

Day 13 - FRIDAY: November 4th

Genesis 14

Genesis 14:1-24 NKJV 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, that they 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). All these joined together in the Valley of Siddim (that is, the Salt Sea). Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer and the kings that were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, and the Horites in their mountain of Seir, as far as El Paran, which is by the wilderness. Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. And 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 joined together in battle in the Valley of Siddim against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five. Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed. Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram. Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. So he brought back all the goods, and also brought back his brother Lot and his

goods, as well as the women and the people. And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all. Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself." But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth, that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, 'I have made Abram rich'— except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

Daily Deep Dive:

Verse 1 – There is a lot of ideas about who all these kings were, and the fact is, we really don't know. For example, the first King Amraphel, some say he is the King of Babylon, others the King of Assyria, others say this is Nimrod himself, and again others say it's one of his descendants. I leave it as simply, we don't know.

What we do know is the “Babel” idea of creating “kingdoms” and ruling over others is in full swing and in it all Lot, his household and his goods are taken. The UCG Bible Reading program states: “ Abram was rich in flocks, herds and gold. He possessed a large household consisting of those persons whom he acquired, either by purchase or through voluntary association. But this chapter also shows Abram as allied with three Canaanite chieftains—Mamre, Eshcol and Aner—and Abram himself is able to field a fighting troop of 318 men. Abram also appears to be rather skilled in the art of warfare. While it may seem odd for this man of God to be so engaged, one should bear in mind that Canaan was not a place of pleasant pastures and relative safety. Bandits

often roamed the hill country, the Negev was often raided from the south and east, and relations between the various city-states were sometimes uneasy. And Abram was right in the middle of this.

Indeed, the common picture many have today of Abram as a simple nomadic shepherd is incorrect. For in Genesis 23:6, he is identified as a “mighty prince” among the people of the land. Though he was certainly rich in flocks, we should see him more as a “merchant prince” leading a wealthy caravan.”

Verse 18 – We are introduced to the Melchizedek.

Strong’s commentary brings out that the name “Melchizedek” is formed from two Hebrew words:

The first is the word for “King” used 2,521 times in the Old Testament.

The second is the word is used 116 times and most often (77x) is translated “righteousness”. Putting this together means Melchizedek means “King of Righteousness”.

He is then listed as “King of Salem” The Hebrew word for Salem means “Peace”.

So He is the King of Righteousness & Peace.

Not only can we break this down in the Hebrew, it is spelled out for us plainly in Hebrews 7.

Heb 7:1 For this Melchizedek, 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 translated "king of righteousness," and then also king of Salem, meaning "king of peace,"

He’s also listed as “Priest of God Most High”.

He is listed as both a King and Priest.

In Hebrews 7:3 we are told “without father, without mother, without genealogy, having neither beginning of days nor end of life,”

We understand that these titles, positions and descriptions fit one and only one Being, that of a preincarnate Jesus Christ.

We see this connection from David understood in Psalm 110.

Psalm 110:1 states "The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool.""

Then in verse 4 (same chapter) it's stated about David's Lord "The LORD has sworn And will not relent, "You *are* a priest forever According to the order of Melchizedek.""

Hebrews 7 confirms this connection again in verse 3 & 17 where it states "remains a priest continually." and ""For He testifies: "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.""

Notice also in Hebrews 7:3 we are told that this Being was "but made like the Son of God".

When Melchizedek was on the earth in Abraham's time, there was not yet a "Son of God". Later Jesus Christ would be begotten by the Father through the Holy Spirit and become the "Son of God".

Back in Gen 14:20 – We see Abraham tithe. This is the first time we see the word "Tithe" but it would be a mistake to think this is the first time this was practiced.

The UCG Bible Reading program points out the following:

“. To Melchizedek Abram gave a tithe, or tenth, of all he had taken in battle. To the king of Sodom Abram returned the remaining goods, refusing to take any payment lest Abram's wealth be attributed to his battle victory instead of the graciousness of God.

Concerning tithing, the Bible doesn't say whether any of Abram's ancestors or contemporaries also practiced it. Yet secular history reveals it as quite prevalent in the ancient world. *The Zondervan Pictorial Bible*

Dictionary states: "Just when and where the idea arose of making the *tenth* the rate for paying tribute to rulers and of offering gifts as a religious duty cannot be determined. History reveals that it existed in Babylon in ancient times, also in Persia and Egypt, even in China. It is quite certain that Abraham knew of it when he migrated from Ur (Genesis 14:17-20).... By Abraham's day the giving of tithes had been recognized as a holy deed (cf. Hebrews 7:4)." Indeed, *The Encyclopaedia Britannica* says that

“the custom was almost universal in antiquity” (11th ed., vol. 26, “Tithes,” p. 1019). For this godly custom to have been so widespread, it is reasonable to believe that God had earlier given instructions to mankind regarding it—perhaps as far back as Adam and Eve.

Consider then: Did Abram tithe to simply honor God with a popular religious custom of the day? Or did he understand tithing to be a divine *law* instituted by the Creator? God later said of him, “Abraham obeyed My voice and kept My charge, *My commandments*, *My statutes*, and *My laws*” (Genesis 26:5). This disproves the widespread belief that the law of God didn’t come into effect until 400 years later in Moses’ day. For what *statutes* did Abraham keep? Interestingly, the practice of tithing is later listed as a statute of God (compare Leviticus 26:46; Leviticus 27:30); therefore we would conclude that this was one of the statutes Abraham kept. Rather than tithing being something Abram came up with on his own or simply copied from pagan societies of his day, it is far more logical and scripturally consistent to conclude that God had revealed tithing as a sacred duty—a law to obey.”

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As we wrap up this day, let’s recall how many of God’s Royal Law’s we’ve already seen in place, long before Mount Sinai: Sabbath, signs for Appointed Meetings/Times, clean/unclean foods, & tithing). These things were in place and remain in place.