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A Comparison of The Scriptures Genesis 14:18-20, Psalm 110 and the Messianic  
Banquet of the Dead Sea Scrolls

For the purpose of this writing, a comparison was of the Genesis account of Melchizedek and the prophetic foretelling of Melchizedk who was to come as contained in the book of Psalms. Finally, the idea of a Messianic feast is investigated. These texts show deeply ingrained doctrine and theological practices that have characterized the Jewish people for decades and that have ultimately impacted Christianity. The possible correlation and cut crossing of ideas with the dead sea scrolls also throw more excitement into the mix, as these could provide insights into the earlier forms of Christianity that might not have been fully captured by the New Testament.

The context of Genesis 14:18-20 is that of the battle Abram fought in order to rescue his nephew Lot and his family from captivity. Lot had separated from Abram, his uncle and decided to live in the land of Sodom and Gomorrah because the land was rich with foliage for his increasing cattle. But even in that land of abundance, he never found real rest. Sodom and Gomorrah are soon conquered by their enemies (a network of kings from the neighboring nations), and Lot and his family are taken captive.

Even though Abram had to initiate separation from Lot because of the growing feud between their stewards, Abram still loves Lot, and so decided to fight to rescue Lot from slavery. Miraculously, Abram is remarkably successful at this. With just a few home trained servants, he was able to defeat a very successful company of well trained soldiers. It is after this that the story gets interesting, because Abrahm encounters a man by the name Melchizedek. He was also known as the King of Salem. His name meant king of righteousness. It was strange enough that a

man should bear these titles, but that was not all-he was also the priest of the most high God, and no one knew when or how he was born.

The greatness of Melchizedek over that of Abram is shown by Melchizedek serving Abram with bread and wine, and then blessing Abram. In those days the elder was served by the younger, but by the laws of divine order, it is the greater that serves the younger, and so Melchizedek served Abram. Abram too being a man of the Spirit, recognised the spiritual protocol and that he needed to give honorarium to such a great man, decided to give him a tithe of the spoils of war.

In Psalms 110, there is a prophetic declaration of one whose office and prestige would be after the order of Melchizedek. This was particularly captured in verse 4 where it was said that, “the Lord hath sworn, and would not repent, though at a priest forever after the order of Melchizedek.” it is clear that this was not referring to David who himself was giving this prophecy but rather to the Lord being spoken to by the LORD. It couldn't have also been the same Melchizedek that Abram encountered, seeing that this Melchizedek was Lord and was to abide forever.

The conclusion is that this Lord was Christ Jesus the Messiah, for he came not after the order of the Levitical or Aaronic priesthood but from a different order, and order superior to that of the Levites and Aaron seeing that the later was a seed of Abram when he received blessing from the other order-that of Melchizedek. Christ Jesus is the Messiah whose priestly office is of an eternal order and superior to that of the old covenant, and thus he became the mediator of a better covenant established upon better promises. This Christ is that Lord that was prophesied of David many years before His incarnation into the world.

But could there be a link between this and the Messianic Banquet of the Dead Sea Scrolls? The concept of a messianic banquet is present in several parts of the Dead Sea Scrolls texts. The idea is that in the future, when the Messiah comes, there will be a great feast or banquet where all the righteous will be gathered together to celebrate and partake in the blessings of the Messianic era. The text 11Q13, also known as the Melchizedek text, contains a fragment that mentions a future banquet in which the righteous will partake. It speaks of the righteous being invited to sit at the Messiah's table and have their portion of the banquet. The passage reads, "And they shall sit before him, each man's portion at the table of the Messiah. It speaks of a time of the glorious Messianic age when the righteous would be rewarded by being made to partake of the blessings of this age.

Similarly, the text 1QS*a*, the Rule of the Congregation, mentions the idea of a communal meal or banquet in which the members of the community will participate. The text states, "And the master shall give thanks and bless the table first, and afterwards the Messiah of Israel shall come in." This passage implies a kind of banquet or communal meal that would be blessed by a master, and then the Messiah will arrive to partake in the meal with the community.

Overall, the concept of a messianic banquet reflects the Jewish belief in a future time of redemption and restoration, when the Messiah will come to usher in a new era of peace and prosperity, and all the righteous will be gathered together to celebrate and partake in the blessings of this new age.

In the story of Genesis, Melchizedek offers bread and wine to Abram, it it would not be vain to speculate that this implied that they all sat down and had a feast- a form of celebration for the vanquishing of their enemies-the same enemies that had held Lot and his family captive. This same concept of victory and celebration is communicated in the Messianic psalm, for it is said

that this Lord after the order of Melchizedek would “strike through kings” (Psalm 110:5) and would “judge among the heathens”(Psalm 110:6). No doubt, Jesus himself made it clear that there would be eating and drinking in the kingdom of God, but many would be shut out from this banquet. It is certain there is one true Priest and King, and that is Jesus the Christ.

#### Works Cited

Vermes Geza. *The Complete Dead Sea Scrolls in English*. Penguin, 2011.