

Handout 1: Genesis Lesson 8

Three parallel episodes in Genesis concern the peril of a bride of the Patriarchs Abraham and Isaac. In each case she is the woman who will bear a child that will continue the line of the “promised seed.”

Episode #1: Sarah’s abduction by Pharaoh (Gen 12:10-20)

Episode #2: Sarah’s abduction by King Abimelech of Gerar (Gen 20:1-18)

Episode #3: Rebekah’s thwarted abduction by King Abimelech (Gen 26:1, 7-17)

Each story has 5 elements:

1. A migration (Gen 12:10; 20:1; 26:1)
2. An abduction or threatened abduction (Gen 12:15; 20:2; 26:8-10)
3. God’s intervention (Gen 12:17; 20:3-7; 26:2-5)
4. A deliverance (Gen 12:19; 20:14; 26:11)
5. A conclusion (Gen 12:20; 20:15-18; 26:12-14)

These three events point to a significant event in salvation history: the preservation of the “promised seed” when the children of Israel were in bondage in Egypt and God rescued His Bride, who would one day bring forth the promised Redeemer-Messiah.

Abraham and Sarah’s Sojourn in and Redemption from Egypt (Gen 12:17-13:2)	Israel’s Sojourn in and Redemption from Egypt (Gen 42:5; Exodus 1:11, 16; 11:1-12:38)
Gen 12:10: <i>There was a famine in the country, and Abram went down to Egypt</i>	Gen 42:5: <i>Thus the sons of Israel were among the other people who came to get supplies, there being famine in Canaan</i>
Gen 12:12: <i>they will kill me but leave you alive</i>	Ex 1:16: <i>If it is a boy, kill him; if a girl, let her live</i>
Gen 12: 15: <i>the woman was taken into Pharaoh’s household</i>	Ex 1:11: <i>they put taskmasters over the Israelites to wear them down by forced labor</i>
Gen 12:17: <i>Yahweh inflicted severe plagues on Pharaoh and his household</i>	Ex 11:1: <i>Yahweh then said to Moses, ‘I shall inflict one more plague on Pharaoh and Egypt</i>
Gen 12:18: <i>Pharaoh summoned Abram and said</i>	Ex 12:31a: <i>Pharaoh summoned Moses and said</i>
12:19b: <i>Take her and go!</i>	Ex 12:32: <i>And take your flocks and herds as you have asked, and go!</i>
Gen 12:20: <i>Pharaoh gave his people orders about him; they send him on his way with his wife and all his possessions</i>	Ex 12:33: <i>The Egyptians urged the people on and hurried them out of the country...</i>
Gen 13:1: <i>From Egypt Abram returned to the Negeb with his wife and all he possessed</i>	Ex 12:37: <i>The Israelites left Rameses for Succoth [...].</i>
Gen 13:1: <i>and Lot with him</i>	Ex 12:38: <i>A mixed crowd of people went with them</i>
Gen 13:2: <i>Abram was very rich with livestock, silver, and gold</i>	Ex 12:35, 38: <i>The Israelites did as Moses had told them and asked the Egyptians for silver and golden jewelry and clothing. [...]. ... and flocks and herds, quantities of livestock.</i>
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Handout 2: Genesis Lesson 8

Chapter 13: Abram and Lot

The events of the narrative from Genesis 13:1-18 can be arranged in a chiastic pattern, identifying the focus of the narrative on Abram’s offer of the land to Lot versus God’s offer of the land to Abram:

- A. Abram praying at God’s altar at Bethel with Lot (13:3-7)
- B. Abram’s generous offer of the land to Lot (13:8-9)
- C. Lot chooses the land to the east
- B. God’s generous offer of the land to Abram (13:14-17)
- A. Abram praying at God’s altar at Hebron alone (13:18)

Eve and Lot Compared: their failure to recognize what was spiritually good versus what was materially good.

Eve	Lot
1. Eve’s choice was based on what looked good: <i>The woman saw that the tree was good to eat and pleasing to the eye</i> (Gen 3:6)	1. Lot’s choice was based on what looked good: <i>Looking round, Lot saw all the Jordan plain, irrigated everywhere</i> (Gen 14:10)
2. Eve’s choice was selfish: <i>and that it was enticing for the wisdom that it could give</i> (Gen 3:6)	2. Lot’s choice was selfish: <i>So Lot chose all the Jordan plain for himself</i> (Gen 13:11)
3. Eve’s choice resulted in separation from God: <i>He banished the man, and in front [east] of the garden of Eden he posed the great winged creatures and the fiery sword</i> (Gen 3:24)	3. Lot’s choice resulted in separation from Abram and his God: <i>So Lot chose ... and moved off eastwards. Thus they parted company</i> (Gen 13:11)
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*The brackets indicate the literal word in Hebrew

Chapter 14: The War with Mesopotamia

The narrative in Genesis 14:1-16 is set up in an alternating pattern, identifying the focus of the narrative on God’s preservation of Abram in the course of perilous human events in fulfillment of the promise to bless those who bless Abram and to punish those who are a threat to him and his family:

- A. The motive for the Mesopotamian attack: the rebellion of the Canaanite cities
 - B. The Mesopotamian kings conquer rebellious southern kings
 - C. They plunder the southern cities
 - D. Lot is taken
- A. The motive for Abram’s attack: the Mesopotamians have taken Lot
 - B. Abram and his allies conquer the retreating Mesopotamian army
 - C. They plunder the booty of the Mesopotamians took from Canaan
 - D. Lot is returned

Handout 3: Genesis Lesson 8

Melchizedek's Liturgical Service	The Priest in the Liturgy of the Mass
1. He offered bread and wine to Abram.	1. In the Liturgy of the Eucharist the bread and wine are brought forward and are transformed into Christ's Body and Blood, which the priest offers to the faithful.
2. He pronounced God's blessing upon Abram.	2. The priest calls down God's blessing upon the people.
3. He offered praise to God.	3. The priest leads the people in praise of God.
4. He received Abram's tithes.	4. The priest receives the people's tithes and offerings.
5. He was acknowledged as God's representative to Abram.	5. The priest is acknowledge as Christ's representative to the people.
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Melchizedek as a "type" of Christ

Priestly order of Melchizedek as Shem	Priestly order of Jesus Christ
Shem/Melchizedek is the first priest in Scripture appointed by God (Gen 14:18).	Jesus is the eternal High Priest—the last and the only eternal priest appointed by God (Heb 7:26-8:2).
He was chosen from among men (Gen 9:26-27) to rule over his brothers and their descendants through the Noahide world Covenant (Gen 9:8-10, 17).	He was chosen from among men to be a compassionate High Priest and advocate of the worldwide New Covenant people of God (Mt 28:19-20; Heb 4:15).
Tithes were paid to the priest Melchizedek by Abram; if he is Shem the tithes are paid within the covenant family (Gen 14:20).	Tithes are paid to Christ our High Priest through His Church by the covenant family
Abram paid a tithes of a tenth of his spoil from battle to Melchizedek (Gen 14:20).	The covenant people bring Christ, our High Priest, offerings of bread and wine and He gives us, under the appearance of bread and wine, His Body, Blood, Soul, and Divinity (Mt 26:26-29; 1 Cor 11:23-27).
As God's priest he blessed Abram and brought bread and wine as a priestly gift (Gen 14:18-19).	He offers eternal blessings to the people and an eternal sacrifice to God on behalf of the covenant people (Heb 9:25-28; 10:10).
Melchizedek was both a High Priest and the King of Salem/Jerusalem (Gen 14:18).	Jesus is both the New Covenant High Priest and King of the heavenly Jerusalem and the Kingdom of Heaven on earth.
Melchizedek is titled in Genesis 14 as "the priest" of the Most High God. There is no other priest.	God's New Covenant is extended to include all nations (Mt 28:19-20). Jesus is the eternal high priest bringing the peoples of the earth back into one covenant family. Jesus is the eternal priest of the New Covenant. There is no other High Priest of the New Covenant
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