

is not known. He made his followers take very strict ascetic vows, quite contrary to all that we find in the life of Jesus or in the attitude of the early church. There is no statement in the Qumran literature that he ever performed miracles of healing, and certainly no suggestion that he ever raised anyone from the dead. There is no evidence that he ever thought himself to be the Messiah. The Qumran sect seems to have expected that ultimately two Messiahs would come, a priestly Messiah and a kingly Messiah, but there is no proof that it expected that either of them would be the same person as the Teacher of Righteousness. There is no evidence that the Teacher of Righteousness ever said that he would return to earth on the clouds of heaven. There is no evidence that the Teacher ever said, or that anybody else ever thought, that there would be any special significance to his death. There is no real evidence that the Teacher of Righteousness was crucified. In fact it is not even stated that he was put to death, in any of the material that has come to light thus far. There is no evidence that the Teacher of Righteousness was raised from the dead, or that anybody ever thought he had been raised from the dead, though there is reason to think that he may have been dead many years when the last of the scrolls were written. There is no evidence that the Qumran people ever thought that the Teacher of Righteousness could do something that would save an individual. Their only hope lay in following his teaching. Their faith was in what he had said, not, as in the case of Christianity, in him personally or in anything that he had done or could do. The followers of the Teacher of Righteousness formed a closed group, which no one could join without years of probation and the taking of very strict vows. This is entirely different from the procedure followed in the establishment of Christianity, as even a superficial glance at the Book of Acts will clearly show.

Mr. Allegro claims that the texts prove that the Teacher of Righteousness was crucified. However, this is purely an inference, and, in the opinion of most scholars, an unjustified inference. Nowhere do the texts say that he was put to death, merely that he was "gathered in", a phrase which could just as well refer to death from natural causes. Even if Mr. Allegro's claim that the Teacher was crucified should eventually prove to be true, there is still no slightest evidence that he or anyone else attached any atoning significance to his death.

What a great numbers of differences between Christ and the Teacher of Righteousness! None of the distinctive points of Christianity are found in him at all.