

- Good evening saints of the Most High God Possessor of Heaven and Earth!

You will not be surprised to find out that we have a feast for you tonight. We are continually amazed at the deep truths that Adonai has hidden in His Word for us to find. Each new chapter brings treasures that we look forward to sharing with you in the hopes that you would gain a better understanding of His character and the way He works in His creation and with His people.

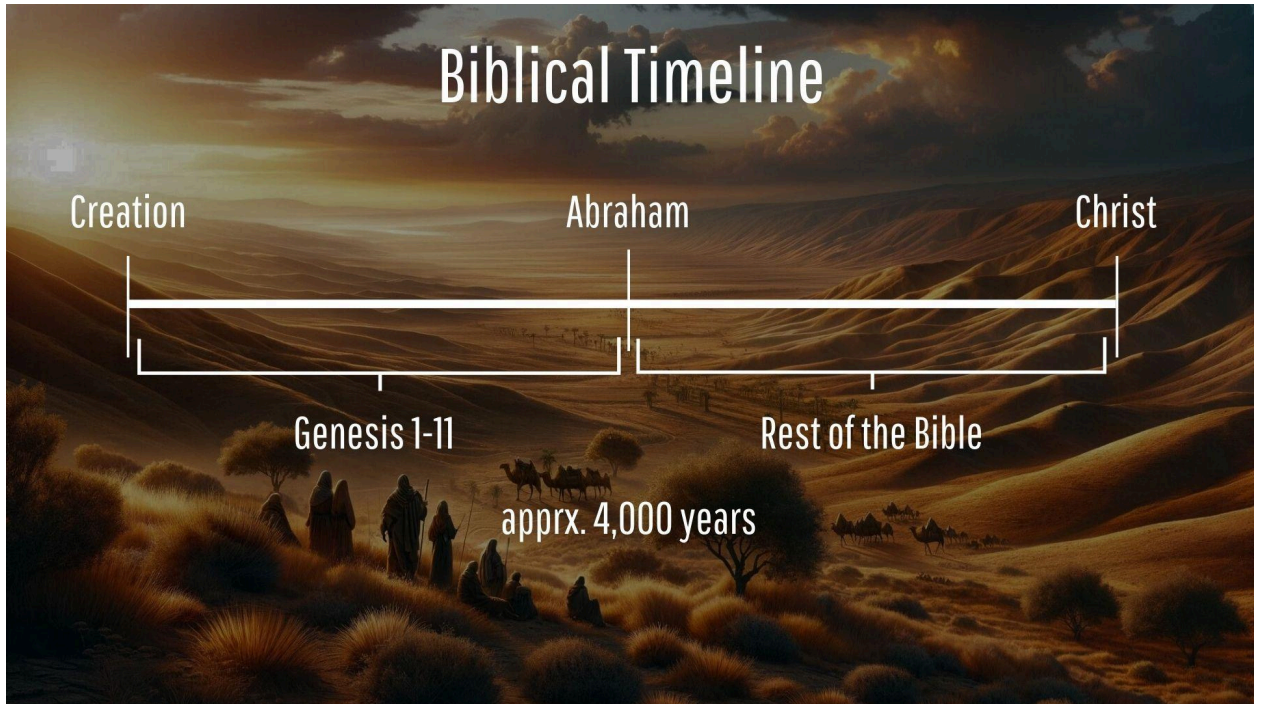
Tonight! We are eager to explore the earliest examples of God's plan of redemption for His people, to gain knowledge of the heavenly order of priests and to watch the father of the faith navigate the difficulties associated with forsaking all for the sake of the promises of God.



We want to recap a few key concepts that we have been building upon over the previous weeks, but before we do this we want to make a shameless plug for everyone who takes time to be a part of this weekly study. Do your best to be here right on time every week because the recap that we give each week is very intentional and purposeful as it helps lay a foundation that is customized each week according to the information we will be sharing.

It is necessary to rep these deep theological concepts as they will be the proofs we use to build upon your knowledge from week to week. Everyone who is here right now will you help us by encouraging your brothers and sisters to do whatever they can to be here on time?

Amen!



- We want to remind you that the writer of Genesis races through 2000 years of history in the first 11 chapters to bring us to Abraham and the start of his family and the nation that would be birthed through him.
- It is important to remember the fourfold command of God given to Abram as well:

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(Read this slide)





## Fourfold Command

1. Leave your country
2. Leave your people
3. Leave your Father's household
4. Go to the land I will show you

God separates Abram from a nation that already exists and from peoples that worship other gods and calls him out of the fires of Babylon to start a new nation that would belong to Him and Him alone.

During the first 11 chapters we watched as mankind descended into rampant wickedness time and again as soon as they were given the opportunity. We saw how God destroyed the entire world because of sexual immorality between heavenly beings and the daughters of men and saved Noah and his family alone. We then observed that within a few generations men were once again rebelling against God and trying to make a name for themselves.

This left us longing for a solution...wondering how in the world God



could do anything with mankind when they kept spiraling out of control and into depravity.

But we learned that Adonai has had a plan all along.

(Read Slide)

### Deuteronomy 32:1

32 "Give ear, O heavens, and I will speak,  
and let the earth hear the words of my mouth.

### Deuteronomy 32:8-9

8 When the Most High gave to the nations their inheritance,  
when he divided mankind,  
he fixed the borders of the peoples  
according to the number of the sons of God.

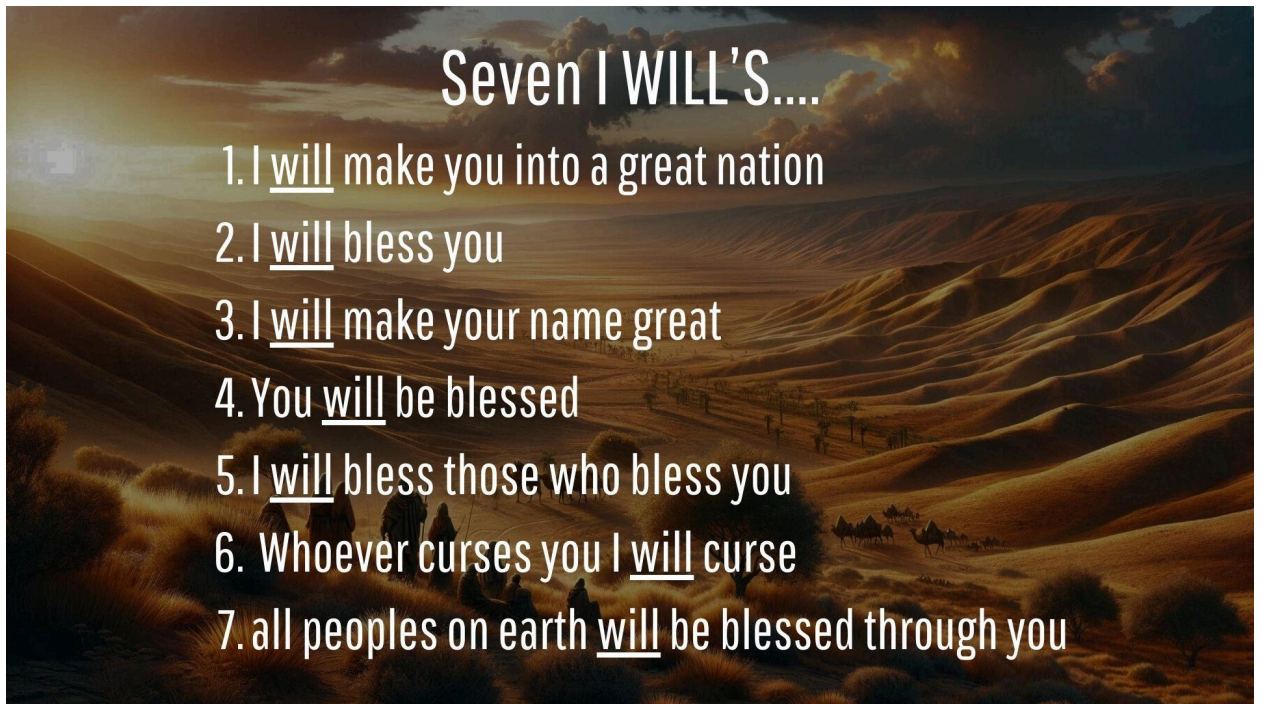
9 But the Lord's portion is his people,  
Jacob his allotted heritage.

God's plan from the beginning was to bring forth a nation that would belong to Him and to no other god. He assigned the 70 nations over to other gods while He would call to Himself a people that would be His very own.

While people on the earth would strive to make a name for

themselves, the Most High called out a man, Abram from the Ur of the Chaldeans (or the fires of confusion) who would follow Him faithfully and walk in accordance with His commands...and He gave him these promises.

(Read Slide)



The Lord promised that He would be the one to make Abram's name great, that He would be the one to bless him and that God actually had a plan to bless all nations through Him.

- We have taken considerable time to illustrate to you that this promise or covenant between God and Abram is still very much intact, (Joel 3, Matt. 25)

- Nations that bless Israel will be blessed proportionally by God. You may remember that nations who treat Israel lightly or with contempt will be treated harshly by God.

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## Genesis 12:2-3

If they do this to Abraham:      **Curse (H7043) - קָלַל (qalal):**

Meaning: To curse, to treat with contempt, to despise.  
 Connotation: making light of, treating with contempt, or showing disrespect. It can imply a less severe form of cursing, such as belittling or dishonoring someone.

God will do to them:      **Curse (H779) - אָרַר (a'ar):**

Meaning: To curse, to bitterly curse.  
 Connotation: invoking harm, misfortune, or a curse upon someone in a strong and emphatic manner. It implies a pronounced and active curse.

\*Strong's Concordance, Brown-Driver-Briggs Hebrew Lexicon, Theological Wordbook of the Old Testament

- Israel is the apple of God's eye and the nation of his choosing. This must be a foundational truth for us.
- They are called to Bless the entire world, however if a Nation treats them lightly or with contempt, it would bring an active curse upon them.

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(read the slide)



## Genesis 12:2-3 (NET)

Then I will make you into a great nation, and I will bless you, and I will make your name great, so that you will exemplify divine blessing. 3 I will bless those who bless you, but the one who treats you lightly I must curse, so that all the families of the earth may receive blessing through you.”

- It was also enlightening to realize that Abram was used to develop a prophetic pattern so that the children of the nation would also walk in his footsteps.
- Abram walked through specific circumstances, and the nation of Israel repeated the same steps.
- Identifying these kinds of patterns allows an entire generation to anticipate what the Lord will do in their future by examining what Adonai did with their fathers.

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# Prophetic Pattern

<u>Event</u>	<u>Abram</u>	<u>Israel</u>
1. Famine in the Land	Genesis 12:10	Genesis 47:13
2. Descent to Egypt	Genesis 12:10	Genesis 47:37
3. Attempt to kill males but females survive	Genesis 12:12	Exodus 1:22
4. Plagues on Egypt	Genesis 12:17	Exodus 7-11
5. Spoils of Egypt	Genesis 12:16	Exodus 12:35-36
6. Deliverence	Genesis 12:19	Exodus 15
7. Ascent into the Negev	Genesis 13:1	Numbers 13:17,22

- As we began to move into Genesis 13, we continued to note that this pattern from Abram's Life was mirrored in the Generation of the Exodus

One of the most practical things that we have gleaned for our daily lives is that every step that Abram took in obedience resulted in further clarity and revelation.

(read the slide)

<u>Obedience</u>	leads to	<u>Further Clarity</u>
Abram goes to Canaan	-----	Offspring receive land
Parts with Lot	-----	full breadth of land
Refuses king of Sodom	-----	Sees the Debar Yahweh
Believes God	-----	Future of Descendants revealed
Hagar/Ishmael/covenant of circum.	-----	New names/Isaac's birth/land
Circumcises all males	-----	Isaac's birth timing confirmed
Willing to sacrifice Isaac	-----	Descendants blessed and victorious
Won't intermix with Canaan	-----	Secures future for his son

- Throughout our discussion on Abram we noticed that Lot was blessed by his association with Abram. They traveled together for a period of years and both became wealthy men.

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You may remember this slide:



# Lot Went With Him



"Lot went with him" 12:4	Haran to Shechem:	- 400 miles
	Shechem to Bethel/Ai:	- 20 miles
	Bethel/Ai to Negev	-100 miles
	Negev to Egypt:	- 200 miles
	Egypt to Negev:	- 200 miles
"Lot was moving with him" 13:5	<u>Negev to Bethel/Ai:</u>	<u>- 100 miles</u>
		-1020 miles

- The unfortunate thing about Lot's separation from Abram is that it causes him to descend into captivity in our chapter tonight. Perhaps you will remember this slide:
- (Read the slide)



- Now that we have taken the time to remember where Abram and Lot were at the end of the last chapter. Let's look at the 7 progressive revelations of Abraham regarding his offspring one last time and then we will get into Chapter 14:

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(read the slide)

# 7 Progressive Revelations of Abraham's Offspring

Genesis 12:1-3 ..... NATION ..... They will be a great nation

Genesis 12:7 ..... LAND ..... They will have their own land

Genesis 13:14-17 ..... QUANTITY ..... Their number will be vast.

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Genesis 15:5 ..... QUALITY ..... Their quality will be heavenly

Genesis 17:7-9 ..... COVENANTED PEOPLE ..... God will have a covenant with them

Genesis 18:18-19 ..... STANDARDS OF  
RIGHTEOUSNESS ..... They will be standards of righteousness and  
justice on earth.

Genesis 22:17-18 ..... VICTORIOUS ..... Possessing the gate of their enemies.

Read the text: Justin Treaster Genesis 14:1–24 (NIVUK84)

Abram Rescues Lot

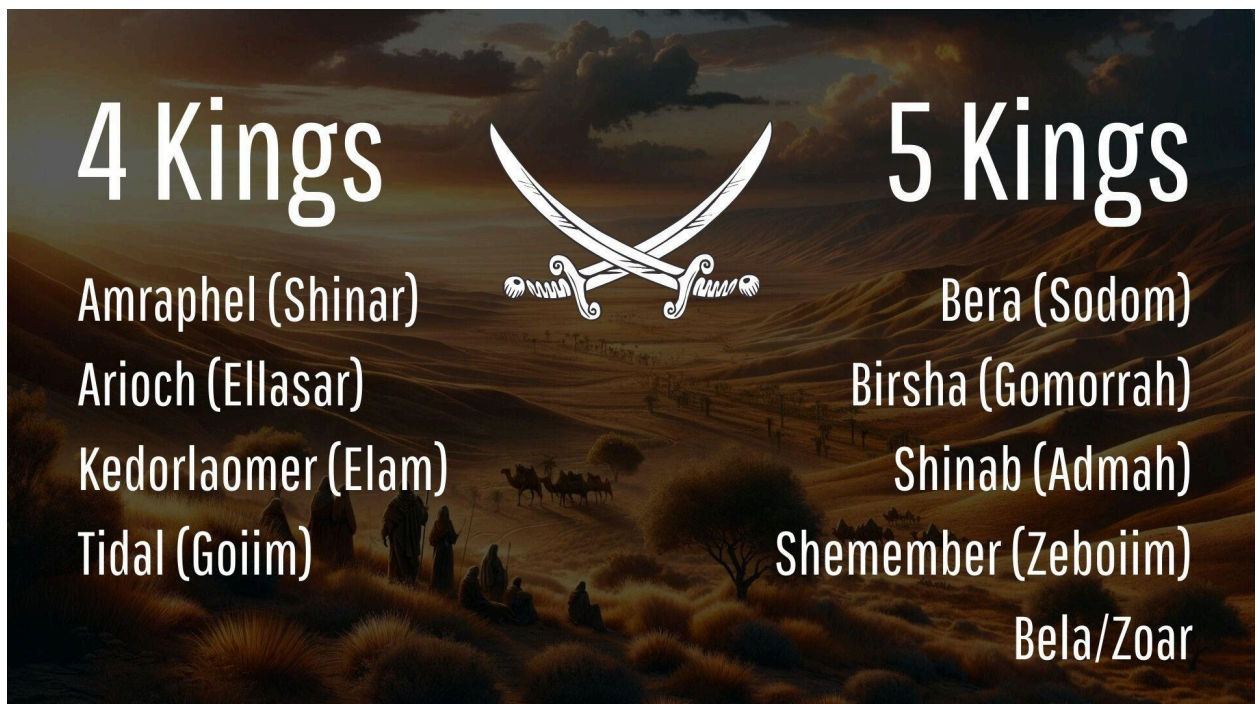
**14** At this time Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim <sup>2</sup> went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). <sup>3</sup> All these latter kings joined forces in the Valley of Siddim (the Salt Sea). <sup>4</sup> For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

- We are now encountering the first geopolitical conflict and war recorded in the Bible. One of the most important questions that



you can ask yourself is "Why is this story being related in the Text?" In other words, what does the Holy Spirit-inspired author intend for you to take away from these details. By the end of the evening, the answer to that question will become very clear to you. Rather than just give you the answer up front, let's take some time to envision what is happening in these opening verses.

- The text presents two factions in conflict with each other. This slide will help you keep the two parties straight in your mind:



- The four kings on the left are the larger and more predominate of the two parties involved in this war. The leader of the four kings is Kedorlaomer and he is centered in the region of present day Iraq and Iran. The five kings on the right are the much smaller faction that has been in subjugation but is now in the act of rebellion. These five kings are centered in the region that is where the dead sea is presently located in Israel.

- Let's look at a map so that you can visualize the geography associated with this conflict and begin to understand the nature of the Land of Israel's placement throughout the Biblical record.

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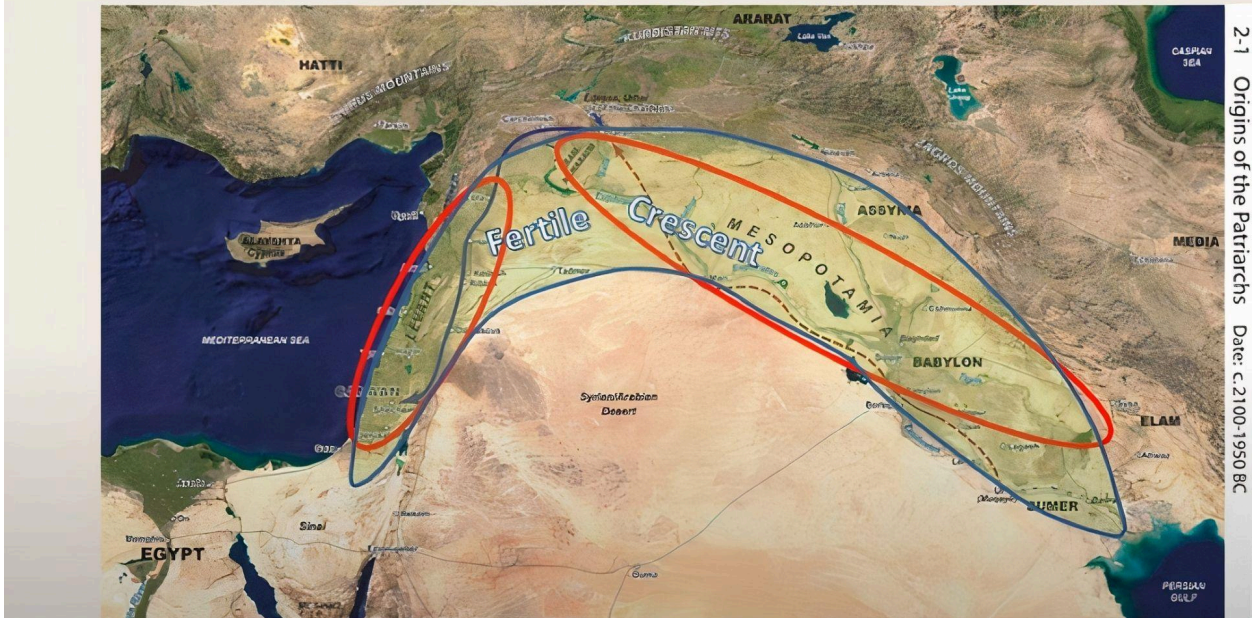
- The promised land is quite literally in the center of the Biblical world. Look at Africa on this map and understand that all trade from Africa would have to go through the land of Israel to be able to gain access to either Asia or Europe. The same is true if Asia or Europe wanted to trade with Africa.

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(Now let's consider the topography of the region that Israel is located in:)



# The Fertile Crescent: Mesopotamia and Levant



- The elongated red circle on the right is the region known in academia as Mesopotamia. It is the land between the river Tigris and the river Euphrates. This is where Babylon is located.
- The red circle on the left is referred to in academia as the Levant. This is where Israel is located. The two circles and regions are known collectively as the Fertile Crescent because they form a rich agricultural region that is a pathway around the Arabian desert.

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To assist you in your further Biblical studies. We want to alert you to a few principles. We are going to use a modern nation-state map to do it:





- Do you see Turkey in the upper left hand corner on this map? In the Bible, kings from this area are usually referred to as "kings of the north".
- Do you see the red circle on the right hand side of this map, where Iraq is located? In the Bible, kings from this area are usually referred to as "kings of the east".
- Do you see the red circle in the lower left hand corner of the map, where Egypt is located? In the Bible, kings from this area are usually referred to as "kings of the south".

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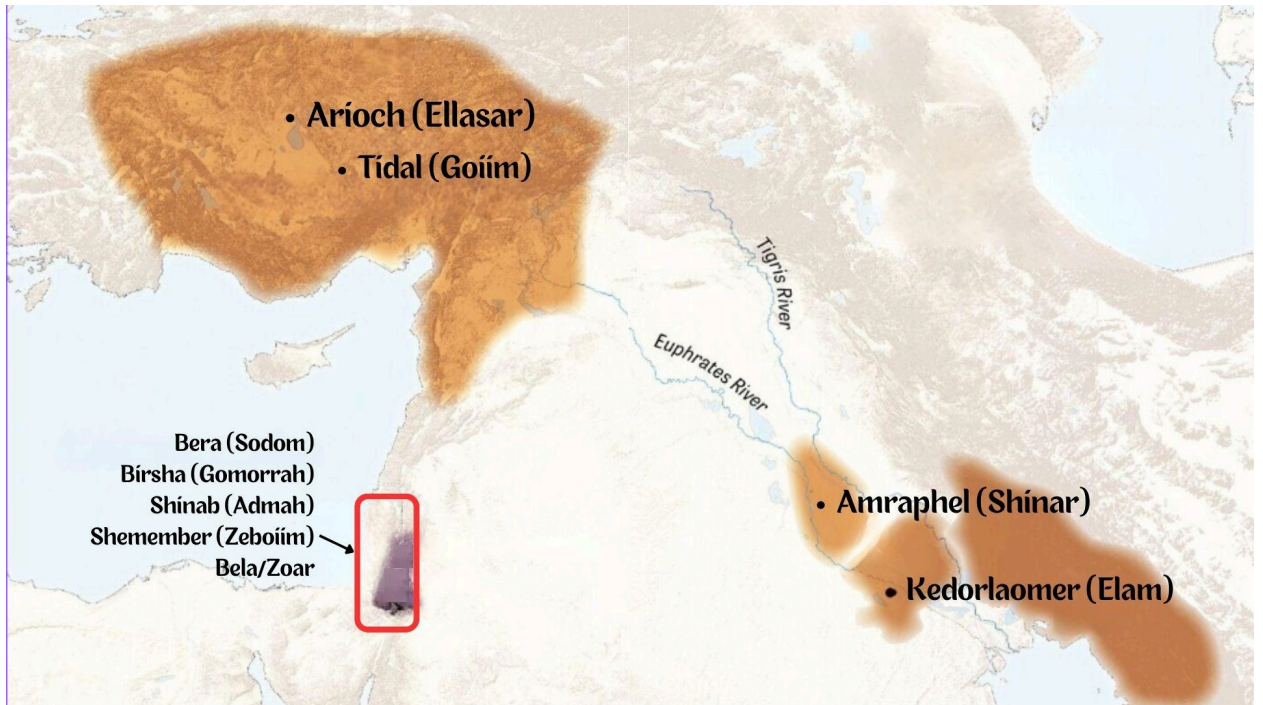
When nations invade Israel in the Bible the topography of Israel funnels the armies through common routes. (Look at this next map)



- The longitudinal blue lines on this map are the predominant ways to traverse Israel from north to south. However, there are significant obstacles due to elevation differences and terrain to traveling from West to East.
- What this means is that armies coming from the East or the North tend to enter Israel in 1 of 2 ways. They either enter by sea and come through the valley of Megiddo located adjacent to Mount Carmel on this map and then proceed southward or they enter into the Jordan valley rift starting north of the Galilee and descend from North to South following the Jordan river which continues all the way down to the Dead Sea.

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Now let's look at the context of the War in Genesis 14:

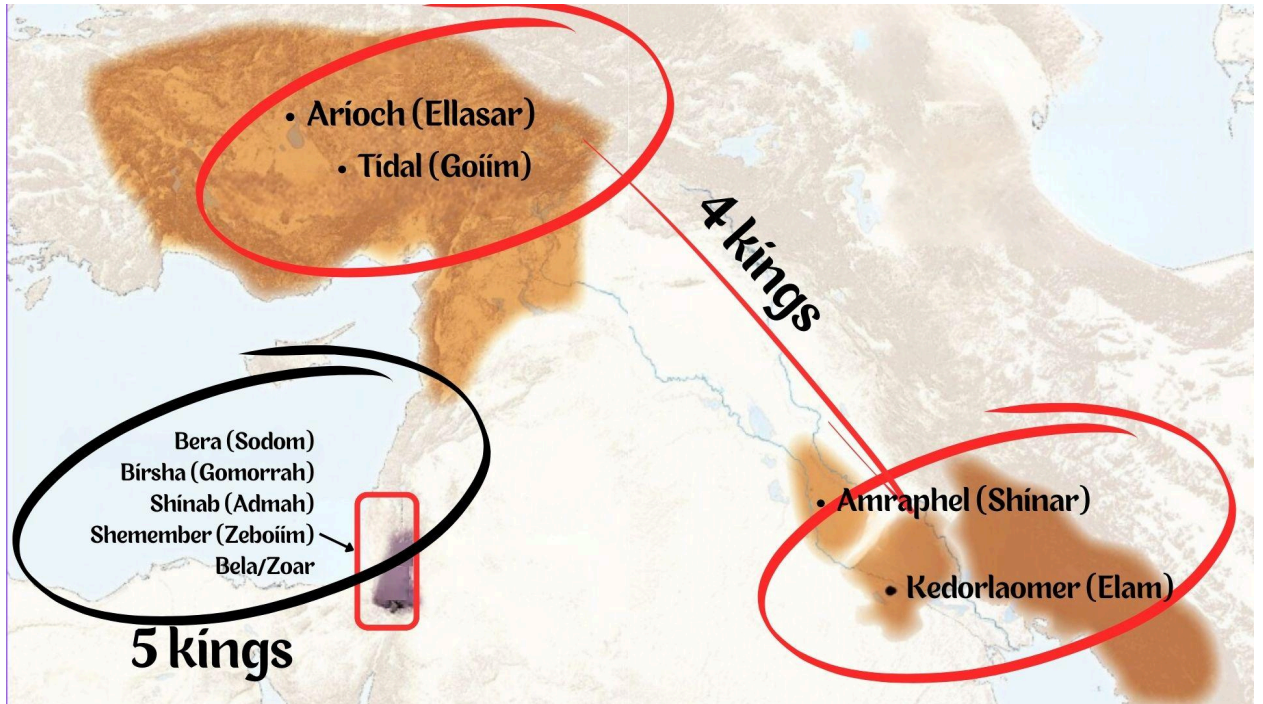


- The red box on this slide approximates the location of Israel. Powerful kings from the east ally with kings of the north in this chapter and invade the promised land from the North. The head of this faction is Kedorlaomer and he is from the area of present day Iraq and Iran. The other kings in his party are from his region and the region of present day Turkey and Syria.
- The 5 kings that they are fighting with are all located within Israel in the vicinity of what is now the Dead Sea.
- You should not see this battle as being between roughly equivalent powers. The 5 kings within the promised land are much smaller regional powers. The 4 kings led by Kedorlaomer is a much larger multinational coalition with transregional power.

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Here is one more map to ensure that you keep the parties straight in your thoughts.





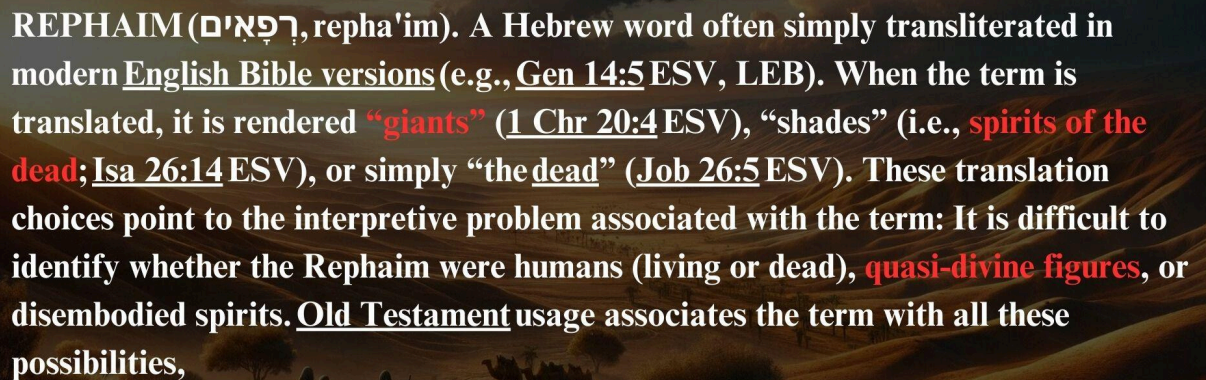
- The two red circles comprise the, much larger, 4 king coalition that will attack the tiny 5 king coalition indicated by the black circle. For the rest of the evening, to avoid confusion, we will refer to the two parties as the 4 kings or the 5 kings respectively.
- Now let's go on to examine the pretext for the conflict:

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**5** In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim **6** and the Horites in the hill country of Seir, as far as El Paran near the desert. **7** Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazezon

## Tamar.

- It is so easy to read verses 5 through 7 and gloss over the names as if they are unimportant. What you need to understand is that the battles referred to in these verses illustrate the power of the 4 king coalition and illustrate the opportunity that the tiny 5 king coalition saw as their moment to rebel.
- Let's point out a few facets of the peoples who were defeated by Kedorlaomer and the powerful four king coalition.
  - The first people group mentioned as being defeated is the Rephaites.
- (Read this slide)



REPHAIM (רֵפָאִים, repha'im). A Hebrew word often simply transliterated in modern English Bible versions (e.g., Gen 14:5 ESV, LEB). When the term is translated, it is rendered “**giants**” (1 Chr 20:4 ESV), “shades” (i.e., **spirits of the dead**; Isa 26:14 ESV), or simply “**the dead**” (Job 26:5 ESV). These translation choices point to the interpretive problem associated with the term: It is difficult to identify whether the Rephaim were humans (living or dead), **quasi-divine figures**, or disembodied spirits. Old Testament usage associates the term with all these possibilities,

(The Lexham Bible Dictionary)

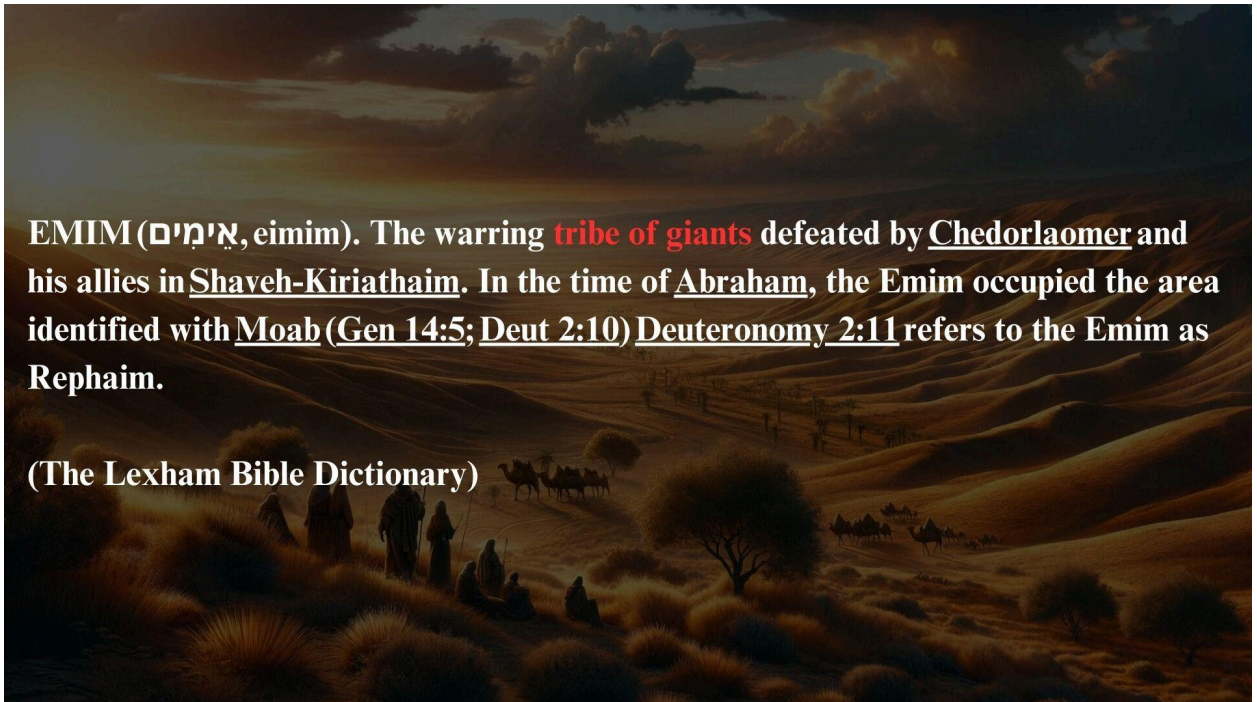
- You may remember during the Genesis 6 teaching that Nephilim were an ancient race of giants that resulted from angelic cross breeding with human beings. Then we went on to

illustrate that the most prominent of the races of giants were referred to, in later biblical history, as Rephaim or Rephaites. In case you are missing it, this text indicates that Kedorlaomer and the 4 king coalition is fighting against and prevailing over a people with powerful giants within their midst.

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Let's take a look at the third people listed in Genesis 14:5 (The Emites)

(Read the slide)



- This ought to give you an understanding of just how powerful Kedorlaomer and the 4 king coalition was... they are entering the promised land and defeating races that included giants.
- We could go on with this list and illustrate similar facets in other names but we think you get the idea. This multinational coalition has impressive military skills and is invading the land that God is giving to Abram. It could be considered good that



they are killing giants but the fact remains that this is not their land any more than it is the giants' land.

- Before we leave this topic, let's mention two other peoples in the list. (The Amalekites and the Amorites) because they also become enemies of Israel in the future.

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Exodus 17:14–16 (ESV)

14 Then the LORD said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that **I will utterly blot out the memory of Amalek** from under heaven.”

15 And Moses built an altar and called the name of it, The LORD Is My Banner,

16 saying, “A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation.”

- It is an interesting thing to note that Kedorlaomer and his 4 king coalition is defeating both giants and the peoples that Israel will have to face in their future.
- This does not make Kedorlaomer a good person... it just means that Adonai is capable of doing more than one thing at a time in any given set of circumstances.

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Exodus 34:11 (ESV)

11 “Observe what I command you this day. Behold, **I will drive out before you the Amorites**, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

- Again, the Amorites were being defeated by Kedorlaomer and Israel will have to face the same peoples in their future.
- The original audience reading or hearing about the exploits of Kedorlaomer and the 4 king coalition would have been impressed with the strength of this military power. Our point is not to imply that the 4 king coalition is righteous or even doing good things, but rather, this impressive military power ends up taking, only 1 Hebrew, captive and that brings them into conflict with Abram.
- In Genesis 15, Adonai is going to mention the Amorites and tell Abram that their sin is not yet full, but that, in four generations his people will dispossess them. This entire narrative is building and serving to illustrate that the nations have their own agenda and their own plans but that Adonai is sovereign over their rising and falling. Furthermore, none of the kings on either side are serving God. The point is that Abram is serving God. It is from Abram that a great nation is going to be birthed to redeem and rule the nations. It is likely that Abram would have sat on the side lines and watched the 4 king coalition defeat the 5 king coalition if they had not taken Lot captive. However, taking even one Hebrew captive, was unacceptable to Abram and it is unacceptable to God.

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**8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim 9 against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.**

- Having seen that the 4 king coalition was busy fighting giants and engaged with powerful nations like the Amalekites and Amorites, the 5 king coalition seized their opportunity to rebel. This is the shape of the geopolitical situation.

- There were, undoubtedly, other conflicts before this in history. There may even have been other wars in this region. However, this is the first War recorded in the Scripture. The direction of invasion and the regions involved (Kings of the East and Kings of the North joining to enter Israel) becomes a pattern throughout the Biblical narrative.
- As we move through the story, the point is not that 4 kings were justified or that the 5 kings were correct. The point is that one people group is protected by God because of his plan to make them into a great nation and redeem humanity through them.

(Let's keep reading to get to that point)

**10 Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills. 11 The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. 12 They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.**

- The Valley of Siddim is the area that became the Dead Sea. During the period that this story is taking place, Sodom and Gomorrah have not yet been destroyed. Adonai has a plan to deal with each of these Gentile powers on both sides of this conflict and the text will go on to reveal that truth. However, the point of this story comes into full view in verse 12: "They also carried off Abram's nephew Lot"
- In a manner of speaking, Lot is the first Hebrew that is in diaspora among the nations. He is the nephew of Abram. He is a Hebrew. He has been taken captive by Gentile powers that invaded the land God was giving to Abram. This puts these Gentile powers at odds with Abram and the God of Abram.



Let's consider a few passages along that line of thought:

Leviticus 18:24–25 (ESV)

24 “Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean,

25 and the land became unclean, so that I punished its iniquity, and **the land vomited out its inhabitants.**

- Lot is a righteous man and the Apostle Peter tells us that... but it does look like Lot made a terrible choice in deciding to live among the immoral people of Sodom.
- While Lot was living in Sodom, the land vomited the inhabitants of Sodom and Lot out of it. The truth is that the people we live among can invite the judgment of God upon them by their behavior. The coming chapters will illustrate that point explicitly in relation to Sodom and Gomorrah. However, the people of God can be preserved through judgment and the Jewish people will always have the opportunity to return to the land. This is because Adonai attached his name to the promise to use 1 nation and 1 place to redeem the entire world.

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Deuteronomy 30:1–3 (ESV)

1 “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you,

2 and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul,

3 then the LORD your God will restore your fortunes and have mercy

on you, and **he will gather you again from all the peoples** where the LORD your God has scattered you.

- It is amazing that Lot is trapped between warring Gentile nations. He was blessed in every way while he was with Abram but in choosing for himself the region of Sodom and Gomorrah, he is now in captivity.
- Even in the midst of bad decisions or sin, the Word of God promises Hebrews the opportunity to return to the land and be blessed. In this way, Lot prefigures, generations of Israelites that go through a cycle of being removed from the land because of their own bad choices... and then brought back to the land.

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Isaiah 49:24–25 (ESV)

24 Can the prey be taken from the mighty, or the captives of a tyrant be rescued?

25 For thus says the LORD: “Even the **captives of the mighty shall be taken**, and the **prey of the tyrant be rescued**, for I will contend with those who contend with you, and **I will save your children**.”

- Neither the 4 king coalition nor the 5 king coalition is comprised of good people. The issue is that tyrants have taken captive a Hebrew. God will move through Abram to rescue this man because he is part of a larger destiny.

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Psalms 136:17–25 (ESV)

17 to him who struck down great kings, for his steadfast love endures forever;

18 and killed mighty kings, for his steadfast love endures forever;

19 Sihon, king of the Amorites, for his steadfast love endures forever;

20 and Og, king of Bashan, for his steadfast love endures forever;

21 and gave their land as a heritage, for his steadfast love endures forever;

22 a heritage to Israel his servant, for his steadfast love endures forever.

23 **It is he who remembered us in our low estate**, for his steadfast love endures forever;

24 **and rescued us from our foes**, for his steadfast love endures forever;

25 he who gives food to all flesh, for his steadfast love endures forever.

- The Bible never portrays the Jewish people as being perfect. In fact, quite the opposite is true. Yet, Adonai continually rescues his people of destiny. This is because He has made unbreakable promises regarding the redemption of the world through this one nation. Those promises are based on his steadfast love which endures forever!

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Proverbs 24:10–12 (ESV)

10 If you faint in the day of adversity, your strength is small.

11 Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter.



12 If you say, “Behold, we did not know this,” does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?

- It is hard to imagine how pacifist believers read Genesis 14 or this Proverb and imagine that it is **NOT** morally incumbent upon all God-fearing peoples to protect the lives of those under our care. Abram is the father of the faithful and he literally enters into the first recorded war in the Bible to rescue a captive who belongs to his family.
- Perhaps, this is worth considering in the days ahead as antisemitic powers again hope to take Jews captive. World War 2 should have been the last reminder that we ever needed of what happens when supposedly Godly people sit back and do nothing... **it causes evil to prevail.** Genuine Faith requires action and even the risking of your lives.
- On another day, we can discuss the intricacies of the choice to lay down a life for the Will of God and the choice to take a life for the Will of God. Tonight, we just want you to take notice that the Father of the faithful entered into the conflict because Lot was taken captive.

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2 Peter 2:7–9 (ESV)

7 and if he rescued **righteous Lot**, greatly distressed by the sensual conduct of the wicked

8 (for as **that righteous man** lived among them day after day, he was tormenting his **righteous soul** over their lawless deeds that he saw and heard);

9 then the Lord knows how to rescue the godly from trials, and to

keep the unrighteous under punishment until the day of judgment,

- Clearly, Peter has in mind Lot being rescued from the fires of judgment that fell on Sodom and Gomorrah but the thing is... This never would have been possible if Abram had not rescued him physically from the hand of Kedorlaomer in our chapter tonight.

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Sometimes when we read stories full of exotic names and places, it is difficult to attach them to real historical figures. We can't emphasize enough that these names and places are important to your understanding. Kedorlaomer is a real person, not merely an allegory or mythical figure. His kingdom and power was extensive enough that we are still finding artifacts with his name imprinted on them. Look at this next slide:



- This a cuneiform tablet housed in the British museum that contains the name Kedorlaomer. This speaks to the extent that the king is significant. The period that we are reading about is nearly 4100 years ago and there are still objects with the man's name on it in existence today.
- As we pick back up in the text, remember Abram is about to enter into a war with a powerful, multinational, transregional coalition of 4 kings just to save the life of 1 Hebrew relative.

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**13 One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother of Eshcol and Aner, all of whom were allied with Abram.**

- This is the first time the Bible uses the word Hebrew. Let's take a minute and tell you a little bit about the term:

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Genesis 10:24 (ESV)

21 To Shem also, the father of all the children of **Eber**, the elder brother of Japheth, children were born.

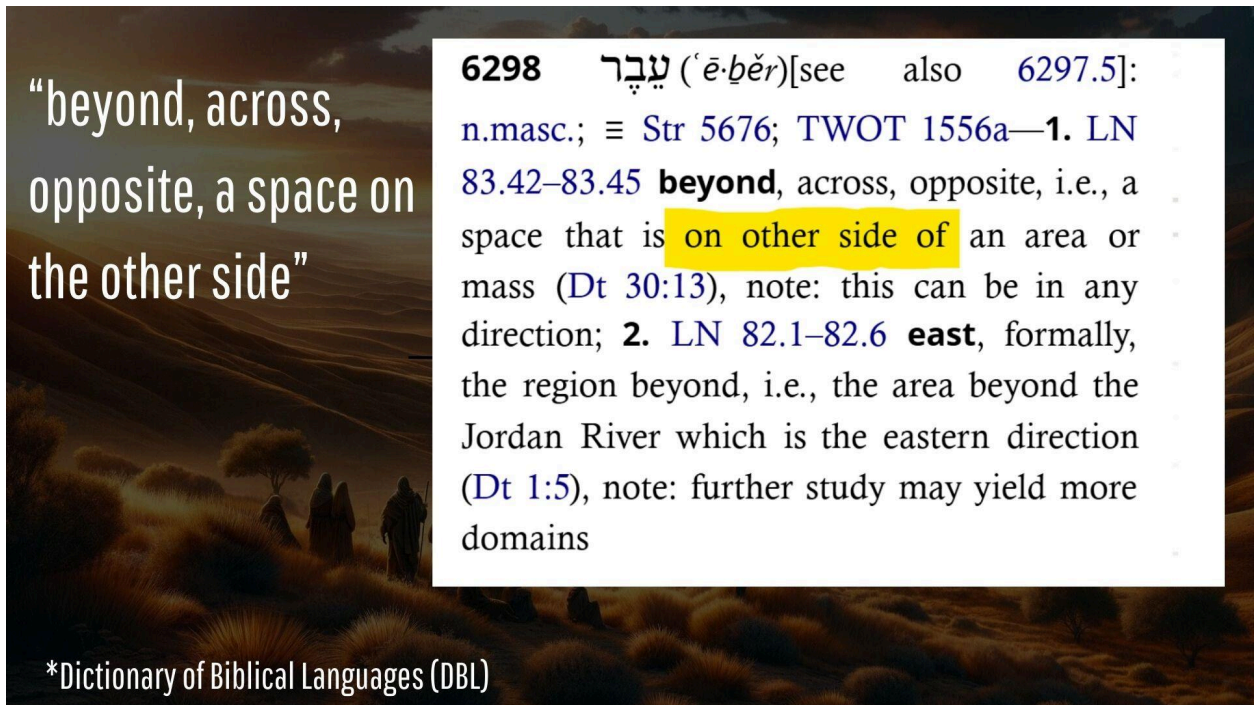
22 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.

23 The sons of Aram: Uz, Hul, Gether, and Mash.

24 Arpachshad fathered Shelah; and Shelah fathered **Eber**.

- Eber is the great grandson of Shem and the ancestor of Abram. This seems to be the starting point for understanding the term "Hebrew".

Let's look at a slide on the meaning of Eber that has great bearing on the definition of a Hebrew:



“beyond, across, opposite, a space on the other side”

**6298** עֵבֶר (‘ē·bēr)[see also 6297.5]: n.masc.; ≡ Str 5676; TWOT 1556a—**1.** LN 83.42–83.45 **beyond**, across, opposite, i.e., a space that is **on other side of** an area or mass (Dt 30:13), note: this can be in any direction; **2.** LN 82.1–82.6 **east**, formally, the region beyond, i.e., the area beyond the Jordan River which is the eastern direction (Dt 1:5), note: further study may yield more domains

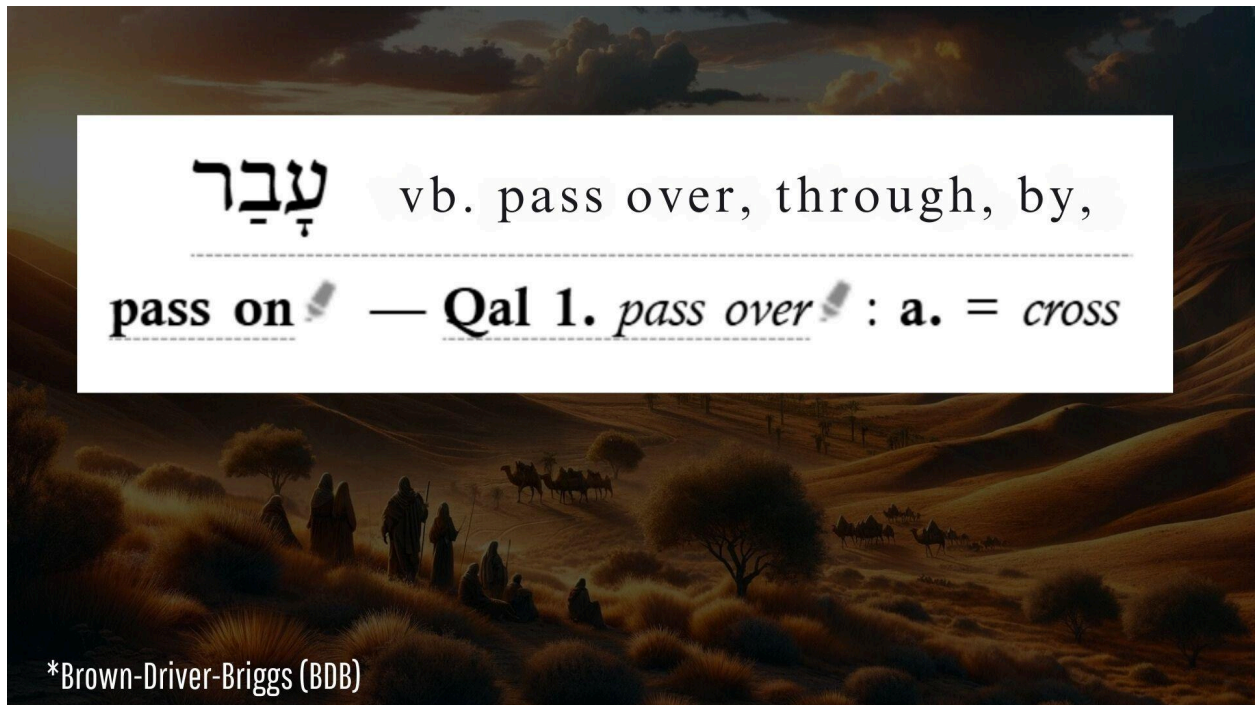
\*Dictionary of Biblical Languages (DBL)

- The name Eber, from which we get the term Hebrew, essentially conveys the idea of those that are "**on the other side of**" something. This is being related in the text, in the context of, the separating of the nations at the Tower of Babel.
- In other words, those who came from Eber and would be called Hebrews are those "on the other side" of the division in mankind. They are the singular people who Adonai reserved for Himself as an inheritance.
- The root of Eber is comprised of three Hebrew letters that help to form the basis for understanding the name and its meaning.



Those letters are Ayin, Vet, and Resh. Both the name Eber and the word Hebrew share this three letter root.

- (Look at it on this slide)



עָבַר vb. pass over, through, by,  
pass on — Qal 1. *pass over* : a. = *cross*

\*Brown-Driver-Briggs (BDB)

- Even the root of both words, has to do with passing through, passing by, or passing over. The name Eber and the word Hebrew has to do with **being on the other side of something** because they are the ones **passing through**, passing by, or passing over.
- We don't want to bore you with linguistics but the deeper you look into these things the more interesting it becomes. So far we have covered the name Eber and the three letter root that Eber and the designation of the term "Hebrew" share. Now let's look at the way that you actually say Hebrew in the original language. Here is a slide:

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**6303** I. עִבְרִי (‘*ib·rî*): n.pr.; ≡ Str 5680;  
TWOT 1556b—LN 93-pers. (gent.)  
**Hebrew:** a designation of Abraham and his  
progeny through Isaac and Jacob, as a spe-  
cific ethnic group of people (Ge 14:13), see  
also domain LN 11.90–11.95

\*Dictionary of Biblical Languages (DBL)

- The term Hebrew in English is actually "iv-ri" in the original language. It, as noted earlier, has the same three letter root of Ayin, Vet, and Resh. The noun Hebrew is a conjugation of the Verb "Avar" which means to pass through.

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This begins to define a functional meaning for who the Hebrew people are:

- They are the ones who are going on the other side of the Euphrates and passing through to the promised land.
- They are the ones who are passing through the Passover and going to the other side by the blood of the lamb.
- They are the ones who are passing through the red sea and are going to the other side.
- They are the ones who are passing through the wilderness and are going to the other side of the Jordan.

- They are the ones who are passing through the cycle of judges and going to the other side with David.
- They are the ones who are passing through the lands of exile and going to the other side to Jerusalem.
- They are the ones who are passing through the fury of the Gentiles and are going to the other side to restoration.
- They are the ones who are passing through death and going to the other side to resurrection.
- They are the ones who are passing through Labor pains and going to the other side to give birth to Salvation for the world.
- In tonight's chapter, the first use of the word is indicative of Abram who will pass through and be on the other side of the 1st War in Biblical history. **Better yet, he will do it having saved his kinsman Lot!**

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\*We are going to move on here... but we want to warn you that there is significant confusion among some of the commentaries on this subject. They have rather peculiar theories about the use of the term Hebrew. If you encounter those tainted opinions, the Scripture that should set your heart at ease is:

Exodus 7:16 (ESV)

16 And you shall say to him, ‘**The LORD, the God of the Hebrews**, sent me to you, saying, “Let my people go, that they may serve me in the wilderness.” But so far, you have not obeyed.

- Notice that YHWH calls Himself, the God of the Hebrews. Additionally, notice that the context of His statement is as a people passing through and arriving on the other side of the judgement of Egypt.

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- Before we move on to verse 14, did you notice that Mamre, Eshcol, and Aner are all allied with Abram. This is remarkable! These are Gentiles and Amorites. Consider that, Abram has already built an altar in their back yard (in Gen 13:8). He did this right after receiving the revelation that his offspring would be like the dust and that he would inherit this land with his descendants forever.
- These three Gentiles were apparently friendly to Abram, even though, Abram is going to receive the land that they are living on as an inheritance. More over, the text says **more than** "they were allied with Abram". Take a look at this slide:

Allies of Abram is literally "possessors of a covenant with Abram."

were allies	of Abram.
בְּנֵלֵי בְרִית־	→ אַבְרָם: 28
bă·'ălê' b <sup>e</sup> rît	ăb·rām'
בְּנֵלֵי 1 בְרִית	אַבְרָם
bă·'ăl 1 b <sup>e</sup> rît	ăb·rām
NCMPC NC-SC	NPMSA
H1167 H1285	H87

\*Reyburn, W. D., & Fry, E. M. (1998). A handbook on Genesis (p. 317). United Bible Societies.

- The Hebrew manuscript says "**ba-ale` berit**" This phrase is a combination of the words "lords and covenant". The team of translators at the United Bible Societies recommends translating the phrase as possessors of a covenant with Abram.



- Don't misunderstand us, Abram is the only one in this story that has a covenant with God; however, these three Gentiles entered into a covenant of loyalty to Abram. They shared Abram's mission and they risked their lives to do it. This is particularly beautiful when you consider that Abram's mission in this case **was to rescue a fellow Hebrew from captivity in a Gentile land**.
- In our minds, we see these three Gentiles like Ittai the Gittite who joined in the mission of making David King. If you ever have the opportunity to go to Yad VaShem in Jerusalem, you will encounter a garden with trees right outside of the museum. Jews have planted trees to commemorate the **few** Gentiles who risked their lives to liberate Jews from captivity in the German concentration camps. One of the ways that they refer to these "righteous Gentiles" is as "Gearim". Our hope is that more and more followers of Jesus will show themselves to be "Gearim" by risking their lives to save Jews from immanent harm.

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Isaiah 61:1–3 (ESV)

61 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 brokenhearted,

to proclaim liberty to the **captives**,

and the opening of the prison to those who are **bound**;

2 to proclaim the year of the LORD's favor,

and the day of vengeance of our God;

to comfort all who mourn;

3 to grant to those who mourn in Zion—

to give them a beautiful headdress instead of ashes,

the oil of gladness instead of mourning,

the garment of praise instead of a faint spirit;

**that they may be called oaks of righteousness,**

the planting of the LORD, **that he may be glorified.**

- The description of the activities that a man adorned in the Spirit of God performs includes liberating captives and freeing those bound in prison. These kind of behaviors are to comfort those in Zion and result in people being seen as "oaks of righteousness".
- We also live in a time when this Church is waking up to the responsibility that Gentiles have as outlined in Romans 11. Paul made much of his ministry among Gentiles in order to arouse his own people. Then he wrote these words:
- Romans 12:1 (NKJV)

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your **reasonable** service.

- The context of his statement was in reference to the mission to see the Jewish people saved. This is your reasonable service to God in light of what he has done for you through the nation of Israel.

- In any case, here in the 14th chapter of Genesis, we see three Gentiles risking their lives out of covenant loyalty to Abram in the mission to save a singular Hebrew from captivity in a Gentile nation.

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**14 When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan.**

- This is a truly remarkable verse and it is something that all believers should consider. There were 318 trained, men born or raised up, in his household. This means that Abram thought ahead and prepared men in his household to defend the household.
- The text says that "he called out" the men that he had prepared for this task. The Hebrew phrase is "**Vayareq**" and, of course the sense of the term is called out. However, the term actually refers more literally to the men being called on to "empty" themselves in this endeavor. In order to be able to empty themselves they had to first be filled with skills and abilities related to defending the members of the household.
- It is very rare for Christians to hold Biblically balanced views on the need to be able to physically defend weaker members of your household. Some believers errantly assume the Bible teaches pacifism, other believers act in idolatrous ways regarding their own arm or armament and show zero faith that Adonai will protect them. **We are not advocating either position.** Let's take a look at a few passages that may expand your desire to prayerfully consider the actual Biblical position:

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Exodus 15:2–3 (ESV)

2 The LORD is my strength and my song, and he has become my

salvation; this is my God, and I will praise him, my father's God, and I will exalt him.

3 The LORD is a man of war; the LORD is his name.

- The Bible presents God as a "man of war". It is within the character of God to destroy evil men when they are threatening the lives of his people. This verse is actually part of a praise being sung to God extolling his attributes during the Exodus. The setting probably included the floating bodies of Egyptians who were previously pursuing Israel. Just as the last song in the Bible is during the destruction of Babylon.
- We suggest that a refusal to protect those entrusted to you is an act of evil through omission and an abdication of your responsibility.

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Psalm 82:3–4 (ESV)

3 Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

4 Rescue the weak and the needy; deliver them from the hand of the wicked.”

- This Psalm is an indictment against the lesser gods that have led the nations astray. One of the things that Adonai holds them accountable for is that they did not teach the people to "rescue the weak and the needy; delivering them from the hand of the wicked"
- The Bible actually compels those who are strong to protect those that are weak. This is true spiritually and it is true physically.
- We suggest that refusal to protect those who are weaker than you is an indictable offense in the eyes of God.



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Proverbs 24:10–12 (ESV)

10 If you faint in the day of adversity, your strength is small.

11 Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter.

12 If you say, “Behold, we did not know this,” does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?

- We know that it would be easy to spiritualize this verse, however, the plain language of the text is regarding physically rescuing those being taken away to death and slaughter.
- Christians in America have often experienced so little adversity that they can afford to spiritualize these verses, however, if men were dragging away your daughter to rape and then murder her... this verse may become very real to you.
- In that situation, you would hope to become the very hand of God reflecting his heart and deliver your daughter from evil.

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We are going to keep going with this... but let's read a couple of our verses from tonight in this line of thought:

Genesis 14:14–16 (ESV)

14 When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan.

15 And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of

Damascus.

16 Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.

- The Father of the faithful led a trained personal army in the attempt to rescue his relative precisely because he was being led away to the slaughter.
- There is no hint in this text that Abram is in sin. He is also not just sitting and praying. The text will go on to reveal that he had interactions with the Lord about this subject, but what we want you to think about now... is that the Father of the Faith was prepared to fight and **did fight** in the protection of his family.

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Let's keep going into the Newer Testament:

Matthew 8:9-10 (ESV)

9 For I too am a man under authority, with soldiers under me. And I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

10 When Jesus heard this, he marveled and said to those who followed him, "Truly, I tell you, with no one in Israel have I found such faith.

- Soldiers in the Bible are never rebuked for being soldiers. This one is even praised as being a great man of faith.
- Think about that... if the use of physical force was prohibited in every situation then why is this soldier being praised? If Jesus advocated pacifism, then why did Jesus not tell the man to stop being a soldier? The answer is that the Bible does not teach pacifism at all.

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Luke 3:14 (ESV)

14 Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”

- Again, these are soldiers talking to Jesus and he tells them to be honest and not participate in corruption but he does not tell them to put down their swords and find a new occupation.

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Acts 10:1–2 (ESV)

1 At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort,

**2 a devout man who feared God** with all his household, gave alms generously to the people, and prayed continually to God.

- Cornelius is a soldier and the premier example of a Gentile who shares in Israel's blessing. He had a memorial in the heavens and was visited by angels while he was a soldier. More than that... he was filled with the Holy Spirit and there is no indication that he ever stopped being a soldier. Neither the angels nor Peter ever rebuke Cornelius' occupation.
- This is because the Bible does not teach pacifism.

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2 Timothy 2:1–7 (ESV)

1 You then, my child, be strengthened by the grace that is in Christ Jesus,

2 and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.

**3 Share in suffering as a good soldier of Christ Jesus.**

**4 No soldier** gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.

5 An athlete is not crowned unless he competes according to the rules.

6 It is the hard-working farmer who ought to have the first share of the crops.

7 Think over what I say, for the Lord will give you understanding in everything.

- Notice that the Apostle Paul has no issue with using a soldier as the example of what a man should be in the service of Jesus Christ. We are confident that if you think over these things, the Lord will give you understanding

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Now let's discuss the balance that is necessary when considering this subject as a whole in the Bible:

Exodus 22:2–3 (ESV)

2 If a thief is found breaking in and is struck so that he dies, there shall be no bloodguilt for him,

3 but if the sun has risen on him, there shall be bloodguilt for him. He



shall surely pay. If he has nothing, then he shall be sold for his theft.

- According to Exodus, if someone breaks in your house and it is night time and you kill the man in the struggle... there is no blood guilt.
- However, if it is day time then you are guilty of bloodshed. The concept being displayed in the Law is that during the day light you should be able to avoid the extraordinary step of taking a life, but at night that may not be possible.
- Even though the Bible does not condemn or rebuke a person's responsibility to protect his family from an intruder, it does seek to place limits on the force used in the hopes of preserving all human life.

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Matthew 5:38–41 (ESV)

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the **right cheek**, turn to him the other also.

40 And if anyone would sue you and take your tunic, let him have your cloak as well.

41 And if anyone forces you to go one mile, go with him two miles.

- This passage is one of the more misunderstood passages in the Bible. The majority of men in the Bible are right handed. That is considered normative and although there are exceptions... they are exceptions. For a right handed man to slap you on the right cheek, it would have to be a back handed slap (like an insult). This verse is not teaching all men

everywhere at all times... to accept and invite the continuation of strikes intended to kill.

- This verse is teaching you about your responsibility to accept insult and de-escalate a situation.

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Romans 13:3–4 (ESV)

3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

**4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.**

- The application of violence against workers of evil is the responsibility of human government. This is not only **NOT** wrong... it is commanded by God throughout the Older and Newer Testaments.
- Ideally, governments would do this righteously and there would never be an occasion for an individual to have to protect those entrusted to his care. However, you are the priest, protector, and provider for your own family. You are God's agent for those purposes and you should take those responsibilities seriously. This includes making sure that you are not a vigilante looking for a supposedly acceptable reason to apply force. You are God's agent working under God's direction and that is a serious matter.

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1 Timothy 5:8 (ESV)

8 But if anyone does not provide for his relatives, and especially for

members of his household, he has denied the faith and is worse than an unbeliever.

- What kind of provision does your family need? Surely, provision includes protection from the elements, food, and (yes) protection from the violence of evil men. The Father that fails to provide this protection is failing his family morally, spiritually, and physically.

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Ephesians 6:17 (ESV)

17 and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

- If swords and helmets are instruments of evil then why does the Bible compare them to salvation and the use of the Word in the Spirit? The answer is that they are not evil when they are used correctly as Adonai intended... they are to be protections from evil and not to be used to perpetrate evil.

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Nehemiah 4:13–14 (ESV)

13 So in the lowest parts of the space behind the wall, in open places, I stationed the people by their clans, with their swords, their spears, and their bows.

14 And I looked and arose and said to the nobles and to the officials and to the rest of the people, “Do not be afraid of them. Remember the Lord, who is great and awesome, and **fight for your brothers**, your sons, your daughters, your wives, and your homes.”

- Unless you are ready to say that Nehemiah is not inspired, we have a clear call from a man of God to protect the lives of our

families and stand with others in the protection of their families contained in these verses.

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Hebrews 11:32 (ESV)

32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—

- What do Gideon, Barak, Samson, Jephthah, David, and Samuel all have in common... Of course the answer is Faith! However, these men of Faith all had something else in common: they killed other men in the defense of their families and nation. The Bible never speaks negatively of those faith filled actions; on the contrary: they are praised for it.

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Luke 22:35–38 (ESV)

35 And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.”

36 He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. **And let the one who has no sword sell his cloak and buy one.**

37 For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.”

38 And they said, “**Look, Lord, here are two swords.**” **And he said to them, “It is enough.”**

- The mystical interpretations of this verse by those who don't accept the plain language of the text is both remarkable and sad. Jesus told his disciples to purchase swords... was Jesus sinning when he told them to do this? The answer is, of course not! On the other side of the coin. Two swords were enough for 11 men! Jesus did not advocate a growing arsenal that his disciples would lean on for security. He said two swords were enough... this should be very convicting for our brothers in Texas :)

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John 18:10–11 (ESV)

10 Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

11 So Jesus said to Peter, "Put your sword into its sheath; **shall I not drink the cup that the Father has given me?**"

- Although the disciples possessed two swords, one of them was misused and the action was outside the Will of God. This is a warning about the application of defense. On the other hand, **the other sword was not misused.**
- In balance and examining the Scripture as a whole, men have a responsibility to protect their families from all harm both spiritually and physically. Limits are placed on the application of force when it can be avoided. Pacifism is an unbiblical concept. However, so is avoidable violence. The Bible aims at life... men may even choose to lay down their lives to see others saved. **This is a choice and is determined by the Will of God in the situation.** Believers may choose to lay down their lives but they are never commanded to have their lives **taken** from them in a situation where families are being defended.



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John 10:18 (ESV)

**18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”**

- As we return to Abram and the heroic armed rescue of Lot, we pray that your discernment will grow to know the moment that you should lay down your life for the glory of God and conversely the moment that you may defend a life for the glory of God. These are difficult matters to game plan in advance... We should train in the Word and rely on the leading of God's Spirit so that we know the difference in the moment.

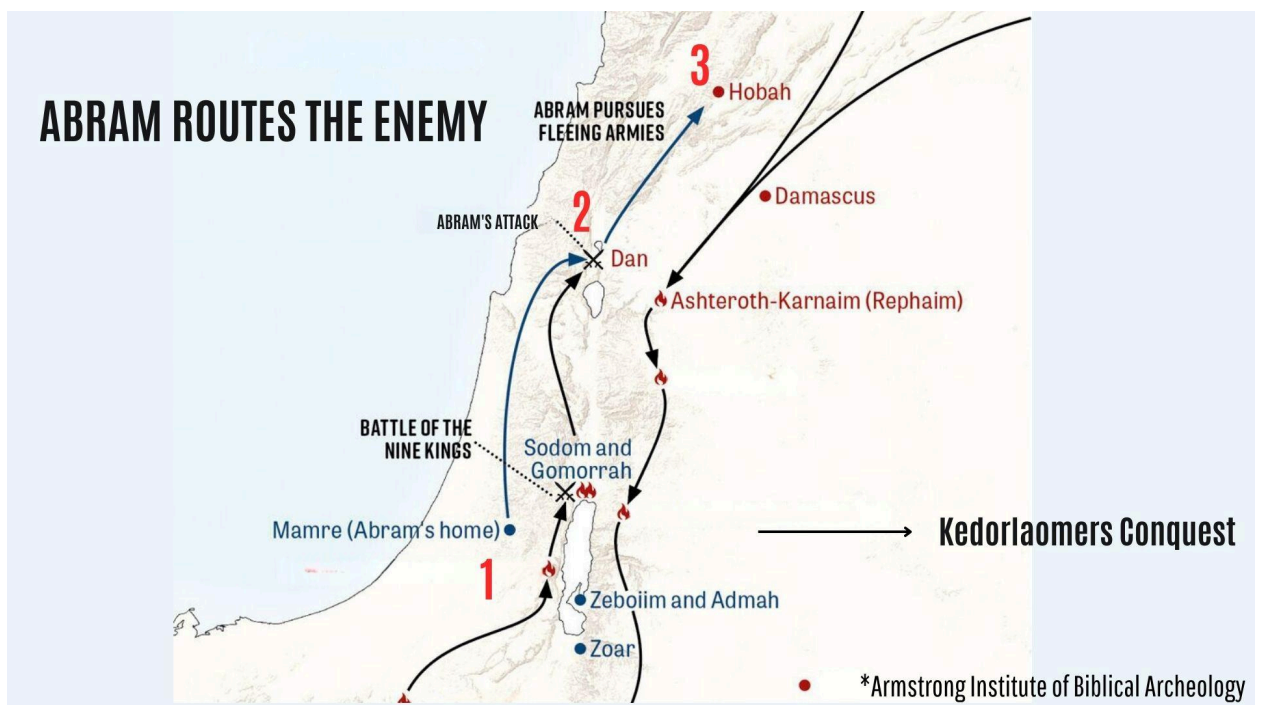
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We are now going back to Genesis 14:15 where Abram has had the foresight to train and arm men born in his house. They are ready to empty themselves physically in the physical rescue of Lot who has been taken captive by evil armed men. To us 318 sounds like an impressive number, however in the scope of this battle, the point is that Abram is vastly outnumbered and facing a superior force from the perspective of military analysis. Nothing about this example is a **roided out freak** that has spent his life in insecurity and that is strapped with every known personal defense weapon... This is the story of the smaller force that simply tried in faith and prevails because they are in the Will of God and acting in Faith.

- This is another example of the Father of the nation walking out steps that the nation will follow in during the chapters ahead. Israel is always the smallest in the conflict and yet Adonai causes them to prevail.
- Just like we saw with Abram in Egypt forecasting the later steps of the nation coming out of Egypt... We now see Abram

contending with the 4 king coalition invading from the North and much of the later Biblical history will feature the tiny nation of Israel contending with coalitions of eastern and northern kings invading from the north.

Here is a slide to give you an idea of the directions of travel and the distances involved:



- So a four king coalition has entered into Israel from the north and descended all the way down to the region that is now the Dead Sea. They fought with giants and powerful enemy nations. The five king coalition seized this opportunity to rebel against Kedorlaomer and the 4 kings. This resulted in the defeat of Sodom and Gomorrah by the four king coalition. Lot was taken along with many other captives from the region as the 4 king coalition moved back northward.
- On the map, where you see the red numeral 1, is Mamre. This is the location of Abram's temporary residence. He hears about

the event and is joined by three Gentiles that show covenant loyalty to him. Abram takes his 318 trained men and sets out in pursuit of the huge multinational and transregional power. He catches up with them at the region that would become known as Dan(indicated by the red numeral 2 on the map). This is about 140 miles from where Abram had been staying. In the coming verses Abram is going to put his enemies to route and when they flee he is going to pursue them another 100 miles to the town of Hobah (indicated by the red numeral 3 on the map)

- 

**15 During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus.**

- The night time raid of the fortress at Dan was no small task. Not only did Abram and his men travel 140 miles to get there, but the defenses at Dan were formidable. We have been to this site and reviewed the archeological site. These next two slides will give you an idea of what Abram and his forces were facing.

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- That is Pastor Slaughter standing above the remains of the gates at Tel Dan. This is the fortified position that Abram and his men had to overcome.

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Here is an artistic rendering of what the site would have looked like at the time Abram attacked the city and overcame it:



- It is very easy to read a verse that says, "During the night Abram divided his men to attack them and he routed them" but you would have a really different impression if you were looking at these kinds of defenses. Take a minute and imagine that you traveled 140 miles with 318 trained men to attack a multinational and transregional power in this kind of fortified position at night.
  - This puts into perspective the kind of miracle that it took for Abram to be able to accomplish this feat.
  - This helps you to grasp the level of faith that it took for Abram to do this.
  - This helps you to understand the level of determination that Abram had to rescue a single Hebrew that was taken captive by a Gentile power.

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Psalm 33:16–17 (ESV)



16 The king is not saved by his great army; a warrior is not delivered by his great strength.

17 The war horse is a false hope for salvation, and by its great might it cannot rescue.

- Church our defense and the defense of those we love is never a matter of superior force. It is a matter of the ability and will to apply force in faith and believe that Adonai will cause you to prevail because he has the power to do so.
- Abram didn't just attack and overcome this fortified position... he pressed his pursuit another 100 miles north to ensure that he recovered ALL that the enemy had taken captive. The Father of the faith is a model for the kind of faith filled action that believers are to possess.

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**16 He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.**

- Remember, Genesis is the seed book of all doctrines that develop in the Bible. Most people wouldn't notice that the salvation of Gentiles is foreseen in this verse but we are not called to view the Scripture in the way that most people do. Consider that Abram's motivation was to save his relative, Lot, a Hebrew. However, in the attempt to save Lot, Abram ends up saving many Gentile women and "other people". The primary focus of the Bible is the redemption of the nation of Israel, however, the text also reveals that every time Israel stumbles and needs to be rescued that event results in the salvation of other nations as well. Let's consider a few passages in that line of thought from the Law, Prophets, and Writings in both the Older and Newer Testaments.

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Exodus 12:37–38 (ESV)

37 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. 38 A **mixed multitude** also went up with them, and very much livestock, both flocks and herds.

- The book of Shemot or Exodus is about Adonai knowing the names of every Israelite who went into slavery and bondage in Egypt. The focus of the book concerns the redemption and delivery from bondage for those Israelites. However, a closer examination of the book reveals that Adonai's desire to deliver Israel also resulted in a "mixed multitude" of nations being delivered along with Israel out of Egypt. In other words, God's stated desire to save Israel from their slavery resulted in Him saving men of other nations as well!

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2 Samuel 15:16–22 (ESV)

16 So the king went out, and all his household after him. And the king left ten concubines to keep the house. 17 And the king went out, and all the people after him. And they halted at the last house.

18 And all his servants passed by him, and all the Cherethites, and all the Pelethites, and all the six hundred Gittites who had followed him from Gath, passed on before the king. 19 Then the king said to Ittai the Gittite, "Why do you also go with us? Go back and stay with the king, for you are a foreigner and also an exile from your home. 20 You came only yesterday, and shall I today make you wander about with us, since I go I know not where? Go back and take your brothers with you, and may the LORD show steadfast love and faithfulness to you." 21 But Ittai answered the king, "**As the LORD lives, and as my**

**lord the king lives, wherever my lord the king shall be, whether for death or for life, there also will your servant be.”** 22 And David said to Ittai, “Go then, pass on.” So Ittai the Gittite passed on with all his men and all the little ones who were with him.

- The King of Israel stumbled in familial difficulties. This caused him to have to enter the wandering of the wilderness and flee his son Absalom. However, Adonai was determined to establish David as King of Israel and he worked through the events to cause David to rise to power and become the forerunner of Messiah. The time of David's stumbling, again, allowed for Gentiles like Ittai to pledge their own allegiance to David and become part of his Kingdom. In fact, it seems that every stumbling of Israel becomes an opportunity for men of other nations to join in their redemption. Just as Lot's stumbling into captivity became the opportunity for other Gentile inhabitants of Sodom to be liberated by Abram.

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Daniel 3:24–28 (ESV)

24 Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, “Did we not cast three men bound into the fire?” They answered and said to the king, “True, O king.” 25 He answered and said, “But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.”

26 Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, “Shadrach, Meshach, and Abednego, **servants of the Most High God**, come out, and come here!” Then Shadrach, Meshach, and Abednego came out from the fire. 27 And the satraps, the prefects, the governors, and the king’s counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks

were not harmed, and no smell of fire had come upon them. 28 Nebuchadnezzar answered and said, “**Blessed be the God of Shadrach, Meshach, and Abednego**, who has sent his angel and delivered his servants, who trusted in him, and set aside the king’s command, and yielded up their bodies rather than serve and worship any god except their own God.

- In the Writings, the Jewish youths are in the fires of captivity and the very real furnace of Nebuchadnezzar. The determination of Adonai to save them is blatantly present in the Text, in that, not even the hairs on their heads were singed. However, it is even more remarkable that this stumbling into the fires of persecution results in the Salvation of the Gentile King of the world.

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Daniel 4:34 (ESV)

34 At the end of the days I, Nebuchadnezzar, **lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High**, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,

and his kingdom endures from generation to generation;

35 all the inhabitants of the earth are accounted as nothing,

and he does according to his will among the host of heaven

and among the inhabitants of the earth;

and none can stay his hand

or say to him, “What have you done?”

36 At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. 37 **Now I, Nebuchadnezzar, praise and extol and honor the King of heaven**, for all his works are right and his ways are just; and those who walk in pride he is able to humble.

- Nebuchadnezzar is one of the very few Gentiles that contributed something to the sacred text. His interactions with Jews in captivity allowed him to witness the saving power of Adonai for Israel. The most majestic part of this is that the same saving power ended up converting Nebuchadnezzar and he published his testimony to the known world.
- My friends, in every stumbling of Israel, the result is salvation for men of other nations. This was true of Lot's captivity and it was also true of Israel's captivity in Babylon. The fact that Israel needed to be saved only produced the opportunity to save others along with Israel.

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Acts 8:1 (ESV)

8 And Saul approved of his execution.

And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.



- At first glance, this is a terrible stumbling of Israel. One of the premier Israelites, Saul, has acted in murderous defiance of Adonai by killing Stephen. However, Adonai's desire to redeem Saul and fix the situation comes into focus in Acts 9. The interesting part is that, true to the pattern, in between the stumbling and the redemption of the Israelite... look what occurs.

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#### Acts 8:34–38 (ESV)

34 And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” 35 Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. 36 And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

- An Ethiopian gets saved! Every time that Israel stumbles and needs to be saved... Gentiles get saved along side the Israelites. This is foreshadowed in Lot needing to be rescued and Abram intending to save Lot resulting in Gentile men and women being saved right along side them.

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#### Revelation 7:4–10 (ESV)

4 And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

5 12,000 from the tribe of Judah were sealed,

- 12,000 from the tribe of Reuben,  
12,000 from the tribe of Gad,  
6 12,000 from the tribe of Asher,  
12,000 from the tribe of Naphtali,  
12,000 from the tribe of Manasseh,  
7 12,000 from the tribe of Simeon,  
12,000 from the tribe of Levi,  
12,000 from the tribe of Issachar,  
8 12,000 from the tribe of Zebulun,  
12,000 from the tribe of Joseph,  
12,000 from the tribe of Benjamin were sealed.

9 After this I looked, and behold, a great multitude that no one could number, **from every nation**, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

- The book of Revelation is about the bride of Christ, Israel, being saved through tribulation. However, the mysterious result is that men of every nation are saved right along side Israel. Again, this is like Abram desiring to save Lot but accomplishing

the salvation of women and men of other nations in the process.

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Romans 11:11–15 (ESV)

11 So I ask, did they stumble in order that they might fall? **By no means!** Rather, **through their trespass salvation has come to the Gentiles**, so as to make Israel jealous. 12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14 in order somehow to make my fellow Jews jealous, and thus save some of them. 15 **For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?**

- The undeniable pattern that begins in the seed book of Genesis and remains true through the Law, Prophets, and Writings is that God has promised to save Israel. His commitment to do this is unbreakable. However, every time Israel is in trouble and needs to be saved, Gentiles are saved in the process of saving Israel. Their every stumbling becomes an opportunity for salvation among those who share their predicament of bondage to sin as well as their hope of a merciful God who is willing to save them from that sin.

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- Look, we told you at the beginning of the evening that you would come to understand why this geopolitical conflict and war are included in this chapter. You should have gleaned two important things that will serve in your understanding the rest of the Biblical narrative.

- To start with, the first war in the Bible becomes a prophetic pattern that will be repeated throughout the generations. Israel will be in the midst of warring Gentile powers that take Jews captive. These armies almost always invade from the North and are comprised of kings from the east and kings from the north. The story serves to illustrate Adonai's determination to save the captives regardless of the circumstances.
- Secondly, the first war in the Bible becomes a standard illustrating that Abram the man of faith is not on the side of any nation. He is on the other side of the conflict... He is on God's side! The nations rage but the plan of the Lord stands firm forever. Notice, that throughout the chapter Abram and his men are treated as a separate entity from the 5 king coalition. They may have had a mutual enemy but they were not on the same side... Every Gentile power in this story will come under judgment but Abram will be blessed by God... Abram is not on the side of the nations, he is on God's side.

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**17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).**

**18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19 and he blessed Abram, saying,**

**“Blessed be Abram by God Most High,**

**Creator of heaven and earth.**

**20 And blessed be God Most High,**

**who delivered your enemies into your hand.”**

**Then Abram gave him a tenth of everything.**

\*There are many questions that come to mind when you see Melchizedek appear in this story the way that he does:

- Where does this priest of God Most High come from?
- What is the significance of Melchizedek bringing bread and wine to commune with Abram?
- Why does Abram give him a tenth of everything?

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While there is some mystery surrounding this King and Priest of Most High God, we can find truth about him throughout the Scriptures. Perhaps the most intriguing thing this mysterious King and Priest does is to bring out bread and wine to share with Abram as he returns with the spoils of war. This is the first time these two elements appear together in the Scripture so let's take a closer look at them:



# Melchizedek - Bread and Wine

1. A Heavenly priest gives Abram **bread** and **wine** after he rescues Lot (Gen 14:18)
2. Joseph is brought to the King after an interaction with the **bread** and **wine** (Gen 40:1-3, 41:10-14)
3. **Bread** accompanies the Passover as the nation is being delivered (Ex 12:14-16)
4. The Priesthood is consecrated with a sacrifice of a lamb, **bread**, and **wine** (Ex 29:40)
5. Ruth's joining to a Hebrew and YHWH is followed with a meal of **bread** and **wine** (Ruth 2:11-16)
6. Saul's change into a new man by the Spirit is accompanied with **bread** and **wine** (1 Sam 10:1-6)
7. David accepts from Abigail **bread** and **wine** and extends forgiveness to Nabal (1 Sam 25:18-19)
8. Jesus equates the **bread** (flesh) and **wine** (blood) with forgiveness of sins (Matt 26:26-28)

Here in v.18 we see the first mention of Bread and Wine together in the Biblical Text. Some may say this is inconsequential. But, as we have been demonstrating each week, Genesis is the seed book for all doctrine and prophetic pattern in the rest of the Bible. Bread and Wine is undoubtedly a significant pairing throughout the Biblical map, let's see where else this combination is present:

## Genesis 40:5-8

<sup>5</sup> And one night they both dreamed—the cupbearer and the baker of the king of Egypt, who were confined in the prison—each his own dream, and each dream with its own interpretation. <sup>6</sup> When Joseph came to them in the morning, he saw that they were troubled. <sup>7</sup> So he

asked Pharaoh's officers who were with him in custody in his master's house, "Why are your faces downcast today?"<sup>8</sup> They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."

- We see in the story of Joseph, that he is imprisoned in Egypt alongside the King of Egypt's cupbearer and the baker. Joseph sees the men are in distress by dreams.
- As you know, Joseph interprets their dreams and they are fulfilled, the cupbearer is restored and exalted to the King's side and the baker is killed. Then, this supernatural interaction with the cupbearer and baker led to his exaltation to the side of the King.

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### **Genesis 41:10-14**

Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard. Each of us had a dream the same night, and each dream had a meaning of its own. Now a young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each man the interpretation of his dream. And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was impaled."

So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.

- Joseph is chained and in prison with no hope of being released. But, he has a supernatural interaction with the bread (Baker) and the wine (cupbearer), and only through the breaking of the

bread (death of the baker) and the forgiveness through the wine (forgiveness extended to cupbearer) that result in Joseph being given an opportunity to be in the presence of the King and he himself, given a place by his side.

- Joseph could not by himself be exalted to the King, he HAD to have a supernatural interaction with the bread and the wine, a symbol of covenant provision so that Joseph could be free and have a place with the King.

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### **Exodus 12:14-16**

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

- The Hebrews are being delivered out of the hands of the Egyptians, and as the Passover lamb is being slaughtered for its blood to be a sign to spare them from judgment, they are consuming the bread, a symbol of covenant change from slavery to Egypt, to freedom in YHWH.

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### **Exodus 29:40**

**40** And with the first lamb a tenth measure of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.

- the first day of the week of ordination for the Priesthood, the first sacrifice is not only an offering of a lamb, but an offering of bread and wine signifying covenant change and transformation, from common to Holy to the Lord

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### **Ruth 2:11-16**

Boaz replied, “I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge.”

“May I continue to find favor in your eyes, my lord,” she said. “You have put me at ease by speaking kindly to your servant—though I do not have the standing of one of your servants.”

At mealtime Boaz said to her, “Come over here. Have some bread and dip it in the wine vinegar.” When she sat down with the harvesters, he offered her some roasted grain. She ate all she wanted and had some left over. As she got up to glean, Boaz gave orders to his men, “Let her gather among the sheaves and don’t reprimand her. Even pull out some stalks for her from the bundles and leave them for her to pick up, and don’t rebuke her.”

- Boaz meets Ruth, a Moabitess, and upon hearing that she left her country and gods to be joined with a Hebrew, and the God of the Hebrews, he offers her a meal of bread and wine offering covenant provision for a foreigner to be joined to the God of the Hebrews.

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### **1 Samuel 10:1-6**

Then Samuel took a flask of olive oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you ruler over his inheritance? When you leave me today, you will meet two men near Rachel's tomb, at Zelzah on the border of Benjamin. They will say to you, 'The donkeys you set out to look for have been found. And now your father has stopped thinking about them and is worried about you. He is asking, "What shall I do about my son?"'"

"Then you will go on from there until you reach the great tree of Tabor. Three men going up to worship God at Bethel will meet you there. One will be carrying three young goats, another three loaves of bread, and another a skin of wine. They will greet you and offer you two loaves of bread, which you will accept from them.

"After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, timbrels, pipes and harps being played before them, and they will be prophesying. The Spirit of the LORD will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person."

- God took a man, anointed him with oil, set him over his own inheritance. He then immediately brings him to the bread and the wine that leads him to covenant change from the old man that he was, into a completely new creation.

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### **1 Samuel 25:18-19;26-31**

Abigail acted quickly. She took two hundred loaves of bread, two skins of wine, five dressed sheep, five seahs of roasted grain, a hundred cakes of raisins and two hundred cakes of pressed figs, and loaded them on donkeys. Then she told her servants, "Go on ahead;

I'll follow you." But she did not tell her husband Nabal.

- Abigail, in the place of her wicked husband Nabal, runs to give the King bread and wine to atone for the sin of Nabal. The bread and the wine is accepted and covenant forgiveness is extended.

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### **Matthew 26:26-28**

While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

- Remember, for us Communion is significant because of Jesus and the last supper, but for Jesus and the Apostles, it was significant because of the Tanakh, and the first mention of this pairing is right here in Genesis 14
- Jesus sitting with his disciples at Passover breaks the bread and serves the wine, just as they did in Exodus 12, symbolizing through him is covenant forgiveness, provision, and change.



# Melchizedek - Bread and Wine

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- In your own time, review this slide and these passages, we are quite sure that none of us have fully grasped the significance of the bread and the wine throughout all of Scripture.

Let's return to the story of this King and Priest Melchizedek by going back to Genesis 14:18:

## Genesis 14:18

**18 Then Melchizedek king of Salem brought out bread and wine—since he was priest of God Most High— 19 and he blessed Abram**

- This instance of bread and wine is the first instance in the Bible where they are used together. And not only that, they are offered from a Heavenly Priest to the descendent of Shem, the father of the faithful, through whom the entire Nation of Israel would receive covenantal provision, change and forgiveness.

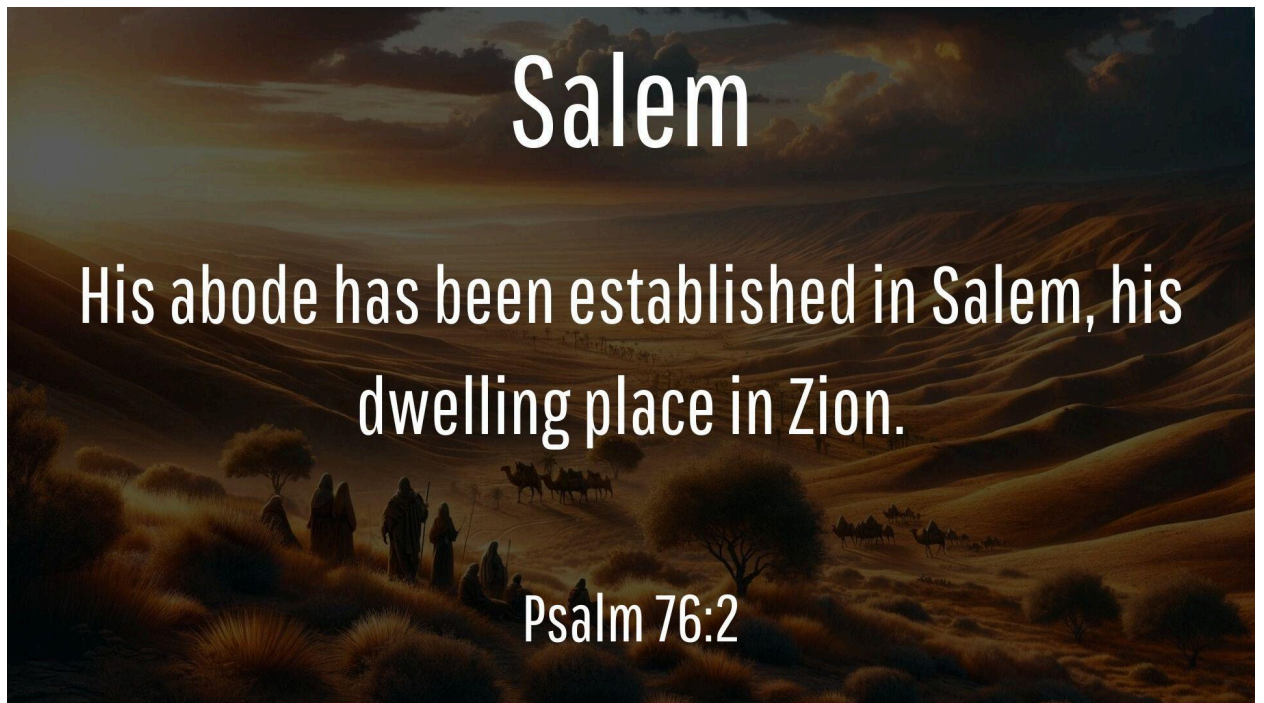
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We've just examined the significance of Melchizedek bringing bread and wine to Abram.

Let's observe a few more facets of this king and priest.

- He is called King of Salem which means King of Peace. There is only one city on earth that also bears this name as designated by God. That city is Jerusalem!
- We don't have time to teach on the multifaceted elements of this city but the Bible often presents a Jerusalem in the heavens and a Jerusalem on the earth (Gal 4) and the Bible even culminates with the "New Jerusalem" coming down out of heaven in Revelation 21.
- The point here is that Melchizedek should not be thought of as a King of the earthly Jerusalem... At this point in the story Jerusalem is occupied by enemy peoples. The text says that Melchizedek was the King of Salem and priest of the Most High God. He is prefiguring the Kingdom and Priesthood that will be established on earth in this very location. They are meeting in the King's Valley right outside the location of the city that will become known as Jerusalem in the future. Psalm 76 was written by Asaph about 1,000 years after this event. In that Psalm, Asaph says that Adonai has establish his abode on earth and in Salem. Let's look at it on a slide:

•  
(Read the slide)



- The abode of God has always been in the heavens... the Jerusalem above. However, as God's people inhabited the earthly city of Jerusalem, the Scripture refers to the earthly city as his dwelling place. The Bible culminates in the merger of these two places. The Kingdom of God on earth and the Jerusalem that is above being fully manifested in the Jerusalem on earth.
- Melchizedek is called priest of God most high. This enigmatic figure uses language about God that the father of the faithful imitates. Consider this on the next slide:

- (Read the slide)



This detail is significant as the father of our faith is imitating speech from his interactions with this priest of God most high. Abram recognizes something about this priest and King that immediately causes him to commune with him, imitate his speech about God and give a tenth of everything that he owns to him.

There is a great deal of mystery surrounding Melchizedek but Hebrews 7:7 makes the point that he was greater than Abram because Melchizedek blesses Abram and "it is beyond dispute that the inferior is blessed by the superior" Whatever you think about Melchizedek... the writer of Hebrews considers him greater than Abram.



Psalm 110 references Melchizedek 1000 years after this occurrence with Abram. It's a verse that you're probably familiar with, but the context speaks not only of a priest, but a king. Let's read about this reference to Melchizedek in the context of psalm 110:

### **Psalm 110:1–5**

1 The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

2 The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!

3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.

4 The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”

5 The Lord is at your right hand; he will shatter kings on the day of his wrath.

- In this Psalm King David is overhearing a conversation between Yahweh and the Lord (Messiah). His Messiah will be both king and priest, like Melchizedek.
- Melchizedek was both king and priest from a heavenly order with divine appointment.

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### Hebrews 5:5-10

"So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

'You are my Son, today I have begotten you';

as he says also in another place,

'You are a priest forever, after the order of Melchizedek.'

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek."

- Christ is appointed as high priest in an eternal order of priests that precedes Levi. The writer of Hebrews makes the point that Melchizedek was greater than Abram and the Levitical priesthood. In Hebrews 7:8-10 says that "Levi also tithed to Melchizedek from within the loins of Abraham". **Follow the equation here:** Jesus is the High Priest in the order of Melchizedek, this means that Jesus is greater than Melchizedek. Melchizedek received a tithe from Abram and the Levites, this means that Melchizedek is greater than the Levites.
- Christ as High Priest would:



- offer up prayers and supplications - just as a priest would at the altar of incense
  - learn obedience - just a priest in training would
  - Be made perfect - fully obedient to everything Adonai commands
- However, He would not just be a priest that was an earthly shadow of heavenly things but He would be the reality that all of the shadows had been pointing toward.
- It is important to mention the inclusion of a reference from Psalm 2:7 where the Lord decrees that the messianic King is His Son and will rule all nations. Then the writer of Hebrews quotes Psalm 110 which includes God's oath that the messianic King and Priest would be an eternal priest in the order of Melchizedek.

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### **Hebrews 6:19-20**

"We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek."

- There is a priesthood in heaven that exists, along with a temple in heaven. In this heavenly priesthood Jesus is the high priest. Jesus entered into the holy of holies in the heavenly tabernacle on our behalf.
- This is highly significant because in the earthly tabernacle the only one that could enter into the holy of holies was a direct descendant of Levi and Aaron and that could only be done once a year. The writer of Hebrews is making the point that a man born of heaven now has the right to enter into the Holy Place through our High Priest's intercession at any time.

- What happened through Levi is good, what happens in the order of Melchizedek is better. Levi is the shadow, Jesus is the reality.

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### Hebrews 7:1-3 (ESV)

"For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. **He is without father or mother** or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever."

- From the text we can derive Melchizedek's genealogy is not just left out of the Torah, he has no father, mother, **OR** genealogy. What should we deduce about such a person?
- We are suggesting that he must be of divine origin, not unlike the priest who would come after him - Christ.
- He is part of a priesthood that is eternal
- He is likened unto the son of God himself
- We should also take this opportunity to clear up any misunderstanding that Jesus is not like Melchizedek...**Melchizedek is like JESUS!**
- Melchizedek is the priest of the Most High God, Jesus is the High Priest.
- We probably shouldn't do this but we're ordinary sinful human beings and we are going to take a victory lap...some of you have thought it strange that we define names in genealogies. This is the moment that we want to illustrate to you that we are simply following in the tradition of the Biblical writers...the writer

of Hebrews defines the name of Melchizedek! May we all become more like the writer of Hebrews!

- It's also worth mentioning that we have discovered the fact that the writer of Hebrews understood Abraham to have actually slaughtered these kings, not just defeated their armies!

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At this point we find it necessary to highlight just a few of the myriad of scriptures that reveal some of the intricacies of the heavenly priesthood. The heavens are complex and we think it best to let the Scriptures describe them for us.

Hebrews 8:1-5 NIV 84

"The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. They serve at a sanctuary that is **a copy and shadow** of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: 'See to it that you make everything according to the pattern shown you on the mountain.'"

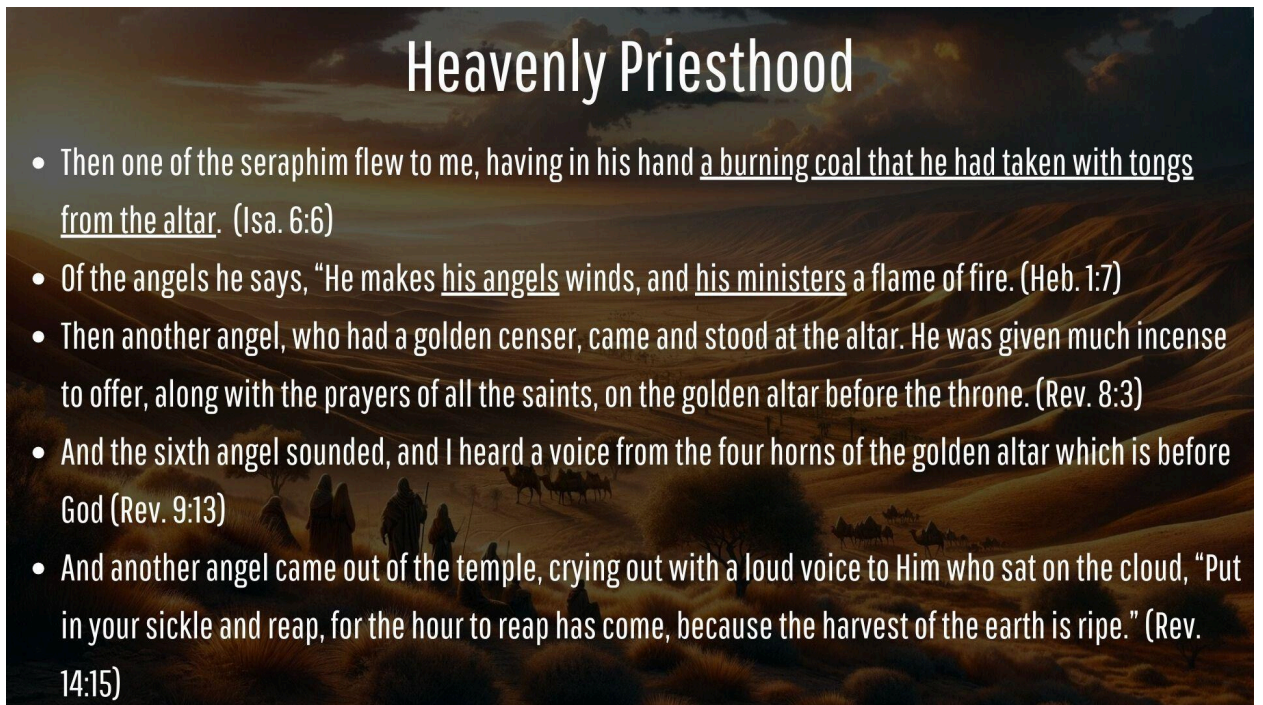
- What is set up on the earth by man is called here a copy and shadow. If it is a copy then there is an original, if it is a shadow then there must be a prototype.
- Moses was shown a pattern that he was instructed to adhere to, which means that everything we know about the priesthood and

order of the earthly tabernacle has its realities found in the heavens.

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With these things in mind, consider what the Scriptures reveal concerning this heavenly temple and priesthood: (Every reference is to something in the heavens)

(Read the slide)



## Heavenly Priesthood

- Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. (Isa. 6:6)
- Of the angels he says, “He makes his angels winds, and his ministers a flame of fire. (Heb. 1:7)
- Then another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, along with the prayers of all the saints, on the golden altar before the throne. (Rev. 8:3)
- And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God (Rev. 9:13)
- And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, “Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.” (Rev. 14:15)

(Read the slide)



## Heavenly Priesthood (cont.)

- Still another angel, with authority over the fire, came from the altar and called out in a loud voice to the angel with the sharp sickle, "Swing your sharp sickle and gather the clusters of grapes from the vine of the earth, because its grapes are ripe." (Rev. 14:18)
- "and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes." (Rev. 15:6)
- Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done." (Rev. 16:17)

(Read the slide)

## Heavenly Priesthood (cont.)

Real temple in heaven purified with far better sacrifices	(Heb. 9:23)
Multiple angels within the heavenly temple	(Rev. 8-16)
Angel ministering with a golden censer filled with incense that are prayers	(Rev. 8:3)
1000's upon 1000's of angels worshipping around the throne	(Rev. 5:11-12)
Golden altar with 4 horns before the throne	(Rev. 9:13)
Angel with authority over the fire which comes from the altar of sacrifice	(Rev. 14:18)
Angels clothed in bright linen with golden sashes	(Rev. 15:6)
Angels carrying bowls	(Rev. 16:1)
Jesus is the High Priest in the heavens	(Heb. 4:4)
Christ enters through Most Holy Place by His own blood	(Heb. 9:11-12)

The order of ministry within this heavenly temple was the blueprint for everything that was given to Moses to build the tabernacle and the plans that King David would pass down to his son Solomon to build the temple. All of what was shown to these men formed the basis for what would become the tabernacle and the temple of God on earth. And now in the 14th chapter of Genesis we are meeting this immortal priest and king who serves as an archetype of Christ. His presence in the story, though brief, is a heavenly affirmation of Abram's faith filled rescue mission of his Hebrew nephew held captive among the kings of the nations. The location of his appearance and the timing of the appearance is meant to prefigure the way that Abram's descendants will be used to bring Heaven to earth. They will establish a copy of the heavens on earth and the Lord will cause it to become the reality through the ministry of another priest like Melchizedek... The High Priest and Son of God Jesus Christ.

Notice that the event that precedes the appearance of the Heavenly Priest and King is the rescue of Lot from the nations! This too, becomes a pattern in Biblical prophecy regarding the events that are pre-requisite to the return of Messiah.

**21 The king of Sodom said to Abram, “Give me the people and keep the goods for yourself.”**

**22 But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath 23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, ‘I made Abram rich.’**



- The contrast between these two men could not be anymore apparent. The only motivation that the King of Sodom could imagine that Abram had was to gain things in this world. However, the only actual motivation that Abram had was the rescue of his Hebrew relative Lot.
- This text also tells us for the first time that Abram took an oath prior to the battle and victory. He decided in advance that he wanted nothing from the King of Sodom and swore an oath before God Most High to that effect!
- Additionally, it was important to Abram that observers understood that Adonai made Abram wealthy... he did not want anyone to be confused and think his wealth had come from the King of Sodom.

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We may draw three parallels in our lives:

Romans 10:1 (ESV)

1 Brothers, my heart's desire and prayer to God for them is that they may be saved.

- Like Abram and the Apostle Paul, our only motivation in the battles that we face is to see men saved. This should be true of men in every nation but none more than Israel.
  - Do you actually live to see people saved? Do you see yourself as entering into the great conflict for the salvation of others? This must become the primary reason that you get out of bed every day!

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John 3:21 (NIVUK84)

21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.”

- Like Abram and Jesus, our accomplishments should only be rightly credited to the Father and only have been motivated by the deliverance of others. There should never be any confusion about how you achieved any objective. The entire world should know that anything worthwhile that has ever been done, has been done through God. You may even consider taking an oath in this regard.
  - Do you take great pains to make sure favorable outcomes are not credited to your own cleverness? Do you truly believe that any success that you have, has only come through the Father? The entire world should know that no good thing has ever happened in your life apart from the Father working in you and that you don't desire to glorify anyone or anything apart from Him.

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Galatians 6:14 (ESV)

14 But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

- Abram and the Apostle Paul, wanted nothing from this world and refused to receive anything from the kings of this world.
  - Is the world crucified to you? Do you still want the things of this world? We should shun the trappings of this world and work to see men delivered. This work should be the result of the Father working in us.
  - Can you really say that the Father is working in you like this... for the benefit of others? If not, perhaps Abram is a model that you should seek to imitate.



**24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me—to Aner, Eshcol and Mamre. Let them have their share.”**

- As our closing note, notice that Abram had been chosen by God. That privilege was enough for him. However, he did let the Gentiles who accompanied him receive their share. This is the heart of God expressed in his people Israel. They have had the awesome privilege of being chosen. This has come with hardships that could never be adequately expressed in this limited setting and time. However, the Jewish Apostles wanted nothing in this life and ensured that we Gentiles received a share from the spiritual conflict. Each of us has enjoyed the blessing of a Bible that they gave us and inclusion into the destiny that their nation has... perhaps this is why Paul wrote this verse:

Romans 15:27 (ESV)

27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

We encourage you to pray for Israel and look for ways to advance God's plan for that nation. You have already received your share from the battle and the nation has not yet received their redemption.