

FINAL STUDY NOTES - GENESIS CHAPTERS 13 & 14 5/27-28/2024

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Audio & notes - previous studies
PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)
THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!

MEETING ID# - 87858644763 Passcode: 087484

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TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).

THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!

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OPENING PRAYER

Genesis Chapter 13 – Abraham inherits Canaan. “Back to Bethel”; The first four verses are an excellent help on how to handle failure. For the Christian who has just gone through a time of sinning, backsliding and now needs forgiveness and restoration! **Chapter 14 – Lot’s captivity and rescue – vs. 1-17; Abram and Melchizedek – vs. 18-24!**

Abram and Lot Separate

Gen 13:1 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South (Negev).

- **That is through the Negev. The south there in Hebrew is Negev.** So they came from Egypt into the Negev. Among other things, Abram did amass a great deal of wealth. Actually, when Pharaoh sent Abram away, he sent him away with a lot of wealth.

Gen 13:2 Abram was very rich in livestock, in silver, and in gold.

- The livestock would be cattle, and this is the first mention of his possession of cattle. The Targum says, Abram was overloaded with livestock, gold, and silver!

Gen 13:3 And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel (House of God) and Ai (heap of ruin),

- The Lord had last appeared to him. Abram went back to the place where he had built an altar unto the Lord, back to Bethel. Bethel means "the house of God," and it is sort of a place where the early fathers, Abraham, and Jacob, met God. We will find Jacob having an encounter with God at Bethel, and then later on we will have God telling Jacob, now return to Bethel, the place where you first encountered God. ***A lot of times, there is a benefit, a blessing in returning to that first place where I met God.*** So here is Abram coming ***back to Bethel.***

Gen 13:4 to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

- Abram had made a very bad decision to go down to Egypt. It had been a time of spiritual barrenness. That lack of faith leading him to turn to Egypt for help, not depending upon God to supply while he was in the land during the drought. It was a time not only of problems in the physical sense, but also it was a time of spiritual decline in Abraham's life. ***These verses are a good example whenever we do something really stupid and now are desperately seeking a way back to righteousness and holiness.*** After confessing and repenting, and being forgiven, we need to put the past behind us, as Abram did here and do what he did! ***He went back to Bethel, the last place you knew you were in the will of God!***
- ***Now Abram returns (to the place of the altar), and he calls upon the Lord there again at Bethel. That is a long way around the famine, He is back to where he started, between the House of God and the heap of ruin! Back to the altar! Back to the place of worship! Back to the place where he started.*** David would say, (Psa 51:12) *Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.* Jesus said to the church of Ephesus, (Rev 2:4-5) *Nevertheless I have this against you, that you have left your first love.* [5] ***Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. Abram's frequent building of altars to the LORD is a great example for us!***

Gen 13:5 Lot also, who went with Abram, had flocks and herds and tents (temporary dwelling).

Gen 13:6 Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.

Gen 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land.

Gen 13:8 So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.

- So with the wealth that was amassed in Egypt, now as they return they have so much wealth, so much livestock and all, there now develops problems between Abraham and Lot and their herdsmen. Notice what is causing their separation-being weighed down with riches!
- ***Abraham is a man of faith! He has experienced much strife! He is learning with each new trial and situation! He is growing in faith! His heart is set on a city, whose Builder and Maker is God! He is learning that no one or no circumstance could remove the promises of God! Abraham has gotten hold of something that is intangible, which has caused him to have more rest in the present world. He will be known in (Jas 2:23) And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God. Abraham could see that which was invisible. Abraham is learning to let go, while Lot is learning to take hold of what he wants! Would I (you) take lead in giving up choice?***
- ***Lot is a man of sight! Lot always looked at that which was visible. He was a man of sight. Abram a man of faith. When Lot was in Egypt, he must have gotten a taste of the fleshpots. So he did not come away***

from Egypt unscathed. The problems that developed between them caused the necessity of a division, which is not always bad! There are times when brethren get to the place where they just can't dwell together anymore. There just isn't enough space. I believe that God sometimes uses division, and it should not always be looked upon as something evil and bad.

- **We read in the New Testament that there came a conflict between Paul and Barnabus** as they were ready to begin their second missionary journey. The conflict was over John Mark, the nephew of Barnabus, who had gone on the first journey but had deserted them. Barnabus wanted to take Mark again, but Paul said, "No, I'm not going to take that kid with us. We get out there and he's going to leave us in the lurch again. I'm not going to have that." The contention between Paul and Barnabus was great. Now these are brothers. These are men who have been close. It was Barnabus that helped Paul get started in Antioch and really got Paul back into the ministry. But now the contention between them was so great that Barnabus took Mark and headed off for Cyprus, and Paul got Silas and they headed off for Antioch Pisidia. We do not read of Paul and Barnabas praying for God's will in this separation! The net result, however, was that God now had two missionary teams instead of one! The gospel was spreading now twice as fast. They were going out in different directions, and God used that for the spreading of the gospel.
- **Oftentimes church splits occur, and that is not always bad.** Many times God can use that, because there is a need for another fellowship in a different community. The thing is that when there is the division it should always be done in an amicable way. We should say, "Hey, ***we shouldn't be striving; we're brothers.***" ***It is never good for the world to see strife within the church, where we start tearing each other apart. That is not good!*** We need to be mature. We need to realize that the time has come when we need to divide here. You have strong opinions that this is the way it should be. Hold your opinions and go out and start your ministry, start your work. It just means God has used the church to give birth to many other fellowships. That's not bad. It is good, if we are mature enough to take it in Christ and to say, "You go and start your ministry over there and God will bless you. We'll be praying for you. You pray for us." ***Pray about it! No problem, if we will take it as of the Lord and see it as an opportunity to extend and expand the work of Jesus Christ!***
- **Here, Abraham and Lot come to a parting of the ways.** It's an amicable parting of the ways, because of division among the herdsmen, they can't dwell together anymore. Abram is mature enough to recognize that they are living in the land of the heathen among the Perizzites and the Canaanites pagans. It was not good that they see the strife among our men, our laborers.
- ***Abram could be generous because of God's promises to him! Does that apply to us, as well?***

Gen 13:9 Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right (Abram was generous, trusting in the LORD); ***or, if you go to the right, then I will go to the left.***"

Gen 13:10 And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

- **Remember, Lot is the man of sight. He walks by sight, not by faith!** Abraham walks by faith, not by sight! As they look down there they say, "Man, that looks like Egypt, the fleshpots of Egypt." It was a beautiful plain. It could possibly be at this point so soon after the flood, that the salt concentration in the Dead Sea was not so deadly as it is now. It could be that the water that was coming in, was still a lake of useable water, and thus, the land around the Dead Sea was just extremely fertile, green, and beautiful, giving rise to tremendous agriculture there in the Jordan Valley. We do read in Egypt that one of the things that did exist in Sodom was a fullness of bread that came from the excellent agricultural development of that valley. So Lot looked, he saw, Oh, man, that's *like the garden of the LORD in Egypt!*

Gen 13:11 Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other.

- ***Lot chose for himself*** (not God's choice!) ***all the plain of Jordan.*** Very magnanimous of Lot! "Well, I'll go down there, Abraham." Unfortunately ***Lot looked, rather than prayed!*** In reality, Lot being the nephew, and the sort of adopted son of Abram, should have deferred the choice to Abraham--that would be the honorable thing to do! But he took the choice, and there's no indication that Abram felt

any animosity at all. ***He was so committed to God that it doesn't matter. "I'll take what's left. You take what you want and I'll take what's left." That's commitment! I love that life of commitment! "Whatever way the Lord leads, and I'll take a what's left" kind of a commitment to the things of God!***

Gen 13:12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.

- Now, here we find him pitching his tent towards Sodom, which is where his heart was? In chapter 14, we find him living in Sodom, and by the time we get to chapter 19, we find that he is one of the city officials in Sodom! With his choices, he now has no spiritual influence. He will have to be rescued by Abraham and then later fleeing Sodom

Gen 13:13 But the men of Sodom were exceedingly wicked and sinful against the LORD.

- ***Oh, how the lust of our eyes can get us into trouble!*** Lot is moving away from God, moving toward evil! Looking down, seeing the plain, seeing the beautiful valley, he pitched his tent towards this wicked, sinful city, moving towards it. Next we find him moving into it, then we find him as a principal within it. ***Sin is like leprosy in that it is sort of a continual, gradual process of expansion! One little area in your life and it will expand; it will grow, corrupting as it grows.***
- Lot has left, and ***Abram is now ready to fully obey the LORD's command*** that first came to him in the Ur of the Chaldees. What was it that God commanded him to do? (*Gen 12:1*) *Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house To a land that I will show you.* We remember that he first came to Haran with his dad and Lot. When he left Haran he continued to take Lot with him. God had said to get away from his family. It is not until now that he separates from the family. There was probably very close family ties. As we mentioned, Abraham didn't have any children of his own at this point. His brother Haran had had this son Lot who was sort of adopted by Abram, when Haran died. So there was a close tie, and Abraham was reluctant to break that tie with Lot.
- But now through the circumstances, he's been brought to the place, being more or less forced to break the tie. I like this about God; ***if we're not willing to follow His command, He'll just make things so miserable that soon we are willing. God has a purpose and a plan for our lives and it's important that we follow it. It's important that we realize that God's plan is the very best thing that could ever happen for us.*** God knows that and because He loves you, He is going to see His plan executed in your life. You may rebel against it. You may disobey, but God will continue to work until there comes a willingness on your part and you say, Hey! This can't go on any longer. Lot, you'd better split. You take whatever side you want; if you go to the left, I'll go to the right." So, ***there was the parting, but it's always painful when it does come. It's never pleasant to have this kind of a parting. It's a painful process.***
- Abram probably is feeling a little lonely. Now as Lot trots down the hill towards Jericho that he might move on down south towards Sodom. I can imagine there was a lump in Abram's throat as he watched him go, separation. He was probably feeling just sort of lonely, hurt, and ***those are the hours when God so often is able to speak to our hearts.***

Gen 13:14 And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now (please) and look from the place where you are—northward, southward, eastward, and



westward;

Gen 13:15 for all the land which you see I give to you and your descendants forever!

- God now makes a covenant with Abraham concerning the land, *after Lot had separate from him*. It doesn't really come, this promise that the land is going to be his and his descendants, until there is that complete obedience to God's command. Now that ***the full obedience has come--Lot has departed. There has been this separation. Now he is there and God now speaks*** to him, saying, "Now, Abram, look north." And he could see from that point, Mount Herman clear up there in the north where it snows. "Look south down towards the Negev. Look east towards Moab, the plain of Jordan. Look west towards the Mediterranean. I'm going to give all of this land to you and your descendants forever!" There is no question as to whom the land belongs. "For all the land which you see, I give to you, and your descendants forever!" ***As you look around in your life! Can you see God in every direction?***

Gen 13:16 And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.

- What grace the LORD shows to Abram here! Even though Abram had a lapse of faith, here it is assured again, that the promises still abide to him!
- ***I will make your descendants as the dust of the earth!*** This is, of course, in a figurative sense, your descendants as the sand of the earth, if you could number it. The idea is it cannot be numbered. Because of the promise that there would be so many that you could not number them, when David decided to take a census and number the children of Israel, it offended God. God said, "I'm going to make it without number," and David sought to number the people of Israel, and he brought a plague on the children of Israel as a result of that census. You remember how the plague was stopped there at the threshing floor of Ornan.
- So, "***I'll make your descendants as the dust of the earth,***" and the idea is that they would not be able to be number them. You remember how God said, "As the stars of the heaven, I'll mark your descendants as the stars, not be able to number them."

Gen 13:17 Arise, walk in the land through its length and its width, for I give it to you."

- The idea is, "Okay, Abram, I've given it to you! Now you step out and appropriate it; walk through the lands, because it has been given to you." There is always that appropriation by faith. When God gives us His promises, but it's important that we then step out and appropriate those promises, where we laid hold of the promises, where we claim the promises of God. Now step out! Walk through the land. You remember when Joshua was coming in with the children of Israel to claim the land that God had given to Abram some four hundred years later, that God said to Joshua, (*Jos 1:3*) Every place that the sole of your foot will tread upon I have given you, as I said to Moses. That appropriating of the promises of God, everyplace you put your foot down, every place you step out and appropriate those promises of God, you'll find that God is faithful. He has given it to you. **Possess the possession!** It is yours. But it is not yours until it has been appropriated by faith!

Gen 13:18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre (strength and vigor), **which are in Hebron, and built an altar there to the LORD.**

- Really, the center of the land through what today they call the Jerusalem Mountains. From Bethel, on past Jerusalem, down that mountain ridge through Hebron and on down. Abram ended up at Hebron there *by the Terebinth trees of Mamre* (strength and vigor – how different from Sodom!) which are in Hebron.
- **And built an altar there to the Lord. A third altar is built here by Abram. His wandering course requires a varying place of worship.** It is the Omnipresent One whom he adores! He grows in spiritual knowledge and practice under the great Teacher!

CHAPTER 14 – LOT'S CAPTIVITY AND RESCUE – vs. 1-17:

Gen 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam (Persia), **and Tidal king of nations,**

- These are actually the kings from the area of Babylon. Shinar is another name for Babylon.

Gen 14:2 that they made war with Bera (son of evil) **king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela** (that is, Zoar).

Gen 14:3 All these joined together in the Valley of Siddim (fields) **(that is, the Salt Sea).**

Gen 14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

- **This is the first mention of the number thirteen in the Bible**, and it is interesting that it is mentioned in the act of rebellion. Thirteen becomes the number of rebellion in the scriptures; and interestingly enough, it is the number of Satan in a biblical numerical sense, and as you give to the numbers a spiritual significance, thirteen becomes the number of Satan.

Gen 14:5 *In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim (Nephilim after the flood) in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim,*

Gen 14:6 *and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness.*

Gen 14:7 *Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.*

- (Deu 2:10,12a,14a,20) (The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. [12] The Horites formerly dwelt in Seir. [14] And the time we took to come from Kadesh Barnea (En Mishpat) until we crossed over the Valley of the Zered was thirty-eight years. [20] (That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzummin,

Gen 14:8 *And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim*

Gen 14:9 *against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five.*

- **These four kings began an invasion.** Evidently they had a very powerful army, for they came down conquering many, many cities. They went down into the Negev area and then coming back up they came to Kadesh. Finally, they came against the king of Sodom and these kings from the Jordan Valley, and there they were joined together in battle in the Valley of Siddim.

Gen 14:10 *Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.*

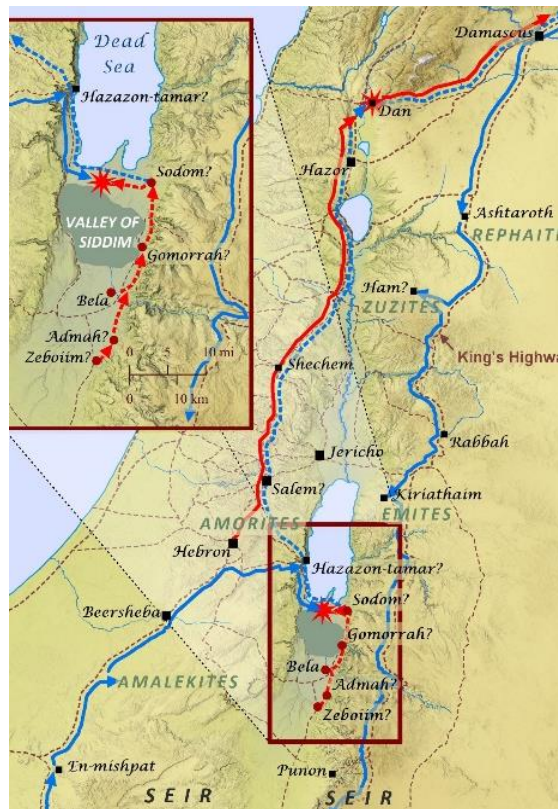
Gen 14:11 *Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.*

Gen 14:12 *They also took Lot (which was a mistake!) Abram's brother's son who dwelt in Sodom, and his goods, and departed.*

Gen 14:13 *Then one who had escaped came and told Abram the Hebrew (first use), for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram.*

Gen 14:14 *Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.*

- **Notice Abram, a man of faith, was prepared!** When he was told that Lot had been taken hostage by these kings with his family, these Canaanite kings who were there near Abram, joined together with him. Now we can see the vastness of Abram's wealth when he is able to arm three hundred and eighteen servants who have been born in his house and trained for battle. Considering that they had wives and children, you realize how many people were! He had almost a little village or community all of his own. He was very rich in silver and gold, in his livestock and possessions and all. God had richly blessed him!
- **So he armed the three hundred and eighteen servants trained in his own house**, born in his house. They pursued them up as far as Dan. Now, this is about one hundred and twenty miles from Hebron up to Dan.
- **How bothered are you when a "brother" is taken captive? Especially an**



unbelieving brother, taken captive by Satan!

- 4,000-year-old gate Laish (Dan), Abram's time



Gen 14:15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus.

- From Dan to Damascus is another fifty, sixty miles, or so. So they pursued them clear on up to Damascus and even north of Damascus to Hobah.

Gen 14:16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

- ***He brought back all the goods.*** All of the spoils that these kings had made in this foray in capturing all of these cities, taking their spoil. So Abram came back with all of the goods!
- ***And also brought back his brother Lot, and his goods.*** Abraham was able to defeat these kings! No doubt it was as miraculous as Gideon's 300 putting the 135,000 Midianites to flight. I am certain that Abraham was outnumbered. The fact that these kings were able to conquer the five kings who had federated together, they were able to conquer all of these other cities. They must have had a very powerful army. They also were, no doubt, taken by surprise there at Dan at night, when Abram had divided his forces and attacked them. You cannot omit the miraculous! I believe that Abraham recognized that ***it was God who delivered them! But again, a man of faith coming out against these odds trusting in God.*** So he brought back all of the goods and those who had been taken captive.

Gen 14:17 And the king of Sodom (king of evil) went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.

Abram Blessed by Melchizedek – vs. 18-24!

Gen 14:18 Then Melchizedek (title, not name—Melchi- “king”; Zedek - righteousness) king of Salem (king of peace) brought out bread and wine; he was the priest of God Most High (El Elyon).

Gen 14:19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

Gen 14:20 And blessed be God Most High, Who has delivered your enemies into your hand." And he (Abraham) gave him a tithe of all.

- ***This person, Melchizedek, meaning “King of Righteousness, is one of the mysterious persons of the Old Testament.*** We are told here that he is also the king of peace, the king of Salem; Salem, *shalom*, is peace. Salem is thought, by most scholars, to be Jerusalem. Here is the first mention of Jerusalem. Now, if it is indeed Jerusalem, used 815 times, then he is living in a Jebusite city, but whether or not he was a Jebusite, we don't know. Some think that this was actually Shem, one of the sons of Noah, who was still alive at this time. But we are told in Hebrews that this man is without genealogy. Shem has a genealogy, we have his genealogy. But the fact that he is without genealogy would seem to exclude it from being Shem.
- ***Melchizedek, king of Righteousness, who is the king of Salem, brought out bread and wine*** to Abram. He was the priest of God Most High! This is the first mention of a priest in the Bible. Later on God is to establish a priesthood in the tribe of Levi. The idea of a priest comes from the consciousness and the holiness and the purity of God and of the sinfulness of man. God being absolutely pure and man being tainted by sin, there is no way that a sinful man could touch an absolutely pure God without tainting Him. So for man to come into contact with God, it would be necessary to have a mediator, a go-between.
- ***Now Job, who probably lived before Abram***, in that period before the priesthood, when going through his great difficulties and his friends said to him, “Hey, Job, get right with God and everything will be okay.” He said, “You don't help me with that kind of advice. I know God exists. I see the vast universe that He has created, but I can't see Him. When I realize how vast God is by looking at the universe that He has created, who am I that I could stand before God to plead my own case in order to justify myself?” Job's friends had concluded that his problems stemmed from his own sinfulness, and Job was attesting to his innocence, said, (*Job 9:32-33*) *"For He is not a man, as I am, That I may answer Him, And that we should go to court together. [33] Nor is there any mediator between us, Who may lay his hand on us both.*

- **David saw it when he said, (Psa 8:3-4)** *When I consider Your heavens, the work of Your fingers, The moon, and the stars, which You have ordained, [4] What is man that You are mindful of him, And the son of man that You visit him?* The idea is that He measured the heavens with the span of His hand. That should give you some concept of the vastness of God. ***How big is your God?***
- **People who have this buddy-buddy, chummy, the man upstairs, or my pal, completely have the wrong concept of God.** Oh, the infinitude of God; if we could only comprehend it, understand it! It is necessary to understand it to really see myself in the proper light. Man, who exalts himself; man, who is lifted up in pride; man, who walks around in haughtiness is a man who has not yet really comprehended God. ***When I see the heavens, who am I that God should be mindful of me?***
- **So the idea of the need for a priest arose.** The ministry of the priest was twofold. It was his duty to come before God representing the people. The people could not come directly to God. They would come to the priest, bringing their offerings. The priest, in turn, would go before God for the people representing the people with their offering to the Lord. Then he would return and come out to the people and as he spoke to the people, he represented God. They could not deal directly with God, but had to deal through the mediator, the priest who was the go-between.
- **Melchizedek was the first mention of a priest in the Bible, but he is the priest of God Most High** or the Most High God, *El Elyon*, and was recognized by Abram as such. Abraham is given to us as an example of one who believed God and inherited the promises because of his faith. Yet this man, Abraham, our example of faith, recognized the superiority of Melchizedek as a priest of God and offered unto him tithes and received a blessing from him.
- **In the book of Hebrews, we see that the lesser is always blessed by the greater.** The fact that he received the blessing from Melchizedek is an indication of the superiority of Melchizedek over Abram. Thus, the superiority of the priesthood of Melchizedek over that priesthood that was yet to come from Abram's seed through the tribe of Levi. For Levi's genes were in Abram paying tribute to Melchizedek as Abram paid the tithes. That tenth may not just be of the spoil, but it could be of everything that Abram had. He gave a tenth of all that he had. So Levi, in a sense, was also paying a tithe to Melchizedek, and Abram showing the superiority of the Melchizedek priesthood order!
- **Now, we know nothing of Melchizedek, as far as his past or background, family** or as far as his death, nothing is recorded. He suddenly appears to Abram. He is the King of Righteousness. He is the King of Peace. He offers to Abram bread and wine. Abram gives him a tenth of all that he has and receives from him a blessing, and he is gone from the scene.
- **We do not hear anything of him for a thousand years. Suddenly, in Psalm 110,** as God is talking about the future reign of the Messiah, God declares, *(Psa 110:4) The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."* Then that's all we know!
We don't hear of Melchizedek any more until the book of Hebrews, writing to Jews, who are finding it difficult to leave the cultural practices of Judaism and to just simply believe in Jesus Christ for their righteousness and that sacrifice of Christ for their sins. Those Jews were being drawn back into the worship of the temple, being drawn back into the Levitical priesthood and the bringing of the offerings and their sacrifices once more, according to the tradition and the culture that was so deeply ingrained. For they still felt the need of a priest, so Hebrews declares to them that they have a great High Priest and that He is superior to the Levitical order of priesthood, which had to offer sacrifices for their own sins before they could offer sacrifices for your sins. Before they could go into God to represent me, they had to first of all go in with an offering for themselves. The fact that they had to go in continually, year after year on Yom Kippur showed that it wasn't really an effectual sacrifice, a lasting sacrifice. But this great High Priest that we have, **offered Himself once for all and has entered in,** not to the Holy of Holies made with hands, but into heaven itself, and has set down on the right hand until *(Psa 110:1b) Till I make Your enemies Your footstool.* He is there waiting for the fulfillment of God's promise making His enemies His footstool and establishing Him as a priest after the order of Melchizedek forever!
- **So Jesus is our great Eternal High Priest, not of the tribe of Levi from which the priests were to come, but of the tribe of Judah, from which the kings were to come.** He is our great High Priest after a Melchizedek order of priesthood, not after a Levitical order, but being of the Melchizedek order it is a superior order to the Levitical order. So the writer of Hebrews was pointing out to them that they did have a priest, a great High Priest, one who had gone into heaven for them.
- **We are told in the New Testament, (1Ti 2:5) For there is one God and one Mediator between God and men, the Man Christ Jesus.** So Jesus actually abolished the priesthood. We have a great High Priest who went into the heavens once and for all with the sacrifice of His blood offered before God for the remission of

our sins. Job said there is no Mediator between us, but now there is a Mediator! One who lays His hand on us both, touching God, and touching me. Jesus brings me into touch with God! Jesus said, (*Joh 14:6b*) *"I am the way, the truth, and the life. No one comes to the Father except through Me.* The two names that are ascribed to Jesus in the Kingdom Age are the King of Righteousness and the King of Peace. The scripture says in (*Psa 85:10*) *Mercy and truth have met together; Righteousness and peace have kissed each other in Christ.* He is the King of Righteousness and the King of Peace, and He is our great High Priest after the order of Melchizedek.

- **Melchizedek brought bread and wine to Abram!** (*Mat 26:26-28*) *And as they were eating, Jesus took bread, blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is My body. [27] Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. [28] For this is My blood of the new covenant, which is shed for many for the remission of sins.* He gave to His disciples the bread and the wine as Melchizedek gave to Abram the bread and the wine.
- **Then he blessed Abraham.** The title he uses of God is the *"Possessor of Heaven and Earth."* That will be the effect when Jesus reigns; He will possess the heaven and the earth! (*Psa 2:8*) *Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.* He blesses Abram and then he blesses God, who has delivered your enemies into your hands. So the blessing of Abraham followed by the blessing of God. Abram gave him a tithe or a tenth of all that he had, and that's the end of Melchizedek in the Old Testament--inserted so that you'll understand that there is an order of priests, who is higher than the Levitical order, the order from which Jesus came.
- **As far as we know, there have only been two priests in that order, Melchizedek, and Jesus!** There could possibly only be one, for Melchizedek could be one of the theophanies in the Old Testament--the appearances of Christ before His birth. As Jesus was talking with the Pharisees, they were claiming Abraham for their father, he said, "You are of your father the devil, and his works you do." They said, "We have Abraham for our father." He said, (*Joh 8:56-57*) *Your father Abraham rejoiced to see My day, and he saw it and was glad. [57] Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?* When did Abraham see Him? Perhaps in the form of Melchizedek; perhaps when Abraham was interceding, as we'll get in the next chapter, for the cities of Sodom and Gomorrah. But one possibility that Melchizedek is none other than Jesus Christ, a theophany.

Gen 14:21 *Now the king of Sodom said to Abram, "Give me the persons (souls), and take the goods for yourself."*

- All I want is the people back. You go ahead and take the spoil. After the great victory, two personages always seem to show up! The King of righteousness and the king of evil. ***To whom will you respond? Will you take credit for the victory? Or will you give it all to God?***

Gen 14:22 *But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,*

- Abram catches on quickly, Melchizedek had said, *"Blessed be Abram of God Most High, Possessor of heaven and earth.* So Abram had said, *"I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth. He picks up this title immediately and also the acknowledgment of God's possession of heaven and earth.* Abram, showing that he is not like Lot. Abram is ***establishing complete separation from Sodom, indicating that he doesn't want a single thing from king of Sodom. (Does that describe you and me?)*** Abram is going to protect the glory of God through what God was going to do through his life. I don't want anything from you, the king of Sodom, that you have to offer! A tremendous temptation, there is a lot of wealth here, but gifts from a king of Sodom, always have strings attached.

Gen 14:23 *that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich'—*

- ***Great victory can lead to great challenges and tests – so easy to stumble!*** Abraham passes this test wonderfully! Abraham had made this vow before God not to take a thing from them. Perhaps he learned that those spoils, those riches that he had received from Egypt really didn't bring much happiness. It brought a lot of problems with Lot and himself. He gladly deferred to Lot to let him take whatever he wanted, and now Abram is turning down this opportunity of increasing his wealth and his riches. But he refuses to do so, ***because he didn't want any man taking credit or taking glory for what God had done*** and was going to do for him!

- ***This is a very important lesson for us and a position that we should also take. God wants to work in our lives, but He wants to work in such a way that only He can receive the glory for what He has done!*** That is why God so often lets things get so difficult, so dark, so impossible before He works. When it becomes completely impossible and there is no way out, and then God makes the way, and you say, "Wow! That had to be God!" There's just no way it could have been done, and God gets the glory for what He does. When God works, He wants the glory for what He has done. (*Isa 42:8*) *I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images.*
- Abraham basically said, I won't touch anything, ***but give Him all the glory! Is that true of us?***

Gen 14:24 except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

- **You can make them rich, but you're not going to give anything to me!** They can have their portion of the loot, but I'm not going to take anything." Notice as a result of Abram's learning his lesson, we find that God meets with him again and enters into a further covenant, and that we will get as we move next week into chapters 15 and 16.
- **God Most High, the Possessor of heaven and earth, how glorious it is to be His children, and to be His heirs, to be joint heirs with Jesus Christ!** How privileged we are to be able to touch Jesus Christ and through Him touch God, the eternal Most High God, possessor of heaven and earth! Oh what blessings God has bestowed upon us as His children! Blessed be God Most High who has blessed us beyond measure in sending His Son, in granting redemption through His blood, the forgiveness of our sins, and choosing us and calling us and filling us with His Spirit, sealing us with the Spirit of promise, making us His heirs forever! Blessed be God both now and forever! (*Psa 72:19*) *And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen.*
- **Praise the LORD! *Open my eyes and let me see!***

CLOSING SONG:

(*Gen 13:10a*) *And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere.*

(*Gen 13:14*) *And the LORD said to Abram, after Lot had separated from him: "**Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward;***

OPEN OUR EYES, LORD - Maranatha Music (4:30/33)

*Open our eyes, Lord We want to see Jesus
To reach out and touch Him And say that we love Him
Open our ears, Lord And help us to listen
Open our eyes, Lord We want to see Jesus (2X)*

CLOSING PRAYER:

NEXT WEEK: Read and study Genesis Chapters 15 & 16!

**IMPORTANT!!! NO MORE CLASSES , for now at CC Living Word!
CHANGE IN TUES 7 AM CLASSROOM LOCATION!!!**

- **Beginning Next week – June 3-4!**

- **Monday Night will be ZOOM only, no classroom meeting**
- **Tuesday Morning, ZOOM continuing. Classroom will move to 1201 Key West, Corona del Mar (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles.**
- **For driving directions from your starting point, Suggest using WAZE (waze.com/live-map) or MapQuest (mapquest.com)**

No change in ZOOM – SIGN IN INFORMATION:

Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Audio & notes - previous studies
PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)
CONTINUING IN ZOOM only! No classroom study.

MEETING ID# - 87858644763 Passcode: 087484

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

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Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).

THE TUESDAY MORNING STUDY WILL BE MEETING, 1201 KEY WEST (KW on GPS), CORONA DEL MAR, CA, AS WELL AS CONTINUING IN ZOOM!

MEETING ID# - 85309150746 - Passcode: 715340

Join Zoom Meeting -

<https://us02web.zoom.us/j/85309150746?pwd=TK5oVjN0TzdpWjE3UC9Oam05a21uQT09>

Meeting ID: 853 0915 0746 - Passcode: 715340

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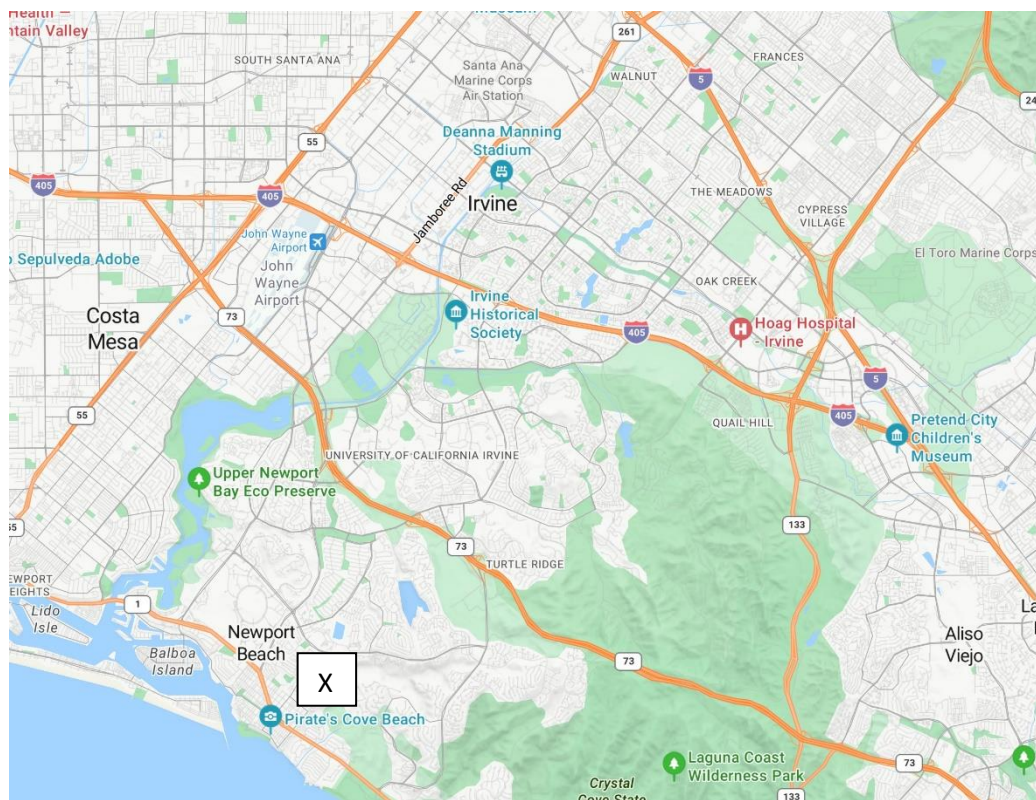
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Next week Mon 7 PM: ZOOM only!

Next week Tues 7 AM:

Doug Darlene Theis' home, 1201 Key West, Corona del Mar, CA 92625



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