



The Book of Genesis

Lesson Number 23



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

ABRAM, MELCHIZEDEK, AND THE KING OF SODOM

Gen 14:18 "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. ¹⁹ And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: ²⁰ And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. ²¹ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. ²² And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, ²³ That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: ²⁴ Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." (Genesis 14:18-24)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Here we have the first of two references to Melchizedek in Genesis through Malachi. The other is in Psalm 110:4: "The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psa 110:4). The significance of the event we are now reviewing is seen in the nine references to this man in the book of Hebrews.

There are a number of misconceptions that have been taught about this man that ignore the

significance of a Type, or Shadow – or one thing being after the "order" of another. Because of the references to Melchizedek in the New Covenant writings, it is essential that we have accurate knowledge and understanding of him. The fact that this man came to Abram and blessed him is especially significant. This lesson will deal extensively with this matter.

By way of contrast, something will be offered to Abram by the king of Sodom. That king also makes a request of Abram that reveals much about the condition of Sodom.

This text presents Abram as receiving from one person, and rejecting the offer of another person. It will be seen that this was godly discretion being exercised in times that were not noted for an abundance of revelation – confirming that a blessed man is wise. Also, his wisdom was neither abandoned nor distorted because of his resounding defeat of four kings and their armies. Thus, our text will confirm the effectiveness of faith, and the unquestionable impact it has on all who possess it. No one should underestimate the power of believing God, and shaping ones life around His

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promises.

WHAT ABRAM'S FAITH HAS DONE

Since the introduction of Abram, we have learned what faith moved him to do. His faith specifically centered around what God had promised Him from the very first.

1. God would show him a land (Gen 12:1).
2. God would make him a great nation (Gen 12:2a).
3. God would bless him (Gen 12:2b).
4. God would make his name great (Gen 12:2c).
5. Abram himself would become a blessing (Gen 12:2d).
6. God would bless them that blessed Abram (Gen 12:3a).
7. God would curse those who cursed Abram (Gen 12:3b).

You will notice the total lack of specificity in these promises.

- ➔ No particular details were associated with them. They were not identified with a particular time.
- ➔ They were not built upon anything

that Abram already possessed.

- ➔ In fact, nothing that Abram was or possessed could confirm the truth of these Divine commitments.
- ➔ In addition to this, Abram had no previous acquaintance with God, nor did any member of his family.
- ➔ He was not raised as a worshiper of God, but was a member of an idolatrous family (Josh 24:2).

Yet, Abram's faith will overcome all of these seeming obstacles. Further, he will hold on to the promises of God even though outward circumstances appear to contradict them. **The domination of faith was not the result of Abram's efforts – although he no doubt extended effort.** Rather, that domination was because of the nature of faith. This is how faith works – all faith. The effort expended by men is to be found in keeping the faith.

It will be good to briefly consider this background before commencing with the exposition of our text. Here is the impact of Abram's faith upon him.

8. It moved him to leave Ur of the Chaldees.
9. It moved him to remain in Haran until further direction was received

11. When the Lord moved him, he left Haran, taking all of his possessions with him.

12. Upon arriving in Canaan, he built an altar to the Lord.

GOD FURTHER CLARIFIES HIS PROMISE TO ABRAM

At this point, God appeared to Abram – the first time God is said to have *"appeared"* to anyone. At that time He enlarged upon his promise to Abram. He said, *"Unto thy seed will I give this land"* (Gen 12:7).

ABRAM'S CONTINUED RESPONSE

The faith of Abraham, further fueled by the additional detail provided, moves him to continue to act in accordance with the promise of God.

13. He relocated in a mountain between Bethel and Ai, builds an altar, and calls upon the name of the Lord (Gen 12:8).
14. Upon finding a famine in the land, he temporarily relocates in an adjacent country until the famine is over (Gen 12:10).
15. Acting in accordance with his limited knowledge, he acted to preserve his life. Although he was technically incorrect, his motives related to the promise God had

In Abram's actions we learn of, what might be called, the practicality of faith. The person who has "the faith of Abraham" (Rom 4:16) shapes his life around the promises of God.

from the Lord.

10. He enhanced his possessions, so that he was not dependent upon others while he traveled.

made to him (Gen 12:11-15). Through this experience, Abram's wealth increased, and Sara was protected (Gen 12:16-20).

16. When a dispute arose between the

herdmen of Abram and those of Lot, Abram relied upon the Lord, giving Lot the first choice of the land (Gen 13:1-11).

17. Abram chose to remain the land of Canaan (Gen 13:12).

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ABRAM'S CONTINUED RESPONSE

With unwavering consistency, Abram continued to live in view of the promise of God.

18. He moved his location to the plain, where he could more easily move through the land, perusing it was God had commanded him (Gen 13:18).
19. Upon hearing that Lot had been captured by Chedorlaomer and his

reduced the power of Abram's faith. **Faith does not need a lot of details.** It is unbelief that required details when it is not necessary to have them. **When God reveals details, that is the time when they must be known.**

Before beginning with the exposition of our text, I want to again emphasize that we are beholding the effectiveness of faith. **Faith – true faith – never moves a person to act in contradiction of the promises of God – even if only a small amount of information has been given. Faith always trusts the word of God!** This taught by apostolic doctrine, where faith is never depicting as itself failing. **Those who profess faith, yet live in contradiction of what it is declared to do, are never classified as "believers."** They are never set forth as being related to Abraham. I know of no exceptions to this observation.

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GOD ENLARGED UPON HIS PROMISE

Following the separation from Lot, God expanded His promise to Abram. After having him look upon the land from the high vantage point of *"the place of the altar,"* He promised *"all the land which thou seest, to thee will I give it, and to thy seed forever."* He would make his seed so numerous they could not be counted (Gen 13:13-17).

armies, he took 318 of his trained servants, pursued the armies, and brought back Lot and everything that had been taken from Sodom by those armies.

There are nineteen responses produced by faith – the embrace of the promise of God. **To this point, HOW that promise will be fulfilled has not been revealed.** Yet, that has not

At this point it ought to be observed that the modern use of the words "believe" and "believer" has been greatly corrupted – so much so, that one can scarcely define what is meant when they are used. Much of the time they are used in association with an institution, or a theological stance. However, in Scripture they always set forth the relation of the individual to God Himself. In the New Covenant, that through Christ Jesus.

MELCHIZEDEK, PRIEST OF THE MOST HIGH GOD

Gen 14:18 ***"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."***

THE PERSON OF MELCHIZEDEK

"And Melchizedek . . ." With absolutely no introduction, or any previous reference to this man, he suddenly appears in the narrative. He

will prove to be a significant character, both in the life of Abram, and in the matter of comprehending some significant aspects of the coming Messiah, the Lord Jesus Christ.

In scripture, many key people are introduced by significant history about them. For example, we are provided details about the birth and first forty

years of Moses' life, **before** he was used of God. There are others whose birth, together with the names of their parents, were chronicled before they became instrumental in the purpose of God. These included Isaac, Jacob, Joseph, Samuel, Samson, David, Solomon, and John the Baptist. Others were known for some of their activities before their key ministries began. These

included people like Joshua, John the Baptist, Andrew, Peter, James, John, Paul, and others.

However, when it comes to Melchizedek, we know nothing of his past, or, after meeting Abram, his life that followed. All that is revealed about him relates to the incident of which we are now reading. The significance of the incident will be expounded by Paul well over two thousand years later.

The Meaning of the Name

Lexically, the name Melchizedek is said to mean, "MY KING IS SEDEK," STRONG'S Most lexicons and dictionaries give an interpretation of the name–i.e. "KING OF JUSTICE," HITCHCOCK'S INTERPRETING DICTIONARY "KING OF RIGHTEOUSNESS," FAUSSET'S/SMITH'S DICTIONARIES/McCLINTOK & STRONG'S

Different Spelling

Like several other Scriptural names, the spelling of them differs in the English versions of the Scriptures. This is because one spelling is based upon the translation of the Hebrew language, while the other is based upon the Greek. In both cases, the word is transliterated, not translated.

HEBREW	TEXT	GREEK	TEXT
Melchizedek	Gen 14:18	Melchisedec	Heb 5:6
Noah	Gen 6:8	Noe	Matt 24:37
Joshua	Josh 1:1-2	Jesus	Heb 4:8
Judah	Gen 29:35	Judas	Matt 1:2
Pharez	Gen 46:12	Phares	Matt 1:3
Tamar	Gen 38:6	Thamar	Matt 1:3

Hebrews 7:2 says of Melchisedec, "being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (Heb 7:2). The Amplified Bible reads, "He is primarily, as his name when translated indicates, king of righteousness, and then he is also king of Salem, which means king of peace."

Thus, we see that Melchizedek is unequivocally associated with righteousness and peace. Two key statements are made in Scriptures

concerning "righteousness and peace."

➔ "Surely His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; **righteousness and peace have kissed each other**" (Psa 85:9-10).

➔ "For the kingdom of God is not meat and drink; but **righteousness, and peace, and joy in the Holy Ghost**" (Rom 14:17).

THE KING OF SALEM

" . . . king of Salem . . . "Other versions read, "that is Jerusalem," NIV FOOTNOTE "King Melchizedek of Salem," NRSV "king of Salem (Jerusalem)," LIVING and "king of Salem [later called Jerusalem]." AMPLIFIED

The word "Salem" means "peace." STRONG'S Most Jewish commentators take the position that this was the city that eventually came to be called "Jerusalem." This is based on Psalm 76:2: "And His tabernacle is in Salem; His dwelling place also is in Zion" (Psa 76:2). This appears to me to be an acceptable view, and is generally held by conservative commentators.

However, John Gill takes exception to this view, having changed his mind on the matter. Here is what he wrote. "Salem, of which he was king, is by the above Targums said to be Jerusalem, and which is the opinion of many writers, Jewish and Christian, and of which opinion I myself was formerly; Jerusalem being plainly called Salem, (Psalm 76:2). But it seems clear from hence that it must be near to Sodom, and lay in the way between Damascus and Sodom; whereas Jerusalem was in a contrary situation, and lay nearly forty miles from Sodom; for Josephus says, the lake Asphaltites, where Sodom once stood, was three hundred furlongs from Jerusalem, which is about thirty eight miles; and Jerome relates, that Salem was a town near Scythopolis, which was so called in his times, and where was showed the palace of Melchizedek, which, by the largeness of the ruins, appeared to have been very magnificent. JOHN GILL

A Point to be Made

Right here, it is good to make a

point about the study of Scripture. There are matters in the Word of God for which interesting details are not provided. Many men acquainted with Scripture hold varying views on such texts. However, the certainty of their views cannot be established.

The practice of many teachers to present their personal views as more authoritative than they really are, often leads to people embracing them as though they were Scripture. While many may not agree with this, I suggest that personal views, that are not supported by a thus-saith-the Lord, should be held very loosely. In fact, I can really see no justification for them being held at all. I have mentioned various views in this section of our study only to illustrate the diversity of Scriptural interpretations. This should highlight the necessity of being familiar with the text itself, choosing to consider it within the greater context of God's revealed purpose. If such an association cannot be confirmed, then it is not advisable to pursue the matter any further.

Salem

"Salem" is the transliteration of the Hebrew word pronounced "Sha-lem." It is found thirty times in the Scriptures (Gen 14:18; 15:16; ; 33:18; 34:21; Deut 25:25; 27:6; Josh 18:31; Ruth 2:12; 1 Kgs 6:7; 8:61; 11:4; 15:3,14; 2 Kgs 20:3; ; 1 Chron 12:38; 28:9; 29:9,19; 8:16; 15:17; 16:9; 19:9; 25:2; Psa 76:2; Prov 11:1; Isa 38:3; Amos 1:6,9; Nah 1:12).

This Hebrew word is translated "full," Gen 15:16 "Shalem, a city of Shechem," Gen 33:18 "peaceable," Gen 34:21 "perfect," or "honest," Deut 25:15; 1 Kgs 8:61; 11:4 "whole," Deut 27:6 "peace," Josh 8:31 "full," Ruth 2:12 "ready," 1 Kgs 6:7 "just," Prov 11:1 and "quiet." Nah 1:12

As I have already suggested, there is no justifiable reason for pursuing the identity of this place. When language and textual scholars cannot agree on an unspecified matter in Scripture, there

really is no need to pursue the matter any further, no matter how interesting it may appear.

HE BROUGHT FORTH BREAD AND WINE

“ . . . brought forth bread and wine . . . ” Other versions read, “loaves and wine,” ^{SEPTUAGINT} “bread loaves and wine,” ^{ABP} “brought out bread and wine [for their nourishment].” ^{AMPLIFIED}

This was for the nourishment of Abram and his 318 servants. There was apparently no immediate need for this to be done. After all, Abram and his army had taken the spoils of war, which no doubt included some food. **I look at this as special provisions that brought God into the picture.** It was a reward to the men. However, as we will see, Abram considered the presence of Melchizedek from a high vantage point.

Something to Be Learned

We learn from this that in the Divine economy, things given to us are of greater value than things we have gained through arduous effort. That is not the way the world views things. They place the greater value on what men earn, or take in their own effort. Abram, however, will think in a different way – a way that is harmonious with “the law of faith” (Rom 3:27).

THE PRIEST OF THE MOST HIGH GOD

“ . . . and he was the priest of the most high God.” Other versions read, “the priest of God Most High,” ^{NKJV} “a priest of God Most High,” ^{NASB} “priest of God Most High,” ^{NIV} “a priest to God Most High,” ^{CSB} “a priest of the God of Highest Heaven.” ^{LIVING}

This is the first time the word “priest” is found in Scripture.

➔ The next time it is mentioned, reference is made to “Potipherah priest of On” (Gen 41:45,50; 46:20 – apparently a priest who was **not** “of the Most High God.”

➔ The third mention is to a category of Egyptians referred to as “the priests” (Gen 47:22,26).

➔ The next mention of a priest refers to Moses’ father-in-law, “the priest of Midian” (Ex 2:16; 3:1; 18:1). He also was apparently not a priest unto God.

➔ Then, in Exodus 19:6, God states that He will make Israel “a kingdom of priests” unto Himself.

➔ At Mount Sinai, there were also “priests” among the children of Israel who were to sanctify themselves as they drew near to the Lord (Ex 19:22). They were however, classed with the people, who were not allowed to go up Mount Sinai to the Lord (Ex 19:24). Exodus 24:5 also mentions some “young men” that Moses “sent . . . which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD” – a work ordinarily associated with priestly activity. **This was all before the choosing of the Levites as the official priests of the nation.**

➔ Under the Law, “priests” were more particularly defined as being the Levites (Deut 17:18), with a high priest (Lev 21:10).

All of this highlights the most unusual nature of the appearance of Melchizedek – and, indeed, that is the whole point of the record.

“Priest of the Most High God”

By inspiration Melchizedek is called “priest of the Most High God.” That is a distinction that was not associated with other priests prior to the Law. It is important to note, that while people may have benefitted from this priest, he was primarily a priest **unto God**.

This was a man noted for serving God – not just a god, but “the Most High God.” He obviously did not make himself a priest, anymore than Aaron

made himself a priest (Heb 5:4-5). There was never a “school” that produced priests. That is an office represented as being filled by Divine appointment.

OPINIONS ON MELCHIZEDEK’S IDENTITY

- 1 Shem (prevailing Jewish view, also came to be embraced by Luther and Melancthon, by ^{COMMENTARY} Broughton, Selden, Lightfoot) ^{PULPIT}
 - 2 A ceremonial title, like “Augustus,” or “Pharaoh” (Cajetan)
 - 3 An angel (Origen, Didymus)
 - 4 A Power, Virtue, or Influence of God (Theodoret).
 - 5 The Holy Ghost. (Epiphanius, Hieracas)
 - 6 Some great Divine power .
 - 7 Christ Jesus, or Son of God appearing in human form (Ambrose)
 - 8 The Messiah (Jewish opinion), Schittgen)
 - 9 Norghem
 - 10 Ham (Hurieu)
 - 11 A descendant of Japheth (Owen)
 - 12 Job (Kohreis)
 - 14 Enoch (Deyling)
 - 15 A Canaanitish prince by whom the true faith was retained amid the gloom of surrounding heathenism (Josephus, Irenaeus, Eusebius, Calvin, A Lapide, Delitzsch, Keil, Rosenmüller, Candlish, Bush)
 - 16 A principal person among the Canaanites and posterity of Noah, and eminent for holiness and justice (Carpzov, Josephus)
 - 17 As Balaam was a prophet, so Melchizedek was a high priest. (Philo, Eusebius)
- ^{COMMENTARY} ^{PULPIT}

WAS MELCHIZEDEK JESUS?

Historically, there have been different opinions as to the identity of Melchizedek. One of them is that Melchizedek was Jesus Himself. **Considering what is said of Melchizedek, this simply cannot be true.** If Melchizedek is set forth as a type, that would make Jesus a type of Himself. If He is a High Priest after the order of Melchizedek, then He would be a High Priest after the order of Himself.

Apostolic Teaching

Let us consider the apostolic teaching concerning Melchizedek. This is the light the Holy Spirit has shed on the somewhat vague and abbreviated record in Genesis.

Hebrews 5:1-10

“FOR EVERY HIGH PRIEST TAKEN FROM AMONG MEN IS ORDAINED FOR MEN IN THINGS PERTAINING TO

GOD, THAT HE MAY OFFER BOTH GIFTS AND SACRIFICES FOR SINS: WHO CAN HAVE COMPASSION ON THE IGNORANT, AND ON THEM THAT ARE OUT OF THE WAY; FOR THAT HE HIMSELF ALSO IS COMPASSED WITH INFIRMITY. AND BY REASON HEREOF HE OUGHT, AS FOR THE PEOPLE, SO ALSO FOR HIMSELF, TO OFFER FOR SINS. AND NO MAN TAKETH THIS HONOR UNTO HIMSELF, BUT HE THAT IS CALLED OF GOD, AS WAS AARON. SO ALSO CHRIST GLORIFIED NOT HIMSELF TO BE MADE AN HIGH PRIEST; BUT HE THAT SAID UNTO HIM, THOU ART MY SON, TO DAY HAVE I BEGOTTEN THEE. AS HE SAITH ALSO IN ANOTHER PLACE, THOU ART **A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC**. WHO IN THE DAYS OF HIS FLESH, WHEN HE HAD OFFERED UP PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS UNTO HIM THAT WAS ABLE TO SAVE HIM FROM DEATH, AND WAS HEARD IN THAT HE FEARED; THOUGH HE WERE A SON, YET LEARNED HE OBEDIENCE BY THE THINGS WHICH HE SUFFERED; AND BEING MADE PERFECT, HE BECAME THE AUTHOR OF ETERNAL SALVATION UNTO ALL THEM THAT OBEY HIM; CALLED OF GOD AN **HIGH PRIEST AFTER THE ORDER OF MELCHISEDEC**.”

- ➔ The honor of being a high priest given by God alone.
- ➔ Christ glorified not Himself.
- ➔ Made a High Priest for ever.
- ➔ Called to the priesthood by God.

Hebrews 6:18-20

“THAT BY TWO IMMUTABLE THINGS, IN WHICH IT WAS IMPOSSIBLE FOR GOD TO LIE, WE MIGHT HAVE A STRONG CONSOLATION, WHO HAVE FLED FOR REFUGE TO LAY HOLD UPON THE HOPE SET BEFORE US: WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST, AND WHICH ENTERETH INTO THAT WITHIN THE VEIL; WHITHER THE FORERUNNER IS FOR US ENTERED, EVEN JESUS, **MADE AN HIGH PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC**.”

- ➔ Jesus entered heaven for us.
- ➔ Made a High Priest forever.

Hebrews 7:1-21

“FOR THIS MELCHISEDEC, KING OF SALEM, PRIEST OF THE MOST HIGH GOD, WHO MET ABRAHAM RETURNING FROM THE SLAUGHTER OF THE KINGS, AND BLESSED HIM; TO WHOM ALSO ABRAHAM GAVE A TENTH PART OF ALL; FIRST BEING BY INTERPRETATION KING OF RIGHTEOUSNESS, AND AFTER THAT ALSO KING OF SALEM, WHICH IS, KING OF PEACE; WITHOUT FATHER, WITHOUT MOTHER, WITHOUT DESCENT, HAVING NEITHER BEGINNING OF DAYS, NOR END OF LIFE; **BUT MADE LIKE UNTO THE SON OF GOD**; ABIDETH A PRIEST CONTINUALLY. NOW CONSIDER HOW GREAT THIS MAN WAS, UNTO WHOM EVEN THE PATRIARCH ABRAHAM GAVE THE TENTH OF THE SPOILS. AND VERILY THEY THAT ARE

OF THE SONS OF LEVI, WHO RECEIVE THE OFFICE OF THE PRIESTHOOD, HAVE A COMMANDMENT TO TAKE TITHES OF THE PEOPLE ACCORDING TO THE LAW, THAT IS, OF THEIR BRETHREN, THOUGH THEY COME OUT OF THE LOINS OF ABRAHAM: BUT HE WHOSE DESCENT IS NOT COUNTED FROM THEM RECEIVED TITHES OF ABRAHAM, AND BLESSED HIM THAT HAD THE PROMISES. AND WITHOUT ALL CONTRADICTION THE LESS IS BLESSED OF THE BETTER. AND HERE MEN THAT DIE RECEIVE TITHES; BUT THERE HE RECEIVETH THEM, OF WHOM IT IS WITNESSED THAT HE LIVETH. AND AS I MAY SO SAY, LEVI ALSO, WHO RECEIVETH TITHES, PAYED TITHES IN ABRAHAM. FOR HE WAS YET IN THE LOINS OF HIS FATHER, WHEN MELCHISEDEC MET HIM. IF THEREFORE PERFECTION WERE BY THE LEVITICAL PRIESTHOOD, (FOR UNDER IT THE PEOPLE RECEIVED THE LAW,) WHAT FURTHER NEED WAS THERE THAT ANOTHER PRIEST SHOULD RISE **AFTER THE ORDER OF MELCHISEDEC**, AND NOT BE CALLED AFTER THE ORDER OF AARON?”

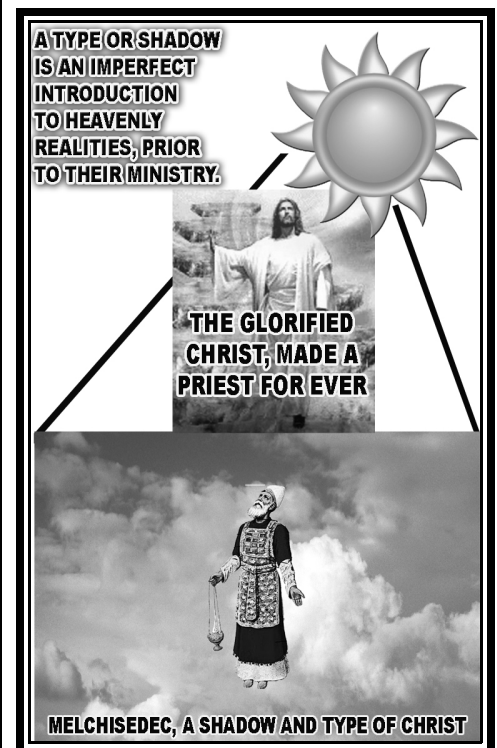
- ➔ Priest of the Most High God
- ➔ Melchisedec met and blessed Abraham
- ➔ Abraham gave him a tenth of all the spoils.
- ➔ Melchisedec was King of righteousness and King of peace.\
- ➔ Is only known as a priest.
- ➔ Was noted for greatness.
- ➔ His descent is not given.
- ➔ Even Abraham’s progeny paid tithes to Melchisedec.
- ➔ Perfection was not found in the Levitical priesthood, for under it the people received the Law. Therefore, Jesus’ priesthood is of another order.

Hebrews 7:15-22

“AND IT IS YET FAR MORE EVIDENT: FOR THAT **AFTER THE SIMILITUDE OF MELCHISEDEC THERE ARISETH ANOTHER PRIEST**, WHO IS MADE, NOT AFTER THE LAW OF A CARNAL COMMANDMENT, BUT AFTER THE POWER OF AN ENDLESS LIFE. FOR HE TESTIFIETH, **THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC**. FOR THERE IS VERILY A DISANNULLING OF THE COMMANDMENT GOING BEFORE FOR THE WEAKNESS AND UNPROFITABLENESS THEREOF. FOR THE LAW MADE NOTHING PERFECT, BUT THE BRINGING IN OF A BETTER HOPE DID; BY THE WHICH WE DRAW NIGH UNTO GOD. AND INASMUCH AS NOT WITHOUT AN OATH HE WAS MADE

PRIEST: (FOR THOSE PRIESTS WERE MADE WITHOUT AN OATH; BUT THIS WITH AN OATH BY HIM THAT SAID UNTO HIM, THE LORD SWARE AND WILL NOT REPENT, **THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC**;) BY SO MUCH WAS JESUS MADE A SURETY OF A BETTER TESTAMENT.”

- ➔ Another priest arises after the similitude of Melchisedec.
- ➔ In distinction to being made a priest by Law, the priest of reference (Jesus Christ) is after the power of an endless life.
- ➔ The priesthood of the Law was nullified because of its weakness.
- ➔ The bringing in of a better hope.
- ➔ Jesus was made a High Priest by an oath.
- ➔ Jesus is the surety of a better covenant.



A type or shadow, by its very nature, is only introductory. The type is real, but only partial in its parallel with the substance it portrays.

In Scripture, all types are

We are here introduced to the only historical reference to Melchizedek, a Type of Christ. We also learn more about Sodom – Given O. Blakely

established by God for their intended purpose. The type and the substance are never the same. The type portrays the substance, but is not the substance itself.

THE TYPE DECLARED

The fact that Melchizedek is a type of Christ is primarily established in the book of Hebrews. It is first announced in the 110th Psalm. This is a Messianic Psalm in which David prophecies of the enthronement of the coming Messiah. *"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool"* (Psa 110:1). During His ministry on earth, the Lord Jesus Himself established that this was speaking about Himself. On one occasion He asked the Pharisees, *"What think ye of Christ? whose son is he?"* Knowing he Scriptures far better than the average churchman of our time, they answered, *"The son of David"* (Matt 22:42). Jesus then referred to the 110th Psalm: *"How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make thine*

prophecy!

Here is an historical account that reveals how eager the Lord was to send the Savior into the world. Even though He could not do so until everything had been made ready, **He so managed history that certain assurances would be given concerning the certainty of a coming Savior.**

What Was Made Known

Melchizedek is the only man of human history that was both a king and a priest. Ordinarily, these offices could not be held by the same man. David and Solomon were kings, but they were not priests. Aaron was a high priest, but he was not a king.

The coming Savior, however, would be both a King and a Priest. He would fight the key battles, and represent man to God as well. Like Melchizedek, He would feed and bless, nourish and refresh.

The epistle to the Hebrews makes these points regarding Melchizedek.

This signifies that Jesus came from heaven, not from earth – *"His goings forth have been from old, from everlasting"* (Mic 5:2).

- ➡ So far as the record is concerned, Melchisedec had no ending, but continues living (Heb 7:3). The Lord Jesus Christ is a *"priest for ever after the order of Melchisedec"* (Heb 5:6; 6:20; 7:11,17,21). He is *"alive for evermore"* (Rev 1:18), and *"ever lives"* to make intercession for those who are coming to God by Him (Heb 7:25). John referred to Him as *"that eternal life"* (1 John 1:2).
- ➡ Abram gave tithes to Melchizedek, thereby acknowledging he was *"lesser"* than Melchisedec (Heb 7:4). The Scriptures go on to say that Jesus, who is the One *"witnessed that He liveth,"* is currently receiving tithes (Heb 7:8). It is not *"witnessed"* that Melchisedec is alive.
- ➡ Jesus is not a priest after the order of the Law. Under the Law, the sons of Levi were priests. Jesus was from the tribe of Judah, *"of which tribe Moses spake nothing of the priesthood"* (Heb 7:13,14).

- ➡ The record tells how Melchizedek blessed Abram. In this regard, he prefigured Christ who is associated primarily with blessing. Speaking of the coming Messiah, God promised Abram *"all nations of the earth shall be blessed"* (Gen 18:18; 22:18). In confirmation of this, Peter boldly proclaimed, *"Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities"* (Acts 3:26).

Summation

Why Melchizedek Was Not Jesus

If Melchizedek was really an appearance of Christ:

Here is an historical account that reveals how eager the Lord was to send the Savior into the world. Even though He could not do so until everything had been made ready, He so managed history that certain assurances would be given concerning the certainty of a coming Savior.

enemies Thy footstool? If David then call him Lord, how is he his son?" (Matt 22:43-45).

In that very Psalm, speaking of the One David said was his own "Lord," he continued, *"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"* (Psa 110:4). **Considering the relatively limited revelation given during David's time, that is a most remarkable**

- ➡ His *"order,"* or kind of priest, was significant, with Jesus becoming made a priest after that *"order"* (Heb 5:6,10,20; 7:11,17,21).
- ➡ The Messiah was a King of righteousness, and a Prince of peace – two domains over which no earthly king or priest can rule (Heb 7:1).
- ➡ The record gives no earthly descent of Melchisedec (Heb 7:2).

- ➔ Jesus was a type of Himself.
- ➔ Jesus was both the Substance and the Type.
- ➔ Jesus humbled Himself at least twice.
- ➔ Jesus “appeared” multiple times rather than “once” (Heb 9:26).
- ➔ Two bodies were prepared for Him – one being Melchizedek, and the other Jesus of Nazareth (Heb 10:5-10).

I conclude, therefore, that Melchizedek was a very real person, who came forward to bless Abram. The

I conclude, therefore, that Melchizedek was a very real person, who came forward to bless Abram. The record of his appearance was specifically tailored by God to introduce the Messiah, and to provide a priestly order to be ultimately filled by His Son.

record of his appearance was specifically tailored by God to introduce the Messiah, and to provide a priestly order to be ultimately filled by His Son.

Jesus is to the order of Melchizedek what He also is to David’s promised son. In the case of the latter,

Solomon was a prefigurement of Jesus, who would build the real and eternal house of God.

In regard to the former, Melchizedek was a type of the blessing, feeding and nourishing High Priest, Jesus Christ, the Son of God.

THE FIRST BLESSING OF ONE MAN ON ANOTHER MAN

“¹⁹ And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth...”

This is the first record of one man blessing another man. Noah once said, “Blessed by the Lord God of Shem” (Gen 9:26) – but he did not pronounce a blessing upon Shem. The next Scriptural record of any man even saying the word “blessed” is our text. **I want to emphasis that this took place approximately 2,500 years after Adam and Eve were created.** That is how extensively sin had impacted the human race! Not only did transgression begin to multiply exponentially, but blessing diminished in a rapid manner.

Before the fall God is said to have “blessed” all the sea life and fowls, “saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth” (Gen 1:22), He is also said to have blessed Adam and Eve: “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the



air, and over every living thing that moveth upon the earth” (Gen 1:28). Again it is said of the original pair, “Male and female created he them; and blessed them, and called their name Adam, in the day when they were created” (Gen 5:2).

The next time God is said to have “blessed” anyone took place around 1,600 years later, when it is written, “And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth” (Gen 9:1). **Then, after another nine hundred years,** it is written that God said to Abram, “And I will make of thee a great

nation, and I will bless thee, and make thy name great; and thou shalt be a blessing” (Gen 12:2).

Until Abram, the word bless in all of its varied forms occurs six times – over a period of at least 2,000 years! After the record of Abram, and until John the Baptist, “Bless” in all of its varied forms occurs 452 times – a period covering 2,000 years. The first 2,000 years = six references to blessing. The next 2,000 years, 452 references. It is found in the New Covenant Scriptures 104 times.

It should be apparent that a spiritual epoch started with Abram.

BLESSED BE ABRAM

“And he blessed him, and said, Blessed be Abram . . .” Other versions read, “pronounced this blessing,” ^{NJB} and “blessed Abram with this blessing.” ^{LIVING}

What does it mean to “bless” someone? From the standpoint of language itself, it is apparently not simplistic to define what it means to bless a person. Lexically the word from

which “*bless*” is translated means, “(1) TO BLESS, KNEEL 1A) (QAL) 1A1) TO KNEEL 1A2) TO BLESS 1B) (NIPHAL) TO BE BLESSED, BLESS ONESELF 1C) (PIEL) TO BLESS 1D) (PUAL) TO BE BLESSED, BE ADORED 1E) (HIPHIL) TO CAUSE TO KNEEL 1F) (HITHPAEL) TO BLESS ONESELF 2) (TWOT) TO PRAISE, SALUTE.” STRONG’S

McClintok and Strong’s Cyclopedia gives the following on the word “*bless*.” “1. WHEN GOD IS SAID TO BLESS HIS PEOPLE. WITHOUT DOUBT THE INFERIOR IS BLESSED BY THE SUPERIOR. WHEN GOD BLESSES, HE BESTOWS THAT VIRTUE, THAT EFFICACY, WHICH RENDERS HIS BLESSING EFFECTUAL, AND WHICH HIS BLESSING EXPRESSES. HIS BLESSINGS ARE EITHER TEMPORAL OR SPIRITUAL, BODILY OR MENTAL; BUT IN EVERY THING THEY ARE PRODUCTIVE OF THAT WHICH THEY IMPORT. GOD’S BLESSINGS EXTEND INTO THE FUTURE LIFE, AS HIS PEOPLE ARE MADE PARTAKERS OF THAT BLESSEDNESS WHICH, IN INFINITE FULLNESS, DWELLS IN HIMSELF (GENESIS 1:22; 24:35; JOB 42:12; PSALM 45:2; 104:24, 28; LUKE 11:9-13; JAMES 1:17).

that are higher than the human intellect can reach. At best, only a general idea of what is intended can be reached. It seems to me that this is all intentional. We are learning something about God in the very words with which He speaks to humanity. **The greatness of the Lord is seen in these terms, which leaves the person ever engaged in a quest to see more, know more, and perceive more.** One never reaches the point where he is satisfied with these academic definitions – and that for a reason. **God intends our primary learning to come from Him – particularly to come from His Son.** Jesus Himself said, “*learn from Me*” ^{NKJV} (Matt 11:29).

Generally speaking, when Melchizedek blessed Abram, he spoke in the behalf of God, assuring the

NSRV “*who made heaven and earth,*” SEPTUAGINT *and “Possessor and Maker of heaven and earth.”* AMPLIFIED

Lexically, the word “*possessor*” has the following meaning: “**נָחַן** {KAW-NAW’} **MEANING:** 1) TO GET, ACQUIRE, CREATE, BUY, POSSESS 1A) (QAL) 1A1) TO GET, ACQUIRE, OBTAIN 1A1A) OF GOD ORIGINATING, CREATING, REDEEMING HIS PEOPLE 1A1A1) POSSESSOR 1A1B) OF EVE ACQUIRING 1A1C) OF ACQUIRING KNOWLEDGE, WISDOM 1A2) TO BUY 1B) (NIPHAL) TO BE BOUGHT 1C) (HIPHIL) TO CAUSE TO POSSESS.” ^{STRONG’S}

Doctrinally, the meaning is that everything God makes, He owns – and He has “made all things for Himself” (Prov 16:4). Again, heavenly voices were heard saying, “*Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created*” (Rev 4:11).

Generally speaking, when Melchizedek blessed Abram, he spoke in the behalf of God, assuring the patriarch that God would be with him, causing him to prosper in the role into which he had been called.

The International Standard Bible Encyclopedia gives the following definition: “THERE IS A THIRD USE WHERE MEN ONLY ARE CONSIDERED. IN GENESIS 24:60, HER RELATIVES “BLESSED REBEKAH, AND SAID UNTO HER, OUR SISTER, BE THOU THE MOTHER OF THOUSANDS OF TEN THOUSANDS” (THE KING JAMES VERSION “MILLIONS”), WHERE THE WORD EXPRESSES THE WISH OR HOPE FOR THE BESTOWAL OF THE GOOD DESIGNATED. THERE ARE ALSO INSTANCES WHERE SUCH A BLESSING OF MAN BY MAN MAY BE TAKEN IN THE PROPHETIC SENSE, AS WHEN ISAAC BLESSED JACOB (GENESIS 27:4,27), PUTTING HIMSELF AS IT WERE IN GOD’S PLACE, AND WITH A SENSE OF THE DIVINE CONCURRENCE, PRONOUNCING THE GOOD NAMED. HERE THE WORD BECOMES IN PART A PRAYER FOR, AND IN PART A PREDICTION OF, THE GOOD INTENDED. BALAAM’S UTTERANCES ARE SIMPLY PROPHETIC OF ISRAEL’S DESTINY (NUMBERS 23:9,10,11,23 MARGIN,24).”

As you can see, the academic definitions come short of being satisfying. This is because there are words and expressions in Scripture

patriarch that God would be with him, causing him to prosper in the role into which he had been called.

The blessing was much like that of Adam and Eve, and Noah and his sons as well. In the blessing of those people, their multiplication was as assured–i.e. they would be successful in replenishing the earth, something they were told to do.

Abram would also be successful as a progenitor, fulfilling the role to which he had been appointed.

GOD, POSSESSOR OF HEAVEN AND EARTH

“ . . . of the most high God, possessor of heaven and earth...” Other versions read, “*Creator of heaven and earth,*” ^{NIV} “*maker of heaven and earth,*”

Later, Abram will lift up his hand “*unto the LORD, the most high God, the possessor of heaven and earth*” (Gen 14:22). With both insight and boldness the Psalmist affirmed, “*A Psalm of David. The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein*” (Psa 24:1). God Himself declared, “*For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine*” (Psa 50:10-11). Again, it is written, “*The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men*” (Psa 115:16) – and they will be held in account for what they have done with that stewardship. Once, when Jesus addressed the Father, He referred to Him as “*Lord of heaven and earth*” (Matt 11:25; Lk 10:21).

How innocent is it for men to haggle about the origin of the earth without recognizing that the God of heaven made it and owns it? It is never right to think without this perspective, no matter how fervently men seek to justify such reasoning.

BLESSED BE THE MOST HIGH GOD

“ 20a . . . And blessed be the most high God, which hath delivered thine enemies into thy hand.”

This is only the second time someone in Scripture blessed God – the first being Noah, when he said, *“Blessed be the Lord God of Shem”* (Gen 9:26).

BLESSED BE THE MOST HIGH GOD

“And blessed be the most high God . . .” The Amplified Bible read, *“And blessed, praised, and glorified be God Most High.”*

Blessed be the Most High God

The act of blessing God is mentioned several times in Scripture. Noah said *“Blessed be the Lord God of Shem”* (Gen 9:26). The children of Israel are said to have *“blessed God”* (Josh 22:33), as well as Simeon (Lk 2:28). The expression *“Blessed be the Lord”* is found twenty-nine times in Scripture. Eighteen times we read the words, *“Bless the Lord.”*

What does it mean to *“bless God?”* You will find that, academically speaking, this is very difficult to do. Perhaps one of the best ways its to consider what men said who did, in fact, bless God.

➔ DAVID. *“O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God”* (Psa 68:35).

➔ SIMEON. *“Then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel”* (Luke 2:28-32).

➔ PAUL. *“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God”* (2 Cor 1:4).

It is apparent from these three examples, and from our text as well, that **blessing God involves the thankful perception of His Person and works, and putting that perception into words.**

is said to be *“most high”* (Gen 14:18,19,20,22; Num 24:16; Deut 32:8; 2 Sam 22:14; Psa 7:17; 9:2; 21:7; 46:4; 47:2; 50:14; 56:2; 57:2; 73:11; 77:10; 78:17; 78:56; 82:6; 83:18; 91:1,9; 92:1,8; 107:11; Isa 14:14; Lam 3:35,38; Dan 3:26; 4:17,24,25,32,34; 5:18,21; 7:18,22,25,27; Hos 7:16; 11:7; Mk 5:7; Lk 8:28; Acts 7:48; 16:17; Heb 7:1).

All sin, no matter how minuscule or large, comes from a failure to comprehend this basic truth. It is the cause of all spiritual sluggishness and

It is apparent from these three examples, and from our text as well, that blessing God involves the thankful perception of His Person and works, and putting that perception into words.

It involves recognizing the works and character of God, and giving Him the thanks for it.

The Most High God

This is the first time in Scripture that God is referred to as *“the most high God.”* That phrase, or *“God most high,”* is mentioned thirteen times in Scripture (Gen 14:18-20,22; Psa 57:2; 78:56; Dan 3:26; 5:18,21; Mk 5:7; Lk 8:28; Acts 16:17; Heb 7:1).

God has no competitors! He is, in every sense of the word, “over all” (Rom 10:12). He is not only the Creator, but the Administrator as well, for *“all things are of God”* (2 Cor 5:18), and He is *“above all, and through all, and in you all”* (Eph 4:6).

Forty-nine times in Scripture, God

waywardness. Ponder how much is said of God’s greatness.

➔ *“God of heaven and the God of earth”* (Gen 24:3).

➔ *“The God of the spirits of all flesh”* (Num 27:16).

➔ *“God is in the heaven above, and upon the earth beneath”* (Deut 4:39; Josh 2:11).

➔ *“For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible . . .”* (Deu 10:17).

➔ *“See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can*

deliver out of my hand” (Deu 32:39).

➔ *“ . . . Thou art the God, even thou alone, of all the kingdoms of the earth. . . ” (2 Kgs 19:15).*

➔ *“And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” (2 Chr 20:6).*

➔ *“One God and Father of all, who is above all, and through all, and in you all” (Eph 4:6).*

➔ *“ . . . the Lord God omnipotent reigneth” (Rev 19:6).*

In the wake of the contemporary emphasis of Christianity, a view of the greatness of God has nearly been obliterated. The modern thoughts and considerations of God are too low, too mundane, too tainted with the notions of the superiority of man. They are not at all harmonious with the revelations God has made of Himself from early

Christocentric – Christ-centered. **Prior to Christ, men were taught by prophets and teachers a proper view of God.** He was distinguished from all other so-called gods. The determination to send One who would defeat the foe, Satan, was announced at the threshold of human history. Commencing with Abraham, that promise was further developed. **He would bring blessing to the human race.** As time progressed, the Prophets further described that Savior, referring to Him as the Messiah, or Christ. His coming would meet the challenges caused by sin. The chief of those challenges pertained to God being righteous in the acceptance of those who had sinned. **That is, the salvation of men could not contradict the character of God, or require Him to do or say any part of His Person.**

This is why one’s perception of God is so critical. If a person sees God wrongly, nothing pertaining to God, Christ, of God’s great salvation will be seen correctly. This is precisely why it is written, *“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life”* (1 John 5:20).

THE ENEMIES WERE DELIVERED INTO ABRAM’S HAND

*“ . . . which hath delivered **thine enemies** into thy hand.”* Other versions read, *“who has delivered your enemies into your hand,”* ^{NASB} *“Who has given your foes into your hand!”* ^{AMPLIFIED}

From the standpoint of appearance, these were not Abram’s enemies. They did not take any of his household captive, and did not steal any of his flocks. **Yet. Because they had taken Lot, his family, and his possessions captive, they became Abram’s enemies.**

It is still this manner in the Kingdom. Those who are foes of the children of God, are the foes of the rest of His household. **Those related to God**

From the standpoint of appearance, these were not Abram’s enemies. They did not take any of his household captive, and did not steal any of his flocks. Yet. Because they had taken Lot, his family, and his possessions captive, they became Abram’s enemies.

➔ *“For God is the King of all the earth . . . ” (Psa 47:7).*

➔ *“God reigneth over the heathen...” (Psa 47:8).*

➔ *“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another” (Psa 75:6-7).*

➔ *“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God” (Isa 44:6).*

➔ *“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation” (Jer 10:10).*

times.

Although this may appear to be rather rudimentary, I want to press the point. **If it is true that eternal life is knowing God (John 17:3), and that this is the means by which we escape the pollutions of the world (2 Pet 2:20), and obtain everything that pertains to life and godliness (2 Pet 1:3), then we must consider the following.**

➔ One cannot be fundamentally wrong about God, yet right about the doctrines that pertain to God.

➔ One cannot be wrong about God and yet entertain a proper concept of salvation.

➔ One cannot be wrong about God, yet right in his views of Jesus.

Scripture is Theocentric – God-centered. The Gospel itself is

through Jesus Christ take it personal when anyone maligns, harms, or brings disadvantage to the saints God. That is why Paul said to Timothy of one of his opponents, *“Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words”* (2 Tim 4:14-15).

God Delivered Abram’s Enemies into His Hand

According to appearance, one might think that Abram’s defeat of those four kings and their armies was owing to a brilliant military strategy. **However, behind that brilliant scheme the Lord of heaven and earth was working.** In fact, He was no doubt the One who revealed the strategy to Abram, whether cognitively or intuitively.

Frequently in Scripture, God is declared to have delivered certain enemies into the hands of His people. This includes the Amorites (Josh 10:12); Lachish (Josh 10:32); the kings and armies of the Amorites, Hittites, Perizzites, and Jebusites (Josh 11:3-8); all of Israel’s enemies (Josh 21:44); the king of Mesopotamia (Judges 3:10), etc.

This means that the will and ability

The point of this text is that this was known by Melchizedek during a time of sparse revelation.

of men, even when it appears vastly superior, can be overthrown in favor of the people of God. When the odds appear to be against the saints, they must *“look unto the hills from whence”* comes their help. In so doing, the heart can reason like the Psalmist, *“My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep”* (Psa 121:2-4).

The Point of the Text

The point of this text is that this was known by Melchizedek during a time of sparse revelation. **This is the first military conflict that involved the fighting of God’s people.** So far as we know, there was no record of any person or persons of God engaging in a battle with hostile forces. Yet, in an environment like that, Melchizedek announces, *“the most high God . . . hath delivered thine enemies into thy hand. And he gave him tithes of all”*

(Gen 14:20).

We still need insightful people to stand up and announce the cause for deliverance, victory, and triumph! That is why Paul boldly proclaimed, *“But thanks be to God, which giveth us the victory through our Lord Jesus Christ”* (1 Cor 15:57). And again, *“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place”* (2 Cor 2:14).

The godly account for their survival in this world: *“Nay, in all these things we are more than conquerors **through Him that loved us**”* (Rom 8:37). It is one thing for us to be aware of this after we have been born again, and duly illuminated concerning God’s great salvation. However, it is quite another thing for this to be known during the time of Abram.

HE GAVE HIM TITHES OF ALL

“^{20b} And he gave him tithes of all.” Other versions read, *“he gave him a tithe of all,”* ^{NKJV} *“he gave him a tenth of everything,”* ^{NIV} *“gave him a tenth of all the goods he had taken,”* ^{BBE} and *“gave him a tenth of all the recovered plunder.”* ^{MESSAGE}

This is the first time the word *“tithe,”* in any of its forms, is mentioned in Scripture. It will be mentioned later in association with a resolve made by Jacob after he had

wrestled with an angel: *“And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me **I will surely give the tenth unto thee**”* (Gen 28:22). The next time tithing is mentioned is after Israel had been delivered from Egyptian bondage, and had received the Law. *“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD’S: it is holy unto the LORD”* (Lev 27:30).

In Malachi God addressed the matter of not giving the tithe, or tenth, to Him. *“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing,*

that there shall not be room enough to receive it” (Mal 3:8-10).

The reason for the tithe was also revealed under the Law. *“But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance”* (Num 18:24). In turn, the Levites were required to give a tenth of that portion to the Lord: *“Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe”* (Num 18:26).

What Abram appears to have sensed within his heart was, therefore, codified under the Law. Tithing was the means of acknowledging that God owned everything. It was also the means us sustaining the ordained representative of God – in this case, Melchizedek.

Jesus Spoke Concerning Tithing

Tithing was also condoned by the Lord Jesus Himself. When upbraiding the scribes and Pharisees, Jesus said: *“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone”* (Matt 23:23). Jesus also said He only spoke what the Father gave to Him (John 7:16; 8:28,38,40; 12:49; 17:8). I do not know how anyone could substantiate that our Lord’s word concerning tithing was not given to Him of the Father.

Paul Addressed the Principle of Tithing

While Paul did not mention tithing directly to the Corinthians, he did allude to the principle of tithing as the means of supporting the servants of the Lord. *“Do ye not know that they which minister about holy things live of the*

things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Cor 9:13-14).

Jesus Is Still Receiving Tithes

In an exposition of the text we are considering, the Holy Spirit comments extensively concerning Abram giving tithes to Melchizedek. Of particular interest is this expression from the Epistle to the Hebrews: *“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth”* (Heb 7:8). Other versions read, *“Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives,”* ^{NKJV} *“And in this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on,”* ^{NASB} *“In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living,”* ^{NIV}

Some versions state that Melchizedek is the one who lives on: *“The Jewish priests, though mortal, received tithes; but we are told that Melchizedek lives on,”* ^{LIVING} *“Priests are given a tenth of what people earn. But all priests die, except Melchizedek, and the Scriptures teach that he is alive,”* ^{CEV} *“Those priests get a tenth, but they are only men who live and then die. But Melchizedek, who got a tenth from Abraham, continues to live, as the Scriptures say,”* ^{ERV} *“Or look at it this way: We pay our tithes to priests who die, but Abraham paid tithes to a priest who, the Scripture says, “lives,”* ^{MESSAGE} *and furthermore, here [in the Levitical priesthood] tithes are received by men who are subject to death; while there [in the case of Melchizedek], they are received by one of whom it is testified that he lives [perpetually].”* ^{AMPLIFIED}

It is NOT Witnessed that Melchizedek Lives

Hebrews 7:8 states that One, of whom it is witnessed that He lives, is

receiving tithes: *“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth”* (Heb 7:8).

When speaking of types and shadows, particularly as it regards *“the order of Melchizedek,”* it would not be proper to say of Melchizedek, *“it is witnessed that he lives.”* The testimony of Melchizedek is not that he is alive. Rather, a point is made that there is no record of his origin or his death. When it is said, *“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually,”* (Heb 7:3), the reference is to the record of Melchizedek, and not to that high priest himself. He was *“made like the Son of God”* in the record, not in his nature. He was a real person, occupying a very real office, but he was not eternal, and it is not witnessed that he is always living.



It is not possible for a type is more detailed than its antitype, or that the shadow is more precise than the substance.

It Is Witnessed That Christ Lives

When it comes to Christ’s life, it is clearly testified that He is alive. *“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”* (Heb 7:25). We have the testimony of Jesus Himself: *“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen”* (Rev 1:18). Paul bears witness to this: *“For though he was crucified through weakness, yet He liveth by the power of God. For we also are weak in him, but we shall live with him by the power*

of God toward you" (2 Cor 13:4). Speaking of His current presence in heaven, it is written, "*Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec*" (Heb 6:20).

No testimony of this kind was ever uttered or written concerning Melchizedek. His revealed ministry was not an ongoing one, but related to Abram, and to Abram alone. The "order" of Melchizedek's priest outlasted him. It did not outlast Jesus!

The Point

The point here is – if Jesus is receiving tithes, then who is giving them? Also, is it possible that some professed believers give less honor to Jesus than Abram did to Melchizedek?

THE KING OF SODOM SAID

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

THE KING OF SODOM

"And the king of Sodom . . ."

There is a view that states Melchizedek was the king of Sodom.

WIKIPEDIA NOTES THAT W. F. ALBRIGHT READS "MELEK-SHELOMO" = "A KING OF HIS PEACE, SC. "A KING ALLIED TO HIM". IT ADDS, "IF THE ALBRIGHT READING IS ACCEPTED, THIS WOULD THEN IMPLY THAT THE WHOLE INTERCHANGE WAS WITH THE KING OF SODOM." THIS SEEMS TO ME A HIGHLY DESIRABLE CONCLUSION FROM A NARRATOLOGICAL VIEWPOINT. (THE ESTIMABLE JESUIT SCHOLAR OF ARAMAIC, JOSEPH FITZMYER, MENTIONED ALBRIGHT'S SUGGESTION HERE.)

— <http://colvinism.wordpress.com/2011/11/26/sodom-salem/>

This view of forthrightly rejected. That "*the king of righteousness*" and "*king of peace*" was the king of the wicked city of Sodom is unthinkable. It is equally unbelievable that a type of Christ could be the king of Sodom.

Also, it is clearly said that Melchizedek was the king of Salem. It

is also stated that Abram received what he was given by Melchizedek, but refused any gifts from the king of Sodom.

This is the king who met Abram as he returned from his conquest. He might well have met Abram at the same time Melchizedek met him. If so, Abram, deferred to Melchizedek, while the king of Sodom now intrudes.

GIVE ME THE PERSONS

" . . . said unto Abram, Give me the persons . . ." Other versions read, "*Give the people to me,*" ^{NASB} "*give me the prisoners,*" ^{BBE} "*give me the men,*" ^{SEPTUAGINT} "*Give back my people who were captured,*" ^{NLT} "*give to me the men,*" ^{ABP} "*All I want are my people.*" ^{CEV}

What a distorted picture is presented by the various versions!

- "*Give me the people.*"
- "*Give me the prisoners.*"
- "*Give me the men.*"
- "*Give back my people.*"

First, it is to be assumed that Abram brought back the people who were taken from their homes, fully intending they would reoccupy them. We know that Lot returned, as will be confirmed in the next few chapters. Thus, I eliminate the view that the king of Sodom asked for his own citizens as too absurd to embrace.

Second, the "*slaughter of the kings*" (Heb 7:1) doubtless involved the taking of prisoners.

Third, if the second reason is accepted, the prisoners must have been men who were fighting in the armies of the four kings.

That would make the people for whom the king of Sodom asked the men of war that were taken captive. The Septuagint version uses a Greek word for "*persons*" with the following meaning: *άνήρ, άνδρός, ό* *MAN*, NORMALLY AN ADULT (1 COR 13:11) *MALE* (ACTS 8:3, 12). SPECIALIZED SENSES: HUSBAND Mk 10:2, 12 ^{STRONG'S}

Based upon the above, the Apostolic Bible Polyglot (2003) presents the most correct picture: "*Give me the men.*" This agrees most fully with the circumstance, and with what will be revealed concerning Sodom.

This was a request to satisfy the distorted and corrupt lust of the men of Sodom (Gen 19:5).

TAKE THE GOODS

" . . . and take the goods to

First, it is to be assumed that Abram brought back the people who were taken from their homes, fully intending they would reoccupy them. We know that Lot returned, as will be confirmed in the next few chapters.

thysself.” Other versions read, “*the rest take for thysself*,” ^{DOUAY} “*the horses*,” ^{SEPTUAGINT} “*all the goods you have recovered*,” ^{NLT} “*the booty stolen from my city*.” ^{LIVING}

From the reasonable standpoint, this must not have been an offer of all of the goods taken from Sodom. They

belonged to the families from which they were stolen, and Abram no doubt intended for this to take place. However, it is possible that this corrupt king would have offered all of those belongings to Abram in exchange for the men they had taken prisoners.

It seems more probable, however,

that these “*goods*” were what they had taken from the defeated armies. It was from this plunder that he no doubt gave “*tithes*” to Melchizedek. I do not think it is proper to consider that Abram gave tithes of the goods he recovered for the people to Melchizedek. Now, we will see the response of Abram. How will he regard the offer of the king of Sodom?

ABRAM’S REPLY TO THE KING OF SODOM

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

I LIFT UP MY HAND

“*And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*”

At once we see that Abram owned the same God as Melchizedek – “*the true God*” (Jer 10:10). Melchizedek said, “*Blessed be Abram of the most high God, possessor of heaven and earth*” (Gen 14:19). Now Abram also refers to “*the most high God, possessor of heaven and earth.*” There is a primitive “*unity of the faith*” (Eph 4:13). Both Melchizedek and Abram saw God alike, which means He had revealed Himself to both of them.

A Pivotal Truth

The fact of God possessing and being over the heavens and the earth is a pivotal truth. Over and over it is accentuated in Scripture.

➔ Within the Ten commandments,

God said, “*in six days the Lord made heaven and earth*” (Ex 20:11). Both are His by right of creation.

➔ Hezekiah confessed to God, “*Thou hast made heaven and earth*” (2 Kgs 19:15).

➔ The early church prayed, “*Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is*” (Acts 4:24).

➔ Paul said to the idolaters of Lystra, “*. . . ye should turn from these vanities unto the living God, which made heaven, and earth, and the*

The fact that God possesses the heavens and the earth means that He controls them. They are under His supervision. Nothing that goes on in these realms has the power to offset His will or reduce His power. Any personality in these realms is subject to Him. No one in these realms can nullify God’s word, or overthrow one He is protecting.

➔ The Psalmist said, “*My help cometh from the LORD, which made heaven and earth*” (Psa 121:2).

➔ Isaiah confessed, “*. . . Thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth*” (Isa 37:16).

➔ Jesus prayed, “*. . . O Father, Lord of heaven and earth . . .*” (Luke 10:21).

sea, and all things that are therein” (Acts 14:15).

➔ Paul said to the Athenians, “*God that made the world and all things therein, seeing that he is Lord of heaven and earth . . .*” (Acts 17:24).

➔ On the Isle of Patmos, John heard an angel proclaim, “*. . . worship Him that made heaven, and earth, and the sea, and the fountains of waters*” (Rev 14:7).

Behold the consistency of thios

view in the Scriptures!

What Does This Mean?

The fact that God possesses the heavens and the earth means that **He controls them**. They are under His supervision. **Nothing that goes on in these realms has the power to offset His will or reduce His power**. Any personality in these realms is subject to Him. No one in these realms can nullify God's word, or overthrow one He is protecting.

God can do whatever He pleases in these realms. He can have Satan cast out of heaven, and can save sinners on earth.

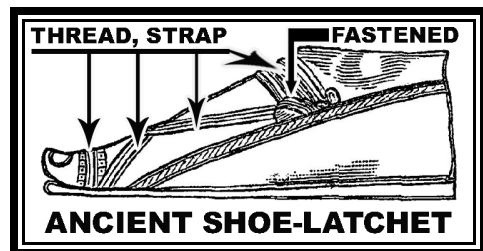
It took a seven-year period for Nebuchadnezzar to see this, but he finally confessed, *"And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"* (Dan 4:35).

Melchizedek knew this. Abram knew this. What valid reason can be adduced for men in our time not knowing this?

I WILL NOT TAKE

"That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine . . ." Other versions read, *"thread to a sandal strap,"* ^{NKJB} *"thread or a sandal thong,"* ^{NASB} and *"from the string unto the knob of the shoe."* ^{ABP}

A *"shoe-latchet"* was a shoe that was fastened or tied upon the foot. ^{ISBE}



I suppose there could not have been anything more insignificant than a strap or fastener on a shoe. Yet, in view of the fact that God possessed both heaven and earth, Abram would not consent to receiving anything from the king of Sodom – not even down to a strap or a clasp on one shoe! **He did not hesitate to take bread and wine from Melchizedek, but he would take nothing from the king of Sodom.**

Hear the emphatic nature of Abram's response: *"I will not take anything that is thine!"* His statement was fortified as an oath uttered before the God of heaven. He took some things from the Pharaoh of Egypt (Gen 12:16), but he would not take anything from the king of Sodom.

It is evident that he knew the nature of the city of Sodom, and the character of its king as well.

I Have Noticed

I have noticed over the years that Christian organizations, as a rule, are not particularly about those from whom they receive support. Fund-raising is now a rather large part of Christendom, and hardly a day goes by when most of us do not receive a request to support some professed Christian cause.

Under the Law, there was even a special kind of money that was devoted to the Lord's work. It was called *"the shekel of the sanctuary"* (Ex 30:24; 38:24; Lev 5:15; 27:3; Num 3:47). When Jesus walked among men, He purged the Temple of certain *"money-changers,"* who offered to convert the people's money to the proper kind of money, obviously making a profit from such an exchange (Matt 21:12).

Also under the Law, money obtained certain ways could not be given to the Lord. It is written, *"Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God"* (Deut 23:18). The

meaning of the word *"dog"* is, *"A DOG: HENCE [BY EUPHEMISM] A MALE PROSTITUTE:—DOG."* ^{STRONG'S} Several versions translate the verse with this definition in mind: *"male prostitute,"* ^{NIV, CSB, NRSV} *"through heterosexual or homosexual prostitution,"* ^{CJB} and *"the hire of a harlot or the price of a dog (a sodomite)."* ^{AMPLIFIED}

Even though he lived prior to the Law, Abram had an acquaintance with the effects character has on a person's money and goods.

LEST THOU SAYEST, "I HAVE MADE THEE RICH"

" . . . lest thou shouldest say, I have made Abram rich."

Abram was so conscious of the blessing of the Lord that he would do nothing that could possibly lead others to the conclusion they had contributed to what he possessed. He knew, and confessed, that God was the Possessor of heaven and earth. He concluded from this that what he had was given to him by the Lord.

A supply of gifts from the king of Sodom might have led some to conclude that Abram had formed an alliance with him. Others might have concluded that Abram pursued the four kings and their armies because of his interest in the welfare of Sodom. However, none of this was true. **Abram's involvement in this matter was owing to his concern for Lot, not the citizens of Sodom.**

Some Parallel Considerations

Within the confines of Babylon the Great, there is a line of thinking that parallels our text. **If, for example, a young man desires to preach the Word, religious kings may offer their gifts to him – a special degree from a Bible College, or an advanced degree from a Seminary.** It is not that such things are wrong of themselves. However, when a person is offered an advantage in the body of Christ because of something received from the world, it does not

bring glory to God. I realize there are a number of arguments that can be put forward defending a formal approach to becoming qualified for ministry. By “ministry” I confine myself to the various gifts Christ has placed within His body for the purpose of bringing it to spiritual maturity, according to Ephesians 4:11-16).

LET THE YOUNG MEN TAKE THEIR PORTION

“Save only that which the young men have eaten . . .” Other versions read, “what my men have eaten,” NIV “the food which the fighting-men who went with me have had,” BBE “what my servants have used up,” NAB “what the troops have used up,” NJB and “what my young warriors have already eaten.” NLT

These were the 318 “trained” servants in Abram’s household. What they had already eaten of the booty sufficed. Abram would take no more. Whether this was taken from the goods regained of what was taken from Sodom, or food taken from the conquered armies is disputed among commentators. For myself, I am inclined to the view that it was victuals taken from the defeated enemies.

AND THE MEN WHICH WENT WITH ME

“ . . . and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.”

The three men that are named

A common experience among those who have in any way taught the saints of God, whether on a small or large scale, is learning that the one who presents the material received more from his study and preparation than those who hear or read it.

were mentioned in Genesis 14:13, and were said to be “confederate with Abram.”

These men, having aligned themselves with Abram, and joining in the pursuit and defeat of the four kings and their armies, were granted a portion of the spoils of war. Again, whether this was a share in the goods recovered, the booty taken from the defeated foes, or a combination of both, is not made clear. It really makes little difference. The point is that the laborer, as Jesus said, is “worthy of his hire” (Luke 10:7).

A Spiritual Application

There is a spiritual principle to be seen here. The principle, as has been already stated, is that “the laborer is worthy of his hire.” Before God, this even applied to cattle that tread out the corn, separating the grain from the chaff (Deut 25:4; 1 Cor 9:9; 1 Tim 5:18).

A common experience among those who have in any way taught the saints of God, whether on a small or large scale, is learning that the one who presents the material received more from his study and preparation than those who hear or read it. **Somehow the communicator is not able to deliver everything he has received.** A novice might think that this is owing to a faulty or inadequate presentation. However, this may not be true at all. **The one who labors in the word and in the doctrine will be given more than he/she is able to give.** The are, so to speak, partaking of the spoils. Stated yet another way, “The husbandman that laboreth must be first partaker of the fruits” (2 Tim 2:6).

In the case of Abram, the three men who joined with him had a greater responsibility in the warfare, fought harder, and had greater exploits. Hence, they would receive a fair share of the spoils for their diligent involvement.

CONCLUSION

Thus far, in the account of Abram, we have found that the call of God involves several thing – **things that may be considered inconvenient, yet are necessary.** These are principles that can be seen in the life of Abraham. That is, they are characteristics of spiritual life that were lived out in human

experience.

- ➔ Following God requires **separation**: Abram was required to leave his kindred and his homeland.
- ➔ Following God means **movement** toward the intended destination:

Abram had to leave Ur, and head for Haran.

- ➔ Following God often involves the **sorrow** of losing those we love: Abram’s father and brother died before he got to Canaan.

- | | | |
|--|--|---|
| <ul style="list-style-type: none">➡ Following God requires Divine direction: Abram had to wait in Haran until directed further in his trip to Canaan.➡ Following God requires spontaneity: Abram had to move when God directed him. This involves an immediate response, as compared to a planned action.➡ Following God does not mean everything moves along smoothly: Abram confronted a famine when he came into the promised land.➡ Following God requires assessing the circumstances, and doing the wise thing: when Abram confronted a famine, he went down to Egypt to sustain himself and those with him.➡ Following God requires a response to challenging circumstances: Abram took measures to ensure his life would be spared. He did this | <p>because of the promise that his seed would inherit Canaan.</p> <ul style="list-style-type: none">➡ Following God sometimes requires a decision or action that is made with a sparse amount of information: Abram thought of a way to preserve his life, and that of Sarai. Even though it was technically wrong, it was based upon his belief of God's promise.➡ Following God involves looking at what God has promised: Abram was required to view the promised land from a high vantage point, and believe it was given to him.➡ Following God involves walking through what God has given, surveying His promises in the persuasion they are yours" Abram was required to walk through the land, beholding its beauty and sufficiency.➡ Following God leads us to a place | <p>where there is often warfare – a challenging warfare: Abram took arms to recover Lot and his possessions from four kings and their armies.</p> <ul style="list-style-type: none">➡ Following God requires giving to Him: Abram paid tithes to Melchizedek.➡ Following God involves refusing to be given an advantage from the enemies of God: Abram refused to receive gifts from the king of Sodom.➡ Following God involves caring for those in your charge: Abram saw to it that his leaders and soldiers were duly compensated. <p>The saints of God are exhorted, <i>"Be ye therefore followers of God, as dear children"</i> (Eph 5:1).</p> |
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Our next Hungry Saints Meeting will be held on Friday, 12/16/11. We will continue our series of lessons in the book of Genesis. The twenty-fourth lesson will cover verses 1 through verse 21 of chapter Fifteen: "GOD'S SECOND REVELATION TO ABRAM." After being blessed by Melchisedec, and rejecting the offer of gifts from the king of Sodom, God reveals more to Abram concerning His covenant with him. In fact, there is a remarkable ratification of that covenant that revealed much about God Himself. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1sthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

“Openings and Introductions” = 7-10 minute exposition of truth to promote spiritual focus; “Lead Singing” – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; “Calling” = 7-10 minute exposition of truth designed to provoke disciplined thought; “Sermon” = 45 minute exposition of the things of God as revealed in Scripture; “Exhortation” = 5-8 minute challenge to act upon the truth we have heard; “Table Meditation” = 8-12 minute exposition of matters relating to Christ’s role in salvation; “Lead Scripture shower” = Leading of the quoting/reading of Scripture without comment; “Lead prayer session” = Presentation of three matters for prayer that are taken from the Word of God; “Lead Intercessory Prayer” = A time of focused prayers for personal needs; “Closing Scripture/Benediction” – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO
DURING NOVEMBER, 2010

1. *Blakely, Given O.* (PM Sermon. PM Sermon).
2. *Blakely, Jonathan* (AM Table Meditation, Lead AM Singing).
3. *Blakely, June* (Lead PM Prayer Session, Teach AM Class, Introduction to PM Sermon).
4. *Blakely, Michael* (AM Exhortation, AM Opening Word, PM Sermon, PM Table Meditation).
5. *Blakely, Michele* (Play Piano, Am Opening Word).
6. *Blakely, Paul* (AM Calling, Teach AM Class)
7. *Cobb, Anita* (Introduction to AM Sermon).
8. *Cobb, Robert* (Teach AM Class, AM Sermon, PM Exhortation).
9. *Dill, Sarah* (Closing Scripture/Benediction, PM Exhortation)
10. *Hutcraft, Aaron* (AM Sermon. PM Table Meditation, PM Table Meditation, PM Table Meditation, PM Exhortation).
11. *Hutcraft, Barbara* (Lead Scripture Shower, Lead AM Singing, Lead PM Singing, PM Introduction).
12. *Hutcraft, Debbie* (PM Introduction).
13. *Hutcraft, Gene* (Lead PM Intercessory Prayer, AM Sermon, Teach AM Class, AM Table Meditation PM Exhortation).
14. *Hutcraft, Judah* (Read AM Sermon Text, Lead AM Singing, PM Introduction).
15. *Hutcraft, Silas* (Read AM Sermon Text).
16. *Lizcano, Antonio* (Closing Scripture and Benediction).
17. *Parker, Melissa* (AM Calling, Lead PM Singing, Lead PM Singing).
18. *Parker, Tony* (AM Table Mediation, AM Opening, AM Table Meditation).
19. *Sims, Annie* (Closing Scripture/Benediction, Read PM Sermon Text).
20. *Sims, Baylie* (Lead Scripture Shower, Read AM Sermon Text, PM Introduction).
21. *Sims Girls – Annie, Hannah, Rachel* (Read PM Sermon Text).
22. *Sims, Hannah* (Closing Scripture/Benediction)
23. *Sims, Ricky* (Lead AM Singing. AM Exhortation, AM Exhortation, PM Sermon).
24. *Sims, Tasha* (Lead AM Scripture Shower).
25. *Williams, Jeremy* (AM Opening Word. AM Sermon, AM Exhortation).
26. *Williams, Logan* (Play AM/PM Lord’s Table Interlude, Lead Scripture Shower, Read PM Sermon Text, Lead PM Singing, Read PM Sermon Text).
27. *Williams, Sydney* (Read Am Sermon Text).
28. *Preparing Lord’s Supper* (Various sisters).

“THE WHOLE BODY FITLY JOINED TOGETHER AND COMPACTED BY THAT WHICH EVERY JOINT SUPPLIETH” –

THE BODY OF CHRIST

It is a fact: “But now hath God set the members every one of them in the body, as it hath pleased Him” (1 Cor 12:18). He did not set them in the home, but “in the body.” He did not place them in society, but “in the body.” They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of “the body” is realized when it is “together,” not when the people are separated. The ministry of each member is determined by their faith – “a measure of faith” that has been given to them in order to the “profit” of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together “the church, which is His body” (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

We are here introduced to the only historical reference to Melchizedek, a Type of Christ. We also learn more about Sodom – Given O. Blakely