

"Re-erecting the Fallen Tent of David" in a Land "North" of Damascus at Qumran
and in Acts' "Jerusalem Council"

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A vivid image in Text A of the Damascus Document, which is paralleled at Qumran, quotes Amos 9:11 about "re-erecting the Fallen Tent of David". It comes amid strong Messianic imagery and allusion both to "the New Covenant in the Land of Damascus." Though the passage is difficult and occurs only in A (B, which quotes Zech 13:7 and Ezek 9:4 instead still leads into "New Covenant" and like-minded materials), and in both the surrounding imagery is absolutely Messianic.

In A, the quotation is also preceded by and its exegesis combined with another passage from Amos, namely 5:26-27 about the "exile of the Tent of the King" to a land north "of Damascus". It is rarely observed that it forms the central thrust of a speech in Acts, one of the few attributed directly to James and climaxing what some call "the Jerusalem Council".

In Ms. A both Amos passages are directly followed by and further combined with exposition of another famous Messianic allusion, "the Star" from Num 24:17. This is elucidated rather oddly and identified as "the Midrash ha-Torah" or "Interpreter of the Law who came to Damascus". Since it is both preceded and followed by material related to "the New Covenant in the Land of Damascus" (at Basle this summer, many of you heard me draw a direct linguistic connection -- with some help from Steve Kaufmann -- between this Covenant and "giving the cup of the New Covenant in his blood to drink" -- the whole presentation can be said to be echoed to some extent in Acts' portrait of Paul's conversion "on the road

to Damascus", -- one could even say tendentious because it is not paralleled and to some extent directly counter-indicated by Paul himself in Galatians 1-2.

In the more abbreviated materials in Text B have still relate to a flight or escape by the "Little Ones and the Meek" ("the Poor" if one prefers) north or northeastwards during "the Era of Visitation" since the parallel is specifically drawn to "the Era of the First Visitation" in the time of Ezekiel -- "the rest being delivered up to the sword with the coming of the Messiah of Aaron and Israel". This last is definitively singular and, of course, represents a parallel to either "the Star" or "the Sceptre" from Numbers 24:17 in Ms. A. In the Florilegium below, he would appear to be equivalent either with "the Branch of David" (the Nasi-ha-Edah in CD and 4Q285) or the Midrash ha-Torah or both -- the verb "arise"/amod once again being applied in all discernible cases, the in the "tent of David" materials we are dealing with "kum".

In Ms. A, since Amos not Ezekiel is being quoted, here and later (Column XIV -- also paralleled at Qumran), this is pictured in terms of "the time Ephraim turned aside (sur -- which will represent an important usage throughout this cluster of documents) from Judah... but the Steadfast (ha-Mahazakim -- another important allusion with manifold variations throughout) escape to the Land of the North" (7.12-14).

As just implied, this passage from Amos 9:11 is also to be found in the well-known compendium of proof texts, dubbed by Allegro, "the Florilegium". As in Ms. A, the surrounding allusions are Messianic and, once again, exegesis evokes "the Midrash ha-Torah" or "Interpreter of the Law", who in CD, "came to Damascus".

The Florilegium, a compendium of Messianic allusions so named by John Allegro, interprets this passage in a fairly straightforward Messianic manner, applying it

apparently to "the Branch of David", "who will stand" or "arise in the last days in Zion to save" (interestingly enough, the usage here is "lehoshi'a" not the usual "lehazzil" found in the the Habakkuk Peshar and other documents. However, attached to this individual in the Florilegium is another who also makes an appearance at a crucial juncture of the Damascus Document, called "the Doresh ha-Torah".

This is not the only usage in this curious compendium with parallels and similar language to the Damscus Document, thereby identifying it as part of a cluster probably written at about the same time.

This is what is meant by having regard for the internal data especially where the external evidence is as fragile as it is at Qumran.

There are also "the sons of Zadok", tied to a less esoteric allusion to "seeking Righteousness," the mention of the Prophet Ezekiel, repeated allusion to "the Last Days", and "amod"/ "stand" or "arise" used in connection with "the Branch of David" and possibly "the Interpreter of the Torah" in the Damascus Document. Amod is also used in the evocation of "the Messiah of Aaron and Israel" delineated in a singular manner. There is also the usage "cause them to stumble"/"fall"/or "cast them down" -- (hamachshilim/ lehachshil) -- here specifically tied to what Belial, not God intended to do to "the Sons of Light", destroy them.

Lehachshil also forms a key aspect of a passage in the Habakkuk Peshar describing what the Wicked Priest did to the Righteous Teacher and those of his persuasion on Yom Kippur -- "cast them down" (11), the parallel allusion "to destroy them" appearing also in a follow-up passage about what the Wicked Priest did to "the Poor", denoting the followers of the Righteous Teacher, i. e.,

"destroy them." I should not have to add -- but I will, "casting down" in Greek forms the central thrust of all descriptions of the death of James in all early Church accounts, the followers of whom too were known as "the Poor", as it does the attack by "the Enemy" (Paul) on James in the Pseudoclementine Recognitions!

In the Florilegium, "re-erecting the fallen tent of David" is now directly tied to "standing up in Zion of the Branch of David with the Interpreter of the Torah in the last days" (the same language one encounters in the Damascus Document regarding the "standing up" (a secondary meaning of which can be, "be resurrected") both of "the Sons of Zadok" in "the last days" and "the Messiah of Aaron and Israel". In the latter, strictly speaking, it is "the fallen tent of David" which "will stand up", "arise", or "be resurrected to save Israel" (our language of "salvation" again), but the implication appears to be the same.

I would say, because of common vocabulary and usages that, regardless of palaeographic or carbon testing, it, the Damascus Document, the Habakkuk Pesher, and even MMT and the War Scroll (including 4Q285) had to be written at about the same time. This is what is meant by having regard for the internal data especially where the external evidence is as fragile as it is at Qumran, but more about this later.

Some of the allusions of which I speak are: "cause to stumble" (lehachshil -- in the New Testament, "to cast down"; the same usage occurs in 1QpHab 11.8 descriptive of what "the Wicked Priest" did to "the Righteous Teacher" and his associates, called "the Poor", and, if one can permit oneself,

the Letter of James' view of observing the whole of the Law but "stumbling on one small point", "turning aside from the Way (sarei me-derech -- the same language of CD 7.13 above -- of Evil Ones" (n. b. in the Habakkuk Pesher, "the Evil Ones" are the backsliders from among His own people -- these together with "the Go'im" are to be destroyed), quoting Isaiah 8:11: "not walking in and turning aside from the Way (or "path") of the People" ("People", also "Peoples", are important usages in CD and Habakkuk too). The Isaiah reference includes "strengthening" language and basically echoes CD 8.6, where "the Penitents of Israel" are the subject, earlier identified as "the Priests" in Ezek 44:15 and "those who went out from the Land of Judah" -- in Column 6 on Num 21:18 and Is 54:16 -- "to dwell in the Land of Damascus" and "to dig the well";

n. b. 4QFlor at this point also is also quoting Ezek 44:10), "the Branch of David" (identified in 4Q285 with "the Nasi ha-Edah and also evoked with "the Star" from Nu 24:17 in CD 7.20 -- not to mention the War Scroll, where he is alluded to as "no mere Adam" -- as the "Scepter who shall arise out of Israel" -- the verb here is "Kam", the same as it is with regard to "re-erecting the fallen tent of David" preceding it from Amos in CD 7.16), "doing the whole Torah" (we shall hear more about this throughout CD, but it also echoes James' "one small point" above), "the Sons of Zadok", "the Elect of Israel" (in CD 4's exposition of Ezek 44:15 above, these are "the sons of Zadok", just as in 1QpHab v.5's picture of the Last Judgement, they are the ones who will "execute Judgement on all the Nations as well as the Evil Ones from among His own people above(shades of Pres. Bush?), "the Last Days"/Aharit ha-Yamim (we need say no more about this), and even Daniel's "Righteous shall be whitened" (here a quasi parallel is to be found with the tombs of two of the brothers, which miraculous whitened of themselves every year in the Pseudoclementine Recognitions), etc., etc.

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In Acts, the speech containing the allusion to "re-erecting the fallen tent of David", as just noted, is one of only two or three directly attributed to James. Though the context is still Messianic -- what else could one do with a passage of this kind -- but in a kind of odd reversal, now its thrust has to do with extending these promises to Gentiles and bringing them into the Community and by extension confirming Paul's "Mission.

<< a notion more or less specifically set aside by 4QFlor's ban Ammonites, Moabites, bastards, foreigners, and even resident aliens from the Temple -- this in the spirit of Ezekiel 44, the War Scroll, the Temple Scroll, and even 4QMMT >>

One should note that the whole idea of applying this to a community of some kind, rather simply than a Messianic successor to David, is actually not so odd, as it is also present in CD 7.16-17, where Amos 5:26's "King" introducing Amos 9:11, is specifically designated as "the Community". In addition, of course, it is exactly the thrust of Paul's more spiritualized view of the "body" of Christ in 1 Cor 12:12-27, itself extended in more allegorization in Ephesians and the Synoptics in the metaphor of Jesus as Temple.

Not incuriously, too, James' speech directly precedes the "rulings" he is pictured as making -- as a kind of "Mebakker" -- "to keep away from blood,

fornication, and things sacrificed to idols", repeated in three separate versions in Acts. Not only should one note the "Nazirite" style language of lehinnazer/lehazzir/ and linzor/nazru, which will be found in at least four other key places in CD and 4QD, incorporating in this usage; echoes of these rulings can be identified throughout CD (to say nothing of MMT below and the Temple Scroll). But I have elucidated these parallels in great detail elsewhere over the last decade. <<I have already covered it in a number of papers addressed to this society, one just this summer in Rome, and in JAMES THE BROTHER OF JESUS, but let me briefly review a few points. >>

According to Acts, these are then incorporated into a "letter" James dispatches "down to Antioch" with several of emissaries << most notable among whom, one "Judas Barsabas", never heard of before -- unless it be the curious "Joseph Barsabas Justus", the defeated candidate in the election to succeed "Judas Iscariot". >>

Here one should note the two "Judas"es, a third will appear in the portrait in Acts of Paul entering Damascus on a "street called the Straight", guided by one Ananias, and yet another in Eusebius' portrait of the conversion of King Agbarus, i. e., "Thomas", viz. "Judas Thomas". There is even a fifth in the mysterious apostle called "Judas of James" in Luke, taking the place of "Thaddaeus" or "Thaddaeus surnamed Lebbaeus" in Mark and Matthew.

This election to succeed "Judas" would appear to be the one held in all early Church sources to succeed "Jesus", where supposedly James was elected, an election, nay even an appointment missing from Acts. -- there is much confusion here, if not outright dissimulation. >>

Not only are these matters reflected to some extent in Galatians and 1 Corinthians -- the former even focusing to large extent on the issue of circumcision -- but this ban on "things sacrificed to idols" -- not to mention the ones on "fornication" and in a sense even "carrion" -- are also to be found in the single document so far identified at Qumran to be framed in the form of a "letter" or "letters" -- "MMT".

Accordingly, before moving on to how they may or may not link up with events taking place "north of Damascus", not only in Acts, but in Josephus, the Talmud, early Church documents, and reflected even << as I have shown in another paper given to SBL some three years ago, in the Koran>>, it be well to briefly deal with just a few of the parallels represented by MMT, which in our view too had a Northern Syrian addressee or destination.

<<I have covered this issue in a number of papers addressed to this society, one this summer in Rome, and in JAMES THE BROTHER OF JESUS. >>

It is generally acknowledged that this correspondence is addressed to a king of some kind. Most look for a Jewish king, though why a Jewish king would need the kind of tuition it represents is rarely addressed by anyone except myself.

<< and why he could not have been a foreign convert, "zealous", as Paul would have it in Galatians 4:17-21 -- going on to evoke Abraham's relationship with Sarah as "free" from the Law and Hagar the bondwoman, a "slave" to it >>

The "king" part is made clear not only from the interest he has,

apparently in David (111 and various), but also the reference in 114 at the end to his "own good and that of his People" (114), which makes it clear this "king" has a "people". This is recapitulated in lines 117-18 with the evocation of the words applied to Abraham in Genesis 15:6 -- which also play to an interest generally in these Northern Syrian locales in Abraham because Haran for all intents and purposes indistinguishable from Edessa is his homeland -- "reckoned to you as Righteousness" with the telltale usage "works" substituted for the more oft-repeated "faith", so pivotal to Paul's theorizing.

As both Prof. Abegg, who chairs this session, and myself have realized -- though I think I preceded him in this signalling it in my "Response to Schiffmann on MMT" in Kaper's Mogilany Conference in 1988 and another paper there on the "Jamesian Elements of MMT", not to mention my commentary on it in The Dead Sea Scrolls Uncovered in 1992 -- it therefore becomes part of the whole "reckoned to you as Righteousness" or "Justification" debate, whether in Romans, Galatians, Hebrews, or James.

The idea of referring to this king's "People" further contributes to the sense of their alienness from those writing the letter. It also connects up, however tenuously, with the sense Acts will make of our subject, i. e., applying it to Ethne/Peoples, to say nothing of Eusebius' designation of one of the conversions of interest to us in this paper as "the Great King of the Peoples beyond the Euphrates". <<I have already shown in previous work how "Peoples" at Qumran often refers to kings like the Herodians in the East, because the Romans in fact were designated such kings, "kings of the Peoples", and the term actually appears amid reference to, their wine being the cruel venom of asps, their head being the poison of vipers as in CD 8.9-11.

MMT's assessment of David as "a man of pious (works)...saved from many sufferings and forgiven" (28-29) not only parallels the interest in David in

Column 7 of CD above, but also earlier in the "three nets of Belial" material in CD 5.5, excusing his guilt in the matter of Uriah's blood, but also the whole issue of "not multiplying wives unto himself", which it opines "was not revealed until the arising" (again amod) or "standing up of Zadok"!

Of course, Acts and 4QFlor show a similar interest in David, not only in the matter his "Branch" and his "Tent", but also his "Kingdom". In fact 4QFlor 10-14, up to its citation of Amos 9:11, as we saw above, actually quotes 2 Sam 7:12-14 connected to re-establishing his Kingdom forever, but in particular the key phraseology: "I will be a father to (him) and (he) shall be a son to me." In turn, Paul substitutes "you" for "him" in quoting this too, to make it more general, in the famous 2 Cor 6:14-7:1, incorporating Qumran imagery, in particular, reference to "light and dark", "Beliar", and most importantly, "come out from among them and be separate" (cf. 1QS 8-9 about interpreting the famous Isaiah's "Path in the wilderness" in terms of "separating oneself" and CD 5.7 condemning the lack of "separating" the Holy from profane in the matter of sleeping with a woman during the blood of her periods) and the unclean touch not...perfecting Holiness in the fear of God. Of course, this usage "perfecting Holiness" will become more and more important as "the fountain of living waters" and "the New Covenant in the Land of Damascus" are set forth in Ms. B 20:2 onwards, as will the "steadfastness" and "the fear of God."

The second section of MMT repeatedly refers to "the Book of Moses" and "the words of the Prophets" (lines 95, 103, 107, 108, 109, 113, 114, etc.), firming up the connection with the curious exegesis that CD 7 below will draw that "the Tabernacle of the King is the Books of the Torah" and "the bases of the statues are the Books of the Prophets". It also repeatedly refers to "the Last Days" or "End Time" (99, 107, 116, etc.) and the whole background of imminent national disaster, mentioning Jereboam and Zedekiah (105), is similar to that

of CD 7-8 just noted..

<< It should be remembered that both Helen and her favorite son Izates, who we shall also evoke below along with Eusebius' King Agbar with regard to important conversions in Northern Syria, went through similar trials and penances >>.

Even the words "turn aside from the way" in line 118 of MMT bear a ringing parallel to the fulsome condemnations of Ephraim's "turning aside from Judah" in CD 7.12 or those who "turn back and betray the well of living waters" in succeeding descriptions of events relating to erecting "the New Covenant in the Land of Damascus" in CD 8.22ff. (Ms B: 20.1ff.) .

Most of what occupies the first fifty or so lines of MMT, as previewed in lines 6-7, relate in some way to gifts, primarily Gentile gifts in the Temple and purity regulations concerning these -- both the "Gentiles" theme again and the related one, "pollution of the Temple", the third of Belial's nets according to the reckoning of CD 5-6. This concern for purity of the Temple not only is strong in CD 4-8, but also roughly corresponds to the areas of James' rulings to overseas communities as we saw above. One can, in fact, almost view MMT as a midrash on at least three, if not all, of these .

However defectively, "things sacrificed to idols" is actually signalled in lines 11-12, where it is directly connected to "Gentile gifts in the Temple". Certainly it is an issue with particular significance for Paul's "Gentile Mission". In fact, the language used in MMT, "it is the idol that seduces them", has almost a direct riposte by Paul in 1 Cor 8:4, "we know that an idol has no real existence", followed by some eight more lines of Philonic-sounding polemics.

He discusses the whole subject of "things sacrificed to idols" in 1 Cor

8-12, leading into his proclamation of "the cup of the New Covenant in (Christ's) blood" in 10:16 and 11:25 -- something one would think was specifically by James' rulings above, even figuratively -- and concluding with evocation of the community as Christ's body in 12:13 and 27, echoing CD 7.17 on Amos 5:26-27 above. But what is most important in this formulation is his twice-repeated phrase, "do this"/"drink this in remembrance of me" -- 11:24-25. We shall see how this plays out in the last Column of the Damascus Document below.

MMT also takes up the issue of "fornication" starting from line 47, focusing particularly on mixed marriages, a subject, clearly, of no mean concern to overseas converts. Lines 83 and 89, for instance, actually mention "fornication" per se and mixed marriages are specifically banned from 47-59 for Holy Ones -- meaning here priests. As already suggested, 4QFlor above, Qumran viewed itself as a community of "Holy Ones" and saw all such holy "penitents" "consecrated to God" (in other vocabulary, "Nazirites"), as "Priests" (85-89). Since "strangled things" in Acts' version of James' rulings can be thought of simply as "carrion" -- this sense is specifically given it in both the Pseudoclementines and the Koran following it -- a parallel concern can be discerned in the passage banning dogs from the Holy Camp (lines 66-70) -- Jerusalem.

The ban on blood, while not specifically alluded to in MMT, can be thought of as operative throughout. It is actually specifically raised in CD 2.7-8: "Before ever they were created, God...abominated their generations on account of blood" and in 3.6, where God's "cutting off" of the generation in the wilderness is specifically blamed on their "consumption of blood" <-- language Paul enjoys parodying his circumcision remarks in Gal 5:12. >> -- already remarked in CD 5:7's combination of the "fornication" and "pollution of the

Temple" charges against the Establishment in terms of "not separating according to the Torah, but rather they sleep with a woman during the blood of her periods."

But, of course, what stands in the way of taking all these circles of data seriously, as already noted, are the palaeographic sequences of Qumran documents, not to mention the carbon dating. Both are useful tools when applied with restraint, and can provide a good general basis on which to proceed. But they are imperfect, subject to manifold imprecisions, not the least of which are human error and/or interpretation, where attempts to arrive at an absolute dating are at issue. What is known as relative dating is a different story.

<< In particular, they cannot be used to rule out, as I have been at pains to point out almost two decades now, an otherwise credible picture based on the clear thrust of the internal data. In fact, as I have also stressed, one of the reasons why so little by way of a real consensus has been achieved is that the external evidence often renders the internal inutile and vice versa.>> What I would like to do in this paper is to build the case applying the constellation of images revolving about "rebuilding the fallen tent of David" to conversions of royal personages in Edessa -- called "Antioch" in Strabo (Antioch by Callirhoe or "Orrhoe" --and further East in Adiabene, both being in the words of the Damascus Document, lands "north" of Damascus.

<< Concomittantly, as I have already done, designate "MMT" (the only letter in the Qumran corpus and this in multiple copies -- if not the letter attributed to James and being delivered by the curious "Judas Barsabas" and his colleagues "down to Antioch" in Acts) -- as correspondence to one such royal convert to Judaism and/or "Christianity" (at this point there was hardly any difference) -- "the Great King of the Peoples beyond the Euphrates" or Izates.
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There are a number of complex matters that need elucidating before doing so, but I shall try to summarize. All Northern Syrian conversion stories, including that of Queen Helen and her two sons in Josephus/supported by the Talmud, Eusebius' Agbarus/Abgarus/ or Augarus, "the Great King of the Peoples beyond the Euphrates" (he claims to have found this in the Royal archives of Edessa and he hardly ranks as a creative writer), as well as Paul's conversion on the road to "Damascus", not to mention Acts' curious story of the Ethiopian Queen's eunuch, which we have elsewhere already designated as a parody of the conversion of Queen Helen's son Izates, are part and parcel of the same set of circumstances.

Just to signal one common chord, a character by the name of Ananias appears as an active participant in the first three of these and this is not even to begin with all the Judases/Thaddaeuses/or Judas Thomases -- not to mention the fabulous "Agabus" in Acts, but a pale reflection of Eusebius' "Agbarus".

<<One appears in Eusebius' portrait of the conversion of King Agbarus, i. e., "Thomas", viz. "Judas Thomas". There is even a fifth in the mysterious apostle called "Judas of James" in Luke, taking the place of "Thaddaeus" or "Thaddaeus surnamed Lebbaeus" in Mark and Matthew. >>

Another fact that is little understood by most commentators is that the founder of the Seleucid dynasty was so enamored of his father Antiochus that he named almost every city he founded after him -- there are at least five on record. The two most important of these, as we have seen above, are Antioch by Callirhoe or Orrhoes/Assyrian Antioch, indistinguishable from Haran, of which to this day, Abraham is almost a patron saint, and the one most think they're

talking about when they speak of "Antioch", "Antioch on the Orontes", but there was hardly anything happening in this town at this time.

<<Acts, of course, knows another "Antioch in Psidia" -- this is in Asia Minor not far from Tarsus in Galatia and Antiochia Charax, called in Josephus' story Izates' conversion, Charax Spasini at the mouth of the Tigris, also the birthplace of Prophet Mani, his parents having reputed to have been "Elchasaites" there. << A fifth is the well-known city of Nisibis in Northern Iraq between Edessa and Arbela>>

There are two other points that should be appreciated. The story of Paul's community in Antioch which Acts, perhaps correctly this time, identifies as the place where "Christians were first called Christians" (11:26), included at least one Herodian, the probably garbled "Manaeon" (in my view just a poor recension of Ananias again). But the individual said there to have been "the foster brother of Herod the Tetrarch" (13:1) was probably Paul himself not Ananias.

This would also make the stories told about the prophet "called Agabus", another of those who "came down to Antioch" (11:27) and all the other such descents, for instance that by Judas Barsabas and his colleague (another of our Judases) with James' letter in Acts or the "some from James", to whom Peter (Cephas) and Barnabas <<whoever he is supposed to be>> defer in Galatians 2:12 and the "some who come down from Judea and teach the brothers that unless you are circumcized according to the Law of Moses, you cannot be saved", which triggers the "Jerusalem Council" in Acts 15:1 -- no doubt the same event as in Galatians -- simply this second "Antioch" or "Edessa" again, there being nothing of any significance happening at this time at any other Antioch.

As for Acts' "prophet called Agabus", who certainly another piece of disinformation and but a thinly disguised version of the individual Eusebius is

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<<Acts, of course, knows another "Antioch in Psidia" -- this is in Asia Minor not far from Tarsus or Galatia, and Antiochia Charax, called in Josephus' story Izates' conversion, Charax Spasini at the mouth of the Tigris. This is also the birthplace of Mani, his parents having been reputed to have been "Elchasaites" living there. A fifth is the well-known city of Nisibis between Edessa and Arbela.>>

There are two other points that must be appreciated. The story of Paul's community in Antioch which Acts, perhaps correctly this time, identifies as the place where "Christians were first called Christians", which included at least one Herodian -- i. e., the garbled "Manaeon" (in my view this is just a poor recension of Ananias again) -- but the individual brought up with "Herod the Tetrarch" was probably Paul himself (or Saul), not Ananias. This also would make the stories told about "the prophet called Agabus who came down to Antioch" and all the other descents to "Antioch", for instance by Judas Barsabas with James' letter in Acts or the "some from James", to whom Peter (or Cephas) and Barnabas, whoever he is supposed to be, defer in Galatians simply this second "Antioch" again -- there being nothing of significance occurring in the first century at this first Antioch, "the prophet called Agabus", who certainly never existed, just being a thinly disguised and refurbished version of the individual Eusebius was calling "Agbarus" or "Abgarus", but certainly very much occurring in this "Assyrian Antioch", among those Eusebius calls the Osrohaeans.

Syriac sources, in fact, actually do remark the problem Westerners were having with root names and the confusion of consonants of this sort and this is amply evident as these names move into Greek or Latin, and even beyond.

I have covered these matters in some detail in James the Brother of Jesus, which is why the manuscript ran on to some 1000 pages and then some 500 were cut out. For those who would like a wider treatment of these matters, they can consult my James the Brother of Jesus, Penguin, 1998. There I have tried to compress the data to 1078 pages.

Secondly, Adiabene and the Land of the Edessenes being contiguous, are related -- I have treated the important prefix "Ad"/"Addai" (even Thaddaeus) in Christian and Islamic sources elsewhere. Without an elementary understanding of these matters, it would be impossible to follow where I am going. Finally, Abgarus/Abgarus, Helen and her sons, Izates and Monobazus (Josephus calls her husband "Bazeus", but this is clearly defective and of Persian not Semitic derivation. It is clear that Kings such as this Abgarus had very large harem and Acts' stress on "eunuchs" in its "Ethiopian Queen" episode, which I consider but another variation of the conversions we are discussing here -- there being so such eunuchs in Ethiopia at this time, nor indeed any Queen called Kandakes, the only parallel here being a Nubian one at Meroe in Strabo, followed by Pliny, in the previous century.

For Eusebius of course, as in Armenian sources, Helen is Queen of the Osrhoaeans, Izates her son having been given by his father an area around Carrhae or Abraham's Haran to rule. In fact, an Eddessan king of the next generation, one of Abgarus' descendants, if this is not simply a generic term, as Aretas in Arabia or Herod in Palestina, Syria, and Armenia, is called Bar These same sources, though late, insist Helen was Abgarus' half-sister and one of his wives, though this as I have described to my classes does not mean she actually lived with him, but rather was given her own vassal kingdom further East, Antioch Orrhoes or Edessa being on the Euphrates side of things, Adiabene on the Tigris (an aside, the famous city of Nisibis was also at one point known as Antioch as well).

the glue holding all these individuals together, including Acts' Agabus, Josephus' and the Talmud's Helen, and in fact Paul was in fact the Famine -- and therefore this also would involve Josephus' "Theudas", also mentioned in regard to the Famine (probably "Thaddaeus" in the New Testament; Judas in most other

talking about when they speak of "Antioch", "Antioch on the Orontes", but there was hardly anything happening in this town at this time.

<<Acts, of course, knows another "Antioch in Psidia" -- this is in Asia Minor not far from Tarsus in Galatia and Antiochia Charax, called in Josephus' story Izates' conversion, Charax Spasini at the mouth of the Tigris, also the birthplace of Prophet Mani, his parents having reputed to have been "Elchasaites" there. << A fifth is the well-known city of Nisibis in Northern Iraq between Edessa and Arbela>>

There are two other points that should be appreciated. The story of Paul's community in Antioch which Acts, perhaps correctly this time, identifies as the place where "Christians were first called Christians" (11:26), included at least one Herodian, the probably garbled "Manaeon" (in my view just a poor recension of Ananias again). But the individual said there to have been "the foster brother of Herod the Tetrarch" (13:1) was probably Paul himself not Ananias.

This would also make the stories told about the prophet "called Agabus", another of those who "came down to Antioch" (11:27) and all the other such descents, for instance that by Judas Barsabas and his colleague (another of our Judases) with James' letter in Acts or the "some from James", to whom Peter (Cephas) and Barnabas <<whoever he is supposed to be>> defer in Galatians 2:12 and the "some who come down from Judea and teach the brothers that unless you are circumcized according to the Law of Moses, you cannot be saved", which triggers the "Jerusalem Council" in Acts 15:1 -- no doubt the same event as in Galatians -- simply this second "Antioch" or "Edessa" again, there being nothing of any significance happening at this time at any other Antioch.

As for Acts' "prophet called Agabus", who certainly another piece of disinformation and but a thinly disguised version of the individual Eusebius is

calling "Agbarus" or "Abgarus", which gives us only one famine relief endeavor that of Helen and her putative husband or son "Agbarus". Syriac sources actually remark the problem Westerners were having with names of this kind and this is amply evident as they move from Persian, into Syriac, into Greek, and then into Latin and beyond. For those who would like a wider treatment of these matters, they may consult my James the Brother of Jesus, Penguin, 1998, in which I have tried to compress the data to 1078 pages.

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the glue holding all these individuals together, including Acts' Agabus, Josephus' and the Talmud's Helen, and in fact Paul was in fact the Famine -- and therefore this also would involve Josephus' "Theudas", also mentioned in regard to the Famine (probably "Thaddaeus" in the New Testament; Judas in most other sources; in the Koranic stories of Ad and Thamud (Thomas) -- also of Northern Syrian derivation -- Hud. This would also explain why the "Ethiopian Queen's Treasury Agent" -- in Acts a "eunuch", a Greco-Roman euphemism for "circumcision", the all-important issue, not only in Galatians, but also Acts' picture of the Jerusalem Conference -- and Josephus and the Talmud's story of Izates' conversion. I think I have said enough and in any event to say more will simply confused my audience further.

I would now like to briefly go through the Damascus Document and show wherethe theme of Gentiles is beginning to intrude.

I would now like to return to the Damascus Document and show how these columns 7-8 and 19-20, introduced by 4-6, actually in some sense do involve "Gentiles". This will allow me to finally firm up the link between Acts' presentation of "re-erecting the fallen tent o David" and that found in the