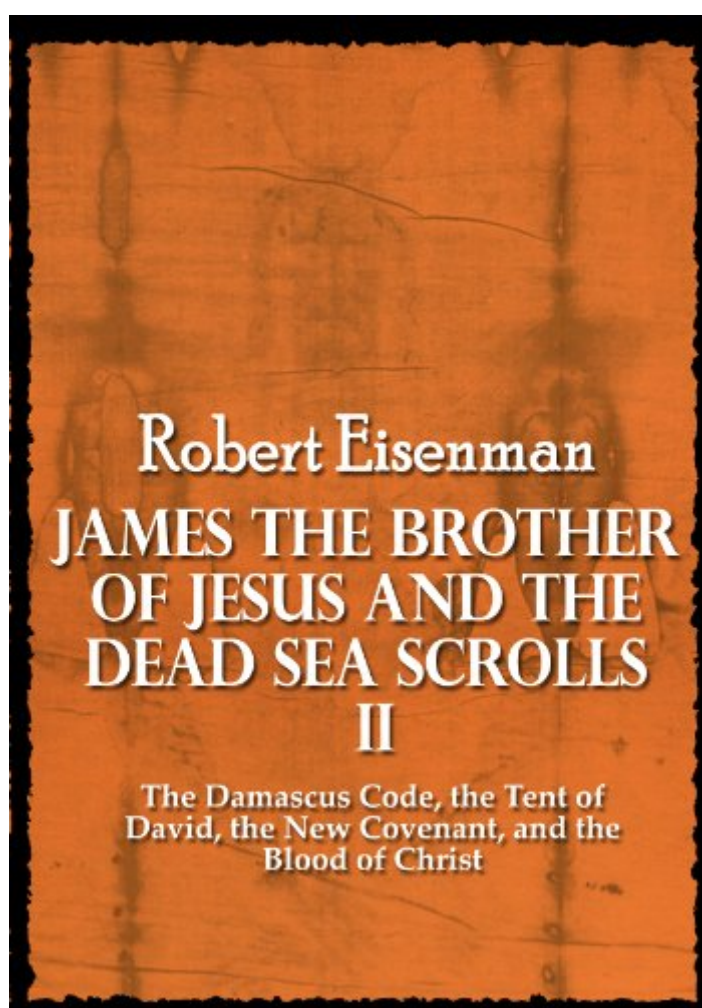


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James The Brother Of Jesus And The Dead Sea Scrolls II: The Damascus Code, The Tent Of David, The New Covenant, And The Blood Of Christ



Synopsis

In this concluding volume of *James the Brother of Jesus and the Dead Sea Scrolls II: The Damascus Code, the Tent of David, the New Covenant, and the Blood of Christ*, renowned biblical scholar Robert Eisenman compresses in a more reader-friendly format the results of previous work, creating a more comprehensive picture of Jesus's brother James as "the pivotal Opposition Leader" of the time leading up to the War against Rome (66-70 CE). Is there an interconnecting code between the New Testament and the Dead Sea Scrolls? Eisenman, who broke the Scrolls monopoly and was the first to identify the so-called "James Ossuary" as fraudulent, shows that there is. Moreover, in this newly-revised volume, he decodes many beloved and famous sayings of the Gospels, such as "Every plant which My Heavenly Father has not planted shall be uprooted," "A man shall not be known by what goes into his mouth but by what comes out of it," "Do not throw Holy Things to dogs," etc. including chapters like "The Dogs who Licked Poor Lazarus's Sores" or "Rabbi Eliezer's Bad Breath and Lazarus's Stinking Body." In identifying the Scrolls as the literature of "the Messianic Movement in Palestine"; he not only connects "James the Brother of Jesus" to the Leadership of "Early Christianity" in Palestine, but also to "the Righteous Teacher" in the Scrolls. Offering a point-by-point analysis of James' relationship to the Habakkuk Commentary, The Damascus Document, The War Scroll, etc., he also illumines the subjects "the Pella Flight and raising the Fallen Tent of David," "Paul as an Herodian," "the Wilderness Camps" and "Peter's role as 'a prototypical Essene' but in Acts as a mouthpiece for anti-Semitism. In doing so he, not only clarifies the true history of Palestine in the First Century, but deciphers the way "the picture" of "Jesus" was put together in the Gospels and, as a consequence, what can be known about the real "Jesus." He also covers subjects like "the New Covenant in the Land of Damascus" and Paul's attack on James on the Temple steps, extending it to the competition between Paul and "the Party of James" over "Circumcision" in Antioch and the conversion of Queen Helen Adiabene and her sons in Northern Syria, who led the "famine relief" effort ascribed to Paul in Acts. Moreover, he 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 leading up to the Jewish Revolt against Rome. In making these arguments and exposing actual "overwrites," a crucial new

point that emerges is his identification of the Qumran document called by scholars
"MMT" as a "Jamesian" Letter to "the Great King of the
Peoples beyond the Euphrates." At the same time, he unravels the real
"code" behind the pivotal New Testament allusion: "This is the Cup of the
New Covenant in My Blood," connecting it to "the New Covenant in the Land of
Damascus" and "giving the Cup of the Right Hand of the Lord ("the Cup of Divine
Wrath" to drink" in both the Damascus Document and Habakkuk Pesher in the
Scrolls. Did Paul know the meaning of the famous Damascus Document (discovered in Cairo in the
Nineteenth Century) "to set the Holy Things up according to their precise
specifications" or the reverse of it, as Peter is presented as being made to
understand by "a Voice out of Heaven" and "a Tablecloth"
descending out of it "to make no distinctions between Holy and profane"
on a rooftop in Gaza? In this series, Eisenman's revelations will extend far
beyond these examples. 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 "the
Historical Jesus": "Who and whatever James was, so was Jesus." Eisenman's many readers will not be disappointed.

Book Information

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Customer Reviews

You will learn how the Book of Acts has been rewritten to glorify Paul and to remove the discussion of James and the early Church from the New Testament. There are multiple historical sources to support this knowledge.

My fifth book by this author. It takes time to digest his writings, but they're educational none the less. If you are open minded and want to go to the next level Prof. Eisenman will take you there. You will look at the New Testament and the Dead Sea Scrolls in a different way. He had me rereading the book of James to get a better understanding of him.

I've read Eisenman's other books - twice - and can say that this is his best yet. It has the deepest details, and in a smoother, more economical writing style than "The New Testament Code", for which it is a reprise. It is a sheer delight to follow along with his insights across a vast spectrum of source material. No one else I know of has his command of the Dead Sea Scrolls and other first century materials. (Yes, the Peshierim scrolls are FIRST century!) Dr. Robert Eisenman has broken through the noise on the New Testament biblical studies of our time in a way which will put the end of false Christian teaching squarely front and center. Eisenman has his detractors for sure, but they only cry foul because toes are being stepped on. Well, I say, move them out of the way! The Dead Sea Scrolls Peshierim, the sectarian ones written as exegeses of Tanak prophets and similar compositions to them, reveal the true dynamic of first century debate that became the New Testament. We could have realized the contest between Paul and James without the Scrolls, using only the books of the New Testament and some early sources such as Clement's Recognitions, Josephus, Hegesippus and Jerome, but with these pristine texts only recently unearthed now finally in the public domain and correctly interpreted by Dr. Eisenman, for the first time, we now know that repartee between Paul and James is what both the Pauline letters/gospels/Acts were and what the Peshierim were. They were inextricably connected, provably first-century creations, each ineluctably important to understanding the reason for the writing of the other. The word-match wordplay and

thematic reversals repeated over and over in the the Pauline letters (and later on in the gospels) were designed to give a royal headache to James and his gnostic followers at Qumran. The feeling was mutual. The conclusion Dr. Eisenman arrives at in his seminal "James the Brother of Jesus", published 1990, the breakthrough pivotal work on the Scrolls, was "Who and whatever James was, so was Jesus". This volume is a reprise of his continuation of that theme in his next book, "The New Testament Code", from 2006, of Paul's development of the "saved by the Blood" doctrine, drawn directly from the "New Covenant in the Land of Damascus" from the Scrolls' Damascus Document. The 'blood purity' observances of the faithful at Qumran, comprising not eating things sacrificed to idols, not marrying close relatives like nieces (the Herodians), and avoiding the impure in conduct and diet (no dining with harlots and tax-collectors!), were, as per the consistent m.o. in Paul and Pauline gospel parlance, parodied and inverted as an attack on James and his followers at Qumran with an invented salvation doctrine joke called 'Blood salvation', a take-off on the Hellenistic and pagan hero-worship mystery-religion schools in vogue at the time. What we inherit today as orthodox Christian teaching is a direct descendant of this mockery of the true mystic teachings of one of the great Saints of history, James the Just.

Mr. Eisenman is a gifted man who is seeking the truth. I have read his "James . . . of Jesus'. He has been able to sort out the New Testament. What he has done is very enlightening. I am presently wading thru his: "The New Testament Code". Paul is not the person we have been told & or taught he was. The Dead Sea Scrolls are the key to opening up the truth on early Christianity. I would without hesitation recommend any of Eisenman's works. The book arrived in beautiful shape.

Thoughtful and comprehensive book about a complex and controversial topic. James the Just is key to understanding the historical Jesus.

This was remarkably obtuse.. It had a number of theory's and lots of conflicting information. It read like bad term paper to me.

Do not read this book or any of Dr. Eisenman's books if you are a preacher or religious theologian. All you are going to get from Dr. Eisenman's books is the truth and I have never met a Christian preacher who can handle the Truth. Even though Dr. Eisenman was the main, and almost the only one, who made it possible for us to read the Dead Sea Scrolls, no one really cares. I was in FtWorth, Texas yesterday to see the Scrolls and no one even said his name and acted like they

didn't even know who Dr. Eisenman is. I have been reading Dr. Eisenman's books for 6 or 7 years now and although I only have a high school education, my knowledge of the Bible, Jewish and Christian history has increased so much that my church friends have become my critics and work and play friends give me great respect. So, all you Christian preachers and teachers, don't read these books that Dr. Eisenman writes because you will discover the Truth. Then what will you do?

I really think that this book deserves a good look through, but to really understand you should also have the ante-nicene fathers (10 volume set, 9 on kindle as #10 was only a massive table of contents for the previous 9 books), the Nag Hammadi codices, which are not available on kindle, the dead sea scrolls (which is hard to read on kindle, paper will serve you better) and a 1611 KJV of the Holy Bible (with Apocrypha), and a copy of the works of Josephus Flavius as well. Without those things you won't understand the material, with those things and some understanding you will see a lot of connections, the difference is like day and night. Personally I want a physical copy, the kindle version is OK but not great, but I am a perfectionist in most things, my greatest downfall.

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