

General Comments on Genesis 14

On chapter 14, the Jewish Publication Society (JPS) Torah Commentary states:

Once again the divine promises to Abram seem to be on the verge of miscarrying, this time by the actions of the patriarch himself, who risks his life in battle. A confederacy of four eastern monarchs undertakes a punitive expedition in order to suppress a revolt of vassals in the west. In the course of the action Lot, by virtue of his association with Sodom, is taken captive and his possessions are plundered. On learning the news, Abram, with the help of three allies, immediately musters an armed force and mounts a military campaign to rescue his nephew. He puts the attackers to flight, accomplishes his purposes, and comes into possession of much booty. On his way back he is greeted and blessed by Melchizedek, priest-king of Salem. Abram, for his part, gives him a tithe of the spoils but disdainfully rejects the idea of keeping anything for himself.

This story does not, at first glance, seem to be organically related either to the preceding or following events in the life of the patriarch. In fact, however, the literary connectives are present. Lot is still at Sodom (14:12, 13:12), and Abram still resides by the terebinths of Mamre (14:13, 13:18). There also is the irony inherent in the situation depicted in chapter 13: Lot has greedily picked the best part of the country, but now his choice turns out to have been disastrous, and his very life depends on the selflessness and loyalty of the uncle he has alienated. The next chapter opens with a clear reference to the events of this one, and it, too, has some verbal correspondences with chapter 14....

What are the purposes of Scripture in featuring this story? Undoubtedly, its primary motive is to bring into prominence new facets of Abram's character. The one who displayed fear and evasiveness in Egypt now shows himself to be decisive and courageous in the promised land. The man of peace knows how to exhibit skill and heroism in battle. He who experienced his Nephew's estrangement unhesitatingly demonstrates self-sacrificing loyalty to him in his hour of need. Abram is a military hero, but is not glorified as such. He does not initiate the war -others do and he is drawn into it, acquitting himself magnificently against

enormous odds. Notwithstanding the wealth of detail recorded in this chapter, there is little about the war itself nothing about the size of the opposing foreign armies, the weapons deployed, the mode of transportation, the number of casualties, or the content of the booty none of the items that are the staple ingredients of ancient Near Eastern war chronicles. Instead, the story serves to emphasize the virtues of loyalty to family, the redeeming of captives, the disdain for material reward, and faith in the power of the few against the many.

In addition to this, the chapter presents the kings of Sodom and Gomorrah the King of Salem and contrasts them. Let us contrast these kings:

<u>kings of Sodom and Gomorrah</u>	<u>king of Salem</u>
Not identified as religious completely secularized, not even a hint of idolatry	Identified as priest of the Most high God (v. 18)
Serve local king, but rebel	Not listed among the rebels and go to war (v. 3-4)
During battle, flee and hide in pits (v. 11)	Not involved in the war
After Abram routes the enemy, comes out empty handed and demands his people be returned (v. 21)	After Abram routes the enemy, brings out bread and wine, praises God and blesses Abram (v. 19-20)
Abram rejects offer to keep spoils so they could not claim that his wealth was a result of his keeping their twice plundered possessions (v. 21-24)	Abram offers tithes (v. 20)

Thus a strong set of contrasts between the two different kings, and naturally their respective peoples. This serves to inform us concerning the nature of the people in the respective cities and therefore explains to some degree the later events concerning Sodom and Gomorrah. It also presents Abram as a sort of objective judge of character as it is his relationship with them and reactions to them that form the means of comparison.

Another thing we should take away from this episode is that the numbers of people involved were not all that great. We have Abram and 318 people sacking the forces of five allied kings. The text does not present this sacking as being utterly miraculous or despite fantastic odds, so we would have to assume

it was either a close match and the forces of the five allied kings were worn down from their previous campaign or that Abram's forces seriously outnumbered the allied kings. In either case, this was no war of thousands. This sheds light on the relative sizes of the towns involved, particularly of Sodom and Gomorrah as those are two in particular that are addressed in ch. 18-19. Both of these towns were probably no more than what we today would refer to as a hamlet or village both with populations well below 100 people each. Furthermore, after a war the populations would have been reduced by the bloodshed. Also note in chapter 18 when Abraham is pleading the case of the righteous among the Sodomites, the highest number he starts out at is 50 and then works his way down to 10. My guess is that Abraham was starting out with a number that was a majority, to make his argument credible, of the population and he then worked his way down to a not insignificant minority. Also, in Gen. 34 we have only two men, Simeon and Levi, putting an entire "city" to the sword. Sure they were "sore", but even so this can hardly be the kind of teeming metropolis we would refer to as a "city" in our contemporary English.

Finally, note the IV/JST on the end of this chapter adds considerably more material on the otherwise obscure Melchizedek.

Comments on Genesis 14

1 AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 2 [That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim, which is the salt sea. 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto Elparan, which [is] by the wilderness. 7 And they returned, and came to Enmishpat, which [is] Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same [is] Zoar;) and they joined battle with them in the vale of Siddim; 9 with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim [was full of] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained

fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

v1-12 All of the local leaders are tributary to a foreign king and his alliance for some dozen years (v. 1-4). They decide to rebel (v. 5), and are summarily invaded and sacked by the foreign king and his alliance (v. 6-9). Those fleeing the retributive invasion are hampered in their retreat by the geography, and those who ultimately escape flee to the hills (v. 10). The invading force loots everything they find (v. 11), and Lot ends up going into captivity as the invading force departs (v. 12).

Aside from the obscurity of the ancient details given, these verses clearly convey a picture of locally unstable societies and dangerous politics.

v10 The KJV is obtuse. The New American Standard conveys the meaning better:

Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

The disorganized retreat results in people fleeing into hostile geography that makes their situation even worse.

v12 Not being directly involved in the conflict of the preceding verses, Lot is spared being killed, but ends up going into captivity.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed his trained [servants], born in his own house, three hundred and eighteen, and pursued [them] unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which [is] on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

v13-16 An escapee flees to Abram and informs him what has happened (v. 13). Abram collects and arms his men and makes pursuit (v. 14). Attacking by night, they strike and pursue the invaders (v. 15), recovering all the spoils and freeing Lot and his household (v. 16).

v15 "by night", the Jamieson, Fausset and Brown Commentary Critical and Explanatory on the Whole Bible (1871) states:

This war between the petty princes of ancient Canaan is exactly the same as the frays and skirmishes between Arab chiefs in the present day. When a defeated party resolves to pursue the enemy, they wait till they are fast asleep; then, as they have no idea of posting sentinels, they rush upon them from different directions, strike down the tent poles--if there is any fight at all, it is the fray of a tumultuous mob--a panic commonly ensues, and the whole contest is ended with little or no loss on either side.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [were] with him, at the valley of Shaveh, which [is] the king's dale. 18 And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God. 19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

v17-20 The surviving kings gather to welcome Abram's successful return (v. 17), and he is particularly praised by Melchizedek (v. 18-20), whom Abram pays tithes to.

v20 "tithes", Abram's tithe to Melchizedek shows there was an observed formal religious order at the time, even though the text does nothing to comment on it directly. It also shows tithing is not a principle tied solely to the Law of Moses, as Abram preceded that Law.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 23 That I will not [take] from a thread even to a shoelatchet, and that I will not take any thing that [is] thine, lest thou shouldest say, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

v21-24 The king of Sodom acknowledges Abram's right to the spoils, but requests the people, presumably bond servants, be returned to him (v. 21). Abram states he has no interest whatsoever in either the spoils or the people (v. 22-23), as he could then be faulted for being motivated by the spoils of war

(v. 23). Everything that doesn't directly cover the expenses of combatants is to be returned to the original owner (v. 24).

Abram is politically adroit in dealing with the spoils of war. In returning the spoils to their original owners, he makes it clear to everyone, both friend and foe alike, that his only interest in fighting was to redeem his family from captivity. Being the retributive conqueror of the invaders, he would be the default local military power. He is effectively abdicating that role by making it clear to all parties he has no interest whatsoever in conquest and its spoils. Thus, the local political situation returns to what it was before the foreign invasion, with Abram resuming the role of wealthy herdsman, as opposed to ruling military power.

His deference to Melchizedek (v. 20) also serves to underscore his loyalty to the Lord, as opposed to setting himself up as the religious leader by abusing his newly found political and military might.

Even when handed to him, Abram is not interested in military, political, or religious rulership. He is presented as only interested in preserving his family and keeping his commitments to the Lord.

v22 "I have lift up mine hand unto the LORD", i.e., I have sworn to the Lord.

Comments on JST Gen. 14:17 (KJV Gen. 14:18)

The JST Gen. 14:17 is suggestive of a sacramental theme:

...and he brake bread and blest it; and he blest the wine, he being the priest of the most high God.

The KJV Gen. 14:18 on has:

And Melchizedeck king of Salem brought forth bread and wine: and he was the priest of the most high God.

However, only in a NT setting is there ever any explicit sacramentalist theme, it is not even among the Nephites during the OT setting and their Christology was very well developed. So, if Melchizedek foreshadowing the sacrament here, this is a completely unique novelty in the OT. Is there some Semitic custom of breaking and blessing bread and blessing wine and so forth that explains the JST rendering on the passage using something other than a sacramentalist theme? Or is this the first Scripturally documented account of the ordinance of sacraments?

First, lest look at the rhetoric of the JST on the passage in question. Since Smith adhered closely to the KJV English in the JST, we might get some clues here:

"blest" is only used in this JST rendering and in D&C 68:10 and D&C 124:46. Nowhere else. In all instances referring clearly to the sacrament the term "bless" or "blessed" is employed, never "blest", so this goes against it being sacramental.

"break bread" is always used in conjunction with the sacrament whenever it appears, cf. Acts 20:7, Acts, 20:11, 1 Cor. 10:16, 3 Ne. 18:5, 3 Ne. 20:4, 3 Ne. 26:13. This argues in favor of the sacramental reading.

"bread" in conjunction with "wine" are common in the OT (~50 appearances) and generally means "food and drink". The Hebrew term "lechem" is used to refer to bread, or bread-like cakes, in specific and solid food in general with the former being more common. This argues against the sacramental interpretation.

Second, lets take a close look at other instances of bread (remembering that the Hebrew:lechem can mean "food" as well as

"bread") and wine being used in a religious setting elsewhere in the Scriptures:

Deut. 8:3

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Eating bread in order to sustain physical life is equated with the necessity of feeding yourself spiritually on the word of God so one may spiritually live.

Deut. 12:17-18

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

Eating sacred offerings outside of the Temple precinct was forbidden, as they were to eat their offerings in the presence of God.

Deut. 28:1-5

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: ... 3 Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. 5 Blessed shall be thy basket and thy store.

The abundance of food is presented as a blessing for keeping the covenant.

Deut. 28:16-18

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field. 17 Cursed shall be thy basket and thy store. 18 Cursed shall be the fruit of thy body, and the fruit of thy land, the

increase of thy kine, and the flocks of thy sheep.

In contrast to Deut. 28:1-5, the lack of food is presented as a curse for breaking the covenant.

1 Sam. 11:15

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Feasts are associated with the anointing of kings, in particular a king appointed by the Lord.

2 Sam. 6:15-19

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.... 17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. 18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. 19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.

The return of the ark of the covenant is celebrated with a feast at the Temple and all attendees are given bread, meat, and wine.

Neh. 8:9-12

9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

The renewing of the Law among the people is a time of celebration where people are to rejoice and share in

the bounty of the land.

Ps. 23:6

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Having the Lord set a table for you, fill your cup, and anoint your head is presented as being blessed and equal to being in His house.

Ps. 36:6-8

6 Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. 7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. 8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

The Lord watches over and guides His people and blesses them with the food of His house and they drink from the fountain of life.

Isa. 24:5-9

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. 7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh. 8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. 9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

When people rebel against the covenant the Lord curses them such that any wine they drink becomes only a drink of bitterness to them.

Isa. 25:6-9

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. 8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his

people shall he take away from off all the earth: for the LORD hath spoken it. 9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

In contrast to Isa. 24:5-9, the Lord here provides a banquet on the day of deliverance. The banquet is equated with salvation in Zion.

Isa 55:1-3

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

The Lord appeals to Israel to come and get the free spiritual bread, wine, and milk by covenanting with him. They are told to reject the arm of flesh labor which provides only physical bread. Listening to God's word is equated to feeding your spirit.

Jer. 31:12-14

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my [bounty], saith the LORD.

The redemption of Israel, the foundation of Zion, and the feasting upon bread and wine are equated.

Zech. 14:16

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

At the Day of the Lord Israel as well as the surviving Gentiles will go up to the Temple and keep religious feasts.

Mark 2:19-22

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

The arrival of the messiah is equated with the symbolism of a wedding feast, and with the production of wine.

Luke 14:15

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Those who will be eating bread in the kingdom of God will be considered blessed. In a parable, Jesus equates the ushering in of the kingdom of God with a marriage feast.

Luke 22:18

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Jesus announces he will not eat bread or drink wine (presumably referring to the Passover seder) again until the kingdom of God comes again. He then reinterprets the symbols of the bread and wine as being in token of his flesh and blood, which are representative of his overcoming physical death with the resurrection and spiritual death with the Atonement. Thus the sacrament is in part symbolic of the eschatological final great feast on the Day of the Lord.

John 3

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ... 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was:

The arrival of the messiah is equated with a marriage and the miraculous production of wine better than any previously available.

Rev. 19:9

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

Those who participate in the marriage supper of the Lamb are considered blessed.

D&C 58:6-11

6 Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; 7 And also that you might be honored in laying the foundation, and in

bearing record of the land upon which the Zion of God shall stand; 8 And also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; 9 Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. 10 First, the rich and the learned, the wise and the noble; 11 And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

The latter-day church is called to lay the foundation for the "feast of [rich] things, of [well-refined] wine", the "marriage of the lamb".

Thus, the feasting upon bread and wine is used more prominently in both pre and post OT settings in non-sacramental contexts. Participating in these feasts is to be considered a blessing. In instituting the sacrament, Jesus characterizes it as symbolic of his sacrifice, but also equates it with the eschatological fulfilment of his ministry, which we would equate with the Second Advent. We also have no presentation of any sacramental themes, with respect to the ordinance proper, previous to NT settings.

I would therefore conclude that Melchizedek's bread and wine is not the ordinance of the sacrament, despite the similar sounding rhetoric. Rather, I see it as similar to those feasts chronicled in the OT which are indicative of God's blessing, covenant making and keeping, and deliverance. And these feast can interpreted as a type of the final great eschatological feast upon Mount Zion at the Day of the Lord.

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