

OT-OV

Lesson 35

1. Last week, as part of our study of Genesis chapter fourteen, I taught The Doctrine of Extra Biblical Revelation. When time expired we were about to study Gen 14:20.

Gen 14:20 And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

2. The victor became a giver.

2.1 The book of Hebrews sheds light on the tithe paid by the Jew Abram to the gentile Melchizedec.

2.2 This verse demonstrates the superiority of the heavenly eternal priesthood of Christ over the earthly, temporary priesthood of Aaron (Heb 7:9 and 10).

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.
Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

2.3 The New Testament says of Melchizedec, "See how great he is! Abraham the patriarch gave him a tithe of the spoils" (Heb 7:1-7).

Heb 7:1 This Melchizedec was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."

Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!

Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people-- that is, their brothers--even though their brothers are descended from Abraham.

Heb 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.

Heb 7:7 And without doubt the lesser person is blessed by the greater.

2.4 If Abram had given the king a present, we would have understood it as a gesture of courtesy between equals. This is not the case, as earlier mentioned, the story of Melchisedec teaches Israel and us how Christ could be a High Priest and not come from the lineage of Levi.

2.5 Abram did not stand before Salem as an equal, but took the place of submission at once. The fact that he gave tithes is the acknowledgment of duty and prophecy.

2.6 Melchizedec came as a picture of Christ's future role as a High Priest based on victory and not lineage. Thus to illustrate Abram gave tithes to a gentile king who acquired his power by military victory and rulership over Ur of Salem (Jerusalem) a city of peace.

3. Now let's look at the phrase found in Verse 21: Give me the persons . . . take the goods.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

3.1 The spoil belonged to Abram by right of conquest, in his attack Abram had taken spoil, the military custom of the day. Here is another temptation for Abram.

3.2 The King of Sodom attempts to bargain with Abram, he wants those captured by Abram and in return he offers material possessions. It is possible "the persons" a translation from Nephesh, literally "those who breathe," could mean both slaves and animals.

3.3 As Wycliffe has written in his commentary:

"In dealing with the king of Sodom, the patriarch refused to accept for himself the booty gained in the battle. He had waged war not to enrich himself, but to secure the release of Lot. He would not profit in any manner, but would see to it that his allies had a reasonable amount to care for their expenses."

3.4 A gentile king is offering material possessions to Abram. The great man of God refuses; he is not willing to violate God's protocol. Abram knows his victory was a product of God's grace and his vow to take no spoil other than that provided by God is his guiding principle.

Gen 14:24 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."

3.5 Abram did not try to make his companions live up to his standards. He was going to live by faith, trusting utterly in the Lord. In Abram's eyes what they did was their business.

3.6 Christians should never expect others to live by standards other than their own. If Abram had prevented his commanders from accepting the spoils offered by the King of Sodom, he would have been out of line. "Christian bullies" often try to impose their standards on others.

3.7 Abram is not willing to bargain with the world. He wants only what God has provided. He will not impose his standards on those who fought beside him.

3.8 Abram knows the God of the universe is capable of providing for His servants; Abram has seen His glory and followed Him from Ur, to Haran and then to the promised land.

3.9 Abram is not willing to compromise; he will not share God's glory with the world.

Now let's see what we can learn from chapter fifteen.

Gen 15:1 After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

Gen 15:2 But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

Gen 15:3 And Abram said, "You have given me no children; so a servant in my household will be my heir."

1. Throughout his life Abram manifested a strong faith in God. It was easy to let this trust shine forth in hours of triumph.

2. When he remembered God's wondrous promises to him, he took comfort from the declaration that their fulfillment was to be in and through his seed.

Gen 15:4 Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir."

Gen 15:5 He took him outside and said, "Look up at the heavens and count the stars-- if indeed you can count them." Then he said to him, "So shall your offspring be."

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness.

Gen 15:7 He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

1. The Lord assured Abram that he was not to look to Eliezer of Damascus as his heir, but that a true son of his own begetting would be born to bring a rich fulfillment to every prediction.

2. Earlier we studied how in moments of peril and despair Abram had believed in God's protection, God's fulfillment of his promises, and the unlimited number of his descendants.

3. Abram was able to believe because he knew the One who had made the promises. He knew that Jehovah could be trusted, but now he seems to wonder, how far?

4. No child was in the home, Abram was questioning if God would yet fill the earth with his progenies?

5. God, however, wants Abram to make doctrine more real than reality.

6. Abram's faith was counted for righteousness i. e., he was counted righteous, on the basis of his faith but like many believer's today, doctrine didn't really matter - God's Word was not more real than his wife's barren status.

Gen 15:8 But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?"

1. Abram is reluctant to just believe God's promises, though a believer, he wants proof of what God will do for him in time.

Gen 15:9 So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

Gen 15:10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half i.

Gen 15:11 Then birds of prey came down on the carcasses, but Abram drove them away.

Gen 15:12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him ...

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

1. In ancient times men sometimes ratified an agreement or covenant by passing between the parts of a halved, sacrificial animal.

2. This "cutting of the covenant" was not in itself a sacrifice. Rather, it was a sacred ceremony by which the men declared their solemn purpose to keep the agreement.

3. Pentecost has pointed out that in the instance recorded in Gen 15:9-12, only one symbolic representative of the contracting parties - the lamp of fire "flaming torch," a symbol of Jehovah passed through. The term flaming fire is often used for the presence, protection and judgment of Jehovah.

Psa 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Psa 105:32 He gave Egypt hail for rain, and flaming fire in their land.

Isa 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.

Lam 2:3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

Eze 20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

Hos 7:6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

3.1 Gideon's army was aided by the flaming torches carried in their jars as they put to route the armies of the Midianites and the Amalekites.

Jdg 7:15 When Gideon heard the dream and its interpretation, he worshiped God. He returned to the camp of Israel and called out, "Get up! The LORD has given the Midianite camp into your hands."

Jdg 7:16 Dividing the three hundred men into three companies, he placed trumpets and empty jars in the hands of all of them, with torches inside.

Jdg 7:17 "Watch me," he told them. "Follow my lead. When I get to the edge of the camp, do exactly as I do.

Jdg 7:18 When I and all who are with me blow our trumpets, then from all around the camp blow yours and shout, 'For the LORD and for Gideon.'"

Jdg 7:19 Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands.

Jdg 7:20 The three companies blew the trumpets and smashed the jars. Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, "A sword for the LORD and for Gideon!"

Jdg 7:21 While each man held his position around the camp, all the Midianites ran, crying out as they fled.

Jdg 7:22 When the three hundred trumpets sounded, the LORD caused the men throughout the camp to turn on each other with their swords. The army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath.

Jdg 7:23 Israelites from Naphtali, Asher and all Manasseh were called out, and they pursued the Midianites.

Jdg 7:24 Gideon sent messengers throughout the hill country of Ephraim, saying, "Come down against the Midianites and seize the waters of the Jordan ahead of them as far as Beth Barah." So all the men of Ephraim were called out and they took the waters of the Jordan as far as Beth Barah.

Jdg 7:25 They also captured two of the Midianite leaders, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb at the winepress of Zeeb. They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon, who was by the Jordan.

4. The "flaming torch" as a symbol of the singular presence of Jehovah passed between the halves of the animals. This emphasized the unilateral nature of the four covenants.
5. In other words, the covenant in this case was to be kept from the Godward side alone. Only the Lord himself could fulfill its promises.
6. In verses 18-21 God reiterates the Palestinian Covenant.

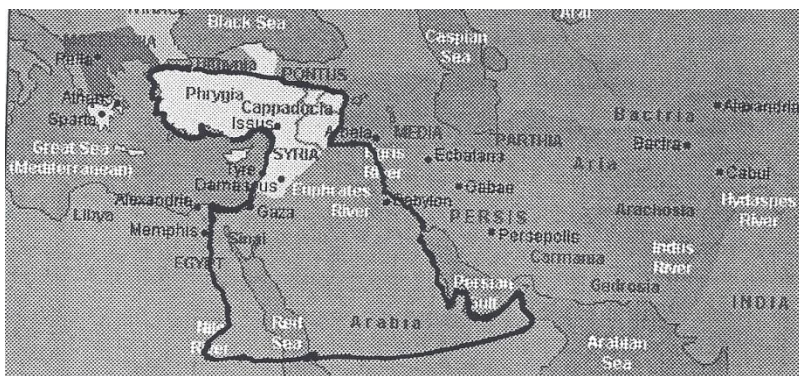
Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

7. God has promised He would make Abram's descendants as numerous as the stars and give them a great land, stretching from the gates of Egypt to the mighty Euphrates. Let's take a look at the land promised.



8. Now let's see what we can learn from chapter sixteen:

Gen 16:1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

Gen 16:2 so she said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." Abram agreed to what Sarai said.

Gen 16:3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife.

Gen 16:4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

Gen 16:5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me."

Gen 16:6 "Your servant is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her.

Gen 16:7 The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.

Gen 16:8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I'm running away from my mistress Sarai," she answered.

Gen 16:9 Then the angel of the LORD told her, "Go back to your mistress and submit to her."

Gen 16:10 The angel added, "I will so increase your descendants that they will be too numerous to count."

Gen 16:11 The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery.

Gen 16:12 He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

Gen 16:13 She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me."

Gen 16:14 That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.

Gen 16:15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.

Gen 16:16 Abram was eighty-six years old when Hagar bore him Ishmael.

End Lesson