

### **A KING'S PORTION**

**The following nine questions will help us understand our lesson and title.**

- 1<sup>st</sup> – Why did Abram go immediately to the Valley of Kings before returning home from war? (Gen.14:17, 23)
- 2<sup>nd</sup> – Why did the king of Sodom go out to meet Abram? (Gen.14:17, 21, 23)
- 3<sup>rd</sup> – Why did Melchizedek perform priestly duties with Abram? (Gen.14:19-20; Heb.7:6)
- 4<sup>th</sup> – What name of God did Melchizedek introduce to Abram? (Gen.14:18-20):
- 5<sup>th</sup> – Why did Abram give Melchizedek 10% of all spoils of war? (Gen.14:20b; Heb.7:4, 6--9)
- 6<sup>th</sup> – To whom did Abram say the spoils of warfare belonged? (Gen.14:23) [Anything that is yours]
- 7<sup>th</sup> – What did Abram do with the 90% of the spoils of war? (Gen.14:21-24)
- 8<sup>th</sup> – Why did Abram give a portion of the spoils of war to Aner, Eschol, and Mamre? (Gen.14:24, 13)
- 9<sup>th</sup> – Why didn't Abram keep any of the spoils of war for himself? (Gen.14:22-24) [Sworn to the Lord God Most High]

#### **This lesson will study four aspects of the King's Portion.**

This will help us understand the five ways that the distribution of the spoils of war was made by Abram. It will also help us understand the spiritual reason why he didn't keep any of it for himself.

#### **1. The King's Portion was not a biblical law of God.**

It was certainly a geographical custom of nations of the times (Gen.14:17-24). Abram was familiar with the customs of the nations in the regions (Gen.12:10-20) [Egypt].

This custom of the distribution of spoils of the war was certainly understood by the King of Sodom and Abram.

This took place in the Valley of Kings resort. Melchizedek knew Abram had won the war and would be going to the Valley of Kings with the spoils of war.

We know he went as high priest representing El-Elyon to meet with Abram while the King of Sodom went to receive the spoils of war (Gen.14:17-24).

#### **2. Melchizedek came to the Valley of Kings to meet with Abram as the high priest of El-Elyon. He came to pronounce a special blessing upon Abram (Ge.14:17-20).**

This was the focus of the writer of Hebrews in Heb.7:4-10.

The writer of Hebrews describes Melchizedek as a “great man to whom Abraham gave a tenth of the choicest spoils.” (7:4)

It is interesting that the two spiritual people at this meeting were not part of the Valley of Kings country club.

They were both outsiders except in Christ. Abram was there because Lot was under the authority of the King of Sodom (Gen.13:12) and Melchizedek was there because of the Plan of God and His Directive Will for Abram.

The King of Sodom was there for the King’s Portion of the spoils of war (Gen.14:17, **21**) and (Num.31:25-31) ML of spoils of war) and (1 Sam.8:6-21; 15, 20) [King’s tax].

**3. The writer of Hebrews further described Melchizedek as “the one whose genealogy is not traced from them (Levi) collected a tenth from Abraham and blessed the one who had the promise.”**

(Heb.7:6) Why did Melchizedek bless Abram?

The writer shows Melchizedek to be superior to Abram, to the Levitical priesthood and to the Old Covenant (OC) Law. (Heb.7:4-10).

The writer of Hebrews showed that six centuries before Levi, Abram gave a tenth of the spoils of war to Melchizedek “who was made like the Son of God” (Heb.7:3b). Abram lived in the 21<sup>st</sup> century BC and Moses and Aaron in the 15<sup>th</sup> century BC.

**4. Abram gave a tenth of the spoils of war to a Gentile high priest sent by El-Elyon to a high priest who was not connected to the genealogy of Christ.**

(Heb.7:6) “But the one (Melchizedek) whose genealogy is not traced from them (Levi) collected tenth from Abraham **and blessed the one who had the promise.**” (Gal.3:16)

It is important to connect the Scriptural dots of Melchizedek. He is mentioned three times in Bible:

- (Gen.14:17-24)      The **Abrahamic Covenant**
- (Ps.110:4)        The **Davidic Covenant**
- (Hebrew 5-10)     The **New Covenant**

These three unconditional covenants connect the high priesthood of Melchizedek to the high priesthood of Jesus Christ.

The writer of Hebrews had ample opportunity to connect tithing of the Mosaic Law to Melchizedek, but didn’t because it was a **conditional** covenant.