

= Wicked Priest =

Wicked Priest (Hebrew : ????? ; Romanized Hebrew : ha @-@ k?h?n h? @-@ r?? ') is a sobriquet used in the Dead Sea scrolls pesharim , four [1] times in the Habakkuk Commentary (1QpHab) and once in the Commentary on Psalm 37 (4QpPsa) , to refer to an opponent of the " Teacher of Righteousness . " It has been suggested [2] that the phrase is a pun on " ha @-@ k?h?n h? @-@ r?? " , as meaning " the High Priest " , but this is not the proper term for the High Priest . He is generally identified with a Hasmonean (Maccabean) High Priest or Priests . However , his exact identification remains controversial , and has been called " one of the knottiest problems connected with the Dead Sea Scrolls . "

The most commonly argued @-@ for single candidate is Jonathan Maccabaeus , followed by Simon Maccabaeus ; the widespread acceptance of this view , despite its acknowledged weaknesses , has been dubbed the " Jonathan consensus . " More recently , some scholars have argued that the sobriquet does not refer to only one individual . Most notably the " Groningen Hypothesis " advanced by García Martínez and van der Woude , argues for a series of six Wicked Priests .

= = Background = =

The Habakkuk Commentary (1QpHab) was one of the original seven Dead Sea Scrolls discovered in 1947 and published in 1951 . The thirteen @-@ column scroll is a peshar , or " interpretation " , of the Book of Habakkuk . The Commentary on Psalm 37 is one of the three pesharim on the Book of Psalms and the only other Dead Sea scroll to use the sobriquet . Psalm 37 has been said to have " the strongest literary and thematic links " with the Book of Habakkuk , compared to the other Psalms , and the language of Psalm 37 is borrowed by the Habakkuk pesharist in the commentary on Hab . 2 : 17 . The similar language and themes of the Commentaries on Habakkuk and Psalm 37 have been suggested as evidence of common authorship , or at least similar interpretive methods .

Radiocarbon dating tests conducted on 1QpHab and 4QpPsa at the Arizona Accelerator Mass Spectrometry Facility gave a one standard deviation confidence interval of 104 @-@ 43 BCE and a two sigma confidence interval of 120 @-@ 5 BCE (97 %) ; for 4QpPsa (4Q171) the one standard deviation confidence interval was 22 @-@ 78 CE and the two sigma confidence interval was 5 @-@ 111 CE . Earlier paleographic dating of 1QpHab indicated a date range of 30 @-@ 1 BCE .

The prediction of column 7 of 1QpHab that " the final age shall be prolonged " is sometimes interpreted to mean that the Habakkuk Commentary was written approximately 40 years after the death of the Teacher of Righteousness ? the time when the final age should have ended , according to the Damascus Document .

= = Text = =

= = Description = =

The references to the Wicked Priest have been divided into three overlapping themes : violence against the Teacher of Righteousness and his followers , cultic transgressions and non @-@ observance , and divine punishment against the Wicked Priest for these acts .

= = Role in the history of the Qumran community = =

Many scholars have gleaned from this passage that the Wicked Priest and the Teacher of Righteousness followed different liturgical calendars , thus enabling the Wicked Priest to travel on Yom Kippur ; some have even suggested that the Teacher of Righteousness was a schismatic High Priest during the pre @-@ Jonathan intersacerdotium .

= = = " Illegitimate Priest " = = =

Several scholars have interpreted the sobriquet of " Wicked Priest " as meaning " Illegitimate Priest , " i.e. not of Zadokite lineage . Some interpret 1QpHab 8 @. @ 9 @-@ 10 ? that the Wicked Priest was " called by the name of truth when he first arose " ? as the initial acceptance of the Wicked Priest by the Qumran community , before Jonathan combined the diarchy of the Kingship and the Priesthood . The " Groningen Hypothesis " also follows this interpretation , based not on evidence from the pesharim but rather from external sources , namely 1 and 2 Maccabees and Josephus

Other scholars , however , argue that hereditary illegitimacy is not listed among the indiscretions of the Wicked Priest , and that this interpretation has been foisted upon the text by decades of questionable interpretation . Collins argues further that there is no evidence in the Community Rule or the Damascus Document to support the view that the Qumran community was concerned with the legitimacy of a non @-@ Zadokite High Priest .

= = Other possible references = =

Suggested equivalents of the Wicked Priest are scattered throughout the pesharim . 4QTestimonia (4Q175) mentions " an accursed man , one of Belial " who ? with his sons as accomplices ? spilt blood " on the breastwork of Lady Zion . " Some scholars consider 4QTestimonia a reference to the Wicked Priest , arguing that it fits Simon , who was murdered with his two sons : Judas and Mattathias .

The Nahum Commentary (4Q169) contains numerous explicit references to historical figures , including Alexander Jannaeus , the " furious young lion " who takes revenge on the " seekers of smooth things " for inviting " Demetrius " to conquer Jerusalem . Vermes regards the Nahum Commentary as describing " an age following that of the Teacher of Righteousness and the Wicked Priest , " but interprets the " furious young lion " of 4QpHos 2 : 2 @-@ 3 as " the last Priest . " The liturgical calendar of 4Q322 , 324a @-@ b also drops some names associated with various proposed Wicked Priests . The " scoffers " in Jerusalem from 4QpIsab have also been suggested as followers of the Wicked Priest .

= = = The Liar = = =

Some scholars do not differentiate between the Wicked Priest and the Liar (" Man of the Lie " , lysh Hakkazav) , another sobriquet used in 1QpHab . For example , the description of the liar building " his city of vanity with blood " (1QpHab 10 @. @ 10) has been marshaled another clue to the identity of the Wicked Priest .

The best evidence for distinguishing between the two figures is that the Liar is always associated with " false doctrine and the act of misleading " whereas the Wicked Priest is associated with " cultic transgressions and non @-@ observance . " Indeed , such a separation has been suggested even without recourse to sources outside the Commentary on Habakkuk .

= = Proposed identifications = =

Since the time of de Vaux , the default assumption has been that the Wicked Priest is a single individual , if only because of the appealing parallelism to the Teacher of Righteousness . The consensus time period for the founding of Qumran (150 @-@ 140 BCE) includes five High Priests : three Hellenized and two Maccabean : Jason , Menelaus , Alcimus , Jonathan , and Simon , and also the various figures potentially associated with the intersacerdotium .

Various early theories situated the Wicked Priest within time periods running the full gamut from the pre @-@ Hasmonaean period , to that of early Christianity , to that of the Crusades . However , that the Wicked Priest " ruled over Israel " (1QpHab 8 @. @ 10) and was able to partake in " plundering " (9 @. @ 7) has persuaded most scholars to exclude from consideration the predecessors of the

Hasmonean High Priests , who did not share their ability to attack other nations militarily , having been militarily subjugated to Egypt or Syria , and their successors , who were dominated by the Romans . To a lesser extent , that the Wicked Priest was once called " by the name of the truth " (8 @. @ 8 @- @ 9) is used to disqualify the pre @- @ Maccabean , Hellenized High Priests , who were not held in high regard by their coreligionists .

Similarly , post @- @ Hasmonean High Priests have not received much serious attention because the " Kittim " (identifiable as the Romans due to the distinct practice of " sacrifice to their standards " attested to in 1QpHab 6 @. @ 6) are referred to in the imperfect and none of the characters associated with the beginning of the Qumran community would have come into contact with the Romans

The " Maccabean theory " ? as advanced by Cross , Milik , and Vermes ? traditionally identifies the Wicked Priest as either Jonathan or Simon .

= = = Jonathan = = =

Jonathan is the most commonly identified single candidate for the identity of the Wicked Priest . The most popularly accepted piece of evidence for the identification of Jonathan is his " death at the hands of the Gentiles , " a characteristic shared only by Menelaus (172 @- @ 162 BCE) , who is generally chronologically excluded . 1 Maccabees 13 recounts the capture and execution of Jonathan at Bascama (in modern Jordan) by Diodotus Tryphon , the general of Seleucid King Alexander Balas , which some have attempted to fit with this incident . However , there is no compelling textual basis that the " enemies " who " took vengeance on this body of flesh " (1QpHab 9 @. @ 2) need be Gentiles . Nor can Jonathan be accurately said to have died of " disease . "

The so @- @ called " King Jonathan Fragment " (4Q448) has been used both to argue against his identification or for it by connecting it to the Wicked Priest to having been originally " called by the name of truth . "

= = = Alexander Jannaeus = = =

Alexander Jannaeus died , according to Josephus , of quartan fever and alcoholism , which has been compared to the references to " disease " and " drunkenness " of the Wicked Priest . Jannaeus also may lay claim to the " delivered into the hands of his enemies " passage because , according to Jewish Antiquities (13 : 13 @. @ 5) , he succumbed to an ambush by " Obadas , the King of the Arabs " before escaping to Jerusalem . The same passage has also been suggested as a pun on Jannaeus ? s verbose moniker (as attested to by contemporary coins , pictured) ? Yehonathan (" Yahweh gave ") , often shorted as Yannai ? a pun which allegedly also occurs in 1QpHab 10 @. @ 3 @- @ 5 .

Jannaeus ? s " fortification , or beautification " of Jerusalem has been compared to the Wicked Priest 's illicit building activities . The Wicked Priests pursuit of the Teacher of Righteousness to the " house of his exile " (1QpHab 11 @. @ 6) on the " Day of Atonement " (11 @. @ 7 @- @ 8) has also been compared to Jannaeus ? s known attack on the Pharisees on the Feast of Tabernacles .

= = = Antigonus Mattathias = = =

Antigonus Mattathias was proposed as the figure of the Wicked Priest in 2013 by Gregory Doudna . Antigonus was the last Hasmonean king of Israel , executed by the Romans in 37 BCE .

Doudna also proposes that Hyrcanus II was seen as the Teacher of Righteousness . According to Doudna , Hyrcanus II ? s sectarian orientation is now generally understood to have been Sadducee ; whereas Antigonus was more sympathetic towards the Pharisees .

= = = Multiple Wicked Priests = = =

Several scholars argue that there is no one High Priest who is the strongest candidate for

identification with each of the Wicked Priest passages . The different demises of the Wicked Priest and the tenses associated with them are often cited as evidence of the impossibility of a single Wicked Priest .

Biblical examples of a title applied to a series of successors include Daniel 11 , [3] where " King of the North " and " King of the South " can apply to multiple Seleucid and Ptolemaic kings , respectively ; other potential sobriquets and titles in the pesharim that can refer to a multiplicity of people include : the " Teacher of Righteousness " (both the founder and future eschatological teacher of the Qumran community) , the " Searcher of the Law " (both the Teacher of Righteousness and another eschatological figure) , and " Anointed " (both past prophets and future priests or kings) .

= = = = Groningen hypothesis = = = =

The " Groningen hypothesis " advanced by Florentino García Martínez , later together with A.S. van der Woude , interprets columns 8 to 12 of 1QpHab as describing six Wicked Priests in chronological (but not absolute , sequential order as Aristobulus I is excluded) . The six " Groningen " High Priests are : Judas Maccabeus (8 @. @ 8 @- @ 13) , Alcimus (8 @. @ 16 @- @ 9 @. @ 2) , Jonathan (9 @. @ 9 @- @ 12) , Simon (9 @. @ 16 @- @ 10 @. @ 5) , John Hyrcanus I (11 @. @ 4 @- @ 8) , and Alexander Jannaeus (11 @. @ 12 @- @ 12 @. @ 10) . The pontificate of Alexander Jannaeus was to overlap with the writing of the Habakkuk Commentary but not the life of the Teacher of Righteousness .

The " Groningen hypothesis " argues that relative clauses and the perfect are used to describe (and disambiguate) the first five Wicked Priests , while an absolute clause and the imperfect are used to describe the sixth Wicked Priest . However , Lim contends that this requires the granting of " a number of debatable changes to the text , " and argues that the relative pronoun is used in the final columns in relation to the " sixth " Wicked Priest . Furthermore , the " second " and " fourth " Wicked Priests are not explicitly referred to as such in the Habakkuk Commentary but rather " the priest who rebelled " (8 @. @ 16) and " the [Priest] who ? " (9 @. @ 16) , respectively .

The positing of Judas as the " first " Wicked Priest is attested to in Josephus (JA 12 : 4 @. @ 14 , 19 , 34) , but later contradicted (20 : 10 @. @ 3) , and precluded by 1 Maccabees 9 , which states that Judas died before Alcimus . Van der Woude reverts to 1 Maccabees 9 for the order of the High Priests . John Hyrcanus I is assigned the role of the " fifth " Wicked Priest ? the one who pursues the Teacher of Righteousness to his house of exile ? merely because it fits the preconceived sequence and in the absence of any documentary evidence . John Hyrcanus I is chosen over Aristobulus I only because of the shortness of the latter ? s reign .

= = = Other = = =

Alternative identifications of the Wicked Priest include Ananus ben Ananus (cf . Robert Eisenman) . and Jesus (cf . Barbara Thiering)