

***Lesson: Abram and God’s Righteous Covenant (Gen 14:1-15:21)***

The promise that God gave to Abram will only be expanded and specified progress in the Genesis narrative. God initially told him that in him all the nations would find blessing. But there was a problem, Abram grew older and still has no child. But this problem was for Abram and not for God. And the promise was from God and not from Abram, therefore, the solution does not rest on Abram but God alone. Abram must exercise faith in God if he is to inherit God’s promise. We see in these passages Abram’s journey of faith to continue growing in trust in the Lord even when he could not see all of what God promised.

**Biblical Takeaways (14:1-15:21)**

**1. *The Rescue of Lot and the Blessing of Melchizedek (14:1-24)***

- a. In verses, 1-16, Lot got caught up in a fray between several kings who were led by King Chedorlaomer. Lot, along with several others, and many possessions, were taken. Abram intervened and rescued him.
- b. Melchizedek, the King of Salem (shalom), met Abram after he returned in victory. He was the priest of the Most High God (*El Elyon*). Where he came from, the nature of his priesthood at the time, and several other things about him are unknown. He will later become known as having established an order of the priesthood accessible to Judah (Ps 110:4; Heb 5-7). Melchizedek blessed Abram, affirming his calling, and Abram gave him a tithe of everything he had. Abram’s gift was in response to the greatness of the blessing.
- c. Abram kept his distance from the King of Sodom. He gave him back all that belonged to him and wanted no further obligation in covenant.

**2. *God’s Purpose and Promise for Abram and his Family (Gen 15:1-21)***

- a. Abram had a revelatory experience with God wherein God declares, “I am your shield, your very great reward.” Another way to translate verse 1 is, “I am your shield, your reward will be very great.” I prefer the first rendering. But the point is, God is the shield and the reward, not the children, the land, the possessions. God is his own purpose in our lives. This takes us back to the beginning. He is the whole point of the matter. We live because of him.
- b. Abram reminded God of the reality. He may be all of that but for his promise to happen, he must have a child. Eliezer his servant would inherit his house if he had no child. But God reminded him, though he was childless, his seed would be as innumerable as the stars. This would have sounded as preposterous then as it does now for a childless person who has aged beyond childbearing strength. Yet, the Bible says, Abram ***believed*** in God. And God’s response was to accredit that to him as being ***righteous***, in right-standing with him. That is, they are aligned. This was not just a moral bond; this was a covenantal bond.
- c. God cut a covenant with Abram confirmed in sacrifice. In verses 12-16, God told him his children would be in bondage but they would come out after 400 years. They would inherit the land and drive out all of the iniquitous dwellers to make this land their land. The 10 nations are symbolic of the various populations they would drive out. But the idea is that God wanted to use Abram’s children to drive out idolatrous peoples. God appeared as a torch and walked through the sacrifice signifying agreement through shedding of blood.