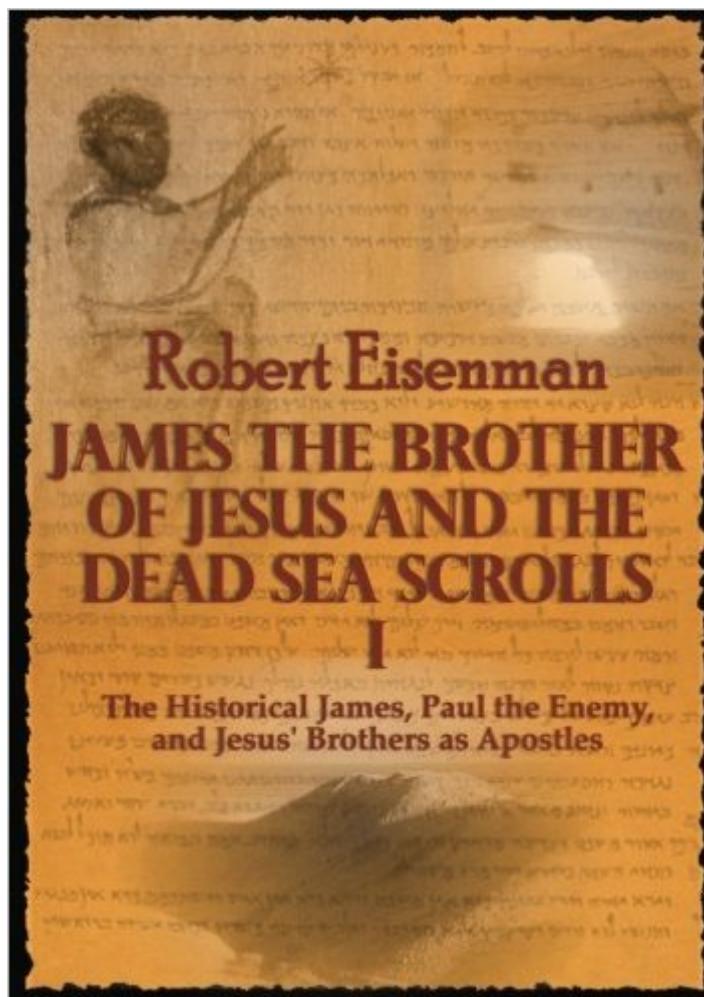


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# James The Brother Of Jesus And The Dead Sea Scrolls I: The Historical James, Paul The Enemy, And Jesus' Brothers As Apostles



## **Synopsis**

In this new series of books: James the Brother of Jesus and the Dead Sea Scrolls I, renowned biblical scholar Robert Eisenman revisits the subject of James the brother of Jesus connecting him even more effectively, not only to the Leadership of Early Christianity in Palestine, but to the Dead Sea Scrolls in Palestine too. In a more reader-friendly format that compresses the results of his several previous works, Eisenman uses the Dead Sea Scrolls and early Church texts to create the most comprehensive picture of Jesusâ™ brother James conceivable. The private specialist and enthusiastic aficionado will not want to miss it. The James, Eisenman presents, is the pivotal Opposition Jewish Leader leading up to the fall of the Temple and beyond in the First Century. As a typical Essene or Dead Sea Scrolls sectarian, James wears only linen, bathes daily in cold water, was a vegetarian, and is a life-long Nazirite; but he and the Party, the New Testament attests he led, are also âœzealous for the Lawâ• and insist on âœCircumcisionâ•. Moreover Eisenman makes compelling arguments that James not Peter -- whoever he was and however he existed -- and certainly not Paul, was the true heir to his brother Jesus and the Leader of early Christianity everywhere. Eisenman will also cover subjects like âœthe Brothers of Jesus as Apostles,â• âœthe New Covenant in the Land of Damascus,â• and Paulâ™s almost mortal attack on James in the Temple. Eisenmanâ™s work will also extend to the competition between Paul and James in Antioch and over the conversion of Queen Helen of Adiabene and her two sons in Northern Syria, who not only led the âœfamine reliefâ• efforts ascribed to Paul in Acts, but also gave the fabulous golden candelabra depicted as booty from the Temple on the Arch of Titus in Rome. Eisenman will show the figure of James to have been so influential and highly-regarded in the Jerusalem of his day that his death was the capstone event that led up to the Jewish Revolt against Rome. In this series, Eisenmanâ™s revelations will extend far beyond these examples. Adapted from a lifetime of research, James the Brother of Jesus and the Dead Sea Scrolls, both I and II, will complete the task of rescuing James from the oblivion into which he was cast either intentionally or via benign neglect. His conclusion will therefore definitively bear on the problem of âœthe Historical Jesusâ•: âœWho and whatever James was, so was Jesus.â•

## **Book Information**

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## Customer Reviews

This is my first book on my new Kindle. I have read everything else Dr. Eisenman has written. He is a brilliant researcher. I know him personally. In this book, a streamlined version of "James the Brother of Jesus", he covers all the parallel but reversed history in the New Testament gospels to Clement's Recognitions, Hegesippus, Jerome and Josephus among others, but without much of the extra material in the original. This will prove to be acceptable to many who had trouble with the thick prose of his first go. Either is a monumental contribution. The end of Christianity may be just over the horizon if I am any judge of this man's work. But, he isn't the ogre some make him out to be. I personally feel his treatment of the material is very even-handed and non-judgmental. Having been a Christian, I tend to not be so charitable concerning what we have learned from him about the theology in the New Testament. As a disciple of a living Master, I know this subject from a unique perspective only available to one so privileged. His findings are a perfect fit to my Sant Mat (RSSB.org), which I hold as the gold-standard in this field. What he has done is set the new standard for scholarly biblical research. Panned by critical scholars and other peers for now, his work will sit atop the pile of their lesser works when all is accounted for. I compared Dr. Geza Vermes' translations of the Pesherim to his, and his are better. The carbon dating ruckus is a red herring (the opposition incorrectly says they are BCE). The Scrolls Pesherim are Christian era. Anyone who reads this with an open mind will see it. The "Lying Spouter" Paul is finally put in his place, and there he will stay, thanks to Dr. Eisenman. SIX stars if there were that many.

In this GREAT book, I think Robert Eisenman sees the Maccabees as related to the DSS community. How close that relation is, in his mind, is not explicit, but it seems significant. He makes this incredibly important point: "The quotation attributed by Hegesippus to James, which we compared to throwing a lighted match into an excited mix of pilgrims, is both immediate and intense.

When one grasps its aggressively apocalyptic Messianic character, it becomes the central proclamation of one of the most amazing episodes ever recorded in religious history. Not only are the words attributed to James paralleled almost word-for-word in the War Scroll from Qumran, they come precisely at the point where the Messianic "Star Prophecy" is being elucidated in that Document. . . . one should realize that the War Scroll is operating in exactly the same ideological and scriptural framework."The internal evidence in the War Scroll suggests it was written sometime in the 160s BCE. If you doubt that, make a comment here and I'll respond with the argument. Regardless, Eisenman's point is one that I have always suspected of the Jesus Movement--it connected directly to the early Maccabees and the Bar Kochba revolts. Very directly. The following comment from Eisenman is one of the most significant in this wonderful book: "Whether James is to be identified with the Righteous Teacher at Qumran or simply a parallel successor is not the point---the Scrolls allow us to approach the Messianic Community of James with about as much precision as we are likely to have from any other source."On another major point, Adiabene clearly had a close relationship to James and the Jerusalem church, as Eisenman has so well documented here and elsewhere.

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