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THE 444

March 3, 2023

RESPONSE # 5, (Messianic forgiveness of sin text)

Messianism and The Messiah in the Yahad/ Qumran community. The Qumran community held the Qumran texts found in the caves, to the highest of degrees. 4Q246, states (a spirit of the Lord) rested upon him; he will be called the son of God, son of the Most High. The community recognized and understood how accurately the Qumran texts allude to the canonical book of the Prophet Isaiah. The text 4Q246 is a very familiar allusion to Isaiah 61:1” The Spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the poor, he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.

The narrative in the healing of the brokenhearted is unequivocally, the forgiveness of sin. The text of the messianic forgiveness of sin can be assessed in the text of 11QMelchizedek; this describes the Messiah as The Archangel, a mediating figure presiding over judgment, over the divine assembly. Also, as a result, we have Melchizedek, the highest of the high priest, as described in canonical texts, as also in the Qumran text, proclaiming liberty for all the sons of light by releasing them from the burden of their sins.

In the 4Q541 text, we have another version of the eschatological priest, describing the illuminating teachings of the future priest (a messianic figure). His word is like the word of the heavens and his teaching is according to the will of God. His sun will illuminate the world, his fire will burn to all the ends of the earth. Despite his glorified description, he is depicted as the

object of rejection on the part of his familiar antagonists, very much like the known Messiah Jesus in the four gospels; the texts allude to the book of Isaiah chapter fifty-three. Isaiah 53: 3-5, “He was despised and rejected by men, a man of sorrows and acquainted with grief, and as one from whom men hid their faces, he was despised, and we esteemed not. Surely, he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgression, he was crushed for our iniquities, upon him was the chastisement that brought us peace, and with his wounds, we are healed.

The use of both Biblical and Qumran text, in reference to divine forgiveness is a concise allusion to the Book of Isaiah 53:10, and it states with conviction and consistency; “Yet it was the will of God (The Lord) to crush him; he has put him to grief when his soul makes an offering for guilt. The Messiah of Aaron and Israel, being the head of the Yahad Qumran community, is and will be, the divine anointed redeemer, through whom forgiveness of sin will be granted.