

The Eleven (Luke 24,9.33 Acts 2,14)

Jesus appeared risen to the Officers of the Temple Prison

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Abstract

The thesis of this article is that the term “the Eleven” used by the Greek Luke both in his Easter appearance Gospel and in his Acts of the Apostles doesn’t designate the twelve Galilean apostles minus the dead Judas Iscariot, but the officers of the temple prison of Jerusalem. These officers, with their servants who are called ‘hyperetai’ by Luke, were also responsible for the corporal punishments and the death penalty. This vocabulary and these responsibilities are an exact parallel of the organisation of the prison in Athens, as described in the book “Athenaion Politeia” attributed to Aristotle, and as described by Heraclides, not earlier than the second century BCE. It will be shown that this one simple thesis about “the Eleven” accounts for many, hitherto seemingly contradictory or inexplicable elements of the narratives in Gospels and Acts, especially of the Easter narratives, which now can be regarded as completely historical, as they are not reciprocally contradictory any longer in any detail.

The thesis implies that Jesus both appeared risen to his Galilean apostles in the room of the Last Supper and to his prison guards in the temple and that these two groups of witnesses of his (death and) resurrection became one group of apostles on Pentecost, for then Simon Peter stood and preached “with the Eleven”. The Galilean apostles nevertheless remained distinct from all others, as “the Twelve” who had the doctrinal and administrative authority.

Introduction - More than twelve apostles

In Galilee Jesus chose twelve men to be his apostles, and we know the names of all of them (Matt 10,2 Re 21,14). But the New Testament also calls other men apostles, e.g. Barnabas and Paul (Acts 14,14 1Co 15,9), James, the Lord's brother (Gal 1,19), Andronicus and Junias in Rome, "of note among the apostles" (Rom 16,7), and also Timothy and Silvanus were called "apostles of Christ" by Paul (1 Thess 1,1 2,6). So, at least seven other men than the original twelve were apostles in New Testament times.

Also pope Benedict XVI clearly acknowledged that more men than the original twelve Galileans were apostles. He said: "In [the Book of] Revelation, the role of the apostles, and more specifically of the Twelve, is clarified ... (21,14)" (General Audience March 22, 2006).

1. The Easter evening appearances

The Gospel according to John:

- 19 ¶ On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.
- 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." 22 And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."
- 24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."
- 26 ¶ Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you."
- 27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." 28 Thomas answered him, "My Lord and my God!" 29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." John 20,19-29 (RSV)

The Gospel according to Luke:

- 33 And they [Cleopas and another 'Man of Emmaus'] rose up that same hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, 34 saying, "The Lord is risen indeed and hath appeared to Simon!" 35 And they told what things were done on the way, and how He was known to them in the breaking of bread.
- 36 ¶ And as they thus spoke, Jesus Himself stood in the midst of them and said unto them, "Peace be unto you." 37 But they were terrified and afraid, and supposed that they had seen a spirit.
- 38 And He said unto them, "Why are ye troubled, and why do thoughts arise in your hearts? 39 Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones, as ye see Me to have." 40 And when He had thus spoken, He showed them His hands and His feet. 41 And while they yet believed not for joy, and wondered, He said unto them, "Have ye here any meat?" 42 And they gave Him a piece of a broiled fish and of a honeycomb. 43 And He took it and ate before them.
- 44 And He said unto them, "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me." 45 Then opened He their understanding, that they might understand the Scriptures,
- 46 and said unto them, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, 47 and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."
- 50 ¶ And He led them out as far as to Bethany, and He lifted up His hands and blessed them. 51 And it came to pass, while He blessed them, He was parted from them and carried up into Heaven. 52 And they worshiped Him and returned to Jerusalem with great joy, 53 and were continually in the temple, praising and blessing God. Amen. Luke 24,33-53 (KJ21)

According to the Gospel of John, Jesus' appearance on the evening of the first day of his resurrection was to his disciples, gathered in the Cenacle in Jerusalem (John 20,19-25), and of the original twelve apostles only ten were present then: Thomas, "one of the Twelve" (John 20,24), was absent and Judas Iscariot was dead already (John 20,19-31; Matt 27,5). The number of ten includes Simon Peter. According to the Gospel of Luke, however, Jesus' appearance on the evening of the first day of his resurrection was to "the Eleven (...) and those who were with them", who furthermore stated to the Men of Emmaus that Jesus had appeared to a "Simon" (Luke 24,33-53).¹

Besides the numbers, there are more contradictions between the appearance story of John and that of Luke:

<i>Gospel of John: "the Twelve" Galilean apostles</i>	<i>Gospel of Luke: "the Eleven"</i>
1. numbered ten, including Simon Peter, on the first appearance	1. are "the Eleven", telling about a "Simon", on the first appearance
2. were glad when they saw the Lord (John 20,20)	2. were terrified and affrighted, and thought that they had seen a spirit when they saw the Lord (Luke 24,37)
3. Jesus shows them his hands and side (John 20,20)	3. Jesus shows them his hands and feet and eats fish and honey (Luke 24,40-43)
4. had been summoned to go to Galilee (Matt 26,32 28,10)	4. are summoned to stay in Jerusalem (Luke 24,49)
5. on the first night they receive from Jesus the Holy Spirit (John 20,22-23)	5. they must wait in Jerusalem, until they are endued with power from on high (i.e. the Holy Spirit) (Luke 24,49 Acts 1,4.8)
6. still hid behind closed doors in the Cenacle on the eighth day for fear of the Jews (John 20,19.26)	6. as from the first day they are constantly in the temple, praising and blessing God (Luke 24,53)
7. go to Galilee and there Simon Peter gets reappointed by Jesus to be the shepherd of his flock and they receive the doctrinal authority (John 21,1.14-17 Matt 28,16)	7. on the fiftieth day they receive power, when the Holy Spirit comes upon them in Jerusalem, to be witnesses of Jesus in Jerusalem and to the end of the earth (Acts 1,8 2,1-4)

Table 1 John versus Luke

These differences between "John" and "Luke" are usually explained as if they were the result of different traditions or different redactions of the eyewitness accounts. So, one keeps thinking the texts describe the same event, be it with some adaptations. But the acceptance of the contradictive elements as caused by later, (partly) unhistorical, adaptations by a narrator or redactor also renders the core of the narratives (the physical appearance of Jesus) historically dubious. After all, if parts are unhistorical, all could be unhistorical.

¹ Bible citations are from the Revised Standard Version, unless otherwise indicated.

In this article it will be shown that the contradictions between “John” and “Luke” are most simply explained when one assumes that the two evangelists do not describe the same event: that John describes how Jesus appeared to his Galilean apostles, “the Twelve” (John 20,24), of which only ten were present, including Simon Peter, and that Luke describes how Jesus appeared to another group of people, a group known as “the Eleven”, who tell to Cleopas, who had returned from Emmaus, that Jesus had already appeared to another “Simon” (Luke 24,18.33-35).

Furthermore, John first describes two appearances in the Cenacle, and calls the next appearance to Simon Peter and others at the lake of Galilee Jesus’ third appearance to his disciples (John 21,7.14). On this occasion Simon Peter tries very hard to arrive first at the beach where Jesus is, as he would do if he hadn’t spoken to Jesus privately yet, e.g. about his denial of Jesus in the high priest’s courtyard. And Jesus reappoints Simon Peter only at this moment to be the shepherd of his flock. This is also in contradiction with Luke’s description of an appearance to “Simon” even before the first appearance to “the Eleven”, and is another reason to assume that Luke’s Simon is not Simon Peter.

2. Simon the son of Clopas

Luke’s other “Simon” could very well be Simon, the son of Clopas, later James’ successor as bishop of Jerusalem. Simon the son of Clopas was a contemporary of Jesus, for Eusebius says that he died at the age of 120 in the time of Emperor Trajanus (98-117 CE) (Eusebius: 3,32,3). The verse where Luke mentions the appearance to “Simon” (Luke 24,34), might very well be the place to which Eusebius refers, when he speaks about Simeon the son of Clopas:

they all took counsel together as to whom they ought to adjudge worthy to succeed James, and all unanimously decided that Simeon the son of Clopas, whom the scripture of the Gospel also mentions, was worthy of the throne of the diocese there (Eusebius: 3,11,1-2).

Just as Simon can be equated with Simeon, Clopas can be equated with Cleopas, for the Semitic ‘Klopas’ was equivalent to the Greek ‘Kleopas’, an abbreviated form of ‘Kleopatros’ (Craig: 139). So, the Simon that the Eleven mentioned to Cleopas and Cleopas himself may have been son and father and may both have belonged to the group of the Eleven and those who were with them.

Even if Eusebius here did not refer to “Simon” in Luke 24,34, but only to “Cleopas” in Luke 24,18, it still seems reasonable to assume that the Simon in Luke’s resurrection Gospel was Simon the son of Clopas. For Luke’s Simon had seen the risen Lord, just like Simon the son of Clopas and his predecessors Simon Peter and James the Just, the Lord’s brother (Gal 1,19), had: for this – to have seen the risen Jesus – must have been one of the main conditions for getting elected to be Jerusalem’s church leader, and for being preferred to one of the twelve Galilean apostles. Simon the son of Clopas was an influential inhabitant of Jerusalem, for he had tried to stop the stoning of James in the temple (Epiphanius: Haer. 78,14), and this may have been another reason for his getting unanimously elected.

3. The Eleven - Captains of the temple prison

So, Luke’s “Simon” may have been Simon the son of Clopas. Now, who were the people that are called “the Eleven” by the Greek Luke in his Gospel written for the “most excellent Theophilus” (Luke 1,3 Acts 1,1)?

The “officers from the chief priests and the Pharisees” who had arrested Jesus and were sitting in the courtyard of the high priest during the interrogation by Annas, in the manuscripts

are called ‘hyperetes’ (= literally ‘underrower’) (John 18,3.12-13,18 Nestle-Aland²), which word is translated in a Greek-Dutch lexicon with “executioner (servant of the Eleven)”.³

In Athens in the fourth century BCE existed the institution of “the Eleven” (‘hoi hendeka’). These were the officers responsible for the prison and the corporal punishments and the death penalty, which was often pronounced. Their servants were called ‘hyperetai’ (plural of ‘hyperetes’); this is attested in the book ‘Athenaion politeia’ (AP), The Athenian Constitution, attributed to Aristotle:

‘He (Solon) distributed among the five-hundred-bushel class, the cavalry and the rankers the major offices, such as ... the Eleven ..., assigning offices to the members of each class according to the level of their assessment’ (Rhodes: AP, 7, 3).

‘The Eleven are appointed by lot. Their task is to take charge of men in the gaol (prison). When thieves, kidnappers and highwaymen are delivered before them (...), if they admit their guilt, the Eleven put them to death; if they dispute the charge, they bring them before the jury-court: then, if they are acquitted, they let them go, and if not, they put them to death. When land and houses are registered for confiscation, the Eleven bring these before the jury-court, and those which are judged to be forfeit to the state they hand over to the sellers. They also bring indications before the court: these are among the cases introduced by the Eleven, but some of the indications are introduced by the *thesmothetai*’ (Rhodes: AP, 52, 1 (cf. 7,3 24,3 29,4 35,1 39,6)).

In the so-called “Epitome of Heraclides” – a set of excerpts, written at an unknown date from a fuller set of excerpts made in the second century BCE from the collection of the constitutions – is spoken about the Eleven as well, as the men appointed to take charge of the men in prison (Rhodes: Epit. 8).

‘The Eleven (‘hoi hendeka’) were the prison guards [cf. Rhodes, 1984, p. 168, map 3, no. 8] and the executioners of the death penalty. (...) The college existed already in the time of Solon (...) In the fourth century each ‘phyle’ probably indicated one man; the eleventh member was a ‘grammateus’ or secretary who supervised them [cf. Rhodes, 1981, p.579-582].’ (Verreth: 126 (translation))

‘Magistrates had the disposition of ‘hyperetai’ (‘hyperetes’, plural ‘hyperetai’, under-rowers, servants). Four kinds of ‘hyperetai’ (or groups of subordinate personnel) existed:

‘Grammateis’ (...) or secretaries: some of them held the rank of a magistrate, e.g. the ‘grammateus’ of the ‘thesmothetai’, who (since Kleisthenes) was counted as member of the college/board of the ‘archontes’; the ‘grammateis’ of the ‘boule’; the ‘grammateus’ of the Eleven. (...)

‘Hypogrammateis’ (...) or under-secretaries.

‘Kerykes’ (...) or heralds: they were in service of the diverse magistrates like the ‘archontes’, the Eleven and the ‘logistai’, and of the political institutions. (...)

The actual ‘hyperetai’ were the lower officers like door-keepers, hall-guards or ‘basanistai’ (examiners of prisoners, put to the rack).’ (Verreth: 107 (translation))

That the officers who arrested Jesus were “‘hyperetai’ of the chief priests and Pharisees” (John 18,3), now indicates two things: that they were officers in a public ministry and not just some private servants of e.g. Annas’ household, and that they in some way served the chief priests and Pharisees, probably in these priests’ capacity of members of the Council of the Temple and the Great Sanhedrin, which was the highest Jewish jury court that could pronounce the death penalty. Like in Athens, also in Israel the ‘hyperetai’ led the suspects to and from the prison and the jury court: in Matt 5,25 and Acts 5,21-22 and 5,25-27 the ‘hyperetes’ is the intermediate officer between the judge and the prison. (‘Hyperetai’ who were public secretaries or heralds are in Luke 1,2 4,20 Acts 13,5 26,16 1Cor 4,1).

In the Weymouth New Testament-translation of 1912 the “‘hyperetai’ of the chief priests and Pharisees” (John 18,3) are described as “a detachment of the Temple police sent by the High Priests and Pharisees” (cf. John 7,32: “the chief priests and Pharisees sent ‘hyperetai’ to arrest

² usually shortened as NA²⁷

³ Bartelink: 255 “beul (dienaar vd. Elf)”

him”). In fact, also in Luke’s Gospel and in his Acts of the Apostles the ‘hyperetai’ appear to be servants of one or more captains of the temple.

22 But when the officers (‘hyperetai’) came, and found them (the apostles) not in the prison, they returned, and reported (...) 24 Now when the captain of the temple (‘strategos tou hierou’) and the chief priests heard these words, they were much perplexed about them (...) 25 And some one came and told them, “The men whom you put in prison are standing in the temple and teaching the people.” 26 Then the captain (‘strategos’) with the officers (‘hyperetai’) went and brought them, but without violence, for they were afraid of being stoned by the people. 27 And when they had brought them, they set them before the council. And the high priest questioned them ... (Acts 5,22-27, NA²⁷).

Also when Jesus was arrested on the Mountain of Olives, both some “captains of the temple” (Luke 22,52 AV, ‘stratēgoi tou hierou’ NA²⁷) and some ‘hyperetai’ of the chief priests and Pharisees (John 18,3 NA²⁷) were there. And it were “the chief priests and captains” (of the temple) who had conferred with Judas about Jesus’ betrayal (Luke 22,4 AV). So, the temple prison’s organisation here is a parallel of the organisation of the prison of Athens.

And, like in Athens, also in the New Testament the ‘hyperetai’ are in the context of corporal punishments and violence. As we have already seen above in Acts 5,26, they were used to use violence when arresting and bringing in offenders. And before the apostles were released by the council (where the ‘hyperetai’ had brought them) they were beaten and charged not to speak in the name of Jesus (Acts 5,40). When Jesus was in detention after having been led before Caiphas at night, and before being led before the Great Sanhedrin in the morning, it were the ‘hyperetai’ who beat Jesus (Mark 14,65). Also when Jesus had been led before Annas, it was one of the ‘hyperetai’, who slapped Him in the face (John 18,22). And when Jesus stood finally before Pilate, it were the chief priests and ‘hyperetai’ who cried out “Crucify him, crucify him” (John 19,6). If these ‘hyperetai’ were the temple’s executioners, it isn’t surprising that Pilate answered these chief priests and ‘hyperetai’: “Take him yourselves and crucify him, for I find no crime in him” (John 19,6).

The Jewish temple not only had ‘hyperetai’ (Mark 14,54.65 John 7,32.45.46 18,3.12.18.22 19,6 Acts 5,22.26), and “captain(s)” (Luke 22,4.52-53 Acts 4,1 5,24.26) and corporal punishments (Acts 5,40), but also a prison (Acts 4,3 5,18.22.25; cf. Jer. 20,2 Ne 12,36) and even a death penalty, e.g. for Gentiles (= not-Jews) who entered the temple’s inner courts (Josephus a: 15,11,5).

Because of this remarkable parallel with the city of Athens, and because of the contradictions between John and Luke, it seems obvious that in the appearance story written by the Greek Luke “the Eleven” were some of these “captains of the temple” – the ones who were responsible for the temple prison and the corporal punishments – and that the ‘hyperetai’ mentioned above were subordinate to these “Eleven”. This is confirmed by the following episodes: Jesus had already been with the group of the Eleven, for before his arrest He “taught daily in the temple” (Luke 19,47 21,37-38), but, although the chief priests and Pharisees ordered “‘hyperetai’ to arrest him”, they did not bring Him, because, as they said, “no man ever spoke like this man” (John 7,32.45-46 NA²⁷); finally they had to seize Him in the Garden on the Mount of Olives, where Jesus said to “the captains of the temple” (Luke 22,52-53) and to the ‘hyperetai’ (John 18,3.12 NA²⁷): “I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled” (Luke 22,52-53//Mark 14:49 NKJV). And after the earthquake at Jesus’ death the captain “glorified God” and he and all that were with him “feared greatly” and “beat their breasts” while returning (Luke 23,47.48 Matt 27,54 NKJV). On Jesus’ appearance to “the Eleven” they were “terrified and frightened” (NKJV), but He tells them: “These are the words which I spoke to you, while I was still with you” – namely, while teaching in the temple and also while being arrested in the Garden –, “that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24,37.44 AV). And now He opens their understanding for the so-called Kerygma, the earliest Christian proclamation in the New Testament (1Cor 15,3-5). For the doctrine Jesus conveys to “the Eleven” at this moment – the death of Jesus

according to the Scriptures, and His resurrection on the third day *according to the Scriptures* (!) and the remission of sins in His name, according to the Scriptures (Luke 24,44-47) – is the same as the first part of the Kerygma as written down by Paul in 1Cor 15,3-7, which also proclaims Jesus' resurrection on the third day according to the Scriptures.⁴ After this appearance and understanding the Eleven were “continually in the temple, praising and blessing God” (Luke 24,53).

Now it is noteworthy that Luke used the designation “the Eleven” without introduction. If “the Eleven” designated an institution of the temple hierarchy, and the “most excellent Theophilus” (Luke 1,3), for whom Luke wrote his Gospel, was the Jewish high priest Theophilus who reigned from 37-41 CE (Josephus a: 18,5,3 (783) 18,6,2 (818)), then Luke – he may have been a temple physician at one time – could simply use this designation without introduction, for Theophilus would understand its meaning. The same holds for the mentioning of “Simon” by the Eleven: if Theophilus knew who the Eleven were, he would also know whom the Eleven meant by “Simon”, without introduction or specification.

That the Theophilus, addressed by Luke, was the above mentioned (ex-) high priest is affirmed by some Christian traditions and also held by some modern scholars (cf. Anderson: 195-215) (see also “Theophilus” in the free on-line encyclopedia “Wikipedia”). Theophilus probably lived in Rome, for this would explain why Luke's book Acts of the Apostles, written for Theophilus, ends with Paul's arrival in Rome: Theophilus would not need a further description of what happened to the apostle Paul in Rome, for he was in Rome himself.

That Luke was a temple physician is made plausible by the following: Paul refers to Luke as a physician: “Luke the beloved physician and Demas greet you” (Col 4,14) and Eusebius does the same: “Lucas ... arte medicus” (Eusebius: 3,4,6). Official doctors had been appointed to the temple service, because the priests and Levites had to walk barefoot in the temple and the water on the ground caused diseases (Rops: 394). Luke, though being a Greek, was nevertheless allowed to enter the inner courts of the temple for he “went in” (‘eiseimi’) with Paul to see James, the Lord's brother (Acts 21,18). In the New Testament this verb is only used for entering the temple's inner courts (Acts 3,3 21,18 21,26 Heb 9,6). And “James is found virtually *only* there (in the temple) after the resurrection” (Chilton: 262). The Catholic Encyclopedia at “Luke” states that “St. Luke had a great knowledge of the Septuagint (the Greek Bible translation) and of things Jewish”.

And Cleopas and the other man, who returned from Emmaus to the Eleven in Jerusalem, may have been temple musicians: “of the two families named in the Talmud⁵ as admitted to this service (of the Temple music), one— of Tsippariah— has been 'from Emmaus'” (Edersheim: 8,132).

An explanation for the fact that the officers of the temple prison, i.e. the temple police, knew of Jesus' appearance to “Simon” and were eager to mention it to Cleopas (Luke 24,13) could be that “Simon” was their supervisor and secretary, and a son of Cleopas. For according to Epiphanius Simon the son of Clopas acted as a commander keeping order in the temple in 62 CE (Epiphanius: Haer. 78,14) and thus he may have been one of the “captains of the temple”, mentioned by Luke. And as the supervisor of the temple police, he also will have been known to the high priest Theophilus.

⁴ The only difference between Luke 24 and the Kerygma in 1Cor is the explicitness of Jesus' death “for our sins” (1Cor 15,3). That the third day is in Scripture is a unique element of only Paul's Kerygma and Luke 24. It is nowhere else in the Bible and today scriptural scholars still don't know to which scripture passage Jesus' and the Kerygma's “third day” refer. There isn't any Old Testament verse telling about a resurrection on a third day.

⁵ The first written compendium of Judaism's oral law and its discussion by the rabbi's of 200-500 CE.

4. The temple order in the first century

At the north western corner of the temple mount, Herod the Great had built the fortress Antonia, of which the Romans had taken possession (Josephus a: 15,11,4 (678) 18,4,3, (776)). Three armies had their barracks in Antonia: the temple guard, the city guard and a Roman guard (Josephus b: 5,5,8 (234-245)). Each night the temple was guarded by two hundred and forty Levites (a Levite was a member of the tribe of Levi, one of the twelve tribes of Israel) and thirty priests: ten Levites for each of the twenty-one watches of the twenty-one outer gates and courts and ten Levites with ten priests for each of the three watches of the three innermost courts (Edersheim: 7,111). One single person was appointed over each watch as its captain, or the head of that watch. These twenty-four captains of the watches seem to have belonged to the “captains of the temple” (plural Luke 22,4.52). “The captain of the temple” (singular Acts 4,1 5,24.26), however, “distinctively and by way of eminence so termed”, was he, who in Jewish writings was called ‘the ruler of the mountain of the house’ (or ‘the captain of the mountain of the Temple’), who was the chief of all the heads of the watches, and who made his rounds during the night, with torches lighted before him (Lightfoot: 200 on Luke 22,4). On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire. The temple guards were relieved by day, but not during the night. By day and night they had to prevent the unclean from entering the courts. The watch at some of the gates seems at one time to have been hereditary in certain families (Edersheim 7,111-113).

According to the renowned Jewish Christian scholar Alfred Edersheim, the duties of the “Temple police” were also entrusted to Levites, and these duties were also performed under the command of the captain of the temple (Edersheim 7,111). This doesn’t preclude the possibility that the temple police was a distinct body within or alongside the temple guard. The duties of the temple police may for instance have been hereditary in a certain family or group of families too, just as the watch at some of the gates. This is corroborated by the fact that two of the ‘hyperetai’ who arrested Jesus were relatives: Malchus and his kinsman in the high priest’s courtyard (John 18,10.26). And the temple police may have consisted of ten Levitical officers, just as an ordinary watch, plus a supervising secretary (as in Athens) and a number of lower officers (called ‘hyperetai’ as in Athens). Then the captains of the temple police, supervising the ‘hyperetai’, would have been “the Eleven”, not only figuratively but also literally. It was not unusual in Israel to name a division of soldiers according to their number. Thus David’s legion of (partly foreign) hired mighty warriors was called “the thirty” (2Sa 23,23.24 1Ch 11,25), and his generals “the three” (2Sa 23,19.23).

Some ‘hyperetai’ of the group of the Eleven must have joined the captain of the temple on his inspection rounds at night, to carry the torches before him and to beat the guards, found asleep, immediately, or to set their garments on fire (with the torches), and to defend the captain as his body guard. At day time Levites who served as the assistants of the priests in the sacrificial service were forbidden, on pain of death, to enter the Holy Place or to touch the altar (Rops: 458-59), and also their execution may have been performed by the Eleven’s ‘hyperetai’ and other witnesses immediately. “The laws of Levitical cleanness ... were most rigidly enforced upon worshippers and priests. If a leper, or any other who was 'defiled', had ventured into the sanctuary itself, or any priest officiated in a state of 'uncleanness,' he would, when discovered, be dragged out and killed, without form of process, by 'the rebels' beating.' Minor punishments were awarded to those guilty of smaller offences of the same kind” (Edersheim: 4,61). One day, when loud screams were heard in one of the temple courts, someone asked: “What’s up there?” and others answered: “It’s nothing: it’s just a Levite who is being beaten” (Middoth 1,2; Rops: 458-59). So, the task of the prison officers was to restore order in the temple, to punish, guard and/or execute the offenders, and to inspect (muster) the ordinary temple guards at night.

The temple prison in the first temple was in the “the upper Benjamin Gate of the house of the LORD”: this was the northern temple gate in which Jeremiah was put in the stocks for a

day and a night (Jer 20,2-3). “Benjamin: (6) The name of the northern gate of the Temple, where Jeremias was imprisoned (Jer.,xx,2; xxxviii,7,14), probably the same as “watch-gate” (II Esdras, xii,38 [Ne 12,39]) and as the one spoken of in Jeremiah (viii, 3,5,16; ix,2)” (Catholic Encyclopedia at ‘Benjamin’). In the second temple (of Nehemiah) the prison will have been in “the Prison Gate” (Neh 12,39 AV), which was also in the northern temple/city wall, and also called the “Watch Gate” (D.V. translation) and “Gate of the Guard” (NASB, RSV, ASV, HNV) (‘shah-ar’ = gate, ‘mattara’ = a jail, as a guard house). In Herod’s temple, which had been extended into the northern direction, the prison seems to have been in the “Watch Gate” as well (“Tor der Wache”: Madaule: 46). This gate was in the north-western corner of the temple, in the western wall at the foot of the corner fortress Antonia, where the ordinary temple guards were stationed as well (see fig. 1). Here Peter and John were being detained from the evening to the next day and later all the apostles were being detained here for part of the evening and night and beaten the next day (Acts 4,3 5,18-19.25.40). It was called “the public prison” (Acts 5,18 NIV), ‘in full view of all’ (‘demesios’ Acts 5,18 NA²⁷ = public, in public places, in full view of all), for the Watch Gate of the temple, opening onto the Tyropoeon valley in which the market place was located, was used by the citizens of Jerusalem to come and go to the temple; thus the offenders of the temple order, who were kept in the public prison in this gate, were subjected to the scorn and ridicule of all. In the Tyropoeon valley, to the west of the temple, was also the immense square called ‘Xistus’, which was used for public meetings, and on great occasions the populace was harangued here (Edersheim 1,111).

That the barracks of the captains and ‘hyperetai’ of the temple prison were located in the Watch Gate at the foot of the tower Antonia, is proved by Simon Peter’s movements in the night of Jesus’ arrest (see below) and complies with the fact that the Eleven with their ‘hyperetai’ were in the temple “daily” (Mark 14,49) and at one time even “continually” (Luke 24,53).

Simon Peter and Jesus in the temple prison in Antonia

(taken from my article “John Mark – Author of the Gospel of John with Jesus’ mother”)

Josephus describes Antonia as a building that looked like a fortress from the outside, but was like a palace inside: “a palace, it being parted into all kinds of rooms and other conveniences, such as courts, and places for bathing, and broad spaces for camps” (Safrai: 984; Josephus: War 5,238-45). Historically several high priests before Caiphas, and probably also after him, have lived in the temple and in the temple fortress (Hilkiah and Jehoiada (2Kings 22,3-5 2Chron 22,11-12), Simon the Maccabean, and Hyrcanus, and “his sons and ... their sons after them”, e.g. Aristobulus I, and his widow queen Salome Alexandra, and Hyrcanus II (1Macc 13,52; Josephus: Antiquities 18,4,3), and probably also Jesus ben Gamala in ± 64 CE (Josephus: Antiquities 20,9,4; this Jesus’ wife Martha demanded that a carpet was laid before her feet when she went to (the sanctuary of) the temple (Rops: 191)). Also Edersheim (ch. 4, p. 65) states that the high priest possessed a house in the temple. And it is important to note that not only the prison’s ‘hypēretai’, but also the ordinary captains of the temple were sitting in the high priest’s courtyard after Jesus had been brought in there (Luke 22,52-55). They even lit a fire there, as if they were at home (Luke 22,52.55 John 18,18). So, the high priest’s courtyard apparently was shared by and accessible to both the prison guards and the ordinary temple guards. And as the ‘hypēretai’ were sitting “below” by the fire in the high priest’s courtyard in the night when they had taken in Jesus (Mark 14,66 John 18,18), the high priest’s palace may very well have been in one of the upper floors of Antonia. Moreover, the chambers where the high priest and the standing Council of the Temple (the high priestly council which regulated in detail everything connected with the affairs and services of the sanctuary) used to gather, were inside the sanctuary, in the south western corner of the Court of the Priests, and were only accessible during day-time, and then only by priests and Levites (Edersheim: ch. 4 and 2). So, these chambers could not be used when Jesus was brought in. It is probable that in the night when the ‘hypēretai’ were sent to arrest Jesus on the Mount of Olives, Annas and Caiphas were both waiting for Jesus’ arrival in Caiphas’ palace in Antonia, for then Matthew 26,57, which says that the ‘hypēretai’ brought Jesus “to Caiphas” (i.e. to Caiphas’ palace in Antonia), does not contradict John 18,13, which says Jesus was brought “to Annas first”, and then sent to Caiphas (John 18,24).

That the high priest’s palace and courtyard were not far from the prison and the barracks of the ‘hypēretai’ in the western temple gate, the Watch Gate, and that they even were in the same building, is proved by Simon Peter’s movements in this night (see fig. 1 and table 2). Peter had entered the high priest’s courtyard through the porch just like Jesus, and even after Jesus had been brought from Annas to Caiphas, Peter just needed to have walked

“out into the porch” to be able to see Jesus turn and look at him; only after that Peter “went out” (Mark 14,68//Matt 26,71 (AV); Luke 22,61; Matt 26,75//Luke 22,62). This proves that Annas and Caiphas saw Jesus in the same building. But when and where did Peter see Jesus turn and look at him? Scripture says that Jesus turned and looked at Peter at the moment when Peter, while standing in the porch, denied Jesus for the third time and the cock crew. For Peter to be able to see Jesus, one usually imagines Jesus as, very coincidentally, being led across the high priest’s courtyard at that particular moment (to be brought to the prison, in order to be ready for the examination by the Great Sanhedrin, which took place in the temple’s court room the next morning). But at Peter’s third denial Jesus was not being led in the direction of the porch, where Peter was, for Jesus had to turn to be able to look at Peter in the porch. This proves that Jesus still wasn’t leaving the building and that also the prison thus was in the same building. (It is improbable that Jesus had already passed Peter in the porch and was leaving the building when He turned and looked at Peter when Peter denied Jesus, for then Peter would have seen Jesus approaching the porch and would have understood that Jesus was being led out of the building, and thus would have gone outside, out of the porch, immediately, to be able to follow Jesus and the ‘hypēretai’ secretly when they were outside the building, leading Him to some other place. He would not have waited until Jesus had passed him in the porch and have let a servant interrogate him about Jesus then.) So, the eye-contact in the usual reconstruction described above, would have to have been even briefer and more coincidental, for right after Peter denied Jesus, Jesus must not only have crossed Peter’s sight from the porch, but Peter must also have looked in that direction (as if he knew Jesus was there), like also Jesus must have known that Peter was in the porch, to be able to turn and look at him. All of this just seems too coincidental. The following reconstruction is a more plausible explanation of Peter’s looking at Jesus: While Jesus is interrogated by Annas inside Caiphas’ palace in Antonia, Peter is interrogated in the courtyard by one of the maids. After his first denial of Jesus Peter goes “out into the porch”, the porch of the Watch Gate at the foot of Antonia. While Jesus is interrogated by Caiphas and the Council of the Temple, by this time assembled in Caiphas’ palace, Peter gets interrogated for the second time as well, by another maid, and he denies Jesus again. But he keeps waiting in the porch, as he wanted “to see the end” (Matt 26,58). “After an interval of about ... an hour” another man interrogates Peter and after his third denial of Jesus the cock crows for the second time, and then “the Lord turned and looked at Peter” (Luke 22,59-61): after the Council of the Temple had condemned Jesus to death, He had been taken to and locked up in Antonia’s “public prison”, which was in the same building and also ‘in full view of all’ in the Watch Gate, where Peter was still waiting to see the end. So, here in the Watch Gate, after Peter and Jesus had already seen and recognized each other, and after the cock crew, Peter saw how Jesus turned and looked at him from the prison, and he “went out and wept bitterly” (Luke 22,62 Matt 26,75). Then the “men who held Jesus” – Mark 14,65 specifies they were ‘hypēretai’ – “mocked Him and beat Him” (Luke 2,63). This is something the ‘hypēretai’, as officers of the public temple prison, would and could do in the temple prison.

In the upper city on the western hill of Jerusalem archaeologists found the so-called “house of Caiphas”, with a store-house, treasury, palace, court of justice, guardroom and cells, complete sets of weights and measures, used only by priests, and a huge stone door-lintel inscribed: ‘This is Korban or offering’; “In the very centre of the courtroom is the mouth of the bottle-necked prison, into which the condemned prisoner could be lowered after trial” and also the other prisoners were in the gloom of the lower floor beneath the courtroom: “Descending to a third level there is a complete guardroom, all round the walls of which are still the staples for the prisoners’ chains. On one side is a small window opening on to the bottle-necked condemned cell. Below this window, ..., is a block on which the guard stood to peer down into the gloom of the cell below him” (Brownrigg: 26). This again proves that Jesus was in the public prison of Antonia, for if Jesus had been trialled by Caiphas in his private house in the upper city, He would have been in a dark cell under the courtroom, and thus would not have been visible to Simon Peter. And the temple’s ‘hypēretai’ certainly wouldn’t have lowered themselves into Caiphas’ dark pit cell to mock and beat Jesus there.

5. Simon the son of Clopas – ‘Cohen’ of the Rechabites

When “James, the Lord’s brother” (Gal 1,19), also called James the Just by Eusebius, speaks from and, as a result, gets thrown down from the ‘pinnacle’ of the temple – the pinnacle of the temple (Matt 4,5-6 Luke 4,9) probably was the highest south eastern tower of the four corner towers on the temple fortress Antonia (Josephus b: 5,5,8): Paul, while standing on the top of the stairs (Acts 21,33-40), but also others, spoke from Antonia to the people in the temple⁶ –,

⁶ **The pinnacle of the temple on Antonia**

(as already published in my article “John Mark – Author of the Gospel of John with Jesus’ mother”)

Razis: When Nicanor’s 500 Syrian soldiers set fire to the doors of the courtyard of the temple fortress, Razis, “the father of the Jews” (2Macc 14,37), tried to kill himself by the sword in (his office in) the temple fortress, and then ran up on the wall and threw himself down from this (temple) wall and fell on the ground, but survived this fall.

“When the troops were about to capture the tower and were forcing the door of the courtyard, they ordered that fire be brought and the doors burned. Being surrounded, Razis fell upon his own sword, ... But in the heat of the struggle he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd. But as they quickly drew back, a space opened and he fell in the middle of the empty space. Still alive and aflame with anger, he rose ...” (2Macc 14,37-46)

James the Just: He was thrown down from the ‘pterugion’ (= literally: a little wing, figuratively: any pointed extremity, a battlement (New American Standard Greek lexicon)) of the temple by the priests who ran up to him, when he spoke with authority to the crowd in and around the temple on the Feast of Passover, as the high priests had asked him to do (addressing him: Oh, just one, to whom we all owe obedience). Also James survived this fall (Eus: 2,23,10-12.14-16).

“Therefore stand on the battlement (‘pterugion’) of the temple that you may be clearly visible on high, and that your words may be audible to all the people, for because of the Passover all the tribes, with the Gentiles also, have come together.’ So the Scribes and Pharisees mentioned before made James stand on the battlement (‘pterugion’) of the temple, and they cried out to him and said, ‘Oh, just one, to whom we all owe obedience, since the people are straying after Jesus who was crucified, tell us what is the gate of Jesus?’ (Eusebius: 2,23,11-12 translation of Lake: 173)

Jesus: The devil tempted Jesus to throw Himself down from the ‘pterugion’ of the temple and to survive this fall (Matt 4,5 Lu 4,9) (to show his authority by the place where He stood, and to show his invincibility by surviving the fall, like the most respected Raxis and James both did).

Paul:

“Paul, standing on the steps, motioned with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew language ... (And when they heard that he addressed them in the Hebrew language, they were the more quiet)”.

Paul spoke from the top of the stairs that led from the Court of the Gentiles to Antonia, after “the tribune of the cohort” (‘chiliarchos’ = the Roman military tribunal (Online Bible Greek Lexicon 5506)) had rescued him from the crowd that had thrown him out of the sanctuary and had tried to kill him in the Court of the Gentiles (Acts 21,40 22,2).

Before this happened, Paul “went in” to James (Acts 21,17-18). The manuscripts of this verse use the Greek verb ‘eiseimi’ (NA²⁷) for “went in”, which indeed means: ‘to go in, enter’, but is used only four times in the New Testament: three times in Acts of the Apostles and once in the epistle to the Hebrews (Acts 3,3 21,18 21,26 Heb 9,6 (Strong’s 1524)); The other verb for ‘to enter’ (‘eiserxomai’) is used 198 times in the N.T.). In these four cases it is used solely for the entering of the inner courts of the temple. After the verses cited above (Paul “went in with us to James”) the verb appears again six verses further: “Paul ... the next day purifying himself with them entered (a form of ‘eiseimi’) into the temple” (AV) (Acts 21,26 NA²⁷). The third case is about the lame man who, when he saw “Peter and John about to go into the temple” asked for alms, and the fourth time it is about the priests who “went always into the first tabernacle, accomplishing the service of God” (AV) (Acts 3,3 Heb 9,6 NA²⁷). As the lame man sat at the Beautiful Gate, which opened on the inner Court of the Women, and as the priests entered the “first tabernacle”, which in Herod’s temple were the inner courts, the conclusion is that James and Paul will also have been in one of the inner courts of the temple (Acts 3,2, see fig. 4). This is confirmed by the following:

“Then Paul took the men (the men ‘under a vow’ = Nazarites), and the next day purifying himself with them entered (a form of ‘eiseimi’) into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them” (Acts 21,26).

The office where this signifying of Nazarites had to be done was in the sanctuary, viz. in the inner Court of the Women, in the chamber of the Nazarites (see fig. 4). So, here “the temple” means the sanctuary, as in the following vicissitudes of Paul:

“When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up all the crowd, and laid hands on him, crying out, “... This is the man who ... also brought Greeks into the temple, and he has defiled this holy place.” For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. Then ... they seized Paul and dragged him out of the temple, and at once the gates were shut. And as they were trying to kill him, word came to the tribune of the cohort ... He at once took soldiers and centurions, and ran down to them; ... and arrested him [Paul] ... he ordered him to be brought into the barracks. And when he [Paul] came to the steps, he was actually carried by the soldiers because of the violence of the crowd; ... As Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” And he said, “Do you know Greek? ... Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of no mean city; I beg you, let me speak to the people.” And when he had given him leave, Paul, standing on the steps, motioned with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew language” (Acts 21,27-40)

Also here “the temple” must mean the sanctuary (i.e. the inner courts), for every Greek, and thus also Trophimus, was allowed to enter the Court of the Gentiles (a Gentile = a not-Jew) but was forbidden on pain of death to enter the sanctuary. So, Paul was dragged out of the sanctuary into the Court of the Gentiles, and the

it is “one of the priests (plural of ‘cohen’) of the sons of Rechab”, who raises his voice to stop the subsequent stoning of James by the scribes and Pharisees; this is what Hegesippus told, according to Eusebius (Eusebius: 2,23,14-17). According to Epiphanius, however (Epiphanius: Haer. 78,14), it was Simon, the son of Clopas, who cried out to stop the stoning at the foot of the pinnacle of the temple. Some think “that Hegesippus was mistaken” and that Epiphanius’ recount is the “more exact, and undoubtedly the later tradition, and an intentional improvement upon the vagueness of the original” (note 509 and 511 in the commentary on Eusebius 2,23,17 of the Christian Classics Ethereal Library⁷). But the default and best assumption is that both Hegesippus’ and Epiphanius’ recount is exact and that Simon the son of Clopas was a ‘cohen’ of the Rechabites and one of the maintainers of the temple order, e.g. as one of the captains of the temple.

And that Simon the son of Clopas was a priest (‘cohen’) of the Rechabites according to Hegesippus, fits exactly with my thesis that he was the supervisor and representative of the Eleven, for the Rechabites appear to have been the officers of the temple prison for many centuries (see fig. 2 for the structure of the evidence).

The Rechabites were members of an Arabic nomadic tribe, the Kenites, who

“had resisted settling down and taking up farming. They had also agreed to abstain from drinking wine. Most scholars agree in equating the Jonadab, son of Rechab, mentioned as the leader who had instituted these strictures, with the same Jonadab who assisted Jehu in his religious purge of Baalism following the reign of Ahab” (note 3 at Jer 35,1-19 NET Bible; cf. 2 Kings 10,15.23-24) .

Roman military tribunal took him from this public court to the steps leading to Antonia, where Paul spoke to the crowd.

Pilate: He sat on his judgement seat on the sixth hour (= at midday) on the day of preparation of Passover on ‘Lithostrōtos’ (= Pavement, mosaic), in Hebrew ‘Gabbata’ (= ‘elevated’ or ‘platform’; the Syrian and Persian versions read Gaphiphtha, which signifies a fence or enclosure, from the Aramaic ‘gab’ = bulwarks/breastworks/battlement). Here he executed judgement on Jesus and washed his hands in front of the crowd (which stood in the Court of the Gentiles of the temple and possibly in the Tyropoeon valley, see fig. 3) and here the words “Behold the Man!” (“Ecce Homo”) were spoken (Mt 27,19.24 John 19,13 John 19,5).

The place Gabbata, as can be deduced from the meanings of the names, probably was an elevated paved platform, enclosed with a fence or battlement (cf. “When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.” De 22,8 AV), and probably fit with a pointed extremity (the ‘pterugion’, also translated as ‘battlement’): a kind of pointed fenced balcony, from where one could speak to and be seen by the crowds in the temple courts. It was probably near the top of the stairs that led the priests who threw down James the Just, and the Roman tribunal who rescued Paul, from the Court of the Gentiles to the top of the temple wall and to Gabbata. So the platform was, most probably, on one of the upper floors of Antonia, at its south-eastern corner (see fig. 3). Concerning Gabbata it is said that “For centuries it was thought that the imprisonment and trial of Jesus took place in the Antonia fortress” (Harris: 147-148). Today some theories say that Gabbata was in the palace of Herod in the upper city (see fig. 5)(e.g. Harris: 147-148, and a theory in the article of the Jewish Encyclopedia on Gabbatha

(www.jewishencyclopedia.com/view.jsp?artid=3&letter=G)). These theories refer to Josephus, War 2,14,8:

“Now at this time Florus took up his quarters at the palace; and on the next day he had his tribunal set before it, and sat upon it, when the high priests, and the men of power, and those of the greatest eminence in the city, came all before that tribunal; upon which Florus commanded them to deliver up to him those that had reproached him, ...”.

But as the procurator Florus took up his quarters in Herod’s palace in 64/65 CE, and as this was well after the years 30-33 CE of Jesus and Pilate, the procurator Pilate may still have had his quarters and tribunal in Antonia. That Pilate and Jesus were in Antonia, facing the crowds in the temple courts, is confirmed by the fact that the ‘hypēretai’, whose working terrain was the temple, were able to call out to Pilate for Jesus’ crucifixion at midday (John 19,6). (When they arrested Jesus on behalf of the Council of the Temple and the scribes and elders, they were accompanied by a band of soldiers (‘speira’ John 18,3.12), probably because the Mount of Olives did not belong to the ‘hypēretai’s proper working terrain.)

⁷ <http://www.ccel.org/ccel/schaff/npnf201.iii.vii.xxiv.html>

Jonadab, the son of Rechab, lived about three hundred years before the prophet Jeremiah. Still, when Jeremiah in 603 BCE tried to seduce the Rechabites to drink wine, they refused it and they were blessed by God, saying

Jonadab the son of Rechab shall never lack a man to stand before me (Jer 35,19).

The expression “to stand before” refers to

“attending on, or serving a superior, a king, or the Lord. It is both used with respect to prophets (e.g., 1 Kgs 17:1) and priests (e.g., Deut 10:8) serving the Lord. Its most common use is to refer to priestly service. The nature of the service is not defined any further in this case, though several of the commentaries point out a Mishnaic tradition that the Rechabites were later given the function of bringing wood for the altar” (note 29 at Jer 35,1-19 NET Bible).

But the function of bringing wood wasn’t a function in which they actually ‘stood before the Lord’. For the wood was not brought every day or week, but was collected each year within a certain span of time, which ended on the 15th of the month Ab:

“It is said that on the afternoon of the 15th of Ab, when the collection of wood for the sanctuary was completed, and on that of the Day of Atonement, the maidens of Jerusalem went in white garments [...] into the vineyards close to the city, where they danced and sung.”⁸

Furthermore, the wood was only brought to the wood-chamber in the Court of the Women and it were the sacrificing priest who sorted the wood there and who actually put it on the fire of the altar in the Court of the Priests every morning, i.e. ‘before the Lord’.⁹ Another, and more probable, possibility is that the Rechabites were given a permanent daily duty within the sanctuary, as the priests and Levites had (i.e. also literally ‘standing before’ God, whose special presence in the Holy Place in the Court of the Priests was assumed), and that they were the officers of the temple prison and the punishments: the temple police. The office was a Levitical one, but may have been given to (a certain family of) the Rechabites, as also in the time of Ezra and even before him Levitical tasks had been given to members of foreign tribes, for lack of real Levites: “... the ranks of the Levites were so thinned ... The gap in their number was filled up by 220 Nethinim (Ezra 8:20), literally, ‘given ones,’ probably originally strangers and captives, as in all likelihood the Gibeonites had been the first ‘Nethinim’ (Josh 9:21,23,27 (...) Ezra 2:58; Neh 7:60). Though the Nethinim, like the Levites and priests, were freed from all taxation (Ezra 7:24), and perhaps also from military service (Jos. *Anti.* iii. 12; iv. 4, 3.), the Rabbinites held them in the lowest repute – beneath a bastard, though above a proselyte¹⁰ – forbade their intermarrying with Israelites, and declared them incapable of proper membership in the congregation” (Edersheim: 4, 60-61).

As early as the time of King Jehu Jonadab, the son of Rechab, was the king’s assistant in restoring the religious order in Israel: “the worshippers of Baal”¹¹ (i.e. the Israelites who had turned to paganism) ... “they smote them with the edge of the sword” (2 Kings 10,15.23-25 AV). The fact that the Rechabites were not original Jews or Israelites they have in common with the Cherethites, who were the body guard of King David and also executioners.¹² That the executioners were of foreign origin will have prevented them from having any interest in the imprisonment or punishment or death of an Israelite, Levite or priest, for they weren’t relatives of any of these. So the Rechabites, who had restored the religious order as assistants of king Jehu, were very fit for the task of restoring religious order in the temple, if and when

⁸ A. Edersheim, *The Temple – Its Ministry and Services*, chapter 16

⁹ A. Edersheim, *The Temple – Its Ministry and Services*, chapter 2, 3 and 8

¹⁰ A Gentile converted to the Jewish religion

¹¹ Baal was a fertility idol of the Canaanites, the inhabitants of the land of Israel before the Hebrews gradually took possession of it.

¹² 2 Kings 11,4 “captains” = ‘kariy’ (variant for Cherethites)

the ordinary temple guards had not succeeded in their task of preventing disorder. The Rechabites had remained connected to the temple service in some way for about 665 years, for the incident with Jeremiah took place some time after Jehoiakim's rebellion in 603 BCE, and the incident concerning James the Just took place in 62 CE.¹³ In 70 CE the temple was destroyed by the Romans.

From biblical history it is known that the Kenites and Rechabites were migrants (in biblical terms: hebrews ('ibryi' = passer-through), sojourners/dwellers ('yoshewim') and strangers ('ger')), lived in tents and caves (e.g. in Charasheth-ha-Gojim near Mount Carmel) and in 'double cities' in Gad and Juda, e.g. Gittaim, Mahanaim, Beeroth, Gederothaim, Bahurim, (see fig. 6) probably in an encampment next to a stone city), were craftsmen (smiths who made swords and spears and other weapons and war-chariots and utensils and instruments), lived near water (also for cooling of metals), had peace with all nations at war (as they were the weapon suppliers of all nations), were treacherous/prone to desertion, and easily fled from battleground, and were in the context of music. The biblical verses where these and other characteristics can be found are in table K, B and C (in these last two tables the numbers refer to the entries of table K). It appears that these characteristics of the Rechabites can also be found in what is known of the prison officers and even in what we know of the first Jewish Christians (see table A. "Coherence between the Rechabites, prison officers, and Jewish Christians"; also in this table the numbers refer to the entries of table K).

A very strong indication for the fact that the Rechabites had become prison officers is that, of the five Rechabites who are mentioned by name in the Bible, viz. Jonadab, Jaazaniah, Jeremiah, Habaziniyah and Malchiah (Ne 3,14), the last's name appears as the name of the pit in the prison court of the temple, wherein prisoners were lowered and left to die in the mud: "the Pit of Malchiah" (Jer 38,6).¹⁴ And the only name we know of a prison officer (viz. in the time of Jesus) is "Malchus" (John 18,10.26), the Greek version of the Hebrew name Malchiah. Other characteristics of the Rechabites that indicate that they had become prison officers are in table E.

For instance, there are a number of indications that the Rechabites had an office in the temple: the Rechabites were once warned to "flee out of the midst of Jerusalem" which meant they dwelled there (as in a temporary encampment), and probably were "those who dwell ('yoshewim') before the LORD" (Isa 23,17-18 cf. Zeph 1,14-18 with five allusions to the Rechabites (see table K, entry 55)). And the Bible speaks of "the 'yotser' in the House of the Lord" (Zec 11,13), and 'yotser' means 'shaper' and is used for both smiths (Isa 44,12 54,16 Hab 2,18) and potters. Now, the Talmud says that the 'yotsrim' were the Rechabites (Bava Batra 5 (91b)). And Judas Iscariot, when throwing the arrest money back in the temple, fulfilled the prophecy that it would be for the "field of the 'yotser'": the field of the Rechabite smiths and prison officers who had arrested Jesus (this is elaborated in the intermezzo: "The 'yotzer' in the House of the Lord" below). And the name Jeremiah of one of the Rechabites means "whom Jehovah has appointed", viz. in a temple office which would allow him to stand before the Lord forever.

There are also many indications that they were Nethinim, and thus had a Levitical office in the temple. In the time of Nehemiah the Rechabites repaired the dwelling of the Nethinim opposite the Prison Gate of the temple. Malchiah, the son of Rechab, was a "goldsmith" and the "goldsmiths and merchants" are the same as the "Nethinim and merchants". The names of some Nethinim refer to the trade of the Kenite smiths ('Tabbaoth' = rings, 'Harsha' = craftsman, 'Sisera' = a general mustered by Kenites) and the wives of the Nethinim were lead by a woman called Gishpa (a feminine form of the Kenite Gath-Gittith: a stringed musical instrument). And some rabbi's said that Rechabites and priests intermarried, which would not

¹³ Also the Rechabites returned from the Babylonian captivity (1 Ch 2,55).

¹⁴ It wasn't in the court of the king's palace, for Jeremiah, when still only imprisoned in the court of the pit, was able to speak "to all the people" of Jerusalem from this court (Jer 38,1-3). Later he was put into the pit, but then some "took him up out of the pit. And Jeremiah remained in the court of the prison" (Jer 38,13 MJKV).

be strange (although forbidden) if they both had an office in the temple in which they had to observe the same temple purity rules.

And that the Rechabites actually were prison officers, as indicated by the reappearance of the name Malchiah, is especially confirmed by the fact that the Rechabites repaired the Prison Gate itself and that they were “the smiths and confiners” – i.e. the Rechabite prison officers –, who later were carried away captive to Babylon, as had been predicted: the Kenites would be carried away captive. And the Rechabites were ‘capharim’, the plural of ‘caphar’, which word means either ‘enumerator’, ‘musterer’ (it is used in this military meaning in e.g. 2 Chr 26,11), or ‘scribe’: the prison officers had to muster the ordinary temple guards and worked in the Prison Gate, which was also called the Muster Gate (RSV) or the Inspection Gate (NIV)(see fig. 3¹⁵). It also appears that Irijah, the head of the (prison) guard, thinks that the prophet Jeremiah will desert to the enemy, and in this he probably measures Jeremiah’s cloth by his own, Kenite, yard. And perhaps it is not a coincidence that among the people who are listed as those who “shall look upon whom they have pierced (= Jesus)” are the Shimeites (Zec 12,10-13): Shimeites/Shimeatithes were Rechabites and one of them may have been the Rechabite prison officer who actually pierced the side of the dead Jesus on the cross (John 19,34). And last, but not least, Simon the son of Clopas, who acted as a temple commander in 62 CE, in trying to stop the stoning of James, and who probably was the supervisor of the prison officers, needn’t have been a real (Aaronitic) priest, for the word ‘cohen’ which was used for him and translated by Hegesippus into the Greek word for ‘priest’, stems from an Arabic root meaning ‘one who stands up for another, and mediates his cause’¹⁶, and the Rechabites were members of the Arabic itinerant tribe, which in the time of Moses was led by the ‘cohen’ Jethro (Ex 3,1). Thus not only Simon but probably also the other prison officers, supervising the ‘hyperetai’, were called ‘cohen’ in the sense of ‘foreman’ of the Arabic Rechabites. As Hegesippus says: Simon was “one of the ‘cohen’ of the Rechabites”. (The bible verses which are the basis for all these arguments can be found in table E and the related entries in table K. The coherence of these characteristics with those of the Jewish Christians can be seen in table A.)

The Kenite and Rechabite tribes had watchtowers to be able to detect impending battle and give warning fire signals, and such a tower was called a “Tower of the Notzerim” (2Ki 17,9

¹⁵ In the description of the reparation of the eastern city wall from the south to the north (Ne 3,15-32), first the “East Gate” is mentioned, which was located south of the temple (Ne 3,29), and then the chamber of Meshullam (Ne 3,30), probably in the south eastern corner of the temple (see fig. 3). Then Ne 3,31 says: “After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants (‘Nethinims’) and of the merchants, opposite the Muster Gate and to the upper chamber of the corner” (RSV) / “After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad Gate, and as far as the upper room at the corner.” (NKJV). The “corner” is the north eastern corner of the temple. The description then continues by mentioning how “the goldsmiths and merchants” repaired the wall from the upper chamber of the corner to the Sheep Gate, which was located in the northern part of the wall. It seems as if the Muster Gate thus was in the east wall of the temple, but this is very improbable, for at that location was the Shushan Gate (Mishnah Middot 1,3) or HaKohan Gate of the first temple and the East Gate of the temple that had to remain shut (Eze 43,4 44,1-3). And it is also improbable because the dwelling of the Nethinim then would have to be either inside the temple or east of it and thus out of the city of Jerusalem. The Muster Gate is in Hebrew ‘sha’ar’ ‘Miphqad’, ‘miphqad’ meaning: 1) muster 2) number (Strong’s 04662) and stemming from ‘paqad’ (meaning ‘muster’, ‘punish’). Other translations of the ‘Gate Miphqad’ in Ne 3,31 are “the Inspection Gate” (NIV) and in Dutch “de Wachtpoort” (Watch Gate) (NBG). So, it may very well have been the same as the “Prison Gate”, which was located between the upper chamber of the corner and the Sheep Gate (Ne 12,39): in that case the dwelling of the Nethinims, opposite (i.e. perpendicular to = south-south west of) the Prison Gate and thus within the city walls, was also right next to (i.e. west of) the upper chamber of the corner and thus on the same height as this chamber, when approached from the South as in Nehemiah’s description. Conclusively, these Nethinims of Ne 3,31, who lived right next to or adjacent to the Muster Gate (= Prison Gate) may have been (among others) the Rechabites, who had returned from Babylon with the Judeans (Ne 3,14), and who now lived next to the Prison Gate again, where they were the prison officers again. This is confirmed by the fact that “the goldsmiths and merchants” (i.e. the weapon dealing Rechabite smiths) repaired between the corner and the Sheep Gate, where the Prison Gate was located.

¹⁶ the root of ‘cohen’: Edersheim: 4, 57

18,8), with ‘notzerim’ meaning both ‘watchmen’ and ‘guards’. The Rechabites were given this name ‘notzerim’ (Jewish Encyclopedia on Rechabites), and the reason probably was that they were both the country’s watchmen, on the look out and warning for war, and the guards of the temple prison.¹⁷ It is now very indicative that the first Christians were also called “the ‘Notzerim’” in their time, as the Christians are still called all over the Mid-East and by Jews and Muslims all over the world up to this day¹⁸.

Intermezzo: The smith in the House of the Lord

The Rechabites repaired the Dung Gate, also called the Scrape Gate, which led to Topheth. In this intermezzo is shown that Topheth is the Field of the ‘yotzer’, owned by the smith, who is the ‘yotzer’ in the House of the Lord, and a dweller and stranger: the Rechabite prison officer.

‘yotzer’ = shaper = smith

So with the smith standing near his anvil, forging crude iron. The heat from the fire sears his flesh, yet he toils away in the furnace heat. The clang of the hammer deafens his ears, His eyes are fixed on the tool he is shaping. His care is to finish his work, and he keeps watch till he perfects it in detail. Sirach 38,28

They that make (‘yatsar’) a graven image *are* all of them vanity; ... Who hath formed (‘yatsar’) a god, or molten a graven image *that* is profitable for nothing? Behold, ... the workmen (‘charash’), they *are* of men: ... they shall be ashamed together. The ironsmith (‘charash’) fashions it and works it over the coals; he shapes it (‘yatsar’) with hammers, and forges it with his strong arm. Isa 44,9-12

What profiteth the graven image that the maker (‘yotser’) thereof hath graven it; the molten image, and a teacher of lies, that the maker (‘yotser’) of his work trusteth therein, to make dumb idols? Hab 2,18

Behold, I have created the smith who blows the fire of coals, and produces a weapon (‘keliy’) for its purpose. I have also created the ravager to destroy; no weapon that is fashioned (‘yatsar’) against you shall prosper, ... (‘keliy’ = weapon, musical instrument, utensil for farming and temple) Isa 54,16-17

‘yotzerim’ and “dwellers”: Rechabite smiths

These *were* the potters (‘yotzerim’), and those that dwelt (‘yoshewim’) among plants and hedges: there they dwelt with the king for his work. 1Ch 4,22-23 AV

“It is written [I Chron. iv. 23]: “These were the potters (Hayozrim), and those that dwelt in plantations and sheepfolds; for the king’s sake, to do his work, they dwelt there.” Hayozrim means the children of Jonadab b. Rechab, who preserved the oath of their father.” Talmud, Bava Batra 5(91b)¹⁹

These ‘yotzerim’ were building and restoring the temple as the kings David, Jehoash and Hezekiah had ordered the ‘charash’ (craftsmen like carpenters and smiths) to do. They dwelt among plants and hedges, so not in a city and probably in tents and caves, as the Rechabites did. Rechabites weren’t potters but smiths, e.g. “Malchiah, the son of Rechab”, was a “son of the goldsmith” (Ne 3,14.31).

Topheth

Malchiah, the son of Rechab, repaired the Dung Gate (Ne 3,14). “Dung” translates ‘ashpoth’ (Strong’s 0830): 1) ash heap, refuse heap, dung-hill, and ‘ashpoth’ is derived from ‘shaphah’ (Strong’s 08192): to sweep bare, scrape (in the sense of scraping). The Dung Gate was also called the Gate Harsith (Jer 19,2), in Hebrew ‘kharsooth’ (Strong’s 02777): from an unused root also meaning ‘to scrape’. Modern translations render it the “Gate of the Pottery” (YLT), “the Potsherd Gate” (RSV), allegedly because a potsherd could be used for scraping (Strong’s Hebrew Lexicon). But Scrape Gate thus was the original name and there possibly was another reason why the Scrape Gate/Dung Gate was repaired by the Rechabites, beside the reason that the Jerusalem Rechabite families may have lived near this gate, as later the Essenes would do (Bargil Pixner, Jerusalem’s Essene Gateway - Where the community lived in Jesus’ time, BAR May/June 1997).

The Dung Gate led to the Valley of Hinnom (in Greek ‘Gehenna’) and “the Jews made this valley the receptacle of the offal of the city, for the destruction of which a fire was, as is supposed, kept constantly burning

¹⁷ <http://www.jewishencyclopedia.com/view.jsp?artid=152&letter=R&search=rechab> (see entries 28, 45 and 63 of table K)

¹⁸ <http://www.jewishencyclopedia.com/view.jsp?artid=140&letter=N&search=nazarenes>;
<http://www.bibarch.com/glossary/J.html#Judeo-Christians>; (see entry 92 of table K)

¹⁹ www.jewishvirtuallibrary.org/jsource/Talmud/bavabatra5.html

there” (Easton on Hinnom). “After the overthrow of Jerusalem in 568 B.C., and down to New Testament times, incidental references to Tophet or Gehenna indicate that it was a kind of perpetually burning rubbish-heap, where the refuse of Jerusalem was consumed.” (Jewish Encyclopedia, article “Tophet”).

In the past children had been burnt as sacrifices to pagan Gods in the Valley of Hinnom, viz. in the part called Topheth, which is an Aramaic loan-word for fire-stove (Easton and Jewish Encyclopedia, 2Ki 23,10 Jer 7,31 Isa 30,33). So the fire of Topheth was not just a burning rubbish-heap, but it was also a fire intended to heat a furnace.

Dry dung was scraped and both potters and smiths (‘yotzerim’) used dry dung as fuel for their furnaces (cf. Eze 4,12-15), and they produced ash heaps with the ashes from these same furnaces. So, the dung-hills, furnaces and ash-hills of Jerusalem’s potters and smiths were all in the Valley of Hinnom, to which the Dung Gate/Scrape Gate led. Potters could shape their clay vessels at home and later bring them to the furnaces in the Valley of Hinnom (potters’ ovens and ashpits were not allowed in Jerusalem (Jewish Encyclopedia), so smith’s furnaces probably weren’t either), but a smith had to stand by the fire himself, to be able to shape the glowing and melting metals there and then. Also the fires of the smiths probably were never extinguished at night because it took too much time to kindle the fire of the furnaces in the morning and let them reach the temperature required for melting and forging iron and other metals.

The soaring heat of the furnaces, the deafening clings of the smiths’ hammers (‘Topheth’, according to Strongs 08611, is also derived from the base of ‘taphaph’ (Strongs 08608): a smiting, beating), the stench of the dung and dead animals that were burnt there as well, the glowing and boiling metals and the blinding smoke, all became symbols of the punishment in afterlife, of hell, for which the New Testament uses the word “Ge-hennah” (the Greek form of ‘Valley of Hinnom’, Matt 5,22 23,33 Luke 12,5 etc. cf. Matt 13,49-50) and the descriptions “everlasting fire” (Matt 18,8 25,41), “the fire that never shall be quenched” (Marc 9,43), and “judgment, and a fury of fire which will consume the adversaries” (Heb 10,27). So, Topheth was the place where the Rechabite smiths had to work. Apparently the addition’ –et(h)’ to a verb was the (Aramaic/Kenite/Rechabite) way of designating the place where the verb was performed:

Charash = to engrave, to fabricate	Charasheth = workshop, smithy
Toph = to burn and smite	Topheth = smith’s fireplace
Nazar = to guard, observe	Nazareth = place of observance (watchtower or monastery).

Field of the Yotzer

Now, the place Topheth, which was in the south of the Valley of Hinnom and which, according to the prophet Jeremiah, would once be called Valley of Slaughter and would be a burial place, was the same as the later Field of the ‘yotzer’ (smith), which also was in the south of the Valley of Hinnom, and which eventually was called the Field of Blood and became a burial place after the death of Judas Iscariot:

Therefore, behold, the days are coming, says the LORD, when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of Slaughter (‘haregah’, from ‘harag’ = to kill, slay, put to death): for they will bury in Topheth, because there is no room elsewhere. Jer 7,32 (RSV)

3 Then Judas—he who delivered him [Jesus] up—having seen that he was condemned, having repented, brought back the thirty silverlings to the chief priests, and to the elders, saying, 4 ‘I did sin, having delivered up innocent blood;’ and they said, ‘What—to us? thou shalt see!’ 5 and having cast down the silverlings in the sanctuary, he departed, and having gone away, he did strangle himself.

6 And the chief priests having taken the silverlings, said, ‘It is not lawful to put them to the treasury, seeing it is the price of blood;’ 7 and having taken counsel, they bought with them the field of the potter (‘kerameus’), for the burial of strangers (‘xenos’ Hebr: ‘ger’); 8 therefore was that field called, ‘Field of blood,’ unto this day.

9 Then was fulfilled that spoken through Jeremiah the prophet, saying, ‘And I took the thirty silverlings, the price of him who hath been priced, whom they of the sons of Israel did price, 10 and gave them for the field of the potter, as the Lord did appoint to me.’ Matt 27,3-9

And the LORD said unto me, Cast it unto the ‘yotser’ (= potter or smith): a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the ‘yotser’ in the house of the LORD. Zechariah 11,13

Now this man [Judas] purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers (‘katoikeoo’ Strongs 2730: = Hebr: ‘yoshewim’) at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. Acts 1,18-19

In Matthew 27,7 the Greek word ‘kerameus’ (potter) refers to the Hebrew word ‘yotzer’ of Zechariah 11,13 (“the ‘yotzer’ in the house of the Lord”), to which the author mistakenly referred as Jeremiah (probably because he confused it with Jeremiah’s prophecy on Topheth, Jer 7,32) and which word the author mistakenly interpreted as “potter”. The word ‘yotzer’ of Zechariah in fact referred to the Rechabite smiths and prison officers, the

‘yotzrim’ in the temple. Gill in his commentary on Zech 11,13 states: “the priests ... sent for the potter ... for there is no reason to believe that he had a workhouse for his business in the temple”. But then there is reason not to believe that a smith had a workhouse in the temple either: the Rechabite smith (‘yotzer’) was in the temple merely in his function as prison officer.

The word ‘Aceldama’ is Aramaic, the language of the word ‘Topheth’, and of the Gospel of the Nazarenes/‘notzrim’. It apparently was the “proper tongue” of “the dwellers”, who therefore weren’t ordinary Jews with their Hebrew language, but the migrant Rechabites, the “strangers”, with their Aramaic language. The Aramaic word for ‘field’ in Field of Blood is ܠܩܬܐ, which corresponds to the Hebrew ‘cheleq’ = portion, (allotted) territory. So it doesn’t have the agricultural meaning of ‘field’ and thus could have been the incultivated Rechabite territory, used for their furnaces.

So, the name of the Field of the Potter (Matt 27,7), is in fact the Field of the ‘Yotzer’ (Zec 11,13), and it referred to the ‘yotzerim’ who actually worked in this south part of the valley, in Topheth: the Rechabite smiths, of whom some also worked in the temple as “the ‘yotzer’ in the house of the Lord’ (Zec 11,13). And in the Field of the ‘yotzer’, the ‘yotzerim’ and “strangers” could also be buried (Matt 27,7): the ethnically not-Jewish and itinerant Rechabites. All this is confirmed by what happened to Judas Iscariot and his thirty silverlings:

The ‘yotzer’ in the House of the Lord - could be buried in the Field of the ‘yotzer’

According to Zechariah 11,13 there was a ‘yotzer’ in the house of the Lord, to which the thirty pieces of silver were cast, the price at which they prized the Lord. Apparently the thirty pieces of silver – especially appreciated by (silver) smiths – were ‘cast to’ the Rechabite prison officers who arrested the Lord; and the Rechabite prison officers, who were also smiths, ‘yotzerim’, worked at the Field of the ‘Yotzer’, and also owned it: for if Judas bought the Field of the ‘yotzer’ with the money he threw to ‘the ‘yotzer’ in the house of the Lord, as Ac 1,18 says, then he bought it from this ‘yotzer’. But Matthew says Judas wanted to return the money to the high priests, who refused it, and then threw it in the sanctuary and killed himself. Apparently the money was cast to a smith and prison officer standing in the sanctuary, who considered it as purchase money paid to him for the Field of the Smith, where Judas killed himself. The high priests, having taken counsel, probably with the Rechabite prison officers, about Judas’ money and the field after his death, decided to use the money to buy this field to bury the “strangers” (Matt 27,7 ‘xenos’ = ‘ger’ like the Rechabites) there. In this way the high priest let the money that they had given to Judas, but which he returned and threw to the smith and prison officer, be kept by the Rechabites, who had been their main co-operators, beside Judas, in the arrest of Jesus. And the only thing the Rechabites had to give in return for keeping the money was this field, in which they nevertheless could work and now also could be buried because they were “strangers” themselves. So, in a way, the field still belonged to the Rechabites, and that is why the very poor price of only thirteen silverlings could be paid: it was only a symbolic price for a symbolic purchase. The field in Anathoth that Jeremiah once bought from his cousin cost seventeen silverlings (Jer 36,9), which is considered a small sum in the commentaries of Matthew Poole, Jamieson, Fausset, Brown and Gill. So the Field of the ‘yotzer’ bought from the ‘yotzer’ in the temple, six centuries later, was cheap, for a field so very near Jerusalem.

The field of the Rechabites then could be called the Field of Blood for more than one reason. It referred to the blood of all the victims of the Rechabite prison officers, tortured or put to death, to the blood of Jesus, betrayed by Judas and arrested, beaten, and perhaps pierced, by the Rechabite prison officers, and to the blood of Judas, who betrayed Jesus to the high priests but then killed himself.

So, the Simon and Eleven, who according to Luke saw the risen Jesus and became his witnesses, most probably were Simon the son of Clopas, ‘cohen’ of the Rechabites, and his subordinate Rechabite prison officers of the temple (see fig. 2 for the structure of the evidence).

6. The Easter morning appearances

- 1 ¶ Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre.
- 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. 3 His appearance was like lightning, and his raiment white as snow. 4 And for fear of him the guards trembled and became like dead men.
- 5 But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. 6 He is not here; for he has risen, as he said. Come, see the place where he lay. 7 Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you."
- 8 So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

9 And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. 10 Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me." Matt 28,1-10

1 ¶ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him.

2 And very early on the first day of the week they went to the tomb when the sun had risen. 3 And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" 4 And looking up, they saw that the stone was rolled back;—it was very large. 5 And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed.

6 And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. 7 But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you."

8 And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid. Mark 16,1-8

1 ¶ But on the first day of the week, at early dawn, they [the women who had come with him from Galilee (Luke 23,55)] went to the tomb, taking the spices which they had prepared ((AV:) and certain others with them). 2 And they found the stone rolled away from the tomb, 3 but when they went in they did not find the body.

4 While they were perplexed about this, behold, two men stood by them in dazzling apparel; 5 and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? 6 Remember how he told you, while he was still in Galilee, 7 that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." 8 And they remembered his words,

9 and returning from the tomb they told all this to the eleven and to all the rest.

10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles;

11 but these words seemed to them an idle tale, and they did not believe them.

12 [verse omitted in RSV, but in AV: Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.] Luke 24,1-12

1 ¶ Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

2 So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

3 Peter then came out with the other disciple, and they went toward the tomb. 4 They both ran, but the other disciple outran Peter and reached the tomb first; 5 and stooping to look in, he saw the linen cloths lying there, but he did not go in. 6 Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, 7 and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. 8 Then the other disciple, who reached the tomb first, also went in, and he saw and believed; 9 for as yet they did not know the scripture, that he must rise from the dead.

10 Then the disciples went back to their homes.

11 ¶ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; 12 and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. 13 They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." 14 Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

16 Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher).

17 Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God."

18 Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her. John 20,1-18

Each of the four Gospels describes how on the early morning of Easter, Jesus' empty grave was discovered by one or more female disciples; the further events are not described homogeneously (see table 3), and only Luke mentions "the Eleven" (Luke 24,9). For finding a harmonisation of these four Gospel narratives it has been suggested that the appearance of Jesus to the women described by Matthew is the same as the appearance to Mary Magdalene described by John (Craig: 186). But the identity of these two appearances seems improbable, for the Gospel of John says that Mary Magdalene ran to tell Peter about the open tomb, then

returned to the grave and then saw Jesus (John 20,1-18), and Matthew says that the women at the tomb saw and heard an angel and then “ran to tell his disciples” and then, while on their way, saw the appearance of Jesus and not when they would have returned to the grave (Matt 28,1-11). Besides, there was no need for the women – “the other Mary” (Matt 28,1; probably Mary the mother of James) and the other women (who were present according to Luke and Mark) – to return to the grave, because they had already heard from the angel that Jesus was not at the grave anymore: “He is not here” (Matt 28,5-6). Mary Magdalene, on the other hand, had not taken a look inside the grave, nor had seen an angel, but had only assumed that the grave was empty. Thus, it seems better to interpret the two appearances (to Mary Magdalene, and to the other women, respectively) as two distinct events. This is possible on the condition that, immediately after the women had discovered the open tomb, Mary Magdalene left the other women and ran away to tell Simon Peter about it. After she had left, the rest of the women saw the angel(s) and heard both the message that Jesus had risen and was “not here”, and the message meant to be told to the Galilean disciples (see table 3). Then, while on their way to the disciples, they saw the risen Jesus. In the mean time Mary Magdalene returned to the grave and arrived when the women had left. There she saw Jesus.

When we see Mary Magdalene as separate from the other women, it also is possible to leave the angel messages in the Synoptics (Matthew, Mark and Luke) and the different message in John as they are and where they are. Besides, it even seems possible to harmonize the synoptic angel appearances.

Matthew’s angel sat on a stone, but may have entered the grave before the big group of at least seven women arrived, of whom the first was (1) Mary Magdalene. Mark tells us that (at least) (2) Mary, the mother of James, and (3) Salome entered the tomb and saw the angel (young man) sitting on the right. After having heard his message they fled from the grave, possibly only for a short distance, without telling the other women anything (cf. Mark 16,8). These other women, on whom Luke focuses [who weren’t only Galilean women like (4) Joanna and (5) another woman²⁰, but among whom were also “certain others” (Luke 24,1; (6) and (7)], then entered the grave and didn’t see Jesus. Then suddenly two adult men/angels, mentioned by Luke, stood beside them and told them almost the same as the young man/angel had told the women who had entered the grave first.

Another puzzling fact is that Matthew describes an appearance of Jesus to the women, while Luke not only leaves out an appearance but even precludes it. For Luke’s Men of Emmaus knew of the angels’ message given to the women, and that certain men had inspected the grave without seeing Jesus, but they knew nothing of an appearance; and in the evening the Eleven only reported that Jesus had appeared to Simon, and not that He had appeared to the women (Luke 24,1-24). But this problem can be solved too by having the group of women splitting up after the message of the two angels. For, according to Luke, the original group of women consisted of two types of women:

“the women ... which came with him from Galilee” (Luke 23,55)

and, according to some manuscripts,

“certain others with them” (Luke 24,1 AV)²¹.

“This clause is left out in the Vulgate Latin, and Ethiopic versions, and in one ancient copy of Beza’s; but is retained in the Syriac, Arabic, and Persic versions” (Gill’s commentary).²² Among these certain other women may have been Mary of Clopas, who had stood at the foot of the cross with the Galilean women (John 19,25), but who probably was from Jerusalem like her son Simon; after all, there had been “daughters of Jerusalem” (Luke 23,28) weeping

²⁰ “other women with them” Luke 24,10: (3) and (5)

²¹ NA²⁷: ‘kai tines sun autais’ A C³ W Θ Ψ f^{1.13} M f q r¹ (sy bo^{pt}); (Eus)

²² <http://eword.gospelcom.net/comments/luke/gill/luke24.htm>

for Jesus carrying his cross. Also Gill's commentary says it were Jerusalem women, or of Bethany. Further on in his Easter narrative, Luke describes how one group of women announced the angels' message to the Eleven and all the rest (vs. 9), and how a second group of women – Mary Magdalene, Johanna, and Mary, the mother of James, and others – “told this to the apostles” (vs. 10):

9 and returning from the tomb they told all this to the eleven and to all the rest.

10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles;

11 but these words seemed to them an idle tale, and they did not believe them. (Luke 24,9-11)

These verses are now very easily explained: the group of verse 9, that informed the Eleven and that probably included Mary of Clopas and other “daughters of Jerusalem”, went to the officers of the temple prison and to the rest of the group to which (Mary's husband) Cleopas and (son) Simon the son of Clopas belonged. And the group of verse 10 (the Galilean women) told the news to the Galilean disciples. This would also explain why the Syriac and Arabic versions transmitted the presence of other than Galilean women: these other women told the news to the Arabic Rechabite prison officers, who later migrated to Syria. As Matthew describes an appearance of Jesus to the women who had to tell his disciples that He awaited them in Galilee, this appearance will have taken place in the face of the Galilean women who already were on the way to the (Galilean) apostles, and not of the Jerusalem women who were on their way to the Eleven of the temple prison. Note that the Eleven weren't disciples or apostles yet and the command to go to Galilee was not meant for them. In contrast to Matthew, Luke focuses on the Eleven and their group and not on the apostles, for he starts with the Eleven in verse 9 and ends with the Eleven in the last part of his chapter 24, verse 33 (Luke 24,9.13-35). This fact and the curious construction of verse 10 – it seems a parallel of verse 9 but all of a sudden gives names of individual women – and the fact that it is followed by an ambiguous reference to either the Eleven or the apostles (“to them” and “they”), makes this verse seem to be an insertion, made by Luke after having finished his Easter narrative²³. (The old assumption that the first and second group of women (vs. 9 and 10 resp.) in Luke's description were identical and that the Eleven and the apostles were identical, would render vs. 10 – naming the women and switching from “the Eleven” to “the apostles” – not only curious, but also partially superfluous.)

If the verses 9 and 10 represent two distinct groups of women and men, there is still one more problem, namely that the group of Galilean women, who told the news to the apostles, according to Luke included Mary Magdalene. For in the new interpretation given above, Mary Magdalene was not present when the big group of women heard the angel(s) and went to tell the apostles and the Eleven. Now, John relates that Mary Magdalene, after having returned to the grave and having seen Jesus, went to tell the disciples about Jesus' appearance to her and what He had said (John 20,18). While proceeding on this way she may have caught up with the Galilean women Joanna and Mary, the mother of James, who were also heading for the apostles but who had been stopped on the way by Jesus, appearing to them. If Mary Magdalene had run to Peter to tell him about the open grave, how fast must she have run to tell him about Jesus' resurrection and appearance! That all the Galilean women, including Mary Magdalene, arrived together at the disciples seems to be expressed by the singular verb “was” (‘hesan’) in verse 10. It ‘weren't’ a number of distinct women, but it “was” one group of women. Together they will have told the disciples all that they had experienced: both the angel's message to the women (= “this” in vs. 10) and the two distinct appearances of Jesus, the first of which was to Mary Magdalene at the grave (Mark 16,9), and the second to the rest of the Galilean women on the way.

Conclusively, it is clear that the solution that can account for all data is that the Eleven on the early morning of Easter were not the same men as the apostles.

²³ Verse 12 seems an independent and non-chronological insertion, made after Luke had inserted verse 10

7. “Apostles”

So, “the Eleven” and “Simon” (the son of Clopas) in Luke’s appearance story may have been the captains of the temple prison. After Jesus had appeared to Simon the son of Clopas and the Eleven, they most probably also were the Christian Jews standing beside Simon Peter on the day of Pentecost who were called “the Eleven” then (Acts 2,14), but called “apostles” after this Pentecost, which will be explained below.

The Eleven’s mission to be Jesus’ witnesses – The Twelve’s authority

The first apostles were the twelve Galilean men, chosen and called apostles (‘apostolos’ = ‘one that is sent’) and sent out by Jesus while He still was in Galilee (Luke 6,13). The Eleven, the officers of the temple prison, only became apostles when they received from Jesus, risen in Jerusalem, the mission to be his “witnesses”, “beginning at Jerusalem” (Luke 24,45-49), and when they started to preach Jesus’ resurrection and forgiveness on Pentecost. The fact that Paul and Barnabas are also called “apostles” (Acts 14,14) indicates, that there were more apostles than only the first twelve Galilean men: it seems that someone who had seen the risen Jesus and who had been appointed by Him to be his witness, and who also had actually become a witness of his resurrection, was an apostle. Paul had been instructed by the risen Jesus and by Ananias to be “a witness (...) to all men” (Acts 22,15 23,11 26,16) and Paul argues to the Corinthians: “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?” (1Cor 9,1); and Barnabas convinces the apostles in Jerusalem that Paul was an apostle by telling them that “he (Paul) had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus (Acts 9,27).

The first twelve apostles are described in Luke’s book Acts as “witnesses” (not as “apostles”), “which came up with him from Galilee to Jerusalem” and they were “witness ... of his resurrection” (Acts 13,31; Acts 1,22), even though they actually had not been witnesses of Jesus’ death on the cross (Matt 26,56.75). Also the Eleven, the captains of the temple prison, who had indeed seen Jesus dying on the cross, get summoned to be his “witnesses” by the risen Jesus in Luke’s Gospel (Luke 24,48). These apostles from the temple officers were in a way ‘needed’ as witnesses of Jesus’ death, because without his death there would not have been a real bodily resurrection either. This difference between both kinds of apostles also explains why Jesus, on the evening of his resurrection, shows his hands and side to the Galilean apostles: they may have thought that Jesus had not really died, but the wound in his side – and heart – (John 20,20; John 19,33-35) was the proof of his death. The officers of the temple prison had been witnesses of Jesus’ death and to them, who were terrified when they saw Him and thought that they saw a ghost, Jesus shows his hands and feet. They would recognize these as his, by the wounds that had been inflicted before their very eyes – “See my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones as you see that I have”. Then Jesus eats a piece of broiled fish to prove to them that He wasn’t the ghost of a dead man but a living man with a living body (Luke 24,36-43).

Although in the Acts the term “apostles” may refer to both kinds of witnesses, the first twelve Galilean apostles, even after Jesus’ appearances and after Pentecost, still remained distinct from all the others. For in addition to their unique ministry to offer the Eucharist²⁴ and to remit sins – ministries received from Jesus in the Cenacle – (Luke 22,19-20 John 20,23), and in addition to their authority, received from Jesus on the mountain in Galilee, to teach “all nations (...) to observe all things I have commanded you” (Matt 28,19-20), – in addition to all this, when the Christian community was in need of deacons, it were “the Twelve” (so called by Luke here, like also in his Gospel e.g. Luke 22,47) who “summoned the body of the disciples”: the Twelve had both the doctrinal and the administrative authority. It is clear that

²⁴ Eucharist: the memorial and sacrament of Jesus’ sacrifice of His body and blood at the Last Supper.

Luke, both in his Gospel and in his Acts, used both designations: the Eleven (Luke 24,9.33 Acts 2,14) and the Twelve (Luke 8,1 9,12 18,31 22,3.47 Acts 6,2). And it is much more logical to conclude he used these clearly distinctive terms for two distinct groups of people, than to hold that he would have used them as synonyms for only one group of people.

Below follows a chronological description of some events in Jerusalem and elsewhere – mainly from the Acts but also from some of the epistles –, which are explained and highlighted by the new interpretation of Luke’s Eleven.

Matthias – numbered with the eleven apostles

And they cast their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles. (Acts 1,26 NKJV)

In the expression “with the eleven apostles” only the manuscripts $\text{1}\beta^*$ and D (Codex Bezae) omitted the word “eleven” (NA²⁷). It seems strange indeed that Luke uses the expression “the eleven apostles” here. For if there weren’t any other kinds of apostles than the Galilean, Luke simply could have written ‘numbered with the apostles’, but he didn’t. And if Luke had used the expression ‘the Eleven’ in his Gospel to designate the remaining eleven Galilean apostles, he could have used this expression here as well. He simply could have written ‘he was numbered with the Eleven’. But he didn’t do this either. This indicates that in “the eleven apostles” the number “eleven” is used by Luke to distinguish the remaining eleven Galilean apostles from the other apostles: the apostles from the temple prison. For also these men will have been considered “apostles” by Luke and his readers by the time he wrote the Acts (about 62 CE). Nevertheless, at the time when Matthias became a member of the Twelve, before Pentecost, the prison officers probably weren’t considered apostles yet, because they hadn’t preached Jesus yet.

Pentecost – Simon Peter, with the Eleven on western temple gate, refers to Rechabites

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (...)
But others mocking said, "They are filled with new wine." But Peter, standing with the eleven, lifted up his voice and addressed them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the third hour of the day; but this is what was spoken by the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, ... and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (...)' (Acts 2,1-4 (AV) 2,13-18)

On the day of Pentecost probably the first and the last appointed witnesses of Jesus’ resurrection – the Galilean apostles and the group of the Eleven – are gathered in one group. This joining of the two kinds of apostles, who had been reciprocal opponents not long ago, was so special, that it was worth mentioning that they were “all with one accord in one place” (Acts 2,1 AV).

If the Eleven in Luke 24 were the Galilean apostles without Judas Iscariot, then Peter would have belonged to the Eleven. But on Pentecost (in Luke’s Acts 2,14) Peter is standing “with the Eleven”. The conviction that these “Eleven” nevertheless were the Galilean apostles made the Codex Bezae (D*, NA²⁷), of about 400 CE, change the expression “with the Eleven” into “with the ten apostles”. For it is true that if Luke here had wanted to designate the Galilean apostles – considered as the only apostles – he should have written that Peter stood

‘with the other apostles’ or ‘with the rest of the Twelve’²⁵ but not “with the Eleven”. Still, the ‘lectio difficilior’ (the more difficult reading), and thus the most authentic reading, is “with the Eleven”, which only can be explained respectfully to the consistency of Luke’s vocabulary, if, just as in Luke 24, the term indicates the prison officers and not the eleven original Galilean apostles of whom Simon Peter was one.

The “one place” then, where the two kinds of apostles were together, may have been the barracks of the Eleven, in the Watch Gate, the north-western temple gate leading to the market place and the “Xistus”, the immense square, which was used for public meetings. Inside the temple, on that morning of the Jewish feast of Pentecost, the multitude of the Jews had already gathered to join in the prayer “at the time of the incense” (Luke 1,10), which was at 9 a.m. (Edersheim: 7,108). When at that same hour – “the third hour of the day” (Acts 2,15) is also 9 a.m. – the sound of a rushing mighty wind filled the “house” (Acts 2,2 NA²⁷ ‘ton oikon’ = any building (Strong’s concordance 3624)) where the apostles of both kinds had gathered as well, the multitude that had already gathered in the temple of “about three thousand” people or more now could readily come together near the Watch Gate (Acts 2,6.41) (note that the text says “*the* multitude came together” and not “a multitude”). There was enough space here for this multitude, both on the temple side of the western gate and on the city side, on the Xistus and also elsewhere in the Tyropoeon valley, whereas around the house of the Cenacle in the Upper City there was no space for three thousand listeners.

The Christian Jew Edersheim held that the Xistus, beside the temple, was the location of the multitude addressed by Peter on the Feast of Pentecost (Edersheim: 1,11-12 and 7,108). Also modern Christian Jews hold that at Pentecost “the Spirit was poured out upon the disciples in the Temple at Jerusalem” (Justen).

The Jews from the Dispersion (i.e. the countries other than Palestine: “Parthians and Medes and Elamites and residents of Mesopotamia, [...] Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians” Acts 2,8-11) wondered amongst themselves how they could hear “each of us in his own native language?” (Acts 2,8 AV). The fact that the foreign Jews asked themselves “are not all these which speak Galileans?”, doesn’t necessarily mean that only the Galilean apostles were present, for people will have known that the famous ‘Jesus of Nazareth’ and his apostles were from Galilee, so they simply assumed that all of them, preaching Jesus, were Galileans. As all who ministered in the temple in other than strictly sacrificial services, didn’t wear any distinctive dress (Edersheim: 7,109), it was hard for foreigners to distinguish the prison officers from the Galilean apostles. Now, the answer to their question might have been: ‘No, these aren’t all Galileans, but also Rechabites, who are the weapon dealers of all nations and also speak the languages of all nations, to facilitate their commerce.’

“Others mocking said, “They are filled with new wine”” (Acts 2,8.13). These “others” (‘heteroi’), as opposed to the Jews from the Dispersion, are addressed by Peter with

“Men of Judaea, and all you inhabitants of Jerusalem, let this be known to you, and give ear to my words. (Acts 2,14 Weymouth, RSV).

So, these “others” were the inhabitants of Jerusalem, who probably had recognized the Rechabites among the apostles, who were esteemed and probably ridiculed, because of their refusal to drink wine in order to “obey their father’s command”, and because their presence and office reminded the inhabitants of Jerusalem of their own disobedience to God. For Jeremiah had prophesied the following:

13 "Thus says the LORD of hosts, the God of Israel: Go and say to **the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words?** says the LORD.

²⁵ Matthias had replaced the dead Judas Iskariot and had become one of the Twelve.

- 14 The command which Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept; (...) I have spoken to you persistently, but you have not listened to me. (...)
- 17 Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing on **Judah and all the inhabitants of Jerusalem** all the evil that I have pronounced against them; because I have spoken to them and they have not listened, I have called to them and they have not answered."
- 18 But to the house of the Rechabites Jeremiah said: "Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father (...),
- 19 therefore thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me." (Jer 35,13-19)

It is important to note that not only Jerusalem's inhabitants refer to the Rechabites' abstinence by mocking "they are filled with new wine", but Peter in his response refers to Jeremiah's prophecy on the Rechabites as well, for he practically cites Jeremiah 35,13 in his reply. Peter, when gathered with one accord with the Eleven before Pentecost, probably already heard this prophecy from the mouths of the Rechabite prison officers themselves, who will have known it by heart. And the figure of Peter, "standing up" (Acts 2,14 AV) on the Watch Gate (which was the prison gate) of the temple wall, strongly resembles the figure of Jeremiah, who was told by God to "Go and stand in the Benjamin Gate, (...) and say: 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem'" (Jer 17,19-20): the Benjamin Gate was the prison gate of Jeremiah's time.²⁶ And just like Jeremiah eventually was imprisoned and put in the stocks in the prison gate (Jer 20,2-3), also Peter and John and later all the apostles (Acts 4,3 5,18-19.25.40) eventually are imprisoned and flogged here.

Having referred to Jeremiah 35,13, Peter, possibly visible from both sides of the temple wall, proceeds with answering the inhabitants of Jerusalem who mocked the Rechabites, and says:

For these men are not drunk, as you suppose, since it is only the third hour of the day; (Acts 2,14-15)

As he doesn't say "we are not drunk" but "these men are not drunk", Peter doesn't refer to himself and his fellow Galilean apostles, but only to the Rechabite prison officers standing beside him. (This seems to confirm that only the Rechabites spoke the foreign languages.) Only at the end of his speech Peter uses the word "we" and even "we all", which indicates that now he doesn't refer to "these men", the Rechabite prison officers, any longer, or to only the Galileans, but to the sum of both groups:

This Jesus God raised up, and of that we all are witnesses. (Acts 2,32)

Another sign of the Rechabites' presence beside Peter is that only the fact that it was the third hour of the day proved sufficiently that "these men" could not be drunk. The priests on actual service in the temple were not allowed to drink wine or strong drink day or night (Edersheim: 4,62): during daytime they served inside the sanctuary, and at night they slept on the Chel, the platform belonging to the territory of the sanctuary (Edersheim: 2,28, and 7,112) (see fig. 4). So, it was not allowed to drink in the sanctuary or on the Chel (cf. Josephus, b: 4,3). The priests that weren't ministering in the temple were not allowed to drink wine at daytime, because they could be called to assist their brothers in the sanctuary (Edersheim: 4,62; cf. Lev 10,9 Eze 44,21). So, no drunken man was allowed in the sanctuary. But as they slept outside the Chel and could not be called to assist their brothers at night, they were allowed to drink wine in the evening (Edersheim: 4,62). From these facts the following can be inferred: the prison officers could be called to restore order in the sanctuary at daytime, so they could not drink wine during the day. At night they slept in the Watch Gate and could not be called to restore order in the sanctuary, because the doors of the temple and sanctuary were

²⁶ "the third entrance of the temple of the Lord" (Jer 38,7.14)

closed and there were ordinary watches inside the sanctuary, made up of priests and Levites (Edersheim: 7,111) and these watches were inspected by the Captain of the Temple, making his rounds accompanied by some ‘hyperetai’ (Edersheim: 7,112). So the prison officers in the Watch Gate could drink wine in the evening, if they wanted, but not at another time. Conclusively, the fact that the third hour of the day was sufficient proof that “these men” could not be drunk, now proves that they were servants of the temple, and thus possibly the officers of the temple prison. If there were only Galilean fishermen and other men from Galilee, standing there in Jerusalem with Peter, they easily could have been drunk at the third hour of the day.

It is also significant that Peter, after having used the argument of the third hour, continues by telling the inhabitants of Jerusalem that what they see and hear is not the Rechabites’ drunkenness:

but this is what was spoken by the prophet Joel; And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, ... and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.” (Acts 2,16-18).

Here Peter is still referring to the Rechabites and ‘hyperetai’, for they were God’s “menservants” of the temple prison.

That the multitude directed its question to “Peter and to the rest of the apostles” (Acts 2,37; here the Codex Bezae again changes the text by omitting the expression “the rest of” (NA²⁷: D pc gig r bo^{mss}: Aug)), implies that the Rechabites were considered apostles from this hour of Pentecost.

After Pentecost “the multitude of them that believed were of one heart and of one soul” and “with great power gave the apostles witness of the resurrection of the Lord Jesus” (Acts 4,32-33). The first Galilean apostles and the apostles of the eleventh hour constituted one church after Pentecost, one group of “apostles” of the resurrection, assembling in Solomon’s Portico of the temple (Acts 5,12-14). Nevertheless, at night the original twelve Galilean apostles still had their abode in the Cenacle, for after the night spent in prison by Simon Peter and John, and after the Great Sanhedrin had let them go, they returned “to their own company” (Acts 4,23), in the Cenacle, and didn’t stay with the company of the Eleven in the Watch Gate.

All apostles together in Solomon’s Portico – none of the rest dared join them

Now many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon’s Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women. (Acts 5,12-14)

Solomon’s Portico was the biggest portico of the temple, accessible only during day time, when the temple gates were open. Here is spoken of “the rest” (‘loipoi’ NA²⁷), of whom no man dared to join the apostles. Of whom were these “the rest”? They were not the rest of the apostles, for the apostles were “all together” in the temple portico. They were not the rest of the people, for here “the rest” is contrasted to “the people”. The only explanation left is that “the rest” was the rest of the temple personnel, of whom only “the Eleven ... and them that were with them” had become apostles of Jesus’ resurrection. This “rest” was present in the temple – also in Solomon’s Portico – because they were officers on duty (in contrast to “the people”!), in particular as temple guards and other lower officers: they may for instance have belonged to the ‘hyperetai’ who had been on duty, as prison door-keepers or as inspectors making their rounds with the captain of the temple, in the night when Jesus appeared to the Eleven. These temple guards and ‘hyperetai’ who had’t been with the Eleven then and who thus hadn’t seen the risen Jesus, now had the chance to join their colleagues – the Eleven – and the other apostles in Solomon’s Portico, but didn’t dare.

The same fear of bad consequences of even seeming to adhere to Jesus' doctrine had already been shown by the officer ('hyperetes') standing beside the arrested Jesus in Annas' court room (see John 18,19-23 NA²⁷): the high priest Annas asks Jesus about his doctrine. Jesus says He spoke openly in the temple and synagogues, and that therefore Annas should ask them that heard Him. Jesus then says: "Behold, they know what I said." With this "Behold" ('ide' = see/look!) Jesus will have pointed to "the officers ('hyperetai') which stood by" (John 18,21-22 NA²⁷): these officers were officers of the temple and so, while being on duty, had heard Jesus preaching and would have been able to tell Annas about Jesus' doctrine. One of these officers then immediately strikes Jesus, seemingly to defend the high priest's honour – "Is that how you answer the high priest?" (John 18,22) – but in reality probably because Jesus had pointed to them. The officer didn't want to seem to be connected to Jesus in any way in the presence of Annas. Jesus therefore asks the 'hyperetes' what He had said wrong or else why he struck Him. We hear no answer, but when Jesus is sent from Annas to Caiaphas, the "men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him, "Prophecy! Who is it that struck you?" (Luke 22,63-65 AV). The officers of the temple prison ask Jesus to point out the one that struck Him, and in this way took revenge on Him for pointing his finger in Annas' room to the ones that had heard Him preaching in the temple.

Now, since "the Eleven", after having received the promised "power from on high" on Pentecost (Luke 24,49 Acts 1,8 2,4), had become Jesus' apostles by preaching his name, some of the "rest" of the temple officers, especially the still fearful 'hyperetai', must have been the officers who, with the high priest and under command of "the captain of the temple" (Acts 4,1 5,24), "seized the apostles [in Solomon's Portico], and put them in the common [= public] prison" (Acts 5,17-18) and who, after their escape, "brought them without violence" to the courtroom (Acts 5,26) and after the trial "beat them" (Acts 5,40). So the Eleven, accompanied by the Galilean apostles, will have been prisoners in their own prison for a part of the day and night. And after the trial they were beaten by their own inferiors. Although these were two deep humiliations, they nevertheless departed from the council, "rejoicing that they were counted worthy to suffer shame for his (Jesus') name" (Acts 5,41 AV).

The Twelve summon the body of disciples

Although in the Acts the designation "apostles" may refer to both kinds of witnesses, Luke keeps distinguishing the first twelve Galilean apostles from all the others, for when the Christian community needed deacons, he says it were "the Twelve" (Acts 6,1-6) who "summoned the body of the disciples." The Twelve had both the doctrinal and the administrative authority.

All scattered throughout Judea and Samaria, except the apostles

1 And Saul was consenting to his [Stephen's] death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the region of Judea and Samaria, except the apostles. 2 Devout men buried Stephen, and made great lamentation over him. 3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. Acts 8,1-3

When "the Twelve" summoned the body of disciples they may have done this from their own abode of the Cenacle. But after the murder of the deacon Stephen by the hands of the Great Sanhedrin and the onset of the "great persecution against the church which was at Jerusalem" by the Pharisee Saul, the temple officers of the Eleven were probably the "apostles" who were able to stay in the city although the others – most of them being ordinary men and women without social status (the "disciples") and also a large number of ordinary Jewish priests who had become "obedient to the faith" (Acts 6,7) – "were all scattered abroad throughout the regions of Judea and Samaria" (Acts 8,1). In this the Rechabite apostles show to have remained what they always had been for many centuries as the Kenite weapon suppliers of all

nations: (almost) inviolable, perhaps also because they were needed on their posts in the temple prison right now. In Jerusalem the Eleven could protect the apostles from Galilee, possibly in their own barracks in the western temple gate. Of the Galilean apostles at least Peter and John had stayed in Jerusalem under the protection of the Eleven, for when “the apostles, which were in Jerusalem” heard that the people of Samaria “had received the word of God”, they “sent” (!) Peter and John to Samaria (Acts 8,5.14) – probably with a body guard of ‘hyperetai’ – to lay their hands on the new disciples for the reception of the Holy Spirit (Acts 8,17).

Brought to the apostles – Cephas and a different apostle: James, the Lord’s brother

Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord’s brother. (In what I am writing to you, before God, I do not lie!) (Gal 1,18-20)

Three years after Saul, also called Paul, converted to Christianity, he came back to Jerusalem, but he failed to join “the disciples” then because “they were all afraid of him”; nevertheless Barnabas, a Levite, “took him and brought him to the apostles” (Acts 9,26-27). This is what Luke tells us in the Acts of the Apostles. The problem now is that Paul in Gal 1,18-20 swears that he visited Cephas then, but saw “no other of the apostles” (Gal 1,19 Webster-translation) except James, the Lord’s brother, who was a Galilean, but didn’t belong to the original twelve apostles (cf. Mark 3,21.31 and John 7,5), or lived with them (cf. Acts 12,17): it seems as if Paul only saw Simon Peter (‘Peter’ is a translation of ‘Cephas’) and none of the rest of the twelve original apostles. So the plural used by Luke (“to the apostles”), if understood as ‘to the twelve Galilean men’ in the Cenacle, seems in contradiction with the singular of only Cephas in Paul’s letter. This problem can be solved, however, when we look at the word “other” in “no other of the apostles”: it isn’t the word ‘loipos’ (one of the rest) but the word ‘heteron’ (the different one, the other of two). This shows that there were two kinds of apostles, and that Paul saw only one kind, except James. This can be explained by the following: Paul visited Cephas – probably the high priest Caiphas (the discussion of this thesis is beyond the scope of this article) – and was brought to the apostles living in the Watch Gate of the temple (Luke’s “Eleven”), but he saw no different apostle: no apostle of the Galilean kind, except James, who possibly already was a disciple of Jesus before his death and resurrection, like the original Galilean apostles.²⁷ James, the brother of the Lord, probably was the head of the deputations, representing the Israelites in the daily temple liturgy (cf. Acts 21,17-26 Jas 1,1; Josephus a: 20,9,197-203; Eusebius: 2,23,1-25) (the discussion of this thesis is also beyond the scope of this article).

Besides, if Paul had been brought to the apostles in the Cenacle by Barnabas, he would have to have seen both kinds of apostles, for Paul had been “praying in the temple” (Acts 22,17-18) at least once during his Jerusalem visit. But he swears he saw only one kind, except James. So he must have been brought to the Eleven in the temple (where he also saw James and probably Cephas as well). This is also plausible because Barnabas was a Levite and thus probably had a more easy access to the men entrusted with the Levitical duties of the temple police than non-Levites. Furthermore, during Paul’s first visit to Jerusalem after his conversion, the twelve Galilean apostles were either in the Cenacle or “passing throughout all quarters (of Judea and Samaria)” like Simon Peter was doing at that particular moment (Acts 8,25 9,32 KJ21; the discussion of the chronology of Peter’s and Cephas’ activities is also beyond the scope of this article).

²⁷ Jerome in ‘De viris illustribus’ 2, wrote that James drank the Lord’s cup before his death and resurrection. This implies that this James had started to believe some time after he, still unbelieving, told Jesus to go from Galilee to Judea (John 7,3-5).

Andronicus and Junias: of note among the apostles

Paul's judaizing²⁸ opponents in Corinth called themselves apostles (1Cor 9,1 2Cor 11,13 12,11), which means they may have belonged to the group of the Eleven and their servants. But it seems more probable that they weren't apostles at all, but only called themselves so, for at the apostolic council "the apostles ... with the whole church" had been against judaizing the new Christians from the Gentiles (Acts 15,22). Paul calls his "kinsmen and fellow prisoners" Andronicus and Junias in Rome "of note among the apostles" (Rom 16,7) and also Timothy and Silvanus were called "apostles of Christ" by Paul (1Thess 1,1 2,6), and, as they were not judaizing but on Paul's and the Church's side, they may have been real apostles from the group around the Eleven.

Kerygma: James and all the apostles

In the Kerygma (1Cor 15,3-7), the pre-Pauline formula of Palestinian origin and assumed to be the oldest part of the New Testament (Craig: 15,23), Paul writes that Jesus "appeared to James, then to all the apostles" (1Cor 15,7), which implies that this James (the "brother of the Lord") was an apostle. And the mentioning of "all the apostles" after James, seems to imply that a much larger number than only the twelve Galileans were apostles. Also Eusebius, referring to "all the apostles" in the Kerygma, states that "in imitation to the Twelve" "there were many others who were called apostles" (Eusebius: 1,12,4).

"Blessed is he who is awake, keeping his garments"

The last book of the Bible, the Book of Revelations, both refers to the battle warnings given by the country's Rechabite watchmen and to the work of the Rechabite prison officers when they inspected the ordinary temple guards at night: as prison officers they had to set the garments on fire of any temple guard who was sleeping on his post. When the book speaks of the coming of a great war assembly of God's enemies on Mount Meggido one is warned "Blessed is he who is awake, keeping his garments" (Rev 16,14-16). It seems to say that it's the duty of all of Christ's disciples to be on guard and ready to fight for Him, otherwise they will be painfully corrected as the sleeping temple guards were once corrected by the prison officers, the Eleven.

8. Indications in Christian tradition

Not only do biblical arguments support the thesis that the Rechabite prison officers had become the first apostles of Jesus' resurrection beside the twelve Galileans. Also arguments from Christian tradition confirm it. Some are listed in table G. First of all there are the already mentioned similarities with the tribal characteristics of the Kenites: also the first Jewish Christians seem to have been migrants: they easily moved to Pella, Beroea, Edessa (Syria) and India²⁹, they wrote the Gospel of the Hebrews ('the gospel of the passers-by/migrants'), and in the Gospel of Thomas, who is said to have evangelized India and maybe even China and Japan, Jesus tells his disciples to "be passers-by". In Pella (Syria) the Rechabite Christians probably practised their own specific trade as smiths, for Pella was known for its production of chariot wheel spokes. They may have lived in the caves of Pella and used the water of Pella's perennial springs of Wadi Jirm el-Moz. They had peace with the enemies of the Jews, viz. Rome and Pella, in the 1st and 2nd Jewish Revolt. They were warned beforehand and easily fled Jerusalem's battle ground then and, unlike other Jews, they could easily return to Jerusalem afterwards, where only their quarter had been spared from destruction. Epiphanius then associates their quarter with the Rechabite Bethhaccerem.

²⁸ judaizing: demanding that Gentile Christians would become Jews too

²⁹ James Robinson, www.gnosis.org; Eusebius, H.E. 1,13 2,1,4 3,1 ; Haimo of Auxerre

That the Rechabites, who originally were worshipers of Jahweh (cf. 2 Ki 10,15-16), had become (proselyte) Jews and then Christians may also be inferred from “The Story of Zosimus”, a Christian work from the 5th or 6th century, consisting of twenty-two chapters. In this work the chapters 3-15, and specifically 7-9, are called “The History of the Rechabites”, and they are considered to be of Jewish origin, because of the Semitic traits in its language, e.g. “lamented with great lamentation” (ch. 6 and 7) and “rejoiced with great joy” (ch. 8) (cf. Matt 2,10). The History of the Rechabites has usually been considered either as the story’s Jewish core, possibly dating from before the destruction of Jerusalem and the temple in 70 CE, so from Jesus’ days (Charlesworth: 224-226), or else as a later Jewish interpolation in an originally Christian text on Zosimus (Turnbull). But in fact the History of the Rechabites is not only Jewish, but both Jewish and Christian, for not only in the more surrounding chapters of the Story of Zosimus Jesus is called “the Lord”, e.g. in “the resurrection of the Lord” (ch. 12) and “the Lord’s Eucharist” (ch.15), but also in the innermost core of the History of the Rechabites: it recounts that after the Rechabites had fasted and “lamented with great lamentation and besought the Lord” (ch. 7), Jerusalem was saved from destruction. When the inhabitants of Jerusalem complained to a new king, who descended from a king in the days of Jeremiah, that the Rechabites distinguished themselves from them by their ascetic lifestyle (ch. 8) (cf. the mockery “They are filled with new wine” (Acts 2,13)), the king told the Rechabites to give up this lifestyle and to conform to Jerusalem’s inhabitants, by saying: “mingle with my people, and eat and drink wine, and glorify your Lord, and ye shall be serving God and the king” (ch. 9). Apparently the “Lord” of the Rechabites (“your Lord”) was not the Lord or “God” of the king and his people, and therefore the king’s words make it clear that glorifying Jesus was allowed, but displaying a clearly distinctive and more ascetic lifestyle wasn’t. The Rechabites resisted the king, by saying: “We will not disobey God” (ch. 9) (cf. Simon Peter telling the Sanhedrin: “We ought to obey God rather than men” in Acts 5,29). So, this Jewish (“lamented with great lamentation”) and Christian passage (“your Lord”) in the History of the Rechabites is indicative for the Rechabites’ double identity of (proselyte) Jews and Christians. According to the rest of the History of the Rechabites, they were imprisoned by the enraged king, but freed by an angel (ch. 9) (cf. Peter’s escape from king Herod’s prison, aided by an angel in Acts 12,5-10). The angel brought them to a terrestrial paradise (a country, near a river Eumeles, and hid by a cloud, where the Rechabites lived a monastic life) which resembled the Mount Carmel, near the river Kishon, where the Kenites had lived their nomadic and industrial life. (For more associations with the first Christians see the table “The Story of Zosimus”).

Then there is the proof from the ‘Liber de Institutione Primorum Monachorum’ (‘Book of the First Monks’), a 14th century work about the spirituality of the Carmel – a monastic order originating from Mount Carmel from times unknown, whose monastic rule was written by Albert, patriarch of Jerusalem, in 1210 –, in which the author claims that the Rechabites and the Essenes converted to Christianity the day after the first Pentecost and that they were the leading co-operators of the apostles (Martens: 238). Now it is not surprising that when the Rechabite prison officers had become preaching apostles on Pentecost, their own tribesmen – those who didn’t have a job in the temple but were still mere itinerant smiths – were their first converts and their first co-operators. The Carmelites’ spirituality has some striking similarities with the Rechabite lifestyle – the Carmelite device is “As the Lord God of Israel lives, before whom I stand” and on their shield is a fiery sword³⁰ – and they were the missionaries of India.

These arguments from tradition are clear enough, and there may be more. But if other, more specific, references to the temple office of the Eleven would appear to be missing, one of the reasons could be that the most excellent Theophilus kept the Lukan document which revealed that the Eleven had become Christians, the Gospel of Luke, in his personal possession without publishing it. He may not even have become a disciple of Jesus. As he

³⁰ These are the words of the prophet Eliah (1Ki 17,1 cf. 18,15), but Eliah probably was a Kenite (see coherence table A).

didn't have "the certainty" (Luke 1,4) before receiving Luke's Gospel, maybe after receiving and reading it he still didn't believe. When Luke's Gospel was found/published – maybe this only happened after 70 CE, when the temple was destroyed –, the expression "the Eleven" may automatically have been interpreted by the members of the church that found the document (e.g. Rome, where Luke probably wrote his gospel) as concerning the Galilean apostles. These members of the church may have been Gentile disciples or else Jewish disciples in the Dispersion who didn't know details about the temple organisation nor the nickname of its prison officers.

Additionally, most members of the converted Eleven and their group probably migrated to Syria and India, as the Rechabites were an itinerant tribe and Christ had told them that "repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem" (Luke 24,47). And if they ever wrote about their ethnic origin themselves – they certainly will not have written eagerly about the fact that they actually had been the prison officers who had mocked and beaten Jesus in prison –, it would have been done in the Aramaic language, which was unknown by most of the other, Gentile, Christians. So, if it existed, their text would not easily have been carried into the future along with the other text of Christian tradition. One Aramaic text that survived is the Peshitta, the Aramaic New Testament from 4th century Syria, which reveals that other than Galilean women told the Eleven about Jesus' resurrection,³¹ but most other manuscripts and translations, e.g. the Latin Vulgate – the fifth century official Latin bible version of the Roman Catholic Church –, left out this detail,³² and this also obscured the identity of the Eleven. And another, and probably most important reason why not much is known of the Rechabite origin of the first Jewish Christians, is that the other Christians weren't interested in them at all, but "rather looked down" on them and later, after the Christian Council of Nicea (325 CE), even "shunned [them] as heretics" because they refused to accept the council's doctrinal decision on the divinity of Jesus: God and man.³³ As Jerome wrote about them then: "desiring to be both Jews and Christians, they are neither the one nor the other" (Letter 79 to Augustine).

9. Rechabites, Essenes and Nazarenes

In the argumentation that the Rechabites had become the prison officers of the temple another argument can be added, viz. that there were Rechabites among the Essenes – a Jewish sect which had been formed by temple priests as a reaction to illegal practices in the Jerusalem temple from 160 BCE onwards, such as the ministry of non-Zadokite high priests³⁴ –, and that the lifestyle of the Essenes (who called themselves Zadokites) had much in common with both the lifestyle of the Rechabite tribe and the lifestyle of the temple personnel, and that the members of the northern branch of the Essenes were called the Nazarenes (hence the name Nazareth for their encampment), which word stems from 'notzerim', the nickname of the Rechabites (see table F en K for details).

Also (most of) these Jewish Nazarenes became Christians, which is why the Jewish Christians in general, and not only the prison guards ('notzerim'), could be called "the Nazarenes" (Acts 24,5), and the Liber de Institutione Primorum Monachorum could state that the Rechabites and the Essenes converted to Christianity. Some arguments for the conversion of the Jewish Nazarenes to Christianity are in table H.

³¹ See the Aramaic-English Interlinear New Testament, Luqa Ch. 24,1 on <http://www.peshitta.org/>

³² 1. una autem sabbati valde diluculo venerunt ad monumentum portantes quae paraverant aromata 2. et invenerunt lapidem revolutum a monumento" (Luke 24,1-2 www.fourmilab.ch/etexts/www/Vulgate/Luke.html)

³³ <http://www.centuryone.org/essene.html>; to a Jew a triune God is unthinkable.

³⁴ A high priest had to be a descendant of Aaron, the first high priest (Ex 31,10 35,19), and many held he also had to be of the Aaronitic family of Zadok (2Sa 8,17), one of the most famous high priests in Jewish history.

10. Discussion

The thesis that the two appearance stories, of John and of Luke, on the evening of Easter describe a different event – one concerning the Galilean apostles in the Cenacle and the other concerning the Eleven (prison officers) and their ‘hyperetai’ in the temple – may be called hypothetical, but it may not be called impossible: there aren’t any contra-arguments.

It may even be called highly probable for a number of reasons:

a) the structural evidence from the authors Eusebius, Hegesippus, Epiphanius, Heraclides and Aristotle, from the Bible, and from (other authors of) Jewish and Christian tradition, firmly supports the thesis that Luke’s Eleven and Simon were members of the Rechabite temple police (see fig. 2 for the structure of this evidence).

b) an ordinary Levite temple watch consisted of ten persons. Also the temple police may have consisted of ten captains plus one secretary/chief (as in Athens) and have been called “the Eleven”. In the Old Testament David’s legion of (hired) mighty warriors was called “the Thirty”, and his generals “the Three”.

c) the thesis is partly based on the organisation of the Greek city-state Athens, and Luke’s Gospel and Acts were written by a Greek (temple) physician for a Graecized honourable man (and Jewish ex-high priest).

d) the thesis has one and the same solution for the seven contradictions between John’s and Luke’s appearance stories, listed in the introduction,

e) it also renders the four Gospel narratives concerning the Easter morning events completely explicable and complying,

f) it also explains a part of the Kerygma (“all the apostles”) and

g) it is supported by a large amount of other cumulative evidence from the New Testament: e.g.: 1. The ‘hyperetes’ beat Jesus’ face before Annas, because he was a ‘hyperetes’ of the temple. 2. Cleopas and Mary of Clopas and Simon (the son of Clopas) are all in Jerusalem in the time span of Jesus’ passion and Easter, and at least two of them saw Him after his resurrection. 3. The Syriac, Arabic and Persian versions of the New Testament (possibly copied by descendants of the Arabic Rechabite Eleven, migrated to Syria and Persia) transmit that there were “certain others” and not only Galilean women who visited Jesus’ grave in the morning and of whom some went to tell the Eleven about Jesus’ resurrection. 4. The captain at the cross and all that were with him feared greatly at Jesus’ death and at Jesus’ appearance the Eleven were terrified and frightened. 5. Jesus told the captains and ‘hyperetai’, when they arrested Him, that the Scriptures had to be fulfilled, and He reminds the Eleven, when He appears to them on the evening of Easter, that He had told them this. 6. To the Galilean apostles the risen Jesus shows his hands and pierced side (in stead of his hands and feet), to ensure them He had really died; before the Eleven He eats fish to ensure them He wasn’t the ghost of a dead man. 7. The women on their way to the Galilean apostles saw the risen Jesus, but the women on their way to the Eleven saw no appearance of Jesus. 8. The Eleven are in the temple continually; the apostles hid in the Cenacle. 9. Jesus’ appearance to Simon Peter and some others in Galilee is his third appearance to his disciples, which would be impossible if Luke’s Simon was Simon Peter. 10. Matthias is numbered with “the eleven apostles” and not with “the Eleven”. 11. On Pentecost Peter stood up with the Eleven. 12. The foreign Jews could hear the preaching on Pentecost “each in his own native language” because the Rechabites, as international weapon dealers, probably spoke the languages of all nations. 13. The (teetotalist Rechabite) apostles are ridiculed and accused of being drunk. 13. Peter could speak to three thousand people because he stood on the temple’s prison gate (thus resembling Jeremiah). 14. Peter then cites Jeremiah’s prophecy (35,13-19), which compares the men of Judah and all the inhabitants of Jerusalem to the Rechabites. 15. Peter also cites Joel: “on my menservants (...) I will pour out my Spirit.” 16. Peter speaks of the ridiculed Rechabites as “these men” but of the assembled apostles of both kinds as “we all”. 17. The Rechabite

apostles “suffer shame”, shut up in their own prison and beaten by their own inferiors. 18. When all the apostles were in Solomon’s Portico “the rest” (of the temple personnel) dared not join them, but the people did. 19. The apostles are able to stay in Jerusalem despite Paul’s persecution of all the disciples. 20. The apostles sent Simon Peter and John to Samaria. 21. After Barnabas had taken Paul to the apostles, Paul, having been in the temple, swears that he saw no other (‘heteron’ = different, the other of two) apostle besides the Galilean James, the Lord’s brother. 22. Junias, Andronicus, Timothy and Silvanus are apostles, but not of the twelve Galileans. 23. “The Twelve” summoned the body of the disciples. 24. Luke uses both distinctive terms, “the Eleven” and “the Twelve”, both in his Gospel and in the Acts. 25. The Eleven had to go and preach Jesus’ death, resurrection and forgiveness to all nations, for which they were very fit as the Rechabite itinerant, multilingual and inviolable weapon suppliers of all nations.

h) there are sound explanations for the fact that for many centuries it was unknown that Luke’s Eleven were the temple’s prison officers, e.g.: they didn’t write about it themselves and the other Christians looked down on them and eventually shunned them as heretics, because they rejected the doctrine of Christ’s divinity.

i) only the twelve first Galilean apostles had received from Jesus the commission to celebrate the Eucharist, to forgive sins in Jesus’ name, to baptize, and to execute the doctrinal authority until “the end of the world” and thus to ordain successors (bishops and priests) (Matt 28,20 AV). Thus Matthias may have been ordained, when he took over the “ministry and apostleship” of the dead Judas Iskariot (Acts 1,17.25). And Jerome in *De Viris Illustribus* 2 recounts the following about James, the brother of the Lord: “James, (...) after our Lord’s passion at once ordained by the apostles bishop of Jerusalem, wrote a single epistle, which is reckoned among the seven Catholic Epistles”; also Paul was an apostle (1Cor 9,1 15,7-9) and was baptized (Acts 9,18) and must have been ordained too, for he laid his hands on the disciples in Ephesus, who then received the Holy Spirit (Acts 19,6). Likewise also the apostles from the temple prison may have been ordained by the Twelve on the day of Pentecost. Thus the two originally different kinds of apostles constituted one group, one Catholic Church, on the day of Pentecost, as her Catechism says in paragraph 830: “In her subsists the fullness of Christ’s body united with its head; this implies that she receives from him “the fullness of the means of salvation” which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia.”³⁵ So the Church herself says that ordained ministry existed on the day of Pentecost. Pope Benedict XVI in his general audience of March 22, 2006, spoke “In [the Book of] Revelations, the role of the apostles, and more specifically of the Twelve, is clarified with the eschatological perspective of the heavenly Jerusalem, presented as a city whose wall has “twelve courses of stones as its foundation, on which were inscribed the twelve apostles of the Lamb” (21:14)”.³⁶ So, also the pope acknowledges the existence of more apostles than only the first twelve who were the foundation of the Church and its apostolic succession.

j) when one presupposes that Luke’s “Eleven” are the same as Luke’s, John’s, and the Acts’ “Twelve” – this is the old hypothesis –, and then tries to determine the common historical parts of the resurrection Gospels, this inevitably involves the rejection of some of the then contradictive details, e.g. the first reaction of the disciples or of the Eleven and some of Jesus’ exact words and deeds. But the price of this rejection of the historicity of parts of the gospels is high, since it also affects the reliability of the core of the stories. After all, if parts are unhistorical, all could be unhistorical. Recently, Richard Dawkins and Christopher Hitchens have claimed that the four Gospel accounts are worthless as historical texts, because of their

³⁵ Parousia: the coming of Christ as Judge of the world (cf. Mr 13,26-27 Matt 16,27)

³⁶ www.vatican.va/holy_father/benedict_xvi/audiences/2006/documents/hf_ben-xvi_aud_20060322_en.html

internal inconsistencies.³⁷ As regards the difficulty in harmonizing the Easter Gospels, Roy Hoover held the following: “The “variant character of their (the Gospels’) Easter narratives” and obvious “theological interests” of the Evangelists render the resurrection accounts historically dubious. Moreover, Jesus’ resurrection – unlike the crucifixion – was a *private event* in that Jesus appeared to those who were already or would become believers” (Copan: 22). Here Hoover acknowledges that Jesus appeared to not-believers and that it thus was not a private event. And of course the fact that Jesus appeared to unbelieving people who became believers is not an argument, for it is only logical to see the risen Jesus and then believe. It would be very unnatural to see Him risen and not believe. And the problem of the variant character of the Easter Gospels of John and Luke is solved by the thesis of this article in a detail conserving way, rendering both the variant details and the core of the narratives (Jesus’ physical bodily appearances) historically reliable: it simply says that the two Easter Gospels don’t describe the same event. The way they comply with Matthew’s and John’s further appearance Gospels – concerning other days than Easter – is not hard to discern and is to be discussed in another article. That Jesus may even have appeared to persons who weren’t believers nor became believers, is discussed in one of my still to be published articles as well.

Conclusively, the thesis that Jesus appeared risen to the officers of the temple prison is supported by the structural evidence of the early authors, of the Old and New Testament, and of Jewish and Christian tradition (a), and there aren’t any contra-arguments. The thesis is plausible and simple (b-c) and does justice to the plain New Testament texts with a great explanatory scope and power (d-g), its novelty is explicable (h), it is not in contradiction with accepted (Catholic) beliefs (i), and, in contrast to the old hypothesis, (j) it doesn’t render any part of the narratives in Gospels and Acts historically dubious.

A.A.M. van der Hoeven, the Netherlands, August 1, 2010.

³⁷ “New Book Debunks Atheists’ Claims”, interview with Thomas Williams by Karna Swanson, Zenit article 17-06-2008 on www.zenit.org/article-22917?l=english

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Bible Translations:

ASV American Standard Version
AV Authorized Version
HNV Hebrew Names Version of the World English Bible
KJ21 King James 21st century version
NASB New American Standard Bible
NET Bible New English Translation
NIV New International Version
NKJV New King James Version
RSV Revised Standard Version
Webster translation
Weymouth translation

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Abbreviations

BCE = Before Common Era or Before Christian Era, an equivalent of Before Christ (BC)

CE = Common Era or Christian Era, an equivalent of Anno Domini (AD) (= "in the year of the Lord")

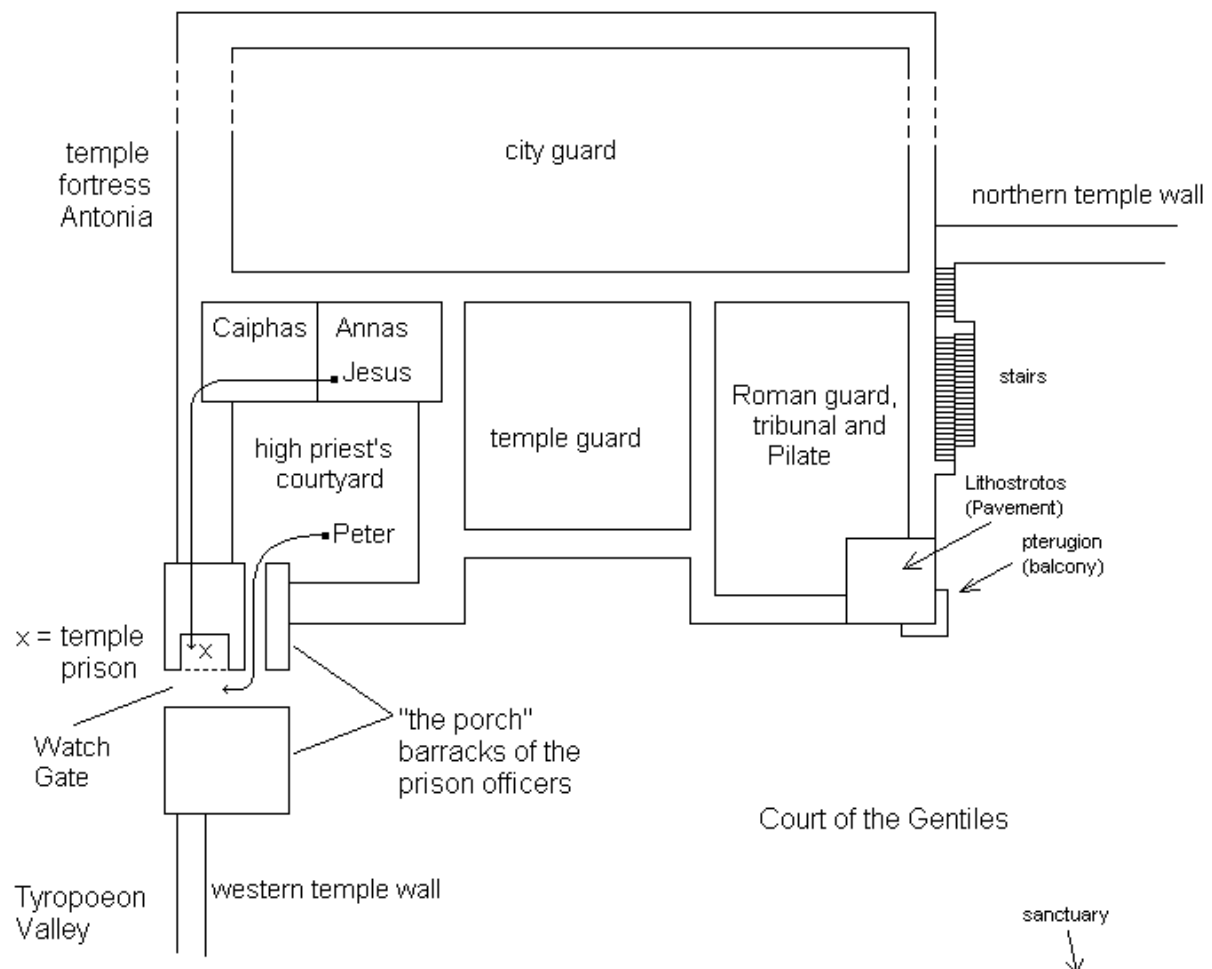


Fig. 1 Antonia and the Watch Gate

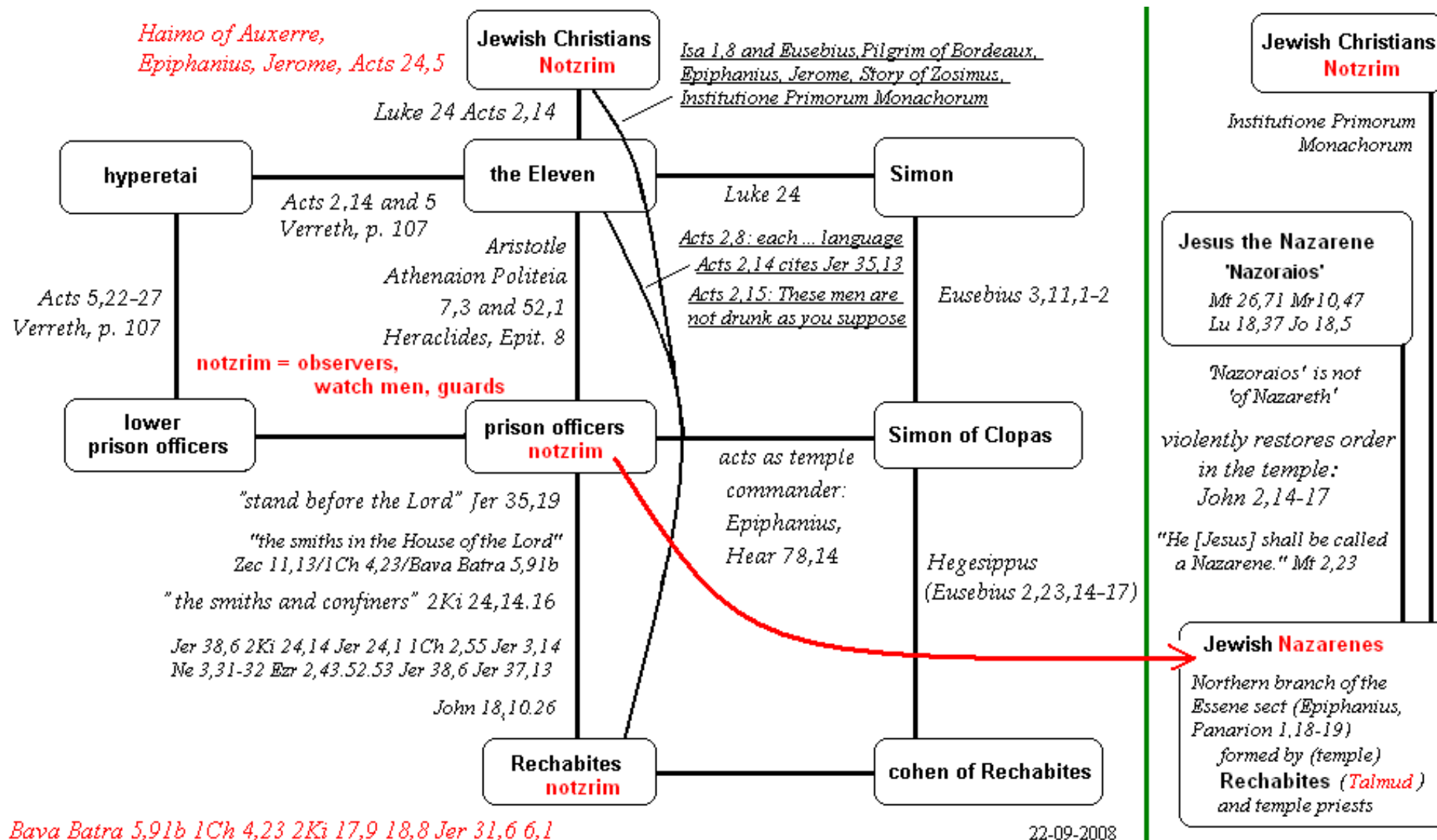


Fig. 2 Structure of the evidence

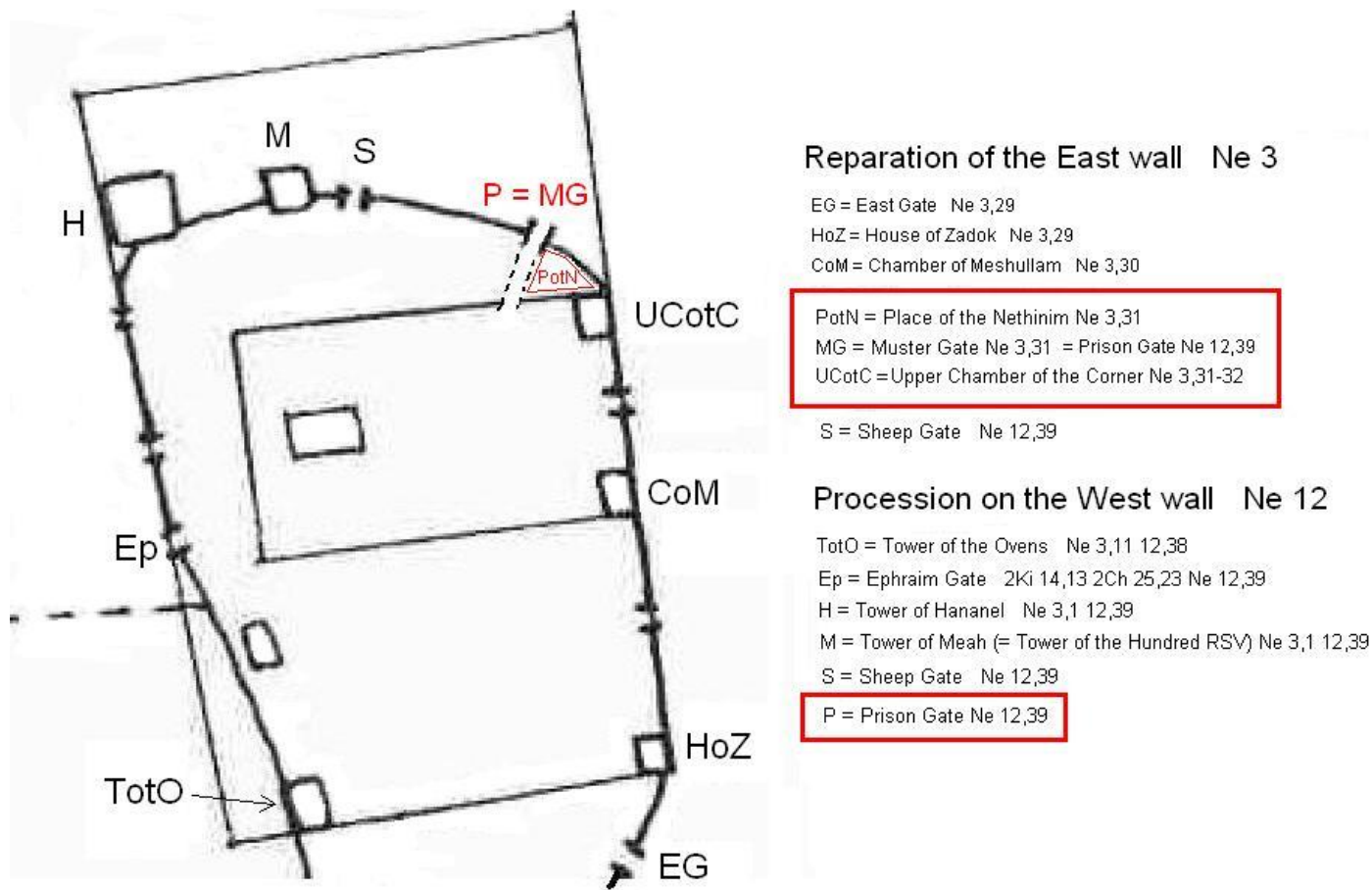
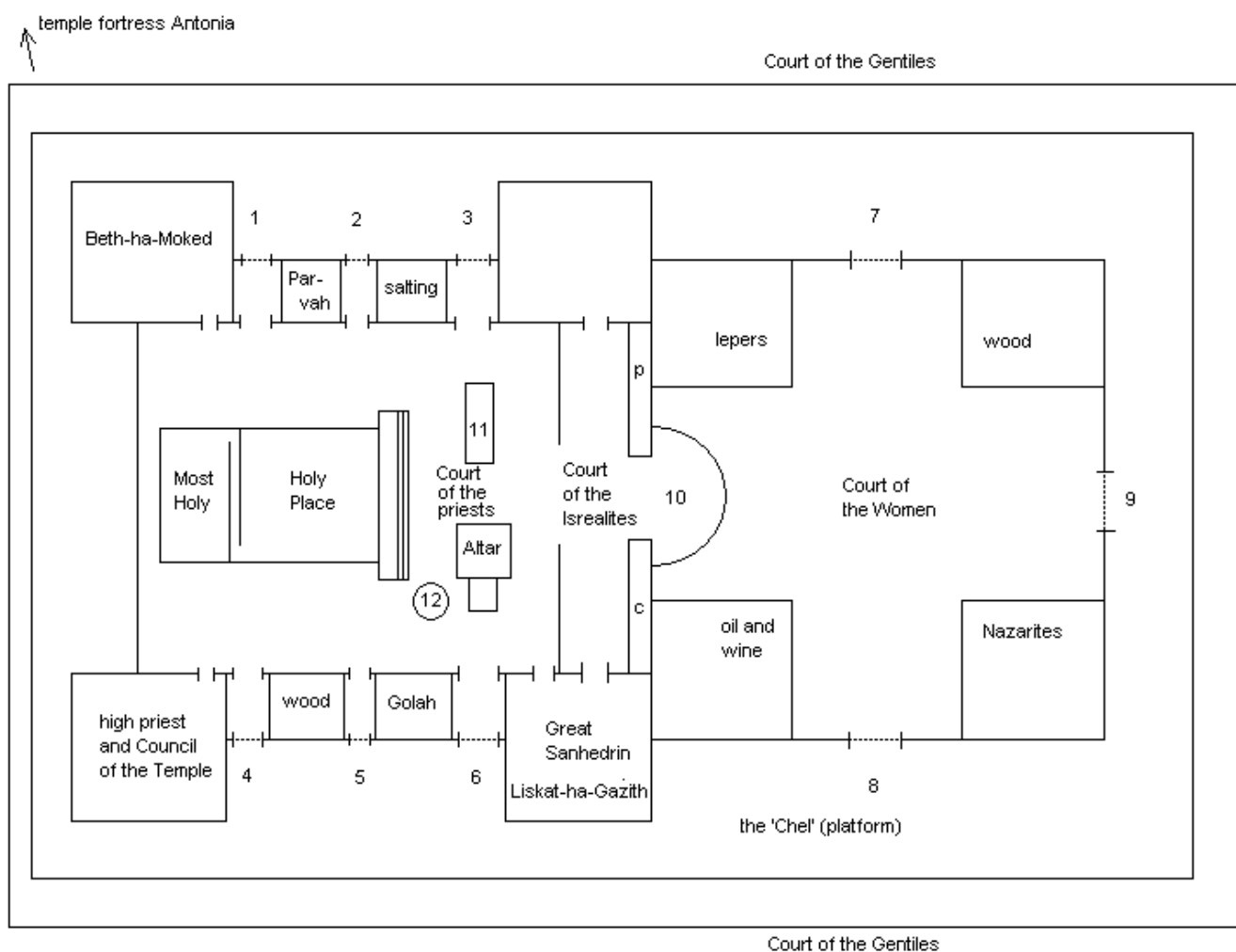


Fig. 3 Prison Gate is Muster Gate “opposite” the Place of the Nethinim in time of Nehemiah
 (at the same height as the Upper Chamber of the Corner)



- 1 = Gate of the Beth-ha-Moked
- 2 = Gate of Sacrifices
- 3 = Spark Gate (Nitzutz)
- 4 = Wood Gate
- 5 = Gate of the Firstlings
- 6 = Water Gate
- 9 = Beautiful Gate
- 10 = Nicanor Gate
- 11 = Slaughter house
- 12 = Water laver

- Beth-ha-Moked = 'house of the stoves', main guard room and dormitory of the priests
- Parvah = chamber for salting the skins of the sacrifices
- salting = chamber for salting the sacrifices
- p = Chamber of Pinehas (= chamber of high priest's vestements)
- c = chamber of baked cakes
- Golah = chamber for the water apparatus which emptied and filled the laver
- Liskat-ha-Gazith = Hall of Hewn Stones (or of Square Stones), the courtroom of the Great Sanhedrin

Fig. 4 A sketch of the sanctuary of the temple, accessible through nine gates (according to Edersheim's description in "The Temple: Its Ministries and Services" chapter 2)

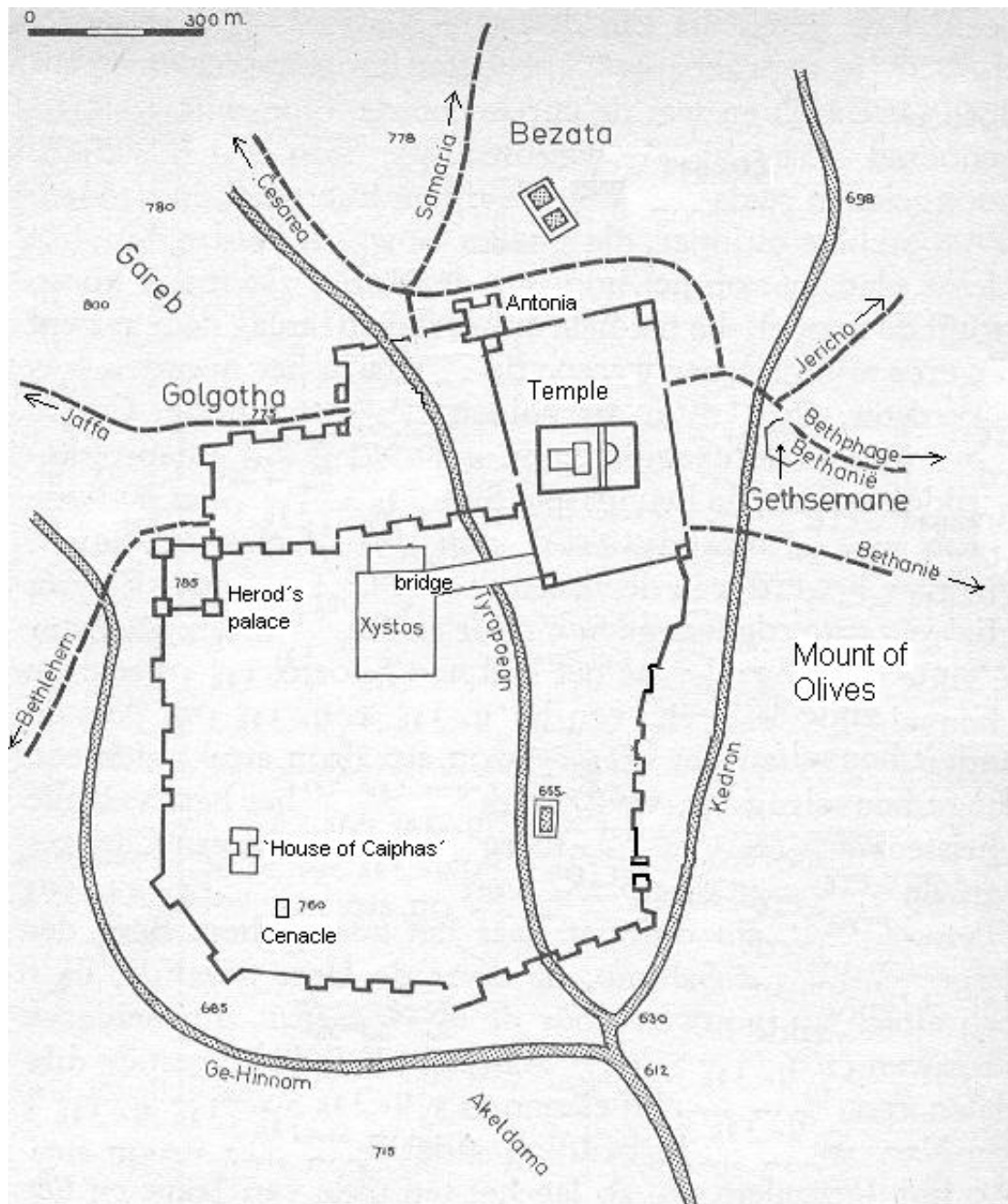


Fig. 5 Jerusalem in the days of Jesus

(adapted from Rops: 107)

[illegible]

42

John 18	Luke 22	Mark 14		Matt 26		conclusions
13 to Annas	54 into the high priest's house	53 to the high priest		57 to Caiaphas the high priest (indicating the place, not the man)		Annas and Caiaphas both waited for Jesus in Caiaphas' house in Antonia and Jesus went to Annas first
15 entered the 'aule' (courtyard) of the high priest	55 in the middle of the 'aule'	54 into the 'aule' of the high priest	66 And as Peter was below in the 'aule'	58 Peter into the high priest's 'aule' "to see the end"	69 Now Peter was sitting outside in the 'aule'	Peter into the 'aule' on the ground level of the Antonia tower and adjoining the Watch Gate
17 maid	56-57 maid		66-68 one of the maids		69-70 maid	first question and denial
			68 Peter went out into the porch ('pro-aulion') (cock crowed)		71 Peter gone out into the porch ('puloon')	Peter out of the 'aule' into the porch ('pro-aule') of the Watch Gate (cock crowed)
24 Jesus to Caiaphas		55 the whole council		59 the whole council		Annas sends Jesus to Caiaphas and the Council of the Temple
25 they	58 someone else		69-70 maid		71-72 maid	second question and denial
	59 after an interval of about an hour		70 after a little while			When the meeting of the Council of the Temple had ended
26-27 servant	59-60 still another		70-71 the bystanders		73-74 they	third question and denial
27 cock crowed	60 cock crowed		72 second .. cock crowed		74 cock crowed	cock crowed (second time)
	61 the Lord turned and looked at Peter					Jesus in public temple prison ('in view of all') in the Watch Gate, where Peter was
	63-65 the men who were holding Jesus ..., beat him		65 the guards ('hypēretai') received him with blows		67-68 some slapped him	the 'hypēretai' in the temple prison in the Watch Gate
	66 day, the elders of the people		15,1 morning, whole council		27,1 morning, elders of the people	In the morning Jesus was led before the Great Sanhedrin
28 from Caiaphas to the praetorium, early, 29 Pilate	23,1 before Pilate		15,1 to Pilate		27,2 to Pilate	To Pilate

Table 2 The Council of the Temple and the porch and prison of the Watch Gate

At arrival Mary Magdalene leaves the mixed group

Only some Galilean women enter tomb and see angel

Only some Galilean women flee for a short distance; the rest enters the tomb and sees two angels

Mixed group of women splits up

M. Magdalene catches up with Galilean women and together they tell everything to the Galilean disciples

MARY MAGDALENE	John 20,1-18	Empty tomb	M. Magdalene arrives and runs to Simon Peter and Beloved Disciple		M. Magdalene at Beloved Disciple's and Simon Peter's	Simon Peter arrives at tomb and leaves	M. Magdalene at tomb Angels' question Appearance to Mary Magdalene	M. Magdalene goes tell disciples						
GALILEAN WOMEN	Mark 16,1-11	Empty tomb	Women arrive (M. Magdalene, M.m.o.James and Joses, and Salome)	Angel's message	Women flee from the tomb [first half of the group]		Mark 16,9 1 st appearance to Mary Magdalene							
	Matt 28,1-11	Empty tomb	Women arrive (M. Magdalene and the other Mary)	Angel's message		Women go tell Galilean disciples [Johanna and Mary m.o. James go tell apostles]		Appearance to women on their way to Galilean disciples	Women go tell Galilean disciples					
GALILEAN AND JERUSALEM WOMEN	Luke 24,1-34	Empty tomb	Mixed group of women arrives: Galilean women and "certain others"		Two angels' message inside tomb [to rest of the group]	[Women on their way to Eleven] ("certain others" like M. of Clopas)		[No appearance]	vs. 9 Women tell Eleven ["certain others" like Mary o.Clopas]	Luke 24,10 "M. Magdalene and Johanna and Mary m.o.James ... told this to the apostles"	vs. 11 Men don't believe the women	Men of Emmaus know of no appearance to women	Eleven only mention an appearance to Simon, not an appearance to the women	

Table 3 The empty tomb and the appearances in the morning

Table A. Coherence between Rechabites, prison officers, and Jewish Christians
(the numbers refer to the entries of table K)

characteristics	Kenites	(Elijah Elisha)	Rechabites	= notzerim (watchmen)	prison officers (notzerim)	Jewish Christians (Notzerim)
were 'notzerim'			28	45	63	92
habitually drank water / swore not to drink wine	4	29	(35) 38 47	(28)		not drunk: 88
were led by the 'cohen' Jethro from Midyan, and led the Israelites through the desert / 'cohen' and bishop Simon of Clopas	3 (21)				111	111 117
were migrants, sojourners, dwellers, strangers	2 3 11 (15 16) 22 25 27 (37) 43	29 35	22 27 38 43 47 (130)	55 71	52	104 105 125
lived in tents and caves (Charasheth, Nazareth) and in "double cities" in Gad and Juda (probably a Kenite encampment next to a stone city)	5 6 (10) 11 13 16 22 23 25 27 28 (37) 62	40	22 28	45	(140)	118
were craftsmen (metalworkers) (e.g. made weapons and chariots and idols)	4 (6) 10 15 23 25 26 27 41 42 44	34 (31)	27 42 44 (130) (133 134)	27 71	54 55 5 4 27 57 87	118
lived near water (for cooling of metals)	5 10 11 12 16 23 25 45	(32)	45	45		118
were reckoned to the tribe of Benjamin / children of Benjamin / lived in Benjamin Gate = Prison Gate	22 45			45	51 59 64 65 66	
Shimei / Shimeathites / Shimeites / Menahem bar Simai	23		61		80 (73)	(102)
mustered armies with weapons and chariots / repaired Muster Gate = Prison Gate / were muster-officers	10 15 42		22 (31) 59		51 64 65 66 123	
were treacherous / have watchtowers / desertion, were warned beforehand	11 17 18 22 23 (37 38) 42		38	28 55	51	112 115 116 119 121
easily fled from battleground	15 16 45		45 47	55		112 113 116 120 121
had peace with all nations at war	8 9 (10) 15 17			55		88 113 115 121
in context of music and dance		30	4 21 22 30 36 42 45 55 69	45 55	88	
(were rewarded with) "shall never lack a man to stand before Me"			47		52 55	128 129
Jonadab, Ben Melech of king Jehu / Malchiah son of Rechab of Bethhacerem, Malchiah the Ben Melech / the Pit of Malchiah in Prison Court of Temple / Malchus is hypēretēs		133	38	53 63 64	53 86	
gave fire signals from high towers to warn for impending battle / lived in Bethhacerem / lit signal fire in Bethhacerem/ warned for Armegeddon	(15) 28 45		63	45 55		140

Table B to H: Survey From Kenites to Nazarenes

(the numbers refer to the entries of table K)

B	Kenites		Kenites	Elijah Elisha
	were migrants	hebrew 'ibriy' = passer through, of the verb 'abar' = to pass through, pass over 'ger' = stranger 'tishab' = 'sojourner', 'dweller' as opposed to 'settler'	2 3 11 (15 16) 22 25 27 (37) 43	29 35
	were led by the 'cohen' Jethro from Midyan, and led the Israelites through the desert		3 (21)	
	lived in tents and caves and in "double cities" in Gad and Juda (probably a Kenite encampment next to a stone city)	e.g. Zaanim, Beeroth, Mahanaim, Gittaim, Gederothaim, Bahurim, (Ramoath-Gilead) (cf. Arimathea in Juda?)	5 6 (10) 11 13 16 22 23 25 27 28 (37) 62	40
	were craftsmen (e.g. made weapons and chariots and idols)	'charashim' = craftsmen e.g. smiths, carpenters, stone-workers, artisans 'yotsrim' = shapers e.g. smiths and potters 'tsaraphim' = refiner of gold, silver etc. are killed in Charasheth ha-Gojim near Mt. Carmel in Galilee; the Kenite Heber moved to Lake of Galilee	4 (6) 10 15 23 25 26 27 41 42 44	34
	habitually drank water		4	29
	lived near water (for cooling of metals)		5 10 11 12 16 23 25 45	(32)
	mustered armies with weapons and chariots	e.g. Sisera's army	10 15 42	
	had peace with all nations at war and all kings		8 9 (10) 15 17	
	gave fire signals from high towers to warn for impending battle	e.g. tower in Tekoah (= Bethhaccerem)	(15) 28 45	
	were reckoned to the tribe of Benjamin	e.g. Shimei Shimeites and Haddad-Rimmon	22 45	
	Shimei, and a thousand men from Benjamin		23	
	easily fled from battleground		15 16 45	
	were treacherous		11 17 18 22 23 (37 38) 42	

C	Rechabites			Elijah/ Elisha
	Rechab son of Rimmon	Rimmon (in Galilee and Benjamin)	22	
	were migrants		22 27 38 43 47 (130)	
	swore not to live in houses but in tents and caves (“double cities” Beeroth)	Shuchathites (= bush men, hedge men, cf. Notzerim living among hedges)	22 28	
	were craftsmen	Malchiah son of Rechab is Malchiah son of goldsmith charashim and yotzerim	27 42 44 (130)	
	Rechab = chariot	repaired Muster Gate	22 (31)	31
	swore not to drink wine		(35) 38 47	
	were rewarded with ‘standing before the Lord forever’		47	
	are ‘caphar’ = muster officers, and sat in Granite Chamber of the Sanhedrin		59 123	
	Jonadab, Ben Melech of king Jehu	Jonadab ben Rechab: 1) is servant of Elisha and called ‘son of the prophet’ and thus a ‘ben Rechab’ as Elisha is also called Rechab (Elisha possibly is a Kenite prophet cf. Elia) 2) he stands in Jehu’s chariot (chariot = ‘rechab’) and thus becomes Jehu’s Ben Melech (=‘ son of the king’) and thus could be called a ‘son of the chariot’, a ‘ben Rechab’	38	133
	Rechabite family name Shimeathites is feminine form of Kenite Shimeites	Shimeathites = Shimeites (“of Benjamin”)	61	
	were treacherous		38	
	easily fled battle ground		45 47	
	were itinerant metal workers (and prophets?)		(130 133 134)	
	lived near water	Bethhaccerem = Ain Karim = Well of the vineyards	45	
	in context of music	Gath / Gittith = stringed musical instrument Blew the trumpet	4 21 22 30 36 42 45 55 69	30

D	Notzerim were Rechabites:		
	Jewish Encyclopedia says the Notzerim were Rechabites Talmud says the Rechabites 'natzeru' the commandment of their father		28
	have watchtowers	Tower of the Notzerim	28 55
	dwelt outside of cities	lived among plants and hedges (cf. Rechabite Shuchathites = hedge men)	27
	lived near water	Ain Karim = Well of the Vineyards	45
	were craftsmen		27
	are "children of Benjamin"		45
	lit signal fire in Bethhaccerem (cairns)	Bethhaccerem = Ain Karim	45 55
	Malchiah son of Rechab is from Bethhaccerem Malchiah son of goldsmith, Malchiah the Ben Melech	Bethhaccerem = Ain Karim	53 63 64

E	Notzerim Rechabites were officers of the Temple prison:		
	notzer = to guard, shut up		28 45 63
	“shall never lack a man to stand before Me”; they “dwell before the Lord”		47 52 55
	Simon son of Clopas, cohen of the Rechabites, acts as temple commander		111
	are the “‘yotsrim’ (=shapers = smiths/potters) in the House of the Lord”; Talmud: ‘yotsrim’= Rechabites	Bible: ‘yotsrim = smiths Isa 54,16 Hab 2,18 Isa 44,12	72 4 27
	Judas, throwing the arrest-money in the temple, fulfilled prophecy that it would be for the “field of the smith”		87
	are “the smiths and confiners” that were carried away to Assur/Babylon	Kenites would be “carried away captive” Nu 24,21-22	54 55 5
	Pit of Malchiah, the Ben Melech, is in Prison Court of the Temple		53
	Malchus (cf. Malchiah son of Rechab) and a kinsmen are prison officers of the Temple in NT		86 (53 63 64)
	repaired the dwelling of Nethinim opposite Muster Gate = Prison Gate		64
	repaired the wall between corner and Sheep Gate, thus at Prison Gate		65
	are ‘caphar’ = muster officers; and the Muster Gate (Mahpeketh) is the Prison Gate (= Gate of Benjamin); and they sat in Granite Chamber of the Sanhedrin (as mere police men/prison officers)		51 59 64 65 66 123
	“goldsmiths and merchants” = “Nethinim and merchants”	Children of Benjamin+ charash + dwell; some were Levites	65+66 71
	names of Nethinim refer to Kenite smiths	Tabbaoth (= rings), Harsha (= charash), Sisera	57
	family name refer to prison office	Tirathites (= gate men)	60
	have names referring to temple office	Jeremiah = “who Jehovah has appointed”	49 51
	names of the goldsmiths Uzziel and Harhaiah refer to temple office	Uzziel = my strength is God, Harhaiah = zeal for Jehovah	67
	Gishpa (cf. the Kenite Gath, Gittaim) leads wives of Nethinim		69
	an Irijah is head of the (prison) guard (ba’al paqidut) and is treacherous	Irijah’s names refer to Rechabites (Irijah, Shelemjah, and Hananiah)	51
	a Shimeite pierced the side of Jesus	“an only son” .. “(look on) whom they have pierced”	80 (73)
	Rechabites and priests perhaps intermarried		98
	flee out of midst of Jerusalem		45

F	Jewish sect of Nazarenes (= northern branch of Essenes) are mainly Rechabites (and temple priests):	Epiphanius, Panarion 1,18-19	82
	Talmud: the Rechabites among the Essenes were called “the water-drinkers” Targum: the Essenes held Jonadab ben Rechab as their founder		99
	Nazarenes = Ha-Notsrim (www.bibarch.com/glossary/J.htm)		
	Nazareth is near the Charasheth of old		
	No archeological finds of Nazareth (it had only tents and caves)		80
	Joseph of Nazareth is a craftsman (carpenter)	(the Essene Abba Joseph the Builder?)	78 80 (103)
	Mary of Nazareth is blood relative of Elizabeth of Ain Karim	Ain Karim = Bethhaccerem	77 80
	Jesus: He shall be called a Nazarene; Jesus the ‘Nazoraios’ Violently restores order in the temple Shall be mourned over by the Shimeites as over an only child Is like a refiner, comes like a thief		73 80 82 138
	Menahem bar Simai (= Simeï?), an Essene, ‘son of the saints’		102
	Ascetic John the Baptist from Ain Karim baptized in Ainon (= Ain Karim?) in Midyan	Ain Karim = Bethhaccerem stayed in desert; and in wilderness of Judea. Ainon: “much water there” = Ain Karim (= Well of the vineyards)?	76
	John the Baptist drank no wine or strong drink		76
	“Rechabites and Essenes” mentioned in one breath in Institutione Primorum Monachorum		96
	as Essenes they: 1. observed temple purity 2. lived in caves (Qumran) and near Fashka Well 3. habitually drank water 4. were noted for abstaining from social drinking 5. were craftsmen but made no weapons explicitly 6. were eminent for fidelity, in stead of treacherous 7. were ministers of peace, in stead of ministers of war or ministers of prison and death 8. were noted for fidelity to all especially to all authorities (cf. peace with all nations) 9. were called ‘Therapeutai’ in Egypt (‘ therapoon ’ – a slave, but more often a voluntary servant to a person, prompted by duty or love – Strongs 2324, 5928 = synonym of ‘hyperetes’ Strongs 5834, 5257) 10. called their rulers ‘ cohen ’ 11. had “stewards” 12. elected their head (‘archon’) and overseers (‘episkopoi’) 13. were prophetic 14. believed in the resurrection of the dead and the Isles of the Blessed	(9. therapoon = hyperetes : cf. the temple’s ‘hyperetai’ ?) 10. cf. Simon of Clopas, ‘ cohen ’ of the Rechabites ; ‘cohen’= prostates’ as of the Nazoraim in Acts 24,5? 11. stewards = oikonomoi? (1Co 4,1 Rom 16,23) or diakonoi? (cf. the servants and leader of the feast (architriklinos) in Cana) 14. cf. the History of the Rechabites in the Story of Zosimus	99
	Rechabites and priests perhaps intermarried (because both temple personnel and later both Essenes?)		98
	(Nazarene) prophets said “He (the Christ) shall be called a Nazarene”; Essenes expected the Christ to be a priest-king		82 83
	stewards at the wedding of Cana; water, no wine	Cf. words in Dead Sea scrolls, and Philo on water and wine	79
	description of Essene quarter in Jerusalem refers to/ is associated with the Rechabites	Isa 1,8	121

G	Notzrim = Jewish Christians Both Rechabites and Nazarenes converted to Christianity:		91 92 115
	Jewish Christians as Rechabites converted to Christianity:		
	Simon Peter, standing with the Eleven, cites Jeremiah on Rechabites		88
	Eleven filled with new wine – these men are not drunk as it is only the third hour of the day		88
	apostles could stay in Jerusalem despite Paul's persecution = Rechabite peace with all		88
	Are “the apostles” as opposed to “the other (‘heteron’= different) apostles” in the New Testament		89
	Revelation speaks of an assembly in Mount of Meggido (“Blessed is he who is awake, keeping his garments” as temple guards spared by the prison officers)	is near Charasheth ha Gojim and Nazareth	140
	were migrants	Pella, Beroea, Edessa in Syria, India	93 105 106 107 108 (109) 125
	Gospel of Thomas – to India “be passers-by” (=migrants) cf. ‘hebrews’ “wherever you are” (=migrants)		105
	peace with the enemy Rome and enemy Pella	Titus let a great number of them get away to Juda's enemy Pella; their quarter was kept from destruction	113 115 121
	treacherous / desertion were warned beforehand (by fellow Kenites?)		112 115 116 119 121
	fled Jerusalem before the 1 st and 2 nd war returned to Jerusalem after these wars		112 113 116 120 121
	lived in caves? of Pella		118
	Pella made chariot wheel spokes		118
	Pella near perennial springs of Wadi Jirm el-Moz		118
	“Rechabites and Essenes” convert to Christianity the day after Pentecost according to Institutione Primorum Monachorum		96
	Epiphanius associates the Jewish Christians with the Rechabite Bethhacerem: Garden of Cucumbers and gate leading to Bethhacerem	Epiphanius, On Weights and Measures 14 Isa 1,8	120 121
	Carmelites have associations with Rechabites and claim to continue an old tradition	were missionaries of India (cf. Nazarenes and Thomas)	128 129
	Christian Story of Zosimus contains Christian History of the Rechabites		127
	Warned for the impending war at Armageddon, saying “Blessed is he who is awake, keeping his garments”		140

H	Jewish Christians as Nazarenes converted to Christianity:		
	“Rechabites and Essenes” convert to Christianity the day after Pentecost according to Institutione Primorum Monachorum		96
	have ‘episkopoi’ (= overseers) as the Essenes had	‘episkopos’ corrupted to our ‘bishop’	93
	have a ‘prostates’ (= steward/cohen?) as the Essenes had	Acts 24,5	92
	respected all authority (as come from God) as the Essenes did		88
	elected their ‘episkopoi’ (bishops) as the Essenes did (e.g. Simon of Clopas and James the Just)		111
	Nazarenes are not mentioned as a Jewish sect by Josephus, probably because they had become Christians		97
	Church of the Hebrews (= migrant Kenites), and Gospel of the Hebrews (= Kenites) is Gospel of the Nazarenes (=Rechabites) (cf. Gospel of Thomas: “be passers-by”)	contains several unique details seen by the prison officers	104 105 125
	Had their quarter in the former Essene Quarter, near Essene Gate leading to Bethhaccerem		121

Table K. Details Kenites and Rechabites and Notzerim/Nazarenes

1.	FROM ABRAM TO DAVID	Locations (see fig. 6)		
2.	Abram the hebrew, stranger and sojourner (‘ibriy’, ‘maguwr’/‘ger’ and ‘toshab’ from the verb ‘yashab’)	by the oaks of Mamre (near Hebron)	Gen 14,13 Gen 17,8 23,4 1Ch 29,12 Heb 11,13	hebrew: ‘ibriy’ from the verb ‘abar’: “the man who passed over” (the river Euphrates) “from the country beyond” (=Chaldea) “passer through”, “sojourner”, as distinct from “settler” (Philo: ‘ibriy’ means “migrant”) Abraham calls himself a stranger (‘ger’) and sojourner (‘toshab’ תושב from ‘yashab’) Gen 23,4; in 1Ch 29,15 David says: For we are strangers (‘ger’) before thee, and sojourners (‘toshawim’ תושבים), as all our fathers were; Heb 11,9.13 By faith he (Abraham) sojourned (‘paroikeō’) in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. ... These all (e.g. Sarah and Abraham) died in faith, ... having acknowledged that they were strangers and exiles on the earth.
3.	Jethro ‘cohen’	At Horeb / Sinai	Ex 3,1 Ex 18,9.10.11.19-23 Nu 10,29-32	Cohen of Midian = prince of Midian (Mek.1c.;Ex. R. 27,2); Wa-yix al Yitro Ex.18,9 (rejoiced/circumcised/became Jew); Blessed be the LORD; Helped Moses and people, by advising to appoint chiefs; Serve as eyes for Moses and people in desert; (Yhwh is greater God). Were migrants, forefathers of Kenites.
4.	Kenites קִנִּי (smiths) from קִי = spear “‘ironsmith” = ‘charash’ the maker, the former, the shaper יָצַר (‘yatsar’ plural ‘yotsrim’) they made idols and weapons and other utensils and instruments		Sirach 38,28 Isa 44,12 46,6 2Ch 24,12 Jer 10,9 Ex 28:11 35:35 38:23 De 27:15 1Sa 13:19 2Sa 5:11 2Ki 12:11 22:6 24:14 24:16 1Ch 14:1 22:15 29:5 2Ch 24:12 34:11 Ezr 3:7 Isa 40:19-20 41:7 44:11-13 45:16 54:16 Jer 10:3 10:9 24:1 29:2 Eze 21:31 Ho 8:6 13:2 Zec 1:20	“smiths”; ‘charash’ (work on metal but also wood and stone cf. 1Ch 29,5 and Ex 28,11 2Sa 5,11 1Ch 22,15) and ‘tsaraph’ (refine; goldsmith). Hired to melt, purge, cast, shape and smooth metals; make, sell and repair tools for farming, temple, music, weapons and chariots. Need dry wood (or dry dung) for the furnaces (to refine and shape metals) and <u>water for the cooling of the metals (and extinguishing the furnaces)</u> . They were “the gipsies and travelling tinkers of the old Oriental world. They formed an important guild in an age when the art of metallurgy was confined to a few” (Sayce’s Races, etc.)” (Easton). Sirach 38,28 So with the smith standing near his anvil, forging crude iron. The <u>heat from the fire</u> sears his flesh, yet he toils away in the <u>furnace heat</u> . The clang of the hammer deafens his ears, His eyes are fixed on the tool he is <u>shaping</u> . His care is to finish his work, and he keeps watch till he perfects it in detail. ‘yatsar’-‘yotsrim’: Isa 44,9-12 9 They that make (‘yatsar’) a graven image <i>are</i> all of them vanity; ... 10 Who hath formed (‘yatsar’) a god, or molten a graven image <i>that</i> is profitable for nothing? 11 Behold, ... the workmen (‘charash’), they <i>are</i> of men: ... they shall be ashamed together. 12 The ironsmith (‘charash’) fashions it and works it <u>over the coals</u> ; he <u>shapes it</u> (‘yatsar’) with hammers, and forges it with his strong arm; he becomes hungry and his strength fails, <u>he drinks no water</u> and is faint. (<u>So habitually the smiths drank water.</u>) Hab 2,18 What profiteth the graven image that the maker (‘yatsar’) thereof hath graven it; the molten image, and a teacher of lies, that the maker (‘yatsar’) of his work trusteth therein, to make dumb idols? Isa 46,6 ... they hire a goldsmith (‘tsaraph’) Isa 54,16-17 Behold, I have created the smith who blows <u>the fire of coals</u> , and produces a weapon (‘keliy’) for its purpose. I have also created the ravager to destroy; 17 no weapon that is fashioned (‘yatsar’) against you shall prosper, and you shall confute every tongue that rises against you in judgment. ...” (‘keliy’ = weapon, musical instrument, utensil for farming and temple) 2Ch 24,12 ... hired masons and carpenters (‘charash’) to restore the house of the Lord and also workers (‘charash’) in iron and bronze to repair the house of the LORD. ... they brought the rest of the money ... with it were made utensils for the house of the LORD, both for the service (music?) and for the burnt

				offerings, and dishes for incense, and vessels of gold and silver. Jer 10,9 Beaten silver is brought from Tarshish, and gold from Uphaz. They are the work of the craftsman ('charash') and of the hands of the goldsmith ('tsaraph').
5.	Kenites	strong is thy dwelling place, nest in a rock	Nu 24,21-22	<p>rock:</p> <ul style="list-style-type: none"> Jericho? (city of palms Jud 1,16) <u>the spring</u> 2Ki 2,18-22; near the great precipice of Quarantania and its numerous caverns (Easton), where Joshua's and David's emissaries hid themselves (2Sa 10,5) cliffs of <u>Dead Sea</u>, Qumran? (stronghold in En-Gedi at <u>Dead Sea</u> 1Sa 23,29 ?) cliffs and caves of Mount Carmel (Harosheth) near <u>Kishon and well</u>; (Amos 9,3) Rock of Rimmon Jud 20,45-47 and 'holes' of the "passers through" 1Sa 14,11 (.21) in Michmas (= 'hidden'); there must have been <u>water</u> there, for 600 Benjamites were able to hide themselves there for four months Jud 20,47; maybe the beginnings of the <u>river Chereth</u> (1Ki 17,3.5) that flowed to the Jordan (possibly behind Jericho). <p>will be burnt ('baar') (by enemies); .. Asshur shall carry thee away captive.</p>
6.		Southland (south of Hebron)	Jos 15,55-57	<p>55 Maon (= habitation, dwelling), Carmel (= flowering, cf. Mount Carmel), and Ziph (from zepheth = pitch, tar, from an unused root meaning to liquefy (by heat) = place of liquefying), and Juttah (= stretched out, extended, bent), 56 And Jezreel (= God sows), and Jokdeam (= burning of the people), and Zanoah (= removed far off, from 'zanach' = to push aside; to stink), 57 Cain (= spear, changed to 'Kenite' = smith), Gibeah (= hill, from an unused root meaning to be convex), and Timnah (= portion assigned, or something portioned (i.e. fashioned) out, as a shape: from 'manah' = to weigh out; to count); ten cities with their villages Most of these names allude to the Kenite smiths, who didn't sow, but liquefied and bent and shaped/weighed metals, and made burnings that stank, and dwelled in remote places.</p>
7.	Kenites	City of palms Jericho? Engedi? Tamar? (all near Dead Sea)	Jud 1,16 3,13	<ul style="list-style-type: none"> Jericho, "the city of palm trees" De 34,3; POOLE, Targum; When Jericho was destroyed by the Israelites "only the silver, and the gold, and the vessels of brass and of iron" were reserved and "put into the treasury of the house of Jehovah" Jos 6:24 cf. Nu 31:22,23,50-54 (suggested by the accompanying Kenites?) En-gedi = Hazezon-tamar "pruning of the palm" Gen 14,7 2Ch 20,2 JFB Tamar ("palm") on south-eastern border of Palestine Eze 47,19 48,28 Tadmor ("palm") in the wilderness (in Syria – commercial depot and military outpost) 2Ch 8,1-4 1Ki 9,18; called Palmyra ("city of palms") by the Greek and Romans
8.	Kenites	Southland= Negeb of Arad	Jud 1,16	<u>Peace with Canaanites and Judeans</u>
9.	Kenites	Kingdom of Hazor	Jud 4,17	<u>Peace with Jabin, king of Hazor, the enemy of Israel</u>
10.	(Kenites?)	Harosheth ha Gojim At foot of Mount Carmel el-Mukhrakah	Jud 4,2-3 Jud 5,20	<p>"smithy of the nations" (Harosheth is from 'charash') made the 900 iron chariots ('rekeb') of Sisera and Jabin; near the <u>Kishon and well of Carmel</u>; all killed by Barak (except Heber); stars fought against Sisera. At the foot of Mount Carmel was also the "place of burning" <u>El-Mukhrakah</u>, where Eliah's burnt offering was lit by God (1Ki 18,30.38) and where the "fifties" of the royal guard were consumed (2Ki 1,14). Perhaps it was already a "place of burning" because the Kenite smiths had their furnaces there. No archeological finds (because they lived in caves and tents?).</p>

11.	Heber (‘cheber’)or Eber (Easton) the Kenite, descendant of Hobab/Jethro	Zaanim	Jud 4,11-21	<ul style="list-style-type: none"> • “comrade”, “ally”? • or “passing over” from the verb ‘abar’ (Easton)? Heber, as a Kenite, was an ally of Hazor, but moved from the rest of the Kenites (in Harosheth) to the other side of/beyond the plain of Jezreel, and beyond Mount Tabor, south of <u>Sea of Galilee</u> ; Pin, hammer (‘maqqebeth’)(of a smith), tent, <u>Heber’s wife Jael kills Jabin’s captain (treachery)</u>
12.	Kenites, Hammath (son of Heber?), the father of the house of Rechab	Hammath in Galilee	1Ch 2,55	Town <u>at hot springs</u> by Sea of Galilee, south of Tiberias
13.	Rimmon (father of Rechab)	(from Rimmon in Galilee to) Rock of Rimmon? near Beeroth reckoned to Benjamin	Jud 20,45-47 21,13 2Sa 4,2	“pomegranate” Rimmon a Kenite living in this rock? 600 men of Benjamin abode in the rock of Rimmon for four months (in caves/clefts). The rest of the Benjamites were killed, so the Kenites had plenty of room to dwell there. The Benjamites (and Kenites?) got wives from Jabeshgilead and Siloh.
14.	All the people	region of Gibeah of Saul	1Sa 11,1-5	JabeshGilead threatened by the Ammonites to gouge out all their right eyes. All the people in the region of Gibeah wept (because their wives were from JabeshGilead).
15.	hebrews (‘ibriy’= passer through) No smith (‘charash’ LXX: ‘tektōn’) ...	went over Jordan to the land of Gad and (the rest of) Gilead (to JabeshGilead?) No smith throughout all the land of Israel	1Sa 13,3.5.7. 17-21; cf. 1Sa 14,21	<p>hebrews: the Kenite “passers through” like Abram, as distinct from “settlers”; synonym for ‘ger’ “stranger” and ‘toshab’ “sojourners”;</p> <p>5 Philistines have 30.000 chariots (made by smiths);</p> <p>3 <u>Saul ... saying: Let the hebrews (= sojourning smiths) hear</u> (that the pillar of the Philistines in Geba was smitten by Saul, and that the battle thus was impending, and that they should send out a fire signal (cf. Jer 6,1 below) for the people to prepare for battle and all Kenites to leave the scene and keep being Saul’s weapon suppliers) (cf. 1Sa 15,5-6 Saul: “lest I destroy you with them”, like Barak, fighting Sisera, destroyed all Sisera’s men, also those of Harashet haGojim, Jud 4) 7 And the <u>hebrews went over Jordan to the land of Gad and Gilead</u>; all the people (are not “hebrews”!) followed Saul trembling ... 17-18 ... raiding bands went out from the camp of the Philistines in three companies (to gather the rest of the hebrews and bring them to the camp of the Philistines); 19 Now there was no smith (‘charash’) to be found throughout all the land of Israel. For the Philistines said: otherwise the hebrews (=smiths) make swords and spears (for the Israelites: the hebrews had <u>peace with Philistines and Israelites</u>). 20 Every one of the Israelites went down to the Philistines to sharpen his ploughshare, his mattock, his axe or his sickle (smiths had <u>peace with Philistines and Israelites</u>).</p>
16.	hebrews	caves, holes and rocks near Michmas ; at the passage of Michmas, on the north and south, there were two sharp rocks “and the name of the one was Bozez , and the name of the other Seneh .” He set up the (two brazen) pillars in front of the temple,	1Sa 13,6-7 14,6-7.11 1Sa 14,4-5 (1Ki 7,21 2Ch 3,17)	<p>Michmas = ‘hidden’; The people (are not “hebrews”!) hid themselves in caves and in holes and in rocks (from where the Kenites had fled) ... Philistines say: see hebrews... coming out of the holes where they have hid themselves (the Philistines will have known that the hebrews (Kenites) didn’t live in houses but in caves and tents and for a Philistine there was no difference between the Kenites and Israelites, as they were both circumcised. So they thought that Jonathan and his companion were Kenites and that is why they let them into their camp); the <u>water</u> used by the 600 Benjamites hidden in the Rock of Rimmon Jud 20,47; it may have been the beginnings of <u>the river Chereth</u> that flowed to Jericho.</p> <p>The two brazen pillars (1Ki 7,21 2Ch 3,17) made for Solomon’s temple by Kenite smiths who had lived and lived again in the caves of Michmas near the two rocks? The pillars had opposing names: Jachin: <u>FIRMNESS</u> (Kenites maintained themselves in every country, by hiding and living in caves and having <u>peace with all nations depending on their weapons and utensils</u>), and Boaz: <u>FLEETNESS</u> (movability, like the itinerant</p>

	(2Sa 16,11)): a man of the family ('mishpachah') of the house ('baiyt') of Saul, thousand men of Benjamin, Ziba: of the house of Saul a servant (a servant of the household of Saul)	Jerusalem Gath , beyond Kidron (western half of Gittaim?)	1Ki 2,8-9 2,36-46 2Sa 9,2 16,3 19,17	Ziba was "of the house of Saul a servant" / "a servant of the household of Saul" (NIV) 2Sa 9,2 19,17. Shimei and his men <u>could curse David without being punished</u> (in Bahurim, east of Jerusalem in the direction of the Jordan; here Jonathan and Ahimaaz hid themselves in a <u>pit</u> 2Sa 17,18), and later, when David had become king, <u>Shimei, with thousand men and Ziba, is the first to hail him when he crosses the Jordan</u> , and brings over his household ("there went over a ferryboat" KJ21) and receives forgiveness at this <u>ford of the Jordan</u> ('abarah' 2Sa 19,16-23) cf. Jos 2,7 'ma'abar'), probably the ford of Gittaim. Shimei is <u>not trusted</u> by David, and has to go and live in Jerusalem ("build thee a house" or "make a dwelling", so he didn't live in a house yet and was a craftsman) and is forbidden to cross the brook Kidron. When two of his servants flee to Gath (probably two Kenite servants, who returned to their families in Gath), Shimei gets them back and is killed by Solomon because he crossed the Kidron. So, this Gath lay beyond the Kidron, and was probably the same as (the western part of) Gittaim (the double city of the two Gath's at the ford of Jordan). Ziba, 'post' 'statue' (made of wood or brass?), a servant of the house of Saul (belonging to the Kenite family of Shimei?), viz. a servant of Mephibosheth 2Sa 9,2, <u>dealt treacherously toward Mephibosheth, grandson of Saul, whom he slanderously misrepresented to David</u> : "Ziba said to the king, "Behold, he remains in Jerusalem; for he said, 'Today the house of Israel will give me back the kingdom of my father.'"" Later Mephibosheth tells David about this treachery of Ziba: "He has slandered your servant to my lord the king." 2Sa 16,3 19,26-27. <u>Nevertheless, Ziba is not punished and can keep half of the territory that David had given him after he slandered Mephibosheth. He stays a 'friend' of David.</u>
24.	KING DAVID			
25.	sojourners, strangers ('ger') LXX: προσηλυτους, VULG: proselyte craftsmen ('charash')	collected from the land of Israel from Gad and Gilead to Jerusalem to build the house of God. also working and living in Jericho to fell trees (cf. 2Ki 6,1-5)?	1Ch 22,2-3.15 1Ch 29,5 1Ch 29,15	1Ch 22:2-3.15 And <u>David</u> commanded to collect the sojourners ('ger') that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; ... Moreover <i>there are</i> workmen with thee in abundance, hewers and workers ('charash') of stone and timber. 1Ch 29,5 for all the work to be done by craftsmen ('charash'). Cf. sojourners of 2Ch 30,25 Jericho in Benjamin: wood for building houses and making other utensils; <u>wood for the smiths' furnaces; a spring for the cooling of metals and for drinking</u> ; Jericho was known by "the industries of the "City of Palm Trees"" (Cath. Encycl.); caves in the great precipice of Quarantania
26.	Charashim (craftsmen)	Valley of Charashim in lowlands of Judah (the same as the valley of Elah?)	1Ch 4,14 Ne 11,35 (1Sa 17,1-2.19)	"smiths" "craftsmen" "carpenters" valley of Elah? = "valley of oak"?
27.	yotzerim inhabitants / (those that) dwelled ('joshewi') יָשָׁבוּ, a form of 'yashab' like 'toshab' (sojourner)	Chozebe and Gederah , both in lowlands of Judah (Gederah possibly in the valley of Elah , for in the Treasury of Scripture	1Ch 4,22-23 Jos 15,36	"These were the potters ('yotzerim') and inhabitants ('joshewi') of Netaim and Gederah [or: "those that dwelt among plants and hedges" AV]; they dwelt ('yashab') there with the king for his work": craftsmen building and restoring the temple like the kings David, Jehoash and Hezekiah ordered the 'charash' to do. They dwelt among plants and hedges, so not in a city and probably in tents and caves. Talmud, Bava Batra 5(91b): "It is written [I Chron. iv. 23]: "These were the potters (Hayozrim), and those that dwelt in plantations and sheepfolds; for the king's sake, to do his work,

		Knowledge 1Ch 4,14 (on the valley of Elah) is a crossreference of 1Ch 4,23) cf. “ Gederah, and Gederothaim ” Jos 15,36		they dwelt there.” Hayozrim (2) means the children of Jonadab b. Rechab, who preserved the oath of their father. 2: Nozar in Hebrew means <i>preserved</i> .” www.jewishvirtuallibrary.org/jsource/Talmud/bavabatra5.html .; Gederah and Gederothaim seem to be two names for the same city, since there are fifteen names for only fourteen cities in Jos 15,33-36 (Treasury of Scripture Knowledge, Matthew Henry Commentary, Kimchi). So the double city Gederothaim may have been inhabited by Rechabites, like they lived in Gittaim and Bahurim. Perhaps the encampment of the Rechabites was the second part of such a double city, the first part being the normal city with stone houses inhabited by ordinary Jews.
28.	Notzerim (LXX: ‘phulassontoi’ - watchmen, guards) (and observers) (=Rechabites)	Tower (‘migdal’) of the Notzerim The Notzerim on Mount Ephraim	2Ki 17,9 18,8 (1Ch 4,22-23) Jer 31,6-7	“And the children of Israel did secretly <i>those</i> things that <i>were</i> not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen (‘Migdal Notzerim’) to the fenced city.” 2Ki 17,9 “He smote the Philistines, <i>even</i> unto Gaza, and the borders thereof, from the tower of the watchmen (‘Migdal Notzerim’) to the fenced city.” 2Ki 18,8 Apparently a ‘Migdal Notzerim’ denoted a place in the wilderness, a place in the utmost ‘middle of nowhere’ - where only some Rechabites lived in tents or caves -, in contrast to “the fenced city”, which was densely inhabited, and had stone houses and walls. Jewish Encyclopedia: “The Talmud identifies “ha-yotzerim” (1Ch 4,23) as the Rechabites, because they observed (“she-natzeru”) the commandment of their father (B.B. 91b). Evidently the Talmud had the reading “ha-notzerim” (= “diligent observers”) instead of “ha-yotzerim.” This would explain the term “Migdal Notzerim,” the habitation of the Rechabites, in contrast with a “fenced city” (2Ki 17,9 18,8). The appellation of “Notzerim” or “Nozerites” is perhaps changed from “Nazarites” as indicative of the temperate life of the Rechabites.” But ‘yotzerim’ already meant by itself “smiths” in the bible (Isa 44,12 54,16-17 Hab 2,18). Also the Talmud says “Hayozrim means the children of Jonadab b. Rechab” without changing its reading into ‘notzerim’, because hayozrim already meant “smiths”. www.jewishencyclopedia.com/view.jsp?artid=152&letter=R ; Nazarites took a (temporal) vow to abstain from wine and strong drink (Nu 6,3-4), among a number of other prescribed vows (Nu 6,1-21). But it is more probable that the both the appellations “Notzerim” and “yotzerim” were independently and freely used, for the Kenite and Rechabite smiths shaped (‘yatsar’) metals and were ‘shapers’ (‘yotzrim’), cf. Isa 44,12 1Ch 4,22-23, and also were the watchmen (‘notzerim’) on the look out against impending war.
29.	Elijah Stranger from among the strangers in Gilead: הַתְּשָׁבִי מִתְּשָׁבִי (‘toshab’/‘toshwi’ from the verb ‘yashab’)	a place called Tishbe? in Naphtali, or in Gad (Jos. Ant 8,13,2) in Gilead (in Gittaim ?)	1Ki 17,1 (1Ki 18,40)	‘toshab’ <ul style="list-style-type: none"> • one from Tishbe • inhabitant • stranger (cf. Gen 23,4 1Ch 29,15) (a Kenite?) Elijah personally slaughters the 450 prophets of Baal is itinerant and <u>habitually drinks water</u> (1Ki 17,4.11 19,6; cf. 1Ki 13,8-9.16-19) (cf. table Prophets) Goes to king Ahab and prophecies for the first time when the Canaanite Jericho is rebuilt: he probably lived opposite Jericho, in Gittaim at the Jordan (in Benjamin and Gilead). His <u>burnt offering</u> at the foot of Mount Carmel is lit by God, and the <u>“fifties” of the royal guard are consumed by fire from heaven</u> (1Ki 18,30.38 2Ki 14,1)
30.	(Elijah and Elisha)	Gilead, Gad, near Jericho	2Ki 2,5,9	Elijah and Elisha pass miraculously through Jordan. Elisha asks a double portion (‘peh’ = mouth) of Elijah’s spirit: inspired by the name ‘Gittaim’ (double harp)? Elisha needed to hear music of a

	(and Jonadab?)	(near Gittaim?) (Elisha from Abel-meholah = pasture of dance, in Issachar)		minstrel to be able to speak in the spirit of the Lord 2Ki 3,8.14-15; so with the music of a ‘double harp’ he would get a “double” portion of the spirit. (Prophets also played musical instruments 1Sa 10,5.9-12, and assisted in arranging the musical service in the temple 2Ch 29,25.) Elisha parts the water of the Jordan miraculously too, which is seen by the sons of the prophets in Jericho 2Ki 2,15. Possibly also seen by Jonadab, either from Gittaim or Jericho, where he lived with the other Kenite craftsmen. Jonadab then probably followed Elisha.
31.	Elijah “the chariot (‘rekeb’) of Israel and the horsemen thereof”	Gilead: at the birthplace of Elijah? (near Gittaim?)	2Ki 2,12 2Ki 13,14	Here Elijah is taken up into heaven and is called “The chariot of Israel and the horsemen thereof” (synonym of ‘Rechab’ = chariot, horseman); also Elisha is called “chariot” (‘rekeb’/‘Rechab’) at his death: as a prophetic ‘son’ of Elijah?
32.	(Elisha) (and Jonadab?)	Jericho	2Ki 2,18-22	Miraculously purifies the waters of <u>the spring</u> : probably used and/or seen by Jonadab living with the other Kenites in Jericho.
33.	(Gehazi, servant of Elisha)	Gilgal (in Ephraim)	2Ki 4,38 5,27 (7,4)	“valley of vision”; young man and servant of Elisha, becomes a leper
34.	(Prophets) seen or accompanied by Jonadab?	from Gilgal to Jordan river (near Gittaim?)	(2Ki 4,38) 2Ki 6,5	Young prophets fell trees to build themselves a house there: probably with the help of Jonadab. Elisha makes an iron axe swim: e.g. lent from a Kenite craftsmen, e.g. Jonadab. Or seen by Jonadab, felling trees for the temple or for his own industry in Jericho. Or seen from Gittaim in transjordan. T. Bab. Sanh 107,2: Gehazi had already left Elisha
35.	a servant of Elisha, young man (Jonadab?)	Dothan	2Ki 6,13-17	Elisha prays that his servant (Jonadab?) will see: he becomes a seer/prophet and accepts the lifestyle of the prophets, including drinking no wine but water, cf. table Prophets; Elisha already was itinerant like all Kenites and Elijah
36.	One of the sons of the prophets (of Elisha) (Jonadab?)	from Dothan to Ramoth-Gilead and immediately back	2Ki 9,1-10	Is sent to anoint <u>Jehu</u> in Ramoth Gilead; knows Gad and Jehu, and is known by Jehu and the other captains, Jehu’s brothers. Is called “this madman” and they know him and his usual talk (was he a singer, poet, prophet?). But this time he has another message. Has to flee from the captains and not tarry: he is not to give explanations to (his former brother) mercenary soldiers? Jonadab was “son of Rechab”: was this an equivalent of “son of the prophet Elisha”, who was called the chariot (‘rekeb’) of Israel (2Ki 13,14)?
37.	(Jehu, son of Jehoshaphat, son of Nimshi)	Ramoth-Gilead	(1Ki 19,16) 2Ki 9,1-10.16.18-19.23.30-33 10,19 2Ki 13,3-7.22	“Jehovah is he”; Elisha was described to Eliah by his father’s name and his abode, but Jehu was described by his father(s)’s name but not by where he lived: probably because he was itinerant. His fellow captains are his “brothers”: possibly of a Kenite family fled to Gad. Maybe Jehu and his brothers descended from the bands led by Rechab and Baanah (2Sa 4,2-12); makes two horsemen (‘rakkab’) of Joram ride behind him. Joram calls this behaviour of Jehu and these horsemen <u>‘teachery’-‘deceit’</u> ; kills his master Joram (<u>treachery</u>); makes the eunuchs of Jezebel throw her down from the window (<u>treachery</u>); <u>deceives the worshippers of Baal with a treacherous stratagem</u> ; says See my zeal for the Lord.
38.	Jonadab son of Rechab (Ben Melech)	Well of Bethoked (“the shearing house”) near Dothan where Elisha was!; coming to meet Jehu	2Ki 10,15.23	“Jehovah is willing” or “Jehovah is liberal” or “whom Jehovah impels”. Coming to meet <u>Jehu</u> who turned against Ahab his master (2Ki 9,7); knew Jehu, where he was, and his goal, and Jehu recognized and saluted him (and thus showed that he didn’t consider Jonadab to be a madman any longer). Jehu asks <u>whether Jonadab’s heart is with his</u> , maybe because Jehu knew that Jonadab was a Kenite, and thus possibly a treacherous man. Jonadab, by saying “If it is, give <i>me</i> your hand” also asks <u>whether Jehu’s heart is really with Jonadab</u> and Jehovah, probably because Jonadab knew that Jehu was a Kenite too, and thus maybe a treacherous man. Jonadab could feel free to say this to the new king, because he was himself the man who had anointed Jehu and given him the task of killing Ahab (2Ki 9,6-10); they <u>treacherously deceive prophets and people of Baal by pretending they are Baal worshippers too</u> , and smite them with

				<p>the sword (mercenary soldiers?).</p> <p>Jonadab probably was the young prophet sent by Elisha to anoint Jehu and to tell him he has to kill the house of Ahab, and who had to flee back to Elisha in Dothan;</p> <p>is of one heart with Jehu: zeal for Jehovah, gives hand and rides in his chariot (GILL: becomes Jehu's Ben Melech); followed the rule of the prophets: <u>no wine or strong drink</u>, and no houses but itinerant, like Elijah; Elisha's sons of the prophets in Jericho built themselves houses, but Elisha (and the elders) lived in Dothan (and only lodged in Samaria 2Ki 6,32).</p>
39.	(Jehu, son of Jehoshaphat, son of Nimshi)	all the land of Gilead oppressed by the king of Syria	2Ki 10,29-33 13,3-7.22 (1Ki 12,28-29 2Ki 10,29)	Jehu does not remove the golden calves in Dan and Bethel: because they were made by his (brother) smiths? His children of the fourth generation would be king of Israel (2Ki 10,30). He was punished by the occupation of all Gilead, where (his brother?) Kenites lived since they fled for Saul's battle with the Philistines.
40.	children of Israel	(all the land of Gilead)	2Ki 13,5-6.14	(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents , as beforetime ...) (influenced by Jonadab, the Ben Melek of <u>Jehoahaz son of Jehu?</u>)
41.	carpenters ('charash')	worked in the house of the LORD	2Ki 12,11	2Ki 12,11 they paid it out to the carpenters ('charash') and the builders who worked upon the house of the LORD (in time of king <u>Jehoash</u>) cf. 2Ch 24,12 (king <u>Joash</u>)
42.	Sennacherib marching to Jerusalem (his arms ('keliy') repaired and/or supplied by smiths? 'charash')	Michmash	Isa 10,28 (Isa 54,16) (Isa 36,1-2)	He has come to Aiath, He has passed Migron; At Michmash he has attended to his equipment ('keliy'). (Isa 54,16 Behold, I have created the smith ('charash') who blows the fire of coals, and produces a weapon ('keliy') for its purpose. 'keliy': instrument of war, hunting, music, labour, temple. The Targum is "at Micmas he shall appoint the princes of his army;" the generals of it: perhaps the sense is, that here he made a muster of his army , examined the arms of his soldiers , appointed the proper officers , and gave them their instructions (GILL). (supplying arms to Sanherib is treachery to the Jews)
43.	the sojourners ('ger') who came out of the land of Israel, and the sojourners ('ger') who dwelt in Judah	out of the land of Israel e.g. Ephraim, Manasseh, Issachar, and Zebulun (and Jericho?), Judah : Valley of Charashim? Qumran?	2Ch 30,18.25	The whole assembly of Judah, and the priests and the Levites, and the whole assembly that came out of Israel, and the sojourners who came out of the land of Israel, and the sojourners who dwelt in Judah, rejoiced (for the offerings in the temple at the feast of unleavened bread (Passover), in time of king <u>Hezekiah</u>) These sojourners may also have been descendants of Jonadab living in Samaria and they were circumcised men for they were allowed to eat of the Passover (cf. Ex 12,48). Jericho belonged to Israel 1Ki 16,33-34
44.	carpenters ('charash')	work in the house of the LORD	2Ki 22,5-6 cf. 2Ch 34,11	give it to the doers of the work which <i>is</i> in the house of the LORD ... Unto carpenters ('charash'), and builders, and masons, and to buy timber and hewn stone to repair the house. (In the time of king <u>Josiah</u> and high priest Hilkiah)
45.	children of Benjamin	the midst of Jerusalem a sign of fire in Bethhaccerem Tower of the Notzerim	Jer 6,1 (Jer 4,16-17) (2Ki 17,9 18,8)	Jer 6,1 O ye children of Benjamin [the northern part of Jerusalem, including a part of the temple, was in the territory of Benjamin in Jeremiah's time Jos 18,28 15,8; Rimmon, and his sons Baanah and Rechab were called "children of Benjamin" in 2Sa 4,2] <u>gather yourselves to flee out of the midst of Jerusalem</u> , and <u>blow the trumpet in Tekoa</u> , and <u>set up a sign of fire in Bethhaccerem</u> : for evil appeareth out of the north, and great destruction. The Rechabites, as smiths, were used to kindle and extinguish fires and had plenty dry-wood on hand. And they lived in the wilderness far from the cities, so there was no danger the big signal fires would enflame a city. Likewise Saul also wanted "the hebrews" to hear that war was at hand 1Sa 13,3: so they could warn all Israel by their fires, and then flee. "Beth-haccerem House of a vineyard ... It is probable that this place is the modern 'Ain Karim, or " <u>well of the vineyards</u> ," near which there is a ridge on which are <u>cairns</u> which may have served as <u>beacons</u>

	Notzerim 'apologoumenoi' ' = watchmen, defenders)	Mount Ephraim	Jer 31,6-7	<p>of old, one of which is 40 feet high and 130 in diameter" (Easton). This cairn is a tower, 12,2 meters high and 39,6 in diameter, probably a 'Tower of the Notzerim' (2Ki 17,9 18,8). There may have been more of these towers (or hills) throughout the land to be able to transmit the warning to the outmost parts of it, e.g. in the regions of Bethel/Rimmon in Benjamin/Ephraim, Dothan, and Magdalah (the day appointed by the Sanhedrin for the feast of the New Moon was at first also spread by signal fires, and later by special messengers).</p> <p>"For there shall be a day, when the watchmen ('notzerim') upon mount Ephraim shall cry, Arise, and let us go up to Zion, unto Jehovah our God. For thus saith Jehovah: Sing aloud <i>with</i> gladness for Jacob, and shout at the head of the nations; publish ye, praise ye, and say, Jehovah, save thy people, the remnant of Israel." (Jer 31,6-7 Darby Translation)</p> <p>'notzerim' in LXX: 'apologoumenoon' = defenders: these watchmen (Rechabites) normally called the people to gather for defence when war was impending. The Lord Jehovah was the God of both the Jews and Israelites, and the Rechabites. The Israelites, who worshipped in Samaria, had been the religious enemies of the Jews, who worshipped in Jerusalem (Ho 9,8 5,1). So, these watchmen, calling people to go and worship in Jerusalem, probably weren't Israelites – also because they had already been deported to Assyria –, but Rechabites. "Grotius thinks there is an allusion in the word "Notzerim" to the title of Nazarenes, given to Christ and his followers" (Gill).</p> <p>The "Notzerim" 1) kept an eye on any signal fire or nearing armies, implicating impending war, and transduced this fire signal, and 2) kept the commandment of their father Jonadab, and later would 3) keep the prisoners in prison, and even later would 4) keep the discipline of the sect of the Essenes/Nazarenes.</p>
46.	officers ('paqiyl' from 'paqad') in the house of the LORD	in stocks/prison of high gate of Benjamin of the temple	2Ch 16,7.10 Jer 20,2-3 Jer 29,26	stocks/prison: 'mahpeketh'; Jer 29,26 there should be officers in the house of the LORD over every man who is demented and considers himself a prophet, that you should put him in prison and in the stocks.
47.	Rechabites sojourners/ strangers: 'guwr'	in or at Jerusalem, brought to the temple by Jeremiah	Jer 35,2-3.6- 7.11.19	dwelling/family ('bayith') of Rechabites; 'You shall <u>drink no wine</u> , you nor your sons, forever. 'You shall not build a house, sow seed, plant a vineyard, nor have <i>any of these</i> ; but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners (where you be strangers AV).' ... But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, <u>Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians</u> : so we dwell at Jerusalem. ... thus says the LORD of hosts, the God of Israel: <u>Jonadab the son of Rechab shall never lack a man to stand before me.</u> "
48.	Jaazaniah, Rechabite	Jerusalem	Jer 35,3	"Jehovah hears", cf. Ishmael : "God hears"
49.	Jeremiah father of Jaazaniah		Jer 35,3	<u>"who Jehovah has appointed"</u> <u>(as officer of temple prison?)</u>
50.	Habaziniah father of Jeremiah		Jer 35,3	"light of Jehovah"
51.	1) Irijah, son of 2) Shelemiah, son of 3) Hananiah, 'ba'al paciduth'	Jerusalem, Gate of Benjamin	Jer 37,13	<p>1) "Jehovah sees me" (cf. Rechab "shall never lack a man to stand before me"); 2) "repaid by Jehovah" (for obedience to Jonadab's commandment?); 3) "Jehovah has favoured" (by making him captain of the temple prison?)</p> <p>When he (Jeremiah) was at the Benjamin Gate (Easton: of the temple), a sentry ('ba'al paqiduth' = captain of the ward) there named Irijah the son of Shelemiah, son of Hananiah, <u>seized Jeremiah the prophet</u>, saying, <u>"You are deserting to the Chaldeans."</u> Irijah measures other people's cloth by his own yard ('paqiduth' and 'paqiyl' stem from 'paqad': to attend to, muster;</p>

				punish, watch over).
52.	Those who dwell before the LORD 'yashab' – 'joshwim' לִישָׁבִים (LXX: μνημοσυνον)		Isa 23,17-18	At the end of seventy years, the LORD will visit Tyre, and she will return to her hire, and will play the harlot with all the kingdoms of the world upon the face of the earth. Her merchandise and her hire will be dedicated to the LORD; it will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell ('yashab' – 'joshwim') before the LORD. So, the heathen money from Tyre that would be dedicated to the Lord, i.e. brought to the temple, would be spent for the temple servants 'dwelling' before the Lord: for the 'sojourners', the Rechabites, standing before the Lord? Gill: "this part of the prophecy respects the conversion of the Tyrians, in the first ages of Christianity; this is prophesied of elsewhere, (Ps 45:12 87:4), and was fulfilled in the times of the apostles (Ac 11:19 21:3,4) and so Kimchi and Jarchi say this is a prophecy to be fulfilled in the days of the Messiah (Midrash, Kohelet, fol. 62. 3.)."
53.	Pit of Malchiah, the Ben Melech, in the court of the prison (LXX: τη αυλη της φυλακης)	Jerusalem,	Jer 38,6	in the court of the prison of the temple for Jeremiah could speak "to all the people" of Jerusalem from this court Jer 38,1-3; Malchiah is called the "Ben Hammelech" ("the King's Son") which means that he was the king's friend and advisor, like Jonadab had been king Jehu's "Ben Melech", according to John Gill's Expository on 2Ki 10,15.
54.	the craftsmen ('charash' – 'tektona') and the confiners ('macger' – 'sunkleionta')	carried away from Jerusalem to Babylon	2Ki 24,14,16 Jer 24,1 29,2	all the men of valor, seven thousand, and the craftsmen and the smiths ('macger' = the confiners LXX: 'ton sunkleionta'), one thousand, all of them strong and fit for war ('macger' is translated as 'prison' in Ps 142,7 Isa 24,22 42,7) cf. "Asshur will carry thee (=Kenites) away captive" Nu 24,21-22
55.	them that dwell יֹשְׁבֵי 'yoshewi'	the high towers (in contrast to the fenced cities)	Zeph 1,14-18	The great day of the LORD is near, ... That day is a day of wrath, a day of trouble and distress, ... A day of the trumpet and alarm against the fenced cities, and against the high towers ('pinnoth gibboth' = high/lofty angles/towers). And I will bring distress upon men, ... Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Here five characteristics of the Rechabites are present: "the trumpet and alarm" of the Kenites and Rechabites, "the high towers" in contrast to "the fenced city" like in the verses 2Ki 17,9 18,8 on the Tower of the Notzerim (Rechabites), "their silver nor their gold" of the Rechabite smiths, "able to deliver" as the ability of the Kenites and Rechabites, as weapon suppliers of all nations, to stay out of every war, and finally "them that dwell" are the ('ger', 'hebrews' and) 'sojourners' of old: the Kenites and Rechabites. Not only the Jews in the fenced cities, "but the whole land" (also the Rechabites of the high towers with their silver and gold) shall be "devoured by the fire" (like in the fires of the Rechabite smiths) of his jealousy: for he shall make even a speedy riddance (even more speedy than the Kenites and Rechabites were able to flee) of all them that dwell in the land (all the Kenite/Rechabite 'sojourners').
56.	BABYLONIAN EXILE			
57.	Nethinim Tabbaoth Harsha Sisera	out of captivity	Ezr 2,43-54 Ne 7,46-56	43 Ziha = drought (foretold by Elisha, and also in the time of Elisha 1Ki 17,7 18,1-2 Lu 4,25 Jas 5,17) 43 Hasupha = uncovered (cf. uncovered shield Isa 22,6) 43 Tabbaoth = rings; impressions 52 Harsha (from 'charash') = worker or enchanter 50 Mehunim = from Maon, 8 miles south of Hebron 53 Sisera (commander of Jabin's chariots from Harosheth)
58.	Carpenters 'charash'	Jerusalem	Ezr 3,7	They gave money also unto the masons, and to the carpenters ('charash') (for the house of the Lord)

				<p>"watchmen", "people lying in wait", "hidden watchers". Others have translated this term as "keepers" Defining "notzerim" as "keepers" is not consistent with our most ancient manuscripts. The term "netzerim" (nesarim) means "keepers" in one sense, but the term "notzerim" is defined differently. ... (The word "netzarim" (nesarim) is used in the CoJ Temani Tanakh concerning the "branch", "keepers", and designating all true Torah Observant individuals.)" Rabbi Yisrael ben David, http://nesarim.org/articles/keepers-watchers-notzerim.php Also a form of the word 'yotzer' can be translated with 'besieger'.</p>
64.	Malchiah son of the goldsmith 'tsaraph' Nethinim	Jerusalem North Muster Gate = Gate Miphqad (=Prison Gate)	Ne 3,31	<p>repaired the wall to the dwelling of Nethinim and merchants ('rakal' to go about, wanderers) opposite the Muster Gate (Miphqad; LXX: Maphekad; 2Ch 16,10: mahpeketh = stocks, prison) and to chamber of the corner</p>
65.	goldsmiths and merchants ('rakal' = to go about)	Jerusalem North at Prison Gate	Ne 3,32 (Ne 12,39)	<p>'tsaraph'; repaired between chamber of the corner and Sheep Gate: here the Prison Gate is located The Kenites and Rechabites probably travelled for trading their weapons and they were migrants. Darby translates 'rakal' as "dealers", Rotherham as "trader".</p>
66.	Nethinim and merchants	Jerusalem North at Prison Gate	Ne 3,31 (Ne 12,39)	<p>had dwelling opposite Muster Gate (=Prison Gate, 'sha'ar mattarah' Ne 12,39)</p>
67.	Uzziel , son of Harhaiah , of the goldsmiths	Jerusalem	Ne 3,8	<p>"my strength is God"; "zeal of Jehovah"/"fear for Jehovah" ('charah' burn) 'tsaraph', repaired at Broad Wall</p>
68.	Nethinim	Jerusalem	Ne 10,28	<p>And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, (sealed the covenant).</p>
69.	Nethinim Ziha Gishpa	Jerusalem Ophel	Ne 11,21 Ps 8,1 81,1 84,1	<p>"But the Nethinims dwelt in Ophel: and Ziha and Gishpa <i>were</i> over the Nethinims" Ziha: feminine form of parched/drought. Maybe she was over/for (in Hebrew 'al) the Gibeonite Nethinim who had to bring in the water for the temple, viz. the Gibeonites Jos 9,21.23. Gishpa: caress (probably from 'gishesh' = to stroke, feel, grope: also the root of Gath, Gittith: harp/citer, which strings were stroked (the Targum explains Ps 8,1 by "on the harp which David brought from Gath" (Easton)) and of Gittaim = two Gittiths: a double harp/citer, made by Kenites in Gath? Maybe Gishpa was over/for the Rechabite Nethinim: the wives and children of the Rechabite men stationed in the Prison Gate</p>
70.	Nethinim		Ne 3,26	<p>Moreover the Nethinims dwelt in Ophel, unto <i>the place</i> over against the water gate toward the east, and the tower that lieth out. "The water gate is supposed to have been that by which the Nethinim brought in water for the use of the temple" (Treasury of Scripture Knowledge). So (some of) these Nethinim probably weren't Rechabites but Gibeonites (Jos 9,21.23).</p>
71.	the children of Benjamin Levites	the valley of craftsmen (in Judah or in Benjamin?) Michmas (in Benjamin) Gittaim (in Benjamin and Gilead?)	Ne 11,31-36	<p>And the children of Benjamin from Geba <i>dwelt</i> in (or lived from Geba unto) Michmash and Aija and Bethel, and their dependent villages, in Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono ('vigorous'), the valley of craftsmen ('charashim'). And of the Levites <i>were</i> divisions ('machaloqeth') in Judah, <i>and</i> in Benjamin. (i.e. those of the children of Benjamin who were Levites: the Rechabite Nethinim)</p>
72.	the potter/smith ('yotzer') in the house of the Lord	the temple of Jerusalem	Zec 11,13	<p>And the LORD said unto me, Cast it unto the potter ('yotzer'): a goodly price that I was prised at of them. And I took the thirty <i>pieces</i> of silver, and cast them to the potter ('yotzer') in the house of the LORD.</p>

				Also a smith was a 'yotzer' for he shaped ('yatzar') the glowing metal. In 1Ch 4,23 the 'yotzerim' are identified as Rechabites by the Talmudists (B.B. 5(91b)). Also the Field of the Potter (Matt 27,7) is more strongly associated with smiths than with potters (see intermezzo). The 'yotzer' in the temple probably was a Rechabite smith who had become prison officer.
73.	the inhabitants/sojourners ('yoshew') of Jerusalem יֹשֶׁב the family of the Shimeites (whom they have pierced ... an only child) Haddadrimmon	Plain of Megiddo (near Charasheth ha Gojim) where Barak fought Sisera	Zec 12,9-14	9 And on that day I will seek to destroy all the nations that come against Jerusalem. 10 "And I will pour out on the house of David and the inhabitants ('yashab') of Jerusalem a spirit of compassion and supplication, so that, when they look on him whom they have pierced , they shall mourn for him, as one mourns for an only child , and weep bitterly over him, as one weeps over a first-born. 11 On that day the mourning in Jerusalem will be as great as the mourning for Hadadrimmon in the plain of Megiddo. 12 The land shall mourn, each family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; 14 and all the families that are left, each by itself, and their wives by themselves. Zech 12,11-14
74.	Razis = Jose ben Joezer		2Macc 14,37 Gen.R. 65 Frankel, Monatschrift 52, 406 (1851)	"philopolites" and "father of the Jews", living and/or working in the temple fortress. He wore a sword and pierced himself with it. From inside the fortress he walks on the (temple) wall and lets himself fall down towards the crowd. The 'sar habirah' of the temple hierarchy? A cohen of the Rechabites? Kaufmann Kohler in "Essenes" in the Jewish Encyclopedia states that the Hasidean tradition, of which the Essenes formed a part, may be traced from Jose ben Joezer, which name is corrupted to Razis, down to Pinehas b. Jair, a disciple of the Hasidim (Barcher, Ag.Tan. 2,594 et seq.) Jose ben Joezer consecrated his goods to God (B.B. 133b). Phinehas, son of the high priest Eleazar, the son of Aaron, was the priest who killed an idolatrous man and woman in the tent of the congregation (Nu 25,7-8).
75.	NEW TESTAMENT			
76.	John the Baptist is Elias who is to come	a city of Judah: Ein Kerem = Bethhaccerem ; desert; wilderness of Judea (Gittaim?); Jordan (Bethabara/ Bethany beyond Jordan) Aenon / ('Ainōn')/ Ain near Salim (Middin, the same as Midyan , is called ' Ainōn ' in Jos 15,61 LXX);	Lu 1,15.39.80 Matt 3,1-6 Joh 1,28 Joh 3,23.26 John 10,40 Mt 11,14 Jos 15,61 LXX	Theodosius (530) says that the distance from Jerusalem to the place where Elizabeth, the mother of John the Baptist, lived is five miles. The Jerusalem Calendar (dated before 638) mentions the village by name as the place of a festival in memory of Elizabeth celebrated on the twenty-eighth of August: "In the village of Enquarium, in the church of just Elizabeth, her memory" (Wikipedia on Ein Kerem). "Beth-haccerem House of a vineyard ... It is probable that this place is the modern 'Ain Karim, or "well of the vineyards" ... (Easton). John: shall <u>drink neither wine nor strong drink</u> : required from a nazirite, and also pertaining to the obedience of the Rechabites. But John was of priestly descent (Lu 1,5), so he wasn't a Rechabite. The equation of the places Bethhaccerem and Ein Kerem (=Ain Karim), supports the probability of a close contact and even an overlap between the Rechabites and the Essenes (see below), who probably raised/adopted John after his parents had died (they were "advanced in years" when John was born Lu 1,7). Perhaps Zachariah and Elisabeth were themselves Essenes? Did John live with the Essenes in the desert (either in Ain Karim or in Qumran)? He came to Jordan (Bethabarah? Gittaim?) to baptize (<u>near water</u> needed for smiths, and complying with the Essene purity rules); moved to Aenon near Salim (with itinerant Rechabites or to another Essene community?), there was <u>much water</u> there (needed for baptizing and smiths); his raiment of

		beyond Jordan (Ain is near Rimmon) Ain = Ain Karim?	Jos 15,32 19,7	<p>camel's hair, and a leathern girdle about his loins (cf. Elijah); Jesus: "this is Elias, who is to come".</p> <p>Aenon: the Syriac and Persian versions of John 3,23 call it Ain (ܐܝܢ-ܝܪܕܢ). Ain is in the south of Judah, mentioned before Rimmon Jos 15,32 19,7 and in the neighbourhood of Hebron Jos 21,16, so it may have been a place that had been inhabited by Kenites. Aenon may even have been Ain Karim, which probably used to have a lot of water, as the name Ain (= 'well', 'spring') indicates, and for which the Rechabites lived there. Middiyn, the same as 'Middyān' (a place inhabited by Midjanites, the original tribe of the Kenites and Rechabites) is called 'Ainōn' in LXX Jos 15,61: In the wilderness, Betharabah, Middin, Secacah, Nibshan, the City of Salt, and Engedi: six cities with their villages. ((Arabah ('plain', 'desert'), mentioned twice in Jos 18,18 (border of Benjamin), and Betharabah Jos 18,22 (inheritance and city of children of Benjamin); Betharabah ('house of the desert valley' or 'place of the depression') Jos 15,6 (border of Judah) and Jos 15,61 (in the wilderness/desert 'midbar' of Judah): is this a double city in Judah and Benjamin?))</p> <p>Is Gittaim or Arabah the place in the 'wilderness of Judea' where John baptized Jesus (Mt 3,1.6 Mr 1,4-5 Lu 3,3-4)? Lu 3,3: he came into all the region about Jordan: so into more places than one or two. In Bethabarrah the messengers from the Pharisees came to John (John 1,28); then John pointed at Jesus saying Behold the Lamb of God, ... I saw the spirit descending from heaven. So, John was in Bethabarrah after Jesus was baptized.</p>
77.	(the blessed virgin) Mary (blood relative of Elisabeth)	From Nazareth to Ein Kerem (Bethhaccerem) for three months	Lu 1,26-56 (Lu 1,36)	<p>26... Nazareth ... a virgin bethroded to ... Joseph ... And the virgin's name was Mary. ... 39 In those days Mary arose and went with haste into the hill country, to a city of Judah, 40 and she entered the house of Zechariah and greeted Elizabeth. ... 56 And Mary abode with her about three months, and returned to her own house.</p> <p>The Essenes put their future brides to a test of three months during which they had to prove their fertility: "they try their spouses for three years; and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them." (Jos. War 2,8,13 (160)).</p> <p>The bethroded Mary travelled from Nazareth (probably a settlement of Nazarenes, the northern branch of the Essenes) to Ein Kerem (where probably was another settlement of Essenes, some of whom probably descended from the Rechabites of Bethhaccerem in the time of Malchiah, son of Rechab), and she stayed there for three months. So perhaps Elisabeth was a midwife who was consulted by the Essenes when their brides had to be tested. In Mary's case she proved her fertility by her (virginal) pregnancy. So this is another indication for the closeness of the Nazarenes/Essenes and the Rechabites.</p>
78.	Joseph	offering of the poor in Jerusalem flight to Egypt	Mat 1,20 Lu 2,24 Matt 2,13-15	<p>Matt 1,20 Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; Lu 2,24 to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.</p> <p>Although Joseph was the Dauphin, since he was the "son of David" he still brought the offering of the poor: two doves. The reason may have been that he was a member of the (poor) community of Nazarenes in Nazareth, whose members shared all property.</p> <p>13 ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy</p>

				<p>him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.</p> <p>There was an Egyptian branch of the sect of the Essenes (called the Therapeutae) <u>near Lake Mareotis</u> at Alexandria, which city also had a Jewish quarter.</p>
79.	Mother of Jesus	Cana	<p>John 2,1-11</p> <p>Philo, De Vita Contemplativa 10,75</p>	<p>1 ¶ On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; 2 Jesus also was invited to the marriage, with his disciples. 3 When the wine failed, the mother of Jesus said to him, "They have no wine." 4 And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." 5 His mother said to the servants, "Do whatever he tells you." 6 Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to them, "Fill the jars with water." And they filled them up to the brim. 8 He said to them, "Now draw some out, and take it to the <u>steward</u> of the feast." So they took it. 9 When the <u>steward</u> of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the <u>steward</u> of the feast called the bridegroom 10 and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." 11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.</p> <p>Philo describes a ritual of the Egyptian branch of the Essenes as follows: "These, then, are the first circumstances of the feast; but after the guests have sat down to the table in the order which I have been describing, and when those who minister to them are all standing around in order, ready to wait upon them, and when there is nothing to drink, some one will say ... [[the Greek is faulty here; the Armenian version refers to the "president" speaking after there is silence]] but even more so than before, so that no one ventures to mutter, or even to breathe at all hard, and then some one looks out some passage in the sacred scriptures, or explains some difficulty which is proposed by some one else, ..."</p>
80.	<p>(Jesus) the carpenter, the son of the carpenter</p> <p><u>David</u> the king begat Solomon, ... and Solomon begat ... , ... Jacob begat Joseph</p> <p>Joseph son of Heli, ... son of <u>Nathan</u>, son of David</p> <p>Mary, blood relative of Elizabeth, of daughters of Aaron, son of <u>Levi</u></p> <p>the family of the <u>Shimeites</u></p>	<p>Nazareth</p> <p>(no archeological finds)</p>	<p>Matt 13,55 Mr 6,3</p> <p>Matt 1,6.16 Lu 3,23.31 Lu 1,5.36 Ex 4,14</p> <p>John 19,37 (Zec 12,11-14)</p>	<p>‘tektōn’ = craftsman: smith, carpenter, stoneworker: international company and/or itinerant? ‘Nazareth’ is probably derived from Nazarenes/Notzerim (Rechabites); no archeological remnants were found, probably because the Notzerim lived in tents and caves (cf. Gittaim which has no archeological remnants). Nazareth was near the ancient Harosheth haGojim, Zaanim, Rimmon, Hammath, and Carmel (all places where the Kenites had lived).</p> <p>“another scripture saith, They shall look on him whom they pierced” (John 19,37). Here John refers to the prophecy of Zechariah 12,10-14. “... when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born ... ; the family of the house of David ... ; the family of the house of Nathan ... ; the family of the house of Levi ... ; the family of the Shimeites</p> <p>Did a Rechabite hyperetes pierce Jesus’ side or did a Roman soldier do this?</p> <p>John 19,34 one of the soldiers (‘stratiōtēs’) with a spear pierced his side</p> <p>Matt 27,27 Then the soldiers of the governor (‘hēgemōn’) took Jesus into the common hall (‘praitōrion’), and gathered unto him the whole band (‘speira’) <i>of soldiers</i>.</p> <p>Praitōrion: palace of procurator: the Romans were accustomed to</p>

	whom they have pierced ... an only child			<p>appropriate the palaces already existing, and formerly dwelt in by kings and princes. When the Romans conquered Palestine in 63 BCE, they may have appropriated the fortress Antonia. In this tower, originally called Hananeel, Simon the Maccabean dwelt, who was high priest and ethnarch (1 Macc 13,52); also the high priest Hyrcanus, “generally dwelt in it”, and so did “his sons and ... their sons after them” [<i>Jos., Ant.</i> 18,4,3(91-92)], e.g. Hyrcanus’ son Aristobulus I who was high priest and king, and probably also his widow, queen Salome Alexandra, lived in this fortress. After her death two of her sons fought to be king, but in 63 BCE the Romans conquered Judea and appointed one of them, Hyrcanus II, as high priest, and Antipater, Herod’s father, as procurator. This Antipater may have dwelt in Antonia, for it was his son Herod who built a palace for himself when he had become king. He also enlarged the Hananeel tower with many palaces and called it Antonia, and so the later procurator Pilate may have lived in one them.)</p> <p>Speira: a coil (spira, "spire"), i.e. (figuratively) a mass of men (a Roman military cohort; also [by analogy] a squad of Levitical janitors):— band. (janitor = door-keeper, porter). (Strong’s Greek Lexicon).</p> <p>John 18,3 Judas then, having received a band (‘speira’) of men and officers (‘hyperetai’) from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.’</p> <p>John 18,12-13 Then the band (‘speira’) and the captain (‘chiliarchos’ = any military commander) and officers (‘hyperetai’) of the Jews took Jesus, and bound him, And led him away to Annas first.</p> <p>It is unlikely that a Roman band and captain would have taken Jesus to Annas first. So, it is possible that it was one of the Rechabite soldiers of the prison guard who pierced Jesus’ side.</p> <p>Jesus, Joseph and the Virgin Mary</p> <p>Jesus may have been raised as an Essene, since He was raised in Nazareth by a carpenter. But as an adult He may have distanciated Himself from the Essenes/Nazarenes. This would comply with Jesus’ moving to Kapharnaum and refusing his mother and brothers (among whom possibly his brother James the Just) to come near Him when He was preaching.</p> <p>(Matthew 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:</p> <p>Mc 3,14-21 14 ... he appointed twelve, to be with him, and to be sent out to preach 15 and have authority to cast out demons: ... 19 ... Then he went home; 20 and the crowd came together again, so that they could not even eat. 21 When his family heard about this, they went to take charge of him, for they said, "He is out of his mind." (NIV)</p> <p>John 7:5 For even his own brothers did not believe in him.</p> <p>John 19:37 And again another scripture saith, They shall look on him whom they pierced.</p> <p>Zechariah 13:3 And if any one again appears as a prophet, his father and mother who bore him (‘yalad’ = beget, bare, bring up cf. Genesis 50:23) will say to him, ‘You shall not live, for you speak lies in the name of the LORD’; and his father and mother who bore him shall pierce him through when he prophesies.</p> <p>Zech 12,10-13 when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born. ... 12 The land shall mourn, ... the family of the Shimeites by itself, and their wives by themselves;)</p> <p>The celibate marriage between Joseph and the virgin Mary may indicate that they both were Essenes, but not necessarily from the same location. The Roman Catholic Church memorates</p>
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				Mary's presentation in the temple on November 21, so Mary, as a (Zadokite?) daughter of Aaron like her bloodrelative Elizabeth (Lu 1,5.36), may have been a Jerusalem (celibate) Essene. Her bridegroom Joseph was a son of David, but may have joined the sect of the Nazarenes in Nazareth. After Mary was engaged to Joseph and when she heard the message of the angel Gabriel, she was living in Nazareth, perhaps as a guest of the local Essene-Nazarene community, whose members showed great hospitality to all other sect members. After their marriage both Joseph and Mary lived in "their own city Nazareth" (Lu 2,39).
81.	wise men 'magi' cf. prophet	from the East, returned another way (India?)	Matt 2,12 (1Ki 13,9-10)	And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Cf. the prophet who was forbidden by God to return by the way he came (1Ki 13,9-10)
82.	Jesus: He shall be called a Nazarene ('Nazoraios') Jesus the Nazarene ('Nazoraios')	Nazareth Temple Jerusalem	Matt 2,23 Matt 26,71 Mr 10,47 Lu 18,37 Jo 18,5 Epiphanius, Panarion 1,18-19 Mt 21,12 Mr 11,15	"Nazarene. In the New Testament, a title applied to Jesus and, later, to those who followed his teachings (Acts 24,5). In the Greek text there appear two forms of the word: the simple form, <i>Nazarenos</i> , meaning "of Nazareth," and the peculiar form, <i>Nazoraios</i> . Before its association with the locality, this latter term may have referred to a Jewish sect of "observants," or "devotees", and was later transferred to the Christians." (Encyclopedia Britannica, www.britannica.com/eb/article-9055104/Nazarene). ".. linguistically the transition from Ναζαρετ (Nazareth) to Ναζωραϊος is difficult ... and it is to be borne in mind that Ναζωραϊος meant something different before it was connected with Nazareth " (Bauer Greek-English Lexicon of the N.T.) (http://en.wikipedia.org/wiki/Nazarene_(sect)#cite_note-2) When Jesus was born the Nazarenes were the northern branch of the Essenes (Epiphanius, Panarion 1:18-19; http://en.wikipedia.org/wiki/Essenes#Rules.2C_customs.2C_theology_and_beliefs). They were probably called Nazarenes because most of them were Rechabites (Notzerim); their settlement - located at the site of Haraseth haGojim = 'smithy of the nations' - was called Nazareth by others or by themselves (see below). Joseph brought Jesus to Nazareth, in order to let Him be called a Nazarene ('Nazoraios'). So all inhabitants of Nazareth were Nazarenes, with the name of the place referring to the pre-existent (or else simultaneously formed) Jewish sect (instead of the name of the sect referring to a pre-existent place). Jesus violently restores order in the temple, as if He was a Rechabite prison officer: as one of the 'notzerim' and Nazarenes.
83.	the prophets		Matt 2,23	that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene." These prophets probably were Nazarenes (=Essenes) themselves, who had spoken that the biblically promised Messiah would be a Nazarene (i.e. an Essene as themselves).
84.	Caiaphas (= prophet) Essene intermediate: not a Saducean nor a Pharisean high priest	(Qumran?) Essene Quarter of Jerusalem	John 11,49 Talmud Kiddushin Ch. 4	Qaiaphas' name probably stems from the Arabic word qā'if ^{an} found in Qumran: 'investigator, prognosticator' (referring to a healer (=Essia) of the sick) or 'fortune-teller' (=prophet); J.M. Allegro, The Dead Sea Scrolls and the Christian Myth (1979, 2 nd revised American edition: New York 1992) 212-13, 236-37. W. Lodder, Historische nevenfiguren uit het N.T. (Amsterdam 1938) 114-115. "It is possible that the Talmudic statement (Kiddushin Ch. 4) "the best of the healers will go to hell" were referring to the Essenes. The Talmudic term for healer is Essia. (Reuvein Margolies: Toldot Ha'Adam)" http://en.wikipedia.org/wiki/Essenes . Lightfoot explains the name (Essenes) as meaning "the silent ones," others as meaning "physicians." http://www.1911encyclopedia.org/Essenes

			Philo, De Vita Contemplativa 1,2 10,83-85 Hypothetica 11,13 Quod Omn. Prob. 12,87	Philo (De Vita Cont. 1,2 10,83-85) describes Essenes who were called Therapeutae, who “profess an art of medicine more excellent than that of general use in the cities.” The alledged palace of Qaiaphas was in the Essene Quarter of Jerusalem, near the Gate of the Essenes (see below). So perhaps Caiaphas had stayed with the Essenes before he became high priest.
85.	Mary of Magdalah	Magdalah is not a known geographis place. Was it simply a place where there was a Migdal Notzerim ? E.g. Ein Kerem or the region of Nazareth (Magdalah?).	Lu 8,2	Prof. Rigato, Rome, March 8, 2006: “Mary Magdalene is not the same as Mary of Bethany, or Mary the sister of Martha” and “Magdala is not a known geographic place.” (Zenit.org ZE06030820) Near the Galilean settlement of Nazarenes, called Nazareth, there may have been another Migdal Notzerim (another tower for the signal fires, similar to the one in Bethhacerem) e.g. in the alledged place called Magdala south of Tiberias. Mary of Magdalah may have been the anonymous (Nazarene) disciple of John the Baptist who started to follow Jesus when He came to the river Jordan (John 1,37-42). This disciple called Jesus Rabbi, both at the Jordan in the very beginning (John 1,38) and, as Mary of Magdalah, at the grave after Jesus’ resurrection (John 20,16)
86.	Malchus and his kinsman		John 18,10,26	Malchus = from ‘melek’, “king”, or “kingdom”: name referring to the last biblical Rechabite Malchiah (‘my king is Jehovah’), son of Rechab (Ne 3,14.31)? Are two (Rechabite) kinsmen and the high priest’s servants in the high priest’s courtyard (in Antonia, as I argue in another article).
87.	<p>the field of the potter/smith (cf. the “potter” (‘yotzer’) in the house of the Lord Zech 11,13)</p> <p>strangers ‘xenos’</p> <p>the dwellers at Jerusalem</p> <p>their proper tongue (Aramaic, the language of the Gospel of the Nazarenes/ Hebrews and of the Peshitta)</p>	Jerusalem temple	<p>Matt 27,6-9 (Zech 11,13)</p> <p>Acts 1,19</p>	<p>6 And the chief priests having taken the silverlings, said, ‘It is not lawful to put them to the treasury, seeing it is the price of blood;’ 7 and having taken counsel, they bought with them the field of the potter (‘kerameus’), for the burial of strangers (‘xenos’ = Hebrew ‘ger’ = Rechabites?); 8 therefore was that field called, ‘Field of blood,’ unto this day. 9 Then was fulfilled that spoken through Jeremiah the prophet, saying, ‘And I took the thirty silverlings, the price of him who hath been priced, whom they of the sons of Israel did price, 10 and gave them for the field of the potter (cf. Zech 11,13 “potter” = ‘yotser’ = potter/smith), as the Lord did appoint to me.’</p> <p>According to the Talmud Bava Batra 5 (91b) the ‘yotzerim’ were the Rechabites.</p> <p>And it was known unto all the dwellers (κατοικεω = ‘toshab’ = the Rechabites) at Jerusalem; insomuch as that field is called in their proper tongue (so the Rechabite ‘dwellers’ had their own tongue, so it was not in the Hebrew tongue of the Jews, nor the tongues of all other nations to which the Rechabites sold weapons), Aceldama (this is Aramaic – the tongue of the name Topheth for the ‘place of burning’ that was in the south of the Valley of Hinnom, the tongue of the Gospel of the Hebrews and of the Peshitta), that is to say, The field of blood (‘Aceldama’ corresponds to ‘cheleq’, which means ‘portion’, ‘allotted (territory)’ and not necessarily ‘field’).</p> <p>Rechabites may have owned/used Aceldama as a burial place, for they seem to have been allowed to possess an uncultivated territory for mere encampment in tents or caves: “you shall not plant or have a vineyard; but you shall live in tents all your days, that you may live many days in the land where you sojourn.” We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, ... We have no vineyard or field (‘sadeh’, a unenclosed cultivated field (Easton)) or seed;” Jer 35,7-9</p> <p>The similarities of the “potters” (‘yotzerim’) and the Rechabite</p>

				<div>smiths (1Ch 4,23 a.o.):</div> <table><tr><td>‘yotzerim’</td><td>Rechabite smiths</td></tr><tr><td>Field of the ‘yotzer’: burial place probably the same as Topheth (place of burning (of dung and smith’s fires) and burial place</td><td>Gate leading to Topheth is Dung Gate, repaired by the Rechabites</td></tr><tr><td>(burial place for) “strangers” Mt 27,6</td><td>(known to all) “dwellers”/”sojourners” Ac 2,19</td></tr><tr><td>Tongue of the “dwellers” is Aramaic (‘Aceldama’) Aramaic of “Topheth”</td><td>Aramaic: of Gospel of the Hebrews and of the Peshita</td></tr><tr><td>place called Topheth</td><td>places called Charasheth, Nazareth</td></tr></table> <div>the field of the “potter” became the burial place called Field of Blood and Topheth (Jerusalem’s place of burning) became the burial place called Valley of Slaughter (Jer 7,32 19,6); the gate leading to Topheth and the Dung Gate was repaired by the Rechabites; the “strangers” Mt 27,6 were probably the same as the “dwellers”/”sojourners” Ac 2,19; the tongue of the “dwellers” and the Aramaic tongue of Topheth was the same as the Aramaic of the Gospel of the Hebrews/Nazarenes and of the Peshitta; the place name Topheth resembles the place names Charasheth and Nazareth. All these similarities confirm that the “potter” (‘yotzer’ = shaper) in the House of the LORD (Zec 11,13) was probably a Rechabite smith who, as prison guard, had assisted in Jesus’ arrest, and who had been assisted by Judas then. (see the intermezzo).</div>	‘yotzerim’	Rechabite smiths	Field of the ‘yotzer’: burial place probably the same as Topheth (place of burning (of dung and smith’s fires) and burial place	Gate leading to Topheth is Dung Gate, repaired by the Rechabites	(burial place for) “strangers” Mt 27,6	(known to all) “dwellers”/”sojourners” Ac 2,19	Tongue of the “dwellers” is Aramaic (‘Aceldama’) Aramaic of “Topheth”	Aramaic: of Gospel of the Hebrews and of the Peshita	place called Topheth	places called Charasheth, Nazareth
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place called Topheth	places called Charasheth, Nazareth													
88.	<div>the Eleven</div> <div>filled with new wine</div> <div>all scattered except the apostles</div>	<div>Jerusalem</div> <div>all nations</div> <div>to the end of the earth</div>	<div>Lu 24</div> <div>Acts 1,8 2,14</div> <div>Acts 5,22-26</div> <div>(Jer 35,13-14)</div> <div>(Ro 13,1-6)</div> <div>Ac 8,1</div>	<div>Lu 24,33.47-48 the Eleven gathered together, and those who were with them ... and that repentance and remission of sins should be preached in his name among ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things.</div> <div>Ac 1,8 you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.</div> <div>This would comply with the Rechabites’ itinerant and independent lifestyle, and with their knowledge of the language of all nations, as they were the international weapon suppliers. They <u>converted to Christianity, but initially remained captains of Jewish temple in the Watch Gate</u> (cf. the authority appointed by God Ro 13,1-6); also stayed in Jerusalem despite Saul’s persecution: “and they were all scattered throughout the regions of Judea and Samaria, except the apostles” (Ac 8,1): they thus had <u>peace with Saul, the Jews and the Christians</u>. Paul was a tent worker: perhaps he already had a good contact with the Rechabites (who lived in tents and caves). The Rechabites who weren’t actual temple officers may have started to evangelize among all nations.</div> <div>Acts 2,8-15 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And all (-- foreigners of many different nations --) were amazed and perplexed, saying to one another, "What does this mean?" 13 But others (--Judeans--)mocking said, "They are filled with new wine." 14 But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 For these men are not drunk, as you suppose, since it is only the</div>										

	<p>‘hyperetai’</p> <p>φυλακας ‘phulakas’ = guards (of the prison) cf. “watchmen” 2Ki 17,9 LXX φυλασσοντων ‘phulassontōn’= Notzerim</p> <p>the prison shut: ‘kekleismenon’</p>		<p>third hour of the day;”:</p> <p>The Rechabites, as the weapon suppliers of all nations, probably also spoke the tongues of all nations. Peter cites Jeremiah’s prophecy about the Rechabites (Jer 35,13) and doesn’t refer to himself and the other eleven Galilean apostles (we), but to “these men”: the Rechabite Eleven.</p> <p>Jer 35,13-14 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father’s commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.</p> <p>Acts 5,22-26 But when the officers (‘hyperetai’) came, and found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut (‘kekleismenon’) with all safety, and the keepers (‘phulakas’) standing without before the doors: but when we had opened, we found no man within. ... 26 Then went the captain with the officers (‘hyperetai’), and brought them without violence: for they feared the people, lest they should have been stoned. ‘phulakas’: cf. watchmen 2Ki 17,9 LXX φυλασσοντων ‘phulassontōn’ = Notzerim; the prison shut: ‘kekleismenon’ cf. the smiths and confiners LXX: ‘ton sunkleionta’ 2Ki 24,14.16</p> <p>Lu 24,13.18.33-34</p> <p>Cleopas and the other man, who returned from Emmaus to the Eleven in Jerusalem, may have been temple musicians: “of the two families named in the Talmud as admitted to this service (of the Temple music), one— of Tsippariah— has been ‘from Emmaus’ ” (Edersheim: 8,132). Cleopas probably was the father of Luke’s “Simon” (of Clopas), the ‘cohen’ of the Rechabite prison officers.</p>
89.	<p>the apostles</p> <p>the other (‘heteron’ = different) apostels</p> <p>James the Lord’s brother</p>		<p>Ac 9,27</p> <p>Gal 1,18-20</p> <p>But Barnabas took him (Saul) and brought (him) to the apostles (Ac 9,27) 18 Then after three years I (Saul) went up to Jerusalem to visit Cephas, and remained with him fifteen days. 19 But I saw none of the other apostles except James the Lord’s brother. 20 (In what I am writing to you, before God, I do not lie!)</p>
90.	<p>the apostles Barnabas and Paul</p>		<p>Ac 14,4.14</p> <p>But the multitude of the city was divided: and part held with the Jews, and part with the apostles. (...) But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out among the multitude.</p>
91.	<p>the church of God</p> <p>Peshitta: the church of Christ</p>		<p>Acts 20,28 1Co 10,32</p> <p>Acts 20,28 "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. (NKJV) Peshitta, Lamsa translation: to feed the church of Christ which he has purchased with his blood. (http://www.studylight.org/desk/?l=en&query=Acts+20&section=0&translation=pes&oq=ac%252020%252028&new=1&nb=ac&ng=20&ncc=20). (Here the Peshitta seems to evade the divinity of Christ.) 1Co 10,31-33 So, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved. (Also the Peshitta, Lamsa translation, has “Church of God” here). “The congregations established by the apostle Paul were</p>

				<p>Judeo-Christian although their membership drew heavily from the <u>Gentiles</u>. The critical defining factors are doctrinal and ethnicity. The Church of God ('ekklēsia tou theou') = Assembly of God = qahal'el: the Judeo-Christian community; The Nazarenes (Ha-Notsrim) were the Judeo-Christians who constituted the main body of the Jewish Christians" (www.bibarch.com).</p> <p>Jesus preferred fishermen, a tax-collector, soldiers and smiths, and a tent worker as apostles, perhaps because they were free men, not tied to their vineyards, land or cattle.</p> <p>The Nazarenes of 325 CE (Council of Nicea) held that Jesus wasn't God (Epiphanius, Panarion Haer 30, 16,4), as they were still Jews, who could not believe in a tri-une God.</p>
92.	<p>(a leader 'prōtostates' (= 'cohen'?) of the sect of the Nazarenes (from 'Notzerim')</p> <p>Peshitta: נָצְרִיָא</p> <p>Netzer</p>		<p>Acts 24,5 (Isa 8,1)</p> <p>Talmud, Sanhedrim Fol. 43. 1</p>	<p>'Nazōraiōn' = 'Nazarenes' stems from 'Notzerim': the Rechabites; the word 'cohen', used for Jethro and Simon of Clopas, -- the ancestor, respectively, captain of the (originally Arabic) Rechabites --, stems from an Arabic root meaning 'one who stands up for another and mediates his cause', so a 'cohen' was a kind of 'foreman', a 'prōtostatēs'; this Greek word is used only here in the NT. (In the LXX it appears in Job 15:24 for 'athiyd' = 'ready/prepared' (for battle with weapons)). Paul and the Nazarenes were Jewish Christians. In the Babylonian Talmud (Sanhedrim Fol. 43. 1) one of Christ's disciples is called Netzer (John Gill's Expositor). All over Palestine and Syria (and even all over the world) the name 'Notzrim' is still given to Christians by Jews and Moslems.</p>
93.	<p>Strangers 'xenos' and pilgrims 'parepidēmois'</p>		<p>1Pe 1,1-7 1Pe 2,11</p> <p>Heb 11,13</p> <p>1Pe 4,10</p>	<p>1 ¶ Peter, an apostle of Jesus Christ, to the <u>strangers</u> ('parepidēmois') scattered ('diasporas') throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,</p> <p>2 <u>Elect</u> ('eklektōis') according to the foreknowledge of God the Father, through sanctification of the Spirit, <u>unto obedience</u> and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. ...7 That the trial of your faith, being much more precious than of <u>gold that perisheth, though it be tried with fire</u>, might be found unto praise and honour and glory at the appearing of Jesus Christ: 1Pe 1,1-7</p> <p>Dearly beloved, I beseech <i>you</i> as <u>strangers</u> ('paroikos') and <u>pilgrims</u> ('parepidēmois'), <u>abstain from fleshly lusts</u>, which war against the soul; 1Pe 2,11</p> <p>These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of <i>them</i>, and embraced <i>them</i>, and confessed that they were strangers ('xenos') and pilgrims ('parepidēmois') on the earth. Heb 11,13.</p> <p>Heb here just spoke about Abraham and Sara (Heb 11,8-12), who were strangers and sojourners (Gen 23,4), as attested by David (1Ch 29,15). To abstain from fleshly lusts was part of the discipline of the Essenes and Nazarenes.</p> <p>3 John 1:1.5 1 The elder unto the wellbeloved Gaius, whom I love in the truth. (...) Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to <u>strangers</u> ('xenos').</p> <p>Rom 16,23: Gaius mine host ('xenos'), and of the whole church, saluteth you. Erastus the chamberlain ('oikonomos' – a house-distributor, steward (Gill) – Essene?) of the city saluteth you, and Quartus a brother.</p> <p>Gaius ran a "public hospital, receptacle of foreigners and travellers" (Lightfoot). Was his hospitality an Essene hospitality, receiving both Gentile and Jewish Christians (= brothers like Quartus a Roman from Rome), and strangers (= Rechabites/Essenes), in the community-house of the local church?</p> <p>Erastus probably was not the steward of the city of Corinth but of the church of the city of Corinth. One of his name was reckoned among the seventy disciples as bishop ('episkopos') of Paneas or</p>

				<p>of the Pillipians.</p> <p>1 Peter 4,10 As every man hath received the gift, <i>even so</i> minister (‘diakoneo’) the same one to another, as good stewards (‘oikonomos’) of the manifold grace of God. What is the word used in Essene writings for ‘steward’?</p>
94.	TRADITION			
95.	family of Jonadab, son of Rechab		<p>Talmud Taanith 4,5</p> <p>Cf. Ne 10,34 Cf. Ne 10,28</p>	<p><u>brought wood for the altar of the Jerusalem temple</u> on the 7th of Ab, as the families of priests, Levites, and the people did on 8 other days (as Rechabites were Nethinim)</p> <p>Ne 10,34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring <i>it</i> into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God,</p> <p>Ne 10,28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, (sealed the covenant).</p>
96.	Rechabites and Essenes	Jerusalem	<p>Institutione Primorum Monachorum</p> <p>Cf. Acts 2,1-41</p>	<p>converted to Christianity the day after Pentecost, and became the leading co-operators of the apostles (Perhaps not the Rechabites plus the Essenes are meant, but only the Rechabite Essenes, or Essene Rechabites (=Nazarenes)? Or perhaps the Rechabites plus the Rechabite Essenes, for not every Rechabite, e.g. a temple Rechabite, was necessarily an Essene). The “conversion” to Christianity probably consisted in sharing their possessions with the other Christians, thus forming the Jerusalem Christian community, cf. Acts 2,42-45 4,32. This common possession of the Church is described directly after the description of what happened on the day of Pentecost, Acts 2,1-41.</p>
97.	three Jewish sects: Sadducees Pharisees and Essenes: no Jewish Nazarenes		Josephus, War of the Jews 2,8,2-14	<p>That the historian Josephus didn’t mention the Nazarenes as a Jewish sect, was probably because by the time he wrote this work (c. 76-79 CE), most of them had become Christians (the Nazarenes didn’t require Jewish circumcision from Gentile Christians - the Ebionites, another group of Jewish Christians, did require this).</p>
98.	Rechabites and priests		Yalk., Jer. 323	<p>Rabbinists held that the Rechabites had become priests by marrying their daughters to priests, and had grandchildren in the priesthood. This may be true as in the temple they worked closely connected, and both had to observe temple purity, and many of them probably became Essenes. As Essenes they may have intermarried.</p>
99.	Essenes ‘kohanim’ (= plural of ‘cohen’)	<p>Jerusalem, Gate of the Essenes,</p> <p>Qumran</p> <p>Jericho</p> <p>(Nazareth)</p>	<p>De 23,13</p> <p>Jos War 5,145</p>	<p>The Essene Facts</p> <p>The Essenes (by some translated as ‘pious’, Philo, Quod Omn. Prob. 12,75) are mentioned in Josephus’ description about the reign of Jonathan the Maccabee (160-143 BCE) and the first-named Essene is Judas, 110 BCE (Jos War 1,3,5). They called themselves “Zadokites” and “sons of Zadok”. The community building in Qumran (in which the gatherings were held, but in which they didn’t live) was built from 137 BCE (the time of the Hasmonean John Hyrcanus). In 40 or 31 BCE it was destroyed by the Parths or by earthquake. From about 30 BCE to 70 CE a community of Essenes lived in a quarter on Mount Zion in Jerusalem near “the Gate of the Essenes” (Jos. War 5,145) (this quarter probably included the place of the Cenacle and perhaps the high priestly palace alledged to be Caiaphas’). From the start of the first century CE Essenes lived in Qumran again, but it was destroyed by the Romans in 68 CE. The Essenes also had a community in Jericho.</p> <p>The Essenes were noted for abstaining from social drinking: “I know well that some persons will laugh when they hear this, ... and in those days <u>wine is not introduced</u>, but only the clearest water ... and their table, too, bears nothing which has blood, but</p>

				<p>there is placed upon it bread for food and salt for seasoning, to which also hyssop is sometimes added” (Philo DVC 9,73). <u>“Their drink is water from the spring”</u> (Philo DVC 4,37). No archeological finds of habitations of the Essenes in Qumran have been found, probably because they lived in caves and tents (Kleine Atlas van de Bijbel, L.H. Grollenberg, Elsevier, Amsterdam-Brussel 1973, 8e druk, p. 146). Also in Jerusalem the Essene quarter hasn’t shown remains of their habitations yet. Near the <u>Fashkha well</u>, south of the community building of Qumran, an annex with workshops was found.</p> <p>Some of the Essenes were <u>“artisans and handicraftsmen”</u> (Philo, Hypothetica 1.9) but it is explicitly specified that they didn’t make <u>“arrows or javelins, or swords, or helmets, or breastplates, or shields: no maker of arms or of military engines: no one, in short, attending to any employment whatever connected with war, or even to any of those occupations even in peace which are easily perverted to wicked purposes”</u> (Philo, Quod Omn. Prob. 12.78)</p> <p><u>They also were “eminent for fidelity, and are the ministers of peace: whatsoever they say also is firmer than an oath: but swearing is avoided by them, and they esteem it worse than perjury for they say that he who cannot be believed without [swearing by] God is already condemned” (Jos War 2.6 {134} or 2.8.7). And a new Essene had to promise: “that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies”, and “show fidelity to all men, especially to those in authority (e.g. the Rechabite prison officers and their superiors), because no one obtains the government without God’s assistance” (Jos War 2.7.{137} cf. Rom 13.1-6). “Their volumes present ... a careful avoidance of oaths and of falsehood” (Philo, Quod Omn. Prob. 12.84).</u></p> <p><u>In short: their behaviour would be the opposite of how the Kenites and Rechabites used to behave in the past.</u></p> <p>Texts from Jewish tradition indicate that <u>the Rechabites among the Essenes were called “the water-drinkers”</u> (Mek., Yithro, Amalek 2 (Jewish Encyclopedia on Abstinence)) and that the Essenes beheld in <u>Jonadab, son of Rechab</u>, and in Jabez (Targum 1Ch 2,55 4,10) and in Jethro the Kenite prototypes and possibly <u>founders of the Essene sect</u> (Mek., Yitro, 2; Sifre, Num. 78; Shek. v. 48c; Nilus, De Monastica Exercitatione 3; J.Q.R. v. 418)(Jewish Encyclopedia on Essenes).</p> <p>“Their practise of righteousness ... has been kept up by them (referring to ‘notzerim’, to keep?) from ancient days (‘ek palaion’)”(Jos. Ant 13,5,9 on the Essenes)</p> <p>“if any of their followers comes from a strange city everything they have is considered as belonging equally to the newcomer” (Hippolytus, Refutatio Omnium Haeresium 9,18-28).</p> <p>The Essenic colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisha (Targum Yer. Deut. 39,34). There were also Essenes at En Gedi.</p> <p>The Essene rulers or presidents (‘archon’), priests (‘kohanim’ plural of ‘cohen’) and overseers (‘episkopoi’) were elected (Cath. Encycl. Were these three different ministries or only two, and what were the Aramaic words for these ministries in the Dead Sea Scrolls?). They also had stewards (‘oikonomoi’?) and also the general steward was elected. The Essenes were also known for their correct prophecies (Jos War 2,12 (159) Ant 15,10,5), like the one made by the Essene Menahem that Herod would become king, when there was nothing indicating this for the child Herod (Jos. War 2,12 (159); Ant 15,10,5). Maybe Matthew 2,23 “which was spoken by the prophets ‘He shall be called a Nazarene’”, referred to a prophecy of Essene prophets. They were mostly celibate, and adopted children (Jos. War 2,8,2 or</p>
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				<p>2,2(119)). They considered the temple sacrifices made by the (Hasmonean) priests illegal and did not contribute to them. They did not sacrifice living animals (Philo QOP 12,75), but sent gifts to the temple (Jos. Ant 18,5). “Particularly firm is their doctrine of Ressurrection; they believe that the flesh will rise again and then be immortal like the soul, which, they say, when separated from the body, enters a place of fragrant air and radiant light, there to enjoy rest – a place called by the Greek who heard [of this doctrine] the ‘Isles of the Blest’. ... they affirm that there will be a Judgement Day and a burning up of the world, and that the wicked will be eternally punished” (Hyppolitus). Josephus states that they had the opinions “that good souls have their habitations beyond the ocean” (Jos. War 2,8,11). To members secret lore of the sect were entrusted.</p> <p>The Essenes paid great attention to (‘therapeuomenos’) the sick (Philo, Hypothetica 11,13 and Quod. Omn. Prob. 12.87 and De Vita Cont. 1,2: “They profess an art of medicine more excellent than that in general use in the cities”. They had special knowledge of the medical use of plants and metals, which would comply with the Rechabites living “between plants and hedges” and forging metals).</p> <p>Reconstruction Essene history</p> <p>A part of the Rechabite prison officers and Zadokite priests who served in the temple in the time of Antiochus, together probably formed the sect of the Essenes (see table Essenes, below, for corresponding traits of Rechabites and Essenes), resisting Antiochus’ heathen worship (which was forced upon the Jews by the Syrians, by means of weapons supplied by other Rechabites/Kenites?) and later resisting the priesthood of the non-Zadokite, and perhaps non-Aaronic, Hasmonean high priests (the gifts of the Essenes for the temple may have been for the ordinary priests, Levites and Rechabites still serving there) (perhaps the Essene thought of punishment in the afterlife came from the Rechabite ex-prison officers?). As a sign of their resistance to the Hasmonean high priesthood the Rechabite prison officers and Zadokite priests may have moved to Qumran. In 37 BCE Herod started to execute Sadducees – the high priestly and aristocratic political allies of the Hasmoneans, who denied the immortality of the soul - and appoint (non-Hasmonean) high priests at will, e.g. Ananel, who was an Aaronic priest, summoned from Babylon, and Jesus ben Phabi, a priest from Egypt, and Simon ben Boethus, an aristocratic priest from Alexandria. Herod’s son Archelaus (4 BCE – 6 CE) appointed Joazar son of Boethus, and Eleazar son of Boethus, and Joshua ben See, who probably was the brother of Annas ben Seth. Quirinius, the Syrian legate, appointed Annas ben Seth in 6 CE, the father-in-law of Qaiaphas.</p> <p>Herod, when he “was in the height of his dominion, he sent for Manahem, and asked him how long he should reign. Manahem did not tell him the full length of his reign; wherefore, upon that silence of his, he asked him further, whether he should reign ten years or not? He replied, "Yes, twenty, nay, thirty years;" but did not assign the just determinate limit of his reign. Herod was satisfied with these replies, and gave Manahem his hand [cf. king Jehu giving his hand to Jonadab the son of Rechab, who became his ‘Benhammelech’], and dismissed him; and from that time he continued to honor all the Essens” (Jos. Ant. 15,10,5). When Herod required from his citizens an oath of fidelity to him, the Essenes were exempted (Jos Ant 15,10,4).</p> <p>So, when these Aaronic (non-Hasmonean) high priests started to reign and when Qumran was destroyed, ultimately in 31 BCE,</p>
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				<p>apparently some Essenes returned to Jerusalem, enjoying Herod's benevolence there. Others (e.g. the Rechabite Essenes) may have moved from Qumran to the region of the Kenites' old settlement called Harasheth haGojim, where their new settlement was called Nazareth, referring to the Rechabite surname 'Notzerim'.</p> <p>After the death of Herod in 4 BCE, which ended his benevolence, some of the Essene Zadokite priests may have joined the high priestly aristocracy of Jerusalem again, and thus have joined the sect of the Boethusians. Some scholars think the Boethusians were a branch of the Sadducees, others some followers of an unknown Boethus, but still others think they were a branch of the Essenes, deriving Boethusian from Beth Essaya (Encyclopedia Britannica). (The high priest Caiaphas, who's palace is alledged to have been near the Essene quarter of Jerusalem, may have been an Essene - his name probably stemming from the Arabic word qā'if^{um} found in Qumran: 'investigator, prognosticator' (for the sick) or 'fortune-teller' (=prophet).</p> <p>Other (Jerusalem) Essenes apparently returned to Qumran, after Herod's death, where they lived at the start of the first century. When Josephus, living in the first century, besides the Pharisees and Sadducees, mentions only the sect of the Essenes, he does say there were two kinds of Essenes (Jos. War 2,13 (160). The stricter one, as regards celibacy, is probably the sect of the Essenes who lived in Jerusalem - in the Essene quarter intercourse was forbidden - and returned to Qumran. The less strict kind is probably the sect of the Nazareth Essenes (this is what modern Nazarenes claim). As some Essene Zadokite priests may have rejoined the priestly aristocracy, both branches of the sect of the Essenes may mainly have consisted of Rechabites in the first century. Probably for this reason they both, or at least the Nazareth Essenes, were called the Nazarenes in the New Testament – "He shall be called a Nazarene ('Nazoraios')"</p> <p>(Mt 2,23) -, 'Nazoraios' being a Greek transliteration of the Hebrew 'Notzerim', used for the Rechabites in the Old Testament and later also in the Talmud.</p>					
100	<table><tr><td>Essenes Zenu'im</td></tr><tr><td>Essene means:</td></tr><tr><td>Healer (Allegro)</td></tr><tr><td>Chaste one (Jewish Encyclopedia)</td></tr><tr><td>Secret one "in silence" (Philo) "men of contemplation" or "mystics" (Suidas)</td></tr></table>	Essenes Zenu'im	Essene means:	Healer (Allegro)	Chaste one (Jewish Encyclopedia)	Secret one "in silence" (Philo) "men of contemplation" or "mystics" (Suidas)	Temple	Kid 71a Eccl.R. 3,11 Yer. Yoma 39d 40a	<p>'Essene' was derived from 'Zenu'im' = chaste ones. The Essenes strove to observe the degree of Levitical purity, needed for Levites and priests who partook in the holy things of the temple. Levites and priests had to eat their holy food in holiness, had their meals in common with the people, and had to be guarded against defilement. After the Hellenistic apostacy the mysteries of the Holy Name and other secret lore were only entrusted to the Zenu'im among the priesthood: those who had preserved their purity and holiness and chastity. Nudity would drive away the Shekina and prayer was forbidden in the presence of the nude. (www.JewishEncyclopedia.com on Essenes)</p> <p>During/after the apostacy under Antigonos a Greek stadium was built next to the temple, where the athletes competed nude. Also the Rechabites had to be Levitically pure to be able to arrest an offender in the sanctuary.</p>
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101	Essenes Hashsha'im	'lishkat Hashsha'im' in temple Jerusalem	Tosef., Yoma 2,7 Yer. Yoma 3,41a Hag. 13a 14a Gen.R. 3	<p>To the 'Hashsha'im' (= secret ones = "the observers of secrecy" – notzerim?) the secret scrolls concerning Temple service were entrusted. They had a chamber in the temple, called 'lishkat hashsha'im', and a special chamber in every city, where they deposited their gifts of charity in secret. They may have been the same as the Essenes, for Philo explained the name 'Essene' as "in silence" (D.V.C.) and Suidas explained 'Essaioi' as 'theōrētikoi' = "men of contemplation", or "mystics". (www.JewishEncyclopedia.com on Essenes)</p> <p>An Essene would not "disclose anything to outsiders, even though tortured to death" (Hvnpolitus. Refutatio Onmium</p>					

				Haeresium 9,18-28)
102	<p>Essenes Watikim Kadoshim</p> <p>Menahem bar Simai (= Simeï?)</p>	Jerusalem	<p>Sifre, Num. 92 Sifre, Deut. 13</p> <p>Pes. 104a Yer. 'Ab. Zarah 3,42c 43b</p>	<p>'Watikim' = men of principles, identified with the Essenes by Müller, Masseket Soferim, 1878, p.257; 'Kadosh' = saint, interchangeable with 'Zanu'a = chaste. Menahem bar Simai is called "son of the saints" and Nahum, the most holy one. He would not look at an image of the emperor or pass under the shadow of an idol. The 2nd century Jerusalem community called "The Holy Congregation" ('Edah Kedoshah, or Kehala Kaddisha) insisted on each member to practise a trade, study the Torah, and devote oneself to prayer. It was probably a survival of an Essene community. (www.JewishEncyclopedia.com on Essenes) Mehahem bar Simai may have been an Essene from the family of Simeï/Shimeï, the Kenite living in Bahurim, near Gath/Gittaim and Jericho. David ordered Shimeï to build ('banah') a house/dwelling in Jerusalem 1Ki 2,36.</p>
103	<p>Essenes Banna'im</p> <p>disciples of Elijah and Elisha</p> <p>Abba Kolon "the Builder"</p> <p>Abba Joseph the Builder</p> <p>The "Bannai" in the company of R. Gamaliel, who was to hide in the walls the Targum to Job</p>	Jericho City of Palms En Gedi	<p>Mik. 9,6 Shab. 114a</p> <p>Targ. Yer. Deut. 39,34</p> <p>Cant.R. 1,6</p> <p>Ex.R. 13</p> <p>Tosef., Shab. 13,2</p>	<p>'Banna'im' = builders. There was a guild of builders belonging to the Essenes (Frankel, Zeitschrift für die Religiösen Interessen des Judenthums, 1846, p. 455). The Essenes held in the Rechabite fathers Jonadab, Jabez and Jethro, prototypes, and possibly founders, of the Jericho colony. The claim of antiquity is essential to the Essene traditional lore. The Essenic colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisha (Targum Yer. Deut. 39,34). There were also Essenes at En Gedi. The name "builders", originally applied to the Essene guild of builders, was given the meaning of builders of a higher world and afterward applied to the Rabbis in general. In the Didaskalia and the Pauline writings the word 'oikodomein' is used. (www.JewishEncyclopedia.com on Essenes) As Jonadab ben Rechab probably was a Kenite from the Jericho or Gittaim Kenites/charashim (=craftsmen) who had been building the temple, and as he probably joined the disciples of Elisha, who built their houses in Jericho (see above), the Essene claim of antiquity fits remarkably well if the Rechabites had joined the Essenes. The places Jericho, City of Palms and En Gedi, had also been typical Kenite places. Was Abba Joseph the Builder the Nazarene carpenter and foster-father of Jesus?</p>
104	<p>Church of the Hebrews</p> <p>James, the brother of the Lord (from Nazareth) (one of the Seventy, including Barnabas))</p> <p>(arch)bishop in Jerusalem (episkopos')</p>	Jerusalem Churches everywhere excellently founded by the province of God	<p>Pseudo-Clementine, Homilies 11,35 and epistles attached to Homilies and Recognitions 1,43 and 1,74 (date unknown: before 160 to 4th century)</p> <p>Eus. H.E. 2,1,3-4</p>	<p>James is called "the brother of the Lord, to whom was entrusted to administer the Church of the Hebrews (=migrants?) in Jerusalem" (Homilies 11,35). According to Recognitions 1,43 James was ordained bishop by Jesus himself ("the Church of the Lord which was constituted in Jerusalem was most plentifully multiplied and grew, being governed with most righteous ordinances by James, who was ordained bishop in it by the Lord."), and in 1,74 he is called "archbishop" ('archon' was also an Essene title). In the epistles attached to the Homilies James is addressed as "the lord, and bishop of bishops, who rules Jerusalem, the Holy Church of the Hebrews, and Churches everywhere excellently founded by the province of God, with elders and deacons (=Essene stewards?), and the rest of the brethren." www.wheaton.edu/DistanceLearning/Jas-prst.htm The "province of God" is perhaps identical to the "Church of God", the name of the Jewish Christian community.</p> <p>"3. But Clement in the sixth book of his Hypotyposes writes thus: "For they say that Peter and James and John after the ascension of our Saviour, as if also preferred by our Lord, strove not after honor, but chose James the Just bishop of Jerusalem. [Laemmer, followed by Heinichen, substitutes γενέσθαι (made) for ἐξεσθαι (chose) on the authority of two important codices. (to chose a leader is Essenic)] 4. But the same writer, in the</p>

			<p>Eus. H.E. 2,23,4 (cites Hegesippus, Memoirs 5)</p> <p>Jerome, Of Illustrious Men II (cites Hegesippus, Commentaries 5)</p>	<p>seventh book of the same work, relates also the following things concerning him: “The Lord after his resurrection imparted knowledge to James the Just and to John and Peter, and they imparted it to the rest of the apostles, and the rest of the apostles to the seventy, of whom Barnabas (=apostle!) was one.” (http://www.grtbooks.com/exitfram.asp?idx=1&yr=265&aa=EU&at=AA&ref=eusebius&URL=http://www.ccel.org/fathers2/NP/NF2-01/Npnf2-01-06.htm)</p> <p>4 "James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles." (Eus)</p> <p>“James, who is called the brother of the Lord, surnamed the Just, ... after our Lord's passion at once ordained (=Catholic) by the apostles bishop of Jerusalem, wrote a single epistle, which is reckoned among the seven Catholic Epistles ... Hegesippus who lived near the apostolic age, in the fifth book of his Commentaries, writing of James says, "After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem.” (Jerome)</p> <p>The Galilean Twelve ordained (‘genesthai’) Mattathias their equal in authority and priestly ministry (Acts 1,22-26), and likewise they may have ordained Jesus’ Rechabite witnesses of his resurrection, e.g. on the day of Pentecost. This day is considered the day of the nascense of the complete church, in which all sacraments were present from this day, also the sacrament of ordination (Catechism of the Catholic Church 830). James, possibly a Nazarene, as he was a brother of Jesus, may have been “elected” as a ‘cohen’ of the Nazarenes before Jesus’ resurrection and/or after it - after all, Essenes elected their rulers/priests/stewards/guardians -, and apparently he was “ordained” either by Jesus or by the apostles after Jesus’ resurrection. “In conjunction with”, or “after”, the apostles, he was bishop of Jerusalem (at least of the Jewish Christian part) and maybe even archbishop (in this case probably of all Jerusalem).</p> <p>The captains of the temple prison may have kept their title “the Eleven” and perhaps the hyperetai were called “the Seventy”, or simply kept this title as well, after their ordination. But in this case the Levite Barnabas cannot have been one of them, unless he was elected and added to their number after one of the original hyperetai had died. In this way also Mattathias had been added to the Twelve after Judas Iskariot had died.</p>
105	<p>“passers-by” “wanderers” “hebrews” “migrants”</p> <p>“wherever you are”</p> <p>(go to James the Righteous = James the Just)</p>	<p>a Thomas-community in Edessa (the Aramaic speaking central town of Syria)</p> <p>(India?) (China?) (Japan?)</p>	<p>Gospel of Thomas 42 12 14,4 27 86</p> <p>(originally in Aramaic, found in Coptic)</p> <p>Arabic inscription in India</p>	<p>2) (this verse is shared with the Gospel of the Hebrews) Jesus said: Let the one who seeks not stop seeking until one finds. When one finds, one will become troubled. When one becomes troubled, one will be astonished, and will reign over the All.</p> <p>42) “be passers-by” / “be wanderers” (‘parage’); “Tjitze Baarda, “Jesus Said: Be Passers-By,” suggest yet another possible translation, “Be hebrews” with the understanding of Philo of Alexandria that the word “Hebrews” may be taken as “migrants”. A medieval author, Petrus Alphonsi, preserves a saying much like saying 42 in his Clerical Instruction. “This world is, as it were, a bridge. Therefore, pass over it, only do not lodge there”. A very similar saying attributed to Jesus is preserved in the form of an Arabic inscription at the site of a mosque at Fatehpur-Sikri, India.” (<u>M.W. Meyer, The Gospel of Thomas: The Hidden Sayings of Jesus</u>, New York 1992, p.87)</p> <p>12) “The disciples said to Jesus, ‘We know that You will depart from us. Who is to be our leader?’ Jesus said to them, ‘Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being.’” 14:4) When you go into any region and walk about in the countryside, when people take you</p>

			Simon of Clopas succeeds James: Eus. H.E. 3,11,1-2	in, eat what they serve you and care for the sick among them (caring for the sick is characteristic of the Essenes). 27) Jesus said, If you do not fast as regards the world, you will not find the Kingdom. ... 86) Foxes have dens and birds have their nests, but a person has no place to lay his head and rest. James the Just was leader of the wanderers, and bishop of Jerusalem; as bishop he is succeeded by Simon of Clopas, 'cohen' of the Rechabites, who tried to stop the killing of James in the temple in 62 CE. So, perhaps the "wanderers" were (itinerant) Rechabite disciples. Some of them may also have been Essenes.
106	Aramaic-speaking mendicant prophets from Palestine (Rechabites?)	gravitated from Palestine (via Pella?) to Edessa	James Robinson www.gnosis.org	"Aramaic-speaking mendicant prophets from Palestine might have gravitated toward ... Eastern Syria; perhaps some settled in ... Edessa, bringing with them the stock of sayings ... that came to form the <i>Gospel of Thomas</i> ". Nazareth was an Aramaic speaking community.
107	(Apostle Thomas)	from Palestine to Edessa and India and maybe to China and Japan	Eusebius H.E. 1,13; 3,1 en.wikipedia.org	Traditionally Thomas is honored as the Apostle of India in Edessa. There is a legend that he had met the <u>Biblical Magi</u> ("wise men from the East") on his way to India. Various Eastern Churches in China and Japan claim that Thomas personally brought Christianity to <u>China</u> and <u>Japan</u> in 64 and 70 CE respectively.
108	(Thaddeus, one of the twelve apostles) Thaddeus, an apostle , one of the Seventy (of seventy Nazarenes from Nazareth and its surroundings? or of the group of the Eleven and their (70?) 'hyperetai') the apostles Barnabas and Paul	from Palestine to Edessa lodged with Tobias	(Mr 3,18) Eus. H.E. 1,13,10 www.CCEL.org Eus. H.E. 2,1,4 Ac 14,4.14	"large hearted" "courageous" perhaps from Aramaic; "10 To these epistles there was added the following account in the Syriac language. "After the ascension of Jesus, Judas (brother of James the Just? and thus a Nazarene?), who was also called Thomas, sent to him (king Abgarus) Thaddeus, an apostle, one of the Seventy. When he was come he lodged with Tobias, the son of Tobias (...)" "4. But the same writer, in the seventh book of the same work, relates also the following things concerning him: "The Lord after his resurrection imparted knowledge to James the Just and to John and Peter, and they imparted it to the rest of the apostles, and the rest of the apostles to the seventy, of whom Barnabas was one." These text aren't decisive about whether the Seventy were or weren't apostles. They probably were a mix. Barnabas was an apostle according to Acts 14,14 (and the Roman Catholic Church celebrates him as an apostle on June 11) and one of the Seventy, but among them he may have been the only apostle or one of only a small number. Thaddeus was one of the Seventy as well and, according to Eusebius, an apostle. But also Thaddeus may have been one of a small number of apostles among the Seventy. Since Thaddeus didn't buy or build a house but simply 'lodged' with Tobias, these two men may both have been Rechabites or Nazarenes/Essenes.
109	Jews in China claim to descend from Rechabites	China (Sinim) cf. Seneh at Michmas	Judah Löw b. Bezaleel 1599 (Isa 49,12)	Did Chinese Christian Rechabites (come with Thomas) became ordinary Jews again (a kind of 'desertion')? Or had they never been Christians? (Sinim = "thorns" = "Seneh", the name of one of the two sharp rocks at the passage of Michmas (1Sa 14,4), where Kenites lived)
110	(Pachomius) desert father and founder of organized monastic community life	Egypt: Oxyrhynchus Nag Hammadi	(Gospel of Thomas)	an early Greek translation of the Gospel of Thomas found in Oxyrhynchus (Egypt); a (later) Coptic translation found near Nag Hammadi (Egypt) near the monastery where Pachomius, the 4th century desert father and founder of organized coenobitic monasticism, was baptized.
111	Simon of Clopas 'cohen' of the Rechabites	Temple of Jerusalem	Eus H.E. 2,23,14-18 Epiphanius Haer. 78,14	Simon of Clopas, 'cohen' of the Rechabites, in the temple, tries to stop the killing of James the Just , but is unsuccessfull (62 CE). Succeeds James as bishop of Jerusalem. The title 'cohen' (stemming from Arabic and given to Jethro and

				David's (Kenite) sons) was also given to leading Essenes. " all unanimously decided that Simon, the son of Clopas, ..., was worthy of the throne of the diocese there" (Eus HE 3,11,1-2): apparently there had been an election for otherwise they wouldn't have known that all were unanimous. So here again – as for James the Just - an election was held for the succession of the church's leader. The Roman Catholic Church's election of the next bishop of Rome thus may have stemmed from the election of leaders by the Essenes/Nazarenes, who had become Christians.
112	eminent of the Jews words also heard by or spoken by accompanying Rechabites ?	in temple's inner court (the place where they were assembled together)	Jos. War 2,20,1 (Nov. 66 CE) 6,5,3 written 75 CE (Ac 4,29-31)	"After this calamity had befallen Cestius, many of the most eminent of the Jews <u>swam away from the city, as from a ship when it was going to sink.</u> " "Moreover, at ... Pentecost, as the priests were going by night into the inner [court of the temple,] ..., they felt a quaking, and heard a great noise, and after that they heard a sound as of <u>a great multitude, saying, "Let us remove hence."</u> " cf. the sound of a mighty wind on the Church's first Pentecost where the apostles had gathered (Ac 2,2) and the quaking in the place where the apostles had gathered after the high priests' threats (Ac 4,29-31)
113	the people of Jerusalem	Jerusalem	Jos. War 5,10,1 (June 70 CE)	"as for the people, they had <u>a great inclination to desert to the Romans</u> ...; for Titus let a great number of them go away into the country, whither they pleased." So they had peace with Jerusalem and Titus (Rome).
114	Every one who ... is baptized in His name ...		Pseudo-Clementine, Recognitions 1,39,3	... shall be kept unhurt from the destruction of war (2/3 rd century)
115	the Nazoraean sect ; Christians were called like this in Judea and Galilee; (corrupted from 'Notzerim' (bibarch.com): diligent observers = Rechabites , cf. 1Ch 4,23 Talmud B.B. 5, 91b) all the disciples	Pella in Decapolis, and stayed Beroea near Coele Syria, Chochabe in Bashan	Epiphanius 375 CE Panarion 29:7-7-8 30:2:7 On Weights and Measures 15	"this is where the Nazoraean sect began"; "For when the city was about to be captured and sacked by the Romans, all the disciples were <u>warned beforehand by an angel</u> to remove from the city, doomed as it was to utter destruction. On migrating from it they settled at Pella, the town already indicated, across the Jordan. It is said to belong to Decapolis " (On Weights and Measures 15) If indeed Pella, with a predominantly Greek population, <u>pro-Roman alliances and loyalty, and an east of the Jordan river location, managed to remain out of harm's way during the First Jewish Revolt</u> , then refugees would presumably be in the region. <u>Pella was anti-Jewish</u> for it was sacked by the Jews twice (e.g. in 66 CE). Pella became a Christian centre. The transition from Byzantine to Muslim rule occurred by a <u>peaceful means</u> : it agreed to pay taxes in 635 CE; is destroyed by earthquake 749 CE. (http://www.bibarch.com/ArchaeologicalSites/Pella.htm)
116	Apostles to all nations the people of the church in Jerusalem approved men (after 64 and before 70 CE)	from Jerusalem to Pella in Perea (= in Gad)	Eus E.H. 3,5,2-3 (325 CE)	"James ... passed away ... and the other Apostles were <u>driven from the land of Judaea by thousands of deadly plots</u> (so it were only plots driving them away, and not the actual effectuations: so the apostles <u>were warned beforehand and left Judea. Were they warned by other Kenites such as those of Tadmor?</u>). They went on their way to all the heathen (all Gentiles: all nations cf. Luke 24,47-48) teaching their message in the power of Christ for he had said to them, "Go and make disciples of all the heathen in my name." On the other hand, <u>the people of the church in Jerusalem were commanded</u> (by one of the elders of the Rechabites? like the Rechabites had been commanded by their prophetic father Jonadab to drink no wine and live in tents) <u>by an oracle given by revelation</u> (to Rechabite prophets? who already had experienced that their stay in Jerusalem led to their deportation to Babylon) <u>before the war</u> (cf. the flight of the hebrews before the war between Saul and the Philistines, and also before the war between Saul and the Amalekites) <u>to those in the city who were worthy of it</u> ('dokimois': "approved men" Rechabites approved by Jeremiah? or Rechabites who were approved and ordained by the Galilean apostles?) <u>to depart and dwell in one of the cities of Perea</u> which they called Pella (like

				the hebrews fled to Gilead; perhaps some Kenites still lived in Pella). To it those who believed on Christ migrated from Jerusalem, that when holy men had altogether <u>deserted the royal capital of the Jews and the whole land of Judaea</u> (like there was no smith in the land before Saul's war with the Philistines), the judgement of God might at last overtake them for all their crimes against the Christ and his Apostles... ”
117	Simon son of Clopas , still “ bishop of Jerusalem ” in Pella apologist Ariston of Pella ca. CE 150 Judaea capta (Jewish captives) first century Christians	the Jerusalem congregation in Pella	www.preteristarchive.com www.bibarch.com (Simon of Clopas: Eus. H.E. 3,11,1-2)	When Jerusalem's Christians relocated to Pella, they continued to consider themselves the Jerusalem congregation. It served as a centre of Judeo-Christianity under the leadership of Simeon. Its chief elder was still "bishop of Jerusalem". A coin was found, minted at Pella, ... with the inscription <i>Judaea capta</i> (Jewish captives) as a record of the advent of these refugee Jews in Pella (B. Bagatti Church from the Circumcision: History and Archaeology of the Judaeo-Christians. Publications of the Studium Biblicum Franciscanum. 2. Jerusalem: Franciscan Printing Press 1971; 8). A sarcophagus of one of the first century Christians was found in Pella. Eusebius apparently based his opinion on Ariston of Pella (Judeo-Christian apologist ca. 150 CE), although most writers credit the Memoirs of Hegesippus (orthodox writer, ca. CE 180 travelling about collecting evidence and recording traditions).
118	Kenite smiths? Rechabites	Pella with precipitous cliffs (in Perea = Gad)		known for its production of chariot wheel spokes (made by Kenites fled to Gad?) through most of the time of ancient Israel. It has precipitous cliffs (with caves?), at the foot of which is the <u>creek-bed Wadi Jirm el-Moz with its perennial springs</u> . It provides a commanding view of Mount Carmel: whereto some Rechabites moved?
119	proselytes of Tadmor (Kenites of the Southland = Negev?)	Tadmor/Tarmod?/Tamar?	Bab. Talmud Lightfoot	poor and gathered wood; <u>cooperated in destruction of both temples</u> ; (nevertheless) allowed to enter into congregation (so they had peace with all); were mercenary soldiers? Kenites that had fled the city of Amalek, after the warning by Saul (and his – more northern– Kenite mercenary soldiers?) that they should flee? <u>did they warn their brothers, the Jerusalem Rechabites, that they should flee Jerusalem?</u>
120	the church of God (=Jewish Christians)	return to Zion in Jerusalem about 73 CE a booth in a vineyard: an allusion to Bethhaccerem a guarded ('ntsoorah') encampment: an allusion to an encampment of guards, a settlement of Notzerim	B Pixner, Church of the Apostles found on Mt. Zion, Bibl. Archeol. Review May/June 1990 16-35, 60 Epiphanius, On weights and measures 14 (written late in 4 th century) Isa 1,7-8	According to Pixner some of the Jewish Christians returned to Jerusalem after 73 CE (1 st Jewish Revolt) and built a small synagogue on Mount Zion near the remains of the House of the High Priest Caiaphas (http://www.centuryone.org/apostles.html ; www.bibarch.com/ArchaeologicalSites/Pella.htm). After the Second Jewish Revolt "(Hadrian, 132-135 CE) found the entire city devastated..., except for ... the church of God, which was small, where the disciples, after they returned when the savior was taken up from the Mount of Olives, went up to the upper room. For there it had been built, that is, in the part of Zion that was kept from the destruction, ... and seven synagogues which stood alone like huts, one of which remained until the time of Maximona the bishop and Constantine the king, "like a booth in a vineyard," as it is written." (On Weights and Measures 14); Isa 1,7-8 Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens. 8 And the daughter of Zion is left as a booth ('cukkah' = temporary shed/tent for the watchman) in a vineyard ('cerem'), as a night-lodge ('melunah' = booth, hut) in a cucumber garden, as a besieged city (נְצוּרָה עִיר 'iyrtzoorah': guarded encampment: 'iyrtz' = a city, or a mere encampment, 'ntsoorah' = guarded, watched, from 'natzar', the stem of 'notzerim' = guards, watchmen). This fulfilled prophecy clearly contains two references to the Rechabites. The Rechabites had lived in Bethhaccerem (= house/dwelling/booth of the vineyard), and Isaiah's expression נְצוּרָה עִיר (a 'guarded encampment'), is an allusion to the 'encampment of guards/Notzerim' in which the Rechabites used to live. In Isaiah's prophecy however their comfortable position

				had changed into its opposite: the Rechabites weren't the guards anymore, but were guarded themselves. So, when Epiphanius associates the "church of God", i.e. the Jewish Christians, with Isa 1,8, he associates them with the Rechabites.
121	(Essenes) Jewish Christians after Bar Kochbah Revolt reference to Notzerim in Isa 1,8	The Jewish Christian quarter , surrounded by cucumber fields , near the Essene Gate of the Essenes in Jerusalem , leading to Bethhacerem and Jabez? and to Qumran? reference to Jerusalem (Zion) , Bethhacerem , a garden of cucumbers , and Notzerim in Isa 1,8	Bargil Pixner, Biblical Archeological Review, May/June 1997 (www.centuryone.org/essene.html) Eusebius Jerome Epiphanius Haer. 30,16,4 Jerome, letter 79, to Augustine Isa 1,8	Although the Romans banned the Jews from Jerusalem <u>after the Second Jewish Revolt of 132-135 CE.</u> , the Jewish-Christians were <u>allowed to return to Jerusalem because they had not taken part in the revolt.</u> Gentile Christians looked down on their quarter (because they had peace with the Roman aggressor?). A sill on the Gate of the Essenes and a makeshift wall was probably built by these Jewish Christians: "In the early third century, the Jewish Christian residents of Mount Zion appear to have erected some kind of a wall around their quarter and their synagogue ["Church of the Apostles Found on Mount Zion" BAR, May/June, 1990]. At this time Mount Zion was rarely visited by gentile Christians, who rather looked down on it. Around it were "cucumber fields," as observed by several church fathers, such as Eusebius, Epiphanius and Hieronymus. Nevertheless, in 333 CE the famous (yet anonymous) Pilgrim of Bordeaux visited this area, as noted in his Itinerary ... He relates that ... he descended to the Pool of Siloam and then ascended from there, passing through the ruins of the Palace of Caiaphas, to Mount Zion ... : "Inside, within the wall of Sion (muris Sion) ... of the seven synagogues which had been there just a single one remains, while all the others have been plowed and tilled, just as the prophet Isaiah had said." ... We believe that the crudely worked middle sill of our gate [i.e. the Gate of the Essenes, Jos. War 5,145] was part of an entrance in this primitive "Wall of Sion," which surrounded an impoverished community of Jewish Christians shunned by other Christians as heretics because they refused to accept the doctrinal decision of the Council of Nicea (325 CE)." B. Pixner, BAR 1997, http://www.centuryone.org/essene.html . So, beside Epiphanius, also Eusebius and Jerome mentioned that the quarter of the Jewish Christians in Jerusalem was surrounded by cucumberfields, and thus knowingly or unknowingly, referred to Isaiah's fulfilled prophecy (Isa 1,8) concerning/alluding to the Rechabite Notzerim of Jerusalem. And also the Pilgrim of Bordeaux mentions Isaiah's prophecy. Epiphanius' description of the christology of the "Judaic Christians" is: "But they say he is not begotten of God the Father, but was created as one of the archangels, and that he is ruler both of angels and of all creatures of <the> Almighty" (The Panarion of Epiphanius of Salamis, translated by Frank Williams, Brill, Leiden, 199, p. 132; Sect 30: Against Ebionites, 16,4). Jerome (letter 79, to Augustine) says that "desiring to be both Jews and Christians, they are neither the one nor the other".
122	R. Jose b. Chalafta		Gen. R. 98,13	Author of "Seder Olam", claims to be a direct descendant of Jehonadab ben Rechab
123	(Rechabites)	Jerusalem, Sanhedrin	Sanh.106a; Ex.R.1,12; Ex.R. 27,5; Sifre, Num.78	scribes ('caphar') and sat with the Sanhedrin in the granite chamber ("lishkat ha-gazit"; perhaps the same as the chamber of Hanan) of the temple; this opinion is probably based on 1Ch 2,55 which denotes the Rechabites as 'caphar', also meaning "muster-officer"; as Kenites they were smiths, mustering armies, and as Rechabites they may have been mere police-officers sitting in the court-room with the prisoner(s).
124	(Ebionites)			A heretical sect known as the <u>Ebionites</u> broke with the <u>Nazarenes</u> CE ca. 49/50 over the issue of whether or not Gentile converts to Christianity were held to the strictures of the <u>Mosaic covenant</u> . In a fourth century discussion of the Ebionites, Epiphanius wrongly identifies them as the successors of the Nazarenes (www.bibarch.com). The Ebionites denied Jesus's divinity and his birth from a virgin.

				Ephiphanius wrote "Pella ... Ebion's preaching originated here after they had moved to this place and had lived here" (Panarion 30,2).
125	Hebrews; Nazareans; Jews that stood round about the Cross; a guard, armed men; Apostles; the prophets; a mason; thy brethren, sons of Abraham	used in Beroea near Coele Syria; marginal notes probably made between 370 and 500 in Jerusalem (Schmidtke); Haimo of Auxerre cited in c. 850 ; one note in a 13th century manuscript	Gospel of the Hebrews = Gospel of the Nazarenes 50-200 CE www.earlychris tianwritings.co m	I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, ... quotes the testimony of the Old Testament he does not follow ... the Septuagint but the Hebrew. Wherefore these two forms exist "Out of Egypt have I called my son," and "for he shall be called a Nazarene." ... Beroea is one of the places to which the Jewish Christians of Jerusalem fled beside Pella; volume used by Nazarenes/Nazaraeans/Nazoreans from "Notzerim": observers (= Rechabites cf. Talmud B.B. 91b); contains several unique details seen by hyperetai; shares a verse with the Gospel of Thomas (Thomas 2). See table Gospel of the Hebrews/Nazarenes
126	Jerome ... On Mt 27,51		Gospel of Peter	Was read regularly in the earliest assemblies (Marcion recorded the earliest list of books written about Jesus).
127	Rechab, the son of Aminadab Rechab, the son of Jonadab (Jeremiah?)	from Jerusalem to paradise: Carmel?	Story of Zosimus (=Christian) (Jer 35,3)	"my kinsman is noble (willing)"; See the table The Story of Zosimus, with associations with Mount Carmel, the Kenites, the prophets, the Rechabites, the Essenes/Nazarenes, the Apostles, the desert fathers (and Carmelites); Paradise with <u>water sweeter than honey, from a well at the roots of the trees drunk by Rechabites.</u>
128	(other nations beside Israel) Egyptians Greek Romans Syrians Christians Arabs Jews Mohammedans Druses (Arabs)	Mount Carmel	Jos 12,22 1Ki 18,4.13 Cf. Isa 10:18 16:10 Jer 2:7 Amos 9,3 Innerlijk Leven p.210-213 Catholic Encyclopedia	"fruitful field/garden land" or "garden paradise"; the whole mountain-side is dressed with blossom, and flowering shrubs, and fragrant herbs (many bees?); its woody summits and its tortuous caverns formed a secure hiding place (Amos 9,3): "Elias grotto" and the cavern "the School of the Prophets"; near <u>El-Mukhrakah is a well always supplied with water even in the driest seasons; the brook Kishon</u> at the foot of Mt. Carmel was dry after the two years' drought. The sacredness of Carmel was known to other nations besides <u>Israel</u> ; the "holy headland" of Carmel (Egyptian text); "sacred above all mountains" (Greek text); with an altar "tantum ara et reverentia" (Roman Tacitus); Vespasianus "consulted the oracle of its god" on Mt. Carmel (Seutonius); "the most holy of all mountains and forbidden of access to many" (Syrian Iamblichus); from 4 th century Christian pilgrims came to Carmel; from 7 th century Arabs came to honour Elijah; in second half of 12 th century the first Latin hermits appeared to live on the Carmel, claiming to continue an old tradition; in the 18 th century Jews celebrated the feast of Eliah with <u>Mohammedans and Christians</u> ; the altar is still held sacred by the Druses (Arabs)
129	Carmelites	Mount Carmel	Innerlijk Leven p. 212	Jacob of Vitry, bishop of Akko wrote in 1220: the Carmelites lived in solitude on Mt. Carmel, and especially near to <u>the well of Elijah</u> in small cells in the rocks and as bees of the Lord they made the honey of spiritual sweetness; at first near the Grotto of Elijah; device: As the LORD the God of Israel lives, before whom I stand (Elijah); shield: <u>fiery sword</u> with three stars (cf. stars fighting with Barak against Sisera Jud 5,20); on guard/watch night and day in prayer (all strikingly military language, associating with the Kenites and Rechabites standing before the Lord); Juan de la Cruz: <u>The Living Flame of Love</u> (working on wood)
130	Rechabites as itinerant metal workers			were itinerant metalworkers: Frick, F., 'The Rechabites Reconsidered' JBL 90, 1971, 279-287, 285; Gray, J. 1 and 2 Kings London, 1977, 559
131	Rechabite tribe	Capital city of Tema , in Desert of Sheba or Al- Yemen	Benjamin of Tudela, 1160 CE	Rechabite tribe; live in caves; neather eat meat nor drink wine; pay thithes for: men learned in the Law, the poor of Palestine, and mourners of Zion and Jerusalem; probably were Karaites, who made frequent pilgrimages to Jerusalem in the 10 th and 11 th centuries.

				(Not eating meat or drinking wine belonged to the Essene discipline.)
132	Rechabites	near Mecca in Arabia	Dr. Wolff, 1828 CE	Observance of the pure Mosaic Law (as Essenes), speak Arabic and a little Hebrew, good horsemen, number ± 60.000
133	Rechabites as prophets		C. Knight, Who were the Rechabites? Expository Times 1996, 137-140	were abstinent and itinerant prophets; "Positive commands must be sought for all the commands"; " <u>Prophets were meant to be abstinent</u> " (Isa 28,7); " <u>Elijah seems to have habitually drunk water (1Kgs 17:4,11 19:6; cf. 1Kgs 13)</u> "; "Cummings(:) ... Elisha and the sons of the prophets are depicted as dwelling in houses (2 Kgs 4:2 6:1-7,32), but ... Elijah is depicted as avoiding living in houses. ... Jonadab and the Rechabites could be seen as that group among the prophets which sought to remain loyal to the itinerant lifestyle typified by Elijah." Cummings, J.T., 'The House of the Sons of the Prophets and the Tents of the Rechabites' (in Livingstone, E.A., ed., Studia Biblica 1978 Vol. 1 (Sheffield, 1978), 119-126).
134	Rechabites		JFB at Jer 35,11	could at a moment's notice migrate, having no land possessions to tie them.
135	END OF TIMES			
136	Archangel Michael	In heaven	Re 12,7-8	With sword and 'zeal of God'; Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven
137	four smiths ('charash')		Zec 1,18-21	And I lifted my eyes and saw, and behold, four horns! And I said to the angel who talked with me, "What are these?" And he answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem." Then the LORD showed me four smiths ('charash'). And I said, "What are these coming to do?" He answered, "These are the horns which scattered Judah, so that no man raised his head; and these have come to terrify them, to cast down the horns of the nations who lifted up their horns against the land of Judah to scatter it."
138	The Lord whom you seek like a refiner ('tsaraph') purifying the sons of Levi	to his temple	Mal 3,1-3	"Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? "For <u>he is like a refiner ('tsaraph')</u> 's fire and like fullers' soap; he will sit as a refiner ('tsaraph') and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the LORD.
139	Jesus		Re 1,16 2,12-16 19,5,21 Isa 2,4 Mic 4,3	he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.
140	he who is awake, keeping his garments (or else burned by Rechabites)	Armageddon ("Mount of Meggido" = "Place of Gathering")	Re 16,14-16	to assemble them for battle on the great day of God the Almighty. ("Lo, I am coming like a thief! Blessed is <u>he who is awake, keeping his garments</u> that he may not go naked and be seen exposed!") And they assembled them at the place which is called in Hebrew Armageddon.
141			Isa 2,2	And it shall come to pass in the last days, <i>that</i> the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
142			Re 7:9	After this I beheld, and, lo, a great multitude, which no man could number, of all nations , and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Xxxx = remarkable for identity of Rechabites and prison guards and converted Eleven

Xxxx = connected with water

Xxxx = connected with treachery, desertion, peace with all nations

Xxxx = connected with fire and wood

Xxxx = connected with warning and being warned

Table Prophets

Prophets (Samuel and Saul and Gad and Elijah and Elisha)	
1Ki 19,16 (Isa 61,1)	Anointed to succeed an elder prophet
1Sa 10,5.9-12	Play musical instruments
2Ki 3,15	Needs the music of a minstrel to be able to prophecy
1Sa 19,23-24 etc. ...	Spirit of God comes upon them
1Sa 19,23-24; 1Sa 10,5.9-12 etc. ...	Prophecy
1Sa 19,23-24	Lay naked (one day and one night)
2Ch 29,25	Assisted in arranging the musical service in the temple
2Ki 1,8	A hairy man, girt with a girdle of leather about his loins
1Ki 17,1 18,15 2Ki 3,8.14-15	As the LORD the God of Israel lives, before whom I stand
1Ki 13,8-10.17 17,3-7.10-11 18,3-4.13 19,3-4	<u>Habitually drink water</u>
1Ki 18,3-4.13 1Ki 19,8-9.15-18	Live / hide in caves
2Ki 2,12 2Ki 13,14	“The chariot of Israel and the horsemen thereof” (synonym of ‘Rechab’ = chariot, horseman)

Table Essenes

Table Essenes		Associations with Rechabites and/or Christians
Hippolytus, Refutatio Omnium Haeresium 9,18-28	the Essenes ... practise a holier life in their display of love for one another and of continence. ... They always dress in white garments ... whenever they go on a journey they carry nothing except arms	continence: cf. ‘Zenu’im’ = chaste ones; priests and Levites who served in the sanctuary had to observe Levitical purity; the priests in the temple wore white garments (Ex 28,5-6 2Ch 5,12); the Rechabite prison officers wore arms.
Philo Quod OP 12,76	These men, in the first place, live in villages, avoiding all cities	
Jos. War 2,6 (134)	They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury for they say that he who cannot be believed without [swearing by] God is already condemned.	Cf. the abhorment of the Rechabites blessed when Zosimus proposes him to tell a lie (the Story of Zosimus)
Jos. War 2,6 (134)	They inquire after such roots and medical stones as may cure their distempers.	
Pliny, Natural History 33	the Essenes’ medical use of metals	Cf. the Kenites’ and Rechabites’ knowledge of metals, having worked them for ages
Jos War 2,10 (150)	When through all kinds of instruments of torment, that they might be forced either to blaspheme their legislator, or to eat what was forbidden to them, yet could they not be made to do either of them ...	Cf. their refusal to drink wine, as forbidden to them by Jonadab son of Rechab
Jos War 2,11 (154)	... the hope that they have of reward after their death ... bad men ... they should suffer immortal punishment after their death.	
Jos. War 2,8,11 (or War 1,2,8)	Josephus states that they had the opinions of the Greeks, “that good souls have their habitations beyond the ocean” and that the Greek “allot the islands of the blessed to their brave men” (Jos. War 2,8,11).	Cf. the habitations of the Rechabites and the island of the blessed in the Story of Zosimus
Jos War 2,12 (159)	There are also those among them who undertake to foretell things to come, ... and it is but seldom that they miss in their predictions.	
	The Essene Menahem prophecies that Herod would become king	Maybe for this reason Herod chose Aaronite/Zadokite priests to be high priests.
Philo QOP 12,78	Among those men you will find no makers of arrows or javelins, or swords, or helmets, or breastplates, or shields; no maker of arms or of military engines ; no one, in short, attending to any employment whatever connected with war, or even to any of those occupations even in peace which are easily perverted to wicked purposes; for they	The opposite of the Rechabites’ former employment and way of life

	are utterly ignorant of all traffic, and of all commercial dealings, and of all navigation, but they repudiate and keep aloof from everything which can possibly afford any inducement to covetousness.	
Philo QOP 12	Among them there is no maker of any weapon of war, nor any trader, whether huckster or dealer in large merchandise on land or sea, nor do they follow any occupation that leads to injustice or to covetousness.	
Philo QOP 12,84	A careful avoidance of oaths and falsehood	the opposite of the treacherousness of the Kenites
Philo DVC 3,29	They likewise compose psalms and hymns to God in every kind of meter and melody imaginable, which they of necessity arrange in more dignified rhythm.	Cf. prophets, Kenite wives Abigail and Ahinoam, and Gittith/Gittaim (double harp). Also prophets (and thus also the Rechabite prophets) played instruments and Elisha needed a minstrel to be able to prophecy
Philo QOP 12,75	They are not sacrificing living animals	
Philo DVC 3.32	This common holy place ... is a twofold circuit, being separately partly into the apartment of the men, and partly into a chamber for the women ... And the wall which is between the houses rises from the ground ... opening ... that the women may easily be able to comprehend what is said, being seated within earshot, since there is then nothing which can possibly intercept the voice of him who is speaking.	Cf. the "house" in Bethany where Joseph and Mary slept in a different room. Maybe some Essenes lived in Bethany, and maybe for this reason the place where John the Baptist baptized was called Bethany beyond Jordan (on the east or west bank?).
Jos War 2,5 (128)	To exercise some of those arts wherein they are skilled	
Philo Hypothetica 11,6	The different members ... have different employments ... others again are artisans and handicraftsmen ... and these men omit and delay nothing, which is requisite for the innocent supply of the necessities of life.	
Jos. Ant 18,5	Having all things in common; so that a rich man enjoys no more of his own wealth than he who has nothing at all ...	Cf. Epistle of James ... rich and poor man in congregation
Jos War 2,3 (122)	... must let what they have be common to the whole order... there is no appearance of poverty, or excess of riches ... there is, as it were, one patrimony among all the brethren	Cf. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need." Acts 4,34-35
Philo QOP 12,79	There is not a single slave among them ... all free ... all legitimate brethren, not in name only, but in reality and truth.	Cf. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Gal 3,28 "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." Col 3:11
Philo QOP 12, 86	Whatever they, after having been working during the day, receive for their wages, .. bring it into the common stock ...	
Philo DVC 9,71-72	Free men minister to the guests ... young men who are selected ... on account of their excellence ... with affectionate rivalry minister to their fathers and mothers, thinking their common parents more closely connected with them than those who are related by blood ...	Cf. Jesus' behaviour in the Cenacle
Philo QOP 12,77	For they alone of all men having been originally poor and destitute, and that too rather from their own habits and ways of life than from any real deficiency of good fortune ...	Cf. the habit of not having cattle or plantations and not living in houses but itinerant. Cf the poor Kenites who destroyed the second temple

Jos war 2,2 (119)	They neglect wedlock, but choose other persons children ... they do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued ... but they guard against the lascivious behaviour of women ...	This mistrust of women was perhaps inspired by their own, Kenite, treacherous inclination.
Philo DVC 2,18	[they] deserting their brethren, their children, their wives, their parents, their numerous families, their affectionate bands of companions, their native lands in which they have been born ...	Joseph and Mary to Egypt and later also to a foreign land ? Cf. Jesus' words: "And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life." Mt 19,29
Hippolytus, Refutatio Omnium Haeresium 9,18-28	the head ('archon') distributes it (the common stock) to all according to their need. The overseers ('episkopos') who provide for the common wants are elected by them. ... All pay due attention to the president, and whatever he orders they obey as law.	Jewish Encyclopedia: "the head of the order, whose election is not made without the guidance of the Holy Spirit (Sifre, Num. 92: Ber. 58a, "min ha-shamayim"; comp. Didascalia, in Jew. Encyc. 4,590a) The apostle Matthias and the bishop Simon of Clopas and the deacons were also elected.
Jos Ant 18,5	They also appoint certain stewards to receive the incomes ... good men and priests, who are to get their corn and their food ready for them.	Cf. the church's deacons: "And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty." Acts 6,2-3
Philo Hypothesica 11,10	One person who is appointed as the universal steward and general manager; and he, when he has received the money, immediately goes and purchases what is necessary ...	Cf. Judas Iskariot, who "had the money box" to buy the necessities for Jesus and his disciples John 13,29
Philo in Eusebius, Praeparatio Evangelica 8,11	Their earnings are given in charge of an elected steward, who at once buys the food for their meals and whatever is necessary for life. (Jewish Encyclopedia)	
Philo Hypothesica 11,13	And again, if any one of them is sick he is cured from the common resources, being attended to [therapeuo/mentos] by the general care and anxiety of the whole body.	
Jos War 2,7 (137)	He will always hate the wicked, and be assistant to the righteous; that he will show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance.	This must have been a device of the prison officers, appointed in the temple by God. Cf. "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer." Rom 13,1-4
Philo DVC 4,37	They eat ... plain bread and a seasoning of salt ... their drink is water from the spring ...	

Philo DVC 9,73	I know well that some persons will laugh when they hear this (what in 9,72??? or this in the following), ... and in those days wine is not introduced, but only the clearest water ... and their table, too, bears nothing which has blood, but there is placed upon it bread for food and salt for seasoning, to which also hyssop is sometimes added	Cf laughter on day of Pentecost Acts 2,13 No blood: this was also prescribed by the Apostolic Council in Jerusalem: "write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood." Acts 15,20
Philo DVC 9,74	Wine is the medicine of folly and costly seasonings and sauces excite desire ...	
Philo DVC 4,38	Their houses, that are not decorated with any ornaments, but run up in a hurry, being only made to answer such purposes as are absolutely necessary;	Rechabites lived in tents and caves.
Philo DVC 4,39	They practice entire simplicity, looking upon falsehood as the foundation of pride, but the truth is the origin of simplicity ... for from falsehood proceeds every variety of evil and wickedness, and from truth there flows every imaginable abundance of good things both human and divine.	The opposite of Kenite/Rechabite treacherousness
Philo, Quod Omn. Prob. 12	They devote all their attention to ethics, using as instructors the laws of their fathers, which, without the outpouring of the divine spirit ('ruah ha-kodesh'), the human mind could not have devised.	Cf. Pentecost, the outpouring of the Holy Spirit on the apostles
Jos. Ant 13,5,9	Their practise of righteousness ... has been kept up by them from ancient days ('ek palaion')	kept up: from 'notzerim'? ancient days: the days of the Rechabites in king Jehu's time?
About Therapeutai (Egypt)		
Philo De Vita Cont. 1,2	They profess an art of medicine more excellent than that in general use in the cities	
Philo DVC 2,20	They take their abode outside of walls, ... seeking for a desert place.	Rechabites didn't live in cities.
Philo DVC 3,24	But the houses of these men thus congregated together are very plain, just giving shelter in respect of the two things most important to be provided against, the heat of the sun, and the cold from the open air; and they did not live near to one another. ... on the other hand, they did not live very far from one another on account of the fellowship which they desire to cultivate ...	" "
Philo DVC 8,65-69	These men assemble at the end of seven weeks ... a kind of forefeast of the greatest feast, which is assigned to the number fifty ... When they come together clothed in white garments when some one do the ephemerutea (for that is the appellation which they are accustomed to give to those who are employed in such ministrations),	The Rechabites received the Holy Spirit on the Day of Pentecost (=fifty)
Philo DVC 10,75	After the guests have sat down ... and when those who minister to them are all standing around in order, ready to wait upon them, and when there is nothing to drink, some one will say ... [[the Greek is faulty here; the Armenian version refers to the "president" speaking after there is silence]] ... but even more so than before, so that no one ventures to mutter, or even to breathe at all hard,	Cf. Mary at the wedding of Cana: "they have no wine" ... the servants ... Jesus supplies (more and) better wine than before ... the leader of the feast speaking ... John 2,1-10
Philo DVC 10,80	... some one rising up sings a hymn Either such as he has composed himself, or some ancient one of some old poet, for they have left behind them many poems and songs in trimetre iambs, and in psalms of thanksgiving and in hymns, and songs at the time of libation, and at the altar,	Cf. the songs of the prophets near Samuel and Saul Songs at the time of libation; left behind them from in the temple: from the time when they were still priests and prison guards?
Philo DVC 10,81-82	The table ... on which was placed that most holy food, the leavened bread, , with a seasoning of salt, with which hyssop is mingled, out of reverence for the sacred table, which lies thus in the holy outer temple ; for on this table	Cf the shewbreads in the holy part of the sanctuary of the temple The most excellent portion of the

	are placed loaves and salt without seasoning, and the bread is unleavened, and the salt unmixed with anything else, For it was becoming that the simplest and purest things should be allotted to the most excellent portion of the priests, as a reward for their ministrations, and that the other should admire similar things, but should abstain from the loaves, in order that those who are the more excellent persons may have the precedence.	priests (the Zadokites?) ... the other (the non-Zadokites and the Rechabites?)
Philo DVC 10,83-85	After the feast they celebrate the sacred festival during the whole night... this nocturnal festival ... two choruses ... one of men and the other of women ... moving their hands and dancing ... Then ... they join together, and the two become one chorus, an imitation of that one which, in old time, was established at the Red Sea ... Moses the prophet leading the men, and Miriam the prophetess leading the women. When they saw the sun rising they raised their hands to heaven, imploring tranquillity and truth, and acuteness of understanding ...	The Rechabites received the Holy Spirit on the Day of Pentecost Kenites and Rechabites are associated with music and dance (Abigail). Many Essene women named Miriam, referring to Miriam the sister of Moses

Table Gospel of the Hebrews/Nazarenes

Gospel of the Hebrews / Gospel of the Nazarenes		Associations with Rechabite/Eleven
1. Gospel of the Hebrews = Gospel of the Nazarenes 50-200 CE Jerome, De Viris Illustribus 3 (on Matthew) www.earlychristianwritings.com	I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea , a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, ... quotes the testimony of the Old Testament he does not follow ... the Septuagint but the Hebrew. Wherefore these two forms exist "Out of Egypt have I called my son," and "for he shall be called a Nazarene." ...	Beroea is one of the places to which the Jewish Christians of Jerusalem fled beside Pella; used by Nazareans/ Nazoreans from "Notzerim": observers (= Rechabites cf. Talmud B.B. 5 91b)
2. a marginal note on a thirteenth century manuscript of the versified Bible by Petrus de Riga (Peter of Riga), called the 'Aurora'; Jerome on Mt 21,12	"In the Gospel books which the Nazarenes use it is written: (when Jesus cleansed the Temple:) rays issued from his eyes whereby they were terrified and put to flight; Jerome on Mt 21,12 says that the people whom Jesus drove out did not resist him: 'For a certain fiery and starry light shone (radiated) from his eyes and the majesty of the Godhead gleamed in his face.'	Detail seen by Eleven and hyperetai? ("if this is true, and there are other sources that also seem to have had access to the Hebrew gospel at that time, then this Hebrew Gospel was available even in the 13th century" http://www.essene.com/Gospels/gNazareans.htm . There were still Nazarenes using their gospel in the thirteenth century?! Were these Carmelite monks? Or was the marginal note just a citation of Jerome, Clement, Epiphanius, Origen, or Cyril?)
3. commentary on Isaiah (53,12) by Haimo of Auxerre (c. 850)	An apropos of the word "Father forgive them": "For, as is contained in the Gospel of the Nazarenes, at this word of the Lord many thousands of Jews that stood round about the Cross believed. "	Seen by hyperetai? Also hyperetai themselves then believed that Jesus was the son of God? Added to the Gospel of the Nazarenes, because the Eleven and hyperetai needed to be forgiven for all their atrocities to Jesus? Gospel of the Nazarenes still existed in 850 CE?
4. Gospel of the Nazarenes, Jerome, (On Illustrious Men?), on Matt 12,13	In the Gospel which the Nazarenes and Ebionites use (which I have lately translated into Greek from the Hebrew, and which is called by many (<i>or</i> most) people the original of Matthew), this man who had the withered hand is described as a mason, who prays for help in such words as this: 'I was a mason seeking a livelihood with my hands: I pray thee, Jesus, to restore me mine health, that I may not beg meanly for my food.'	Mason (which Latin word?) = carpenter/stoneworker = charash (craftsman) = Rechabite?
5. Jerome.... On Isa.,	For when the Apostles thought him to be a spirit ,	Apostles = the Eleven: thought him to

	preface to book 18	or, in the words of the Gospel which is of the Hebrews, which the Nazarenes are wont to read, 'a bodiless demon', he said to them (Luke xxiv. 38);	be a spirit (Luke 24,37-39)
6.	Dialogue against Pelagius 3,2 Marginal note from 'the Jewish Gospel' Mt 18,22	If thy brother (saith he) have sinned by a word and made thee amends, seven times in a day receive thou him. Simon his disciple said unto him: Seven times in a day? The Lord answered and said unto him: Yea, I say unto thee, unto seventy times seven times. For in the prophets also, after they were anointed by the Holy Spirit, the word of sin was found. (Jesus said to him, I say not to you, Until seven times, but, Until seventy seven.) For in the prophets also, after they were anointed by the Holy Spirit, a word of sin was found in them	Rechabites referring to their ancestors: the prophet Elisha and his 'son' Jonadab? (Jonadab lied to the prophets and people of Ba'al in Samaria: they had to search and see that no servant of the LORD was inside, but Jehu and Jonadab were this kind of servants themselves 1Ki 10,23) Or referring to the Essene prophets?
7.	Latin version of Origen on Matthew (now called Pseudo-Origen).	It is written in a certain Gospel which is called according to the Hebrews ... The second of the rich men (it saith) said unto him: Master, what good thing can I do and live? He said unto him: O man, fulfil (do) the law and the prophets. He answered him: I have kept them. He said unto him: Go, sell all that thou ownest, and distribute it unto the poor, and come, follow me. But the rich man began to scratch his head, and it pleased him not. And the Lord said unto him: How sayest thou: I have kept the law and the prophets? For it is written in the law: Though shalt love thy neighbor as thyself, and lo, many of thy brethren, sons of Abraham , are clad in filth, dying for hunger, and thine house is full of many good things, and nought at all goeth out of it unto them.	Many of thy brethren, sons of Abraham: Rechabites were stemming from the Kenites, from the Midianites, from Ezau or Ishmael, and thus from Abraham. The proselytes of Tadmor (probably Kenitses), who helped destroying the temple, were poor.
8.	marginal note from 'the Jewish' Gospel, Mt 26,74	On Peter denying Jesus: " and he denied and swore and cursed. "	Detail not in canonical gospels: heard by the hyperetai in the courtyard of the high priest?
9.	Jerome ... On Mt 27,51 Letter to Hedibia (ep. 120) 8.	a lintel of the temple of immense size was broken and divided.; But in the Gospel that is written in Hebrew letters we read, not that the veil of the temple was rent, but that the lintel of the temple of wondrous size fell.	Detail not in canonical gospels: seen by hyperetai or Eleven in the temple? The lintel was a big stone, made by charashim (craftsmen).
10	Jerome, Against the Pelagians, book III,2 (ccel)	... the Gospel according to the Hebrews , ... is used by the Nazarenes to this day (I mean the Gospel according to the Apostles , or, as is generally maintained, the Gospel according to Matthew ...	
11	Jerome, On Illustrious Men 2 (from Gospel Parallels)	Also the gospel called according to the Hebrews, recently translated by me into Greek and Latin, which Origen often uses, says, after the resurrection of the Savior: "Now the Lord, when he had given the linen cloth to the servant of the high priest, went to James and appeared to him (for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from among them that sleep)." And a little further on the Lord says, "Bring a table and bread." And immediately it is added, "He took bread and blessed and broke and gave it to James the Just ans said to him, "My brother, eat your bread, for the Son of man is risen from among them that sleep.""	James may have refused to eat bread, because he was sure Jesus would rise. Jesus may have appeared to James in the temple, as this was James' most common place of abode. This appearance may have been seen/heard by the Eleven.
12	Eus. H.E. 2,23,1-25	James: he drank no wine or strong drink	prophets/ priests/ Nazarites/ Rechabites/Essenes/Nazarenes
13	Origen, Commentary on	And if any accept the Gospel according to the Hebrews, where the Saviour himself saith, 'Even	The Hebrews didn't know the birth stories of Matt and Luke yet? These

	John 2,12,87 (on John 1,3) and Homily on Jeremiah 15,4 Origen's Commentary on John, 6	now did my mother the Holy Spirit take me by one of mine hairs and carried me away unto the great mountain Thabor ', he will be perplexed, . . . (www.earlychristianwritings.com)	were written to correct the Gospel of the Hebrews? cf. History of the Rechabites: the Rechabites were freed from prison by taking them by their hairs and carry them away cf. Rev 21,10: And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God; "Jewish studies have shown that this Heavenly Jerusalem is a "palace of overcomers" (the Overcomer's Palace, and is called by the ancient Jewish kabbalists <i>Binah</i> ("Understanding"), a house with "many rooms" (www.earlychristianwritings.com); Jesus himself stood among them [the Eleven] ... Then he opened their minds to understand the scriptures Luke 24,36 Mount Tabor in Plain of Megiddo, where Sisera with the Kenite chariots (and men?) fought Barak
14	Origen's Commentary on John, 25	Origen said that The Prayer of Joseph was "one of the apocryphal works current among the Hebrews (παρ Εβραίοις)."	
15	Ignatius, to the Smyrnaeans 3,1	For I know, and I believe that he is in the flesh even after his resurrection. www.earlychristianwritings.com/text/gospelhebrews-mrjames.html	The Eleven verified that Jesus wasn't a spirit. Jesus ate fish and honey before them (Luke 24).
16	marginal note from 'the Jewish' Gospel Mt 12,40b	The Jewish has not: three days and three nights (in the heart of the earth).	
This table was made with extracts from Peter Kirby's webpage (2001): www.earlychristianwritings.com/text/gospelhebrews-throck.html and The Gospel according to the Hebrews, by Joe Viel: http://mywebpages.comcast.net/jovial/learn/bible/GospelHebrews.htm			

Table The Story of Zosimus

Associations of Story of Zosimus with Kenites, Rechabites, Essenes, and Desert Fathers (and Carmelites)	
Mount Carmel	The place of trees (woods on Mount Carmel, e.g. at the summits) beside the water of the river Eumeles ('mel' = honey?) (river Kishon?); a wall of cloud hiding the paradise (the smoke clouds from the furnaces of the smithy of the nations Harosheth haGoijim? and the clouds that can surround the top of a mountain), fragrant fruits, much fragrance (many flowers and fragrant herbs on Carmel); no mountain on either hand but the place was level (perhaps the three tops of Mount Carmel can be regarded as level? And if the clouds hid one of the tops from the other two, the place seemed level); the place was ... flowery with garlands, and all the land beautiful (Mount Carmel known for its beauty its name being "garden paradise"); the river was dried up (like the Kishon had dried up after two years of drought before Elijah's contest), the water was swallowed up by the abyss (so the place of the blessed was not an island anymore, but a mountain), a wall of cloud, shadowed above the water (this wasn't above the water of the river or of the abyss, for these were dried up and swallowed up, so it may have been above the water of the Mediterranean Sea, out of which came the small cloud that predicted a heavy black rain); he did not scatter us (plain of Jezreel at foot of Mount Carmel: Jezreel = God scatters; unlike the Rechabites, the Jews were scattered after 70 CE); water came out from the root of the tree, sweeter than honey (well on Carmel, near Mukhrakah, always supplied with water even in the driest seasons, and sweet in contrast to the water of the Mediterranean; also the many fragrant flowers and herbs will have attracted many bees); caves (many caves on Mount Carmel).
Kenites	the manna that he gave to our fathers (Midianites accompanying the Israelites in the desert);

	have no ... nor works of wood or iron (so not even the work which the blessed had when they were still smiths and carpenters in the normal world); nor fire nor sword, nor iron wrought or unwrought, nor silver nor gold (so not even the materials they worked with in their normal lives as smiths); our caves (nest in a rock).
Prophets (of the Old Testament)	Zosimus travelled forty days (like Elijah); great earthquake and a storm of wind (like Elijah experienced on the Horeb); a naked man, put off your garments from your body, made naked our bodies (like Saul as prophet); man of God (Elijah and Elisha); his clothing as lightning (like Elijah? appearing on Mount Tabor with Jesus); the elders (as those with Elisha in Samaria); young men were standing beside the elders (like the young sons of the prophets with Elisha in Gilgal); live in caves (like Elijah and Elisha lived on mount Carmel and like the prophets hid by Obadja did); drink water (like the water drunk by Elijah at the river Kerith and at other occasions); the prophet Jeremiah, Jeremiah the prophet; prayed night and day (like Saul did before the prophet Samuel); the cave that is the dwelling-place of thy body, for thy cave shall be ... a healing of the sick that come to it ("as soon as the (dead) man touched the bones of Elisha, he revived, and stood on his feet" 2Ki 13,21).
Rechabites	Rechab, the son of Aminadab (corruption of Jonadab?); and drink no vessel of wine; Rechab, the son of Jonadab; no vine, nor ploughed field (as to be itinerant living in tents); nor works of wood or iron (so not even the work which the blessed had when they were still smiths and carpenters in the normal world); nor have we any house of building (like Jonadab the son of Rechab had commanded); nor fire nor sword, nor iron wrought or unwrought, nor silver nor gold (so not even the materials they worked with in their normal lives as smiths); our caves (so no houses); praying night and day, we continue watching for three days and three nights: at the feast of the resurrection of the Lord (like the Rechabites in the temple watched at daytime and also at night time with the Captain of the Temple; "continually in the temple praising and blessing God"); prophet Jeremiah (Jeremiah the Rechabite father of Jaazaniah?).
Essenes / Nazarenes	After they have produced two children they withdraw from each other and live in chastity; And the one child remains for marriage, and the other for virginity (Some Essenes married and begat children, others didn't). Zosimus is seriously rebuked when he asks one of the blessed to tell a lie: And the man of God cried out saying, Woe is me, that the story of Adam is summed up in me, for Satan deceived him through Eve, and this man by his flattery desires to make me a liar while he is here. Take me away from hence, for I shall flee from the place. For behold he wishes to sow in me seeds of the world of vanity. And all the multitude and the elders rose up against me, and said. Depart from us, man; we know not whence thou art come to us ("Their volumes present .. a careful avoidance of oaths and of falsehood" (Philo, Quod Omn. Prob. 12,84). They also were "eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury for they say that he who cannot be believed without [swearing by] God is already condemned" (Jos War 2.6 {134} or 2,8,7). And a new Essene had to promise: "that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies"). There may be more associations and similarities.
The apostles including the Eleven Acts 2,14	They ... besought the Lord with one accord: (Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Acts 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. Acts 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul). until the Lord hear your entreaty; we lamented with a great lamentation and besought the Lord; there came ... mercy from the Lord; And the king said to us, Ye have done well. Now therefore mingle with my people, and eat bread and drink wine, and glorify your Lord, and ye shall be serving God and the king. But we said, We will not disobey God. ("Peter and the other apostles replied: "We must obey God rather than men!" Acts 5,29); Then the king was enraged and set us in prison, and we passed that night there. And behold a light shone in the building, and an angel uncovered the prison and laid hold of the crowns of our heads, and took us out of the prison, and set us beside the water of the river, and said to us, Whithersoever the water goes, go ye also. And we travelled with the water and

	<p>with the angel</p> <p>(“But the high priest rose up and all who were with him ... and ... they arrested the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out ... Now the high priest ... sent to the prison to have them brought. But when the officers came, they did not find them in the prison, and they returned and reported, "We found the prison securely locked and the sentries standing at the doors, but when we opened it we found no one inside.”” Acts 5,17-23)</p> <p>(“he (King Herod) proceeded to arrest Peter also. ... And when he had seized him, he put him in prison ... but earnest prayer for him was made to God by the church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him.” Acts 12,3-10);</p>
Desert fathers and monks (and the Carmelite order)	<p>praying night and day, we continue watching for three days and three nights: at the feast of the resurrection of the Lord; the Eucharist of the Lord; Having written these things, and all the life of the blessed, we gave them – the written tables - to our brother Zosimus (a monastic rule of life); the fathers in the desert, all the monks (perhaps already forming a monastic community), the cave where I – Zosimus - have dwelled; thy cave shall be a testimony of the desert; And I, Cryseos, being one of those in the desert, spread it abroad (a monastic order); water sweeter than honey (as bees of the Lord they made the honey of spiritual sweetness)</p>