

GENESIS 14

Expounding God's Word

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KEYWORD

REVERANCE

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Blessed be God Most High, who has blessed us beyond measure in Sending his Son
Granting redemption through His blood,
The forgiveness of our sins;
Choosing us and calling us and filling us with His Spirit and sealing us with the Spirit of promise, making us his heirs forever.

In Jesus's name and everybody say Amen!

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REVIEW

Genesis 14 is an action-packed story of war between ancient city-states with a surprising conclusion.

For 12 years, the four kings of an eastern group of city-states—Elam, Shinar, Ellasar, and Goiim—had ruled over the city-states in and around Canaan. Finally, the kings of five cities grouped around the south end of the Dead Sea rebel. A year later, the four kings arrive in the region to reestablish their rule.

Following a southerly route along a line east of the Jordan River, the four kings defeat every city, king, and people group in their path all the way to the edge of Canaan's southern wilderness. Then they turn back north, eventually arriving at the Valley of Siddim near the Dead Sea. There the five kings of Sodom, Gomorrah, Admah, Zeboiim, and Zoar have gathered their forces to take their stand against the eastern kings.

The battle doesn't last long. The five kings are defeated, and their forces flee, some falling into the tar pits in the region. Others escape into the hills. The enemy raiders descend on Sodom and loot all of their possessions, provisions, and many of their people.

Now Abram's nephew Lot was living in Sodom at the time, after separating from Abram to prevent their growing families from competing for resources (Genesis 13:8–9). As a part of this new war, the kings of the east captured Lot and all of his possessions before heading back toward their homeland.

A survivor of the carnage comes and tells Abram what has happened. Without hesitation, Abram—who is more than 80 years old—gathers 318 servants trained for battle, along with three Amorite brothers who were his allies. Together they chase down the eastern armies, finally catching up to them in Dan at the far northern edge of Canaan.

What could Abram's small army do against this force that had conquered all in their path without a loss? With God's help, they could win. They do so in one night, using clever tactics as part of their rescue. Abram's forces chase down the enemy farther to the north, and retrieve Lot, all of his possessions, and everything else the eastern kings had plundered along the way.

As Abram returns home, two kings come out to meet him. One is the king of Sodom (Genesis 13:13), who survived the battle. The other is a mysterious figure identified as Melchizedek, the king of Salem and priest of God Most High. His name means "King of Righteousness."

Melchizedek brings Abram bread and wine and a blessing from God. Abram immediately responds by giving ten percent of all the plunder to God's priest. This encounter is later used, in part, to explain the priesthood of Jesus Christ by writers of the New Testament (Hebrews 7:1–4).

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The king of Sodom is less gracious. He curtly demands that Abram return his people and keep the rest for himself. As the victor, Abram likely could have claimed the right to all of it, but he refuses to keep even a thread of Sodom's plunder.

Abram seems to have the same attitude towards Sodom which God will express to Israel many centuries later: some cultures are so depraved that even their material possessions should be shunned.

Abram also doesn't want Sodom's king to believe his wealth in any way comes from Sodom. Abram won't stop his allies from keeping their portion, however.

Thus the clash between the Canaanites (descendants of Ham) and Shemites fulfills Noah's curse that Ham would be enslaved by his brothers.

The Shemite kings crush the Canaanites and capture Abram's nephew, whose family lives among them. Abram is himself a descendant of Shem and therefore blessed by God in his pursuit and rescue of Lot.

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GEN 14: 1-3

And it came to pass in the days of Amraphel

(Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. Some make him king of Assyria some make him the same as Nimrod, and others, one of his descendants.)

king of Shinar, Arioch king of Ellasar, (Some think Syria is meant but conjecture is endless where facts cannot be ascertained.) Chedorlaomer king of Elam,

(Dr. Shuckford thinks that this was the same as Ninyas, the son of Ninus and Semiramis; and some think him to be the same with Keeumras, son of Doolaved, son of Arphaxad, son of Shem, son of Noah; and that Elam means Persia; see Genesis 10:22.)

and Tidal king of nations;

(Different peoples or clans. Probably some adventurous person, whose subjects were composed of refugees from different countries.)

that these made war

(Here we see the first mention of the word "war" in the bible)

with Bera

(It appears, from Genesis 14:4, that these five Canaanitish kings had been subdued by Chedorlaomer, and were obliged to pay him tribute and that, having been enslaved by him twelve years, wishing to recover their liberty, they revolted in the thirteenth)

king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

(So, the kings from the Babylonian area made war with the kings of the Dead Sea area.)

All these were joined together in the vale of Siddim, which is the salt sea.

GEN 14: 4

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

This is the first mention of the number thirteen, in the Bible, and it is interesting that it is mentioned in the act of rebellion.

The number 13 is symbolic of rebellion and lawlessness in the Bible. Nimrod, the mighty hunter who was 'before the Lord' (meaning he tried to take the place of God - Genesis

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10:9), was generation 13 in Ham's line (Ham was one of Noah's three sons who survived the flood).

Thirteen represents all the governments created by men, and inspired by Satan, in outright rebellion against the Eternal.

The phrase 'valley of Hinnom' (or variation thereof) occurs in 13 places in Scripture. The valley was the scene of the evil-inspired rites of the pagan god Moloch (or Molech).

The practices related to this false deity received some credibility when they were knowingly allowed by King Solomon (1Kings 11:7) in order to please his non-Israelite wives.

One way Molech was appeased and worshipped was through the sacrifice of children who, placed on the red-hot arms of the idol, were burned alive. The valley's tie to fire made for an apt backdrop of the ultimate punishment unrepentant and rebellious sinners will receive in the lake of fire (Revelation 19:20, 20:9 - 10, 14 - 15).

Interestingly the numeric value of the names for Satan in both Greek and Hebrew are always divisible by thirteen. That is why the number thirteen is used so much in the realm of spiritism today.

Some of the appearances of the number thirteen are:

The longest name of a book, Thessalonians, is 13 characters.

The dragon, a symbol for Satan, is found 13 times in Revelation. Satan is behind all rebellion against God.

In Romans 1 the apostle Paul lists 23 characteristics of sinful people who have a debased or reprobate mind. The thirteenth characteristic is that they are haters of God (Romans 1:28 - 32).

Haman the Agagite had a decree signed on the thirteenth day of the first month that on the thirteenth day of the 12th month all Jews in the Persian Empire were to be killed (Esther 3:7 - 9).

The destruction of Jericho is stamped with the number 13, for the city was marched around for six straight days, and on the seventh day, it was marched seven times, making thirteen total.

King Solomon spent a little more than seven years building Jerusalem's temple (1Kings 6:38). He, however, spent thirteen years building a home for himself (1Kings 7:1)!

There are at least 13 famines mentioned in the Bible (Genesis 12:10, 26:1, 41:54; Ruth 1:1; 2Samuel 21:1; 1Kings 18:1; 2Kings 4:38, 7:4, 25:3; Nehemiah 5:3; Jeremiah 14:1; Luke 15:14 and Acts 11:28).

Number 13 and defilement

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In Mark 7 Jesus mentions thirteen things that defile a person. They are adulteries, fornications, evil thoughts, murders, covetousness, thefts, wickedness, licentiousness, guile, blasphemy, foolishness, pride and an evil eye (Mark 7:20 - 23).

Ishmael, the first physical son of Abraham (through Hagar), was circumcised (which is cutting off the foreskin of a penis) when he was 13 years old (Genesis 17:25) as part of the then new covenant God made with Abraham (Genesis 17:1 - 22). This, however, this was just the start.

Abraham also had every male born in his house (at least 318 individuals - Genesis 14:14), as well as all the males he owned, and any other males (whether an adult or child) he was responsible for, circumcised on the same day (Genesis 17:23 - 27)! In addition, even though he was 99 years old, Abraham himself submitted to circumcision.

The books of Nehemiah, 2Corinthians and Hebrews have exactly 13 chapters. Numbers 17, 36, Judges 17, 1Samuel 31, Psalm 21, 39, 41, 56, 65 and so on have exactly thirteen verses.

GEN 14: 5-13

And in the fourteenth year came Chedorlaomer,

(This demonstrates just how long war and politics could take in this era: more than a year passed between the initial rebellion and the resulting invasion.)

and the kings that were with him, and smote the Rephaims

(Rephaims are a people of Canaan. Also mentioned in Genesis 15:20.

The people who lived in Canaan in the days of Abram were like humanity in general. There were many among them interested in conquest and domination. This confederation of kings who **rebelled** against Chedorlaomer wanted to be free from his dominion. This control probably involved taxes and other contributions, rather than direct military occupation.

Archaeologist Nelson Glueck documented the destruction left by these kings. He says and I quote:

“I found that every village in their path had been plundered and left in ruins, and the countryside was laid waste. The population had been wiped out or led away into captivity. For hundreds of years thereafter, the entire area was like an abandoned cemetery, hideously unkempt, with all its monuments shattered and strewn in pieces on the ground.”)

in Ashteroth

(This was a city of Basan, where Og afterwards reigned in Joshua 13:31)

Karnaim, and the Zuzims

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(Nowhere else spoken of, unless they were the same with the Zamzummims, Deuteronomy 2:20, as some imagine.)

in Ham, and the Emims

(A people great and many in the days of Moses, and tall as the Anakim. They dwelt among the Moabites, by whom they were reputed giants; Deuteronomy 2:10-11.)

in Shaveh Kiriathaim,

(Rather, as the margin, the plain of Kiriathaim, which was a city afterwards belonging to Sihon king of Heshbon; Joshua 13:19.)

And the Horites

(A people that dwelt in Mount Seir, till Esau and his sons drove them thence; Deuteronomy 2:22.)

in their mount Seir, unto Elparan, (The plain or oak of Paran, which was a city in the wilderness of Paran; Genesis 21:21.) which is by the wilderness. And they returned, and came to Enmishpat,

(The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron for their rebellion at that place; Numbers 20:1-10.)

which is Kadesh, and smote all the country of the Amalekites, (So called afterwards, from Amalek, son of Esau; Genesis 36:12.) and also the Amorites, that dwelt in Hazezon-tamar.

(Called, in the Chaldee, Engaddi; a city in the land of Canaan, which fell to the lot of Judah; Joshua 15:62. See also 2 Chronicles 20:2. It appears, from Canticles Song of Solomon 1:14, to have been a very fruitful place.)

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;)

(That is, it was called Zoar after the destruction of Sodom, c., mentioned in Genesis 19:24 Genesis 19:25.)

and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slime pits;

(Bitumen (or tar) is a petroleum substance apparently oozed up from under the ground there.

On the run from the forces of the four eastern kings, some of the men of the five kings fell into those tar pits. The rest ran into the hills that slope steeply up from the Dead Sea to the east and west.

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Also an interesting point to consider when one looks ahead to the fiery destruction of Sodom and Gomorrah in Genesis 19)

and the kings of Sodom and Gomorrah fled, and fell there;

(It either signifies they were defeated on this spot, and many of them slain, or that multitudes of them had perished in the bitumen-pits which abounded there; that the place was *full of pits*)

and they that remained fled to the mountain. And they took all the goods

(This was a predatory war, such as the Arabs carry on to the present day they pillage a city, town, or caravan; and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible, to pursue them.)

of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot,

(The people, being exceedingly wicked, had provoked God to afflict them by means of those marauding kings and Lot also suffered, being found in company with the workers of iniquity.)

Abram's brother's son, who dwelt in Sodom, and his goods,

(Since Lot lived among the wicked people of Sodom, we are not surprised he was also taken captive and so were his goods. The bible says "Those believers who conform to the world must expect to suffer for it.")

and departed. And there came one that had escaped, and told Abram the Hebrew;

(This is the first use of the term **Hebrew** in the Bible. It was probably a reference to the fact that Abram came from beyond the Euphrates River, and had *passed over* the river to come to Canaan. "The word Hebrew comes from a root that means *passed over*. The Septuagint translates it as *the passenger*.")

for he dwelt in the plain of Mare the Ammorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

(It seems that a kind of convention was made between Abram and the three brothers, *Mamre, Eshcol, and Aner*, who were probably all chieftains in the vicinity of Abram's dwelling: all petty princes, similar to the nine kings before mentioned.)

GEN 14: 14

And when Abram heard that his brother was taken captive, he armed his trained servants,

(This demonstrates the great wealth of Abram. Any man who could assemble 318 servants capable of fighting must be very rich.)

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When you consider that they had wives and children, you realize that Abraham had a little village of over 1000 people all his own in just his own servants.

Abram was a man who walked in faith, yet he was also a prudent man. Abram kept his own personal army, and he apparently kept them trained and ready to defend his interests.)

born in his own house, three hundred and eighteen, and pursued them unto Dan.

(When the messenger came to Abraham and told him that Lot had been taken hostage by these kings, the Canaanite kings joined together with Abraham and his servants to go after them.

Abram's army pursued the confederacy of four kings for about one hundred and twenty miles to the north.

The gates of the city of **Dan** from Abram's time have been discovered by archaeologists and can be viewed at the Israeli national park at Dan.)

GEN 14: 15

And he divided himself against them,

(Abram had military wisdom. Using the clever tactic of a night attack with his army split into two groups, he succeeded in rescuing Lot and recovering all the plunder (**all the goods**) seized by the partnership of the four kings.

His affection for Lot appears to have been his chief motive; he cheerfully risks his life for that nephew who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance.

But it is the property of a great and generous mind, not only to forgive, but to forget offences; and at all times to repay evil with good.)

he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. (From Dan to Damascus is another fifty or sixty miles.)

GEN 14: 16

And he brought back all the goods, and also brought again his brother Lot, and his goods,

(Now Abram returns the victor with all of the spoils. Not only did he save Lot and his possessions, Abram recovered all the possessions of the people of Canaan, including those of the people of Sodom and Gomorrah.

I am certain that Abraham was outnumbered and that it was as miraculous as Gideon putting the Midianites to flight.

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The fact that these kings were able to conquer the five kings that had federated together and took all the other cities show what a powerful army they had. I believe Abraham recognized the hand of God in it.

Unfortunately though, Lot moved right back to where he was before in Sodom. He refused this warning from God and would eventually lose everything when Sodom and Gomorrah were ultimately judged in Genesis 19:24-25)

and the women also,

(This is brought in such that all who read the account must be in pain for the fate of wives and daughters fallen into the hands of a ferocious, licentious, and victorious soldiery. Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the females also, were recovered)

and the people.

GEN 14: 17-20

And the king of Sodom went out to meet him

(This could not have been Bera, mentioned Genesis 14:2, for it seems pretty evident, from Genesis 14:10, that both he and Birsha, king of Gomorrah, were slain at the bitumen-pits in the vale of Siddim; but another person in the meantime might have succeeded to the government.)

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. And Melchizedek king of Salem

(We have no idea of where Melchizedek came from, how he came to be in Canaan, how he came to be a worshipper and priest of the true God, and how Abram came to know about him. We only know he was there.

The name **Melchizedek** means *King of Righteousness*. He was the **king of Salem**, and Salem was the original **Jerusalem (Psalms 76:1-2)**, and Melchizedek was **the priest of God Most High**. He was a worshipper and priest of the true God, ruling over Jerusalem even in those ancient times.

One thing that makes Melchizedek unique was he was both a **king** and a **priest**. History shows that it is often dangerous to combine religious and civic authority. God forbade the kings of Israel to be priests and the priests to be kings. In 2 Chronicles 26:16-23, King Uzziah tried to do the work of a priest, and God struck him with leprosy. Melchizedek was an exception.

ii. Melchizedek was the **priest of God Most High**. *El Elyon* means "Highest God," like saying "Supreme Being." Melchizedek is an example of a worshipper of the true God, even a **priest of God Most High** yet not related to Abram or other known covenant people of God.

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From the use made of this part of the sacred history by David, **Psalms 110:4**, and by St. Paul, **Hebrews 7:1-10**, we learn that there was something very mysterious, and at the same time typical, in the *person, name, office, residence*, and government of this Cannanitish prince.

1. In his *person* he was a representative and type of Christ;

2. His name, צדק מלכי *malki tsedek*, signifies *my righteous king*, or *king of righteousness*. This name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord, a character which can be applied to him only, as he alone is *essentially righteous*.

3. *Office*; he was a *priest of the most high God*. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his character.

4. His *residence*; he was king of *Salem*. שלם *shalam* signifies to *make whole, complete, or perfect*; and hence it means *peace*. Christ is called the *Prince of peace*, because, by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man.

5. He governs as the Prince and Priest of the most high God, ruling in righteousness, mighty to save; and he ever lives to make intercession for, and save to the uttermost all who come unto the Father by him. **Hebrews 7:25.**)

brought forth bread and wine;

(Melchizedek served Abram **bread and wine**. Perhaps he even served them in a manner looking forward to our redeeming sacrifice, as the bread and wine of Passover and the Lord's Table look at our redeeming sacrifice, Jesus Christ.)

and he was the priest of the most high God. (This is the first mention of a priest in the Bible. Later on God will establish a priesthood in the tribe of Levi.) And he blessed him,

(Melchizedek, as priest, did two things. He blessed Abram and he blessed God. Melchizedek showed that a priest must connect with both God and man and has a ministry to both God and man.

i. Though Melchizedek seems like an obscure figure, he is in fact an important Old Testament person. Psalm 110:4 says the priesthood of the Messiah is a priesthood according to the order of Melchizedek, as opposed to being of the order of Aaron. Hebrews chapters 5 through 7 show this is an important idea.

ii. Hebrews 7:3 described Melchizedek as without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. Because of this passage, some have thought Melchizedek was actually a pre-Bethlehem appearance of Jesus.

iii. Others have suggested he was Seth, Noah's son, who was still alive at this time

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(Actually if the chronology charts in the Bible are correct, Abraham actually died before Shem. I, personally, do not believe it is Shem; because, in Hebrews we are told that Melchizedek is without genealogy and Shem had a genealogy.),

or Job, or an angel; or even some have fancifully speculated Melchizedek was an outer-space visitor, an “unfallen Adam” from another planet, sent to observe the progress of God’s work of redemption for this fallen race.

iv. We can say with confidence that if Melchizedek was not an appearance of Jesus Himself, at the very least he is a remarkable type or picture of Jesus.)

and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (A tenth part of all the spoils he had taken from the confederate kings. Take note also that Abram gave a tithe after being blessed & victorious and not for the reason that God should bless him or give him victory over his enemies)

Now the idea of a priest comes from, first of all, the consciousness and the purity of God and of the sinfulness of man. God is absolutely pure and man is tainted by sin. There is no way that man can touch an absolutely pure God, in fellowship, without tainting Him.

It would be necessary to have a mediator or go between. Before there was an established priesthood, we read that there was a man named Job, who went through some great difficulties.

His friends told him to get right with God and live. Job knew that God exists as he could see the universe that God created, but he couldn’t see God. Job said when he looked for God, he couldn’t find him.

He felt that he was very insignificant and not worthy to plead his case with God and justify himself. Job’s friends had concluded that his problems stemmed from his own sinfulness and Job was attesting to his innocence.

Job said, “For He is not a man, as I am, that I should answer Him, and we should come together in judgment, Neither is there any daysman betwixt us, that might lay his hand upon us both.” (Job 9:32-33).

No priest, no mediator, no go between and Job recognized that the gulf between man and God was too great without a mediator. Job was looking at the vastness of God compared to the smallness of man.

As the Psalmist said, “What is man, that thou art mindful of him?” (Psa.8:4a). He who weighs the oceans in the palm of his hand; He who meted out the heavens with the span of his hand; God is so vast, who is man that He should even think of him.

As we understand it today, with our best telescopes, the heavens are twelve billion light years in radius. As our telescopes improve, the size of the universe increases. How big is the universe? How big is God? How big is your God?

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People, who have a buddy-buddy, chummy, the man upstairs or my pal, etc., idea of God; have the wrong concept of Him. If all the infinitude of God could only be comprehended. It is necessary to understand it, in order to see myself in the proper light.

Man, who exalts himself; man, who is lifted up in pride and walks around in haughtiness; is a man who has not yet comprehended the infinitude of God. When I see the heavens, who am I that God should be mindful of me?

Thus the idea of the need for a priest arose. The ministry of the priest was two fold. It was his duty coming before God to represent the people as they could not come before God. They would bring their offerings to the priest, who, in turn, would bring their offerings before God for the people.

Then he would come out to the people and as he spoke to them, he represented God. The people could not deal directly with God. They had to deal through a mediator, who was the priest.

Melchizedek was the first mention of a priest and was the priest of God most high or El Elyon. He was recognized by Abraham as such. In the Bible, we are always being shown Abraham and his faith and what was wrought by the result of his faith.

He is given to us as an example of one who believed God and inherited the promises because of his faith. And yet this man, Abraham, recognized the superiority of Melchizedek and offered to him tithes and received from him a blessing.

In Hebrews it tells us that the lesser is always blessed by the greater. The fact that Abraham received the blessing from Melchizedek is an indication of the superiority of Melchizedek over Abraham.

Thus the superiority of the priesthood of Melchizedek over that which was yet to come from Abraham's seed through the tribe of Levi. He gave a tenth of all that he had to Melchizedek and, in a sense, Levi, who was not yet born, was paying tribute to him also.

Now, we know nothing of Melchizedek, as far as his background or family is concerned. He suddenly appears to Abraham. He is the King of Righteousness and the King of Peace. He offers to Abraham bread and wine and Abraham gives him a tenth of all that he has and receives from him a blessing and then Melchizedek is disappears from the scene.

We do not hear anything more of Melchizedek for a thousand years. Suddenly in Psalm 110, as God is talking about the future reign of the Messiah, the Psalmist declares, "The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

Again we don't hear of Melchizedek for another thousand years. In the Book of Hebrews, the writer is writing to Jews, who are finding it difficult to leave the cultural practices of Judaism and to simply believe in Jesus Christ for their righteousness and that sacrifice of Christ for their sins.

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Those Jews were being drawn back into the worship of the temple and back into the whole sacrificial system. They still felt the need of a priest, so the author of Hebrews tells them that they have a great High Priest and that he is superior to the Levitical priesthood.

The priests of the Levitical Order had to sacrifice for their own sins before they could go before God with the sacrifices of the people.

The fact that they had to go continually year after year showed that it wasn't a lasting sacrifice; but, this great High Priest, that we have, has offered Himself once for all and has entered in, not to the Holy of Holies made with hands, but into heaven itself, now to appear in the presence of God for us.

According to the Psalmist, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

So Jesus is our great High Priest, not of the tribe of Levi from which the priests were to come; but, from the tribe of Judah, from which the kings were to come. He is our great High Priest after the superior order of Melchizedek.

We are told in the New Testament that there is one God and one mediator between God and man, the man, Christ Jesus. So Jesus actually abolished the priesthood. It is interesting to me today that in Orthodox Judaism, they do not have any priests.

They're going to attempt to reestablish the priesthood as they rebuild their temple, but it won't last long; because, there is no longer any need for a priesthood. Job said there was no daysman, but now there is a mediator laying his hand on both God and man.

Jesus brings me into touch with God. Jesus said, "I am the way, the truth, and the life; and no man cometh unto the Father, but by me." (John 14:6).

It is interesting the two names ascribed to Jesus in the Kingdom Age, the King of Righteousness and the King of Peace were here, in Genesis, ascribed to Melchizedek. The scripture says that righteousness and peace have kissed each other.

Where? In Christ. He is the King of Righteousness and the King of Peace and He is our Great High Priest after the Order of Melchizedek.

Melchizedek brought out bread and wine to Abraham. Jesus gave to his disciples the bread after He had broken it and said,

"Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament; which is shed for many for the remission of sins." (Matt.26:26b-28).

He gave to His disciples the bread and the wine as Melchizedek gave to Abraham the bread and the wine. Then Melchizedek blessed Abraham and the title he used of God is the Possessor of Heaven and Earth.

GENESIS 14

When Jesus reigns He will possess the heaven and the earth. In the second Psalm, God speaking says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

He blesses Abraham and then he blesses God and that is all we hear of Melchizedek until Psalm 110. As far as we know there were only two priests of the Order of Melchizedek, Jesus and Melchizedek.

Melchizedek could have been a Theophany, one of the appearances of Christ before His birth. As Jesus was talking to the Pharisees and they were claiming Abraham for their father, he said,

"Ye are of your father the devil, and the lusts of your father ye will do..." (John 8:44a). "Verily, verily, I say unto you, if a man keep my saying, he shall never see death. Then said the Jews unto him,...Abraham is dead, and the prophets; and thou sayest, if a man keep my saying, he shall never taste of death.

Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?

Jesus answered, ...Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? (John 8:51-57).

When did Abraham see Him? Perhaps in the form of Melchizedek or perhaps when Abraham was interceding for the cities of Sodom and Gomorrah; but, there is a possibility that Melchizedek is none other than Jesus Christ, a Theophany.

GEN 14: 21

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

As seemed proper, the king of Sodom wanted to reward Abram for all he did in recovering what was taken by the partnership of the four kings, and he offered Abram a tremendous amount of plunder.

GEN 14: 22

And Abram said to the king of Sodom, I have lift up mine hand

(This was the primitive mode of appealing to God, and calling him to witness a particular transaction; this no doubt generally obtained among the faithful till *circumcision*, the *sign* of the covenant, was established. After this, in swearing, the hand was often placed on the circumcised part; see **Genesis 24:2**; **Genesis 24:9**.)

GENESIS 14

Now as the victor over those who had plundered Sodom, Abram could have claimed the right to keep everything for himself. Instead, he tells Bera that he has sworn an oath to God not to keep *any* of it.

Specifically, Abram says that he has raised his hand to swear this oath to "the Lord, God Most High, Possessor (or Creator) of heaven and earth." Having just received a blessing from the Lord's priest Melchizedek and giving a tenth of the plunder to him, Abram now declares his own loyalty to the One who owns all things.

This contrast is spectacular in its implications for Christians today. Faced with both the "king of righteousness" (Genesis 14:18) and a king of depravity (Genesis 13:13), Abram accepts a blessing from the righteous king and gives him a tithe.

Abram flatly refuses to keep even a single coin—not even a thread—from the king of depravity. Abram's stance is explicitly clear:

His oath to God means having *absolutely nothing* to do with wicked Sodom or its king. This choice parallels the need for believers, today, to draw a hard line between godly pursuits and a love of this fallen world, even material things associated with the world (1 John 2:15; Jude 1:23.)

unto the LORD, the most high God,

(Interesting to see Abram pick up on the title that Melchizedek blessed God with)

the possessor of heaven and earth.

GEN 14: 23

That I will not take from a thread even to a shoelatchet, and that I will not take any thing

(Abraham has taken this vow before God not to take any of the spoils from these kings that he had helped. Perhaps he learned that those riches that he had received from Egypt hadn't brought him much happiness, but only a lot of problems between Lot and himself.

He gladly deferred to Lot to let him take what he wanted when they parted and now he is turning down this opportunity of increasing his wealth and his riches, but he refuses the offer.

Abram didn't want any hint of confusion about the source of his wealth, or his victory over the enemy, or his allegiance to God. God Most High was the one who would get the credit for Abram's success.)

that is thine, lest thou shouldest say, I have made Abram rich.

He didn't want any man to take credit for what God had done and was going to do in his life. I think this is a very important lesson and position that we should all take.

GENESIS 14

God wants to work in our lives, but He wants to work, in such a way, that only He can receive the glory for what He has done.

That is why God, so often, lets things get so bleak or impossible before he works. It becomes completely impossible and there is no way out and then God makes a way and all you can do is say, "WOW! When you know it had to be God, then God gets all the glory.

So as a result of Abraham learning his lesson, we find that God meets with him again and enters into a further covenant.

GEN 14: 24

Save only that which the young men have eaten,

(His own servants had partaken of the *victuals* which the confederate kings had carried away; see **Genesis 14:11**. This was unavoidable, and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the *share* that by *right of conquest* belonged to them of the recaptured booty. Whether they were as generous as Abram we are not told.

In making this statement, Abram also makes it clear that this is not a gift to Bera, the king of Sodom (Genesis 14:2).

From Abram's perspective, these people and goods are still the property of Sodom—he had sworn not to take *any* of it. Abram's commitment to avoid any connection with the wickedness of Sodom and Gomorrah is crystal clear (Genesis 13:13).

We do also observe the following:

1. We have already seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity.
2. Long observation has proved that the company a man keeps is not an indifferent thing; it will either be the means of his salvation or destruction.
3. A generous man cannot be contented with mere personal safety while others are in danger, nor with his own prosperity while others are in distress.

Abram, hearing of the captivity of his nephew, determines to attempt his rescue; he puts himself at the head of his own servants, 318 in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him; and, trusting in God and the goodness of his cause, marches off to attack four confederate kings!

4. Though it is not very likely that the armies of those petty kings could have amounted to *many thousands*, yet they were numerous enough to subdue almost the whole land of Canaan; and consequently, humanly speaking, Abram must know that by numbers *he* could not prevail, and that in this case particularly *the battle was the Lord's*.
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GENESIS 14

5. While depending on the Divine blessing he knew he must use the means he had in his power; he therefore divided his troops skilfully that he might attack the enemy at *different points at the same time*, and he chooses the *night season* to commence his attack, that the *smallness* of his force might not be discovered.

6. Here is a war undertaken by Abram on motives the most honourable and conscientious; it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery, not for the purpose of plunder nor the extension of his territories; therefore he takes no spoils, and returns peaceably to *his own possessions*.

How happy would the world be were every sovereign actuated by the same spirit!

7. We have already noticed the appearance, person, office, c., of *Melchizedek* and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the Scriptures do, *a type of Christ*.

1. The Redeemer of the world is the *King of righteousness*; he creates it, maintains it, and rules by it.

2. His empire is the *empire of peace*; this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile.

3. He is *Priest* of the most high God, and has laid down his life for the sin of the world; and through this sacrifice the *blessing* of God is derived on them that believe.)

and the portion of the men which went with me, Aner, Eshcol, and Mare; let them take their portion.

(However, at the same time, Abram did not impose his principles on his Amorite allies. They were entitled to as much of the spoil as was appropriate under the customs of the time.)

We will start from Chapter 15 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
-

GENESIS 14

➤ So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

