The True Worshipper
Genesis 14:17-24
Sermon Outline

A. Their Heart (vs. 17-18):

1. After Abraham had completed fighting the war he began his return home when the king of Sodom and Melchizedek came out to meet him.
   a) This statement indicates a return engineered by God.
   b) Abraham, in the power of God, defeated four kings that five kings could not defeat.
   c) He came back as if there was no one left to fight. There was no need to go to their city and do anything.

2. Abraham did not seem to give him much attention. 13:13 may explain why.
   a) The king of Sodom seemed more focused on regaining the material goods he lost (verse 21-24) and did not seem to even join into the worship that took place between Melchizedek and Abraham.
      • "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.” (Matthew 6:24; NIV)
   b) Abraham saw his victory as victory God had provided this is why before leaving for war he told God he would not take anything that belongs to Sodom so that the king of Sodom cannot claim victory (vs. 21).
      • “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. 34 "For where your treasure is, there your heart will be also.” (Luke 12:33-34; NASU)

3. This carries with it the tone of complete overthrow (Joshua 10:20 means slaughter). The enemy was completely beaten down and was soundly defeated.
4. Melchizedek was completely focused on bring Abraham a meal signifying a time of fellowship among those at peace.
   a) Melchizedek saw in Abraham’s victory an act of God.
   b) Abram saw this as a time to worship God (James 1:17; Psalm 127 and 128). The heart of a true worshipper sees all good gifts coming from God.
5. Melchizedek is a priest of the God who is supreme, exalted above all other
gods who is majestic, omnipotent, omnipresent and by His very nature the
most power.

B. Their Mind (vs. 19-20):

1. Melchizedek bestows on Abraham God’s favor, goodwill that can lead to
prosperity and happiness.
2. Melchizedek spoke God’s favor and good will upon Abraham who he
viewed is a representative of the God who is supreme, exalted above all other
gods who is majestic, omnipotent, omnipresent and by His very nature the
most power.
3. Melchizedek as God’s high priest bestowed favor desiring that God
prospered and is reverenced as the One who has proven himself to be supreme
and overwhelmingly majestic.
4. God has so surrounded Abraham, and protected him from danger that
Abraham has become victorious escaping injury returning as an accomplished
warrior.
5. Abraham now has complete control, authority over all his enemies and he
possess all their possessions.
6. This was done when there was no law. It was done out of a heart of
gratitude (2 Corinthians 8:1-6; 9:6-15) and it was focused on worshipping
God. It was done after he gave his all at war and chose not to profit from any
of the spoil that came from the war; he took nothing from it.

a) Genesis 14:20 is the first mention of tithing in the Bible. To tithe is to
give God 10 percent, whether of money, farm produce, or animals. (The
Heb. word means “ten.”). This is before the Mosaic Law when Abraham
lived by faith.

• Genesis 14:20 is the first mention of tithing in the Bible. To tithe is to
give God 10 percent, whether of money, farm produce, or animals. (The
Heb. word means “ten.”) When we tithe, we acknowledge that God owns
everything and that we are grateful stewards of His wealth. The Jews
paid an annual tithe to the Lord (Lev. 27:30–33) as well as a tithe every
third year especially for the poor (Deut. 26:12–15). They could also tithe
the remaining 90 percent for a special “festive offering” to be enjoyed in
Jerusalem (Deut. 12:5–19).

• Even though the New Testament focuses more on freewill giving (2
Corinthians 8-9; This turns out to be more than a tithe; Exodus 25;
35:20-36:7), the tithe was not cancelled because the law was cancelled.
Nowhere in the scriptures were we instructed to not do as Abraham did.
Romans 4 seem to indicate that we should follow his example, and in
Hebrews 7:4-10 even though the context is not giving the manner in
which this example is used seems to implicitly imply (especially as he is
writing to primarily Jews) that giving in this nature remains acceptable.
This is one of the many reasons tithing seems to be the best place to start.

- Moreover, the tithe is not to be confused with the offering of the first fruits (Ex 22:29–30). A farmer might wish to convert his agricultural tithe to cash (for ease in transporting it), but he would have to add a fifth to it, to preclude any financial advantage. He could not make such an exchange for his animals. The resultant tithe was “holy to Yahweh” (see qōdeš), set apart to his exclusive use.”[1]

b) This meeting represents our meeting to Christ (Hebrews 7:8-9).

C. Their Lifestyle (vs. 21-24):

1. Surrendered and dependent on God for all their provision.
2. Abraham replied to the king of Sodom with no intention to stop repeating the answer to him.
3. Abraham stated to the king of Sodom that in the midst of exalting God and giving Him glory he completely committed to not take any of the possessions that came from the war that belongs to the king of Sodom. This is the same supreme, majestic most powerful God that Melchizedek referred to.
   a) The patriarch refused to accept for himself the booty gained in the battle. He had waged war not to enrich himself, but to secure the release of Lot. He would not profit in any manner, but would see to it that his allies had a reasonable amount to care for their expenses. Evidently there was nothing little, selfish, or grasping in his character. [2]
   b) No man but God will make him rich (Psalm 112, 127, 128, Proverbs 24:3-5).
   c) It is not the world that takes care of us it is God (Luke 12:22-25).
4. Abraham does not want the king of Sodom to be able to say that he made Abraham rich.