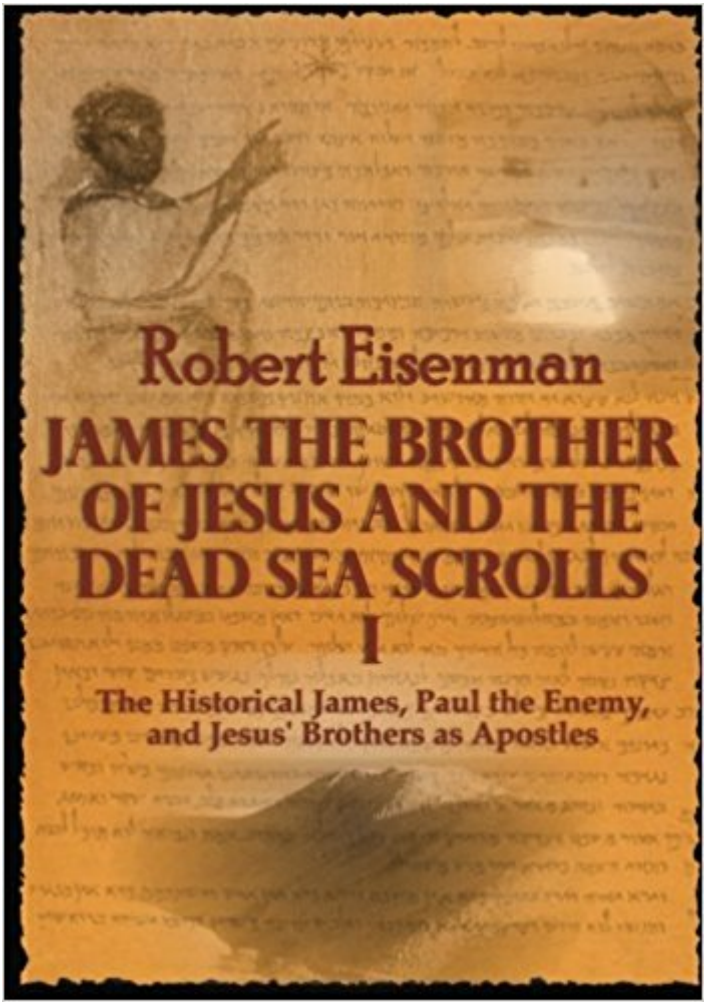
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James The Brother Of Jesus And The Dead Sea Scrolls I: The Historical James, Paul The Enemy, And Jesus' Brothers As Apostles



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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 JesusÃ¢â ¬â„¢ 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 Ã¢â ¬Å“zealous for the LawÃ¢â ¬Â• and insist on Ã¢â ¬Å“CircumcisionÃ¢â ¬Â•. 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 Ã¢â ¬Å“the Brothers of Jesus as Apostles,Ã¢â ¬Â• Ã¢â ¬Å“the New Covenant in the Land of Damascus,Ã¢â ¬Â• and PaulÃ¢â ¬â„¢s almost mortal attack on James in the Temple. EisenmanÃ¢â ¬â„¢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 Ã¢â ¬Ëœfamine reliefÃ¢â ¬Â• 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, EisenmanÃ¢â ¬â„¢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 Ã¢â ¬Å“the Historical JesusÃ¢â ¬Â•: Ã¢â ¬Å“Who and whatever James was, so was Jesus.Ã¢â ¬Â•

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Customer Reviews

Robert Eisenman is the author of The New Testament Code: The Cup of the Lord, the Damascus Covenant, and the Blood of Christ (2006), James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls (1998), The Dead Sea Scrolls and the First Christians (1996), Islamic Law in Palestine and Israel: A History of the Survival of Tanzimat and Shari'ah (1978), and co-editor of The Facsimile Edition of the Dead Sea Scrolls (1989) and The Dead Sea Scrolls Uncovered (1992). He is Professor of Middle East Religions and Archaeology and Islamic Law and the Director of the Institute for the Study of Judeo-Christian Origins at California State University Long Beach and Visiting Senior Member of Linacre College, Oxford. He holds a B.A. from Cornell University in Philosophy and Engineering Physics (1958), an M.A. from New York University in Near Eastern Studies (1966), and a Ph.D from Columbia University in Middle East Languages and Cultures and Islamic Law (1971). He was a Senior Fellow at the Oxford Centre for Postgraduate Hebrew Studies and an American Endowment for the Humanities Fellow-in-Residence at the Albright Institute of Archaeological Research in Jerusalem, where the Dead Sea Scrolls were first examined. In 1991-92, he was the Consultant to the Huntington Library in San Marino, California on its decision to open its archives and allow free access for all scholars to the previously unpublished Scrolls. In 2002, he was the first to publicly announce that the so-called 'James Ossuary', which so suddenly and 'miraculously' appeared, was fraudulent; and he did this on the very same day it was made public on the basis of the actual inscription itself and what it said without any 'scientific' or 'pseudo-scientific' aids.

Robert Eisenman is brilliant! He is one of the best original thinkers in the study of early Christianity. Of course, he encountered some opposition from mainstream traditional thinkers, but you can read

his scholarship for yourself and come to your own opinion. You might also want to watch the Caesar's Messiah video on YouTube or watch his Dead Sea Scrolls course.

Excellent work on the true situation of the earliest church and the conflict with Paul, the newcomer.

great book.....according to this author and others i have read , it was james the just, brother of jesus , who was the leader of the jesus church.....not paul....and in my opinion paul was not a Jesus christian..

In this GREAT book, I think Robert Eisenman sees the Maccabeans 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 Maccabeans 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. That relationship resonates with the close connection with the Zealots who sought help from the Parthians and the Jews of Babylon, people who had in the past supported Antigonus II. Eisenman implies, tantalizingly, that Parthian collusion (indirectly?) initiated the Kitos War and that the series of revolts all occurring in Trajan's rear as he advanced on Ctesiphon were too closely conjoined not to have been coordinated. All of these connections have significant implications for the theory that Jesus was a Hasmonean on his mother's side, perhaps the grandson

of Antigonus II. There are also implications about what "Christian ministry" really was. (Consider Elymas the Sorcerer in Acts.)Long ago (after reading the original "James"), I figured Eisenman was being mum on the likely connection to the Hasmoneans because he knew he was already pushing the academic envelope. I would not be surprised if in the future he has a book making some of the very same connections that Joseph Raymond does in Herodian Messiah (Jesus as a Herodian and Hasmonean, following Robert Graves). Looking at Tabor's latest book on the Talpiot tombs makes me think he too is verging in that direction. Anyway, it's almost as if they (Eisenman, Tabor, and a few others) have connected all but the last dots in the picture and are holding back for some reason (academics, religion, whatever).The comment above from Eisenman implicitly makes a direct link to a time and place that he says himself are "pro-Maccabean." It's a small (but controversial) step now to say that these people at Qumran were in fact the Maccabeans or followers of them. That leads us to James, and James leads to Jesus.

I am not going to write a cliff notes version of this book. I will only say that anyone into the New Testament, early church history, or the historical Jesus will like it. It is deep, you will learn of many sources little known, and at times maybe push the issue a bit, but it is fun. DR Eisenman knows his stuff, and though some is only theory, the case is strong and well documented.

The scholarship of Dr. Eisenman is obvious, and to be respected. There is a lot of very helpful information presented.It is also obvious that his opinion is that the biblical texts are to be interpreted in light of the Dead Sea Scrolls, and in fact the Scrolls are to be preferred. It is a basic premise of "either / or" logic instead of a search for "both / and". There are many "...in fact..." and "...obviously..." and "...clearly..." statements made, when, in fact, some of those facts aren't given. Granted, those examples to which I'm referring center around observations of Jesus and Christianity - interpolations from the facts present in the Scrolls and other documents.For example, Dr. Eisenman cites that the Jesus you encounter in the biblical texts is not consistent with the James you find in the extra-biblical literature, and inconsistent with the mindset of all other examples of messianic personalities of the time. The conclusion is that the biblical texts must have been edited or contrived. Isn't it possible, though, that a messiah who came to save the world from sin instead of rescue a nation from foreign rule would be different than the traditional? And isn't it possible for siblings to have different worldviews, especially if your premise is that one of them was the Son of God?I recognize that Dr. Eisenman's premise is to present the historical James. But in the introduction he makes the statement that in doing so, you get a better view of the historical Jesus.

The first (and main) purpose of the book is well handled. The second is not.If you are a non-Christian attempting to gain a greater understanding of the historical James, you've come to the right place. If you are a Christian, you will have to take some conclusions with a grain of salt. Definitely worth the journey, though. Looking forward to the second installment.

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