

September 3, 2006 AM

**CONQUEST OF THE LAND
GENESIS 14.1-24**

1. THE DOMINION OF CHEDORLAOMER (1-12)

Dominion and Rebellion (1-4): Chedorlaomer was the chief king among these four kings (cf. v. 4)

Chedorlaomer is the king of Elam. Why is that important? Cf. ch. 10: Elam is one of the sons of Shem (10.22), he is a Shemite (like Abram!)

Why in the east? They journeyed east and sought to build a city and a tower that would reach to heaven (cf. 11.2).

Note: Noah prophesied that the sons of Canaan (i.e., the Canaanites) would be a “servant of servants” (i.e., an abject, lowly servant) to his brothers. Noah’s prophecy is being fulfilled partly in Chedorlaomer.

Tidal, “king of the nations” - identifies with Japheth, according to Noah’s prophecy, would dwell in the tents of Shem.

Amraphel, king of Shinar, and Arioch, king of Ellasar, are both non-Canaanite descendants of Ham. Cf. ch. 10.

They take dominion but they are idolatrous apostates. They will lose this to the true seed.

Bera, king of Sodom and Birsha, king of Gomorrah have Hebrew root in their names for the word “evil.” Shinab, king of Admah and Shemeber, king of Zeboiim - “hating the father,” and “the name is lost” respectively.

King of Bela not named. Bela = Zoar; a place to which Lot would flee later.

The 4 kings (led by Chedorlaomer) defeat and subjugate the 5 kings. In the 13th year 5 kings rebel.

Giant-killer (5-7): First 3 enemies are “giants.” (1) Rephaim: known to be very tall and were compared to the Anakim. Og, king of Bashan, had a bed that was nine cubits in length (approximately 13 ½ ft.). Og was the last of the Rephaim (Deut 3.11). (2) Zuzim in Ham: called the Zamzummim in Deut 2.20, were associated with the Rephaim. The Ammonites called them the Zamzummim. They were also giants. (3) Emim: Deut 2.11, another type of Rephaim. They are called Emim by the Moabites. (4) Horites who lived around Mt. Seir. These were mountain dwellers. (5) Amalekites: a perennial enemy of the children of Israel. (6) Amorites

6 enemies named. Symbolically they had wiped out mankind. They were man killers.

This is written for Israel’s example. When they come to En-Misphat/Kadesh, they recoil at killing giants; Num 13.27-28.

As Kenneth Mathews observes, “This report of Kedorlaomer’s victories was not appropriated by the author for solely antiquarian interests. The wilderness Israelites traverse the route from Kadesh to Moab once conquered by this eastern king (Num 20:22; 21:4, 10-13; Deut 1:46–2:8); the ancient peoples who fell to Kedorlaomer were later supplanted by Israel (Josh 12:4; 13:12) or Israel’s relatives. the Edomites displace the Horites (36:20-21, 29-30; Deut 2:12, 22), and Lot’s children, the Moabites and Ammonites, supplanted the Emites (Deut 2:11) and the Zamauzites (=Zuzites; Deut 2:20), respectively. If Father Abraham could defeat the invincible Kedorlaomer, the Israelites could take courage facing enemies in their own day.” (144)

This is one reason, I believe, for the updating of the names such as Kadesh. The Valley of Siddim is updated to the Salt Sea to remind them of God’s judgment. Bela is updated to Zoar to remind them of what happened to Lot.

Crushing the Rebellion (8-12): bitumen/tar/asphalt pits in the Valley of Siddim. Stuff used for mortar or sealant. Used to build the Tower of Babel.

Rebellious kings hid. They have gone from the Tower to the pits.

Lot is singled out it seems because he is the reason that Abram will get involved in the fracas. Lot, who is characterized as both Abram’s brother’s son and his brother (v. 14), is said now to dwell in Sodom.

2. THE DOMINION OF ABRAM (13-16)

Abram the Hebrew (13): Why is he described as a Hebrew here? Remember the family connections. Abram is also a Shemite, but he is from the line of Arphachad, who begot Shelah, who begot *Eber* (Gen 10.24). *Eber* means “Hebrew.” Abram descends through Peleg (cf. 11.10ff.) as the chosen Shemite to whom the promises are given.

Abram is the younger Shemite. The younger son replaces and rules over the firstborn.

Abram and his allies (13): Abram is at Hebron; still on the mt. where he set up the altar.

Mamre is a person. He has two brothers, Eshchol and Aner, and they are all Amorites. Earlier it was said that Amorites were defeated by Chedorlaomer and his armies at Hazeson-Tamar. But these Amorites were with Abram. They were *allies* of Abram.

Two possibilities: (1) These Amorites decided merely to live at peace with Abram, or (2) Abram had converted these Amorites. Either is a distinct possibility. The first, I believe, is more probable because of the altar est. there.

Abram and his army (14): 318 trained warriors who were “born in his house.” They are his adopted sons.

Dan = northernmost boundary of Israel.

Abram and his conquest (15-16): conquer much like Gideon did with the Midianites.

Defeats them at *night*: This is a Passover of such.

Once they divide their forces, they attack Chedorlaomer and drive him completely out of the land of Canaan. They drove them to Hobah, which is north of Damascus. This is a long way north. They are driven up into the heart of Syria.

In this act, Abram had taken dominion of the Promised Land in a shadow form yet in a very real sense.

3. THE DOMINION OF MELCHIZEDEK (17-24)

The King’s Table (17-18): contrast between two kings: Bera and Melchizedek.

Melchizedek, king of Salem, and priest of the Most High God (*‘el ‘elyon*), a designation of God understood by the Gentiles. Salem is Jerusalem (cf. Ps 76.2)

Melchizedek, according to the Scriptural commentary given to us in Hebrews 7, is both the king of righteousness (that is the meaning of his name) and also the king of peace (“Salem” is a form of *shalom*). He has no genealogy.

In him the office of priest and king are combined. His priesthood and kingship are superior to that which will be found in Abram’s seed, the children of Israel. This is proven by the fact that Abram pays tithes to Melchizedek.

The one who spoils the enemy is invited to a celebration banquet. Melchizedek, unlike the defeated king of Sodom, brings out bread and wine for Abram. This is royal fare. It is a time not merely for sustenance but for celebration.

The King’s blessing (19-20): “Possessor”: God owns and will give it to Abram.

The King’s tithe (20b): After dominion is taken, you go back to the king and you pay a tithe, then you eat and drink with the king.

The King’s servant (21-24): Melchizedek gives while Bera wants to take.

Application: (1) Proper worship always precedes dominion, and proper dominion always leads to worship.

Application: (2) Gracious deliverance should not lead to presumption.

Application: (3) Jesus Christ is our Melchizedek who provides us with bread and wine.