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A COMPARISON OF THE ETHICS OF THE
QUMRAN SCROLLS AND THE EPISTLE OF JAMES

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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LIST OF ABBREVIATIONS

The following sigla follow a system of abbreviations which has now become the standard system for most works in the field of the Dead Sea Scrolls. Accordingly, they will be used in designating the Qumran manuscripts which are cited in this paper.

IQS	The Manual of Discipline
IQSa	The Two-Column Fragment
IQH	The Thanksgiving Hymns
IQM	The War of the Children of Light against the Children of Darkness.
IQpHab.	The Habakkuk Commentary
CD	The Damascus Covenant

CHAPTER I

INTRODUCTION

The discovery of the scrolls of the Dead Sea community at Khirbet Qumran and Ain Feshka has opened a new field of investigation for Biblical scholars. The Scrolls have given us information about one Jewish sect which was contemporary to the life of Christ and the early days of the Christian church. However, this sect had separated itself from the life of that day by withdrawing to the desert around the Dead Sea. It is now generally agreed that the Qumran community was a branch of Essenism, even though the Scrolls do not completely agree with the description of the Essenes given us by Josephus, Philo, and Pliny. This can probably be explained by suggesting that there were differences between the various Essene communities. The "camp communities" described in the Damascus Covenant differed somewhat from the Qumran community as it is described in the Manual of Discipline.

Since the Scrolls give us additional knowledge of the cultural and religious background of the first century of our era, it is inevitable that they should add to our understanding of the background against which the New Testament documents are to be understood. Many fine studies have compared various aspects of Johannine and Pauline theology to the theology of Qumran. Others have compared the church at Jerusalem as described in Acts to the organization and customs of the Dead Sea Community.¹ However, little has been written to compare

¹For example, Martin Scharlemann, Qumran and Corinth (New York: Bookman Associates, 1962); Sherman Johnson, "The Dead Sea Manual of

the Scrolls with the Epistle of James. Gaster has pointed out that this should be an especially illuminating study. He includes a very brief comparative study of James and the Scrolls in his introduction.²

There are several reasons why one would expect to find similarities to the Scrolls in James. The latter is clearly a Palestinian document written for Jewish readers. It is probably the earliest of the New Testament books written during the formative years of the church. This is a time when the church would be more open to outside influences in matters such as organization and polity. The early dating of James has been accepted by many scholars since the study of Gerhard Kittel, who dates it in the fourth decade of the first century, immediately before Paul's first missionary journey.³

The letter was probably written by James, the brother of our Lord, who was the head of the church at Jerusalem until his martyrdom in 62 A. D. Living in Jerusalem, less than twenty miles from the Qumran community, James undoubtedly knew of the community. He was also probably acquainted with the various manifestations of Jewish religious life since he was not a follower of Christ until after the Resurrection. The New Testament indicates that James did not become a follower of

Discipline and the Jerusalem Church of Acts"; W. D. Davies, "Paul and the Dead Sea Scrolls: Flesh and Spirit"; Raymond E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles." The last three are included in The Scrolls and the New Testament, edited by Krister Stendahl (New York: Harper and Bros., 1957).

²Theodor H. Gaster, The Dead Sea Scriptures (Garden City, New York: Doubleday Anchor Books, 1956), pp. 15-17.

³Gerhard Kittel, "Der geschichtliche Ort des Jakobusbriefes," Zeitschrift für die neutestamentliche Wissenschaft, XLI (1942), pp. 71-105.

Christ until Christ appeared to him after the Resurrection (cf. John 7:5 with 1 Cor. 15:7).

The Epistle of James is concerned mainly with practical and ethical matters. Therefore, the present study is done with special reference to ethics. The readers of James were probably Jews of Palestine, who had been eye witnesses of parts of the life of Jesus. This is indicated by the fact that James makes little mention of the life and person of Jesus. However, he does make numerous allusions to the verba Christi, especially the Sermon on the Mount. The teaching of Jesus was known by the readers of James. Therefore, he appeals to them to live in accord with what they had heard and learned from the Lord of glory. James does not attempt to add to their knowledge of Jesus' teaching. Rather, he admonishes them to put their knowledge into action.

Among the Scrolls, the one which most clearly presents the everyday life of the Qumran community is the Manual of Discipline. This document has been my major source for the Qumran side of this study. I have also taken into account the other major scrolls when they add pertinent information. My primary source for the Scrolls has been the text contained in The Scrolls from the Judean Desert prepared by A. M. Haberman (Jerusalem: Machbaroth Lesifrut Publishing House, 1959).

CHAPTER II

ANTHROPOLOGY

Ethical decisions and actions are constantly being made by man. As we study ethics we must ask, "What is man that he lives and acts as he does?" The Qumran community had found it necessary to separate itself from the mainstream of the life of its day. We wonder why it could not remain in contact with other men. Its view of man could be a major reason for their withdrawal to the desert and also a guiding factor in the organization of their community life.

A study of anthropology is also basic to an understanding of James. In a short letter of five chapters, James uses fifty-nine imperatives. It is important to ask what the view of man is in James that he finds it necessary to use so many imperatives.

Anthropology of Qumran

The main section on the community's view of man is found in the Manual of Discipline 3:13-4:26. This portion is addressed to the teacher [חַשְׁבִּינִי] and is to be taught to all the members of the community. Dupont-Sommer is probably correct when he notes that this was originally a separate document serving as a catechism in which all new members of the sect were to be instructed.¹

¹A. Dupont-Sommer, The Jewish Sect of Qumran and the Essenes, translated by R. D. Barnett (London: Vallentine, Mitchell, and Co., 1954), pp. 120-21.

This section clearly describes man as a creation of God (1QS 3:17). The Manual divides mankind into two classes: the sons of righteousness, who are under the dominion of the prince of lights and the sons of wickedness, who are under the dominion of the angel of darkness (1QS 3:20-21). These two conflicting spirits have been placed into the world by God. They are at work not only dividing men into two classes, but also working right within individuals (1QS 3:17-18; 4:23). When man follows the way of righteousness, humility, patience, and the other godly virtues, he is under the influence of the prince of lights (1QS 4:2-8). On the other hand, when man becomes greedy, proud, or exhibits any other selfish characteristics, he is then following the way of the spirit of iniquity (1QS 4:9-11). The angel of darkness works especially hard within the sons of light, trying to cause them to stumble (1QS 3:21-24).

This view of man seems to be a very clear and simple explanation of life as seen by the community. Being set apart from the mainstream of life in their day, the men of the community were tempted to include all those outside the community in the category of the sons of wickedness. However, the men of Qumran still honestly admit that their communal life was not always perfect. Individual members were still being tempted and stumbling in their lives. The Manual of Discipline explains this by noting that the evil spirit is concentrating his efforts on the members of the community, trying to get them to fall under his dominion. The community thought that most of the Jewish nation had already fallen and now the attack of the evil spirit was directed toward the last of the faithful, the men of Qumran. Seen in this light, the

anthropology of Qumran is simply an explanation of life in the world around them and in their own community. The world had succumbed to darkness, but they were still carrying on the battle.

However, this situation of two spirits at war in both the cosmos and man will not continue indefinitely. Man is completely under the will of God. Even though God now allows both spirits to influence man, the community believed that this was only a temporary situation. At the time of visitation and judgment, God would destroy the evil spirit and purify man (1QS 4:19-21).

This last reference in the Manual of Discipline (4:21) notes that at this time God would cleanse the flesh of man. K. G. Kuhn has made a comparative study of the concept of flesh in Paul and the Scrolls.² He notes that Rabbinic Judaism described man with the stereotyped formula "flesh and blood," but Qumran used the single expression "flesh." Kuhn concludes that flesh [לֶשֶׁת] as used in the Scrolls is close to the Pauline meaning of flesh as the sphere of ungodly power and is almost synonymous with evil.³ However, he does not believe that this idea of two warring spirits in man is a result of Hellenistic or Gnostic influence, but stems from a Jewish Palestinian tradition.⁴

The idea that man's flesh could be cleansed is also expressed in the Manual in 3:8-9. This is certainly not compatible with the

²Karl George Kuhn, "Temptation, Sin, and Flesh in the New Testament," The Scrolls and the New Testament, edited by Krister Stendahl (New York: Harper and Bros., 1957), pp. 94-113.

³Ibid., 101-103.

⁴Ibid., p. 104.

Hellenistic idea that man must put off or escape from his flesh in order to be free from evil. In Greek thought, man's flesh is innately evil and could not be cleansed or purified. Mansoor has summarized the Greek idea of man in this way:

The Greek and Gnostic idea is based on the belief that man on his own is composed of two opposing elements--matter and spirit. Matter is a sort of prison for the spirit, preventing the latter from fulfilling its sublime aspirations.⁵

In the light of the context of this section in the Manual of Discipline, it would seem that flesh is used to describe man acting under the domination of the angel of darkness. The Manual has just noted in 2:26 that the sins to be cleansed were earlier refusals to enter the covenant and receive instruction in the righteous decrees of the community. Such deeds could certainly be ascribed to man under domination of the spirit of wickedness. The dominant idea of this section is that man lives in a constant state of tension, as both the spirits of truth and iniquity contend for his heart. In view of this theme, the use of flesh in the Manual probably refers to man when he has fallen under the domination of this spirit of wickedness.⁶

The Scrolls use the term $\text{W}^{\text{D}} \text{J}$ very often in describing man. In the Old Testament, this word is used in many senses, but it is basically the life principle, man as a living being. This same Old Testament coloring is found in the use which the Scrolls make of $\text{W}^{\text{D}} \text{J}$. The Manual of Discipline describes the man who refuses to enter the covenant as a man whose $\text{W}^{\text{D}} \text{J}$ has rejected the righteous law (1QS 3:1).

⁵Menahem Mansoor, The Thanksgiving Hymns (Grand Rapids: Eerdmans Publishing Co., 1961), p. 129.

⁶Compare also the use of "flesh" in 1QS 3:9; 4:21; 11:7,9,12.

It clearly denotes man's total life when the Manual states that man's flesh is cleansed when man submits his $\text{W}^{\text{S}} \text{J}$ to God's righteous ordinances (1QS 3:8). When entering the community, the initiate took an oath to bring all this heart and all his $\text{W}^{\text{S}} \text{J}$ into the community (1QS 5:8). This phrase immediately reminds one of the commandments connected with the skema in Deuteronomy 6:5.

The word $\pi^{\text{S}} \text{J}$ is one of the most frequently used terms in the Scrolls. Burrows has studied its meaning and concluded:

It seems impossible to derive a clear, consistent meaning for the word. It is used with many meanings, including those of the angelic or demonic beings that serve or oppose God, the good and evil influences that these exert on men, and the character, disposition, or self of the individual.⁷

Wernberg-Möller has reached a similar conclusion. He notes that $\pi^{\text{S}} \text{J}$ denotes both a metaphysical force outside man as in 1QS 4:23 and the psychological impulse within man as in 1QS 3:18.⁸

We have noted that Qumran teaches a dualism of good and evil spirits both in the world and within man. This is the basic thought of its anthropology. We should also consider the background and origin of this idea. Dupont-Sommer states quite emphatically that this idea of two spirits stems from Iranian sources.⁹ However, it seems more probable that the immediate background of this dualism can be found right within the thought of Palestine and Judaism. Gaster points out

⁷Millar Burrows, More Light on the Dead Sea Scrolls (New York: Viking Press, 1958), p. 291.

⁸P. Wernberg-Möller, The Manual of Discipline (Grand Rapids: Eerdmans Publishing Co., 1957), pp. 67 and 70.

⁹Dupont-Sommer, op. cit., pp. 127-28.

that a concept similar to this developed into the Judaic idea of the two yezerim in man.¹⁰ Judaism taught that there are two impulses or inclinations within man, one pulling man toward sin and evil [יָצַר לְרָע וְיָצַר לְטוֹב] and the other toward good [יָצַר לְטוֹב וְיָצַר לְרָע]. The rabbis found justification for this teaching in the Old Testament. The Hebrew word for heart [לֵב] often occurs with the variant spelling of a double beth. They were certain that the two beths meant something; namely, the two hearts or inclinations within man.¹¹ The similarity seems to be evident. We have noted that the Manual of Discipline also describes man as having two spirits at work within himself. The Manual also notes that God is the origin of the two spirits (1QS 3:17-18). Judaism also taught that God created both yezerim. They found exegetical evidence for this in Genesis 2:7 which has the form יָצַר יְיָ אֱלֹהִים אֱדָמָה אֶת אֲדָמָה. The two yodhs indicated that God created the two impulses.¹² The immediate background of the idea of the two spirits in Qumran literature would seem to be the same Judaic idea which gave rise to the teaching of the two impulses within man. The Scrolls themselves sometimes use the word יָצַר to mean an impulse within man with the emphasis on the evil impulse.¹³

¹⁰Theodor H. Gaster, The Dead Sea Scriptures (Garden City, New York: Viking Press, 1958), p. 291.

¹¹George F. Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Cambridge University Press, 1946), I, 484-85.

¹²Ibid., p. 483.

¹³J. P. Hyatt, "The View of Man in the Qumran 'Hodayot,'" New Testament Studies, II (1955-56), 281.

The Thanksgiving Hymns state, "Thou hast not forsaken me to the evil devices of my yezer" (1QH 5:6). Later in the same hymn, we read, "Their heart and their yezer was manifested to me for bitterness" (1QH 5:31-32).

It is not within the scope of this study to trace this idea beyond its Jewish background to possible Iranian sources as Dupont-Sommer has done. However, it should be noted that the Old Testament contains allusions to a similar idea and perhaps even contains the seed of this later teaching. Psalm 12:2 notes that men who lie have a double heart [לִבִּי לִבִּי]. 1 Chronicles 12:33 notes that the troops of Zebulun did not have a double heart, but were loyal to David. Psalm 119:113 contrasts divided men [לִבִּי יָדָה] with those who love God's Law. It may be that here in the Old Testament, we have the seed of the idea which later developed into the rabbinic teaching of the two impulses in man and the Qumran idea of the two spirits in man.

A question has also been raised about the seemingly very strict deterministic view of man in the Scrolls. Nötscher has pointed out that the word לִבִּי is very prominent in the Scrolls, and it seems to have many different meanings.¹⁴ In some places, it simply means a person's place or rank in the community (1QS 1:10; 2:23). At other times, it denotes a decision of the community council (1QS 5:2; 6:16, 18, 22). It also refers to man's fate or lot in eternity as determined by God (1QS 2:17; 4:26; 11:7; 1QH 3:22). It is interesting to note that in the Manual of Discipline 4:26, לִבִּי יָדָה (inheritance, the

¹⁴Friedrich Nötscher, Zur theologischen Terminologie der Qumran-
Texte (Bonn: Peter Hanstein Verlag, 1956), pp. 169-73.

New Testament κληρονομία) is used of the fate of the sons of light while $\begin{matrix} \rho & \gamma & \delta & \lambda \\ \tau \end{matrix}$ indicates the fate of the wicked.

Man's lot is a result of God's election. The community is made up of men whom God has chosen $\left[\begin{matrix} \gamma & \pi & \delta \\ \tau \end{matrix} \right]$ (1QS 1:4). The members of the community call themselves the elect of divine favor (1QS 8:6) and the sons of his good pleasure (1QH 4:33).

In this connection we must ask, "Is man a responsible creature or simply a pawn of God?" God has made the evil spirit to test man. He is now permitting the evil spirit to prevail until the time of visitation. He has chosen some to survive and receive the inheritance. We cannot help wondering if the community saw any responsibility left for man. In the light of this deterministic view, we wonder how God can judge man.

The answer seemed simple to the men of Qumran even though their answer may not satisfy many today. Their answer was that it was man's responsibility to join the community and submit himself to all its ordinances and ceremonies (1QS 3:6-11). Man is to leave his stubborn heart and lustful eyes and join the community (1QS 1:1-10). Even in the light of God's foreknowledge and election, Qumran saw man as a responsible creature before God. By entering the community, man passed from the party of the evil spirit to the camp of the angel of light. When man did this, God was waiting with forgiveness. "Patience is His and abundance of forgiveness to pardon those who repent of transgression" (CD 2:4-5).

The fact that so few of the Jewish people did join the ranks and that so few were numbered among God's elect did not disturb

the community. The Damascus Covenant has a long section giving its interpretation of history (CD 2:14-3:20). This points out that from the days of Noah down through the history of God's people even until the time of the first founders of the community, there was always only a small remnant that remained faithful to God. The majority went astray following their own guilty inclinations (CD 2:16) and the desires of their own spirits (CD 3:3).

In summary, we should note that there is a dualism in the anthropology of Qumran, but it is not the Greek idea that the evil body is the prison of the pure soul. Instead this dualism is expressed in terms of two spirits, one evil and one good. These two spirits are at war both in the world and within man. The elect, the members of the community, are under the rule of the good spirit while the rest of the world has fallen to the evil spirit. Man's one great responsibility is to forsake the evil world and join the community. The strong eschatological expectation also shows itself in this dualism. We noted that the community believed this reign of the evil spirit was only temporary. At the appointed time, it would be destroyed by God.

Anthropology of James

Perhaps the key word in understanding the anthropology of James is *δύσυχος*. James uses this word twice in 1:8 and 4:8. This is an interesting word for it is not found in classical Greek literature. Moulton-Milligan believe that this word first appears

in James.¹⁵ In later Christian works such as 1 and 2 Clement and the Shepherd of Hermas, this word and its derivatives appear very frequently. Seitz notes that a form of *δίψυχος* is used fifty-five times in the Shepherd of Hermas.¹⁶

In the same article, Seitz has tried to locate a use of this word in literature prior to James. He notes that 1 Clement 23:3 and 2 Clement 11:2 both quote a passage from some unknown source. This passage uses *δίψυχος* to describe those who are doubting in their heart and are wondering when certain prophecies will be fulfilled. This passage is cited as scripture [γραφή] and the prophetic word [προφητικὸς λόγος]. Seitz believes this might be the lost apocryphal book of the prophecy of Eldad and Medad. Hermas quotes from this work in Visions II, 3:4. Although this passage is different from the one cited in Clement, the quotation does indicate that the apocryphal work of Eldad and Medad might have been well-known in the first century A. D. Seitz believes this book may be the literary source for James' use of the word .

Another possible origin of the word was drawn to my attention by Elliot-Binns. He believes that much of the distinctive vocabulary of James may stem from a special type of Palestinian Greek which had arisen especially in Galilee.¹⁷ He specifically cites *προσωποληψία*

¹⁵J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Eerdmans Publishing Co., 1949), p. 116.

¹⁶Oscar Seitz, "Relationship of the Shepherd of Hermas to the Epistle of James," Journal of Biblical Literature, LXIII (1944), 131-40.

¹⁷L. E. Elliot-Binns, Galilean Christianity (London: SCM Press, 1956), pp. 21-22.

and ψυκική as examples. We might also add δίψυχος to this list.

The point of interest in this word is not merely its literary origin, but the thought it conveys. In a later article, Seitz points out a possible relationship of this word to the rabbinic idea of the two impulses in man.¹⁸ If James had this idea in mind when he used this word, then it is easy to interpret his thought in 1:13. He is then saying that temptation does not come from God but from one's own desires, from the evil impulse within man. It is also possible that he here differs with rabbinic theology which attributed the creation of the evil yezer to God. If this is true, then James would also differ with the Scrolls, which clearly agree with the rabbinic idea that God created the evil impulse.

Although James uses δίψυχος only twice, it is interesting to follow the idea of the two warring impulses throughout the epistle and see how James views man as being torn between the two impulses. A major theme of James' anthropology is that man knows what he ought to do, but is unable to do it. This idea is similar to the thought of Paul in Romans 7. Man is in this state of double-mindedness in James 1:5-8 as he prays to God but still doubts while praying. In 2:1-5, James describes man as being at variance [δλεκρίθητε] within himself as he shows partiality to the rich even though he knows this is incompatible with his faith, for God has chosen the poor. In 3:1-12 man is pictured not as being double-minded, but

¹⁸Oscar Seitz, "Antecedents and Signification of the Term, ΔΙΨΥΧΟΣ," Journal of Biblical Literature, LXVI (1947), 211-19.

double-tongued as he speaks both blessings and cursings. In 4:4-10 man is torn between friendship for the world and friendship with God. James presents this picture of tension in man most clearly in 4:17 where he states that, if man knows what he should do, but fails to do it, he sins. Three times in his epistle, James notes how man realizes that riches are temporary and will pass away while his real treasure awaits him at the parousia (1:9-11; 4:13-15; 5:1-5). Even though man knows this, he is still drawn toward love of earthly things.

James also uses other words to illustrate this same picture of man. In 1:6 and 2:4 the verb *διακρίνομαι* is used. These middle forms may have the meaning of doubting or being at variance within one's self. Mayor shows how close this word is to *δίψυχος* when he interprets *διεκρίθητε* in 2:4 as the sin of double-mindedness.¹⁹ In the list of virtues describing Wisdom from above, the negative adjective *ἀδιάκριτος* is used, apparently meaning single-minded or, in terms of the two yezerim, always following the good impulse (3:17).

James uses the noun *ἀκαταστασία* and its adjectival form three times (1:8; 3:8,16). The root meaning of these words is instability or wavering. Translated into the terminology of the two impulses, they describe man following first one impulse and then the other.

There is one explicit reference to spirit in James 4:5. The interpretation of this verse is very difficult. It is apparently a quotation from a source not now extant. Interpreted in the light of 1 Corinthians 3:16 and Romans 8:11, it would seem to refer to the Holy

¹⁹Joseph B. Mayor, The Epistle of St. James (Grand Rapids: Zondervan Publishing House, 1954), p. 85.

Spirit dwelling in Christians and then would not include any thought of the two impulses.

Gaster has made an interesting conjecture about this verse. He believes that James might be referring to the Manual of Discipline 4:9-10.²⁰ This passage in the Manual notes that arrogant jealousy [ἵππῶν ἡξῆρ] is a work of the spirit of iniquity. In this section of the Manual, the idea of a spirit dwelling in man is certainly present. James notes that the spirit yearns πρὸς φθόρον. The Septuagint regularly uses ἡλός to translate ἡξῆρ rather than φθόρος. However, in 1 Maccabees 8:16, ἡλός and φθόρος are used synonymously. It is doubtful that James would refer to any document such as the Manual of Discipline as γραφή. It may be that both James and the Manual of Discipline derive this idea from a common source not now extant. This is about the most that can be said of this conjecture of Gaster.

James follows the thought of the Old Testament in treating man as a unified creature. He does not follow the Greek idea that the soul is good and pure and the body evil and corrupt. He is typically Hebraic, for the Hebrews were concerned about the whole man in his relationship to God.²¹ James addresses his letter to men who are struggling within themselves to be and to act in accordance with their Christian faith. In 3:11-12 he asks a series of rhetorical questions

²⁰Gaster, op. cit., pp. 16-17.

²¹John A. T. Robinson, The Body, in Studies in Biblical Theology No. 5 (Naperville, Illinois: Alec Allenson, Inc., 1957), pp. 15-16.

which emphasize the point that what man is inwardly will be shown by his outward actions. When man acts, the whole man acts.

Chapter 2:26 is the nearest James comes to making any definition of the nature of man. Here, he seems to see man as a creature of body [σῶμα] and spirit [πνεῦμα]. Both are necessary if man is to be a living creature, even as both faith and works are needed for a living faith.

Ψυχή is used in 1:21 and 5:20 in the sense of soul, the center of life, which transcends the earthly and is in need of salvation from death. In this life, man's ψυχή leads him to all that is sordid and evil, but the implanted word can change this. Man's ψυχή leads him to wander from the truth, but the concern of a brother can bring him back to forgiveness.

James describes man as being in a state of tension, and, in this state, man is completely dependent upon God. The clearest reference to election in this epistle is in 2:5. This verse is also one of the clearest of many allusions in James to the verba Christi. This verse calls to mind the Beatitude in Matthew 5:3, "Blessed are the poor in spirit for theirs is the kingdom of heaven." The point of ἐκλέγω in 2:5 is the paradoxical nature of God's choice. Men would choose the rich, but God chose the poor to obtain the inheritance.

James does not emphasize election, but he does emphasize man's dependence upon God. The clearest statement of this idea is in 1:17-18. James writes very clearly that every good and perfect gift comes to man from God. Even man's birth and life as a child of God are the result of the word of truth which is the creative instrument of God. James also

notes that God gives his grace to humble men to aid them in their battle against the world (4:6). God is the Creator of man, and God also controls the length of man's life. James reminds the enterprising merchants who make long range plans that their lives are like a mist which can quickly disappear if God but wills it (4:14-15). From birth to death and in every moment of life, James sees man as being completely dependent upon God for every good gift.

In summary, we should note that because of the paranetic or hortatory nature of this letter, James gives no definition of the nature of man. However, James does reflect his Judaic background. His view of man is similar to the rabbinic idea of two impulses in man. Man is double-minded, divided within himself, wavering, and unstable because he is drawn toward two incompatible states: friendship with God and friendship for the world. The only solution to man's dilemma is the grace which God gives man, His word of truth which is implanted in Christians.

Comparison

This study has shown one major similarity in the anthropologies of the Epistle of James and the Dead Sea Scrolls. Both view man as living in a state of tension between good and evil. Qumran sees this struggle taking place on the cosmic scene as well as within man individually. The origin of this common idea seems to lie in the Judaic thought which developed into the rabbinic teaching of the two yezerim in man. Both also view man as a creation of God.

One difference is noteworthy. The Scrolls agree with the rabbis in attributing the origin of the evil impulse to God's creative activity. James seems to deny that God could be the source of any evil. He merely states that evil comes from man's desires which bait and lure him.

Both treat man as a unified creature and show no trace of the Greek thought that the body is evil and the soul good. Here again, both are typically Hebraic and follow the thought of the Old Testament.

The Scrolls emphasize the election of God and the fact that the members of the community are the true remnant. The members admit that they are not yet perfect, but membership in the community is the first step in attaining this virtue. James is writing to men who are still far short of their goal and in need of admonishment and encouragement. He stresses the dependence of man upon God for everything.

Since James has no human institution such as the Qumran community to extol, his epistle is more doxological than the Manual of Discipline. The separation of the Qumran community had led to a feeling of pride among its members. The members of the community elevated themselves because they had left the evil world and joined the community. The people of Qumran had little except scorn and condemnation for those outside the community. Neither appears in the letter of James.

CHAPTER III

ESCHATOLOGY

Writing on eschatology and ethics in the teaching of Jesus, Amos Wilder has said, "A most significant factor in the presentation, if not in the content, of ethical teaching was the eschatological expectation."¹ During the past fifty years much of the scholarship dealing with the Synoptic Gospels has been concerned with the eschatological expectation of Jesus. This study was initiated by the theory of Schweitzer that the ethical teachings of Jesus were meant to be only interim ethics in view of the fact that Jesus thought of the end as imminent. This whole field of study alerts one to the fact that the eschatological views of a community will necessarily influence its ethical teaching. The purpose of this chapter is to examine the eschatologies of Qumran and the Epistle of James so that we can determine to what extent eschatology affected their respective ethical injunctions.

Eschatology of Qumran

The very location of the Qumran community in the desert had an eschatological purpose. According to the Manual of Discipline, the reason for the founding of the community and its separation from the mainstream of Jewish life was the desire of the founders to prepare a way in the desert for the coming of the Messiah (1QS 8:13-15). The

¹Amos Wilder, Eschatology and Ethics in the Teaching of Jesus (New York: Harper and Bros., 1939), p. xi.

founders of the community hoped to do this by a continuous study and exact observance of the Law of Moses. They found justification for their flight to the desert in Isaiah 40:3 (LQS 8:13-14). The Hebrew of this verse states, "A voice crying, 'In the wilderness [$\text{וַיִּבְרָא} \text{]}$ prepare the way of Yahweh, make straight in the desert [$\text{וַיַּיְשֹׁבֶט} \text{]}$ a highway for our God.'" וַיִּבְרָא and וַיַּיְשֹׁבֶט stand in parallel phrases in the Hebrew of this verse. The Septuagint text of this verse differs and has ἐν τῇ ἐρήμῳ only once, omitting π ῶ ῶ ῶ . According to the Septuagint text, the meaning of this verse can vary depending on the punctuation. It can read, "A voice crying in the wilderness, 'Prepare the way,'" or "A voice crying, 'In the wilderness, prepare the way.'" However, the Hebrew text definitely allows and even encourages the interpretation given this verse by the Scrolls. On the basis of parallelism often found in the Old Testament, it would seem that the Massoretic text is to be preferred over the Septuagint text.

Vermès believes that the community was so eschatologically oriented that the Scrolls use וְעַד in the sense of time because time and the end were one to the community.² However, Nötscher notes that in the Old Testament, וְעַד did not always mean the end time, but already was used with the meaning of time.³ He cites Exekiel 7:6 and Job 16:3 as examples in which וְעַד has this meaning. Nötscher concludes that the

²Geza Vermès, Discovery in the Judean Desert (New York: Desclee Co., 1956), p. 43.

³Friedrich Nötscher, Zur theologische Terminologie der Qumran-Texte (Bonn: Peter Hanstein Verlag, 1956), p. 168.

use of ΥP is not sufficient proof to establish the fact that the community saw itself as a community of the end-time.

Für den Beweis, dass die Genossenschaft von Qumran glaubte, bereits in der eschatologischen Zeit zu leben, ist der vielseitige und zuweilen vielleicht mehrdeutige Gebrauch des Wortes ΥP also nicht geeignet.⁴

However, it is still evident that Qumran thought of itself as a community of the end-time. The community's whole peshar method of exegesis emphasizes the eschatological character of the community. The Habakkuk Commentary describes this method of interpretation as follows:

And God told Habakkuk to write down the things coming upon the last generation, but the fulfillment of the end he did not make known to him. And as for the words, "So he may run who reads it," their interpretation [ΥP] concerns the Teacher of Righteousness whom God gave to know all the secrets [ΥP] of the words of His servants the prophets (1QpHab. 7:1-5).

We see that the community considered the words of the prophets a secret [ΥP] whose real meaning was hidden until the interpretation was added by the Teacher of Righteousness. It is significant to note that this peshar was not expected until the end-time, the last generation. Bruce has pointed out the eschatological implications of this when he lists three principles of biblical exegesis at Qumran. Two of these principles are: all the words of the prophets had reference to the time of the end, and the time of the end is at hand.⁵

There are also indications in the Scrolls that the community thought of its laws as being only temporary. They were laws and rules

⁴Ibid., p. 169.

⁵F. F. Bruce, Biblical Exegesis in the Qumran Texts (Grand Rapids: Eerdmans Publishing Co., 1959), p. 91.

enacted only for the present preliminary age. To borrow a phrase from Synoptic studies, these rules might have been only "interim ethics," which were in effect until the new age would be inaugurated. The Two-Column Fragment begins with the thought that the present laws would be replaced in the coming age by this new law: "And this is the ordinance for the whole congregation at the end of days" (1QSa 1:1).

The Manual of Discipline also indicates that the present rules would be changed in the future. When giving the laws of precedence and rank, it states, "Thus shall they do year by year all the days of Belial" (1QS 2:19). These laws were necessary because it was still the age of the rule of Belial. The Manual also states, "And they shall be ruled by the ancient decrees, by which, at the beginning, the men of the community were disciplined, until the coming of the Prophet and the anointed ones from Aaron and Israel" (1QS 9:10-11). This indicates that these rules were in effect only until the coming of the Messiahs.

This same thought is also in the Damascus Covenant. "This is the rule for those dwelling in camps, according to which they shall walk during the time of wickedness until there shall arise the Messiahs of Aaron and Israel" (CD 12:22-13:1). Sutcliffe believes these references indicate that the community looked forward to the advent of an even higher authority than the Teacher of Righteousness. He had given these first regulations, but in the Messianic age, one would come who could alter them.⁶

⁶Edmund Sutcliffe, The Monks of Qumran (London: Burns and Oates, 1960), pp. 86-87.

It seems clear that the community's awareness of the wickedness in the world around them sharpened their eschatological hope. The present wicked era required their present rules and regulations, but they would no longer be needed when the Messianic age was ushered in. ^(1QS_a 41) The community eagerly awaited the beginning of the new age. Schubert believes their eschatological awareness was so keen that they believed nothing ever happened without an eschatological purpose.⁷

There are indications that the community had several characteristic Jewish ideas in its teaching about the end time: the idea of the two Messiahs and the return of a prophet, the period of travail preceding the coming of the Messiahs, and the gathering of the dispersed people of God.

Sutcliffe has pointed out how closely the Qumran idea of the two Messiahs conformed to the popular Jewish expectation.

By the side of the future Messiah as political head of the realm it was expected that there would be a high-priest as religious head. So it had always been. At the side of Moses stood the high-priest Aaron; at the side of Solomon, Sadok; at the side of Zorobabel after the exile, Joshua.⁸

We have noted above certain passages from the Damascus Covenant (CD 13:1) and the Manual of Discipline (1QS 9:11) which indicate the expected coming of Messiahs of both Aaron and Israel. This idea of two Messiahs has its roots in the Old Testament, in the prophecy of Zechariah. In a vision, the prophet saw two olive trees which represented the two

⁷Kurt Schubert, The Dead Sea Community, translated by John W. Doberstein (New York: Harper and Bros., 1959), pp. 88-89.

⁸Sutcliffe, op. cit., p. 85.

anointed ones who stand by the Lord of all the earth (Zechariah 4:14). The important Hebrew phrase here is בְּנֵי שֵׁן which literally means "sons of oil."

The Two-Column Fragment describes a Messianic banquet in which both Messiahs are present, but preference and superiority of rank are given to the Messiah from Aaron. It reads:

And when they are assembled at the community table or to drink wine, and the community table is laid and the wine mixed for drinking, no one may put forth his hand to the first of the bread and the wine before the priest, for he blesses the first of the bread and the wine and he shall put forth his hand to the bread first and after the Messiah of Israel shall put forth his hand to the bread (1QS_a 2:17-21).

The fact that the priestly Messiah would have preference over the Messiah of Israel seems to agree with popular Jewish thought. This same idea is found in the Testament of the Twelve Patriarchs, Reuben VI, 7-8. Charles writes in his introduction to this apocryphal work, "In the original work, the Messiah is to be descended from Levi, and not from Judah--in other words, he is to be first of all a priest, and then prophet and king."⁹

The passage in the Manual of Discipline which notes that there will be two Messiahs also hints at the return of a prophet (1QS 9:11). The New Testament gives us ample evidence that this was a typical Jewish thought. After the feeding of the five thousand (John 6:14), some of the Jews thought Jesus was the prophet promised by Moses in Deuteronomy 18:18. At Caesarea Philippi (Matthew 16:13-14), the disciples tell Jesus that some of the people think he is Elijah returned

⁹R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford: Clarendon Press, 1913), II, 294.

as was foretold in Malachi 4:5. The Jewish expectation of a priestly Messiah may be the reason why Luke is very explicit in pointing out that both Zacharias and Elizabeth, the parents of John the Baptist, are descendants of Aaron (Luke 1:5).

There is one hymn among the Thanksgiving Hymns which reflects the Jewish idea of the period of travail preceding the coming of the two Messiahs (1QH 3:3-18). The origin of this idea in Judaism lies in the picture of Micah 5:1-3 and Isaiah 26:17-19. As Moore points out, Judaism believed the new age would be ushered in with a period of great suffering. The rabbis thought the suffering would not be that of the Messiah, but of mother Zion, the Jewish nation, as she labors to give birth to the Messiah.¹⁰

This hymn of Qumran seems to picture the community as a mother in labor, giving birth to the Messiah. The hymn does not specifically mention that the child is the Messiah, but it does describe this male child as a wondrous counselor (1QH 3:10). The last lines of this hymn could give it eschatological meaning, for it provides a vivid description of the destruction of the worthless spirits and their descent into Sheol (1QH 3:13-18). However, this one hymn is the only reference in the Scrolls to the idea of the Messianic travail. One would conclude that this idea was not one of the stronger emphases of the community's eschatology.

The Scrolls also contain the Judaic hope that all the dispersed of Israel would be gathered together at the end-time. The Two-Column

¹⁰George F. Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Cambridge University Press, 1946), II, 361.

Fragment describes the order for the congregation at the end of days "when they are gathered together" (1QSa 1:1). The first lines of this document describe this assembly of the true Israel, including also women and children.

The War Scroll also begins with a similar thought. At the beginning of the war, the exiles of the sons of light would return from the desert of the peoples to encamp in the desert of Jerusalem (1QM 1:3). This idea that the gathering would take place around Jerusalem also agrees with Judaism. One wonders just who these exiles [ח?יך] were. The Scrolls strongly condemned all outside the community. We might surmise that the dispersed were other Essenes living in other communities.

One of the main events of the end-time was the final war. The War Scroll, one of the seven major scrolls found in the first cave, gives a long description of a final eschatological campaign against the forces of evil and darkness. Schubert has noted that the idea of this war is also referred to more or less explicitly in almost all the other texts.¹¹ The Manual notes that the elect are "chosen by grace to atone for the earth and render retribution to the wicked" (1QS 8:6). The pesher on Habakkuk states, "God will not destroy His people by the hands of the nations, but by the hands of His elect, God will give judgment upon all nations" (1QpHab. 5:3-4).

In the War Scroll, we again note the dualism of the community. The war will be fought between the sons of light and the sons of darkness.

¹¹Schubert, op. cit., p. 88.

This war would last forty years. Every seventh year would be a Sabbath year with no fighting. Six years would be devoted to preparation and twenty-nine years would make up the actual period of warfare (1QM 2:6-14). In this present study, it is not important to note the various details of the war which are given in this scroll. These include the battle formations, the inscriptions on the banners, the weapons, the prayers before battle, and the hymns of praise after victory. However, we should note certain eschatological features of this war. The ultimate victory of the sons of light was assured. There would be seven battles. In three, the hosts of Belial would prevail. In three, the sons of light would be victorious. In the final and decisive battle, God would give victory to the sons of light (1QM 1:13-15; 18:1-4). The eschatological setting of this war is also seen in the fact that the War Scroll prescribes that no soldier may be levitically unclean when going into battle, "for holy angels are in company with their hosts" (1QM 7:6-7). It is clear that this is not any ordinary battle, for God and His angels join them and finally and decisively defeat the forces of evil.

This idea of a final eschatological conflict is undoubtedly taken from parts of the Old Testament and from current Jewish thought. Ezekiel 38 and 39 and Daniel 11 and 12 contain the roots of this idea of a war and victory for God's children.

In the pseudepigraphic literature of that day, we also find references to destruction of the wicked by the righteous. In Jubilees, we read: "And at that time, the Lord will heal his servants and they shall rise up and see great peace and drive out their adversaries" (Jubilees

23:30). The same idea is given in Enoch. "Be hopeful, ye righteous, for suddenly shall the sinners perish before you, and ye shall have lordship over them according to your desires" (Enoch 98:12).

Qumran viewed itself as the executor of God's judgment. The Habakkuk Commentary states this in the passage cited above.¹² We have also noted that the Manual of Discipline describes the inner council of the community as the instrument of God's judgment as they "render retribution to the wicked" (1QS 8:6-7).

In this same line of the Manual are the words "to atone for the land." Intimately connected with an awareness of the community as executor of judgment is the idea that the members of the community would also make expiation or atonement for the land by their painstaking study and practice of the Law. Bruce believes the community viewed itself in the role of the Servant, accumulating a store of supererogatory merits sufficient to make expiation for their erring fellow-countrymen.¹³ This idea is also found in the Two-Column Fragment, which states, "They are the men of God's counsel who kept His covenant in the midst of wickedness atoning for the land" (1QSa 1:3). The Manual of Discipline expands this idea when it states that the community is to be "the foundation of a holy spirit in eternal truth, for atonement for the guilt of transgression and of faithlessness of sin, to win favor for the land more than by the flesh of burnt-offerings and by the fat of sacrifices" (1QS 9:3-4).

¹²Supra, p. 27.

¹³Bruce, op. cit., p. 51.

There seems to be a double-edged idea here. The community thought of itself as an instrument of both judgment and expiation. However, this did not dim its idea of a coming universal judgment. The Manual states, "At the time of his visitation, he will annihilate it [wickedness] forever" (1QS 4:18-19). The Habakkuk Commentary describes condemnation as a "judgment of fire, for they blasphemed and reproached the elect of God" (1QpHab. 10:13). This figure of fire at the judgment is also found in the Thanksgiving Hymns (1QH 6:18-19) and the Damascus Covenant (CD 2:5). The Scrolls also picture judgment as a work of God (1QS 10:18; 1QpHab. 12:5; 13:3). The Thanksgiving Hymns also note that God is glorified through the judgment of the wicked (1QH 2:24).

It still seems to be uncertain whether or not Qumran included an idea of resurrection in its eschatology. Sutcliffe states quite emphatically, "No passage in the scrolls reveals an expectation of the Resurrection."¹⁴ There are, however, several passages in the Thanksgiving Hymns which seem to allude to a hope of resurrection:

I praise Thee, O Lord, for Thou hast redeemed my soul from the pit; and from the Sheol of Abaddon Thou didst draw me up to an eternal height, so that I may walk about in uprightness unsearchable and know that there is hope for him whom Thou didst fashion from the just unto eternal foundation (1QH 3:19-22).

And those who lie in the dust have lifted up their banner and the worm of men have raised the ensign (1QH 6:34).

Mansoor believes that the Thanksgiving Hymns do contain definite allusions to a resurrection at the end of time, although the exact moment and extent of resurrection still must remain an open question.¹⁵ Perhaps

¹⁴Sutcliffe, *op. cit.*, p. 88.

¹⁵Mehahem Mansoor, *The Thanksgiving Hymns* (Grand Rapids: Eerdmans Publishing Co., 1961), p. 147.

Vermès has said about as much as can be stated definitely about Qumran's hope of the resurrection:

The author of the Manual and the Community Psalmist did not deal with the resurrection of bodies, not because they did not believe in it, but because they expected universal judgment to occur before their own generation had passed away. And so, entering into eternity was an assumption of the purified and sanctified body, rather than a resurrection.¹⁶

The subject of immortality and the final reward of the good are also part of this study of eschatology. Here again, Sutcliffe finds the teaching of the Scrolls obscure because of the vagueness of the Hebrew words for "perpetual" and "eternal."¹⁷ However, there are several clear references to a crown of glory which the sons of light shall receive. The Manual of Discipline contains a very vivid description of the rewards of the righteous: "Abundant and enduring peace, fruitfulness with all everlasting blessings, eternal joy in everlasting life, a crown of glory and with clothing of majesty in eternal light" (1QS 4:7-8). This seems to indicate a very pronounced and definite hope of reward and eternal life. The figure of the crown of glory also appears in the Thanksgiving Hymns: "And my wounds were turned unto perpetual healing and eternal times, and the scorn of my adversaries was turned into a crown of glory" (1QH 9:25).

It is not clear whether Qumran saw man enjoying this reward on earth or in heaven. The War Scroll indicates that victory would bring earthly blessings such as silver, gold, choice stones, and many cattle (1QM 12:10-15). On the other hand, the Thanksgiving Hymns indicate

¹⁶Vermès, op. cit., p. 119.

¹⁷Sutcliffe, op. cit., p. 89.

that the members of the community would live in heaven in fellowship with the angels (1QH 3:21-22).

Finally, we must examine the idea of temptation in Qumran, to see if it had any eschatological significance. In the previous chapter, we have noted how the Manual of Discipline states that the evil spirits have the special goal to cause the sons of light to fall into sin.¹⁸ Here we should note the eschatological nature of these temptations. The power of wickedness is permitted only in this age. The community was certain that at the appointed time, God would destroy the power of wickedness and annihilate it forever (1QS 4:18-19).

The eschatological nature of this testing is also seen in the War Scroll. Columns sixteen and seventeen speak of times of defeat in battle when God would be testing [] his army.

And when Belial girds himself to help the sons of darkness and the slain of the shock troops begin to fall through God's mysterious purpose, putting to the test all those determined in battle, then the priests shall blow the trumpets (1QM 16:11-12).

The high priest would then speak and interpret this as a testing from God saying, "The heart of the people he is testing" (1QM 16:15). The fragment of the War Scroll 17:1 also contains a reference to "those tested in the trial."

There are two similar references in which the community itself is termed a tested people of God. The community is called a tested wall twice in the Scrolls (1QS 8:7; 1QH 7:9). The Thanksgiving Hymns also call the community a tested stone following the picture of Isaiah 28:16 (1QH 6:26).

¹⁸Supra, p. 5.

There is also an interesting use of the Hebrew verb נָסָה in a context of falling away from the fellowship of the community. It appears in the Manual of Discipline, where it describes the two-year period of probation for one who sinned inadvertently as a period of testing (1QS 9:2).

It seems that Qumran did view its trials and temptations in an eschatological framework. The men of Qumran attributed temptation to the spirits of wickedness trying to cause them to fall away from the community. They endured knowing that God and His angels would help them to stand until the appointed day of judgment when the power of the evil spirits and Belial would be destroyed.

In summary, we should note that the community had a very strong eschatological hope and expectation. Its main purpose in living in the desert was to prepare the way for the Messiahs. Their pesher method of exegesis also had eschatological meaning. The interpretation which they added to the mystery of the original text was an indication that the end time was near. Their Messianic hopes seem to be very similar to those of Judaism. They looked for the coming of a prophet and two Messiahs. One Messiah was priestly and would be given preference over the political Messiah. There are indications that the community looked upon its suffering as the time of Messianic travail. The members of the community also looked ahead to a gathering of the dispersed exiles which would happen at the end-time. They definitely looked ahead to the time when their testing would end in the new age.

They saw themselves as instruments of God's judgment and also as a means of making expiation for the land. It is not clear what this

idea of atoning for the land included, but it may refer to the hope that they would form the core or the remnant of God's people in the new age. Resurrection of the dead is barely alluded to in the Thanksgiving Hymns. The idea of reward and glory in the new age is present, but the reward and life hereafter are not described in detail. This vagueness about the life hereafter is typical of Judaism. This seems to be about the clearest statement that can be made about Qumran's eschatology. Seeing the dualism of good and evil forces in the world around them, the community had a firm faith that in the end-time, God would help the community in a final war between good and evil. In this war, God would destroy and judge the forces of evil. Then the community would live on in a life free from the attacks and temptations of the evil spirits.

Eschatology of James

James alludes to an eschatological hope in the salutation, where he addresses the letter to the twelve tribes in dispersion. It was part of the hope of the Jews in the dispersion that some day they would all be gathered together again into another glorious kingdom like that of David's reign. But in Christian thought, the hope of the twelve dispersed tribes takes on new meaning. While making his defense before Agrippa, Paul said he was imprisoned because he held the hope of the twelve tribes (Acts 26:6-7). By comparing Acts 24:15 with this passage, we see that this hope was that of the resurrection from the dead. Matthew 19:28 notes that the twelve apostles were to sit on twelve thrones, judging the twelve tribes of Israel. It seems very clear from the general tone of the entire letter of James that it is

addressed to Jewish Christians who were well acquainted with the words of Christ. It may be that James chose to address them as the twelve tribes in dispersion to remind them of their hope of a resurrection and judgment which would give them eternal life.

James also uses an Old Testament term in 1:18, that of the firstfruits, to express a Christian eschatological hope. The fact that those who have been given new life by the word of truth are firstfruits should call to mind a final and complete gathering of the sons of God. Paul uses the same picture of the firstfruits in Romans 8:18-22 in a context that is clearly eschatological.

James immediately proceeds to show the eschatological nature of Christian *πειρασμοί*. One purpose of temptation is to produce godly virtues for this life (James 1:3-4). The imperative to count all of this as joy is explained in verse twelve of chapter one, where James notes the eschatological purpose of these testings. The one who endures will receive a crown of eternal life. The picture of the crown probably implies sovereignty. This is the crown which is promised to "those who love Him" [*τοῖς ἀγαπῶσιν αὐτόν*]. This same phrase occurs in James 2:5, where James notes that such people are the heirs of the kingdom. The crown probably refers to the high standing which God will give His children in His kingdom. In Revelation 2:10 the crown of life is also the gift which God gives to man after he has been tempted by the devil.

In 5:11 James again calls for endurance and patience in the midst of suffering. He recalls the example of Job to show that God's goal [*τέλος*] is being accomplished whenever His children suffer.

Another eschatological theme of James is the transitory nature of earthly wealth and human life. In 1:10-11 he shows the folly of boasting in riches by recalling the thought of Isaiah 40:6-8. As a flower withers under the heat of the sun, so also the rich man and his wealth soon pass away, for everything in this world is temporary. Although James does not explicitly cite the concluding words of this passage from Isaiah, it is probable that he meant to call them to the minds of his readers. In the face of the transitory nature of earthly things, it is "the Word of God [which] remains forever."

James takes up this same theme again in 4:13-15. He reminds the enterprising merchants with their long-range plans that their life is but a fog or mist which can easily be blown away. Because of the fleeting nature of human existence, they should take into account the will of God for their lives. Here James underscores his imperative with a reminder of the transitory nature of life.

The thought of James in 5:2-3 recalls the words of Christ recorded in Matthew 6:19-20. In both passages, we again note the transitory nature of all earthly possessions. James 5:3 also includes the note of judgment, using the picture of fire. It may also be that 3:6, where the tongue is pictured as a fire, is an allusion to judgment and punishment.

In 5:7 James encourages his readers to wait patiently for the coming of the Lord. He uses the word, *παρουσία*, to describe this event. In secular vocabulary, this word was the official term for the visit of a person of high rank, especially of a king. But in Christian usage, it became a technical term, used by Peter, Paul, John, and Jesus Himself,

to refer to Christ's Messianic advent in glory to judge the world at the end of this age.¹⁹ James notes that the *Ἡ παρουσία* is near and that its coming is as certain as the early and late rains which always come in Palestine.

In 4:11-12 James forbids the brethren to judge one another, for this activity rightly belongs only to God and not to man. In the next chapter (5:9) James underscores his imperative to be content with the reminder that the end is near and that the judge is at the door.

In summary, we should note that eschatology does not play as important a role in the thought of James as we might expect, since this epistle is probably one of the earliest of Christian documents, written at a time when the hope of the imminent return was very strong in the early church. Nevertheless, the basic Christian eschatological themes are present in this epistle. The second coming of Christ is near. Christ will judge the world when he comes. Love of this life and the things of this life is not compatible with Christian living. The hope of the Christian is so strong that he can even count trial and temptation a joy because he knows they are leading him to a crown of life, a time when he will receive his inheritance in God's kingdom.

Comparison

There are several minor similarities in the eschatologies of Qumran and James. Both describe the reward of the righteous with the figure of a crown. However, James bases this hope on the promise

¹⁹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 635.

of Christ to make His followers heirs of the kingdom. In the Scrolls this hope is based more upon membership in the community. Both looked forward to a gathering of the dispersion as an event of the end-time. In both James and the Scrolls, the end is seen as being imminent, and temptation and trial are interpreted in an eschatological light.

But the major ideas of eschatology in Qumran and James are very different. The Scrolls present the community playing a major role in the events of the end-time, the final war, and the judgment of the sons of darkness. The community was awaiting the coming of a prophet and two Messiahs. The one Messiah of James had already appeared, and a large part of the epistle is based upon the words of Christ. James then is awaiting the second coming of his one Messiah.

James has no emphasis on the Christian community playing an important role at the coming. He sees no war or role of the community as an instrument of God's judgment. There is no need for a war. The Messiah has been here, has died as the Righteous One, and now reigns as the Lord of Glory.

James has a stronger emphasis on the fact that earthly wealth will pass away. The reason for this is that James is writing to people who are still living in the world, owning private goods. Some were rich and some were poor. Qumran had solved this problem through a social and economic arrangement, community ownership of goods.

CHAPTER IV

COMMUNITY LIFE

Community Life at Qumran

As we noted in the previous chapter, the purpose of the Qumran community was to prepare the way for the Messianic Age. The men of Qumran hoped to accomplish this mission through perfect and exact observance of the Law of Moses. The oath of admission in the Manual of Discipline included a vow to return to the Law of Moses and all its commandments (1QS 5:8). The Law of Moses was held in such high esteem that anyone who deceitfully and in open defiance transgressed it was to be expelled from the community without any chance of ever returning (1QS 8:21-23). A person could return only if the transgression had been committed inadvertently. Even then, he returned only after a probationary period of two years (1QS 8:24-25).

This same strong emphasis on keeping the Law perfectly is also found in the Damascus Covenant which states, "Let them take care to act according to the exact interpretation of the Law" (CD 6:14). The Damascus Covenant describes the Law as a well of many waters (CD 3:16; 6:4). Evidently, the comparison here is made between the source of water which was vital for the life of a desert community and the Law which was vital for the religious life of the community.

The importance of the Law is also shown in the rules for the daily life of the community. They took the command of Joshua 1:8 literally, "This book of the law shall not depart out of thy mouth; but thou

shalt meditate upon it day and night." In order to observe this, the Manual commands that wherever ten men are found, there should be one who is studying the Law at all times, day and night. It also notes that the $\text{U}^{\text{y}}\text{y}$, the full members of the community, should spend either a third of every night or one third of all the nights of the year together reading and studying the Law (1QS 6:6-8).

At this point, it should be noted that the phrase $\text{H}^{\text{y}}\text{y}\ \text{P}^{\text{y}}\text{y}$ occurs in the Manual of Discipline three times (1QS 10:6,8,11). Some have proposed the pointing $\text{H}^{\text{y}}\text{y}\ \text{P}$ which would then mean "law of freedom." This expression would be similar to the phrase $\nu\acute{o}\mu\omicron\varsigma\ \acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha\varsigma$ which occurs in James 1:25 and 2:12. However, Nötscher has pointed out that the better pointing would be $\text{H}^{\text{y}}\text{y}\ \text{P}$, which would mean "the engraved law," referring to Exodus 32:16. He believes that this pointing is to be preferred because $\text{H}^{\text{y}}\text{y}\ \text{P}$ is not a Biblical word, but occurs only in the Mishna and the Talmud.¹ Gaster notes that the idea of the engraved Law would be an allusion to a popular belief that all the commandments given to Moses were engraved by God on tablets.²

It is clear that Qumran was a community of the Law, a community whose life was centered around and guided by the Law. Its goal was a perfect observance of the Law by all its members. In order to accomplish this, it had been necessary to separate from those who were walking in the ways of wickedness, for these people had not carefully studied the Law to learn its hidden secrets (1QS 5:10-11).

¹Friedrich Nötscher, "Gestz der Freiheit im NT und in der Mönch-gemeinde am Toten Meer," Biblica, XXXIV (1953), 193-94.

²Theodor H. Gaster, The Dead Sea Scriptures (Garden City, New York: Doubleday Anchor Books, 1956), p. 203.

The term used most often to describe the unity of the Qumran people is the word $\tau\pi^4$. It is used sixty-two times in the Manual of Discipline. It is almost the equivalent of the Greek *κοινωνία* and expresses the idea of togetherness and complete unity in all areas of life. This idea of total and complete togetherness among the members of the community is underscored by the injunction that all who enter shall bring all their knowledge, strength, and property into the community (1QS 1:11-12).

The root $\tau\pi^4$ is such a favorite word of the Scrolls that it is often used adverbially to describe their life as they eat, bless, and take counsel together (1QS 6:2-3). Their community life might truly be called one of the first examples of real "togetherness."

In today's language, we would be tempted to call the individual members of the community brothers since they were a monastic group. However, the Scrolls rarely use the term $\pi\kappa$. It is used only twice in the Manual of Discipline, once in the Two-Column Fragment, and ten times in the Damascus Covenant. The full members of the community are generally referred to as the great ones, the $\pi^4\eta$. In other places, they are called sons of light, truth, righteousness, and other similar words.

The Hebrew term $\pi\tau\eta$, which the Septuagint regularly translates with *συναγωγή*, is used in the Old Testament to describe Israel gathered together by appointment. In the Scrolls, this word is used regularly by the Two-Column Fragment (twenty-one times) to denote the congregation gathered together in the last days. It is used only twice in the Manual of Discipline and fourteen times in the Damascus Covenant.

The Hebrew term $\eta\pi\eta$, which the Septuagint translates with *ἐκκλησία*, is often used in the Old Testament almost synonymously with

כִּי תִּי, with the overtone of a called people who bear the divine covenant and promise. This term is conspicuous by its absence in the Scrolls. In the War Scroll, the sixth banner bears the title, "The ^{כִּי תִי} of God" (1QM 4:10). It is used three other times in the War Scroll (1QM 11:16; 14:5; 15:10), but never of the people of God. It appears only once in the Thanksgiving Hymns (1QH 2:30).

The organizational structure of the community is given in some detail in the Manual of Discipline and the Damascus Covenant. Sutcliffe believes that the original intent of the founders was that all authority should be in the hands of the priests.³ The Manual states, "Only the sons of Aaron shall have authority in matters of law and property; and their word shall decide every regulation for the men of the community" (1QS 9:7). Sutcliffe believes that this section of the Manual (8:1-9:26) is the original draft of the Qumran constitution. The council of twelve men and three priests (1QS 8:1-4) would then have been a governing body early in the history of the community. As the community grew, it became more democratic with the formation of the general council which included priests and all the full members, the great ones.

This general council or assembly is described in columns five and six of the Manual. It had authority in matters of doctrine, property, and laws (1QS 5:3), the admittance of new members (1QS 6:15-21), and accusations against fellow-members (1QS 6:1). Even in this later form of government, the priests retained a higher status. They took

³Edmund Sutcliffe, The Monks of Qumran (London: Burns and Oates, 1960), p. 102.

precedence in the seating and order of speaking in the assembly (1QS 6:8-10). This precedence for the priests is also reflected in the Damascus Covenant (CD 14:3-6).

This general council was in part democratic. Its membership included all the full members of the community and it had jurisdiction over most of the matters affecting the community as a whole. However, within this assembly, each member had his own special rank or position. This rank had to be strictly observed. The priestly class had the highest rank. Following them were the elders, the $\text{D}^{\text{h}} \text{J} \text{p} \text{.} \text{J}$. This term occurs elsewhere in the Damascus Covenant where the context suggests they had a judicial role (CD 9:4). In its other two occurrences, it seems to denote merely chronological age (1QPHab. 6:11; 1QSa 2:7). There is not sufficient evidence to determine how the class of elders was established. Perhaps they were simply the more aged members of the community. The rest of the members followed the priests and elders in rank. Each one of them also had his own position or rank within his class.

This rank was evidently fixed by an annual review which is described in the Manual (1QS 2:19-24). This review was necessary because it was still the age of the rule of Belial. The priests and Levites were the first to be ranked within their own class according to the perfection of their spirits. Then the laity was examined and each given his rank or status in the community. The Manual gives the firm command that no one could then fall below or rise above his allotted place.

The Manual also reflects the concern that this strict ranking be maintained when new members are admitted. Each new member is

enrolled in a certain order. He, too, becomes subject to the annual review, being either promoted or demoted. We are not given the criteria for deciding an individual's rank. These were probably based upon one's knowledge and performance of the community's own laws and mysteries as well as the Law of Moses.

This order and rank in the formal meetings of the community also carried over into the daily life. When ten men of the community were together, a priest was to be present and the laymen were to sit before him, each according to his rank (1QS 6:3-4; CD 13:2). At meals, the priest still took precedence and was the first to say the blessing (1QS 6:4-5).

There are also several passages in the Manual which indicate that this rank had to be observed in the daily work routine. The Manual states, "Let every man obey the other, the inferior, his superior" (1QS 5:23). "The lesser shall obey the greater with regard to labor and wealth" (1QS 6:2). Sutcliffe interprets these passages in this way:

The meaning must be that if two or more are engaged on work together or in some business or trading, the senior is to be in charge and the others are to carry out his instructions regarding the matter in hand. Disobedience in such a case is listed among the punishable offences.⁴

Another arm of the organizational structure of the community was the office of the overseer, the קָדֵשׁ הַיּוֹם , which is the equivalent for the Greek, ἐπίσκοπος . Many scholars have attempted to trace the origin of the Christian office of ἐπίσκοπος to the Qumran overseer. This is the picture of the role of the overseer which we get from the Scrolls.

⁴Ibid., p. 101.

He examines the initiants (1QS 6:14; CD 13:11). He acts as treasurer for the council, receiving the wealth of the initiants (1QS 6:20). According to the Damascus Covenant, he also receives two days' wages exacted from all the members of the camp communities each month (CD 14:13). He presides over the sessions of the Council (1QS 6:12). All offences against the Law were to be reported to him by the witnesses of these acts (CD 9:17-19). It is surprising to note that the Damascus Covenant also describes him as the instructor of the great ones. He is to love them as a father loves his sons and as a shepherd tends his flock (CD 13:7-9). The majority of the duties of the overseer were of an administrative nature, but this last passage adds duties of a more spiritual nature to his office.

As the last point in the organization of the community we should note that the Damascus Covenant describes a body of ten judges (CD 10:4-10). The Manual of Discipline indicates that judgment was a function of the general council. This difference may be a development of a later period or an alternate form of organization used by the camp communities. Four of these ten judges were to be chosen from Levi and Aaron and six from Israel. Here the majority rested with the laymen rather than the priests. All the judges were to be instructed in the book of Hagu and the principles of the covenant. Scholars have made numerous conjectures about what this book of Hagu was. Perhaps it was a book of rules of the community similar to sections of the Manual of Discipline and the Damascus Covenant. The age limits of the judges were prescribed. They had to be between twenty-five and sixty years of age. They could not remain in office past the age of sixty because God often takes away man's understanding in his later years. Evidently, the community had

experienced having a senile judge in power and had taken steps to prevent this from happening again.

In addition to this information about the organization of the community, the Manual of Discipline adds information about the stages of admittance to the community (1QS 6:14-23). The process included examination by both the overseer and the council. If the initiate passed, he began a probationary period of one year. At the end of this time, he would again be examined concerning his knowledge and conduct in the past year. If he passed this stage, his property and wages were then turned over to the overseer to be kept in trust. The initiate entered his second year of probation, still not partaking of the banquet for the full members. At the end of this second year, he was again examined by the council. If he passed, he was then admitted to the community and assigned his rank among the brethren. At this time, his property was committed to the common treasury.

The problem and the temptation of wealth is one of the main themes of the Scrolls. Sutcliffe terms the practice of poverty one of the three most striking features of the life of the community.⁵ The community often criticizes its enemies because of their love of wealth. The Habakkuk Commentary notes that one of the sins of the wicked priest was that he took the wealth of the poor (1QpHab. 8:12; 12:10). The Damascus Covenant notes that one of the three nets of Belial used to snare men is profit and wealth (CD 4:17). It commands the covenanters

⁵Ibid., p. 91.

to keep away from the impure riches of unrighteousness (CD 6:16). The Thanksgiving Hymns extoll truth as being more valuable and precious than wealth (1QH 14:26; 15:23). It is evident that the community recognized the dangers of wealth.

To escape this temptation, the community practiced the pooling of all wealth in a common treasury. However, there are also indications that this was not an absolute requirement of all members. The Damascus Covenant indicates that members paid only two days' wages a month into a common treasury (CD 14:12-16). This fund was administered by the overseer and used for the sick and orphans and the needy in general. The Damascus Covenant also forbids the covenanters to sell anything from one's granary or wine press to a Gentile (CD 12:9-10). This indicates some form of private ownership of property and private enterprise.

On the other hand, we have also noted that the Manual of Discipline prescribes that the initiate turn over all of his wealth and property to the community (1QS 6:22). This is also indicated in other parts of the Manual. Men are to bring "all their property into the community of God" (1QS 1:12). They are to be "united in matters of doctrine and property" (1QS 5:2). Sutcliffe probably has the explanation for this difference between the Manual of Discipline and the Damascus Covenant. He believes it was the married members who lived in the camp communities and had private property and that the Manual of Discipline applied to the select celibate members who lived at Qumran.⁶

Since the community considered wealth a temptation to evil, they concluded that poverty must be a virtue and have religious value. Schubert

⁶Ibid., pp. 92-93.

believes they considered poverty a charismatic gift.⁷ The Habakkuk Commentary indicates that the word ח'י'י'ן had become a self-designation of the members of the community (1QpHab. 12:3,6,10). The Thanksgiving Hymns note that God redeems the soul of the poor (1QH 2:32). This thought is similar to Jeremiah 20:13 and is found in many parts of the Old Testament.

The concept of poverty as a virtue and a corresponding contempt for riches constitute one of the main ethical teachings of the community. Dupont-Sommer believes that this idea and the respect of rank and order are the two most important principles in the life of the community. "The community life of the Essenes had as its two-fold basis absolute contempt of riches and the strictest respect for the hierarchical order."⁸

When comparing the Scrolls with the Epistle of James, it is important to note any emphasis in the Scrolls on the sins of the tongue. When describing the deeds and characteristics of the spirit of iniquity, the Manual of Discipline lists quick anger $[\text{ח'פ'ז'ן ו'י'ר'פ}]$ and a reviling or mocking tongue $[\text{ח'פ'ז'ן ו'י'ר'פ}]$ (1QS 4:10-11). Anger and wrath toward other members are forbidden (1QS 5:25). In keeping with the principle of rank, speaking out of order or interrupting another member in the council session are forbidden (1QS 6:10). Lying concerning one's

⁷Kurt Schubert, The Dead Sea Community, translated by John W. Doberstein (New York: Harper and Bros., 1959), pp. 86-87.

⁸A. Dupont-Sommer, The Jewish Sect of Qumran and the Essenes, translated by R. D. Barnett (London: Vallentine, Mitchell, and Co., 1954), p. 87.

wealth meant a year's expulsion from the purificatory rites of the community as well as loss of one-fourth of the food allowance (1QS 6:24). Cursing meant permanent expulsion from the community (1QS 7:1). The severity of this penalty probably reflects the Hebrew reverence for the divine name. One mysterious penalty listed in the Manual is ten day's punishment for making gestures with the left hand (1QS 7:15). The community also recognized the danger of vain talk by prescribing three months' punishment for this offence (1QS 7:9). Slandering a neighbor brought a year's punishment, but slandering the community brought permanent expulsion (1QS 7:16-17).

We learn from Josephus that the Essenes shunned oaths, believing them to be worse than perjury, for a man stands condemned who cannot be believed without an appeal to God.⁹ However, the Scrolls themselves give no such law. We have previously noted that the community required an oath of the initiants.

Qumran did consider sins of the tongue to be serious, but the whole motivation to avoid them was the threat of the loss of rights in the community or even permanent expulsion. The strong emphasis on the community and the importance of membership were to be the motivation for the members to overcome this basic human weakness.

Separation from the world is another characteristic of the community which had a definite effect on its ethic. W. F. Farmer has studied the ruins of the community and the area around it. He has concluded that this location afforded a good site for life which was

⁹Flavius Josephus, *The Jewish War*, II. viii. 6, in *Life and Works of Flavius Josephus*, translated by William Whiston (Philadelphia: John C. Winston Co., n. d.), p. 674.

secluded and independent from the world around it.

It is an ideal location for a semi-monastic community--a community which, while it did not love the world or the things in the world, still had the problem of living in the world until that day when the world would pass away with all its lusts.¹⁰

Farmer's study has shown that economically the community could be almost completely independent, without any need of contact with the outside world. However, he believes that it still probably traded with the outside world.

The Scrolls do indicate that members of the community must separate themselves from the wickedness of the world. The Damascus Covenant notes that all who enter the covenant must separate themselves from the sons of corruption (CD 6:15). It states that those not in the covenant will suffer in the day of visitation because "they have not withdrawn from the people" (CD 8:8). The Manual states, "Let them separate themselves from the congregation of the men of wickedness" (1QS 5:1). In the section describing their flight into the wilderness, it states, "They shall separate themselves from the city of men of iniquity to go to the wilderness" (1QS 8:13).

The Old Testament idea of a community set apart for a holy purpose is also present in the Scrolls: "At that time, the men of the community shall be set apart as a sanctuary for Aaron, being united as a holy of holies" (1QS 9:5-6). It is clear that the community saw its mission as one that could not be accomplished in the mainstream of life in the world. They tried to be set apart and separated from the world as far as this was possible.

¹⁰W. R. Farmer, "The Economic Basis of the Qumran Community," Theologische Zeitschrift (Basel), XI (1955), 296.

In summarizing community life at Qumran, we note the central place of the Law of Moses. It was the basis for daily study. The men of the community sought to fulfill it perfectly. It was a guide for all their conduct. The life of the community might be described as "togetherness" in the highest degree possible. The person entering the covenant brought his entire self and all his possessions into the community. He went through a lengthy and strenuous period of probation before he was accepted as a full member.

Discipline in the community was maintained mainly by the threat of temporary or permanent exclusion from the fellowship. This was thought to be sufficient motivation to keep the members in line, for membership in the community or lack of it decided one's status at the end-time. It meant being counted with either the sons of light or the sons of darkness. It was all important.

The organization of the community gave great importance to the priests. However, each full member did have a vote and a voice in the general council which decided most of the important matters. The entire organization was based upon a strict hierarchical structure. This rank was determined by an annual review. The rank of a person determined where he would sit and when he could speak in the Council. It probably also carried over into the daily work life of the members.

The practice of poverty also ranks high as one of the distinctive features of the community. The community had a common treasury. This probably served to bring the members closer together. Poverty was even extolled as a virtue or a charismatic gift. Separation from the world went hand in hand with the practice of poverty.

Community Life as Reflected in the Epistle of James

This epistle is addressed to Christians of Jewish background. It is important to examine the place of the Law in the ethical thought of James. He notes that the Law is from God and it is still the standard by which men are judged. There is one lawgiver and one judge, God (4:12). Man is not to put himself in the place of God and judge others. This is God's function.

The Law is given a high status when it is termed the "royal Law" (2:8). Many interpreters have tried to tone down the term βασιλικός by pointing out that here, νόμος is anarthrous. However, there are several very rich interpretive possibilities if one retains the full meaning of this adjective. The immediate context gives the content of the royal law. It cites Leviticus 19:18, "You shall love your neighbor as yourself." In Matthew 22:39, Jesus notes that this is the second great commandment. All the Law and prophets depend on it. This summary of the second table of the Law could be called a royal law. The preceding context (2:5) speaks of the heirs of the kingdom. It is a royal law for royal heirs. The thought is similar to Exodus 19:6. Here God calls the Israelites royal priests [βασιλευσιν ἱεράτευμα] if they choose to obey the covenant. Furthermore in Romans 13:8 and Galatians 5:14, Paul notes that for Christians, the practice of ἀγάπη is the one act which fulfills the whole Law. Given to heirs of the kingdom by the King, the supreme command to love one another can certainly be termed the royal Law.

James states that if man shows partiality and breaks this part of the Law, man separates himself from faith in the Lord of glory (2:9). He then comes under the Law as it convicts and condemns man. Apart from this faith, even one transgression convicts and damns man (2:1, 9, 10).

In 1:25 and 2:12, the Law is described as the Law of liberty [*ὁ νόμος τῆς ἐλευθερίας*]. The Law also seems to be presented in a Christian context in this phrase. Arndt-Gingrich interpret this with the meaning of Christianity as a "new Law."¹¹ It is interesting to note that in 1:25 the Law of liberty is roughly parallel to the implanted Word in 1:21 and the Word of truth in 1:18. Mayor has noted that Romans 8:2 seems to comment on this phrase.¹² It states, "The Law of the Spirit of life in Christ has set me free [*ἠλευθέρωσεν*] from the law of sin and death." In Galatians 5:13-14 Paul speaks of Christian freedom not as an opportunity for the flesh, but as an opportunity to practice love.

This all tends to support the view that James uses the word *νόμος* in a new Christian meaning. It is divine and still condemns men. But in Christ, the Law becomes a guide for a life which is characterized by free and voluntary obedience manifested in Christian love toward the brother.

In this context of Christian love, we also note that the idea of unity in the Christian community is expressed by the term *ἀδελφός*.

¹¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 545.

¹²Joseph B. Mayor, The Epistle of St. James (Grand Rapids: Zondervan Publishing House, 1954), p. 73.

This word is used eighteen times in the epistle. It is used in the vocative case fifteen of these times. It is interesting to note that this term of address appears in every major section of the letter except 4:13 to 5:6. The editors of the Nestle text and most modern translations set this section apart since it seems to be directed to the rich merchants and landowners outside the Christian community. They are not addressed as brethren, but James begins his words to each of these classes with ἀγαπῶντες ὑμῶν .

From 1:18 we note that this brotherhood is established by the Father who gave the brethren new life through the Word of truth. Rendall has pointed out that this term "brother" was used from the earliest beginnings of the Christian community to designate the Christian bond of unity.¹³ Already in Acts 1:15-16 when the followers of Christ gather together to select a replacement for Judas, Peter addresses them as brethren. The Christian meaning of the term "brother" is shown by the fact that three times James addresses his readers as beloved [ἀγαπητοί] brethren (1:16,19; 2:5). Eight other times, he addresses them as my [μου] brethren. This is not a brotherhood of race or nationality, but a brotherhood in Christ. In Matthew 23:8 Jesus said to his disciples, "You are not to be called rabbi, for you have one teacher, and you are all brethren."

The last verses of the epistle seem to spell out the practical implications of this unity as brethren. In 5:13-20 James exhorts his

¹³Gerald Rendall, The Epistle of St. James and Judaic Christianity (Cambridge: Cambridge University Press, 1927), p. 52.

readers to show this unity by a concern for the needs of the brother. These needs might be of a physical nature such as illness. They might be of a spiritual nature such as sin which requires mutual confession or admonition to bring the straying brother back to the truth. In any case, James tries to motivate his readers on the basis of their unity as brethren.

The letter of James gives us three hints at the possible organization of the early Christian community in Palestine. Their place of worship is called a συναγωγή (2:2). The term διδάσκαλοι in 3:1 indicates an office of teacher in the early church. From 5:14 we note that there were elders, πρεσβύτερα, in the community. These few references to some type of organization are too sparse to develop any complete picture of the organization of Christianity at this early date. These references do however, fit into the general plan of the synagogue organization of that day. Rendall notes that as far as organization goes, the synagogue model is still assumed.¹⁴

Luke 7:3 indicates that there were elders in the organization of the synagogue. Because the centurion had built a synagogue for the people at Capernaum, the elders of the synagogue came to Jesus with the request of the centurion. Moore notes that each synagogue had a head, an αρχισυναγωγος like Jairus in Mark 5:22, who was probably chosen from among the elders by cooptation.¹⁵ From Acts 5:12, we learn that

¹⁴Ibid., p. 56.

¹⁵George F. Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Cambridge University Press, 1916), I, 289.

there were elders in the early church. Their position was esteemed high enough that they were included in the council of Jerusalem. Acts 15:22 makes it clear that they also took part in the decision of the council. Acts 21:8 mentions that elders went with James to meet Paul to hear the report of his missionary activities among the Gentiles. It would seem that the elders were leaders of the local Christian community whose physical and spiritual maturity qualified them to serve as representatives of the entire community in spiritual functions such as the one James notes, that of visiting and praying for the sick.

The practice of anointing with oil seems to be in line with Jewish custom. Luke 10:34 notes that the Good Samaritan immediately poured oil on the wounds of the man who had been attacked. Mark 6:13 notes that the twelve anointed the sick with oil on their mission. Two points should be noted about this practice as it is reflected in James. This anointing is not a preparation for death as it has developed in the Roman sacrament of extreme unction. Furthermore, the emphasis here is upon prayer and not on the act of anointing. This is evident from the following verse which states, "The prayer of faith will save the sick man."

Schlatter believes that this act of anointing is modeled after the custom of greeting a guest in this way.¹⁶ This practice is noted in Luke 7:38 and Psalms 23:5 and 141:5. He believes that this ceremony of anointing signified the oneness of the sick person with the one who

¹⁶Adolf Schlatter, Der Brief des Jakobus (Stuttgart: Calwer Verlag, 1956), pp. 281-82.

anointed him. This interpretation would certainly fit into the context of this section and also the context of the entire epistle. Regardless of the specific meaning of this anointing performed by the elders, we still see the elder as a man of spiritual maturity acting in behalf of the entire congregation while ministering to the sick brother.

Chapter three warns those who wish to become teachers of the dangers of this office since it requires much speaking. In the organization of the synagogue, there was the salaried office of the synagogue attendant who was known as the hazzan.¹⁷ Luke 4:20 gives us a reference to this office. This person was in charge of the synagogue building, its furnishings, and especially the scrolls of Scripture. Moore believes that in the smaller synagogues, this person doubled in the role of teacher (sofer).¹⁸ Teaching was an important part of the overall program of the synagogue. In Palestine, the school was frequently adjacent to the synagogue.¹⁹ The service included prayer, Scripture reading, and a homily on the Scripture if some one competent to this task was present. Luke 4:16-17 notes an occasion when Jesus gave such a homily in the synagogue service. It may be that here, in chapter three, James warns against too many trying to assume this role of interpreting and expounding on the reading. Perhaps they were speaking vainly or saying things which caused strife and turmoil. Perhaps their life was not consistent with their speech. To combat

¹⁷Moore, op. cit., p. 289.

¹⁸Ibid., p. 317.

¹⁹Ibid., p. 314.

this tendency, James warns about the destructive power of the tongue. He exhorts those who would be teachers to imitate the wisdom from above, to develop the Christ-like virtues which he lists in 3:17. He implies that when they have done this, then they will be qualified to aspire to this role of teacher and interpreter in the service.

The specific reference to the synagogue service in 2:1-5 is compatible with the fact that the services were open to all. It was possible that strangers might attend. We know from Acts that Paul rarely had any difficulty getting into the synagogue services when he first came into a town. 1 Corinthians 14:25 also indicates that early Christian services were open to all.

The synagogue referred to in James may have been a place of worship which the Christians had established for themselves, but they still called it a synagogue. From Acts 6:8-10 we learn that there were various synagogues in Jerusalem serving Jews from different locales and of different classes. At this early date when the Christian church had not yet made a definite break with Judaism, it would be the natural thing for the Christians to establish their own place of worship, still calling it a synagogue and still following the synagogue service and organization.

James' condemnation of partiality in seating the rich ahead of the poor in the service is underscored by the example of Jesus who did not show any partiality toward men because of their financial or social status. In Mark 12:14 even His enemies, the Pharisees and the Herodians, admit that He does not regard the position of men. Paul uses this word προσωποληψία three times, in Romans 2:11, Ephesians 6:9,

and Colossians 3:25. Each time he notes that this is not a quality of God. The thought of James is that since God shows no partiality, so also there can be no partiality shown in the church. It is even more inconsistent with Christian faith to show partiality on the basis of wealth, for God has chosen those who are poor in the sight of the world to be heirs of His kingdom. By showing partiality to the rich, the Christians were dishonoring the poor and honoring the rich who were dragging them into court for their debts. Finally, partiality broke the royal Law of love (2:8-9).

There are several other references in the Epistle which give us brief glimpses into the life of the early church. Chapter 2:15 indicates the practice of giving help to the needy brother, even though many were neglecting it. Chapter 5:16 indicates the practice of confession. Here it is not an organized, compulsory rite, but a mutual confession done within the context of a brotherhood, in which each one shares the burdens of the brother. Commenting on this verse, Bonhoeffer points out that the Christian fellowship is still a fellowship of sinners. He believes this verse stresses a basic principle underlying Christian ethics: Christians are still sinners, but through mutual confession and encouragement within this brotherhood, Christians seek to overcome sin.²⁰ This confession is also made in connection with mutual prayer for one another. Mayor notes an interesting comment from Luther on this verse. "A strange confessor. His name

²⁰Dietrich Bonhoeffer, Life Together, translated by John W. Doberstein (London: SCM Press, 1958), p. 100.

is One Another."²¹

James also notes one's responsibility toward the straying brother. He encourages his readers to bring back those who have wandered from the truth (5:19-20). This is a salutary act, bringing forgiveness back into the life of the lost brother.

James has much to say about the dangers of wealth. We have noted in the previous chapter that he stresses the transitory nature of earthly possessions.²² He does not advocate any radical economic reform. As Dobschütz notes,

James does not go so far as to excite the poor against the rich. On the contrary, he gives the express warning, "Be patient--and murmur not against one another." The poor man is not to want to be rich, but to be content when he has food and clothing.²³

On the other hand, James sternly rebukes the rich in 5:1-6. Rendall believes these charges are directed specifically against the greed of the high-priestly aristocracy who controlled national finance. Through temple monopolies and the tribute shekel, they had amassed fortunes at the expense of the pilgrims who annually flocked to the great festivals at Jerusalem.²⁴ This tribute shekel was a poll tax collected in Palestine and the whole diaspora.²⁵

²¹Mayor, op. cit., p. 166.

²²Supra, pp. 36.

²³Ernst von Dobschütz, Christian Life and the Primitive Church, translated by George Bremmer (New York: G. P. Putnam's Sons, 1904), p. 304.

²⁴Rendall, op. cit., p. 53.

²⁵Moore, op. cit., II, 70.

Josephus tells us more about the greed of the high priests at the time of Agrippa. They sent their servants to the threshing floors to take the tithes due the lower priests who then died from lack of food.²⁶ He tells us of Ananias (who is probably the Annas of the Gospels) who was such a great hoarder of money that he also sent servants to the threshing floors and took away tithes due the lower priests. As a result, some of the older priests died from lack of food.²⁷

James notes that in Christian thought there is a radical inversion of human values. It is the lowly brother who is exalted while the rich man is put into a humble station and passes away (1:9-10). It is the poor who become heirs of the kingdom (2:5). It is the humble whom God exalts (4:10).

There is no hint in the epistle at the community of goods among the Christians at Jerusalem which is recorded in Acts 5:32-37. Rather, James exhorts the poor to be patient until the parousia. He condemns the rich because they have oppressed the poor and have piled up for themselves goods which eventually will rust and pass away. James notes that they have to fight against the sins of covetousness and desire for earthly goods (4:2).

The sins of the tongue are especially singled out by James in the third chapter. There is a note of irony in the thought of 3:3-7. Man is able to tame and control animals, he can guide large ships, but the little tongue is beyond his control and is one of the most destructive forces in all the world.

²⁶ Josephus, Antiquities XX. viii. 8, op. cit., p. 597.

²⁷ Ibid., XX. ix. 2, p. 599.

James goes very deep in his analysis of the sins of the tongue. In 3:11 he asks the rhetorical question, "Does a fountain gush with both fresh and bitter water from the same opening?" He is pointing out that the speech of a person is an indication of the inner man. What man says is an indication of what he is. In contrast to bitter envy and strife, meekness and wisdom are the virtues which will lead man to show forth his true nature with works rather than words.

James strongly exhorts his readers not to swear by heaven or earth or by any other oath (5:11). This verse is clearly an echo of the word of Christ which is also recorded in Matthew 5:34. Ecclesiasticus 23:1-11 gives us an indication of the Jewish feeling toward oaths. This passage explains the prohibition of oaths because of the Jewish reluctance to use the divine name. This apocryphal passage also notes that needless oaths will be punished. Many interpretations and reasons for this prohibition of Jesus and James have been proposed. The simplest seems to be that one's integrity and honesty should be so apparent that a simple "yes" or "no" should suffice in ordinary conversation. James motivates his readers to refrain from oaths in order that they might not fall into condemnation.

Finally, we note that James is writing to people living in the world. He never advises them to withdraw from the world. It is probable that 4:13 to 5:6 is written specifically to people who were not members of the Christian community. James is still living in the world and feels compelled to witness to those who are outside of the faith.

The brethren are certainly living in the world when they are tempted by various trials of the world. However, they are not to withdraw. They are to withstand these trials and let them produce patience and endurance. In 1:27 we note that Christians are to keep themselves unspotted from the world, but they do this through Christian deeds of mercy among the needy of the world.

The fact that their services are open to anyone who might happen to come in also shows they are still living in the world. Some were trying to walk a path of friendship with the world and with God. James points out that the two ways are incompatible (4:2). The solution is not to withdraw from the world. The answer is to submit oneself to God and draw near to him. The central Christian ethical principle of submission rather than self-assertion is the answer to living in the world but remaining unspotted by it. Humility and submission before God will result in God's exalting man (4:10).

In summary, we note that the Law has new meaning for James and his readers. It is still God's Law and it still condemns man for even one transgression. However, the Law is changed to one of freedom for men in whom the Word of truth has been planted. Man is free from its condemnation. Now he lives to fulfill the royal commandment of Christian love toward one's neighbor.

Men live together as brethren bound together by the new life which has been given to them by the Father of lights. This brotherhood is manifested in a mutual concern for the brother's needs, both physical and spiritual.

The organization of the early Christians does not appear to be highly developed. In general, it seems to follow the pattern of the synagogue. Many are aspiring to the office of teacher, that of interpreting the reading from Scriptures in the service. Elders represent the community visiting and praying for the sick. There is no room for any partiality or ranking among the brethren. Rather, the need of one brother is the concern of the other. Mutual confession is practiced in order that brethren might find strength in the concern and Gospel spoken to one another. An erring brother is to be brought back to the community through the efforts of others.

The dangers of wealth are evident to the brethren, but a communal treasury is not the answer. The poor are to be patient in their plight as they wait the coming of the Lord. The rich are to realize the passing nature of their life and their goods. Then they are to submit their lives to the will of God.

Sins of the tongue cause disruption among the brethren. These sins can be overcome by a change of the inner man and cultivation of wisdom and meekness.

In all these situations, the brethren are living in the world. They find that Christian life is the exact opposite of the life of the world. Rather than self-assertion, the Christian life is one of humility and submission before God.

Comparison

This chapter has shown several minor similarities in the community life of Qumran and Palestinian Christianity as reflected in the Epistle

of James. There are also many significant differences.

From a secondary source, Josephus, we note that the Essenes prohibited oaths while the Scrolls themselves indicate an oath of admission was required of all initiants. James' prohibition of oaths is based upon the words of Christ which seem to imply that man is to be so trustworthy that no oath is needed to validate his words.

Both warn against sins of the tongue because of the strife which comes from these sins. To overcome this, the Scrolls threaten probation or banishment from the community. James exhorts his readers to cultivate wisdom and meekness in order that the whole man might be changed. Then the tongue can be controlled.

Both James and the Scrolls ascribe a high place to the Law of God. The Scrolls stress study and knowledge of the Law and the perfect observance of it. James stresses the fact that the Law is centered around the command to love the neighbor. In new life with Christ, man is free and able to fulfill it.

The main ideas of unity are quite different. For Qumran the bond of unity was "togetherness" established by membership in the community. Membership meant that the individual gave his entire life and all his goods to the community. For James the unity of the Christians was one of brotherhood established by God. It meant that one submit his life to God and the service of others.

In the Qumran community, everyone had his own rank or position in relation to the other members. There was a strict hierarchial structure. This structure was determined by an annual review. Precedence was always given to the priests in this structure. In contrast, James

sternly reprimands any practice of ranking or showing partiality among the brethren. There is no place in the Christian community for esteeming one person higher than another. It is God who judges, not a council holding session. Rather than establishing rank and position, each person is to share the burden of the other brother and help him to be strengthened through the practice of mutual confession. Expulsion is not used as a threat to maintain discipline. Rather the straying brother is the special concern of other Christians.

Qumran solved the problem of material goods through a community treasury. James advocates no such reform. He exhorts the poor to be patient until the coming of the Lord. The rich are to realize that their wealth will pass away.

James deals with the specific problem of a rich stranger coming into their services and being shown preference. Such a problem could not arise at Qumran because the community was almost completely separated from the world. James addresses a major section of his epistle to those outside the community (4:13-5:6). He is in the world witnessing and proclaiming God's judgment to those who are still of the world. The readers of James were also still very much in the world, striving to keep unspotted from it.

We might conclude that both James and the men of Qumran faced similar problems. These are problems which arise when sinful men have to live together, but their solutions to these problems are quite different.

CHAPTER V

VIRTUES

Virtues Listed in the Scrolls

In Matthew 5:43 Jesus says, "You have heard it said, 'Thou shalt love thy neighbor and hate thy enemy.'" Many scholars have tried to identify this reference with passages in the Manual of Discipline. It states, "To love all the sons of light, each according to his lot in God's counsel, and to hate all the sons of darkness according to his guilt" (1QS 1:9-10). This same thought is expressed in the Thanksgiving Hymns (1QH 14:10,19; 17:24). We shall begin this study with an investigation of the community's concept of love and hatred.

The Scrolls use the regular Old Testament word for love, $\text{ל} \frac{\text{א}}{\text{י}} \text{ל} \text{א} \text{ל}$. In the Manual it is often used in connection with $\text{ל} \frac{\text{ב}}{\text{י}} \text{ל}$, the Old Testament word used to describe God's constant and unwavering loving-kindness toward His covenant people.¹ In all these instances, this $\text{ל} \frac{\text{ב}}{\text{י}} \text{ל}$ is practiced only within the community relationships. In the final canticle of the Manual of Discipline, this love is to be shown toward the depressed and anxious (1QS 10:26). However, the context clearly shows that this is still to be limited to the men of the community. Men of iniquity are to receive no compassion from the men of Qumran (1QS 10:20). It is difficult to find any reference to love which should be shown to men outside the community. The Damascus Covenant

¹1QS 2:24; 5:4,25; 8:2; 10:26.

notes that man is to love his brother (CD 6:20). However, the context again limits this love to those in the covenant when it exhorts them to keep apart from men of perdition (CD 6:14-15).

Sutcliffe has attempted to show that the Qumran teaching of hatred was essentially the same as the Old Testament; namely, to hate evil and sin in man but not the person himself.² However, when one notes that love is limited only to the men of the community, any modification of the injunction in the Manual to hate those outside the community seems to be a forced interpretation. It would seem that the virtue of love was to be practiced only within the confines of the community. Those outside were the objects of the hatred and scorn of the community.

The virtue of perfection [$\Pi^{\prime} \text{ב} \text{ש} \text{ל}$] is also achieved and practiced only within the boundaries of the community. It is attained by knowing and keeping the community's rules and regulations. The Scrolls use $\Pi^{\prime} \text{ב} \text{ש} \text{ל}$ to describe the fully initiated members of the community.³ The community described itself as "a house of perfection" (1QS 8:21; 9:6,9). Deviation from this way of perfection meant temporary exclusion from the meetings and purificatory rites of the assembly (1QS 8:18). Davies has noted that the perfection aimed at by the community was not thought of in terms of the imitatio Dei, but rather as complete obedience to the Law as it was understood by the community.⁴

²Edmund Sutcliffe, "Hatred at Qumran," Revue de Qumran, II (June, 1960), 345-356.

³CD 8:25,28,30; 1QS 8:20; 9:19.

⁴W. D. Davies, "'Knowledge' in the Dead Sea Scrolls and Matthew 11:25-30," Harvard Theological Review, XLVI (July, 1953), 115.

Perfection then is an attainable virtue for the men of the community. It is a virtue attained by obedience and knowledge of all the rules of the community which qualified one for membership in the general assembly. It is also a virtue attained by one's own efforts without the help of others. In the final canticle of the Manual of Discipline, the community psalmist writes, "I shall not console the stricken until they make their way perfect" (1QS 10:21). Black has summarized the context of Qumran's teaching of perfection in this way:

The Qumran "Perfection of Way" is its absolute and total obedience to the divinely revealed tradition of the Law handed down and developed by the sect.⁵

In a community such as Qumran with a keen eschatological awareness, patience was a necessary virtue. The Manual of Discipline praises the virtue of slowness to anger [א'ִיִּם אֵיִם] (1QS 4:3). The Damascus Covenant notes that God is long-suffering and patient (CD 2:4). The Habakkuk Commentary notes that the last days have been longer than expected. Even though the last days are delayed, they will come even as God has appointed them (1QpHab. 7:6-13). Patience then is confidence that God's plan will be executed. This patience should cause man to continue faithful in the service of the truth and the Law (1QpHab. 7:11-12).

Righteousness is a virtue achieved by keeping the Torah and the community's own special laws. Otzen has noted that the term אֵיִם אֵיִם is practically synonymous with the Torah in the Manual of Discipline.⁶

⁵Matthew Black, The Scrolls and Christian Origins (New York: Nelson and Sons, 1961), p. 119.

⁶Benedikt Otzen, "Die neugefundenen hebräischen Sektenschriften und die Testamente der zwölf Patriarchen," Studia Theologica, VII (1954), p. 128.

on knowledge is so strong that one might well speak of a Gnostic tendency in the Scrolls.⁹

However, Davies has pointed out several ways in which knowledge as described in the Scrolls differs from Hellenistic and Greek ideas of knowledge.¹⁰ In the Scrolls, knowledge is knowledge of sin and man's frailty (1QS 10:11; 11:3). Gnosticism emphasized intimate knowledge of God and His intermediaries. Knowledge in the Scrolls relates to an understanding of God's work in history as it heads toward the end of time (1QS 4:18-22). On the other hand, Gnosticism dealt with cosmic speculations. Finally, Davies notes this third difference. Gnosticism had a strictly intellectual knowledge. In the Scrolls, knowledge is ethical and practical. It is knowledge for obedience of the Law. These points should make it clear that the emphasis on knowledge in the Scrolls relates to these two points: the importance of obedience of the Law and their belief that all historical events had eschatological significance.

In summary, we might note that the virtues extolled by the Scrolls are to be practiced within the life of the community. As Otzen has noted, the ethical concepts of the Scrolls are generally related to the Law which is the ultimate basis of all conduct.

Man bekommt doch m.E. einen viel besseren Eindruck von der Bedeutung der Thora für die Frömmigkeit der beiden hinter diesen Schriften stehenden Gemeinden, wenn man die religiösen Hauptbegriffe in Man. of Disc. genau untersucht, Wahrheit, Gerechtigkeit, und Recht und sie mit den entsprechenden Begriffen in Test

⁹Ibid.

¹⁰Davies, op. cit., pp. 131-135.

VII vergleicht. Man findet dann, dass sich diese Begriffe alle mehr oder weniger auf die Thora beziehen, ja, sehr oft einfach unter der Bedeutung "die Thora" zu stehn kommen.¹¹

Virtues Listed in James

The Epistle of James differs from the majority of the New Testament documents when it does not use the noun ἀγάπη. Rather, it uses the verb ἀγαπάω three times in 1:12; 2:5,8. In all three of these instances, man is the subject. In 1:12 and 2:5 God is the object of man's love and those who love God are the recipients of God's promises. James' use of ἀγαπάω is certainly not as developed and enriched as it is in other parts of the New Testament, especially in the Pauline corpus.

τέλειος is associated with God in 1:17 who is the giver of every perfect gift. In 1:25 τέλειος describes the Law of liberty which has its origin with God, the one Lawgiver (4:12). In 1:4 τέλειος describes men whose maturity is marked by patience and endurance under trial. In 3:2 it describes a man who has mastered his tongue and gained control over his entire body. It is a virtue attained not by any membership in some organization, but through progress in living one's faith. The context of 3:2 seems to imply that this virtue is not attainable, for "we all make many mistakes."

Patience is described by both ὑπομονή and μακροθυμία. The exhortation to ὑπομονή is given in a context of eschatological trials (1:12; 5:11). God's purpose is always achieved and those who endure are blessed [μακάριος]. This term is the equivalent of the Old Testament ⁴יְשִׁיבֵם. This word describes those who are living in a

¹¹Otzen, op. cit., p. 127.

covenant relationship with God and have received God's revelation. This word $\mu\alpha\kappa\rho\theta\upsilon\mu\acute{\iota}\alpha$ does not appear in the Scrolls. Μακροθυμία is used in 5:10 to describe the prophets who spoke God's word in the face of persecution. They are an example for the brethren as they patiently await the coming of the Lord.

Patience is related to faith, for the testing of faith produces $\acute{\upsilon}\pi\omicron\mu\omicron\upsilon\eta$ (1:3). Rendall has noted, "Endurance then is not a quality or innate disposition of the soul but an attained condition resulting from faith tempered and steeled."¹² As was the case with $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma$, James sees the virtue of patience being attained when faith is at work.

Righteousness is described as an attribute of God in 1:20 and it is contrasted to the wrath and passion of man. In 2:23 righteousness is an active virtue in Abraham's life as he obeys God even to the point of sacrificing Isaac. In 3:18 $\delta\iota\kappa\alpha\lambda\omicron\sigma\upsilon\eta$ is a virtue sown into man which produces the fruit of a peaceful life. Again, this virtue is manifested in man's life when his faith is at work.

Humility is presented in the context of man's littleness compared to God (4:10). In 4:6 the humble are the special recipients of God's grace. It is the humble who are exalted by God (1:9; 4:10). Rendall notes that in Greek and Roman morality, humility implied comparing man with man and also some want of self-respect. In James, humility is a virtue in the relationship between God and man.¹³

¹²Gerald Rendall, The Epistle of St. James and Judaic Christianity (Cambridge: Cambridge University Press, 1927), p. 44.

¹³Ibid., p. 47.

James stresses that Christian virtues are manifested when faith is an active power in man's life, active in withstanding trial and in producing good works. Many scholars have noted that James never explicitly recalls the life of Christ as an example of these virtues. The one specific example he appeals to is the patience of Job and the prophets (5:10-11). Since James makes no direct appeal to the imitatio Christi motive, many scholars have concluded that James was originally a Jewish document which was Christianized by the insertion of Christ's name in 1:1 and 2:1. Others conclude that this epistle is an example of the Christian ethic watered down to meet the needs of a particular Jewish audience.

However, Lindsay Dewar has pointed out that the description of wisdom from above in 3:17 serves as a fine description of Christian character and an appeal to imitate Christ.¹⁴ This has also been suggested by Preisker in Kittel.¹⁵

The first adjective used in this list is ἀγνῆ. 1 John 3:3 notes that this is a quality of God which men are to imitate. The virtue of peacefulness is easily applied to Christ who said, "Blessed are the peacemakers" (Matthew 5:9). The quality of ἐπιείκεια, gentleness, implies the condescension of a superior to those below him. The Incarnation is the supreme example of this quality. The adjective εὐπειθής appears only here in the New Testament. Literally, it means well-

¹⁴Lindsay Dewar, An Outline of New Testament Ethics (Philadelphia: Westminster Press, 1949), pp. 262-264.

¹⁵Herbert Preisker, "Ἐπιείκεια, ἐπιεικής," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 586.

persuaded. This word can also be interpreted Christologically if we follow the meaning of "obedient" given by Arndt-Gingrich.¹⁶ Christ is certainly the perfect example of complete obedience to God's will.

The longer phrase, "full of mercy and good fruits," may appear out of place in a list of virtues. It is an apt description of the person and the life of Christ. His life was undoubtedly well-known by the readers of James because they had been eye-witnesses of parts of the life of Christ.

The adjective ἀδιάκροτος, meaning single-minded or with no uncertainty, also describes the path of Christ's life as He was single-minded in His Messianic mission. Finally, there is the adjective ἀνυπόκριτος, meaning sincere or without show and pretence. This, too, can be applied to Christ who condemned the hypocrisy of the Pharisees, but He Himself moved among the poor and despised people of society.

Knowledge in itself is definitely not a virtue for James. His entire description of faith in chapter two is directed against a faith which is only intellectual. He writes very clearly, "To him who knows to do good and does it not, to this one it is sin" (4:17). James emphasized that knowledge must be put into action.

In summary, we might note that James describes virtues such as patience, endurance, righteousness, and maturity [τελειωσις] as they are manifested in life when faith is at work and an active power. It

¹⁶William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 394.

would seem that in 3:17, James does appeal to the example of Christ as a model of virtue.

Comparison

There are several similarities in the description of virtues given in the Scrolls and in James. Both treat to some extent the idea of perfection. In the Scrolls, it becomes a name or title given to the full members of the community. It is also an attainable virtue. The people of Qumran hoped to keep the Law perfectly as they prepared the way for the coming of the Messiah. On the other hand, James describes τέλειος first as a quality in God. In man, it is more a maturity attained through endurance. Absolute perfection is seemingly not attainable because man cannot completely control his tongue. Both James and the Habakkuk Commentary exhort men to be patient until the coming of the end time.

James stresses that virtues are exhibited when faith is at work as a guiding power in man's life. The Scrolls note that virtues are shown when man lives in accord with the Law of Moses and the community rules. In the Scrolls, virtues are intimately connected with one's good standing and membership within the community. James relates virtues to faith in action.

The Scrolls emphasize knowledge almost to the point that it becomes a virtue in itself. James takes the opposite view. One of his basic thoughts is that man does know what he ought to do. Man has knowledge, but does not put it into action.

CHAPTER VI

CONCLUSIONS

Rather than finding striking similarities between the Epistle of James and the Scrolls of the Qumran community, this study has pointed out some distinct and fundamental differences. We find basic agreement only in their respective anthropologies. James notes that man is double-minded, knowing what he should do and how he should act, but being unable to do it. The Scrolls describe this state of man with different terminology, but the thought is similar. Man is the battleground of two spirits, each spirit warring against the other trying to gain control of man. This view of man probably stems from a common Judaic idea that there are two impulses in man, one good and one evil. Both James and the Scrolls are also typically Hebraic in describing man as a creation of God. Neither presents the Greek view that man's body is evil in itself and the spirit or soul is good in itself.

However, the differences far outweigh the similarities. For Qumran, the end-time would be marked by the appearance of the prophet and two Messiahs. There would also be a great war in which the community would serve as instruments of God's judgment. For James, the end of time would be marked by the return of the Lord of glory who would judge all men. There are several common points in their respective eschatologies. Both believed the end was imminent and would be marked by the gathering of the diaspora.

The community life which is reflected in James and the Scrolls differs. James reflects no highly developed organization, but one which loosely follows the organization and structure of the synagogue. The main unifying principle in James is the conviction that Christians are brothers. This unity is manifested in mutual concern for one another's needs, both physical and spiritual. Any partiality or ranking one person higher than another is entirely out of place within this brotherhood. Wealth and poverty are a social problem, but the solution proposed by James is that the rich realize that earthly wealth is only temporary. The poor should wait patiently for the return of the Lord.

Community life at Qumran was based upon two main points: a strict hierarchical structure and a communal treasury with no private property. Both of these points are very different from the thought of James. Discipline at Qumran was maintained through a judicial system which could temporarily or permanently exclude transgressors from the community.

The virtues mentioned in James relate to the central idea that faith must be put into action. In the Scrolls, virtues are related to a study and perfect observance of the law as interpreted by the community.

Both James and the Scrolls arose from groups of Jewish people who based their religion upon the Old Testament. How then could they go in such radically different directions? The Qumran community went beyond other strict sects in Judaism in its efforts to keep the letter of the Law perfectly. The community also burdened its members with the additional load of its own rules and regulations. They thought their

peshirim were a gift of the end-time. They had separated themselves from the rest of the world to prepare for the end. They had only scorn and condemnation for men outside the community.

The road which the readers of James, the early Christians in Palestine, were following was radically different from that of any sect in Judaism of that day. This difference can be explained by only one event: the complete revelation of God in His Son Jesus Christ plus the gift of the end-time, the Holy Spirit, guiding the church in these times. The Christians were following the law of liberty, the Gospel. The readers of James were still living in the world and witnessing to men of the world, calling upon them to forsake riches and draw near to God and His World.

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