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Early Jewish and Christian Biblical Interpretation

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### ESSAY, Biblical Figures 2

I cannot let Melchizedek go if I have any form of opportunity, to have a measurement of input, in any narrative concerning this larger than life, impressive, mysterious, Melchizedek persona. It says in the book of Hebrews 7, He is called priest of the most high God. Lets pause a moment; this has been a personality that has seriously and impactfully been a case of deep interest to the people of the Book. To be called King of righteousness and also King of salem (meaning King of Peace). The narratives continue; these titles that honor Melchizedek, oftentimes open tremendous Theological debates, on who he really is. It can be seen in the atmospheres it causes in debates on who he is and his origin. In verse 3 of Hebrews 7, it says “without father or mother, without genealogy, having neither beginning nor end of life, but made like the son of God.

In 1QS3:20, CD5:18, The text makes one of the most astonishing statements about Melchizedek, that opens so many doors to question who Melchizedek is. In comparison to the canonical text of Genesis 14 and Hebrews 7; the 1QS, first called the manual of discipline, found in cave 1 Qumean/Serekh= Rule and CD stands for covenant of Damascus Rule. The CD serves as a bridge document connecting Judaism’s post-exilic; amplifies so much the impressiveness of this High Priest called Melchizedek. He in the 1QS texts and the CD texts is described as Prince of Lights, plural, (meaning all lights) and described as Michael the Archangel. It proceeds to say, he destroys Belial and his lots (satan and his demons). Melchizedek is associated in the 11QS

with the coming of the Messiah in all its redemptive prowess; as in the years of Jubilee mentioned in the canon books of Deuteronomy and Leviticus. 11Q 132:7 reveals the tenth year of Jubilee with the atonement of past iniquities and culminates in redemption with divine vengeance upon Belial and his lots. In 11Q 132:13, Melchizedek will render vengeance of God's judgment, a description that closely resembles the role of the Redeemer, in Psalms 110:6.