

The Bible Ark Bible Study Program

Genesis – Verses 14:12–14:24; Verses 15:1–15:6, Abram Rescues Lot

In the study today we will be learning about how Abram comes to the rescue of his nephew Lot, and we will meet the priest of the “Most High God,” Melchizedek.

Let us ask God for leading in our study today.

Heavenly father, thank you for the incredible ways that you bless us. Your blessings are more than we can number; they are usually a greater impact on our lives than we can perceive; and often times, your blessings are so inherent in our lives that we can go for years without recognizing your great hand in our existence. How many times have you blessed us with so very many wonderful blessings that we lose track of them, and we forget half of what those blessing were by the end of the day. Bless us Father that we would recognize and remember the way that you bless us the most. Help us see the blessings and your great love in our Lord and Savior, Jesus Christ.

We pray in Jesus’s name. Amen!

In our study today, we will be reading and discussing the remainder of Chapter 14, as well as the first 6 verses of Chapter 15. We will go through Dr. Scofield’s comments on these verses, along with my own comments and review. Then I will read through these verses again a second time.

Genesis, Chapter 14, verses 12 through 24, Scofield’s Comments (+Dale’s comments)

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12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And ^ewhen Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

e It is Abram the separated man that has the power to help. See Genesis 19:29;
2nd Timothy 2:20 & 21.

²⁷And Abraham gat up early in the morning to the place where he stood before the LORD: ²⁸And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. ²⁹And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.” – Genesis 19:27–29

Notice how in this passage that God gives credit to Abraham for remembering his nephew Lot. What a wonderful example of how important it is that we pray for those that we love.

"¹⁹... The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. ²⁰But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²¹If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. ²²Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." – 2nd Timothy 2:19–22

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods,

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16 (continued) and also brought again his brother Lot, and his goods, and the women also, and the people.

The revelation of God as El Elyon, "the most high God, possessor of heaven and earth."

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And ¹Melchizedek king of Salem brought forth bread and wine: and he was the priest of the ^amost high ²God.

a Deity (names of). Genesis 15:2. (Genesis 1:1; Malachi 3:18).

1 Melchizedek, type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in *resurrection*, since Melchizedek presents, only the *memorials* of sacrifice, bread and wine. "After the order of Melchizedek" (Hebrews 6:20) refers to the royal *authority* and unending *duration* of Christ's high priesthood (Hebrews 7:23 & 24). The Aaronic priesthood was often interrupted by death. Christ is a priest after the *order* of Melchizedek, as King of righteousness, King of peace (Isaiah 11:4–9; Hebrews 7:2), and in the *endlessness* of His priesthood; but the Aaronic priesthood typifies His priestly work.

When we read the whole verse of Hebrews 6:20, we find that it does also speak of the unending priesthood of Christ.

"Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." – Hebrews 6:20

Likewise, Hebrews 7:24, the last verse in this next passage, also, speaks of the unending priesthood of Christ.

"²⁰And inasmuch as not without an oath he was made priest: ²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear

and will not repent, Thou art a priest for ever after the order of Melchisedec:) ²²*By so much was Jesus made a surety of a better testament. ²³And they truly were many priests, because they were not suffered to continue by reason of death: ²⁴But this man, because he continueth ever, hath an unchangeable priesthood.”* – Hebrews 7:20–24

Notice verses 20 and 21. Jesus was made a high priest by the oath of God, “The Lord swore and will not repent.” By the very Word of God He is made priest. Now look at Genesis 14:18 again, “Melchizedek king of Salem brought forth bread and wine.” Do you see that? He brought forth “bread,” the Word of God. John 6:48, “I am that bread of life.” Luke 4:4, “man shall not live by bread alone, but by every word of God.”

In these next two passages from Isaiah and from Hebrews, we are presented with definite statements that He is the king of righteousness and of peace.

“⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. ⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ⁶The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”
– Isaiah 11:4–9

In this next passage the verse just before Hebrews 7:1 states:

““Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”” – Hebrews 6:20

“¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ²To 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;” – Hebrews 7:1 & 2

Now that I have read all of these verses, let me read Dr. Scofield's comment to you again:

1 Melchizedek, type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in *resurrection*, since Melchizedek presents, only the *memorials* of sacrifice, bread and wine. "After the order of Melchizedek" refers to the royal *authority* and unending *duration* of Christ's high priesthood. The Aaronic priesthood was often interrupted by death. Christ is a priest after the *order* of Melchizedek, as King of righteousness, King of, and in the *endlessness* of His priesthood; but the Aaronic priesthood typifies His priestly work.

2 “Most high,” or “most high God” (Hebrew *El Elyon*). “Elyon” means simply “highest.”

(1) The first revelation of this name (verse 18) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings (Genesis 14:1–17 [which we just finished reading]), is met by Melchizedek, King of Salem the “priest of the most high God” (*El Elyon*), who blesses Abram in the name of *El Elyon*, “possessor of heaven and earth.” This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek “tithes of all” the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was: “I have lift up mine hand unto the LORD (Jehovah), the most high God (*El Elyon*), the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet,” etc. (Genesis 14:18–23).

(a) The LORD (Jehovah) is known to a *Gentile* king (Melchizedek) by the name “most high God” (*El Elyon*); (b) a *Gentile* is the priest of *El Elyon* and (c) His distinctive *character* as most high God is possessor of heaven and earth.”

Appropriately to this Gentile knowledge of God by His name “Most High,” we read that “the Most High divided to the nations [i.e. Gentiles] their inheritance, when he separated the sons of Adam,” etc. (Deuteronomy 32:8). As “possessor of heaven and earth,” it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deuteronomy 32:8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy (Daniel 3:26; Daniel 4:17, 24, 25, 32, 34, & 35; Daniel 5:18 & 21).

(2) As “possessor of heaven and earth,” the most high God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon* (e.g. Daniel 4:35 & 37; Isaiah 14:13 & 14; Matthew 28:18); (b) the earthly authority of *El Elyon* (e.g. Deuteronomy 32:8; Psalm 9:2–5; Psalm 21:7; Psalm 47:2–4; Psalm 56:2 & 3; Psalm 82:6 & 8; Psalm 83:6 & 7, Psalm 83:16–18; Psalm 91:9–12; 2nd Samuel 22:14 & 15; Daniel 5:18). See, for other names of Deity : Genesis 1:1, *note* ; Genesis 2:4, *note*; Genesis 2:7; Genesis 15:2, *note*; Genesis 17:1, *note*; Genesis 21:33, *note*; 1st Samuel 1:3, *note*.

This first verse from Deuteronomy is in reference to the separation of the sons of Adam and their inheritance in the Earth, as Moses speaks to the Israelites.

“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” – Deuteronomy 32:8

This next passage from Daniel does speak to Dr. Scofield’s point in a vague sense, but it would take me far too long to explain it to you. If you are familiar with this story then this verse should help you bring those related points into mind.

“Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.” – Daniel 3:26

This next passage from Daniel more clearly speaks to Scofield’s point. It is a bit long, but it illustrates the point. King Nebuchadnezzar let his own ego get a bit too inflated, and God had to put him into his place and remind him that God sets up the most base and ignoble of all men to be rulers in the kingdom of men.

*“¹⁷This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. ...
²⁴This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: ²⁵That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ...
³¹While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. ³²And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ³³The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. ³⁴And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: ³⁵And 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? ³⁶At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. ³⁷Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.”*
– Daniel 4:17, 24, 25, & 31–37

In this next passage, many years later, Daniel is driving home the message from the last passage to Nebuchadnezzar's grandson, Belshazzar, who is now the acting ruler of Babylon.”

“¹⁸O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: ... ²¹And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.” – Daniel 5:18 & 21

In the last verse of the long passage from Daniel (Ch. 4, vs. 37), Nebuchadnezzar spoke of how he will praise and extol and honor the King of heaven. In a different manner altogether, this next passage speaks about how Satan wants to be like the God of heaven.

“¹²How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High. ¹⁵Yet thou shalt be brought down to hell, to the sides of the pit.” – Isaiah 14:13 & 14

Dr. Scofield has given us the following nine passages in reference to God's earthly authority.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” – Matthew 28:18

“¹... I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works. ²I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. ³When mine enemies are turned back, they shall fall and perish at thy presence. ⁴For thou hast maintained my right and my cause; thou satest in the throne judging right. ⁵Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. ⁶O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. ⁷But the LORD shall endure for ever: he hath prepared his throne for judgment. ⁸And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.” – Psalm 9:1–8

“For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.” – Psalm 21:7

“¹... O clap your hands, all ye people; shout unto God with the voice of triumph. ²For the LORD most high is terrible; he is a great King over all the earth. ³He shall subdue the people under us, and the nations under our feet. ⁴He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.” – Psalm 47:1–4

“¹... Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. ²Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. ³What time I am afraid, I will trust in thee. ⁴In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.” – Psalm 56:1–4

In Psalm 82 the Psalmist is speaking about those men that have lifted themselves up among their fellows as if they were gods over them and ruling over them with injustice.

“⁶I have said, Ye are gods; and all of you are children of the most High. ⁷But ye shall die like men, and fall like one of the princes. ⁸Arise, O God, judge the earth: for thou shalt inherit all nations.” – Psalm 82:6–8

In the next Psalm, Asaph the prophet is asking God to judge nations that were against Israel in that day, as God had judged other nations in previous times.

“¹⁶Fill their faces with shame; that they may seek thy name, O LORD. ¹⁷Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: ¹⁸That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.” – Psalm 83:16–18

“⁹Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; ¹⁰There shall no evil befall thee, neither shall any plague come nigh thy dwelling. ¹¹For he shall give his angels charge over thee, to keep thee in all thy ways. ¹²They shall bear thee up in their hands, lest thou dash thy foot against a stone. ¹³Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. ¹⁴Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.” – Psalm 91:9-14

*“The LORD thundered from heaven, and the most High uttered his voice.”
– 2nd Samuel 22:14*

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 ^bsaid to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

^b *Faith.* Verses 22 & 23. Genesis 15:6. (Genesis 3:20; Hebrews 11:39).

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.

Now that we have finished reading all of these verses in Chapter 14, let me read the huge comment that we began to look at earlier from verse 18 to you again.

2 “Most high,” or “most high God” (Hebrew *El Elyon*). “*Elyon*” means simply “highest.”

(1) The first revelation of this name (“most high God”) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings, is met by Melchizedek, King of Salem the “priest of the most high God” (*El Elyon*), who blesses Abram in the name of *El Elyon*, “possessor of heaven and earth.” This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek “tithes of all” the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was: “I have lift up mine hand unto the LORD (Jehovah), the most high God (*El Elyon*), the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet,” etc.

(a) The LORD (Jehovah) is known to a *Gentile* king (Melchizedek) by the name "most high God" (*El Elyon*); (b) a *Gentile* is the priest of *El Elyon* and (c) His distinctive *character* as most high God is possessor of heaven and earth."

Appropriately to this Gentile knowledge of God by His name "Most High," we read that "the Most High divided to the nations [i.e. Gentiles] their inheritance, when he separated the sons of Adam," etc. As "*possessor of heaven and earth*," it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deuteronomy 32:8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy.

(2) As "*possessor of heaven and earth*," the most high God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon*; (b) the earthly authority of *El Elyon*.

Genesis, Chapter 15, verses 1 through 6, Scofield's Comments (+Dale's)

The Abrahamic Covenant confirmed: a spiritual seed promised (verse 5).

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 ^aAnd Abram said, ^{1b}Lord ²GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

a *Bible prayers* (Old Testament). Genesis 17:17 & 18. (Genesis 15:2; Habakkuk 3:1–16).

b Deity (names of). Genesis 17:1. (Genesis 1:1; Malachi 3:18).

1 "Lord" (Hebrew *Adon, Adonai*).

(1) The primary meaning of *Adon, Adonai*, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man. The latter instances are distinguished in the English version by the omission of the capital. As applied to man, the word is used of two relationships : *master* and *husband* (Genesis 24:9, 10, & 12, "master," may illustrate the former; Genesis 18:12, "lord," the latter). Both these relationships exist between Christ and the believer (John 13:13, "master"; 2nd Corinthians 11:2 & 3, "husband").

(2) Two principles inhere [*that is to say that they "are intrinsic"*] in the relation of master and servant: (a) the Master's right to implicit obedience (John 13:13; Matthew 23:10; Luke 6:46); (b) the servant's right to direction in service (Isaiah 6:8–11). Clear distinction in the use of the divine names is illustrated in Exodus 4:10–12. Moses feels his weakness and incompetency, and "Moses said unto the LORD (Jehovah), O my Lord (*Adonai*), I am not eloquent," etc. Since *service* is in question, Moses (appropriately) addresses Jehovah as Lord. But now *power* is in question, and it is not the Lord (*Adonai*) but Jehovah (LORD) who answers (referring to creation power) — "and Jehovah said unto him, Who hath made man's mouth? Now therefore go, and I will be with thy mouth." The same distinction appears in Joshua 7:8–11. See, for other names of Deity : Genesis 1:1, *note* ; Genesis 2:4, *note*; Genesis 2:7; Genesis 14:18, *note*; Genesis 15:2, *note*; Genesis 17:1, *note*; Genesis 21:33, *note*; 1st Samuel 1:3, *note*.

This first passage is from the story of when Abraham sent his faithful servant to Nahor to find a wife for his son Isaac. Dr. Scofield gives this passage to us to

illustrate how the word "Adonai" is used in a master servant relationship. I don't know why, but I love this story.

"⁹And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter. ¹⁰And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. ¹¹And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. ¹²And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." – Genesis 24:9–12

This next passage is from when God visited Abraham, and Sarah was listening to their conversation from behind the tent door. Dr. Scofield refers this passage to us to illustrate how the word "Adonai" is used to refer to a husband.

"¹²Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? ¹³And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴Is any thing too hard for the LORD? ..." – Genesis 18:12–14

Dr. Scofield shows to us this passage to illustrate how the word "Adonai" is used in a master servant relationship, as applied to Christ and the believer.

"¹²So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? ¹³Ye call me Master and Lord: and ye say well; for so I am. ¹⁴If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. ¹⁵For I have given you an example, that ye should do as I have done to you. ¹⁶Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." – John 13:12–16

In this passage Paul is instructing the Corinthian church about the relationship that each believer has in the body of Christ, that is the spiritual body of the church.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." – 2nd Corinthians 11:2 & 3

In the passage that we just read from Matthew, verse 13 speaks of what Dr. Scofield states as, "the Master's right to implicit obedience," where he said, "Ye call me Master and Lord: and ye say well; for so I am." Likewise, these next two passages from Matthew and Luke also speak to the same.

"⁸But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. ⁹And call no man your father upon the earth: for one is your Father, which is in heaven. ¹⁰Neither be ye called masters: for one is your Master, even Christ. ¹¹But he that is greatest among you shall be your servant. ¹²And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." – Matthew 23:8–12

"And why call ye me, Lord, Lord, and do not the things which I say?" – Luke 6:46

In this passage in Isaiah, he is in the temple when the Lord appears before Isaiah, sitting on a throne, high and lifted up inside the temple with seraphims to His sides at His bid and call. Dr. Scofield includes this passage as an example that shows, "the servant's right to direction in service."

"⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ¹¹Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate," – Isaiah 6:8–11

This next passage is when God called Moses at the burning bush and told him to go before Pharaoh to seek respite for his people the Israelites. Dr. Scofield give us this passage and the next one from Joshua as examples of the "Clear distinction in the use of the divine names." I have to say that this passage from Exodus truly does hit home with me, in more ways than one.

"¹⁰And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. ¹¹And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? ¹²Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." – Exodus 4:10–12

"⁶And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. ⁷And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! ⁸O Lord, what shall I say, when Israel turneth their backs before their enemies! ⁹For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?" – Joshua 7:6–9

This next comment by Dr. Scofield is another one about one of the names of God with many scripture references. Since we are already running very long today, I am not going to expand on this comment today. We will save those scripture references for later, and we will deal with this comment in a supplemental study along with some other related material that we had to skip over in our studies in Chapter One.

2 "Lord GÖD" (Hebrew *Adonai Jehovah*). When used distinctively, this compound name, while gathering into one the special meanings of each (Genesis 1:1, *note*; 15:2, *note*) will be found to emphasize the *Adonai* rather than the *Jehovah* character of Deity. (The following passages may suffice to illustrate this: Gen 15:2 & 8; Deuteronomy 3:24; Deuteronomy 9:26; Joshua 7:7; Judges 6:22; Judges 16:28; 2nd Samuel 7:18–20, 28, & 29; 1st Kings 2:26; Psalm 69:6; Psalm 71:5; Isaiah 7:7).

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, ^c“So shall thy ^dseed be.

c Romans 4:18.

“¹⁷(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. ¹⁹And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: ²⁰He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹And being fully persuaded that, what he had promised, he was able also to perform. ²²And therefore it was imputed to him for righteousness” – Romans 4:18

d *Israel (covenant).* Verses 4 & 5. Genesis 17:15–19. (Genesis 12:2 & 3; Romans 11:26).

6 And he ^ebelieved in the LORD; and he ^fcounted it to him for ^grighteousness.

e *Faith.* Genesis 21:1–6. (Genesis 3:20; Hebrews 11:39).

f Romans 4:3; Galatians 3:6; James 2:23.

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” – Romans 4:3

“⁶Even as Abraham believed God, and it was accounted to him for righteousness. ⁷Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. ⁹So then they which be of faith are blessed with faithful Abraham.” – Galatians 3:6–9

This next passage from James is one that I wish I had more time to deal with. There may be some of you that are familiar with this passage that wish that I would expand upon it, but we simply do not have the time. We will have to save that exercise for some other day.

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” – James 2:23

d *Righteousness.* Proverbs 21:15 & 21. (Genesis 6:9; Luke 2:25.).

Genesis, Chapter 14, verses 12 through 24, without Comments

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

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

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

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

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, Chapter 15, verses 1 through 6, without Comments

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

That is a wrap for today. In our next study, we will look at the rest of Chapter 15, and the first six verses of Chapter 16, and we will see how God confirms his covenant with Abram. We will also read about the birth of Ishmael.

Closing Remarks

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Dale Trussell, May 30th, 2021