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The Resurrection fragment is dated from the beginning of the first century BCE. It consists of sixteen different fragments. The writing comes across as poetry from the late biblical period. The word Messiah is used in the singular. The poem talks about the coming forth of the kingdom of God, the kingdom of God that will raise his people from the dead. The one that will liberate the captives, and restore sight to the blind. The text will use the word “ Lord” four times.

The book of Matthew was written by Matthew himself. Matthew was a tax collector, who also is said to have walked with Jesus. Said to have been written in Greek after 70 CE. The text in Matthew 11- 2,6 talks about the awaited Messiah. Talks about the signs and wonders that the people of God read about. Jesus sends a messenger back to John the Baptist telling him about the blind that see, the lame that walk, the lepers cured, and the dead being brought to life. In verse 5 the text tells of the Good News being preached to the poor.

There are relationships between both texts. Both use the word Messiah and his coming glory. They both shine a light on each other. The poem talks about the hope of the coming Messiah that will do wonders. In Matthew its talking about experiencing the awaiting Messiah. One was writing about the Messiah. In Matthew people didn't just hear, but also saw the blind get healed and people raise from the dead. John says a light by asking Jesus in verse 3 “ are you the Messiah we are expecting” ?

In Qumran Messianism it talks about Messianism. "Messianism deals with ideas that represent the Israel of the future with the universal kingdom of Yahweh". At times it refers to the idea of a future King or deliverer. In the text it states that Lord or Messiah are used in various New Testament writings, attributing it to one individual. Conflation in Christian thinking is where every finally reaches its climax and the fulfillment of Old Testament Jewish teachings. The text refers to the amount of times nouns and verbs are used. It also brings light to the significance of many kings and prophecies. All three texts share the same ideas of past and future in regards to the Kingdom of God.