

GENESIS 14

SCRIPTURE READING

Genesis 14:1-24 In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, ² these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). ³ And all these joined forces in the Valley of Siddim (that is, the Salt Sea). ⁴ Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. ⁵ In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, ⁶ and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. ⁷ Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar. ⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim ⁹ with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. ¹⁰ Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. ¹¹ So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. ¹² They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way. ¹³ Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. ¹⁴ When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. ¹⁵ And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. ¹⁶ Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people. ¹⁷ After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). ¹⁸ And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) ¹⁹ And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth;" ²⁰ and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything. ²¹ And the king of Sodom said to Abram, "Give me the persons, but take the goods for yourself." ²² But Abram said to the king of Sodom, "I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, ²³ that I would not take a thread or a sandal strap or anything that is yours, lest you should say, 'I have made Abram rich.' ²⁴ I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share."

SCRIPTURE EXPOSITION

A GREAT BATTLE

Amraphel was king of Shinar.

Vs.

Bera was king of Sodom.

Arioch was king of Ellasar.

Birsha was king of Gomorrah.

Chedorlaomer was king of Elam. (Appeared mightiest, vs. 4)

Shinab was king of Admah

Tidal was king of Goiim

Shemeber was king of Zeboiim

No name was the king of Bela (Zoar)

Valley of Siddim

Salt Sea; it was full of bitumen pits. (14:3, 10)

A GREAT CONQUEST

Included the Rephaim, Zuzim, Emim, Horities, Amalekites, Amorites; Lot as well. (14:4-12)

ABRAM WAS STILL DWELLING AT BETHEL, BY THE OAKS OF MAMRE. (14:13)

ABRAM RECEIVED THE NEWS OF LOT'S DEMISE. (14:13)

ABRAM HAD ALLIES IN THE AREA – MAMRE AND ANER. (14:13)

ABRAM SPRUNG INTO ACTION. (14:14-16)

Abram took his own men, 318 trained warriors born in his house. (14:14)

Abram pursued the victorious kings all the way to Dan. (14:14)

Abram divided his forces and attacked at night. (14:15)

Abram defeated the formerly victorious kings; he pursued them to Hobah, north of Damascus. (14:15)

Abram brought back Lot. (14:16)

Abram brought back Lot's possessions. (14:16)

Abram brought back Lot's women and people. (14:16)

ABRAM MET ANOTHER KING, MELCHIZEDEK, KING OF SALEM. (14:18-19)

Melchizedek was the King of Salem. (14:18)

Melchizedek means ?????????????????? (14:18)

Melchizedek was priest of God Most High, Possessor of heaven and earth, the LORD (14:18, 19, 22)

Melchizedek gave bread and wine to Abram. (14:18)

Melchizedek blessed Abram. (14:19)

Melchizedek blessed/praised God Most High/the one who delivered Abram's enemies into Abram's hands (14:19-20)

Psalm 110:1-7 A PSALM OF DAVID. The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way; therefore he will lift up his head.

A Psalm written by David

A Psalm relating a conversation between Jehovah and Adonai

A Psalm that shows the present-day kingship of Adonai

A Psalm that shows an inferior David before a superior Adonai

A Psalm that shows the present-day love and advancement of Jehovah on behalf of Adonai

A Psalm that shows a willing citizenry

A Psalm that shows a holy citizenry

A Psalm that shows a refreshed or always new citizenry

A Psalm that shows an eternal immutable covenant

A Psalm that shows a priest-king

A Psalm that shows a coming warrior wrathful Adonai

A Psalm that shows a worldwide Adonai

A Psalm that shows a resting Adonai

A Psalm that shows a victorious Adonai (lifting up the head of his enemy – as David did Goliath)

Genesis 14:17-20 After his return from the defeat of Chedorlaomer and the kings who were with him, the king of

Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything.

Melchizedek means "King of Righteousness"

Melchizedek is King of Salem which means "King of Peace"

Melchizedek is the one godly king (Surrounding Abraham was Sodom and Gomorrah and the wicked Canaanite Kings)

Melchizedek is a priest-king (Priest of God Most High)

Melchizedek is the one who approaches Abraham (Initiator)

Melchizedek is the priestly one who supplies bread and wine

Melchizedek is the greater one who blesses

Isaac blessed Jacob Jacob blessed his sons Aaron blessed the people

Jesus blessed his disciples

Luke 24:50 Then he led them out as far as Bethany, and lifting up his hands he blessed them.

Melchizedek is the greater one who receives the tenth from Abraham

Hebrews 5:1-10 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. And no one takes this honor for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, after the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

All priests are chosen from among men – human

All priests are mediatory – between God and man

All priests are to be humble – sinful themselves

All priests are chosen and appointed by God (Just like Aaron, Just like Christ)

Jesus was different in that did not have to be humble, but he was

Jesus was different in that his priesthood was forever (Melchizedek), not temporary (Aaronic).

Hebrews 6:19-20, 7:1-28 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain,²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.¹ For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,² and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace.³ He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.⁴ See how great this man was to whom Abraham the patriarch gave a tenth of the spoils!⁵ And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham.⁶ But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises.⁷ It is beyond dispute that the inferior is blessed by the superior.⁸ In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives.⁹ One might even say that Levi himself, who receives tithes, paid tithes through Abraham,¹⁰ for he was still in the loins of his ancestor when Melchizedek met him.¹¹ Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?¹² For when there is a change in the priesthood, there is necessarily a change in the law as well.¹³ For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar.¹⁴ For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.¹⁵ This becomes even more evident when another priest arises in the likeness of Melchizedek,¹⁶ who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.¹⁷ For it is witnessed of him, "You are a priest forever, after the order of Melchizedek."¹⁸ On the one hand, a former commandment is set aside because of its weakness and uselessness¹⁹ (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.²⁰ And it was not without an oath. For those who formerly became priests were made such without an oath,²¹ but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'"²² This makes Jesus the guarantor of a better covenant.²³ The former priests were many in number, because they were prevented by death from continuing in office,²⁴ but he holds his priesthood permanently, because he continues forever.²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.²⁶ For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.²⁷ He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.²⁸ For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Jesus is "King of Righteousness"

Jesus is "King of Peace"

Jesus is the greater one who blesses Abraham

Jesus is the greater one who receives tithes from Abraham

Men gave tithes to the Levites

Abraham is the father of the Levites

Yet Abraham gave tithes to Melchizedek

Melchizedek is greater than Abraham

Jesus is the mysterious one whose lineage cannot be determined

Jesus is the mysterious one whose life shows neither beginning nor end

Jesus is a different priest

The Aaronic or Levitical priesthood was temporary as men died

The Aaronic or Levitical priesthood was temporary and without fulfillment (law-keeping never made perfect)

The Melchizekian priesthood was filled with hope and perfection (better covenant)

The Melchizedekian priesthood is eternal (intercession never ceases)

Jesus is the sinless, holy, innocent, unstained, separated and exalted priest-king.

Melchizedek received a tenth of Abram's everything. (14:21)

ABRAM MET THE KING OF SODOM FOLLOWING HIS VICTORY

They met at the Valley of Shaveh (King's Valley). (14:17, 21-24)

Bera was the King of Sodom

Bera demanded the persons but told Abram to take the goods. (14:21)

Bera was refused because Abram had sworn to the LORD, God Most High, Possessor of heaven and earth (14:22-24)

Not one thread. (14:23)

Not one sandal strap. (14:23)

Not anything. (14:23)

No one would have the right to say they made Abram rich. (14:23)

The men have eaten. (14:24)

The men could take bounty. (14:24)