

GENESIS Lesson 14 – 2/03/19

Abram rescues Lot

14:1: And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

14:2: That these made war with Bera 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.

14:3: All these were joined together in the vale of Siddim, which is the salt sea.

14:4: Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

In chapter 14 we are introduced to several Gentile kings: Amraphel, Arioch, Ellasar, Chedorlaomer, Tidal, Bera, Birsha, Shinab, Shemeber, and the king of Bela—only his name is not given.

Ten Gentiles kings; and what is the number of the Gentiles in the Bible? Coincidence?

Five kings against five kings, the wages war. This is the first time war is mentioned in the Bible.

The first five kings were from present day southern Iraq, and the next five kings were from the valley of Siddim before God turned it into a wasteland. We are given the location of this valley as the Dead Sea.

These kings lived 600 miles apart from each other! So the kings of the East had invaded the land of Sodom and Gomorrah and put them under tribute. These kings of the east were descendants of the kingdom stated by Nimrod. Where was this kingdom located?

Of these kings, one was historically significant—King Amraphel. He was the Hammurabi we learned about in history.

Hammurabi, was the 6th monarch of the first Babylonian dynasty, who reigned around 1900 B.C. Hammurabi was the first monarch to establish a laws written on twelve stones and displayed publicly for all to see, the most common being, “Eye for eye, tooth for tooth.” The laws are generally known as the Code of Hammurabi. This Hammurabi is Amraphel in the Bible.

This ruler’s famous Code was the oldest code of laws in the world, and was discovered in 1901-2 AD, in Susa, the ancient capital of Elam. But modern scholars refute this claim saying the existence of Amraphel is unconfirmed by any sources outside the Bible. Where have we heard that before?

These kings were only 100 years removed from the tower of Babel incident and were contemporaries with Shem. Shem, Noah’s son died in 1842 BC. Shem was 450 years old when Abram was born. Shem was alive when Isaac was born.

In the passage we are also told the kings of Siddim served Chedorlaomer, the king of Elam, for 12 years. This further indicates that was the head king over these other kings from the east, they were subservient to him.

But something happens in the 13th year, the kings of Siddim rebel against him. 13 is the number of rebellion in the Bible. Psychologists have a term for the extreme fear, avoidance and superstition regarding the number thirteen: Triskaidekaphobia.

There were 13 people at the Lord’s Supper.

The construction of the White House started on October 13, 1792.

The Federal Reserve Act was enacted December 23, 1913 by Woodrow Wilson establishing the central banking system in the US, the greatest Ponzi scheme foisted on the American public. Woodrow Wilson would regret his actions and before his death, stating: “I am a most unhappy man—unwittingly I have ruined my country.”

The Revenue Act of 1913 passed in May 8, 1913 re-imposed the Federal income tax.

14:10: And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

14:11: And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

14:12: And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

14:13: And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.

Bereft of revenue Chedorlaomer decides to punish the kings of Siddim, Chedorlaomer with his confederates attack the kings of Siddim and take their possessions, and they also take Lot—big mistake. But not only did they attack the kings of Siddim they went on and attacked the Rephaims, the Zuzims, the Emims, the Horites, the Amalekites, and also the Amorites.

This king went on a rampage, he went scorched earth.

14:13: And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.

14:14: And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

14:15: And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

14:16: And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

14:17: And the king of Sodom went out to meet him 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 when Abram heard that his brother was taken, he got ready for action. Notice, God the Holy Spirit calls Lot Abram's brother, this is significant because the Bible is liberal in its use of family relations. Grandsons are called sons, grandfathers are called fathers, nephews are called brothers, etc.

And we also told that with only 318 men, Abram slaughtered the kings of Babylon. How supernatural is that! They chased them all the way to Dan. Dan did not exist then, but sometimes the Scriptures list things as though they were.

Rom. 4:17: (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Even when Moses was writing this story, Dan did not exist. I find it interesting that Dan is mentioned in the 13th chapter of Genesis. Who knows why the tribe of Dan is significant?

They pursued them unto Dan, that is for approximately 150 miles they gave chase, mowing them down as they went.

You can be sure the kings from Babylon did not come with only a few hundred men. Archeologists have found a cemetery in the area of Sodom and Gomorrah with an estimated half million occupying it and pottery shards found with the skeletal remains indicate that approximately 3,000,000 pottery vessels were used in conjunction with the burials. Million were living in the valley of Siddim. So King Chedorlaomer came with thousands of soldiers.

318 men slaughtered tens of thousands!

Judges 7:7: And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

Judges 8:10: Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

Deut. 32:29: O that they were wise, that they understood this, that they would consider their latter end!

Deut. 32:30: How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

Deut. 32:31: For their rock is not as our Rock, even our enemies themselves being judges.

If you do the math according to the promise of God, Abram's men could have defeated 1.6 million men! What about those odds!

And then Abram returns and brings back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Abram and Melchizedek

14:18: And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

14:19: And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

14:20: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

When Abram returns from the slaughter of the king of the East he is met with an interesting character: Melchizedek.

Great mystery surrounds Melchizedek, and many have tried to figure out who he actually is.

Some say Melchizedek was Shem, some say he was simply the king of Salem, and others say that he was a Christophany. A Christophany is a pre first advent appearance of Christ in human form.

So do the Scriptures give us any clues as to who this man was?

This man was a significant individual because an entire chapter in the Bible is devoted to him—Hebrews chapter 7.

We note that this king did join with the other kings when attacked by Chedorlaomer.

Heb. 7:1: For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Heb. 7:2: To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

1. He was a double king, first the King of righteousness and then the King of Salem (Heb. 7:1-2). His name in Hebrew means King (Melek) of Righteousness (Tsedeq), and Salem means peace.
2. He was the priest of the Most high God (Heb. 7:1)
3. He had no human mother and father, no genealogy, no beginning of days, nor end of life (Heb. 7:3).
4. He is not the Son of God, but He was made like Him (Heb. 7:3).
5. He still is a priest (Heb. 7:3).
6. He preceded Abraham, he was not a descendant of Abram, Isaac, and Jacob (Heb. 7:4–6).
7. Abram tithed (gave a tenth of all he had) to Melchizedek and he blesses Abram (Heb. 7:6).

Now, I personally believe that Melchizedek was a Christophany, an appearance of Christ before His first advent.

When Abram meets up with Melchizedek, Melchizedek brings forth bread and wine, what is this a picture of? Who does this remind you of?

We are told Melchizedek was the King of Righteousness and the Bible says in Romans 3:10: “As it is written, There is none righteous, no, not one:”

This Melchizedek had no beginning of days, you can argue that his genealogy was never recorded. But the beginning of days is paired with nor end of life—no beginning and no ending—who is that?

And what seals it for me is that Paul says he “abideth a priest continually.” Only Jesus Christ can do this.

Heb. 5:6: As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Heb. 5:10: Called of God an high priest after the order of Melchisedec.

Christ had to come as Melchizedek and be a priest in order to establish a type of priesthood that Christ could then be the antitype of.

Melchizedek was not the Son of God as in “Christ born of a virgin,” but took on human form—was made like unto the Son of God!

A brief appearance was necessitated that he may establish the priestly order of Melchizedek. The Levitical priesthood has now been done away with, so Christ could not have been a priest after the order of Aaron, because He is the one who did away with that order.

Heb. 7:11: If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Heb. 7:12: For the priesthood being changed, there is made of necessity a change also of the law.

Christophanies in the Bible:

1. Genesis 3:8
2. Genesis 14:18
3. Genesis 18:1

4. Genesis 32:24-30
5. Exodus 24:9-11
6. Joshua 5:14
7. Daniel 3:25 – “...like the Son of God...” (most versions mistranslate the Aramaic *Elohim*); compare this to “...like unto the Son of God...”

Saying all this, even I, along with others believe that Melchizedek was actually a manifestation of Christ, need to clarify that it is not explicitly stated in the Bible.

Another topic I want to point out before we go on, is that Abram gave “...tithes of all.” The tithe was given after the bread and wine, and after the blessing Abram received from Melchizedek.

I want to give you an outline for study on tithing:

1. In the Old Testament, under law, the place of tithing was the storehouse (Mal. 3:10).
2. In the New Testament, under grace, the place was “laid by in store,” i.e. you set it apart until it was collected (1 Cor. 16:2).
3. In the Old Testament, animals and crops were tithed (Lev. 27:30, 32; Matt. 23:23).
4. In the New Testament, giving is generally in the form of money (Acts 11:29; Rom. 15:26; 1 Cor. 16:1–3), though some gave land (Acts 4:37; 5:1).
5. In the Old Testament, the tithe supported the Levites and priests (Neh. 10:37–38; Num. 18:24).
6. In the New Testament, it supports ministers and poor saints (Rom. 15:25; 1 Cor. 9:9–14).
7. In the Old Testament, it is brought once every three years (Deut. 26:12).

8. In the New Testament, it is brought on the first day of the week (1 Cor. 16:1,2).
9. In the Old Testament, it is the tithe plus an offering (Mal. 3:10).
10. In the New Testament, it is “according as a man purposes in his heart, both cheerfully and bountifully” (2 Cor. 9:6–9).

There are three different tithes in the Old Testament, under the Law.

- A. The Levitical, or sacred tithe (Num. 18: 21, 24)
- B. The tithe of the feasts (Deut. 14:22-27)
- C. The tithe for the poor (Deut. 14:28, 29)

Though the word “tithe” as in bringing the tenth to God is not per say a NT doctrine, giving is. And the NT principle of giving is having a heart that says, “I give it all;” remember the poor woman, she was commended by Christ because she did what? She gave all she had (Mark 12:42; Luke 21:2). In the flesh, I’d rather give a tenth than all!

The tithe is a principal establish before the Law, Abram tithed and so did Jacob. Tithing is a matter of the heart; if God has your heart, He’s also got your wallet. Ornan the Jebusite, a Gentile, said, “I give it all.” (See 1 Chr. 21:23)

And if our faith is after the faith of Abraham, should we not pattern our life and practices after his?

14:21: And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

14:22: And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

14:23: That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

14:24: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

After Abram is done dealing with Melchizedek, he meets up with Bera the king of Sodom who offers the spoils taken from him as a reward for defeating Chedorlaomer. Abram refuses for himself but considers his men and says they may be rewarded for their effort.

And Abram gives us the reason why he refused to be rewarded, he says, “I have lift up mine hand...” This is symbolic of an oath Abram made to God, and I suspect it had to do with saving his nephew. (See Job 31:21-22; Rev. 10:5-6) Ezekiel has many reference about God lifted up His hand, in regards to giving the land to the Israelites and in judgement for their sin.

Here Abram calls God: “Possessor of heaven and earth...” Abram recognized that the source of supply for his riches and substance was God.

Psalms 50:10: For every beast of the forest is mine, and the cattle upon a thousand hills.

Ezek. 18:4: Behold, all souls are mine...

Haggai 2:8: The silver is mine, and the gold is mine, saith the LORD of hosts.

Everything belongs to God for He made it all. Men are deceived thinking that they have wealth of their own doing or strength. Let me

ask you, if God withheld physical health from you, what would you have? If God struck you with some debilitating disease either physical or mental what would you have? If God did not withhold the thief and the robber, what would you have?

God allowed Satan access to Job and in a matter of days Job was turned into dust and ashes.

Abram finishes by saying: "...lest thou shouldest say, I have made Abram rich." Abram wanted to them to know his wealth was a result of God, he removed all bragging rights from these pagan kings and recognized that God had blessed him.

God is the source of all blessing. So when God tells you to give, you'd better give; it's all His anyways.

1 Sam. 2:6: The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

1 Sam. 2:7: The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

1 Sam. 2:8: He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.