – of many miracles.' The reference to 'Simon a Magician' as being responsible for the riot in which James was injured and thrown down the Temple steps in 1.70 is probably an interpolation on the order of the deletion of this whole first part from the account in the *Homilies* – and probably as a result of the same embarrassment – since it is clear from the continuing description and from a marginal note on one of the manuscripts that this individual is Paul.
11. 1QSIx.11. *N.b.*, his 'coming' here is grouped together with that of 'the Messiah of Aaron and Israel' (here, we take the 'yod' as an idiosyncratic singular usage as elsewhere in the Scrolls). For the actual appearance of this 'True Prophet' proof-text of Deuteronomy 18:18–19 among the Scrolls, see 4QTesti.5–8. For 'works of God' in the Damascus Document, see CDi.1–2, 1.9, vi.8, etc. One should note that in the War Scroll, these 'works' are not the miracles, raisings, curings, and the like as in here in the Gospels and in the Pseudoclementines as descriptive of Simon Magus' Messianic claims (i. e., 'works of magic'); but rather God's 'mighty works and wonders' are the battles God wins on behalf of His People (cf. 1QMxi.5–xii.17 (in exposition of 'the Star

- Prophecy') and xvii.7-xix.14.
12. Here, the only difference is that this is not at the 'Last Supper' as later in Matthew 26:26ff. and *pars.* in the Synoptics.
 13. For 'the Last Times'/'Last Day'/'Day of Judgement' at Qumran, see 1QpHabvii.7, ix.6, xii.14-xiii.4, etc.
 14. This 'eating and drinking' the flesh and blood of the living and dying god is the very essence of Greek 'Mystery' Religion; for 'the Mysteries of God' here at Qumran, see 1QpHabvii.12-15 above in exposition of Habakkuk 2:3 leading into the pivotal Habakkuk 2:4: 'the Righteous shall live by his Faith.'
 15. See above Ant. 20.168-72 and War 2.259-264. This, of course, is not the entirety of such references. Moreover, it is very interesting and certainly not incurious that most of these episodes occur on Passover – the National Liberation Festival of the Jews. For Paul on 'freedom' and his sophistical, Philo-like, yet almost always (as in the Gospels generally) pointedly-antagonistic-to-the-Jews allegorical method; see Galatians 4:21-5:1, where he even admits his own 'allegorical methodology.'
 16. Vita 10 and War 2.119-161. The points of contacts in these two well-known descriptions are *Banus'* repeated cold-water baths (see War 2.129) and the description of *Banus'* clothing as 'growing on trees,' i. e., vegetable matter or 'linen' (again see War 2.129, but also see the descriptions of James in Early Church literature as wearing only 'linen'; but perhaps even more germane as 'not anointing themselves with oil'; cf. War 2.123 and Eusebius, E.H. 2.23.5-6 and *pars.*)
 17. E.H. 2.23.8 and *pars.* In this passage, Eusebius makes it clear that this is a direct quote from Hegesippus' account (c. 165 CE) and the lost Five Books of his *Memoirs*.
 18. 1QMxi.11. This is an incredibly important reference, as we shall see as we proceed further below, because it is delivered not only in the context of the exegesis of 'the Star Prophecy' from Numbers 24:17-9, but also amid reference to how 'the enemies of all the lands will be delivered into the hand of the Poor' and how 'those bent in the dust (i. e., 'the Meek') would pay the Reward on Evil Ones' (a term used in both the Community Rule and Habakkuk *Pesher* further solidifying the common vocabulary and, therefore, the contemporaneity of all these texts) on the *Mighty Ones of the Peoples and justify* (God's) *True Judgment on all mankind*.'
 19. See 1QMxi.11.1-14 and *pars.* above.
 20. Numbers 24:17-19. As already noted above, one should also connect with this the citation from Isaiah 10:33-4 about 'Lebanon falling by a Mighty One' [itself followed up by the 'Shoot from the Stem of Jesse and a Branch growing out of his Roots' material from Isaiah 11:1-5), itself subjected to exegesis in 4QpIs^a as well as in Rabbinic literature where it is definitively connected to the fall of the Temple in 70 CE. Not only is this 'Star' ideology to be found in the Damascus Document below, but it is also at the basis of the 'Star' over Bethlehem material found in Matthew 2:2-10's account of the birth of Jesus. Also see the two pictures of the wall paintings in the catacombs of Rome of Balaam pointing at 'the Star' in JBJ, Plates xx and xxix.
 21. See below, pp. 617-39, 649-57, 983-4, etc.
 22. 1QMxi.7 (the usage here is again idiomatic but probably singular), xii.9-10, and xix.2.
 23. *Haeres.* 78.7.7 and 14.1-3.
 24. E.H. 2.1.2. N.b., this 'crown' imagery too in 1QSiv.7. Eusebius makes this statement in the course of presenting the two 'James'es, one 'the Lord's brother,' James the Just,' the first 'Bishop of Jerusalem,' and the other 'James' (whom he hardly describes at all and clearly views as secondary); and 'Thomas' (in our view, 'Judas Thomas' who is hardly differentiable from 'Judas of James' in Apostle lists and who is himself indistinguishable from 'Thaddaeus surnamed Lebbaeus' in these same lists) having sent 'Thaddaeus,' 'under a Divine impulse,' to 'the Land of the Edessenes' in Northern Syria and 'the King of the Oshhoenans' there, i. e. 'the Assyrians,' and also, no doubt, Adiabene.
 25. War 6.312-315.
 26. It should be appreciated that the reference to 'the ships of the Kittim' in Daniel 11:30 is very definitely a reference to the Romans in the Eastern Mediterranean. Where the War Scroll reflecting Roman military usage is concerned, one should have reference to the works of Roth and Driver (also to some extent reflected in those of Yadin); and, once more, we should emphasize that regardless of the 'results' of palaeography and other similarly imprecise forms of measurement, on the basis of internal parameters alone and the use of common vocabulary and replicating *dramatis personae*, all documents of this kind – generally referred to as 'sectarian' or 'extra-biblical' – should be seen as more or less being written at the same time.
 - 27(26). As we just saw above, this allusion, found in 1QMxi.13-14, is also more or less replicated (in the context of like-minded reference to 'the Poor'/'the Ebionim') in 1QpHabxii.2-3, 1QSii.6-7, and 4QpPs 37iv.12. It should be appreciated, too, that it also comprises some of the imagery attached to the Isaiah 3:10-11 passage applied to James' death in Early Church literature.
 28. 1QMxi.6-14 above. Of course, the 'Justification' imagery is important as is that of the allusion to 'the Meek' and 'the Poor,' but so too is that to 'Enemy'/'Enemies' well known to the Ps. Rec 1.71, the Letter of James 4:4, the Parable of the Tares – Matthew 13:25, and of course Paul in Galatians 4:16 and 1 Thessalonians 2:15.
 29. 1QpHabxii.2-4 above. Here, the allusions to 'Judging him to destruction' and 'lehelot'/'destroy' very definitely refer to the kind of apocalyptic scene of 'the Last

Notes

- Judgement* depicted in 1QpHabvii.10– viii.3 (in interpretation of Habakkuk 2:3–4), x.3–5, and x.13–5 and alluded to in xii.14–xiii.4.
30. *Ibid.*
 31. Cf. 4QpPs 37ii.10, ii.19, iii.1–2, iii.10–11, iii.16, iv.9–11 (here, too, the same ‘*paying him his reward*’ in the sense of Divine Vengeance), and iv.19–20.
 32. 1QMi.3.
 33. 1QMi.2. ‘*Ethnon*’ should always be read as the Greek parallel to the Hebrew ‘*Amim*.’
 34. Cf. CDiv.2–3 and vi.4–5. For Theudas’ reverse exodus, see *Ant.* 20.97 above and for ‘*Jesus*’ where he too ‘*leads*’ or ‘*feeds*’ some 4–5000 people, Matthew 10:1, 14.13–21 and 15.29–39. and *pars.* above.
 35. Acts 9:1–25, Galatians 1:17, and Ps. *Rec* 1.71.
 36. See *Haeres.* 19.1.2–10 and 29.7.7.
 37. *Ibid.*, 20.3.2–3, , 30.1.7, 53.1.1, etc.
 38. 1QMi.1–2, ii.10–14, etc. There can be little doubt that what we are speaking about here is the desert between Transjordan and Iraq and all the ‘Arab’ Nations bordering thereon – i. e., ‘*the Fertile Crescent*.’
 39. 1QMi.6–7. *N.b.*, that in the line preceding this (i.5), one actually baldly states that ‘this is the time of the *Jesus for a People of God* – i. e., ‘*Yeshu’a le-Am-El*.’
 40. We describe the reason for this below, but the point is that the multiple descriptions of ‘*the Kittim*’ in 1QpHabii.12–iv.14 and v.16–vi.11, most notably, ‘*trampling the Earth with their horses and pack animals and coming from far off, from the islands of the Sea*’ (hardly the Seleucids in Syria), ‘*collecting booty like the fish of the sea*,’ ‘*sacrificing to their standards and worshipping their weapons of war*’ (the key allusion as most thinking scholars have recognized and the military practice of Imperial Rome, the Emperor’s bust at this time being on the standard and adored after every victory), ‘*portioning out their yoke and their taxes* (i. e., ‘*tax-farming*’ – another definitive allusion), ‘*consuming* (literally ‘*eating*’) *all the Peoples*’ (in the East, ‘*the Peoples*’, as we have seen, were called ‘*Ethnoi*’ and their Rulers, ‘*Kings of the Peoples*’), ‘*and having no pity, even on the fruit of the womb*’ (n.b., Josephus’ description of the butchery carried out by the Romans around the Sea of Galilee where he uses almost the precise language – again, hardly the Seleucids).
But what is definitive here as well is the passage in 4QpNahii.3 which makes it clear that ‘*the Kittim*’ come after ‘*the Greeks*’ (i.e., ‘*God did not permit the City* – meaning Jerusalem – *to fall into the hands of the Greeks from the time of Antiochus to the (time of the) coming of the Kittim*’, that is, the coming of Pompey and the Romans and after that the final conquest and destruction by Vespasian and Titus.
 41. 1QMi.1. Vermes here gives ‘*Satan*’ as he does most frequently in his translations, but the word is ‘*Belial*’ – ‘*the Devil*’ or ‘*Diabolos*’ not ‘*Satan*.’ ‘*Satan*’ is a different word. This may confuse the unsuspecting reader.
 42. 1QMi.3, 8–9, 14–16, vii.1–7, xii.8–9, etc.
 43. 1QMi.5 above.
 44. 1QMi.2.
 45. Both ‘*Belial*’ and ‘*the Sons of Belial*,’ of course, are widespread usages throughout the Qumran corpus. For its part ‘*Balaam*’ is one of ‘*the Enemies of God*’ along with Do‘eg, Cain, Korah, and Gehazi delineated in b. *San.* 105a–109b. Where these ‘*Sons of Belial*’ are concerned, in the Bible some of the most vivid usages are to be found in Judges 19:22. 20:13. It should be appreciated that in these passages from Judges ‘*the Sons of Belial*’ it is talking about are for the most part Benjaminites. For reference to ‘*Belial*’ (corrupted, as we have seen, into ‘*Beliar*’) and ‘*Balaam*’ in the New Testament, one should see 2 Corinthians 6: 15, 2 Peter 2:15 and Revelation 2:14. For ‘*Balaam*’ in the Old Testament, see Numbers 22:5 and Deuteronomy 23:4. But perhaps the best discussion of any of these things is to be found in my Appendix to *JJHP*, pp. 87–94: ‘*The “Three Nets of Belial” in the Zadokite Document and “Ballar”/ “Bela” in the Temple Scroll*. This has been further developed in my article: ‘*The Final Proof that James and the Righteous Teacher are the Same*’ in *DSSFC*, pp. 332–51 (first presented to the Society of Biblical Literature in 1994).
 46. For a genealogical chart of the ‘*Herodians*,’ see pp. 1010–11 below and *Ant.* 18.136–7 where Josephus makes it clear that it is this ‘*Salome*’ who is married to ‘*Philip*’ and not her mother Herodias as in New Testament reformulation – also that she then later marries the son of Herod of Chalcis, Aristobulus (more marriage with nieces and close family cousins so abhorred at Qumran).
 47. Since these salutations at the end of Romans do refer to ‘*the Littlest Herod*,’ hardly a common name at this juncture of Roman history, it is our view that this individual is the son of said Salome and Aristobulus, making it ever more likely that the reference to ‘*the household of Aristobulus*’ in 16:10, followed by that to ‘*Herodion*’ in 16:11 is none other than the one of these two, ‘*Aristobulus and Salome*’ now living in Rome; and making it ever more likely that ‘*Paul*’ or ‘*Saul*’ is actually the descendant of Herod’s sister (the first ‘*Salome*’), a first cousin of both Agrippa I and Herod of Chalcis, and, therefore, the individual who was brought up with ‘*Herod the Tetrarch*’ as Acts 13:1 would have it. One should also note that the reference to his ‘*kinsman Junius*’ in Romans 16:7 is, in the author’s view, none other than the son of ‘*Saulos*’ sister Cypros by Helcias/Alexas, the Temple Treasurer, and therefore probably Paul’s nephew in Acts 23:16 who has access to and warns the centurions in the Fortress of Antonia of plots against his uncle. In this passages, it should be appreciated, that Paul’s ‘*sister*’ is specifically listed as residing in Jerusalem. We know too that this ‘*Julius*’ was

- an avid reader of Josephus' works in Rome and, therefore, specifically retired to Rome (the destination of Paul's letter) because Josephus proudly tells us so in his *Vita*.
49. For *Bela*' as descendant of Benjamin, see Genesis 46:21 and 1 Chronicles 7:6. This makes the curious reference to barring one '*Bela*' from the Temple in 11QTxlvi.10-11 all the more rivetting.
 50. See Koran 2.130-140, 3.65-7, 4.125, etc. and Paul in Romans 4:1-20, 9.8-9, Galatians 3:6-18, 4:22-8, etc.
 51. See, for instance, CDxx.17-20 and my article in DSSFC, "'Joining'/'Joiners,'" "*Arizei-Go'im*," and "*the Simple of Ephraim*" Relating to a Cadre of Gentile "God-Fearers" at Qumran' (first presented to the Society of Biblical Literature in 1991), pp. 313-331; and Acts 9:31, 10:2, 13:16, Romans 3:18, 2 Corinthians 7:1, etc.
 52. CDiv.2-10 and vi.3-11.
 53. 4QpNahiii.3-8 and iv.3-7 (in the second instance, anyhow, clearly tied to an allusion to 'joining'; i. e., '*ger-nilveh*'). It should be appreciated that Ephraim became Samaria when the capital was moved from Shechem to Samaria somewhere in the middle of the Israelite history in 1 Kings 16:24-32 during the reign of Ahab and Jezebel.
 54. The usage '*ger-nilvim*' is actually used in 4QpNahiii.9 introducing these passages in iv.3-7 above, but one can also see the outlines of it in the exegesis in CDiv.2-3 above as well. It is not incurious that the further exegesis concerning 'going out from the Land of Judah to dwell in the Land of Damascus' in CDvi.3-10 also relates to 'the Penitents of Israel' ('*Priests*' in the exegesis of CDiv) and '*the Nobles of the People*' or '*Peoples*' – the '*Ethne*' of Paul's '*Mission to the Gentiles*.' But see too, my '*Joining/Joiners...*' article in DSSFC above.
 55. For Monobazus and Kennedaeos, see *War* 2.520; for '*the Idumaeans*,' *War* 4.228-358; for '*the Peoples*' and/or '*the Violent Ones*' / '*Violent Ones of the Gentiles*' at Qumran, see 1QpHabii.6, iii.5, iii.11, iv.14, v.3-4, vi.7, viii.9-ix.7, and 4QpPs 37ii.20 and iv.10.
 56. For Niger, see *War* 2.520, 566, and 3.11-28. For his death, so reminiscent of that of Jesus, see 4.359-63.
 57. 4QpPs 37ii.20 and iv.10 above.
 58. 1QpHabii.6 above.
 59. See Acts 13:21, Romans 11:1, Philippians 3:5 and 1QMii.2 above.
 60. See *E.H.* 1.12.4-13.20 and *ANCL: Appendix to Hippolytus and Codex Bezae Cantabrigiae* 206.
 61. Cf. 1QMxviii.8 with 4Q252-4v.3
 62. 1QMxi.4-11 and xix.3-4.
 63. 1QpHabvi.6-11 and xi.7-xii.6.
 64. 1QMxix.11.
 65. 1Qsv.2 and 9 above.
 66. 1QMxviii.7. As we have seen, the term '*Yeshu'a*' in Hebrew actually does mean '*Salvation*'; cf. the very last line of the substantive portion of the Damascus Document – CDxx.34 above.
 67. *E.H.* 2.23.13 above.
 68. Aside from the references to the '*delivering up*' of Jesus' in Matthew 18:34, 27:2, 27:26, etc. and *pars.*, see CDi.17 (meaning, '*delivered up to the Avenging Sword of the Covenant*'), iii.10-11 (likewise), viii.1, etc. *War* 2.599, 3.450-531, and *Vita* 66-7, 134-6, 271-301.
 69. *War* 2.599, 3.450-531, and *Vita* 66-7, 134-6, 271-301.
 70. *War* 3.448, 3.463, and *Vita* 65-67 and 134. The word '*innovation*,' as Josephus uses it throughout these descriptions of trouble-makers, agitators, and malcontents, is very interesting and can mean '*those desirous for religious innovation*' or, quite simply, '*Revolutionaries*.' The two are not always distinguishable.
 71. *Vita* 65-7.
 72. *Vita* 66, 134-36, 143. 302-11, etc.
 73. *War* 3.450. This last ('*Lestai*'), of course, is exactly the vocabulary used in Matthew 27:38 and *pars* to describe '*the two thieves*' (*sic*), between whom Jesus' is crucified – it would, moreover, be more accurate to translate this term as '*bandits*' as it usually is in Josephus as these were certainly not two '*pick-pockets*' or such like.
 74. *War* 3.499-502 (here Josephus, in describing the massacring that went on in Tarichaeae, specifically comments on Titus' '*valor*' and several times mentions Trajan's father '*Trajan*' in a not unsimilar light) and 522-30; cf. Matthew 4:18-22, 8:23-4, 14:13-34, Mark 3:9, 4:36-5:2, 5:18-21, 6:32-54, 8:10-14, Luke 5:1-7, 8:23-5, John 6:1, 6:17-23, 21:1-8, and *pars.*
 75. I have treated this subject extensively in '*The Final Proof that James and the Righteous Teacher are the Same*' in DSSFC, pp. 332-51 and the Appendix to *JJHP*, pp. 87-94: '*The "Three Nets of Belial" in the Zadokite Document and "Ballae" / "Bela" in the Temple Scroll*' mentioned above; but for several interesting examples of this '*casting nets*' or even themselves '*into the sea*,' see Matthew 4:6 (this Jesus' himself), 4:18, 7:22-10:34 ('*casting out devils*' and '*spirits*'), 13:42-50 ('*cast into a furnace of fire*'), 15:17-30 ('*cast down the toilet bowl*'), 17:19-23, John 21:6-8 (here Peter puts on his clothes, '*for he was naked*' – this probably based on some very good Etruscan or Roman wall paintings – in order '*to cast himself into the sea*' with his '*net full of fishes*' – thus!) etc. and *pars.*
 76. *War* 3.459-85
 - 77(76). *Ibid.* 3.522-542
 78. *Ibid.* 3.532-8. Of course, Josephus is completely either enamored of or obsequious to both Agrippas, not only in his narration of the Tiberias Palace episode, but also in *Vita* 364-7, where he admits Agrippa II supplied him with sixty-two letters testifying to the truth of his narrative!
 79. *War* 2.181-3 and *Ant.* 18.240-55; though in the *War*, Josephus calls the place of his exile '*Spain*,' in the *Antiquities* he corrects this to '*Lyons a city in Gaul*' – perhaps he benefited here from Agrippa II's sixty-two letters.
 80. *Epistle of Peter to James* 4.1-2.
 81. 1QSix.17-18.

Notes

82. *War* 3.522-9 – here, of course, there is *real* ‘blood’ being ‘poured out.’
83. *War* 4.478.
84. See Matthew 14:24-35 and *pars.* above.
85. *The Qumran Chronicle* in December, 1992 (vol. 2, no. 1), ‘*The 1990 Survey of Qumran Caves*,’ p. 49. Also see my ‘*The 1988-92 California State University Dead Sea Walking Survey and Radar Groundscan of the Qumran Cliffs*,’ Michael Baigent and my ‘*A Ground-Penetrating Radar Survey Testing the Claim for Earthquake Damage of the Second Temple Ruins at Khirbet Qumran*,’ and Dennis Walker’s ‘*Notes on Qumran Archaeology: The Geographical Context of the Caves and Tracks*’ in *The Qumran Chronicle*, December, 2000 (vol. 9, no. 2), pp. 123-30, pp. 131-37, and December, 1993 (vol. 3, no. 1), pp. 93-100.
86. See 4QMMTii.66-7 above.
87. 1QM.1-3 above.
88. 1QMvii.5.
89. See MZCQ, pp. 12-16 and 19-27 and DSSU, pp. 32-43 and 49-80.
90. Cf. my discussion of this in DSSU, pp. 273-80.
91. 4Q448. The scholars who originally found this were A. Yardeni, E. Eshel, and H. Eshel. See their article ‘*A Qumran Composition Containing Part of Psalm 154 and a Prayer for the Welfare of King Jonathan and his Kingdom*,’ *Tarbiz* (60), 1991, pp. 297-300 and in *Israel Exploration Journal* (42), 1992, pp. 199-229 and the version of this Michael Wise and I published in DSSU, pp. 280-1.
92. 4Q448 (now called by some ‘*Apocryphal Psalm and Prayer*’ – we called it ‘*Paeon for King Jonathan*’)ii.6-8.
93. Cf., for example, 1 Maccabees 2:26-7 and 54-8 and 2 Maccabees 4:2 with 1QSii.15, iv.4-18, ix.12, 1QH.6-7, ii.31, ix.5, x.15, xii.14, xvii.3, xx.14, etc.
94. *War* 2.152-3, but also see ‘*John the Essene*’ – *War* 2.567 and 3.11-19 – who participated along with one ‘*Silas*’ and ‘*Niger*’ in the early battles of the War and died along with he former at Ashkelon.
95. See, for instance, J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea*, London, 1959 whose attitude in pp. 44-98, 142-3, etc. is fairly typical of this way of looking at the documents, that is, dismiss anything that doesn’t easily fit into one’s preconceptions. Don’t worry about what the documents themselves say. These can always be explained away, as, for instance, with the Copper Scroll – to paraphrase, it was dropped by a passer-by or it represented a child’s exercise tablet!
96. Aside from the War Scroll, there is the Community Rule itself, in which we have already encountered the expression ‘*the Day of Vengeance*’ and which in the Qumran Hymns (vii.20) is called ‘*the Day of Massacre*.’ But there is also the finale of the Habakkuk *Pesher*, xii.12-xiii.4, which twice refers in the manner of Muhammad in the Koran to ‘*the Day of Judgement*’ and ends with the pious hope that ‘*on the Day of Judgement God will destroy all the Servants of Idols and Evil Ones off the Earth*.’ This is to say nothing of the ‘*Paeon to King Jonathan*,’ just elucidated above.
97. 1QSix.20-24 above.
98. See our comments on pp. 40-57 above.
99. Cf. 1QSViii.12-16 and ix.20 with Matthew 3:1-3/Mark 1:2-4/Luke 3.4-11.
100. Cf. CDiv.6-9, vi.17-vii.5, etc., but opposed to this, in addition to Paul’s endless remonstrances that ‘*for me there are no forbidden things*,’ see Acts 10:14-16, 10:28, and 11:2-10 where, as we have seen, Peter learns from a ‘*Bat-Kol*’ not to ‘*make distinctions between clean and unclean, Holy or profane*.’
- 101(100). 1QSViii.1-16.
102. 1QSViii.10-15.
103. Cf. CDiv.8, xx.2, xx.21, 1QSi.2, i.7, i.16-7, v.20 (repeated in viii.15 in exposition of Isaiah 40:3 as we just saw), ix.20, 1QpHabvii.11 and viii.1 in exposition of the all-important Habakkuk 2:4), xii.4-5, etc.
104. One can see the ‘*Piety*’ part of this dichotomy in CDxx.21, just cited above, but it permeates the whole Qumran corpus as it does the Letter of James (cf. James 2:4 on how ‘*God chose the Poor...as Heirs to the Kingdom promised to those that love Him*,’ but in this regard see CDvii.6 in Ms. A, repeated with the term ‘*love*’ added in xx.21 of Ms. B, just cited above and cf. 1QHviii.21. For my comments about the ‘*Righteousness*’/‘*Piety*’ dichotomy generally see *JBj*, pp. 62, 109, 235-7, 261-4, 333, and 365 and pp. 109, 253, and 295 above.
105. *Epistle of Peter to James* 3.1 and 4.4.
106. 1QSix.13-24.
107. For our comments on ‘*internal data*’ as opposed to ‘*external data*,’ see pp. 45-56 and 424 above.
108. In these documents, there are numerous such references, but in the Habakkuk *Pesher*, for instance, there are the descriptions of ‘*the Kittim*’ as ‘*sacrificing to their standards and worshipping their weapons of war*,’ ‘*tax-farming*,’ ‘*having no mercy even on the fruit of the womb*,’ the exegesis of Habakkuk 2:4: ‘*the Righteous shall live by his Faith*’ in terms of ‘*the Delay of the Parousia*’ and ‘*the Last Judgement*,’ and circumscribed to ‘*the Doers of the Torah in the House of Judah*’; in the Isaiah *Pesher*, there is of course the exegesis of Messianic Prophecy of Isaiah 10:33-11:5; in Nahum, there is the note about ‘*the Kittim coming after the Greeks*’; in the *Florilegium*, there are the Messianic promises to David and ‘*his seed*,’ including Amos 9:11, evoked in Acts 15:16 in James’ speech at the so-called ‘*Jerusalem Conference*’ and quoted in conjunction with ‘*the Star Prophecy*’ in the all-important Column vii of CD; and in the Testimonia, there are ‘*the True Prophet*’ Prophecy of Deuteronomy 18:18-19, so dear to ‘*Ebionites*’ according to the Pseudoclementines and, of course, following this the full citation of ‘*the Star Prophecy*’ itself.
109. 1QHvii.20 (cf., for instance, 1QM.10 and

Notes

- vii.5).
 110. 1QMvii.6.
 111. Cf. 1QSviii.16–25, ix.19, CDxv.17, 4Q266, 4Q270, etc.
 112. CDvi.19–vii.6. *N.b.*, the allusion to ‘all those rejecting (the Commandments of God) being paid the reward on Evil Ones when God visits the Earth’ in CDvii.9 directly following these ‘Promises.’
 113. For these categories of ‘unclean’ persons at Qumran see, for instance, 1QMvii.3–7 or 11QTxiv.5–xlvii.18. Many of these are precisely the kind of persons that ‘Jesus’ in the Gospels is presented as either ‘curing’ or ‘keeping table fellowship with.’ The same is true for what Peter learns in Acts 10–11 and how, in particular, in 11:2–3, ‘those of the Circumcision (i. e., James’ Party in Galatians 2:12) opposed him, complaining that “you went in to uncircumcised men and ate with them.”’
 114. 1QMvii.6–7. Cf. for instance Mark 7:20’s version of ‘Jesus’ analogy of the ‘toilet bowl’ situation.
 115. (114). 11QTxlvi.13–16. Recently there has been quite a bit of discussion about these latrines at Qumran as some have even claimed to have found them by following these parameters.
 116. *War* 2.147–49. Josephus even mentions – obviously for the benefit of his non-Jewish readers – that ‘even though such easement is natural, yet is it a rule among them to wash their hands thereafter as if it were a defilement to them.’ No doubt Mark 7:1–23/Matthew 15:1–20’s ‘Jesus’ would only consider this ‘a Tradition of the Elders’ required only by ‘the Pharisees coming down from Jerusalem’ (cf. Acts 15:1–4 on the commencement of ‘the Jerusalem Council’) – i. e., only ‘a Tradition of Men’ – and binding only in so far as not opposed by one ‘given by God,’ such as that ‘to honor one’s father and mother!’
 117. *B. Tāran* 23b.
 118. *A.Z.* 16b–17a, *Eccles. R* 1.8.3, and *Tōs. Hul.* 2:24 and see above, pp. 162–72.
- Chapter 15
- 1QHxi.22–23. For ‘the soul of the Righteous One’ and ‘of the Poor One’ (*nephesh-Ebion*), see the attack on ‘the Righteous One and all the Walkers in Perfection’ in CDi.20 and 1QHix.9–10, x.32–4 (*nephesh-Ebion* and ‘*nephesh-ʿAnī*’), xi.25, xiii.6, xiii.13, etc. below.
 - 1QHxi.22–23 and cf. xvii.25–36, xix.24–27, xxvi.7–12, etc. One should also note in passing passages like xi.35–6 about ‘the Foundations of the World staggering and swaying’ picturing a kind of ‘Last Judgement’ and paralleling imagery so characteristic of the early *Surahs* of the Koran. Moreover, it is not surprising that the same kind of imagery is to be found in the Pauline corpus too.
 - For ‘the Standing One,’ see *JBj*, pp. 705–90 and above, pp. 115–29, 154, 203–7, 230, etc.
- For ‘standing’ at Qumran, see CDiv.4, xii.23, xiv.19, 1QHxv.31, xxi.13–4, xxiii.9–10, etc.
- For Synoptic parallels to this ‘shoe latchet’ allusion, see Mark 1:7 and Luke 3:16. At Qumran this ‘Shiloh’ Prophecy (Genesis 49:10) is actually to be found in the so-called Genesis *Peshet* (4Q252–4 above), v.1–7, which actually mentions ‘the Messiah’s’ ‘feet’ and probably explains all these ‘feet’ references we have been variously following above.
 - See 1QH.xii.22–5, xx.13–17, and xxii (top).13–15. It would be well for the reader to trace both this ‘Power’ and ‘Light’ language throughout the Scrolls.
 - See 1QHxii.18–22 and 30–33. Also note 1QH.xv.31–2 and, whereas before we had ‘the Scoffers of Lying’ preceding these passages, here there is a reference to ‘the Man of Emptiness’ (cf. James 2:20 and 1QpHabx.12 on ‘the Emptiness’ of the Lying Spouter’s ‘works’) that follows this.
 - We have covered this ‘swallowing’ language at Qumran in many works – particularly 1QpHabv.8–9 (Habakkuk 1:13), xi.5, and xi.15 – but see *JHbP*, pp.62–4, 87–90, and 96 and *DSSFC*, pp. 182–4, 208–17, 339–51, 425, and 428.
 - 1QpHabxi.2–15 above.
 - 1QSviii.3–11.
 - 1QSviii.6–7, but note too 1QMvi.6, xi.13 and 4QpPs 37iv.9, further solidifying the homogeneity of all these documents.
 - CDi.7.
 - For Paul’s ‘building’ language (to say nothing of ‘planting’ and ‘plantation’ imagery), see 1 Corinthians 3:6–14, 2 Corinthians 5:1, and Ephesians 2:19–20 (if authentic).
 - For ‘Precious Cornerstone’ language as applied to ‘Jesus,’ see Matthew 21:42 and *pars.* but also see Acts 4:11, Ephesians 2:20, and 1 Peter 1:20 and 2:6–7.
 - Cf. Ephesians 5:2, 1 Peter 2:5, Hebrews 9:26, 10:5–11:4, 13:15–16, etc.
 - 1QSviii.3–4 above.
 - 1QSviii.10.
 - Of course, this links up with ‘the Son of Man came eating and drinking’ theme in Matthew 11:18–19 and *pars.* (*n.b.*, here it is specifically remarked that John ‘did not come eating and drinking!’) and is the very opposite of those in Acts 23.12–21 who took an oath (obviously a ‘Nazirite’ one) ‘not to eat or drink until (they) had killed Paul.’ In the end, the whole issue revolves around the ‘pure foods’ debate we have signalled in our discussion of the ‘toilet bowl’ Parable above. For Qumran, of course, ‘Judgement’ is a very serious matter and we have also been following it closely in passages (some of which also mention ‘Vengeance’) like 1QpHabviii.1–2, x.3, xii.14–xiii.3, CDviii.16–25, 1QSviii.3–9, viii.24, ix.7, and 1QMiv.6, vii.5, xi.14, xii.10, xv.2–17 (here and in vii.5 ‘the Day of Vengeance’ as in 1QSix).
 - Cf. 1QMii.2–5, xv.14–7, xviii.1–3, etc.
 - 1QHxix.10–14.

Notes

20. 1QMxii.9. For 'Jim' in the Koran, see 6.101-30, 18.51 (together with 'Iblis'/'Belial'), 34.41, 72.1ff. etc.
21. 1QSt.23-25.
22. Cf. Matthew 22:37-9 and *pars.*, James 1:12-2:8, Justin Martyr in *Dial.* 23, 47, and 93, etc.
23. Cf. 1QSt.24-5, viii.2, CDvi.17-vii.2, xx.18-21, etc.
24. *War* 2.128, 2.139, *Ant.* 15.375-9, and 18.117. Josephus also applies these two categories to his description of the first 'Zaddik,' 'Simeon the Righteous,' in *Ant.* 12.43.
25. *Epistle of Peter to James* 4.5.
26. The interpolation, of course, which was first recognized by A. von Harnack in the Nineteenth Century, is the first line 'Cephas and the Twelve' (in the Gospel view, there were only 'Eleven' at the time and who 'Cephas' was is a matter of debate – possibly the 'Cleopas' mentioned in Luke 24:18, the first post-resurrection appearance according to that Gospel or, if one prefers 'Simeon bar Cleophas,' the second successor to James in the history of 'the Jerusalem Church'). Of course, this depends on whether one acknowledges the 'suicide' of 'Judas Iscariot.' On the other hand, the reference to 'James, then all the Apostles, and last of all to me' in 1 Corinthians 15:7 is far less precise and far more sensible.
27. Cf. CDi.4, i.16, iii.10, iv.6-8, vii.2, viii.16-7, etc.
28. For Qumran, 'the First' are quite literally the 'First,' the first of whom in CDiii.3-10 is Abraham himself, in his role as 'Friend of God.'
29. For 'Last'/'Last Times,' see CDi.11-12, iv.4, xx.8-9, 1QSt.1, iv.16-17, 1QpHabv.7, ii.5-6, vii.2-12, ix.4-6, etc.
30. CDviii.14-23.
31. Cf. Matthew 17:1-8 and *pars.* with Galatians 2:5-9.
32. 1QSViii.1-7.
33. Of course, 'Perfection' and 'Perfection of the Way' are basic Qumran doctrines; cf. 1QSt.8, ii.2, iii.9, v.24, x.22-5, viii.6-9, viii.20, ix.19, xi.2, xi.10-11, CDi.20-21, ii.15-6, vii.4-5, viii.24-30, etc.
34. Cf. 1QpHabx.5-13 and below, pp. 889-938.
35. 1QSViii.8, 1QHxv.24.27, xv.8-9, etc.
36. Cf. pp. 256-97 above and CDi.6-11.
37. Cf. Matthew 22:37-9 and n. 22 above.
38. Cf. 1 Corinthians 8:1 with 1QpHabvii.14-16.
39. Cf. 1QpHabx.5-13 above.
40. *War* 2.128-148 (*n.b.*, the use of 'casting out' and 'separation' language in 2.143 to describe the treatment meted out to backsliders, the allusion to 'not spitting in the midst of the Assembly in 2.147 paralleling allusions linking the Community Rule to the Damascus Document, and 2.148 on their 'toilet' habits and latrine situation certainly increases these parallels to Qumran documents).
41. *Ibid.*
42. *Ant.* 18.117 – 'Righteousness,' of course being the basic doctrine at Qumran, which is why I have *inter alia* continually capitalized it in my work to show its importance.
43. Cf. *War* 2.123, 129, and 161, *Vita* 11-12, and pp. 4, 22, 34-6, 71-82, 93, 100, 114-5, 124-5, 210, 259, 264, 392, etc. above.
44. 1QSt.6-8, but see also 1QSt.14-19 and ix.17-22 where 'Visitation' and 'concealing the Truth of the Marvelous Mysteries' are concerned.
45. Cf. p. 409 above, Acts 6:5ff., *JBj*, p. 223, 240-7, 304, and 344, and Eusebius in *E.H.* 2.1.2.
46. See *War* 2.155, Hippolytus 9.21, Eusebius, *E.H.* 3.32.6, and Epiphanius, *Haeres.* 78.14.5-6
47. Cf. *Haeres.* 19.4.1, 30.3.1-6, 30.17.5, and *Abstract* 30.2.
48. 1QSt.19-21.
49. 1QSt.21-23
50. See CDiii.18-20 (in a passage referring to 'building a House of Faith,' 'standing,' 'His marvelous Mysteries,' and 'forgiving sin') and 1QMiii.20 and xi.11.
51. 1QSt.23-iii.4.
52. For a selection of references to 'the Man of Lying'/'Spouter of Lying,' see CDi.14-15, iv.19-20, xx.15, 1QpHabv.11, x.9-13, etc., more testimony to the homogeneity and contemporaneity of the documents at Qumran.
53. Aside from all the other parallels, it is Paul, as we shall see, who constantly refers to the fact that he 'does not lie' – cf. Galatians 1:20 (in the context of averting to having met James), 2 Corinthians 11:30 (in the context of escaping from Damascus 'in a basket' and 'knowing a man in Christ who was caught up into the Third Heaven' – *sic*), Romans 3:7 and 9:1, 1 Timothy 2:7, etc.
54. 1QSt.9-12. Note he is 'the pleasing atonement' and it is he who 'will be washed by purifying waters and sanctified by cleansing waters.' Also see 1QSt.15 and iii.10 and cf. 4Q266, Lines 17-8 on expelling a person who 'departs from the right or the left of the Torah.'
55. 1QSt.7-9.
56. *Ant.* 18.117 above.
57. For 'Sons of Zedek,' see 1QSt.20 and 22; for 'Sons of the Zaddik,' see ix.14. For 'the Sons of Zadok' as 'the Elect' or 'Chosen' ('of Israel called by Name who will stand up in the Last Days'), see CD iv. 3-4 and cf. 1QSt.2-10 above.
58. 1QSt.5-9
59. Cf. 1 Corinthians 12:14-27 and Ephesians 2:19-22.
60. *Haeres.* 30.15.3 and 21.1 and *Hom.* 10.1, 11.1, 11.26-30, 12.6, 13.4-5 (just like 'Essenes,' calling these things 'Piety towards God'), etc.
61. 1QSt.15, iv.7, viii.10-16, and ix.19-23.
62. 1QMx.4-5 and cf. vii.5-6.
63. Cf. 1QSt.19-26, x.18, 1QMt.5, iv.13, xi.11-2, xiv.4-5, xviii.7, CDxx.19-34, etc.
64. See Acts 9:31 (this describing all the Churches in Judea), 10:5 (describing

- Cornelius, a Roman Centurion!), 13:16 (here Paul really uses the term to describe Gentiles associated with the Synagogue he is addressing in Antioch at Pisidia), but also Paul's own use of the formulation – sometimes even sarcastically – in Romans 3:18, 8:15, 13:7, 2 Corinthians 7:1 (perhaps the most 'Perfect' formulation of the usage), Ephesians 5:21, etc.
65. Cf. Acts 2:21, 3:6, 4:7-17, 5:28, etc. with CDiv.3-4 (the definition of 'the Sons of Zadok' at Qumran).
 66. -Cf. CDvi.15, vii.1, and viii.8.
 67. Cf. 1QSvi.12-20, CDix.18-22, xiii.5-16, xiv.8-12, xv.7-14, 4Q266.16, etc.
 68. CDxx.34, basically the last line of the revised historical exhortation in the Damascus Document.
 69. Cf. 1QMxi.5-xii.14 and xvii.7-xix.13.
 70. Cf. 1QSt.8, ii.2, iii.9, v.24, viii.9, ix.19, x.22, xi.10-11, CDi.20-21, ii.15-6, xx.2-8, etc.
 71. See Hippolytus 9.21, *JBj*, pp. 309, 709, 764, 898, and above, pp. 69-70, 176, and 355.
 72. Cf. Jeremiah 35:10-17.
 73. For Paul's contempt for 'the Torah as given by the hand of Moses,' see in particular Galatians 2:16-21, 3:17-4:11, 4:24-4:30, and 2 Corinthians 3:1-18.
 74. Of course, for 'the Way' at Qumran, see 1QSt.28, iv.22, viii.19-21, ix.5-8, xi.10-11, CDi.9-11, ii.6, iii.10-11, etc.
 75. The 'Separation' ideal is of course the key – see Jeremiah 35:6-18 and above, p. 446.
 76. 1QSViii.13-18.
 77. Cf. 1QMvii.5 and 4Q448ii.7.
 78. See, for instance, Acts 9:18-41, but in particular Paul's greetings in Philipians 4:21-2 to 'the Saints in Caesar's household' – clearly meaning, 'Nero Caesar'! Such conceptions are obviously a complete turn-around. There are many more such allusions.
 79. See 1QMxi.6-xii.10 above.
 80. Cf. Matthew 24:30 and 26:64 and *pars*,
 81. 1QMxi.10-15.
 82. See A. N. Sherwin-White, *The Roman Citizenship*, Oxford, 1939, pp. 270-5, the Romans being 'the Lord of the Peoples' ('*Princeps Gentium*') – in Greek 'Ethnon,' Paul not only being 'the Apostles to the Peoples' (as Muhammad is), but the Arab King Abgar/Agbar, we have been following throughout this work, being 'the Great King of the Peoples beyond the Euphrates.' Also see 1QpHabvi.7, viii.5-x.7, CDviii.9-11, *JBj*, pp. 190, 429, 636, etc. and above, pp. 24, 55, 74-5.
 83. John 14:22. For 'delivered up,' see Matthew 10:4, 26:14-16 and *pars*. and cf. John 6:71, 12:4, and 13:3.
 84. 1QMxi.13-15.
 85. Cf. CDxx.27-34 with 1QpHabii.1-10 and v.9-12.
 86. Note that, as Eusebius sees it in *E.H.* 2.23.7, one of James' cognomens besides 'the Zaddik' / 'the Just,' is 'Oblias' – as some would have it 'Ophel-Am' / 'Fortress' or 'Bulwark of the People'; as others would have it 'Oz-le-Am' / 'Strength of the People,' a phrase well known in the Psalms. Elsewhere in *E.H.* 3.7.9, Eusebius seemingly quoting Hegesippus, alludes to how James' dwelling in Jerusalem, provided the city, while he was still alive, 'the surest Bulwark.' Cf. phrases in 1QHxi.37, xiv.25-7 and xv.8-9 like 'a Strong Wall,' 'a Fortified City,' 'a High Wall,' 'a Foundation on Rock,' 'a Tried Cornerstone,' 'a Bulwark that will not shake,' etc. and my discussions in *JBj*, pp. 353-67 and above, pp. 5, 60, 123, 137-8, and 155..
 87. Cf. n. 65 above and *JBj*, pp. 226, 270-1, 386, 434, 461-2, 564-76, 728, 741, and 824-5.
 88. *Vir. ill.* 2
 89. See Zohar on 'Balak and Balaam' 193a-97a.
 90. 1QpHabviii.2-3.
 91. Cf. CDxx.19-34 above.
 92. Cf. 1QpHabviii.2-3 with x.3-5 and xii.14-xiii.4.
 93. 1QpHabxii.14 and xiii.2-3 above.
 94. Cf. Matthew 10:15, 11:22-4, 12:20 and 36. etc. (*n.b.*, this language is mostly unique to Matthew), 2 Peter 2:9 and 3:7, Jude 1:6 and 15.
 - 95(208). For the widespread allusions to 'the Day of Judgement' / 'the Last Day' in the Koran, see 78.17-8, 81.1-14, 82.12-19, 83.11, 85.2, etc. for the categories of persons known as 'idolaters' and 'hypocrites,' see 2.8-20, 105, 113-4, 135, 3.167, 4.48-89, 136-43, 5.60, 82, 8.49, 9.1-64, etc..
 96. 1QpHabv.3-5.
 97. Cf. CDi.19 with iv.7.
 98. Cf. 1QpHabv.3-5 above.
 99. Jude 1:14-5.
 100. Cf. DSSU, pp. 17-23 and 4Q521ii.5 ('the Lord will visit His Pious Ones') and variously.
 102. 1QMxii.8; cf. CDi.7 and variously throughout that document and elsewhere.
 - 102.v.1QMxi.16-xii.10; for 'the Army of the Gimm' elsewhere in this document, see xix.1.
 103. Cf. 4Q521ii.5 above.
 104. 1QMxii.5-9. This allusion occurs in 1QMxii.7.
 105. See 1QMxii.9-10 and xix.2-3 above.
 106. Hebrews 1:13 (followed in 1:14 by allusion to 'ministering spirits' and 'Heirs of Salvation') and 10:12-3 (followed in 10:14 by the 'Perfection' ideology and 'being made Holy' and allusion to 'the Holy Spirit') and cf. Matthew 5:35 and 22:44 and *pars*. and Acts 2:35 and 7:49.
 107. See, for instance, Psalm 110:2-3: 'The Lord will send the Rod of Your Strength out of Zion to rule in the midst of Your Enemies... on the Day of Your warfare' or 110:5-6: 'The Lord at Your Right Hand dost crush King in the Day of His Wrath. He will judge among the Nations' ('the Last Judgement' again).
 108. Cf. 1QpHabv.16-vi.7 above.
 109. 1QMxix.3-8, the allusion to 'eating' occurring in xix.4.
 110. See, for instance, Koran 73.12, 82.15, 92.14, 111.3 or 96.1-5 on 'The Night of Power.'
 111. Cf. 1QMxii.10 and xix.2 above.
 112. 1QMxii.10-16 and xix.2-8.

Notes

113. See James 4:4-8 and pp. 132-5 and 153-61 above.

Chapter 16

1. *Haeres.* 30.16.1.
2. See DSSU, pp. 145-56 and 4QMessianic Apocalypse(521)ii.12 and cf. 4Q179 (note here, another allusion to God's 'Visitation') and 501(paralleling 4QTestament of Kahat/542 below). Also see, R. Eisenman in *BAR* (vol. 17 no. 6), Nov/Dec, 1991, 'Long-Segreted Plates from the Unpublished Corpus.'
3. 4QTestament of Kahat(542)i.4-7.
4. 4QApocryphal Psalm and Prayer(448)ii.7.
5. Cf. *Vir. ill.* 2 under his discussion of James.
6. *Haeres.* 30.16.4.
- 6(7). See DSSU, pp. 17-22 and my first publication of this document in *BAR* (v. 17 no. 6), Nov/Dec, 1991, 'Long-Segreted Plates from the Unpublished Corpus.' Also see the two articles on this document by J. Tabor and M. Wise in *BAR* (18.6), Nov/Dec, 1992, 'The Messiah at Qumran' and 'The Messiah Text: 4Q521.'
8. Koran 2:30-37. This picture of 'Adam' is, of course, so unique that it can only owe a debt to the previous centuries' thinking about 'the Primal Adam' in Judeo-Christian tradition. For more on 'Adam' and 'Iblis', see 7:11-18, 17:61-70, and 20:115-24, but in particular, see 3:59, which actually expresses the total 'Essene'/'Ebionite' concept of 'Adam': 'Lo, the likeness of Jesus with Allah is the ;likeness of Adam. He created him from the dust.' For Paul on the same subject, see 1 Corinthians 15:22 and 45-49, which actually includes the phrase 'made from the dust' three times!
9. Of course, 'Belial' is a widespread usage in the Scrolls (though some like Vermes were originally translating the term 'Satan' – he has corrected this under criticism to 'Belial' or 'the Devil.' 'Satan' in the somewhat clumsy Hebrew usage of the Scrolls is 'the Angel of Mastemah' which includes something of the 'fallen Angel' ideology, the most important of which are to be found in CDiv.15-vi.2: 'the Three Nets of Belial' and its exposition, including reference to how 'Belial in his guilefulness raised up Jannes and his brother.' For the corruption, 'Beliar' in Paul, see 2 Corinthians 6:15; for other references to 'Iblis' in the Koran, see 7:11-18, 15:29-37, 17:61-70, 38:72-86, etc.
10. See 4QFlor.10-14 and below, pp. 602-700 and 4QpGen(252)v.1-8 and my discussion in DSSU, pp. 75-86.
11. 4Q521ii.6 and 12 (here 'Anavim,' which as used at Qumran is a synonym for 'Ebionim' or, for that matter, 'Dallim.' In our translations we have always used the English 'Meek' for the first; 'the Poor' for the second; and 'the Downtrodden' for the third while others, not realizing how important these terms really are, have not been as scrupulous or consistent). For the most famous usage of 'the Meek' in the New Testament, see Matthew's 'Sermon on the Mount' 5:5, but also Matthew 11:29 and 21:5 and *pars.*
12. 4Q521ii.5 and 12. The parallel with the definition of 'the Sons of Zadok' in CDii.12 and iv.3-4 makes it very clear that 'the Sons of Zadok' and 'the Righteous Ones'/'Zaddikim' are synonyms. In New Testament usage, particularly in Acts, the variation often becomes 'called by this Name' or 'called by his Name.'
13. 4Q521ii.1. For the 'Heaven and Earth' theme in the Gospel of Thomas, see *Logion* 12; in the New Testament, see Matthew 3:18 and 'the Little Apocalypse' in 24:35 and *pars.* and above, pp. 135, 255, and 265.
14. The first person that suggested this at the very time the Damascus Document was first discovered and printed, was R. H. Charles. He saw the single nature of the roots, ajectivals, and verbs associated with this and realized that what we were in fact dealing with here was an idiomatic usage which actually implied a singular persona such as the Davidic and Aaronite roots ascribed to a character like 'Jesus' in the Gospels; see DSSFC, pp. xix and 14 and R. H. Charles *APOT*, pp. 9, 32, 61, 309, 418, etc. Unfortunately since that time, scholars following the work of F. M. Cross, J. T. Milik, R. de Vaux, G. Vermes, and others have all assumed that what we were dealing with here was 'two Messiahs' – always of course a possibility. But more recent texts, such as the Genesis *Peshet* above, the Messiah of Heaven and Earth, the *Florilegium*, and all texts incorporating 'the Star Prophecy' distinctly show that the concept of a singular (even 'Davidic') Messiah was alive and well at Qumran.
15. 1QMxvii.6-9
16. These kinds of phrases, such as 'Sons of His Truth,' 'Sons of His Covenant,' and even 'Sons of Righteousness' are found generously sprinkled throughout the literature of Qumran; see, in particular, 1QHvi.29, vii.29, ix.35, 1QMxvii.8, 1QSIii.20-5, ix.14, etc.
17. 1QMxvii.6.
18. See Hebrews 5:6-7:21 and cf. 11QMelchizedekii.5-8 and J. T. Milik, 'Milki-sedeq et Milki-resa' dans les ecrits juifs et chretiens,' *JJS*, 23, 1972, pp. 95-144, M. de Jonge and A. S. van der Woude, '11QMelchizedek and the New Testament,' *NTS*, xii, pp. 301-26, J. A. Fitzmyer, 'Further Light on Melchizedek from Qumran Cave 11,' *JBL*, 86, pp. 25-41, and my discussion in *MZCQ*, p. 44.
19. E. Hennecke, *New Testament Apocrypha*, Philadelphia, 1963, i, p. 163.
20. See, for instance, Hippolytus 5.2 and 10.5 and cf. 1 Apoc Jas. 40.25 and 2 Apoc Jas. 44.15.
21. *Haeres.* 30.16.2-4. Also cf. John 3:36.
22. 1QSViii.3-10. In these columns, it is the 'separation' ideology – 'separation from the Men of Unholiness' or 'the Men of the Pit' – which is pivotal.
23. 1QSViii.3-4.

Notes

24. Matthew 16:21, 17:12, and *pars.*, Acts 17:2-3, 29:23, 1 Corinthians 5:7, 12:26, Hebrews 9:26, 11:25, etc.
25. 1QSVIII.6-7, 10 and IX.5. This is the same 'Elect of Israel who will stand in the Last Days' in CDIV.3-4 above – more contemporaneous imagery.
26. 1QpHabx.3.
27. 1QSVIII.1.
28. 1QSVIII.9.
29. 2 Corinthians 2:16-17.
30. 1QpHabIX.5 and cf. CDVIII.7.
31. Cf. Ps. *Hom* 11.35 (Peter preaching at Tripoli) and Epistle of Clement to James 20.
32. There can be no doubt what Paul is implying here in his two-fold attack both on the Tablets of the Law of Moses and the Certification Letters required by James' 'Jerusalem Church' – for more such attacks by Paul on the Law as bringing 'death,' see Romans 5:10-21, 6:13-23 (using the language of 'Righteousness' and 'Unrighteousness' of 1QSVIII-IX), 7:5-8:14 (using the language of 'Heirs,' 'adoptionist sonship,' and 'Sons of God'), etc.
33. 1QSIX.2.
34. 1QSIX.3-6.
35. For some of the first examples of this sort of ideology in Judaism, see Tobit 1:7-8, 4:7-12, 12:8-10, etc.
36. Cf. 1QSVIII.4-11 and IX.6 above. Of course, we have already seen that Paul uses the very same 'offering up a pleasing fragrance' language in 2 Corinthians 2:14-15 to describe what his newly-minted followers of 'Jesus' are to offer up.
37. 1QHxiv,25-7 and xv.8-9.
38. Cf. Matthew 21:42 and *pars.*, Acts 4:11, Ephesians 2:20, and 1 Peter 2:7.
39. Cf. Eusebius, *E.H.* 2,23.7, 3,7.9, etc. above.
40. *Ant.* 19,332-4.
41. See above, pp. 29 and 343-4 and *JBj*, pp. 502-636, *MZCQ*, pp. 42, 46-8, 61, 78, etc..
42. Cf. Luke 6:15 and Acts 1:13 with Matthew 10:4 and Mark 3:18.
43. Eusebius, *E.H.* 2,23.17.
44. The point here is that this 'Peter' begins very much to resemble 'Simeon bar Cleophas,' the second successor to James in the Leadership of 'the Jerusalem Church' and purportedly his 'cousin,' but in all probability, most likely his second brother 'Simon the Zealot' just mentioned (along with 'Judah the brother of James') above – see *JBj*, pp. 817-50.
45. See, for instance, the crucial attack on 'the Righteous One and all the Walkers in Perfection' in CDi.20 and such 'soul' language, not only in Isaiah 53:11 – its probable origin – but also in 1QHix.9-10, x.32-4 (*nephesh-Ebion* and *nephesh-Ani*), xi.25, xiii.6, xiii.13, etc.
46. See Revelation 2:28, 8:10-11, 9:1, along with the language of 'the Fountain of Living Waters' and 'the Pit' of the Damascus Document, and 22:6 (defined as 'the Root and Offspring of David'). Of course, the 'Star' imagery is that of Numbers 24:17 and various Qumran documents such as the War Scroll, the Damascus Document, the Testimonia, etc.
47. 4QpIsa^aIII.11-24 interpreted in terms of 'the Branch of David,' a term as we shall see found throughout the important documents at Qumran. Also see the newly-published fragment 4Q437 where the term 'sharp arrow' is used.
48. For more on the whole complex of these 'nets,' see my Appendix to *JJHP*: 'The Three Nets of Belial in the Zadokite Document...', etc., pp. 87-94.
49. CDIV.16-19.
50. See *MZCQ*, pp. 19-31 and 35-38 and *JJHP*, pp. 1-20 and the Appendix in pp. 87-94 above and variously.
51. See the Herodian Family Genealogy below, on pp. 1010-11 of this volume. That marrying nieces and close family cousins was the family dynastic policy of the Herodians and *not the Maccabeans* should be obvious.
52. One should note the easy-going relationship between Felix and Drusilla (whom Acts 24:24 dissimulatingly calls 'a Jewess,' though it knows very well she is an 'Herodian Princess' and that even Josephus remarks in *Ant.* 20,141-4 how *she left the Jewish Religion*). Nor is this to say anything about that ultimately between Titus and Bernice, her sister, none of whom were likely to observed Jewish scrupulousness about 'not sleeping with women during their periods.' This is the key allusion since, whatever the Maccabeans were, as Jews and certainly as claiming 'High Priestly descent' they most certainly did.
53. CDV.14-15. This significantly follows the material banning on the basis of legal analogy with Leviticus 18:13, marriage with close family cousins (unknown to Jewish Law previously) and the John the Baptist-like imprecations (in Josephus, also based on objections to Herodian marital practices) about 'kindlers of Fire' and 'their offspring being those of vipers' in v.7-14.
54. For these traditions about Jacob of Kfar Sechania, see pp. 162-72 above and b. *A.Z.* 27b, *Tos. Hul* 2:22-3, and j. *Shab.* 14:4 and *A.Z.* 2:2, 40d as well as *JBj*, pp. 217-29. One should note that during her purported twenty-one years of three successive seven-year Nazirite-oath periods, Helen, for some reason (unexplained), was considered too impure to be involved in the Temple. As we have seen, Christian tradition also places its 'Helen' (Simon Magus' consort) in the brothels of Tyre.
55. See *JJHP*, pp. 62-74 and my article on this subject in *DSSFC*, pp. 332-51: 'The Final Proof that James and the Righteous Teacher are the Same,' first given to the Society of Biblical Literature in 1994.
56. *vacat*.
- 57(58). *War* 2.143 (*ekballousai*).
- 58(61). Cf. 11QTxlVII.8-18 – this too is pretty specific about 'defiling the Temple' – and *MMTH*.3-9.

59. Cf. Hippolytus 9.21 and n. 55 above.
60. 4QTest.1-13.
61. Ps. *Rec* 1:39. One should note that the Pseudoclementine *Recognitions* explores this theme of 'the True Prophet' *inter alia* from 1.37-41 (this last even incorporating imagery clearly picked up and employed by Muhammad in the Koran) and actually evokes the destruction of the coming War and exile.
62. Cf. CDIII.21-iv10 and v.7-17, etc. with Hebrews 4:14-16 and 7:26-8:2.
63. See how Peter, John, and the other Apostles seem to go to the Temple every day in Acts 3:1-4:3, 5:12-16, 5:19-25, etc. This picture is, of course, paralleled in the Pseudoclementines and in Epiphanius' quotes from the *Anabathmoi*.
64. Cf. Eusebius, *E.H.* 2.23.6-17 and *pars*.
65. Cf. Acts 23:12-13 with the 'plotting' language, mentioned above in 1QpHabix.5 and CDVIII.7 (in both instances, describing the sins of the Establishment and, in particular, those of 'the Wicked Priest'/'High Priests').
66. Cf. Paul in 1 Corinthians 8:1-9:1, 10:14-32, and 11:26-30.
67. See *War* 2.405-29.
68. This language of 'separation' is all important; see CDv.6-8 and 1QSVIII.12-15 in exposition of Isaiah 40:3 and note Paul in 2 Corinthians 6:17-7:1. Note, too, that it is possible to view Qumran as a Community of life-long 'Nazirites' (i. e., 'those who have separated themselves') or 'Rechabites.'
69. See *War* 2.7/*Ant.* 17.207.
70. See 1QSVIII.7-8 above.
71. See, for instance, in the War Scroll, Columns XII.12-13 and XIX.3-4 and cf. nn. 105-9 of Chapter 15 above.
72. See Koran, *Surah* 97.
73. See Eusebius, *E.I.* 2.23.5 and *pars.* and Luke 1:15.
74. See *War* 2.117-18 (introducing his diversion to talk about the 'Three Jewish Philosophies') and *Ant.* 18.1-10 (introducing 'the Sicarii Movement' of Judas the Galilean and Sadduk and only after this the 'Three Jewish Philosophies' – the shift is significant).
75. Ben Sira 44:1. The Hebrew version of this document, found at the end of the Nineteenth Century along with the Damascus Document at the Cairo *Genizah*, and now at Qumran and Masada, confirms this reading, 'Anshei-Hesed.' One should also note the importance of this individual in the train of transmitters in the Rabbinic document known as 'the Pirke Abbot' and in our 'Abbot de R. Nathan' above, as well as in *Ant.* 12.43 where his cognomen is explained in terms of the 'Piety'/'Righteousness' dichotomy.
76. 2 Peter 2:6 in the context of allusions to 'the Morning Star,' 'Balaam the son of Bosor' (*sic*), and 'the dumb beast.' See n. 45 above and the crucial attack on 'the Righteous One' in CDi.20 and in 1QHix.9-10, x.32-4, xi.25, xiii.6, xiii.13, etc.
77. *Vita* 11-12. It is interesting that three aspects of 'Banius' behaviour that Josephus lists are daily baths in cold water (he says to quell sexual desire, but there may have been other reasons for such an 'Essene'/'Ebionite'-like practice), consuming 'food growing only of itself' (i. e., like Judas Maccabee's behaviour here and more or less the behaviour signalled in 'Rechabite' tradition), and finally wearing only clothing that 'grew on trees,' i. e., only vegetable-matter clothing or 'linen,' the clothing of 'the Essenes' and also that of James 'Jerusalem Church' followers.
78. For 'the Rechabites,' see Jeremiah 35:1-19, which we claim would have been part of the missing introduction of James in the New Testament according to Palestinian tradition (in this context, note the mistaken attribution of the Scriptural passage about the 'thirty pieces of silver' and 'the Temple,' used to characterize Judas Iscariot' in Matthew 27:3-10 as from 'Jeremiah the Prophet' when it is really a loose paraphrase of 'Zechariah') and our discussion of said 'Rechabites' and other such related matters above, pp. 342-7 and in *JBj*, pp. 229-47, 456-69, and 728-72.
79. Ben Sira 48:1-3. See the parallel to this kind of language in Mattathias' final speech to his sons in 1 Maccabees 2:58-9 and in CDv.13-16: 'they are all kindlers of Fire and lighters of Firebrands' (cf. Isaiah 50:11).
80. See *Vita* 11 above.
81. This allusion is to be found in the missing material from Ben Sira Chapters 50-51, signalled by the Hebrew versions of this document found at the *Geniza* and after that, Masada and Qumran, which applies both 'the Covenant of Phineas' and 'the Sons of Zadok' terminology to Simeon's heirs, thereby linking both the 'Zaddikite' and 'Zadokite Covenant's.
82. Cf. 1QSI.20-5 and ix.14 and n. 16 above.
83. See my general discussion of this inability to relate to literary metaphor and word-play in *MZCQ*, pp. 3-16, 19-27, and 41-46.
84. The reason for this difference is that the Catholic recension, which is based on both the *Septuagint* and Jerome's *Vulgate* while the Rabbinic, which seems to have been collected after the 66-73 ce Revolt around 100 ce and therefore incorporated a certain hostility to books that may have inspired this Uprising, contains 1 and 2 Maccabees while the Masoretic does not. This is manifestly very peculiar since Jews in theory (and more and more in latterly following the birth of the State of Israel and their attempts to provide an alternative for their assimilated children to Christmas' powerful hold) celebrate *Hanukkah*, the reason for which is explained in these books and in Josephus, but not in the *Talmud* which is for the most part hostile to the Maccabees; while Catholics have never been known to celebrate it at all.
85. Cf. 1 Maccabees 4:36-61, 2 Maccabees 1:1-2:24, and 10:1-8, *Ant.* 12.323-6, and my discussion of these matters in *MZCQ*, pp. 12-16.
86. See *Ant.* 12.414 and 419-34. Josephus refers three times here to the 'High Priest-

- hood' of Judas and makes it clear that he was 'elected by the People' in the 'Zealot' manner.
87. See John 2:13-22 and the Synoptic parallels (though without the cry of 'zeal' from the totally 'Zionist' Psalm – rifled by Gospel artificers – 69:9) in Matthew 21:12-17 and *pars*.
 88. See *Surah* 2.43. There is little doubt that the word 'zakat' here, which is usually translated in terms of 'paying the poor-due' is to be understood (as Muhammad makes clear in subsequent admonitions) as 'charity' and is based on the Hebrew root – here condensed – 'zedakah.'
 89. The term 'Zedakah' – the closest meaning for which, based on a 4th form causative root, is 'Justification' – occurs throughout the Qumran corpus. In CD1.18-21 and IV.3-9, the verb upon which it is based, 'lehadzik,' occurs in two separate instances – each, as I have several times remarked, with mutually-reversed emphases – i.e., 'they ('the Seekers after Smooth Things' and 'the Man of Lying') justified the Wicked and condemned the Righteous One,' 'pursuing the Walkers in Perfection with the sword' and 'the Sons of Zadok are the Elect of Israel, called by Name, who will stand up in the Last Days' and 'justify the Righteous and condemn the Wicked.'
- Another pregnant use of this term 'Zedakah,' that we have been calling attention to, occurs in CDxx.19-20: 'and a Book of Remembrance would be written out before Him for God-Fearers and for those considering His Name until God would reveal Salvation (Yēsha') and 'Justification' (Zedakah) to those fearing his Name' – in my view, including Gentile 'God-Fearers' just mentioned above.
90. See n. 35 above and Tobit 1:7-8, 4:7-12, 12:8-10, etc. It is interesting that Eusebius too places this 'Tobit' or 'Tobias the son of Tobias' (his descendant?) in far-off Edessa or, as the case may be, Adiabene, when he describes in *E.I.* 1.13.10 how, after 'Jesus' death, 'Thomas send Thaddaeus' to see the Great King Agbar/Abgar there. For my understanding of these events, see *JBj*, pp. 853-82 and below, pp. 941-55.
 91. Also see Paul in Acts 26:5, complimented to some extent by Galatians 1:14.
 92. Note how Paul puts this in Philippians 4:15-19 in the very terms of the 'odour of a sweet smell, an acceptable sacrifice, well-pleasing to God,' when referring to the contributions Epaphroditus is bringing from them – exactly the terms of Tobit and, for that matter, those at Qumran and in the Koran we have been discussing – but there can be no doubt he is speaking in terms of monetary contributions, charity or otherwise. He also makes this very clear in Romans 15:25-32 and in 1 Corinthians 16:1-9 and Acts, too, makes it very clear that he does not wish to go up to Jerusalem without the contributions he has raised further delineating what he meant in Galatians 2:10 by describing James as admonishing him 'not to forget to remember
- the Poor.'
93. This idea of Jewish 'backsliders' is made very clear in the Habakkuk *Peshet* at the end, when it speaks in XIII.2-4 of 'the Day of Judgment,' at which time 'God would destroy all servants of idols and Evil Ones off the Earth.' The 'Evil Ones' recapitulates the usage 'Wicked Priest' and previous references to 'the Evil Ones of His own People' in categorizing this genre of wrong-doers.
- The Damascus Document, too, throughout refers to such 'backsliding' among 'His own People,' but one that particularly stands out occurs in CDVIII.21-24/XIX.33-xx.1 when, in referring to 'all the men who entered the New Covenant in the Land of Damascus,' it particularly cites those who 'turned back and betrayed and turned aside from the Fountain of Living Waters.' This is to say nothing of the repeated allusions to 'the Seekers after Smooth things' in this document and elsewhere in the corpus.

Chapter 17

1. *Haeres.* 30.16.7-8
2. These debates on the Temple steps are variously pictured in Acts 3:1-4:3 (unlike in the Pseudoclementines only 'Peter and John,' James for some reason clearly missing. The reason is not hard to contemplate) and 5:20-33 (including abundant 'standing' imagery), in exquisite detail in the Pseudoclementine *Recognitions* 1.55-71 (not only do we have here, the material concerning the Pharisee Gamaliel paralleled in Acts, but also the number of those listening to Peter, put in Acts 4:4 as 'some five thousand' – the exact number the *Recognitions* says flee with James' battered body down to Jericho to escape the 'Enemy' Paul, and clearly here in Epiphanius' *Anabathmoi* (he also mentions 'The Travels of Peter') *Haeres.* 30.15.1-34.6.
3. See Hennecke, *New Testament Apocrypha*, II, pp. 88-111 and also Epiphanius' *Haeres.* 30.15.1, just mentioned above.
4. Here the powerful outside forces, I refer to, are clearly Roman and Herodian, not Maccabean but, of course, the *leit-motifs* are there – in this case, 'the Teacher of Righteousness,' 'the Spouter of Lying,' 'the Wicked Priest,' but what is perhaps the most revealing, 'the Kings of the Peoples' in CDVIII.10, in this instance identified as 'the viper,' language we have heard attached to John and clearly identifiable with 'the Herodians' since, as I have made clear elsewhere, 'Kings of the Peoples' is a definitive Roman juridical term bearing with it the meaning of the Kings in the Eastern part of the Empire where 'the Peoples' were considered to be located and full Roman Citizenship did not yet apply. The 'Herodians' are clear exemplars of this.
5. See *The Nag Hammadi Library in English*, ed. by J. M. Robinson, Harper and Row, 1977, pp. 242-55. In the Second anyhow,

- v.4 61.20-25, James is pictured in some manner in the Temple, but in both he is the recipient of a kind of mystic 'kiss' of Knowledge (something like the beloved Disciple in the Gospel of John). In the First, v.3 35.5-10 and 36.5-10, *'the immortal Sophia' / 'Wisdom'* is specifically invoked.
6. Cf. 1QpHabvii.17-viii.3 with James 2:8-11) and Romans 13:7-8 (here using it to defend Roman taxation in Palestine – as I have already pointed out, could anything be more cynical, but where Paul goes, anything goes?) and Galatians 3:5-29 (using this passage as a long polemic to attack *'the Law'*, the very opposite, it would appear, of how it is used in the Letter of James).
 7. This is not completely accurate. The *'kiss'* in both Apocalypses is from *'Jesus'* (1 Ap Jas. 31.5 and 32.5-10 and 2 Ap Jas. 57.14-20), but only in the Second does it appear to be the mystic *'kiss'* of Knowledge. In 1 Ap. Jas. 40.25-30, this appears simply to be one or the other *'Mary's'* of the Gospels, though here she is called *'Mariam'*. It is in the Second Apocalypse that *'Mareim'* is mentioned as *'one of the Priests'* and the narrator who gave the account to *'Theuda the brother of the Just One'* (*'Thaddaeus' / 'Addai' / 'Judas Thomas' / 'Judas of James'?*). It is in Hippolytus 5.2 above that the group he calls the *'Naassenes'* receive their knowledge from the numerous discourses which *'James the brother of the Lord handed down to Mariamme'* or *'Mareim'*.
 8. This is a subject that has been argued over very extensively in Dead Sea Scrolls studies and the consensus concerning it is clear. See my comments concerning *'the Wicked Priest'* in MZCQ and JJHP.
 9. 1QpHabii.7-10 and cf. vii.4-8.
 10. Here the verb *'hodā'a' / 'to make known'* based on the usage *'yodē'a' / 'to know'* carries with it the same root as *'Dā'a'* – in Hebrew *'Knowledge'*; in Greek, *'Gnosis'* – is pivotal and should be catalogued throughout the Qumran corpus. It is particularly strong *inter alia*, not surprisingly, in the Damascus Document, where it occurs almost from the very first line, addressed to *'all Knowers of Righteousness' / 'Yodē'i-Zedek'* (CDi.1) and, of course in line ii.3, where it is intoned: *'God loves Dā'a', Hochma, and Bina'* (for which *'Haba'* is the reverse acronym).
 11. 1QpHabvii.7-8 – in other words, He informed him about *'the Delay of the Parousia'*.
 12. In Judaism of the mystic orientation, this is the companion literature to that *'the Chariot'* or, what is referred to as *'Merkabah Mysticism'*. The idea of *'Heavenly Ascents'* is a strong motif, not only in the Koran, but also in Islamic literature and tradition. For Paul, the man he knows in 2 Corinthians 12:2-4 below *'ascended'* or *'was caught away – whether in body or out of body, I know not – to the Third Heaven'*. He then adds that he know such a man *'was caught away into Paradise'* (and in Kabbalistic Hebrew too: *'Pardes'*) where he heard unutterable words which it is not permitted a man to speak' (*sic*). He then goes on to allude in 12:7 to *'the magnificence of (his own) Heavenly Visions' (Apocalypseon)*. It should be appreciated too, that this is one of the sections in his corpus where he makes in 11:31 his defence against *'not lying'*.
 13. Here too, he makes another defence against *'Lying'*, intoning in 1:20: *'Now the things I write to you, behold, I do not lie.'*
 14. For the exposition of *'reading and running'* in Habakkuk 2:2, see 1QpHabvii.3-16 above. Paul also uses this expression *'running'* in a crucial passage in 1 Corinthians 9:24, following his attack on *'those who are so weak'* in 8:7-13 as to be unwilling to eat *'things sacrificed to idols'* and where he outlines his own *modus operandi* (such as it is) using the imagery of Greco-Roman *'Stadium'* athletics!
 15. This word *'Apocalypsin' / 'Apocalypseon'* is crucial in Paul and he uses at key moments in his corpus, as for instance in Galatians 1:2, in connection with the words *'running'* and *'ran'* and also in connection with the number *'fourteen years'* again, where he uses it to insist that he was not summoned up to Jerusalem *'by those reckoned as important'* (i.e., James and the others of the so-called *'Jerusalem Church'* – *'whose importance where he was concerned nothing conferred'*), but rather as a result of a private *'revelation'* or *'vision'* (*apocalypsin*) and because of accusations *'of the false brothers who stole in by stealth to spy on the freedom which we enjoy in Christ Jesus'* (i.e., *'the Circumcision Party'* or *'the circumcisers'*), so that they might enslave us';
 16. Eusebius, E.I. 2.23.12-13.
 17. In *Surah* 70, we again have reference to *'the Angels and the Spirit'* who ascend with him (4), *'the Day of Judgement'* (26), and *'the Garden of Delight'* (38). The reason we say this is probably James is the peculiar coincidence of the two allusions to *'fourteen years'* concerning Paul's references to the Heavenly voyager in 1 Corinthians and his two visits to Jerusalem, both of which times he saw James.
 18. Cf. 4QShirShabb(400-407) and 11Q17 and C. Newsom, *Songs of the Sabbath Sacrifice: A Critical Edition*, Atlanta, 1985. It is not insignificant that fragments of this work were also found at Masada (see Y.Yadin and C. Newsom, *'The Masada Fragment of the Qumran Songs of the Sabbath Sacrifice'*, IEFJ 34, 1984, pp. 77-88).
 19. Koran 22.23. For more on these *'Gardens'*, see *Surahs* 19, 37, 38, 43, 55, 56, 76, etc.
 20. For additional material on the Mysticism of the Throne in the Koran, see *Surahs* 7.45 and 85.15, and 53.5 on *'being taught by One Mighty in Powers'*.
 21. See 1 Ap Jas. 31.5 and 32.5-10 and 2 Ap Jas. 57.14-20 above.
 22. Cf. for *'the Sons of Zadok'* as *'Keepers'*, see 1QSv.2 and 9 above. This directly follows an allusion to *'the Service of Righteousness'* in 1QSiv.9. For more of this kind of the language of *'Servant'* in 1QS,

- see i.13 referring to *'the Prophets,'* ix.22 below, and xi.15-16 encased in the language of *'Righteous works'* and following allusion to *'joining the Community to the Sons of Heaven'* as *'a Foundation of a Building of Holiness to be an Eternal Plantation'* in 8-10; in CD, see xx.20.
23. Cf. 1QpHabii.8-9 and vii.4-109 and for *'the Mebakker's mastery of all the secrets of Men and all their respective Tongues'* in the Damascus Document, see xiv.8-9.
 24. For the Habakkuk *Pesher*, see vii.5, 8, and 14; for the Community Rule, xi.19 and, *inter alia*, the document I entitled *'The Children of Salvation (Yēsha') and the Mystery of Existence'* (4Q413-424), DSSU, pp. 241-54 (entitled by some *'A Sapiential Work,'* whatever this means); also, for instance, the mystical 4Q286-7 (*Berachot*), DSSU, pp. 222-230 and 1QSix.18 and the *'Servant'* language that follows. In addition, the Qumran Hymns are steeped in this sort of language.
 25. Koran 2.4, 27.66, 32.7, 49.19, etc. The Arabic here is *'gheib'* – *'absent'* / *'hidden'* / *'unseen,'* but it is the equivalent to what would otherwise be called *'Mystery.'*
 26. See in the *Homilies*, Epistle of Peter to James 4.1-5.1 and 1QSix.16-21, not only including reference to the *'Love'* Commandment, but also the second citation of *'the Way in the wilderness.'*
 27. See S. G. F. Brandon in *Jesus and the Zealots*, New York, 1967, pp. 114-41.
 28. Acts 21:24 and cf. 1QSi.8-9 and 15-16 and now the Last Column of the Damascus Document 4Q266.17-18.
 29. *'Asia'* is, of course, Paul's main center of activities and his alleged place of origin. If anyone knew what Paul was doing and saying or preaching in these areas, such Jews would This is what begins to lend this picture credibility.
 30. It is interesting that in the events leading up to this, Acts 20:2-16, in addition to picking up the voice of *'the We Narrative'* on 20:6, Acts specifically mentions another *'plot being made against him (Paul) by the Jews (sic)* and that his intention was *'to sail to Syria'* (i. e., Palestine and the Lebanon/Phoenician Coast – 20:3), *'Trophimus'* for the first time in 20:3, his stopping at *'Miletus'* to deliver a kind of farewell sermon (20:15-21:1 – *'so that I may finish my course with joy and the Ministry I received from the Lord Jesus'* – he does not say exactly how, but he is using the *'running'* vocabulary again), and finally his decision *'to sail past Ephesus so as not to lose time in Asia,'* for *'he was hurrying so as to be in Jerusalem on the Day of Pentecost'* – the time of the annual reunion of *'all the Sons of Levi and all those dwelling in the camps'* under the Leadership of either *'The (High) Priest Commanding the Many'* or *'the Mebakker'* or *'Bishop'* to *'curse those departing from the right or the left of the Torah'* according to 4Q266.17-18 above. What could be more explicit or more relevant to these scenes in Acts than this?
 31. For more on this, see the teacher Josephus calls *'Simon,'* who could *'get together an Assembly'* (*Ecclesian* – in other words, he was the Head of *'a Church'*) of his own in Jerusalem in *Ant.* 19,332-4, who wanted to bar Agrippa I (c. 44 CE) from the Temple, *'which belonged only to native-born Jews,'* *'as a foreigner'* or, as some would have it, *'ritually unclean.'* Not only does this relate to the demand made by the Lower Priesthood and *'the Innovators' / 'Revolutionaries'* in the run-up to the War against Rome in 66 CE not to accept gifts from or on behalf of Romans and other foreigners in the Temple, which we have covered above and which Josephus rails against as *'an innovation which our Ancestors were before unacquainted with,'* but I have made much of this episode as the *'real Historical Peter'* and the reason for his arrest, c. 44 CE in Acts 12:3-21 – see above pp. 29, 343-4, and 463 and *JBf*, pp. 105-9, 282-9, 534-8, etc. and *MZCQ*, pp. 42-8.
 32. See *War* 2.402-8.
 33. See CDVI.3-21, including reference to *'separating between polluted and pure and distinguishing between Holy and profane'* and *'each man loving his brother as himself.'*
 34. See above, *Haeres.* 30.16.1-8.
 35. We have discussed the issue of Qumran chronology, above pp. 40-64 and throughout my work, but it is quite clear that both the group Epiphanius dubs as followers of James (called *'Ebionites'* – the terminology is extant at Qumran and widespread there) have an ambivalent attitude towards sacrifice and the Temple, depending on the *'purity'* of those both offering it and the situation surrounding the process, and both are, *inter alia*, clearly *'daily bathing'* groups.
 36. CDVI.14-6 above.
 37. Of course, the *'N-Z-R'* root is found throughout the Damascus Document. It is even found in missing passages leading up to Column I in the new Cave 4 materials in 4Q266-67, the first line of the first fragment. Also see, vii.1 and viii.8. The way we see this is, not only does this usage link up with the expression in Greek *'keep away from'* of James instructions to Overseas Communities in Acts, but the fact that it is based on an *'N-Z-R'* root in Hebrew testifies to the life-long *'Nazirite'* aspect of the Community represented by these documents, not only in terms of its *'Holiness'* but also its command to *'separate from all pollution.'* In our view, too, this is something of the confusion that has permeated Greek and other translations ending up in the phraseology *'Nazrene' / 'Nazoraean'* and ever *'Nazareth.'*
 38. See *Ant.* 20.181 and 206.
 39. See 1QpHabxii.2-10 (*'the Poor'* or *'Ebionim'* mentioned three times, though the terminology does not appear in the underlying Habakkuk until 3:14 and here it is only *'Ani' / 'the Meek'* – the associated verb being *'to eat' / 'consume' / 'or 'destroy'*). In the *Pesher*, the underlying sense is: *'He (the*

- Wicked Priest*) would be paid the reward with which he rewarded the Poor,' because he conspired to destroy the Poor,' and 'stole the sustenance (literally 'Riches') of the Poor' – in Josephus, this is exactly what Ananus, James' destroyer, is described as doing.
40. Cf. CDVI.15 above.
 41. CDVII.1.
 42. Cf. CDVIII.5–12. For evocation of the second 'Love' Commandment, see CDVI.20–21 above, but also see XX.17–8, followed by the first 'Love' Commandment in XX.21.
 43. CDVIII.6 and cf. v.5–1 and VII.1, where the point in both cases is 'approaching near kin for fornication.' We have discussed Herodian marital practices above, but see the Genealogical Chart on pp. 1010–11 below and Josephus, *Ant.* 18.130–42 and 19.354–5.
 44. 1QS^v.1, 7–25, VII.3–25, etc.
 45. This usage 'People'/'Peoples' is an important one at Qumran and should be catalogued. Perhaps the most important incidence of it is in the Habakkuk *Peshier* IX.4–7: 'Amim' and 'Yeter ha Amim'/'the Peoples' and 'the Additional ones of the Peoples,' where the second clearly implies the Army of the Romans who 'in the Last Days' clearly do take over 'the Riches' of the Temple. But as in CDVIII.10: 'the Kings of the Peoples,' the 'Amim' here, in our view, manifestly represent Herodians; see *JJHP*, pp. 76–93 and the Glossary on p. 94. The parallel in Pauline parlance is 'Ethnon' or 'Gentium' and there is, of course, the term 'Apostle to the Gentiles.' In Rabbinic literature, there is also the term 'Am ha-Aretz,' which has a slightly different, if parallel, connotation.
 46. CDVIII.7–8 introducing the material about 'Kings of the Peoples.'
 47. See A. N. Sherwin-White, *The Roman Citizenship*, Oxford, 1939, pp. 270–75, the Romans being 'the Lord of the Peoples' ('*Princeps Gentium*'), but also see how eusebius uses the term when he speaks in *E.H.* 1.13.2 when he speaks of Abgarus, 'the King of the Peoples beyond the Euphrates.'
 48. CDVIII.10–12. This exegesis will play, as we shall see below, on two parallels or homonyms in Hebrew 'yayin' meaning 'wine' in Hebrew and 'Yavan'/'Greece' and 'Roshi' meaning 'Head' in Hebrew (as 'Head of the Greek-speaking of the Peoples,' i. e., the Roman Emperor) and 'rosh' meaning 'poison.' This double entendre cuts two ways: not only 'wine' (a word which might have originally come from Greece) and 'venom,' but also 'yain' and 'Yavan,' their ways being 'Hellenized' or 'Greek.'
 49. This is the famous 'Generation of Vipers' in Matthew 3:7, 12:34, and 23:33 and pars., sometimes attributed to John the Baptist and sometimes attributed to Jesus, the vituperation of which is clear, but see the additional parallel in v.13–15, the sense of which directed against the ruling Establishment in Jerusalem is also clear. There is almost no way one can harmonize these things with Maccabean times except for a superficial reading of the term 'Grecian Kings', which is as I have just shown a play on words and how these 'Kings of the Peoples' (all of whom would have been 'Greek-speaking') would have appeared to Palestinian eyes from 333 BC onwards.
 50. I use this term in the way Acts 6:1, 9:29, and 11:20 uses the term 'Hellenists.' As I have already argued above, pp. 10–11, 24–30, 224–8, 384–6, etc., these don't all represent 'Hellenists,' but often actually a 'code' that can even transform an underlying meaning of 'zealotry.'
 51. CDVIII.12–13. The point here is that someone preaching a doctrine such as 'baptism by the Holy Spirit' or who himself claimed to be in touch with 'the Spirit,' might just as easily be parodied by his ideological opponents in terms of the Hebrew double entendre 'wind' or 'windiness' – or in modern terminology 'a windbag.'
 52. See above, pp. 44–56.
 53. For my critique of carbon dating, see above, pp. 40–51; for palaeography, see *MZCQ*, pp. 28–31 and 78–91; for archaeology, *MZCQ*, pp. 32–4 and 91–4, reproduced in *DSSU*, pp. 80–104.
 54. I cannot emphasize this too strongly and, though I have reiterated it several times in this book, these points about 'the Kings of the Peoples,' 'the wine of their ways,' 'walking in the spirit,' and 'the Lying Spouter' just add definitively to the weight of the 'internal evidence' arguing for a First Century CE date generally for documents of this kind using coming vocabulary and allusions across the board.
 55. Cf. James 2:8–10 with CDVI.20–21 above and note, as we have already done, that whereas the former is preceded by the 'Piety' Commandment of 'loving God' in 2:5 (itself connected to 'the Poor'), the latter is followed by it in CDXX.21–2
 56. CDVI.19–20.
 57. For the 'Priesthood,' see Exodus 22:31, 28:2–31:10, 39:1–41, Numbers 16:3, etc.; for the 'Nazirite,' Numbers 6:1–21.
 58. See notes 23, 28, and 30, 4Q266.17–18, and CDXIV.8–9 above. It should be appreciated that F. M. Cross in *The Ancient Library of Qumran*, pp. 232–3, was probably one of the first persons to understand this equivalence.
 59. CDVIII.18–19 and XX.8–12 (here in conjunction with 'the Scoffer,' which shows the expression is used to characterize his activities as it is 'the Liar' – and this definitively – who in 1QpHabv.11–12 'rejected the Torah in the midst of the whole Congregation' or 'Church'), but also the more general 1QpHab.10, 1QSIII.5f., CDVII.9, and *JJHP*, pp. 23–32 and 91.
 60. CDVIII.21–22.
 61. Cf. Plates 6 and 54 both fragments of 4Q266. On the second, the empty space of the right-hand column is clearly visible.
 62. See *DSSU*, pp. 212–19 and Plates nos. 19–20.
 63. See 1QSI.15 above.
 64. See n. 51 and CDVIII.12–13. above.

65. See n. 58 and CDxIV.8-9 above. What is generally not appreciated by the public at large when presented with these translations is that the expression 'languages' in Hebrew is 'tongues' and, therefore, to 'master all secrets of men and the tongues in their enumeration' as 'the Mebakek' is defined as being able to do is, in effect, 'speaking in tongues.'
66. Hippolytus 9.21.
67. 1QSix.23 and 4QpNahI.3-11 (another 'Lebanon' text, this one being completely anti-'Kittim' or anti-Roman, 'the Kittim' clearly being the ones who are going to be destroyed via 'the whirlwind' of God's Fury. This also, no doubt, relates to the stormy 'whirlwind' of Ezekiel 13:12-14 which God will unleash against 'the Plasterers on the Wall,' another notation alluded to in the Damascus Document.
68. Cf. DSSU, pp. 180-200 and i.2-24, including in particular the allusion to 'things sacrificed to idols' in 8-9 and the rejection of 'the skins of unclean animals' in the Temple (i. e., 'skins sacrificed to an idol') in 18-24.
69. See Ps. Rec 1.36-7 above.
70. Eusebius, for instance, in *E.I.* 1.7.11-13 is well aware of Herod's non-Jewish origins which, therefore included the rest of his family as well and see the incident, noted above, where 'Simon' the 'Head of an Assembly' of his own in Jerusalem wants to bar even the most observant of the Herodians, Agrippa I, from the Temple as a foreigner; *Ant.* 19.332-4.
71. *M. Sota* 8:12; cf. *M. Bik.* 3.4. This is a mirror reversal of the portrayal of Peter denying the Messiah three times on his death night in the Synoptics or the Heavenly Voice crying out to him in Acts three times on the rooftop in Jaffa 'not to make distinctions between men' in the literature so familiar to and beloved by us.
72. To think of any of the troops of the 'Caesarian Regiment' (which Josephus describes as the most violent in Palestine and after the War, Titus had banished from the country for such unrestrained violence and obvious disapprobation by the People; *Ant.* 19.366 – one should also note that before the War, these same troops seem to have been responsible for the manhandling and rape of the young Herodian Princesses Mariamme, Drusilla, and possible even Bernice, later Titus' mistress; *Ant.* 19.355-5) being described in this way is beyond the pale and calls the whole account into questions. We have already seen the importance of the terms 'God-Fearer' and 'fearing God' at the end of CDxxx.19-20 and cf. Paul in Romans 3:18, 8:15, 2 Corinthians 7:1, Ephesians 5:21, etc. In fact, the description here seems more like what one would wish to say of James.
73. *Ant.* 19.332-48. Agrippa dismisses him with a gift as if he is some nobody and so easily bought off, but this 'Simon' really would have been arrested in the manner so disingenuously portrayed of 'Simon Peter' in Acts 12:3-19 (in the midst of its first real introduction of 'James' and the beheading of a 'brother of someone preceding it in 12:1-2) by the next 'Herodian,' his brother 'Herod of Chalcis' after Agrippa I's death under mysterious circumstances; cf. *Ant.* 19.343-20.16 and *War* 2.218-22, who had married Agrippa I's daughter, the notorious Bernice above (another case of 'niece marriage' – the preferred 'Herodian' family marital policy) did not have the lightness of touch of said Agrippa. Note, for instance, how one 'Silas,' Agrippa I's Commander of the Guard and friend, had been imprisoned by him owing to some personal dispute, but whom the latter declined to have executed. He was then slain under the command of Herod of Chalcis in *Ant.* 19.353 immediately upon the latter's assumption of power.
74. See Dio Cassius 68.14.5-33.3 and 67.14.1-18.2. Trajan, of course whose father had participated under Vespasian in the campaigning in Palestine, had virtually decimated the Jewish population of Egypt in the wake of seeming 'Messianic' disturbances there around the period 105-115 CE and Hadrian, of course, had done the same in Palestine during the Bar Kochba Revolt from 132-6 CE.
75. See our discussion of this episode above and in *JBj*, pp. 286-9, 534-7, 623-42, etc.
76. See 11QTLVI.10-15.
77. 11QTLVII.15-7.
78. See CDIV.17-v.15 and VIII.5-8 and 4QMMTIi.3-57, but also see 11QTLXVI.6-12 and XLVII.8-18 above.
79. See *War* 2.409-26 above.
80. See *Ant.* 20.189-96. The fact that this episode is, for all intents and purposes, missing from the *War* is of the utmost importance. Moreover, it precedes the notes about the death of James and the High Priest plundering the 'Poor' Priests tithes by means of Herodian 'bully-boys' like 'Saul' from 20.197-214, also missing from the *War*. These omissions from the *War* are quite astonishing and can only be explained by the fact of their importance and that Josephus was unwilling at that point to either communicate them or make such things clear. I have treated this 'Affair' and the sequentiality relating to it in some detail in *JBj*, pp. 487-521 and 778-98.
81. The first person to propose this position was S.G.F. Brandon in his two books, *Jesus and the Zealots*, New York, 1967, pp. 115-25 and 158-89 and *The Fall of Jerusalem and the Christian Church*, London, 1951, but he was basing himself for the most part on Robert Eisler, *The Messiah Jesus and John the Baptist*, New York, 1931, pp. 141-52, 221-80, 449-53, 518-27, 540-61, and 593-4, whom he mentions throughout and who really was the first to critically recognize the important of James in this regard and his role as an 'Opposition High Priest,' a position which I too have adopted.
82. In Eusebius, *E.I.* 2.23.18-21, 'immediately

- Vespasian besieged them* (i.e., Jerusalem). Moreover he follows this up with the notice that Josephus testified that ‘the siege of Jerusalem’ occurred because of ‘his martyrdom’ – of course, as has been widely noted, totally contradicting Christian theology as we know it and, in particular, the portrait of the Gospels. This position is also supported by and possibly even based on Origen, *Contra Celsum* 1.47, from where Eusebius and Jerome, *Vir. ill.* 2 might have taken it, if not directly from the copy of Josephus they themselves may have seen in the library at Caesarea. For similar accounts, see Clement, *Hypotyposes* 6.13 and Epiphanius, *Haeres.* 66.20.1 and 78.14. The problem is the whole sequentiality of these matters and the ‘fall’ James takes, which seems to relate to the attack on him described in the Pseudoclementine *Recognitions*, paralleling that on ‘Stephen’ in Acts around 44 CE. But I have covered these matters in detail in *JBj* above.
- 83(82). See *War* 2.409–26 above.
84. See 1QpHabxi.12–3.
85. This is particularly obvious in CDIII.23–iv9, where Ezekiel 44:15 is quoted and elaborated upon, but also CDVIII.12–4, where Ezekiel 13:10 about ‘the builders’ and ‘the Daubers on the Wall with Plaster’ is quoted and related to ‘the Spouter of Lying’ or ‘Windbag’ above. Also see XIX.9–13, where Ezekiel 9:4 about ‘putting a mark on the foreheads of those who weep and cry’ is quoted and related to the ‘coming of the Messiah of Aaron and Israel’ (singular) and the ‘escape (of ‘those who hold fast to the Torah’) in the Era of the Visitation.’
86. See 4QMMTi.3–9 above.
87. For these ‘complaints,’ see Epiphanius, *Haeres.* 30.16.5–7.
88. Cf. *Ant.* 20.216 with Eusebius’ testimony regarding James in *E.I.* 2.23.6 and *pars.* above.
89. Cf. n. 82 above and *E.I.* 2.23.18–21, Origen, *Contra Celsum* 1.47, and Jerome, *Vir. ill.* 2 above.
90. See 1QpHabxi.4–xii.10 and 4QpPs 37ii.18–20 and iv.8–10.
91. *Haeres.* 30.16.6–9.
92. See, for instance, *E.I.* 3.27.1–6 on ‘the Heresy of the Ebionites.’
93. Cf. 1QMxi.10–15 in exposition of the Numbers 24:17–19’s ‘Star Prophecy’ and ending in the ‘humbling of the Enemies of all the Lands...and the Powerful Ones of the Nations by the hand of the Poor (Ebionim)’ and ‘the hand of those bent in the dust.’
94. Cf. 1QpHabxi.11–12 above about ‘not circumcising the foreskin of his heart’ and 4QpPs 37ii.18–19 – this about ‘the Righteous Teacher’ in his role as ‘Opposition High Priest.’ One can see the same ideology at work in 1QpHabii.7–10 above.
95. See Jerome, *Preface to Book I of Ezekiel*, but also see Letter 84 to Pammachius and Oceanus.
96. *Haeres.* 30.16.8–9 above.
97. See the Genealogy below, pp. 1010–11.
- These two were both called ‘Tigranes’ and, as Josephus traces their genealogy, they are descendants of that ‘Mariamme,’ the last true Maccabean Prince, via her older son by and in due course executed by Herod, Alexander, and Glaphyra, the daughter of the King of Cappadocia – see Josephus, *Ant.* 18.139–40 and *War* 1.552 and 2.221–22.
98. See, for instance, the third descendant of this Alexander, who was also called ‘Alexander’ and was married to Jotape, the daughter of Antiochus, the King of Commagene. Alexander’s own wife, as we just saw, was the daughter of the King of Cappadocia. But then there was also Herod, Agrippa I’s brother mentioned above, who was King of Chalcis in Lebanese or Coele Syria, and Drusilla who was originally married to Azizus, King of Emesa (modern day ‘Homs’ in Syria) before she ran off with the Roman Governor Felix and left the Jewish Faith altogether; see Josephus, *Ant.* 19.276, 19.355, 20.139–41, *War* 2.18–22, 7.221–41, etc.
99. See notes 98–9 above and how in *Ant.* 18.139 Agrippa I required Azizus, King of Emesa, to circumcise himself before he would give him his daughter Drusilla to marry (the same ‘Drusilla’ Acts 24:24 calls ‘a Jewess’ but neglects to mention she was an ‘Herodian’); but also *Ant.* 19.355, on ‘Antiochus,’ the son of the King of Commagene, who would not.
100. See the Genealogy on pp. 1010–11 and Josephus, *Ant.* 20.140 and 147, who was like his father before him ‘Temple Treasurer’ for awhile and originally married to Agrippa I’s third daughter Mariamme, before she divorced him in order to marry someone even richer, Philo’s nephew, Demetrius, the Alabarch of Alexandria, the richest man in Alexandria. He like Josephus later enjoyed comfortable retirement in Rome and in *Apion* 1.51, Josephus cites him (along with Agrippa II, Vespasian, and Titus) as willing to vouch for the veracity of his writing. If he was Paul’s ‘nephew,’ then this would make that aunt, also referred to in Acts 23:16, Paul’s sister Cypros, a daughter of the Idumaeen line of the Herodian Genealogy and the wife of the Temple Treasurer, Helcias, all descendants of Herod’s sister Salome.
101. For the two ‘Helcias’s,’ see the Herodian genealogy, below pp. 1010–11 and Josephus, *War* 1.566–666 and *Ant.* 17.9–10, 17.175–94, 18.138, 18.273, 19.353–5, 20.140, and 20.194–5. Actually there is some confusion in these genealogies and after Salome died, the first Helcias seems to have married someone else, so it looks as if there were three ‘Helcias’s’ though it may be that this was just the first Cypros, the mother of the second Costobarus, Saulos, and the second Cypros, and the person we identify as Paul’s ‘aunt’ who lives in Jerusalem in Acts 23:16 and married to the second (or third) ‘Helcias.’ Nonetheless, all were Temple

- Treasurers (because they were close colleagues of the original Herod and intimately trusted by him) and all descendants of the third husband of Herod's sister Salome after both the first, one 'Joseph,' and the second, *Costobarus* – the original 'Idumaeans' in these genealogies – fell afoul of Herod in some way.
102. The point here is that Paul also mentions 'the household of Aristobulus' in Romans 16:10, preceding this, who would seem to me no other than the son of Agrippa I's brother Herod of Chalcis, mentioned above, and the ultimate husband of that Salome supposedly involved in some way in the death of John the Baptist and whom Josephus says was originally married to the notorious 'Philip the Tetrarch' and not Herodias her mother as per Synoptic retelling (see *Ant.* 18.136–37 above and note that she, too, then was named after Herod's sister, the first Salome in these genealogies). But also see *Apion* 1.51 above on this 'Julius' being like Josephus himself in Rome and note that, if our genealogies are correct, this 'Julius' ('Junius'?) really was 'a kinsman' of Paul. Furthermore, if the relationships are as set forth, this would make Julius Archelaus Saulos' or Paul's nephew and 'the Littlest Herod' or 'Herodion' of Romans 16:11. the son of said Aristobulus and Salome (John's alleged murderess), all by this time living in Rome.
103. See *War* 1.566, 660–66 and *Ant.* 17.9–10, 17.175–94, and 18.138 above.
104. For the whole story of this affair, see *War* 1.441–3, *Ant.* 15.65–87, and variously.
105. See n. 100 above and *Ant.* 20.147; for Tiberius Alexander, his presumable uncle or brother, see *War* 2.220–3 and *Ant.* 20.100–103; as later Governor of Alexandria and Titus' military Commander of the Siege of Jerusalem, see *War* 2.492–7, 4.616–8, 5.45, 205, and 510, and 6.237–42.
106. See *Ant.* 20.102–103 above. Interesting Josephus mentions this in the same breath as he does Queen Helen's 'famine relief' activity (20.100) and the 'the Census taken by Quirinius,' the source of the anachronism concerning these same in Acts.
107. See *War* 4.616–8, 5.45, 5.205, 5.510, and 6.237–42 above.
108. See *War* 2.418, 2.556–9, 4.140–6, and *Ant.* 20.214.
109. For Niger of Perea, see below pp. 742–7 and *JBj*, pp. 537–49 and 885–92; for his execution, see *War* 4.359–63.
110. This refrain was clearly started by Paul in 1 Thessalonians 2:15 and picked up by Muhammad, though he is hardly a 'Paulinist' except in title, in the Koran (e.g., 2.61, 2.91, etc.) as we saw. In both cases, it would be interesting to name one besides Honi (who was stone during civil strife) and Zechariah (the reason behind whose death – if in fact he was killed and this is not just the 'Zechariah the son of Bariscaeus' we are discussing here – remains murky) before the usual condemnations – almost all of which tendentious – one hears so much about in the First Century CE.,
111. *Ant.* 20.214, but also see their later exploits in *War* 2.418 and 556–9.
112. See my nn. 100–101 above and the Genealogy on pp. 1010–11 below.
113. For the original 'Costobarus,' clearly an 'Idumaeans,' see Josephus, *War* 1.486 and *Ant.* 15.252–266, 16.227, and 18.133. The line descending from Costobarus was definitely Idumaeans.
114. Cf. *Ant.* 20.214 with Acts 8:1–3. The overlap between the stoning of James and the stoning of Stephen was first suggested by H.J. Schoeps in *Theologie und Geschichte des Judentums*, Tübingen, 1949, pp. 408–45. We have discussed it quite extensively in *MZCQ*, pp. 38, 76, *JJHP*, pp. 4, 22, 39, and *JBj* pp. xxxii, 166–87, 444–53, 599–612, 834–6, etc.
115. Cf. Ps. *Rec* 1.70–71. Here, the use of the word 'head-long' is the same word used to describe the fate of Judas Iscariot and the 'fall' he supposedly took into 'the Field of Blood' / 'the Akeldama' in Acts 1:18–9 contradicting the account in Matthew 27:3 that 'he hung himself (thus!)
116. Cf. *Ant.* 20.214 with 1QpHabix.3–7 and xii.2–10 and CDVIII.5–12.
117. Cf. 1QpHabix.5 with CDVIII.7 above. It is here, too, that the 'Belial' / 'Belā' / 'Balaam' complex of language becomes of interest. We have already seen how the confusions over 'Belā' being listed in the Hebrew genealogies as both the first King of the Edomites and also as a 'Benjaminite' and the whole parallel represented by 'Balaam' both in Rabbinic and Christian literatures contributed to this. But at the same time that said 'Idumaeans' were virtually indistinguishable from those that were being called 'Arabs' in those days (as they are today), both deeply imbedded in the 'Herodian' genealogies, as we have been showing, added to the problem – see my Appendix on 'The Three Nets of Belial and Ballā' / 'Belā', etc. in *JJHP*, pp. 87–94. Both Muhammad and Paul as 'Herodians' before and with them, no doubt, appreciated and exploited these issues, wisely claiming their mutual descent from Abraham, though not necessary via Jacob or Israel; in Muhammad's case, via Ishmael though where 'Herodians,' they probably would have been satisfied with Isaac as well.
118. See 1QpHabix.2–12 (the last part of the exposition being missing, but it is based on Habakkuk 2:8–9's 'profiteer's profiting'). It should be appreciated that throughout this exposition, we are using the expression 'Peoples' / 'Amim,' in particular, 'the Additional Ones of the Peoples,' which we claim in this context specifically applies to 'Herodians.'
119. For 'Arizei-Go'im,' one should see 4QpPs 37ii.20 and iv.10. In our view, these specifically correspond to what Josephus is terming in the final phase of the Revolt as 'Idumaeans' who cooperate with those he

- has begun calling 'Zealots' to take vengeance for the death of James. For 'the 'Violent Ones' in the Assembly of 'the Priest'/'Righteous Teacher' who are privy to his scriptural exegesis sessions, see 1QpHab.ii.6-11.
120. For this kind of 'persecution,' see Acts 9:4-5, 22:4-8, 26:11, and Galatians 4:29. 1Thessalonians 2:15, as we have seen, even turns the whole sense of this around and transforms it into the Jews 'persecuting' a whole host of persons historically, including Paul. For 'the Assembly'/'Congregation of His Elect' see, for instance, in 4QpPs 37ii.5, iii.5, and iii.16; 'the Assembly' or 'Congregation of the Poor' in ii.10 and iii.8; 'the Assembly of the Men of Perfect Holiness' in CDxx.2, 'the Disciples of God' in xx.4, or 'the House of the Torah' in xx.10 and 13; or 'the House of God' in 1QS ii.23 or 'the Community of His Truth' in ii.24 or 'a Holy Community' in ix.2, etc.
121. See Matthew 10:33, 24:9, 27:2, etc., and *pars.* and note that the Dead Sea Scrolls are full of the use of this verb 'delivered up' – particularly in the Damascus Document (which we shall cover below), but there it is usually God 'delivering them up to the sword'.
122. See, for instance, *JJHP*, pp. 4 and 22 and Josephus, *Ant.* 1.5-9, *Vita* 423-30, and *Apion*, 47-52. As we have been implying above, there are many important characters and episodes for one reason or another left out of the War, including Honi, John the Baptist, Theudas, James, and many others. The why of this is impossible to determine, except Josephus may have felt more comfortable in the 90's than he did in the 70's (perhaps falsely so). Still, the 'Stephen' in Josephus is only beaten underneath the walls of Jerusalem and *not stoned* (as he is clearly *not Jewish*, but rather 'the Emperor's Servant' from Corinth). Clearly, too, the 'stoning of Stephen' is taken from the literature surrounding the 'stoning of James.' In turn, it replaces the attack on James by 'the Enemy' (probably Paul – this manifestly intended to be a mortal attack). All the rest of the mistakes in sequencing both in Acts or in Josephus stem from these original fundamental errors.
123. See Eusebius in *E.I.* 2.25.5 and 3.1.2, claiming to rely on an earlier tradition from Origen's *Commentary on Genesis* (but similar testimony also appears in Clement, *Ad. Cor.* 5 and Tertullian, *Praescript. Haer.* 36), claims he was beheaded. Jerome, *Vir. ill.* 5 gives the date of 'the Fourteenth Year of Nero' or 67-68 CE. What is most strange, however and as I have remarked elsewhere, is that Acts which surely knows all these things, chooses to end its account in 62 CE with Paul under light house arrest in Rome while the same year in Jerusalem witnessed the stoning of James, perhaps the most significant fact in the life of the Early Church. Acts ignores this event – why? The answer should be obvious to all but the most close-minded reader.
- That someone Paul or even his alter-ego in Josephus, 'Saulos' might ultimately have been beheaded in the political turmoil of this time – either before or in the aftermath of Nero's assassination in 68 CE – would, not be at all surprising, particularly if they were Roman citizens, though what the reason for such a beheading might have been is debatable and must remain an open question. Nor is there any reason to suppose that after Paul's initial quasi-house arrest in Rome in 62, he might not have gone back to Palestine. In fact, given the nature of his contacts in Palestine, in both Jerusalem and Caesarea, even according to Act's narrative, he may very well have. Act's reticence on these matters and the manner of his death is unsatisfactory and leads one to suspect he did. Luke, the reputed author of Acts, certainly must have known more. In any event, as we are seeing, the narrative in Acts is incomplete, also leaving both James' and Peter's deaths in limbo and just trailing off. Again one must ask, why?
124. See the important apocryphal 'Correspondence between Seneca and Paul,' alluded to in Jerome, *Vir. ill.* 12, Hennecke, ii, pp. 133-41 and M. R. James, *The Apocryphal New Testament*, Oxford, 1924, pp. 480-4. It is also referred to by Augustine, *City of God* 6.11, and his *Epistle* 153.14. Also see Tertullian *De Anima* 20 and 42, who considers Seneca to have been 'on our side.' For his part, Gallio may himself have been executed with another brother, Mela, and his son, Lucan, in the aftermath of the Piso Conspiracy in 65 CE; cf. Tacitus, *Annals* 15.65-16.17.
125. Paul, as we have seen, already knew persons 'in the household of Caesar' (cf. Philippians 4:22) and as did his 'fellow soldier and worker Epaphroditus' (Philippians 2:25), whom he was actually sending to Rome and to whom, in our view, Josephus was dedicating his *Antiquities* (cf. *Ant.* 1.5-9 above). In any event, if he was an 'Herodian,' this was certainly the case.
126. See *War* 2.411-422. As Josephus puts it, this message delivered by 'Saulos, Antipas (the Temple Treasurer), and Costobarus, all of the King's kindred,' made a very deep impression on Florus the Roman Governor, though he claims Agrippa II tried to calm the situation; but however, these things may be, it is clear that this is the Alliance that invites the Romans into the City.
127. For this 'mission,' see *War* 2.556-8.
128. See *Ant.* 18.130-42 and 20.138-9, but also see Josephus' story of the conversion of Queen Helen and her sons, which we have often spoken of above; *Ant.* 20.38-48. If we take the unnamed companion of the merchant Ananias in this story who did not insist on 'circumcision' as a *sine qua non* for conversation, as Saulos or Paul, then we have an almost perfect convergence of materials. For Paul's attitude towards 'circumcision,' one should have regard for almost the whole Letter to the Galatians, but particularly his remarks in 2:8-12 about 'those of the circumcision' and 5:12

- about 'wishing they would themselves cut off,' but also see Romans 2:25-4:12, 1 Corinthians 7:19, and Philippians 3:2 warning against 'the Concision.'
129. Josephus himself remarks that Agrippa I seemed to have ambitions of founding an Empire of some kind with other petty Kings in the East and Saulos' conduct seems to have fallen under a cloud of some kind, which is why he was urged by Agrippa II to report to Nero in Corinth (the last one hears of him), especially with the butchering of the Roman garrison in Jerusalem and the circumcison of its Commander. For Paul's attitude towards such a polity of 'Jews and Greeks,' which his religious efforts seemed aimed at establishing, see Romans 1:16, 2.9-10, 10:12, 1 Corinthians 1:24, Galatians 3,28, and Colossians 3,11.
130. The whole tragic story of this Antiochus, who had been loyal to Rome and whose son had fought in the War as Head of 'the Macedonian Legion,' is told by Josephus in War 7.219-243. At one time he had been friendly with Agrippa I; cf. *Ant.* 18.140, 19.338 and 355, and 20. 136.
131. Cf. *Ant.* 20.139-43 above.
132. See *Ant.* 20.139-40.
133. For Paul's 'cozy' relations with Felix, Claudius' freedman who even Acts opines 'knew a lot about the Way,' and his (Paul's) appeal to Caesar, see Acts 23:24-24:27 (this is in 'the We Document' and includes Drusilla) and 25:10-27:1 (this includes Festus, Agrippa II, and Bernice pictured as his consort and Agrippa II making the final decision concerning Paul's 'Appeal to Caesar' just as he seems to have done with 'Saulos' later). Moreover, it should be appreciated that this is the longest continuous narrative episode in the New Testament (almost five chapters).
134. See *Ant.* 20.142 and cf. Peter's confrontations with 'Simon Magus' in Acts 8:18-25 for largely unfathomable reasons. The reasons for the confrontations in the Pseudoclementines are not very much better, but the real reasons have to be seen as those being alluded to here in Josephus, 'Cyprus' as we have suggested elsewhere being a stand-in for 'Samarita,' the connecting pieces being 'Simon's' place of origin 'Gitta' (or 'Kitta', i. e. 'Crete') and the denotation of 'Samaritans' in classical Hebrew as 'Cuthaeans.' The overlap or confusion in the various manuscripts of Josephus between 'Atomus' and 'Simon,' of course, reflects nothing more than this 'Simon's' basic doctrine, 'the Primal Adam.'
135. See *Ant.* 15.105, 17.11-80 and 324-38 (on a false 'Alexander'), and 18.139-40 and War 1.552-56. That this is the preferred line, because of the actuality of Maccabean blood is proved by the pre-eminence of both Agrippa I, Agrippa II, and of course all their sisters and made clear by all those who want to become a part of it, as for instance both husbands of Herodias, to say nothing of Salome.
136. *Ant.* 18.140.
137. See the section of my Chapter 'Jesus' Brothers as Apostles' in *JBj*: 'Epaphroditus and his Intellectual Circle,' pp. 793-801. This section might just as well be called, 'Who Wrote the Gospels,' and it identifies the outlook of the original traditions behind these documents as stemming from persons such as Epaphroditus, Paul, Josephus, Agrippa II, and a number of other Herodians and the circle surrounding Tiberius Alexander and not a few anti-Semitic Greek Alexandrians. in the Hellenizing and 'Allegorical' Philonic tradition.
138. *Ant.* 18.141.
139. See 1 QpHabXII.2-10.
140. The portrait in Matthew 14:1-12 and *pars.* (but see also Mark 12:19-27, a nonsense episode parodying 'the Seven Brothers' in the Maccabee Books, on the level of Gospel understanding of the issue of 'raising up seed' unto one's brother) is certainly archaizing, as its Greco-Roman authors knew very little about the true kind of objections that were being raised against the Herodians, such as niece marriage, divorce, polygamy, marriage with close family cousins, and the like as outlined in such Qumran documents as CD, MMT, the Temple Scroll, etc. and were forced (in this case erroneously) to consult their ancient Hebrew texts to come up with some rationale for John's objections to Herodian marital activities.
- But, in this case, 'Philip' as Josephus tells us (*Ant.* 18.136-7), did 'died childless,' so Herod Antipas could have been 'raising up children' unto his half-brother; but he did not since this 'Philip' was not married to Herodias. Rather he was married to her daughter 'Salome' as we have seen, another case of niece marriage. Herodias' first husband was actually called 'Herod' and he was the son of Herod's second wife called 'Mariamme,' the daughter of the High Priest Boethus he had im-ported from Egypt in place of the Maccabeans (again see our *Genealogy* on pp. 1010-11 below). Now the issue of their marital state is unclear, but in any event the issue here is 'divorce' and marriage with nieces. This is clearly what John was objecting to. Plus the fact that Antipas divorced his 'Arab' wife in order to marry Herodias, causing a mini-war with her father Aretas which Josephus actually remarks. And what was the moving force behind all these machinations? Herodias' Maccabean blood, to say nothing of her great 'wealth.'
- 141 (mistakenly numbered 146). See *Ant.* 18.137 above and 20.13 and 104. It is interesting that these two were ultimately given the Kingdom of Lesser Armenia by Nero (*Ant.* 20.158), another example of 'Herodian' penetration into these areas of Asia Minor.
142. See Suetonius 6.49.3-4 and 8.14.4 and Dio Cassius 63.28.1-2 and 67.15.1. We have already identified these two in *JBj*, pp. 791-97 and variously. As we can see here, the 'Epaphroditus' under Nero, to whom

- Josephus dedicates all his works, later blamed by Domitian whether justly or unjustly and even though he had also been his Secretary, as Nero's assassin and was executed along with Flavius Clemens, his own cousin (Clement?) in 96 CE. Later another Epaphroditus, perhaps his son or a relative, appears as Trajan's secretary.
143. See, for instance, how Tacitus in *Histories* 5.13 expresses this – an almost perfect copy of Josephus similar statement at the end of the War and an almost precise statement of 'the World Ruler Prophecy'. Suetonius among other prodigies expresses the same thought in 8.5.6 under 'Vespasian' even mentioning Josephus, so the Romans were obviously very much taken by this 'Prophecy.' Yet in 7.9.2 under 'Galba' (who became Emperor for awhile in 68 CE following Nero's assassination) he alludes to a similar ideology, but rather adds (in line with the 'Spanish' origins of many of these claimants, successful or otherwise – Galba, for instance, had been a Governor there for a long time) 'would one day arise in Spain' (thus). Later Emperors like Trajan (98–117) and Hadrian (117–138) also came from Spain. Trajan's father – also Trajan – was, as we have seen, one of Vespasian's bravest legion commanders in Palestine, several times mentioned in Josephus.
144. For this crackdown, in particular in regard to Flavius Clemens, Flavia Domitilla, his wife or niece, and others, in regard to which Epaphroditus and Josephus were, in the author's view, undoubtedly swept up; see Suetonius 8.15.1, 8.17.1–2, Dio Cassius 67.14, and *E.I.* 3.18.3–5.
145. This report to Nero is covered in *War* 2.556–8 above. If that 'Saulos', Agrippa's 'kinsman' already alluded to above, did somehow run afoul of Nero's unpredictable and volatile temperament, it would not have been surprising. Being sent to Nero as we have seen, also in Corinth, Greece where he was supervising the digging of the Canal, to report to him on the turmoil in Palestine, was the last trace of him in Josephus' work after being the intermediary between 'the Peace Party' in Jerusalem (the Pharisees, principal Sadducees, and Herodians) and the Roman Army outside it, was being sent to Nero again in Corinth in Greece. This was right before Vespasian's appointment as commander in Palestine. It is also around the time most people think Paul was beheaded in Rome in 66 CE, or thereabouts, if he was beheaded.
146. See *Ant.* 19.299–325 (here is another character missing in the *War*).
147. See *Vita* 407–9 – this in addition to the material in *War* 2.556–8 above. It is clear that Philip goes to Nero on the advice of both Vespasian and Agrippa II. One can make more or less the same conclusion about 'Saulos' (a 'kinsman' of Agrippa) though he is not mentioned in the *Vita*.
148. Cf. *War* 2.556–8 and n. 123 above.
149. See *War* 2.214–22 and *Ant.* 19.353, 20.13–16, 104, and 158.
150. *Ant.* 20.143–4.
151. For our tracing of the identities of these two individuals (Julius Archelaus and his mother, Saulos' sister, Cypros, the wife of the second Temple Treasurer named 'Heldias', see nn. 100–101 and 145 above and the Genealogy on pp. 1010–11 below. For Antipater's relations with the Romans and the bestowal upon him and his progeny after him with Roman citizenship in perpetuity, see *War* 1.187–203 and *Ant.* 16.52–4 (also cf. 14.127–49 which gives the whole Senatorial decree, and 14.491 on the 'meanness' of Herod's birth when compared to his own ancestors, the Maccabees!). This would, therefore have encompassed the whole 'Herodian' family after him and, in particular, if 'Saulos' = 'Paul' and Paul was an Herodian, Paul himself.
152. See how Aretas, the 'Arab' King of Petra, took control of Coele Syria and Damascus in the early First Century B.C. in *Ant.* 13.392 and 14.34, 40, and 74. After that, it seemed to have a variety of Roman Governors, but in the mini-war between Herod the Tetrarch and Aretas, his descendant, after the execution of John the Baptist, the 'Arab' King Aretas seems to have retaken control of it for awhile if Acts 9:22–5 is at all credible; see *Ant.* 18.109–25.
153. Cf. Acts 9:1–2 with the far more detailed account in *Ps. Rec* 1.70–1
154. See, for instance, *War* 1.401–28, 7.172–77, *Ant.* 15.267–364, 16.136–59, and variously. He even named cities after Julius Caesar, Augustus, Tiberius, Temple guard towers after Anthony (how symbolic) and his own brother. funded Olympic-style games at home and abroad, etc.
155. *War* 1.437 and *Ant.* 15.25–64 and 20.247–8.
156. See his description in *Haeres.* 30.16, 8–9 of how Paul was a convert who came up to Jerusalem because 'he wanted to marry the High Priest's daughter' (which I take to be a reflection of Herod and what he actually did. He married two of them!) and cf. his description of Herod's origins in 20.1.1–6, which shows he has really read his Josephus very carefully too.
157. See Josephus' description of how Agrippa I treated the 'Simon' the Head of an Assembly (*Ecclesia*) of his own in Jerusalem who wanted to have him barred him from the Temple as a foreigner in *Ant.* 19.332–4 above and see *M. Sot.* 7:8, where Agrippa cries when it comes to read the Deuteronomomic King Law in the Temple and the assembled Rabbis cry out 'You are one of us, you are one of us, you are one of us' three times on *Succot* mentioned above and cf. *M. Bik.* 3:4, *M. Kel.* 1:8, b. *Pes* 107b, *Keth* 17a, *Leviticus R.* 3.5, *Ant.* 19.328–34, etc.
158. See Eusebius, *E.I.* 1.7.11 and 14.
159. *Ibid.*, 1.7.13. Eusebius claims to be taking this information from Julius Africanus (170–245 CE), but one need not go here to discover Herod's base origins. One has only to read Josephus comments noted above in n.

- 150 above, but particularly in *Ant.* 14.491 where uncharacteristically (because he is comparing him with his own ancestors, the Maccabees), he shows his utter contempt for Herod's 'base' origins.
160. Cf. *War* 2.422-28, but also see 4.411-22, the principal issue here, of course, being 'sacrificing on behalf of foreigners' or 'accepting their gifts in the Temple' and the various opposing interpretation of 'pollution of the Temple,' as we have outlined them above.
161. See *War* 2.520.
162. See *War* 4.491-3, Suetonius 6.49.3-4, 8.14.4, and Dio Cassius 63.28.2 and 67.15.1.
163. See n. 143 above and Suetonius on 'Galba,' 7.8.1-9.2.
164. See Dio Cassius 68.14.4.
165. Cf. CDxx.19-20 above.
166. See n. 124 and Tacitus, *Annals* 15.65-16.17 above.
167. Cf. Acts 9:22-5. The key passage for solving this riddle, as we have elsewhere demonstrated, is the note in Acts 9:23 about how Paul was escaping 'the Jews who plotted to kill him.' This is the usual tendentious dislocation one encounters in this genre of secondary narrative; more likely is Paul's own firsthand testimony that in 2 Corinthians 11:32-33 that he was escaping 'the Ethnarch of Aretas the King' who 'was desirous of arresting' him. No wonder those wishing to take these testimonies seriously want to postulate two escapes down the walls of Damascus 'in a basket.' The alternative is too unpleasant to contemplate, but it will not fly.
168. Cf. Acts 23:35, 24:23, and 28:30-31 and see *E.I.* 2.22.2-8, immediately introducing the Chapter on the martyrdom of James. Also see Romans 15:24-28, where Paul expresses his intention to visit Spain.
- blunt and full of malevolence.
- For 'the Assembly'/'Congregation of His Elect' see, for instance, in 4QpPs 37II.5, III.5, and III.16; 'the Assembly' or 'Congregation of the Poor' in II.10 and III.8;
7. Cf. 'the Assembly of the Men of Perfect Holiness' in CDxx.2-7, 'a Holy Community' in 1QStx.2, 'the House of God' and 'the Community of His Truth' in 1QStII.23-4, 'the Disciples of God' in CDxx.4. For John as consecrated 'from his mother's womb,' see Luke 1:15. We know this was how James was described in all Early Church texts. Also see various references to 'Tamimeiderech'/'Perfect of the Way' and 'Tamimeiderech'/'Perfect Holiness' in 1QStI.8, II.3, III.9, VIII.8-21, and IX.5-19
8. See *Git* 56a, Lam R. 1.15, and ARN 6 (20b-21a). For R. Akiba, see also *Ket* 62b-63a.
9. See *E.I.* 3.5.1-6.32.
10. See *War* 6.312-5.
11. *War* 6.288-300.
12. See below, pp. 534-7 and *War* 6.301-9.
13. Of course, all this comes from 'the Star Prophecy' of Numbers 24:17, since it is clear from numerous sources and now actual letters that Bar Kochba's original name was Bar Kosiba.
14. *Haeres*. 29.7.7.
15. See *The Haran Gawaïta and the Baptism of Hibil-Ziwa*, tr. E. S. Drower, Biblioteca Apostolica Vaticana, Citta del Vaticano, 1953, pp. viii-xi and 2-17 above.
16. *E.I.* 1.7.14 and cf. Epiphanius in *Haeres*. 29.7.7 above, who both knows that 'Cocaba' is based on 'Star' and places it 'in Bashan' (see our map on p. 1014) which is on the way to 'Damascus' or 'the Land of Damascus' not far from 'the region of Pella' and 'the Decapolis' a little further South. There is a discrepancy here.
17. *E.I.* 1.7.14.
18. See our maps on pp. 1013-15. It should be appreciated that 'Chozeba' is where the present-day 'Wadi Kelt' or 'Monastery of St. George' really is. The presence of 'Kaukaba' in Southern Lebanon is an extremely interesting location and it is in the middle of what one would term the Shi'ite Area of the Country where most to the ongoing fighting between Hezbollah and Israelis takes place.
19. *E.I.* 4.6.4.
20. For Paul's use of the term 'Apocalypseos,' see Galatians 2:2 where he claims he was not summoned up to Jerusalem to give an account of 'the Gospel which (he preaches) among the Gentiles,' but rather as a result of 'a private Revelation.'
21. 1 Apoc Jas. 5.25.10-20.
22. Cf. Paul in 1 Corinthians 11:25-9 on his presentation of 'Communion with the body and blood of Christ,' where he suddenly becomes quite aggressive speaking in 11:27 about 'drinking the Cup of the Lord in an unworthy way (whatever he might mean by this)' and, thus, 'being guilty of the body and blood of the Lord.' But, of course too, once

Chapter 18

1. For Eusebius, see *E.I.* 3.5.3; for Epiphanius, see *Haeres*. 29.7.7, 30.2.7, and *De pond. et mens.* 15; for 1 Apoc Jas., see 5.25.15 and 5.35.15-20.
2. *E.I.* 3.5.3-4
3. CDIV.2-3 and VI.4-5.
4. 1QpHabxii.5.
5. The Hebrew word here is 'Ebionim' even though the underlying Hebrew, usage, 'Ani'/'the Meek,' doesn't occur until Habakkuk 3:4. Here we are only at Habakkuk 2:17. This is repeated in 1QpHabxii.10 and XII.15 and in 4QpPs 37 II.10 and III.8, as we have seen, is tied to the expression 'the Church' or 'Congregation,' i. e., 'the Church of the Poor' as well.
6. 1QpHabxii.13 and 1QpHabxiii.2. This is paralleled in Paul's mocking characterization of the 'Hebrew' 'Super Apostles' in 2 Corinthians 11:15, who go around presenting themselves as 'Servants of Righteousness' as 'Pseudo-Apostles' and 'Servants of Satan.' Paul is nothing if ever

Notes

- one dispenses with the dissimulation of ‘*the two sons of Zebedee*’, there is little doubt that what one is really referring to – and this in all sources – is the martyrdom of the two brothers ‘*James and Simon*’ whether one is talking about ‘*the two sons of Judas the Galilean*’ by those names or ‘*Simon the Zealot*’ or, for that matter his double ‘*Simeon bar Cleophas*’ or ‘*James*’ himself/ ‘*James the son of Alphaeus*’ (i.e., ‘*Cleophas*’).
23. Luke 24:13-35. That this is parallel to Jerome’s Gospel of the Hebrews, where the ‘*Cup*’ is now given to Jesus’ brother James, should be obvious. So now basically we have two family members, one ‘*Cleopas*’ (allegedly Jesus’ ‘*uncle*’) and the unknown other – obviously James.
 24. John 21:2. ‘*Nathanael of Cana of Galilee*’ we have already identified as a parallel in John to James. But here we also have ‘*the sons of Zebedee*’ again (unnamed) ‘*and two other of his Disciples*’ again unnamed, but there is no doubt who they are supposed to be – the same ‘*two*’ that Jesus appeared to ‘on the Emmaus Road’ in Luke. One should also note the ‘*standing*’ imagery (i.e., ‘*the Standing One*’ of the Pseudoclementines) that permeates this episode in John. Moreover, we know from Josephus what really happened in those days by ‘*the Sea of Tiberius*’ – utter mayhem, devastation, and massacre. This at least is correctly recounted in the Dead Sea Scrolls.
 25. Jerome, *Vir. ill.* 2. As this appears in ‘*The Gospel of the Hebrews*’, according to Jerome’s report of Jerome, it reads in full: ‘*He took the bread, blessed it, broke it, and gave it to James the Just* (there no longer being any doubt as to which individual is missing in Luke’s ‘*Emmaus Road*’ account) *and said to him, “My brother, eat your bread, for the Son of Man is risen from amongst those that sleep.”*’
 26. Ps. *Rec.* 1.71.
 27. *Vir. ill.* 2 above.
 28. Cf. 1QpHabxi.9-15.
 29. 1QpHabxii.15.
 30. 1QpHabxi.13-14. This has been misinterpreted by almost all commentators, since it has nothing to do with ‘*the Wicked Priest*’s alleged ‘*drunkenness*’, but rather his ‘*drinking his fill*’ or ‘*drinking to satiety of the Cup of the Wrath of God*’, just as here in Revelation.
Inability to relate to literary metaphor has always been a weak point of the ‘*run-of-the-mill*’ of Qumran commentators. For ‘*Cup*’, ‘*drunkenness*’, and ‘*wine*’ imagery as Divine Vengeance, see Jeremiah 13.13, 25:28, 48.26, 49.12, 51.7, Ezekiel 23.32-34, Zechariah 12:2, and Lamentations 4:21. – but, in particular, Psalm 75:8, which seems to be the basis of the imagery here in Revelation. Nor is this to say nothing of Habakkuk 2,15-16, the subject of this exegesis. ‘*Poured out*’, of course, is also always important imagery, not only in the various renditions of ‘*Last Supper*’ pronouncements, but in particular in Isaiah 51.17 on ‘*the Cup of the Wrath of God being drunk to the dregs*’ as here in the Habakkuk *Pesher* is actually set forth.
 31. See 1QpHabx.2-5 introducing all this.
 32. Below, pp. 975-97.
 33. See my article: ‘*An Esoteric Relation between Qumran’s “New Covenant in the Land of Damascus” and the New Testament’s “Cup of the New Covenant in (his) Blood”?*’, *Revue de Qumran*, v. 21, n. 83, 2004, pp. 439-56.
 34. Ps. *Rec.* 1.71.
 35. This is already implied earlier by the saying, imputed allegedly to ‘Jesus’ on his leaving the Temple in Matthew 24:1-2/Mark 13:1-2/Luke 21:5-6 that ‘*There shall not be left here one stone upon another that shall not be thrown down*’. Here the ‘*balla*’ language is abjured because it has just been used in the previous material (in Mark and Luke) about the widow ‘*casting her two mites*’ into the Temple Treasury!
 36. See 1QpHabxii.14-xiii.3
 37. CDi.14-16. This individual, quite literally, is ‘*the Power out of Lying*’.
 38. Cf. CDvii.13, xix.12-13, and 1QSii.5-7.n
 39. See 1QpHabxi.4-xii.10 and 4QpPs 37ii.18-20 and iv.8-10 above.
 40. In flurry of scholarly activity in the 50’s and 60’s, the authenticity of ‘*the Pella Flight*’ Tradition was being questioned, particularly by S.G.F. Brandon in *Jesus and the Zealots*, New York, 1967, pp. 208-218 and in his earlier *Fall of Jerusalem*, pp. 168-73 and 263-4, but also by W. Farmer, *Maccabees, Zealots and Josephus*, New York, 1957, p. 125 and G. Strecker, *Das Judentum in den Pseudoklementinen*, Berlin, 1959, pp. 229-31; and cf. MZCQ, pp. 80-1 and 89-91. The main point they were arguing was that conditions on the other side of the Jordan in this Revolt Period were too unsettled to allow such a flight to ‘*Pella*’ and that the ‘*tradition*’ was taken over by a later more Paulinized Community in Pella, which may or may not have been true; but this did not rule out other kinds of ‘*flight*’s, as I am arguing here – either to Qumran, Masada, or even further afield to Northern Syria.
 41. Cf. Acts 5:36 and 1 Apoc. Jas 5.25.15-29 – the reference to ‘*giving the Cup of Bitterness to the Sons of Light*’.
 42. *Ant.* 20.97-8.
 43. Cf. Acts 9:1-3 with Ps. *Rec.* 1.70-1 above.
 44. We say ‘*grandson*’, because ‘*son*’ would perhaps be a little precarious given the chronology involved. But Josephus does mention the preventive crucifixion of his ‘*two sons, James and Simon*’ in *Ant.* 20.102, which we have mentioned above and which gave rise to the anachronism in Acts 5:36-7 as we have explained elsewhere (the point was that in mentioning these ‘*two sons*’, Josephus did mention ‘*the Judas*’ who ‘*had roused the people to revolt against the Romans when Cyrenius was taking the Census in Judea*’.
 45. *War* 2.433-449 and *Vita* 21.
 46. See *War* 7.252-406.
 47. See *War* 2.405-456 above and *Ant.* 20.160-78.

48. See 4Q266 (The Last Column of the Damascus Document) and my discussion in *DSSU*, pp. 212-19.
49. CDxiv.8-9.
50. CDviii.12-13 and xix.24-6. Here, we have more inter-textuality, once again, implying a contemporaneous date with other documents mentioning this 'Lying Spouter.' That this is the same 'Spouter of Lying' one encounters in the Habakkuk *Peshier* and in the First Column of CD is hardly to be doubted.
51. CDviii.7-12/xix.20-5.
52. Cf. CDviii.11-12 and 18-19/xix.23-24 and 31-32.
53. *Ant.* 20.22-23 and 34-48. Izates meets the 'Ananias' Josephus calls 'a merchant' in the town of Charax Spasini at the Head of the Persian Gulf – the city we now call 'Basrah' and a hotbed of Shi'ism. Then it was a hotbed of the 'Mandaean Elchasaites' or those Muhammad calls 'Sabaecans' after their 'bathing' habits – not their supposed place of origin in Southern Arabia (this is a simple confusion of consonants).
54. See E. S. Drower, *The Haran Gawaita and the Baptism of Hibil-Ziwa*, pp. viii-xi and 2-17 above.
55. See our pictures in Plates 53-54. Plate 54 depicts a volcanic hot river that flows past Machaeros and into the Dead Sea more or less opposite the mouth of the Wadi Kedron, depicted in Plates 1-15 and Qumran.
56. *War* 2.93-5 and *Ant.* 17.188 and 318-20. This is why the picture in Luke 23:7-15, on the one hand, is a little worrisome (unless 'Herod's' opinion is being sought concerning 'Galilee' matters; while, on the other, it is fairly accurate in that Antipas is not pictured as having authority in Jerusalem).
57. See n. 40 above and *War* 2.457-68.
58. *Ibid.* and *Vita* 341-2 and 410. This is what makes the picture of 'Jesus' in the Gospels visiting and seeming to make headway in 'the Decapolis' and 'beyond Jordan' in Mark 3:8, 5:20, 7:31, 10:1, Matthew 4:15, John 10:40 and *pars.* so compelling, because these areas were definitely the scene of much civil strife during the Uprising.
59. This tradition probably began with the work of Aristo of Pella, magnifying the importance of his place of origin, after Hadrian had forbidden Jews 'from ever going up to the country around Jerusalem' or 'even seeing from a distance the Land of their fathers' – Eusebius, *E.I.* 3.6.4 above. It is probably in this period to that the Movement, we have stressed, known as 'the Mourners for Zion,' which not only gave birth to Karaite Judaism, but several returns to the Land of Zion or Jerusalem at the time of the first discovery of the Dead Sea Scrolls in the Eighth-Ninth Centuries CE. For 'the See of St. James,' see *E.I.* 7.19.
- For my view of Santiago de Compostella, see *JBj*, pp. 621-2 and 861-2; for the 'Myth of 'Santiago de Compostella,' see James Bentley, *The Way of St. James*, London, 1992, pp. 7-15 and J. Marshall-Cornwall, 'The Myth of Santiago' in *History Today*, March, 1981, pp. 46f. This 'Myth' is certainly very curious and turns on the story that 'James the Brother of John' both had time to accomplish considerable 'evangelization' of Spain and yet return to Palestine to be beheaded (thus!).
- The meaning of the term 'Compostella' is debated, some considering related to 'tomb'; others to 'Field of Stars.' The latter rests on a story that a hermit shepherd named Pelayo, 'guided by a star' around 810 CE found the corpse of 'St. James' buried in a 'field' in Northern Spain which became 'Compostella' – hence 'Santiago de Compostella.' Everyone knows this mushroomed into a major Christian pilgrimage site, dedicated to 'the Order of St. James' and the famous 'Way of St. James.' Thus far the 'myth,' but what does seem authentic is that there is a 'star' and 'a field' ('the Akeldama' of the Judas Iscariot 'bloody fall'? – a story I have already shown related to the picture of James' fall and death in most Early Church sources and the Pseudoclementines) once more associated with the happenings but, in addition, if one views the gold-piled ossuary, which sits underneath the altar of the Cathedral at Santiago, one cannot escape the feeling that the 'rosettes' on it give the impression of something very 'Palestinian' from the First Century.
- My conclusion: Spanish Pilgrims did probably bring an ossuary back to Northern Spain (one notes there is often a 'boat' theme associated with these legends) sometime after the Muslim conquest of the 7th Century, when such ossuaries would have been easily acquired (as they are today).
- Since it is questionable if there ever was a 'James the brother of John' and not simply a 'James the brother of Jesus' (as I have argued and discussed the former as an 'overwrite' of the latter throughout *JBj*; cf. pp. xviii, xxviii, 51, 95-119, 190-92, and variously) – moreover, the recent controversies over the fraudulent, so-called 'James Ossuary' has focussed attention on such ossuaries and since the site of James' burial was known even in Eusebius and Jerome's time in the 4th and 5th Centuries, but lost thereafter; I would conclude that if these bones in the ossuary underneath the altar of the Cathedral of Santiago are authentic and belong to any James, they would belong to James the brother of Jesus (not 'James the brother of John,' a product of theological transformation), brought to Spain by pious pilgrims sometime after the Muslim conquest of Jerusalem. If this is true, how ironic and yet, how fitting.
60. See pp. 136-41 above and *Zohar* 59b on Noah and quoting Proverbs 10:25.
61. See Eusebius, *E.I.* 2.23.18-21, Clement in *E.I.* 2.5.3, Origen, *Contra Celsum* 1.47, Jerome, *Vir. ill.* 2, Epiphanius, *Haeres* 78.14, etc.
62. Eusebius, *E.I.* 2.23.20-1, Origen, *Contra*

- Celsus* 1.47, and Jerome, *Vir. ill.* 2 above.
63. *Ant.* 20.200–02. I have theorized elsewhere that, since these authors state they saw this testimony in the War, the place it probably occurred was probably in Book Four on the death of James' nemesis the High Priest Ananias or Book Seven on 'the Signs and portents' for the fall of Jerusalem.
64. See *War* 7.300–309.
65. In Daniel, the seven and a half-year chronology appears in 7:25 and 8:12–14. The first speaks of 'three and a half years' ('a time two times and a half'), which could certainly have been taken (even if mistakenly) by the Revolutionaries as signifying the time between James' stoning (*Suicot*, 62 CE) and signal for the beginning of the War against Rome. This is to say nothing about the denouement four years later ('two thousand three hundred evenings and mornings all told'). Here is the 'seven and a half years' but one prefers to refrain from comment about this as certainly those following such chronologies would not have known the the War was going to end at its start.
66. Cf. *War* 7.300–308 with *Ant.* 20.200–02 above.
67. 1QpHabvi.12–vii.8 and CDiv.11–12.
68. See *Ant.* 20.17. That this King also had a large harem – the custom in 'the Land of the Edessenes' and beyond in 'Adiabene' – is testified to in 20.20.
69. See Moses of Chorene, *History or Armenia* 2.25. In Roman and Latin sources, this King is often called 'Acbarus' and he is referred to as 'King of the Arabs' – see, for instance, Tacitus, *Annals* 12.12 (but also see 6.44, calling these people 'Arabs'). This is what makes Acts 8:25's allusion to 'the Ethiopian Queen' all the more inexcusable. In any event, the name of a 'prophet called Agabus' is clearly a nonsense designation
70. There are so many references to the quintessential 'coming down to Antioch' that it would be difficult to catalogue them all, but we have already explained why this 'Antioch' is not the one 'on the Orontes' in Syria, as it is normally taken to be, but rather 'Edessan Antioch' on a tributary of the Euphrates in Northern Syria, see above, pp. 4–21. Strabo, in Books 5–7 of his *Geography*, identifies five different 'Antioch's in the Seleucid Empire at this time – the reason being, as we have pointed out previously, that he honored his father so exceedingly (in 16.1.28 he considers, like Tacitus above, almost all Mesopotamians 'Arabs' as did the Romans after him and the inhabitants of Edessa, 'Oshroceans' or 'Assyrians'). It is left to Pliny, *H.N.* 5.21 to make the final identification of 'Antioch-by-Callirhoe' with 'Edessa.' For additional comments on this situation see J. B. Segal, *Edessa: The Blessed City*, Oxford, 1970, pp. 6 and 46.
- Even in the story Eusebius recounts about the conversion of King Abgar or Agbar, echoed thereafter too in Syriac and Armenian sources (see The Teaching of Addai the Apostle and Moses of Chorene 2.33–36), 'Ananias' plays the key role in the proceedings as he does in Paul's alleged conversion 'on a Street called the Straight' in Acts 9:10–17 and Josephus' parallel story of the conversion of Izates (one of these 'Agbarus'es' putative sons).
71. On 'Land of Judah,' see CDvi.5 and the parallel archaism 'House of Judah' in iv.11 above. For this last, also see 1QpHabviii.1, limiting the efficacy of Habakkuk 2:4.
72. Both are 'beheaded' contemporaneously in the mid-40's CE and, in our analysis, both are 'brother's of someone. In the latter case, we identify him with 'Judas the brother of James' and his various look-alikes; cf. *JBj*, pp. 866–958.
73. The key here is Peter's arrest and subsequent escape from prison; cf. Josephus, *Ant.* 19.277– 20.15 and *War* 2.178–2.223
74. Cf. CDxii.22–xiii.1, xiv.19, xx.1, and 4QFlor.11–14. This is also the case in CDii.12–13, the second part of which translators like G. Vermes of Oxford inexplicably omit. See also 1QMxi.11–12 on 'the sword of No Mere Man' in exegesis of Numbers 24:16–7.
75. For this kind of 'laying on of hands,' see Plate no. 36 in *JBj*. Also see the Frontispiece in E. S. Drower, *The Mandaeans of Iraq and Iran*, Leiden, 1962.
76. Cf. *Ant.* 20.201–3.
77. Cf. 1QpHabix.1–11, x.1–5, xi.10–xiii.4 and 4QpPs 37ii.18–19 and iv.6–11.
78. *Ant.* 20.197–203 above. It is really curious how many things, Josephus packs into this last Book Twenty of the *Antiquities*, including Theudas, James, the whole story of Queen Helen of Adiabene and her sons, ending with the rioting led by Costobarus and Saulos before the enumeration of all the High Priest up to the fall of the Temple, almost all of which missing from the *War*. We say, 'perhaps unwisely so,' because Josephus seems to have disappeared from sight not long after the publication of these works, along with many other putative 'Christians' in Domitian's court, such as Epaphroditus and that 'Clementi' (probably 'Flavius Clemens'), the presumable hero of the Pseudoclementines.
79. Cf. *War* 4.314–25 and Josephus' own comments in *Vita* 193–96 (where he rather calls 'Ananus the High Priest,' 'corrupted by bribes') and 202–204, where Josephus is saved by 'Jesus' warning.
80. For 'Banus,' see *Vita* 10–12; for my presentation of 'Banus' as a 'Rechabite,' see *JBj*, pp. 319–354.
81. We have touched on the sequentiality of this Book, above n. 78. We shall touch on it further below, pp. 529–48 in discussing the importance of 'the Temple Wall' Affair.
82. Cf. *Ant.* 206–58 and his comments about the help Agrippa II and others in Rome provided him in the intervening years in *Vita* 359–67 and *Apion* 1.51. Where 'goading' goes, one should note that perhaps Josephus' last comment about Albinus in *Ant.* 20.215 is that 'he took

- money' from many prisoners (those he had not already put to death) and 'by this means the prisons were consequently emptied and the countryside filled with Robbers' (often the designation for 'Revolutionaries').
83. *War* 2.254-60. It is with this assassination that Josephus actually first describes exactly who these 'extreme Zealots' (or 'Essenes' as Hippolytus might prefer to term them) he is calling 'Sicarii' are – nor is this definition either comprehensive or adequate. There had to be more than this – for instance, why the Masada suicide?
84. *Ant.* 20.168 and 188 and cf. *War* 2.258-9 above, descriptions chronologically preceding that of the death of James. One should note that the word for 'Deliverance'/'er' in Greek is 'Soter' and should appreciate that there are many references to such 'signs and wonders' both at Qumran and in the Gospels though, as we have pointed out, at Qumran 'the signs and wonders' are the mighty battles God has won for His People; whereas in the Gospels, in typically Hellenizing style, these same 'signs and wonders' are the raisings, curings, healings, exorcisms, loaf multiplications, wine transubstantiations, and the like that 'Jesus' and his 'Apostles' do for the people. It is almost as if we have Asclepius vs. Yahweh.
85. *Ant.* 20.206-7 and 2.213-14, the second being the riotous plundering led by Saulos and his bully boys, with which the historical part of the *Antiquities* effectively comes to an end.
86. For Bela^c as both the first Edomite King and one of the principal sons of Benjamin, see Genesis 14:2-8, 36:32-3, 46:21, Numbers 26:38-40, 1 Chronicles 1:43-4 and 7:6-8:3.
87. See 11QT^xLV9-12 and my Appendix on same in *JJHP*, pp. 87-94.
88. For 'the Temple Wall Affair,' see *Ant.* 20.189-196, which just precedes his account of the death of James and probably explains why Josephus himself, like 'Ishmael the High Priest' and 'Helcias the Temple Treasurer,' who were taken into the actual household of Poppea (before she was kicked to death by Nero), went on an Embassy to Nero and in particular went to see this same Poppea (see *Vita* 13-16 – he calls the vegetarianism, those on whose behalf he had gone to Rome 'to secure deliverance for' displayed by 'eating nothing but dates and nuts,' an example of their 'Piety towards God') and, moreover, why he was not in Jerusalem at the time of the death of James.
89. 'Blasphemy,' for instance would have included 'pronouncing the forbidden Name of God,' which James would have done had he gone into the Inner Sanctum of the Temple, as all Early Church sources insist he did (cf. *E.I.* 2.23.11-18 and *pars.* above), 'pleading on his knees until they became tough as camel's hide' (what vivid similes), 'to ask forgiveness on behalf of the People.' That he and his followers 'transgressed the Law' and were, therefore, 'delivered up to be stoned' in *Ant.* 20.200-201, can imply no other charge than 'blasphemy.' For 'Jesus' 'blasphemy,' see Matthew 26:65 and *pars.* For *Talmud Sanhedrin*, it should be clear that the punishment for either insurrection or sedition was quite different, including a variety of things like 'beheading,' but not 'crucifixion' which, as the world by now has perhaps come to appreciate (even if movie-makers like Mel Gibson have not), was a Roman exemplary punishment imposed on subject 'Peoples' not citizens and absolutely forbidden in all Jewish legal contexts.
90. *War* 4.288-322 but cf. *Vita* 193-204 above where he calls him 'corrupted by bribes.'
91. *Ant.* 20.200, also reproduced in Eusebius, *E.I.* 2.23.23-25. It is doubtful that the term 'the Christ' (which is really first encountered in the Letters of Paul) had gained prominence in Palestine or even, perhaps, the circle Josephus. It is impossible to separate out interpolations of this kind from authentic testimony, so the reader will have to judge passages like this for him or herself. Still, I am not among those who doubt the general authenticity of the timing embodied here, as it certainly makes much too much sense to doubt the reliability of the whole passage.
92. See 1QpHab^xi.10-xii.6.
93. Cf. *Ant.* 20.201 with Matthew 26:25, 27:1-10, and *pars.*
94. Cf. the use of the term 'breaking' or 'Breakers' in CDi.20 (*par contra* ii.18-iii.2), 1QpHabⁱⁱ.6, 1QSt.24, etc.
95. 1QpHab^xi.14-xii.10 above.
96. Cf. for instance, the classic Romans 13:1-15:13.
97. For the illegality of passing the death sentence when the Sanhedrin was 'exiled' from the Stone Chamber on the Temple Mount to another place of sitting, which it seems to have been for much of the Period from 30-70 CE, see *inter alia* Talmudic Tractates *R.H.* 31a-b, *San.* 41a, 88b, *A.Z.* 8b, and *j. San.* i.1. Also see my article on 'Interpreting "Abeit-Galuto" in the Habakkuk Peshet' in *DSSFC*, pp. 247-71. This paper was first presented to 'The Groningen Conference' in Holland in 1989, where the promise was that all papers given there would be published in the *Revue de Qumran*. It was not, breaking the assurances given at that time. This was not the fault of Florentino Garcia-Martinez, who fought hard to have it included, but of others. Afterwards, it was published by Zdzislaw Kapera as an Addendum to the *Proceedings* of his Conferences in Poland, Mogilany 1989, vol. II., Crakow, 1991, pp. 177-95.
98. *Ant.* 20.201-203.
99. It should be appreciated that it is here in *Ant.* 20.215 that it is Albinus who is portrayed as taking 'bribes' and 'clearing the prisons, so that the country was completely overrun by brigands (lestai as in the Gospels).'
100. *Ant.* 20.160-81, for which even Josephus provides his *mea culpa* in *Ant.* 20:166: 'This is the reason why, in my opinion, even God

- Himself out of hatred of their Impiety, rejected our City; and, as for the Temple, he no longer considered it a pure enough place for His dwelling and brought the Romans upon us, purified our City by fire, and brought slavery upon ourselves, our wives, and our children, for He wished to chasten us by our calamities.'*
101. Cf. 1QpHabii.5-10 and my comments about this in *JJHP*, pp. 17-26, 44-48, and 97-93, etc. These episodes are also reprised in the Talmud in *Pes* 57a and *Tos. Men.* xiii.21: 'The Zealot Woes.' It is here to that the Habakkuk *Pesher* and the Damascus Document actually use the same verb, 'steal'/'gazel,' to describe the activities of the High Priests vis-a-vis 'the Poor'; cf. 1QpHabviii.11, xii.10, and CDvi.16.
102. See *Ant.* 20.204-15 above.
103. Cf. 1QpHabxii.2-10 above.
104. Ananus crystallized his relationship with Agrippa II in Rome in the Early Fifties when Ananus and others had been sent to Rome in bonds and Agrippa intervened on his behalf both with Agrippina and Claudius; cf. *War* 2.241-6 and *Ant.* 20.125-34. This was in the wake of the Samaritan-Jewish disturbances when Quadratus 'crucified' (at Lydda, as Pontius Pilate had done before him) and 'beheaded' a good many individuals whom Cumanus (the previous Governor 48-52 CE) had imprisoned; and on Agrippa's recommendation Claudius banished Cumanus and sent the Tribune Celer, who had been involved in many of these bloody outrages, back to Jerusalem and 'delivered him over to the Jews' to be tortured, paraded around the city, and finally beheaded (sound familiar?). We know the date for this must have been 52 CE, the date of Cumanus' removal and ten years before James' death. This was the date too for the beginning of Felix's governorship.
105. See *Ant.* 19.332-34 above.
106. See *Ant.* 19.328-31
107. See *War* 2.214-23 and *Ant.* 19.343-53.
108. See *War* 2.426.
109. 1QpHabix.5.
- 110(114). See *War* 2.409-13 above. It is here that Josephus starts talking about the charge pre-occupying the Dead Sea Scrolls: 'pollution of the Temple.'
111. For the best treatment of the Slavonic Josephus, see Robert Eisler, *The Messiah Jesus and John the Baptist*, New York, 1931, pp. 113-82.
112. *War* 7.312-15. There is very little that could be more self-serving or cynical than Josephus' interpretation of this 'Prophecy' (except perhaps R. Yohanan's interpretation of it in Rabbinic literature, which is largely parallel).
- 113(118). *War* 7.288-300, displaying both the same cynicism, but also the most humorous credulity.
- 114(118). *War* 7.300-301.
115. Matthew 9:15, 25:1-102, John 3:29-30, and *pars.* Also see Jeremiah 7:34 on 'bridegrooms' and 'brides,' etc.
116. *War* 7.302-305.
117. See Eisler, *The Messiah Jesus and John the Baptist*, pp. 113-82 above and the Penguin, *Jewish War*, 1959 Edition, tr. by G. A. Williamson, *Appendix on the Slavonic Josephus*, pp. 402-5.
118. *War* 7.316. N.b., how he follows this up with the descriptions of the spoils the Roman soldiers took from the Temple and how Titus put 'the Priests' to death, who had surrendered amid the carnage, explaining that 'as the time of pardon had passed,' it was only fitting that 'Priests should perish with the House, to which they belonged.' Little doubt about who destroyed the Temple here. For 'Yeter ha-Amim,' see 1QpHabix.4-7, which describes this 'taking of spoils' or 'plundering,' refers to 'the Last Priest of Jerusalem,' and identifies this term with 'the Army of the Kittim' or 'Romans' – it can be no other. For 'sacrificing to their standards and worshipping their weapons of war,' see 1QpHabv.12-vi.11. There can be no other possible interpretation here too.
- Josephus also tells the story of a boy who tricked the Romans into giving him some water and then fled. These passages from Josephus (*War* 7.317-22) are among the most vivid and tragic of any period of history-writing.
119. For the Roman *Lex Cornelia de Sicarius et Veneficis*, which outlawed such procedures or practices, see *JBj*, pp. 183-4, 814-6, and 922 and below, pp. 952-75, and cf. Josephus, *Ant.* 20.34-48 on how Izates and his brother Monobazus were convinced to adopt the practice regardless of the teachings of Ananias and his companion (Paul?) and their mother's misgivings. This controversy, as we have seen, is also reported in *Gen. R.* 46.10 along with the very passage on which it was based and which Izates and his brother seem to have been reading: Genesis 17:11.
120. See *Ant.* 20.17-20, 51-53, and 101-102.
121. For the Syriac tradition on 'Judas the Zealot' who parallels 'Judas of James' and, therefore, 'Thaddaeus'/'Lebbaeus surnamed Thaddaeus' in Synoptic Apostle lists, see the two variant notices in *Apost. Const.* 8.25, which read: 'Thaddaeus, also called Lebbaeus, who was surnamed Judas the Zealot,' preached the Truth to the Edessenes and the People of Mesopotamia when Abgarus ruled over Edessa and was buried at Berytus.' It is also clear that this character parallels the character Josephus is calling 'Theudas' – in the Second Apocalypse of James, 'Theuda the brother of the Just One.'
- In the fragment that is attributed to 'Hippolytus on the Twelve Apostles,' this is reproduced as 'Judas who is also called Lebbaeus preached the Truth to the People of Edessa (Aidesinous, i. e., something to do with 'Addai'/'Ad' or 'Adi' as 'Adiabene' probably does), etc., etc., and in the Latin document known as the *Epistula Apostolorum* 2, 'Judas Zelotes' is also listed as one of the Eleven Apostles. Some have considered this a mistake for 'Simon Zelotes,' but since

- neither 'Judas of James' or 'Thaddaeus' / 'Lebbaeus' is anywhere mentioned while 'Peter' and 'Cephas' are listed separately (i. e., the second probably meant to be 'Simeon bar Cleophas' cum 'Simon the Zealot'), this is probably not a mistake. Still, taken as a whole, the variant manuscripts of the Syriac *Apostolic Constitutions*, backed up to some extent by the fragment attributed to Hippolytus, probably come closer to the truth of the situation than anything else. See my discussion of the whole range of these kinds of complexities in *JBj*, pp. 807-16, 853-82, and 930-38.
122. *War* 2.520.
123. Cf. *Gen R.* 46.10 and variously above and my full discussion of these kinds of correspondences in *JBj*, pp. 883-922.
124. Cf. Strabo, *Geography* 17.1.54 with Pliny *H.N.* 6.35. The latter – along with an assortment of other prejudices and burlesques – was probably Acts' source. It was very convenient to confuse 'the Queen of Sheba' and 'Ethiopia' with 'the Sabaean Queen' or 'the Queen of Adiabene.' She was only an 'Arab' anyhow. Plus her sons had – in a manner of speaking – 'castrated themselves' anyhow and they fought against Rome! No matter that they were martyrs. Josephus did tell us in *Ant.* 20.96 that he was going to tell us more about these things 'later,' but he never did.
125. *Ant.* 18.118-119.
126. See *War* 2.418-9, 556-7, and *Ant.* 20.214.
127. Otherwise known as 'Philip the son of Jacimus.' See *War* 2.421, 556 *Ant.* 17.30-31, and *Vita* 46. With 'Saulos and Costobarus,' he is the intermediary between intermediary between 'the Peace Party' in Jerusalem and Cestius' army outside it. He helps convince the Romans to come into the city and try to crush the Rebellion.
- In *Vita* 46-61, Josephus goes into great detail about this 'Philip' (probably on the basis of information supplied him by Agrippa II, whose friend he was), and it turns out he also acted as a 'messenger' or 'apostle' of sorts (in Line 52, Josephus actually uses the term 'Apostle'). As this is expressed by Josephus, he was one of 'the Twelve' who is sent to their Jewish compatriots in Ecbatana (referred to by the adjective 'Babylonian,' i. e., Babylon and Persia, Philip's family having originated there) to dissuade them from revolting against Rome. It even turns out they sent 'Seventy' others are required to go with them who are even called by Josephus 'the Seventy' – i. e., 'the Seventy' and 'the Twelve Apostles,' 'Philip' is always being confused with in Early Church texts – but these 'had no intention of seeking Innovations' (thus!).
- Also see *Vita* 177-84 for more of Philip's story which very much preoccupies Josephus, probably to exonerate him of certain charges of treason. It also even turns out, as we shall see below, that Philip's has 'two daughters' (cf. Acts 21:8-9's 'Philip the Evangelist who' had 'four virgin daughters who were prophetesses' – sic). These are mentioned as having miraculously escaped Gamala when it was overrun by hiding in a ravine, when 'no other children were spared' (thus!) – *War* 4.81-2.
128. Acts 20:15-17. It is here the narrator of the 'We Document' explains that Paul 'was hurrying so as to be in Jerusalem in time for Pentecost,' which we now know from 4Q266 above was the time of the Reunion of 'all those in the Desert Camps' under the command of both 'the (High) Priest Commanding the Many' or 'the Camps' and/or 'the Mebakker' – 'the Bishop.'
129. Of course, as we have seen, the usage and allusion to 'Lying' fairly permeates the Qumran literature. The most important of which occur in CD1.14-15 about how 'the Man of Jestling poured out the waters of Lying over Israel' and VIII.13 about how 'the Windbag' or 'Spouter of Lying spouted to them,' 1QSIII.18-iv.11 on 'the Two Spirits' – the second being 'of Wickedness and Lying,... Deceitfulness and duplicitousness,' and finally in 1QPpHabv.11-12 on 'the Man of Lying who rejected the Law in the midst of their whole Assembly' or 'Church' and x.9-11 on 'the Spouter of Lying who led Many astray,' 'tired out Many with a worthless Service,' and 'erected an Assembly' or 'Church upon Lying for the sake of his Glory'; and variously.
130. *E.I.* 3.32.5-8. This testimony, which is attributed to Hegesippus, comes on the heels of the account of the crucifixion of Simeon bar Cleophas 'at the age of one hundred and twenty,' seemingly during the reign of Trajan during the disturbances in Egypt, but more probably earlier in the persecutions under Domitian, already delineated above.
131. Acts 6:5. Another name parallels 'the Gate of Nicanor' in the Temple, named after the gift by an important Rich overseas donor – cf. the various references to it in the *Talmud* (to say nothing of one of the enemy generals in the Maccabee Books, whose head was hung from the Citadel in 2 Macc 15:35-6 and who even had a Festival named for him – 'Nicanor's Day,' the day apparently before *Purim*).
132. Cf. *War* 1.574-638, 2.14-92, *Ant.* 1.94 and 108, and variously.
133. See n. 127 above and *War* 2.421, 556, 4.81-2, *Ant.* 17.30-31, and *Vita* 46-61, 177-84, and 407-409. It is interesting that in these last notices, Philip is evidently under a cloud of some kind and Agrippa II with Vespasian's counsel is most anxious to have him go to Rome to give an account of what he had done to Nero. After this, like Saulos before him, he is heard of no more although in his case, Josephus does mention he returned to the King having been unable to see Nero whose troubles were already well underway.
- The issue seems to have related to his improper surrender of Agrippa II's Palace in Jerusalem or, at least, his escape therefrom along with Saulos and Costobarus while

- Antipas was left behind; but the amount of time Josephus spends on Philip, evidently at Agrippa II's prompting and the ostentatious mention of Vespasian's intercession on his part, does betoken some concern relating to Philip's ultimate fate. It is interesting too that, as we saw above, Philip seems to have gone directly from Gamala, after his escape from there, to Ecbatana in Babylonian Persia to his 'apostolic' mission to the Jews of the East (along with 'the Twelve' and 'the Seventy' above) to persuade them not to revolt against Rome and not to join their confederates in Galilee and Judea. At the same time, he seems to have left his 'daughters' in Gamala (see our Plates nos. 102-3 below) to fend for themselves – or did he?
134. We have covered this in n. 127 above, but see *War* 4.54–82, where Josephus recounts some nine thousand perished, four thousand of whom slain outright by the Romans, who 'did not even spare the children, many of whom were flung down by them from the citadel'; cf. 1QpHabvi.10–11 on 'sacrificing to their standards and worshipping their weapons of war' and 'the Kittim,' who 'have no pity even on the fruit of the womb.'
135. *Loc. cit.* As already noted, they seem to have been the only ones to have escaped. Curious. No wonder, Acts refers to their alter egos as 'prophetesses.'
136. Cf. Galatians 2:10 with Romans 15:25–32, 1 Corinthians 16:1–18, and 2 Corinthians 9:2–13, etc.
137. Cf. 4Q266.17–18 and *DSSU*, pp. 212–19 above.
138. *Ibid.*
139. CDvi.12–13 and 19–21.
140. Cf. CDviii.14–16 and viii.5–12 above with *Ant.* 20.206–7 and variously.
141. *Ant.* 20.206–14.
142. See, for instance, CDi.4, i.17, vii.13, and 1QMxi.13 (in interpretation of 'the Star Prophecy') above and variously.
143. Cf. 1QpHabviii.9–13 and ix.4–12 (including an allusion to 'delivered into the hand of') with *Ant.* 20.214.
144. 1QpHabviii.11–13.
145. Cf. Ps. *Rec* 7.9–10 and *Hom* 12.8–17 and 14.6
146. See Eusebius, *E.I.* 3.39.9–10.n
147. See *A.Z.* 27b–28a and *Eccl. R* i.8.3–4 where Jacob comes to cure a curious individual known as 'Ben Dama' (an obvious *nom a clef* for one or another worrisome individual of some kind; cf. *Ber* 56b) of snakebite. Also see *A.Z.* 16b for the main Jacob of Kfar Sechania story.
148. 1QMxi.13 above.

Notes