

BETWEEN GOD, SPIRIT, AND HUMAN BEINGS

A Comparative Study of the Relationship between 1QS 3:13 – 4:26 and The First Epistle of John

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Abstract:

Tulisan yang muncul sekitar abad pertama Masehi banyak mengandung unsur ajaran dualisme. Tulisan 1 QS 3:13-4:26 atau Risalah Dua Roh, dari tradisi non-biblis (tradisi Qumran) dan surat pertama Yohanes dari tradisi biblis (tradisi Yohanes) merupakan contoh terbaik dari sejumlah tulisan yang sedikit banyak dipengaruhi oleh ajaran dualisme. Dengan membandingkan dua tulisan ini, akan ditemukan sejumlah kesamaan dan ketidaksamaan konsep dan gagasan di antara keduanya. Di satu pihak, kedua tulisan ini tetap mempertahankan konsep monoteisme murni: Allah adalah satu-satunya Pencipta. Di lain pihak, mereka menegaskan bahwa eksistensi roh dan manusia terbagi menjadi dua: roh baik dan roh jahat, manusia baik (anak-anak terang) dan manusia jahat (anak-anak kegelapan). Masing-masing roh menentukan dan mengatur eksistensi manusia di bumi dan takdir mereka di pengadilan terakhir pada akhir zaman. Problem yang muncul di sini adalah adakah relasi saling mempengaruhi di antara kedua teks ini ataukah keduanya sebenarnya berasal dari tradisi yang sama.

Key Words:

TTS (The Treatise of Two Spirits), 1 John, God, spirit, human beings, light, darkness, dualism, determination.

1. Introduction

It has been noted that the collection of writings from Qumran is permeated by a dualistic teaching. One of the most prominent text concerned with the sectarian views of dualism is 1QS 3:13-4:26, or is commonly called the Treatise of Two Spirits (henceforth, TTS). Debated issues about dualism in TTS, also in the other writings of Qumran, however, are numerous. On the one hand, some consider that the sectarian dualistic doctrine has a huge and lasting influence on the community of Qumran. On the other hand, others doubt that dualism is the primary concern of TTS.¹

At the same time, the dualistic view has not only influenced the Qumran writings, but also a number of writings in the New Testament. One of them is the

First Epistle of John (henceforth, 1 John). Moreover, it seems that 1 John presents a great number of theological contact with the writings of Qumran.² It can be seen in many expressions and notions, some simple and others profound, used either in TTS or in 1 John. Apparently, there is some kind of relation between them even though this relation is not in a direct way. Considering the similarities and dissimilarities found both in 1 John and TTS, this paper will set forth the comparison of their notion and thought. However, I would like to confine the discussion only in their thought of God, spirit, human beings and their relationship.

2. A Brief Description of 1QS 3:13 – 4:26

TTS (1QS 3:13 – 4:26) is a didactic piece. It is surely of Essene origin and possibly influenced by Babylonian Judaism.³ It is dated paleographically from 100 to 75 BCE. Remnants of a few lines are also preserved in a fragment of a contemporary copy of the same Rule found in 4QS frg.2. In 1QS, TTS occurs as an appendix to the preceding liturgical section, that is, 1QS 1-16-3:12. However, the background and the origin of these passages seem to be quite different, so that the interpretation must be distinguished between the original meaning and its reception in the context of the manuscript.⁴

According to Frey's analysis of TTS⁵, 1QS 3:13 – 4:14 is supposed to represent the primary stratum which was then expanded and interpreted by 1QS 4:15-23a and 4:23b-26. 1QS 3:13 – 4:14 is viewed as a testimony of transformation of the original "eschatological war – dualism" of 1QM 1 into a secondary type of ethical dualism, which was, however, reinterpreted again in eschatological (4:15-23a) and subsequently anthropological dualism (4:23b-26).

A strictly opposite view has been set forth by Jean Duhaime.⁶ He considers 3:18b-23a and 23b-25a as secondary additions to the original instruction. As a result, any notion of the two spirits is thought to be a later addition. At first, the text taught a purely ethical dualism (3:13-18a, 25b-26a and 4:1-14), which was transformed to a cosmic type by insertion of the passages which mentioned the two spirits (3:18b-23a and 3:23b-25a) and then reinterpreted eschatologically and anthropologically. In addition, Duhaime suggests that any notion of a heavenly mediator or opposition figure such as Prince of Light or the Angel of Darkness must be ascribed to a secondary redactional process.

Regardless of the debated issues of redactional process, it is important to see the outline of TTS. In fact, an outline of its contents is given in the heading (3:13-15a). The heading then is followed by a creation hymn (3:15b-18). Afterwards, a first is an explicatory passage on the two spirits (3:18 – 4:1); a second one is on the corresponding virtues and vices (4:2-14), and a third one is on human acts according to the two spirits and the present and future visitations (4:15-18, 18-23), until the final passage (4:23-26) which resumes the main topic of the passage.

Hence, we see that the teaching actually provides insight “into the history of all the sons of man, concerning all the ranks of their spirits, in accordance with their signs (cf 3:18-4:1), concerning their deeds in their generation (cf. 4:2-14 and 4:15-18) and concerning the visitation of their punishment and the period of their salvation (cf. 4:18-23). Considering the order of the teaching, it is clear that 1QS 3:13 – 4:26 seems to be carefully composed.

3. The selected texts from TTS⁷

3.1 1 QS 3: 13-26

(13) The Instructor should instruct and teach all the sons of light about the nature of all the sons of man, (14) concerning all the ranks of their spirits, in accordance with their signs, concerning their deeds in their generations, and concerning the visitation of their punishments and (15) the times of their reward. From the God of knowledge stems all there is and all there shall be. Before the existed he established their entire design. (16) And when they have come into being, at their appointed time, they will execute all their works according to his glorious design, without altering anything. In his hand are (17) the laws of all things and he supports them in all their affairs. He created man to rule (18) the world and placed within him two spirits so that he would walk with them until the moment of his visitation: they are the spirits (19) of truth and of deceit. From the spring of light stem the generation of truth, and from the source of darkness the generations of deceit. (20) And in the hand of the Prince of Lights is dominion over all the sons of justice: they walk on the paths of light. And in the hand of the Angel of (21) Darkness is total dominion over the sons of deceit; they walk on paths of darkness. From the Angel of Darkness stems the corruption of (22) all the sons of justice, and all their sins, their iniquities, their guilts and their offensive deeds are under his dominion (23) in compliance with the mysteries of God, until his moment; and all their afflictions and their periods of griefs are caused by the dominion of his enmity; (24) and all the spirits of his lot cause the sons of light to fall. However, the God of Israel and the angel of his truth assist all (25) the sons of light. He created the spirits of light and of darkness and on them established every deed, (26) on their paths every labour. God loves one of them for all.

3.2 1QS 4, 2-6

(2) These are their paths in the world; to enlighten the heart of man, straighten out in front of him all the paths of true justice, establish in his heart respect for the precepts (3) of God; it is a spirit of meekness, of patience, generous compassion, eternal goodness, intelligence, understanding, potent wisdom which trusts in all (4) the deeds of God and depends on his abundant mercy; a spirit of knowledge in all the plans of action, of enthusiasm for the decrees

of justice, (5) of holy plans with firm purpose, of generous compassion with all the sons of truth, of magnificent purity which detests all unclean idols, of careful behaviour (6) in wisdom concerning everything, of concealment concerning the truth of the mysteries of knowledge

3.3 1QS 4:9-14

(9) However, to the spirit of deceit belong greed, sluggishness in the service of justice, wickedness, falsehood, pride, haughtiness of heart, dishonesty, trickery, cruelty, (10) much insincerity, impatience, much foolishness, impudent enthusiasm for appalling acts performed in a lustful passion, filthy paths in the service of impurity (11) blasphemous tongue, blindness of eyes, hardness of hearing, stiffness of neck, hardness of heart in order to walk in all the aparts of darkness and evil cunning.

3.4 1QS 4:22-25

For those God has chosen for an everlasting covenant (23) and to them shall belong all the glory of Adam. There will be no more injustice and all the deeds of trickery will be a dishonour. Until now the spirits of truth and injustice feud in the heart of man; (24) they walk in wisdom or in folly. In agreement with man's inheritance in the truth, he shall be righteous and so abhor injustice; and according to his share in the lot of injustice, he shall act wickedly in it, and so (25) abhor the truth. For God has sorted them into equal part until the appointed end and the new creation. He knows the result of their deeds for all times (26) everlasting and has given them as a legacy to the sons of man so that they know good and evil and to cast the lots of every living being according to his spirit untuk the the time of the visitation.

4. God as Sole Creator

Theologically, TTS begins with the creation's story (3:15b-18b). In the initial of hymn (3:15b), "all there is and all there shall be" (כול הויה ונהייה), meaning 'being as a whole',⁸ is traced back to God. Hence, God is described as the sole creator of all things as well as the preserver of the world. It is clear that the Qumran sectarians affirmed the Old Testament's faith in God as creator (Gen 1:1, Psa 33:5, Isa 40:28, 42:5, Prov. 8:30).⁹ Here, God is characterized as the Knowing One, designated with the title God of knowledge אל הדעות which is frequently attested in Qumran texts.¹⁰ In this passage, God has masterminded every element of creation beforehand. God's design never fails to be realized at appointed times. The reference to the creation is confirmed by the use of the semantic field for God, spirit, light and darkness coupled with the notion of a fundamental division thereby forming a clear allusion to Genesis 1.

In 3:18, it is stated that after creating humankind to rule the world, God then provided it with two spirits according to which to behave (להתהלכ) until

the fixed time of his visitation. The two spirits are the spirit of truth (רוח האמת) and the spirit of deceit (רוח העל) (3:18-19). In comparison with 3:25, there is a difference of the verb modified to God. Relating to the spirit of truth and the spirit of deceit (3:19), the author uses the verb שיני (place), while to the spirit of light (אור) and the spirit of darkness (הושב) (3:25), he uses the verb ברא (create). Regardless of the difference of the usage of the verb, we can assume that the author of TTS would like to show that God is sole creator.

Without telling the origin in detail, the supernatural powers, namely, the Prince of lights and the Angel of Darkness come into the scene and in turn influence two separate human beings: the sons of justice who walk on the path of light and the sons of deceit who walk on the path of darkness (3:20-22). The spirit of truth is related to the Prince of Light, while the spirit of deceit is related to the Angel of Darkness. Here, we see that the cosmic dualism, which divides the world into two opposing forces of good/light and evil/darkness, serves in this passage. Inasmuch as both spirits are created by God, both are inferior to Him. In consequence, God is ultimately responsible for the creation of evil. Apparently, the author has realized the consequence of placing God as a creator of evil too, so that it might be necessary for him to present the scene of God's intervention. It appears in 3:24-25 that God intervenes in the conflict and hostility between the two parties. When the affliction and grief come upon the son of light, the God of Israel and the angel of his truth assist all the sons of light (3:24-25). In turn, God then loves one of them for all. God's intervention is also assumed in 4:15-26.

Having said that, it is noteworthy that inasmuch as God's transcendence and authority are never questioned, in this text, there is no radical dualism in the sense that there are not two irreducible principles as the cause of the constitutive elements of all that which does exist in the world. More clearly, there is no place for metaphysical dualism which as defined by Charlesworth is solely "the opposition between God and Satan"¹¹ or according to Frey "the opposition of two dominating causal powers of equal ranks."¹² TTS evidently notes that the spirit of light/truth and darkness/deceit as well as everything which exists have been created by God. As a result, they remain dependent on Him. Obviously in Jewish thought, there is no case of dualism like that. God and evil spirit is not the same rank, and evil spirit never coexists eternally with God. The power of evil spirit is always eschatologically limited. For this reason, we can say that at any case, dualism in TTS remains rooted in Jewish monotheism.¹³ In other words, it is a kind of attenuated dualism under monotheism. Price mentions it in other way as a "modified dualism" or "a qualified or relative system."¹⁴ If we trace back the origin, the type of dualism above is subject to the biblical doctrine of the God which is mirrored in Isa 45:7 "The One forming light (אור) and creating darkness (חשך) Causing well-being (שלו) and creating calamity (רע); I am the LORD who does all these"¹⁵

Besides, God is not described only as a creator, but also an author as well as actor of the whole human history. He has determined the whole human history both the present and the future (3:15). Therefore, he could not stand out of history after creation. This notion is supported by the chiasmic style of TTS. The opening (3:15-16) and closing (4:25-26) of the discourse speak about God who is the author of all that is to be. In addition, Frey adds that the idea of creation forms the framework of eschatological expectation.¹⁶ God as creator, does not only determine the order and the course of the world, but also the time of “visitation” (3:18), the final abolition of wickedness, the purification of the elect, and the perfection of the covenant.

Meanwhile, concerning the nature of God, 1 John, in 1:5 after an introduction of four verses, identifies God as Light (ὁ θεὸς φῶς ἐστίν) and there is no darkness in God (σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία). A little difference is found in 1:7. Here, God is stated as the One who is in the Light (αὐτός ἐστιν ἐν τῷ φωτί). As in TTS, the author also sets forth from the beginning the presence of the opposition between light and darkness. 1 John, especially 2:15-17, speaks about the spatial dualism, which divides the world into distinct regions such as heaven representing light, and world representing darkness. Meanwhile, TTS does not speak about it explicitly. The description in John, however, sometimes has been criticized as too negative, as if the author forgot that God created the world and saw that it was good.¹⁷

In 1 John, God is not described as a creator of the light and the darkness. God is preeminently light, without any darkness. From the beginning, God is in Light (1:7) and the devil is in darkness (3:8). They are in the opposite position. Notwithstanding this, the devil’s position is always under God. As in Jewish thought, early Christian thought does not assume the case of metaphysical dualism. God is also described as the One who is greater than man heart (μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν) and knows all things (γινώσκει πάντα). Apparently, the phrase “knows all things” echoes the title of God in 1QS 3:15, namely, God of knowledge (אל הדרעות)

As in TTS, the notion of eschatological expectation is also set forth in 1 John. Here, men are divided into two categories; according to whether they walk in the light or in the darkness (1:6,7). This theme is repeated in the process of grouping (2:8-11), the last passage where the opposition between light and darkness is put forward. In the end, as 1 John affirms, the final victory of light over darkness (ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει) (2:8) will come. The author also sets forth God’s intervention. It however is a bit different from that of TTS. In TTS, it is stated that God Himself destroys the deceit forever (1QS 4:18) at the appointed time, in the future, in which nobody knows when it will happen. Meanwhile, in 1 John, it is the Son of God, namely Jesus Christ, who destroys the works of the devil (2:8) and he has come to carry it out (5:20).

It is clear that the principal notions both in TTS and 1 John are similar in their idea of dualism which is set forth in an eschatological framework. Both affirm that the division between light and darkness as two separate domains under the power of supernatural leaders, namely spirit, will come to an end at the appointed time when the divine agent either God (TTS) or Son of God (1 John) intervenes for salvation and judgement, eradicating the deceit forever and appropriately rewarding human beings.

5. Two Spirits

1QS 3:18b-19a asserts that God has placed within man two spirits so that he would walk with them until the moment of his visitation. They are the spirits of truth and of deceit. The theme of two spirits is taken up again in 3:25b, mentioning the spirit of light and of darkness, and throughout column four. In this column, the keywords “light” and “truth” frame the list of virtues (4:2-6a), while the word “deceit” and “darkness” frame the list of vices (4:9-11a). On one hand, the spirit of truth influences some by enlightening them, fostering justice, establishing in them respect for God’s precepts and trust in God’s deeds because the spirit of truth is a spirit of meekness, patience, compassion, goodness, insight, and wisdom (4:2-8); on the other hand, the spirit of deceit is found in greed, injustice, irreverence, deception, pride, haughtiness, dishonesty, trickery, cruelty, insincerity, impatience, insanity, imprudence, lust, indecency, blasphemy, stiffness of neck, and hardness of heart, which lead to eternal damnation (4:9-14).

Concerning two opposite spirits, there are many interpretations. Some argue that the interpretation of these “spirits,” one good and the other evil, corresponds to the rabbinic concept of the two “inclinations” or tendency which lead a man to good or evil deeds, namely, *יצר הטוב* and *יצר הרע*.¹⁸ So, they are not person, but inclination within man. Every man shares in both spirits. On the other side, they struggle for control of a man’s soul, just as stated in 4:23b “Until now the spirits of truth and deceit feud in the heart of man,” With some, the spirit of truth dominates; with others, the spirit of deceit.¹⁹

The interpretation of the two spirit as a inclination within man is more or less similar with Davidson’s interpretation of the word for spirit (*רוח*).²⁰ He suggests that the interpretation of *רוח* in TTS has an aspect of a psychological nature. He has come to this conclusion after comparing the psychological nature of 1QS 4:2-14 (such as the arrangement of humility, patience, and compassion in relation of the spirit of light; while greed, pride, and lust are associated with the spirit of deceit) with other representations of the psychological spirit such as “repentant spirit” (1QS 8:3), stray spirit (1QS 11:1), zealous spirit (1QH2:15), perverse spirit (1QH 8:29) and spirit of knowlegde (1QH 3:22-23).

Frey, however, argues that it must be differred between the sense of the spirit in 1QS 3:18-19,25 and that of 1QS 4.²¹ In 1QS 3:18-19,25, the spirits is categorized

as *spiritual beings*. The spirit of truth – in 3:24 the spirit of truth also called “angel of his (*sic.* God’s) truth” – and the spirit of deceit, additionally called “Prince of Light” and “Angel of Darkness” (3:20-21) has a cosmic sense. Meanwhile, the spirits in 1QS 4 are used merely in ethical sense. At any case, it shows the linkage of cosmic metaphors of light and darkness with the ethical terminology of truth (and lie) and the idea of personal angelic beings.²² Concerning this, Leaney argues that the spirit in TTS is understood both as the creative function of God and as the means by which he bestows on man all the powers which man possesses.²³

The opposition between “the spirit of truth” and “the spirit of deceit” in TTS apparently corresponds to the opposition between “the spirit of truth” (τὸ πνεῦμα τῆς ἀληθείας) and “the spirit of error” (τὸ πνεῦμα τῆς πλάνης) in 1 Jn 4:6. Being different with the meaning in the Fourth Gospel (Jn 14:17; 15:26; 16:13) which refers to a person (παράκλητος), this spirit of truth in 1 John signifies a disposition of the human soul which come from God (4:2). Clearly, it is the same with the psychological sense in TTS. Similarly, “the spirit of error” is an evil disposition of the human soul which comes from antichrist (4:3). Brown, however, emphasizes more the opposition between the spirit of God and the spirit of the antichrist than the opposition of the spirits above.²⁴

It seems that the doctrine of two spirits either in the TTS or 1 John consists in developing the same doctrine spreading out at the time before. This doctrine can be traced somewhat uncertainly from the Old Testament, through the intertestamental literature, into the Scrolls and the New Testament. Probably, its origin may be found in Old Testament in the book of Judges and in the First Book of Samuel. In Judge 6:34, we read “the Spirit of the LORD (רוּחַ יְהוָה) came upon Gideon” and in Judge 9:23, “Then God sent an evil spirit (רוּחַ רָעָה) between Abimelech.” In the story of Saul in the book of Samuel, we see more clearly that both spirits derived from the same source, that is, the Lord. “Now the Spirit of the LORD (רוּחַ יְהוָה) departed from Saul, and an evil spirit (רוּחַ רָעָה) from the LORD (יְהוָה) terrorized him” (1Sam 16:14). At this stage, however, what God sent, whether good and evil, is abnormal and temporary.

In the following development, the authors of the period between the Old and New Testament speak enough of various good and evil spirit. Only one, however, definitely sets them against each other as two opposing spirit struggling for the soul of man, namely, *Testament of Judah* 20:1-3. It is thus stated, “Know, therefore, my children, that two spirits, the spirit of truth and the spirit of deceit wait upon man...; and the works of truth and the works of deceit are written upon the hearts of men and the Lord know each one of them.” This doctrine apparently reaches the culmination in the New Testament and the Scrolls.²⁵ It is most likely that this doctrine influences either TTS or 1 John.

Notwithstanding this, the difference between the TTS and 1 John still remains. It lies in the way of recognizing these spirits. In 1 Jn 4:2-6, each “spirit”

can be recognized by a sign: “Every spirit that confesses that Jesus Christ has come into flesh is from God, and every spirit that does not confess Jesus is not from God; this is the spirit of antichrist” (4:2-3). Hence, these verses reach the conclusion: “By this we know the spirit of truth and the spirit of error” (4:6). So, belief or faith in Jesus Christ is the ground to recognize these spirits. Meanwhile, in the TTS, the spirit of truth and deceit can be recognized from the “works” or “deeds” which manifest them.

In spite of the difference, it is most striking that both 1 John and TTS emphasize the importance to discern these spirit. In 1 John, there is warning that every spirit is not the Spirit of Truth or the spirit of God, and so spirits must be tested. “Beloved, do not believe every spirit but test the spirits to see whether they are from God (4:1) . While The beginning of TTS (1QS 3:13-15a) asserts that the instructor should instruct and teach all the sons of light about the nature of all the sons of man, concerning all the ranks of their spirits, in accordance with their signs, concerning their deeds in their generations, and concerning the visitation of their punishments and the times of their reward. It becomes clear in 1QS 5:20b-21 “When someone enters the covenant to have in compliance with all these decrees, enrolling in the assembly of holiness, they shall examine their spirit in the Community, one and other, in respect of his insight and his deeds in law...”

6. Two Categories of Human Beings

In the TTS, human beings are divided in two groups. One is called the sons of justice בני צדק (13: 20), or the sons of light בני אור (13:23). They are under the dominion of the Prince of Light (שר אוריים) and walk on paths of light. The other is called the sons of deceit בני עול (3:21). They are under the dominion of the Angel of Darkness (מלאך חושך) and walk on paths of darkness. Following the division of man, the passage presents a list of righteous attitude and moral deeds connected with those who are under the guidance of the spirit of truth, while a list of immoral deeds connected with those who follow the spirit of deceit. The sons of light possess a spirit characterized by attributes such as humility, patience, generous compassion, constant goodness, zeal for the statutes of righteousness, and a glorious purity that detest all unclean idols and the concealment of truth about the mystery of knowledge (4:4-6). While the sons of deceit are characterized by the spirit of iniquity, greed, pride, falsehood, insolent zeal for disgusting deeds in the service of impurity (4:9-11). Thus, men are classified not just in light – darkness terminology, but also by virtues or vices. Admittedly, the description above mirrors the ethical dualism.

The ethical dualism related the man’s attitude and deed in this passage may arise from the sapiential influence in biblical scriptures. In Proverbs 29:27, it is said “An unjust man is abominable to the righteous, and he who is upright in the way is abominable to the wicked.” An ethical dualism between the righteous and

the wicked appear here.²⁶ The further development of the ethical dualism can be traced in Ben Sira's teaching of opposites. In Sirach 33:11-12, it is said that God has made men to walk in different paths and will bless some and curse the others. For Sirach, then, all the works of God come in pairs and are opposite to one another (Sir 33:15). The fact that people adhere to one or the other ethical disposition is considered part of the order of creation, like a potter (Sir 33:13).²⁷ God has created human beings and ordered their ways differently (Sir 33:10, 14). The final purpose of this sapiential teaching on creation and its organization into pairs of opposites is to maintain the idea of the perfection and appropriateness of creation (39:16,24-34 and 42:22-25). It seems that the sapiential idea of the predestined order of creation, as documented in Sirach 33, is the ideological background of the teaching in TTS, where it seems to recur in a more developed form.²⁸

In TTS, apparently this ethical dualism is under the deterministic framework. The moral conduct of men, their faithfulness or unfaithfulness to the Law of God, is conditioned by the "power" that the Prince of Light and the Angel of Darkness exercise over them. In the section 4:15-26, moreover determinism is made clearer. God has set a sharp division between the spirit, path and deed of truth and that of deceit, and has made them hostile to one another from the beginning until the end of time. He even knows the result of their deeds for all times. All human beings then inherit various portions of them and act accordingly in the world dominated by deceit. At the appointed end, however, a dramatic shift will take place. God will destroy deceit and truth will rise up forever in the world. God will refine all man's deeds and purify for himself the structure of man, ripping out all spirits of injustice from the innermost part of his flesh and cleansing him with the spirit of holiness from every wicked deeds. Admittedly, in the context of the course of man's history, the author of this passage holds the principal belief system that God is not only omnipotent and omniscient, but also continues to rule what he made, even determines human history.

Here, the problem arises pertaining to man himself. The question of the motive of God to divide human beings from outset until the appointed time is not explained explicitly. It is stated like this, "In their division all their armies have a share for their generation; in their paths they walk; every deed they do falls into their divisions, dependant on what might be the birthright of man, great or small, for all eternal times for God has sorted them into equal parts until the last time" (4:15-17b). Again, "In agreement with man's inheritance in the truth, he shall be righteous and so abhor injustice; and according to his share in the lot of injustice, he shall act wickedly in it, and so abhor the truth, for God has sorted them into equal parts until the appointed end and the new creation" (4:22-25b). It is apparent that there is little if any room for the exercise of the will, or probably there is by no means free will from man's side.

The following question pertains to how could God create good and evil and predetermine every man to the one or the other and then judge him worthy of eternal bliss or eternal punishment according to his predestined action. It is not easy to respond. This problem did not arise under the purely dualistic Iranian system suggested as the origin of dualistic system detected in the Scrolls. In this system, there are two primeval spirits and they themselves made the original choice of their of destinies. In the same way, each man was thought to make his own choice between good and evil, and in turn must act according to his choice throughout his life. Here, man actually has determined his ultimate destiny, happiness or damnation, glory or damnation.²⁹ Such a concept is somewhat different with that of the TTS. In contrast to the Iranian system which gives a place for free choice, it seems that in the TTS, there is no place for it. From the beginning, man was conditioned to accept the divine determination arising out of the divine creation without reservation. Hence, we can see that on one hand, there is a strong influence from Iranian system regarding the two spirits, on the other hand, the influence of Jewish monotheism and doctrine of creation play an important role in accepting the foreign doctrine, e.g. the dualistic teaching. Apparently, TTS is some kind of the result of inability to meld Persian dualism with Hebrew monotheism. As a result, the foreign doctrine might be always under the Jewish belief's system.

In 1 John, the categories of human beings are similar with TTS. Here, human beings is divided into two groups. There are some expressions to mention these two groups.

2:9-11	the one who is in Light	the one who is in darkness
2:10-11	the one abides in Light	the one who walks in darkness
3:8-10,12;4:4,6;5:19	those (who are) of God	those (who are) of the Devil
3:10a	the children of God	the children of the devil
3:7-8	the one who practices righteousness	the one who practices sin

We must take into consideration the expression which often occurs, that is, those who are of God and of the Devil. Let us first reread these verses, "The one who practices sin is of the devil; for the devil has sinned from the beginning. No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. By this the children of God and the children of the devil are obvious." (3:8-10). At first glance, these have similar theme with that of in TTS, namely, those who are with Prince of Light and those who are with the Angel of Darkness. One belongs to God, and the other belongs to the devil. In fact, it is different. The difference is that the author does not follow determinism as in TTS. He refuses it and suggests that the children of God and the children of devil are not in the hand of divine power from the outset. Yet, when he writes that "the one who practices sin is of the devil," he wishes to insinuate that the sins of men are instigated by the devil. From another point of view, those who are born

of God cannot sin because they have within themselves the “seed” of God, which is, the Word of God (2:14) or the Son of God (5:18).

As in TTS, 1 John also sets forth the contrast between light and darkness, in which God is the light of the righteous (1:5 – 2:9) and in turn, this contrast is concluded with an appeal for brotherly love (2:10-11). Clearly, the brotherly love is the criterion to distinguish those who walk in the light (the children of God) from those who walk in darkness (the children of Devil). Here, once again, we see the similarity between the TTS and the 1 John regarding the ethical dualism. It means that each group can be identified by judging the deeds which each bears.

7. Concluding Remarks

- Regarding 1QS 3:13 – 4:26, we can conclude that TTS presents a multiform dualism. The fundamental structure of the world, designed and created by God, consists in the opposition between light and darkness under the power of the spirit of supernatural leader, reflects cosmic dualism. The dualistic teaching also has anthropological and psychological dimensions because each person inherits and integrates the proportion of both spirits. There is an ethical dualism as well in the sense that men are divided into two exclusive places according virtues and vices. Related with this ethical dualism, it reflects a belief in a absolute determinism. Finally, the whole system is set in an eschatological framework, that is, God will give victory to the sons of light.
- Regarding the First Epistle of John, as in TTS, it also presents the multiform dualism. The opposition between light and darkness, spirit of God and spirit of antichrist reflects cosmic dualism. The ethical dualism is mirrored in the division of men according to what they practice. However, there is no place here for a concept of determinism. Just as in TTS, 1 John also has an eschatological dimension in which the Son of God (Jesus Christ) comes to destroy the works of the devil.
- Considering the resemblances between TTS and 1 John, whether matters of language or matters of substance we can argue that there is a connection between them. At the same time, the differences between them cannot be disregarded for they can show that in fact they are not in direct connection. Therefore, we can draw the conclusion that their connection lies in using a common source or common sources. In other words, both are the plants growing in the same soil such as the same theological concept.
- Based on the purpose of God’s intervention in the time of visitation, that is, the proclamation of the future new creation (1QS 4:25); and the purpose of God’s intervention through His Son (Jesus Christ) in the world, that is, being in true God and eternal life (1 Jn 5:19-20), we can conclude that their primary

similar concern is the eschatological expectation in which God will save the righteous and punish the deceit. It is true that they hold many concepts of dualism. The usage of the concept of dualism however should be seen as a response to the problem of evil which arises in the surroundings of either the Qumran community or the Christians. The concept of the two spirits also can be seen as a response of the question of the origin of evil. From this point, it is apparent that the eschatological expectation which is put forward in TTS or 1 John, is some kind of solution – even though not yet manifested at that moment – of the problem of evil. Therefore, the point is that beyond the dualistic dimension, the author of either TTS or 1 John, actually stress the importance of eschatological dimension in their passages, in which God eventually will reward each person according to his deeds.

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Endnotes:

- ¹ Cf. H. STEGEMANN, *The Library of Qumran*. On the Essenes, Qumran, John the Baptist, and Jesus, (William B. Eerdmans Publishing, Grand Rapids, MI – Cambridge, U.K 1998) 109. J. DUHAIME, "Dualism", *Encyclopedia of the Dead Sea Scrolls, vol 1-2* (ed. L.H. SCHIFFMAN and J.C.VANDERKAM) (Oxford University Press, Oxford – New York 2000) 218
- ² M.E.BOISMARD, "The First Epistle of John and the Writings of Qumran", *John and Qumran* (ed. J.H. Charlesworth) (Geoffrey Chapman, London 1972) 156
- ³ STEGEMANN, *The Library of Qumran*, 109
- ⁴ J. FREY, "Different Patterns of dualistic thought in the Qumran Library. Reflections on their background and history" *Legal Texts and Legal Issues* (ed. M.Bernstein, F.Garcia Martinez, J.Kampen) (Leiden 1997) 290
- ⁵ FREY, *Different Patterns*, 286
- ⁶ Frey quotes the Duhaime notion in "L'instruction sur les deux esprit et les interpolations dualites a Qumran (1QS 3,13-4,26)" *RB* 84 (1977) 566-94.
- ⁷ These texts are cited from MARTINEZ, F. G. – TIGCHELAAR, E. J. C., *The Dead Sea Scrolls*. Study Edition (Grand Rapids, MI – Cambridge, U.K: William B. Eerdmans Publishing 2000) 75-79
- ⁸ Frey refers the analysis of the phrase כּוֹל הוּיָהּ וְנִהְיָה to the A. Lange article, *Weisheit und Prädestination*. The phrase is used for the whole of existence in 4Q180 1,1-2. נִהְיָה is also conceived of as a future in Sir. 42:19 LXX, where it is translated by τὰ ἐσόμεινα. FREY, *Different Patterns*, 291
- ⁹ Cf. J. VANDERKAM – P. FLINT, *The Meaning of the Dead Sea Scrolls* (Harper, San Francisco 2002) 255.
- ¹⁰ This term also can be found in 1QH 1:26, CD 15:15; 20:4; 1 Sam 2:3, Job 36:4. Only 1 Sam 2:3 and 1 QH 1:26 have the same phrase, but the general sense of passage is well paralleled by 1 Enoch 9:11. In the gramatical sense, the construct אֵל הַדְּעוּת probably belongs to the genitive of the quality. It expressed by an abstract noun which often makes up for the lack of adjectives. Instead of the translation God of knowledge, it is more precise with that of the knowing God or God who knows (all thing). Cf. PAUL JOÜON – T. MURAOKA, *A Grammar of Biblical Hebrew* (Pontifical Biblical Institute, Roma 2006), 437.

- ¹¹ J.H. CHARLESWORTH, "A Critical Comparison of Dualism in 1 QS 3:12-4:26 and the 'dualism' contained in the Gospel of John." *John and Qumran* (ed. J.H. Charlesworth) (Geoffrey Chapman, London 1972) 85.
- ¹² FREY, *Different Patterns*, 282
- ¹³ Cf. CHARLESWORTH, "A Critical Comparison of Dualism", 87
- ¹⁴ J.L. PRICE, "Light from Qumran upon Some Aspects of Johannine Theology" *John and Qumran* (ed. J.H. Charlesworth) (Geoffrey Chapman, London 1972) 15
- ¹⁵ It must be noted that there is a bit difference in Isa 45:7 between Masoretic Text and that of Qumran. MT read "I form the light, and create darkness: I make peace (שָׁלוֹם), and create evil: I the LORD do all these things". While in the text found in cave 1 reads "I form the light, and create darkness: I make good (טוֹב) and create evil: I the LORD do all these things". The substitution for שָׁלוֹם (peace, welfare, wealth) of טוֹב (good, generally, but including moral sense justifies a sharper rendering of רַע. So in MT, this means evil in contrast to physical and social welfare, while in the Qumran version, this mean evil in contrast to the moral and cosmic good. A.R.C. LEANEY, *The Rule of Qumran and its Meaning*. Introduction, Translation and Commentary (Westminster Press, London 1966) 45
- ¹⁶ FREY, *Different Patterns*, 291
- ¹⁷ R.E. BROWN, *An Introduction to the New Testament* (Doubleday, New York 1997) 393
- ¹⁸ BOISMARD, *The First Epistle of John*, 162. G.R. DRIVER, *The Judean Scrolls. The Problem and a Solution* (Blackwell, Oxford 1965) 551
- ¹⁹ The interpretation the spirit of deceit as an inclination of evil יֵצֵר הַרְעָה probably arose from Gen. 6:5 and 8:21.
- ²⁰ In Qumran literature, the word for "spirit" has five different interpretations. In 1QS specifically, two of them are explicitly presented. One is explained above. The other can be used "to refer to human being or the vital force in a person". This refers to 1 QS 2:14 which states that the spirit can be destroyed. This usage also can be found in 1QH 1:21-22, 8:29. Other interpretation can be interpreted in relation to the spirit of holiness (רוּחַ קִדְוָה). Davidson says that this spirit "is from God and represents God' creative and purifying power in people lives. It will be this spirit who will purify the righteous at the time of the visitation (1QS 4:21). M. DAVIDSON, *Angel at Qumran* (Sheffield Academic Press, Sheffield 1992) 153-4
- ²¹ Cf. FREY, *Different Patterns*, 291-2
- ²² FREY, *Different Patterns*, 292
- ²³ LEANEY, *The Rule of Qumran*, 37
- ²⁴ BROWN, *An Introduction*, 387
- ²⁵ DRIVER, *The Judean Scrolls*, 551-2
- ²⁶ J.G. GAMMIE, "Spatial and Ethical Dualism in Jewish Wisdom and Apocalyptic Literature," *JBL* 93 (1974) 356-85
- ²⁷ For the image of the potter cf. Isa. 29:16, 45:9, 64:7, Jer 18:6 and latter Rom 9:19-23.
- ²⁸ FREY, *Different Patterns*, 298
- ²⁹ DRIVER, *The Judean Scrolls*, 561

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