

Genesis 14 is a little hard to read because there are lots of names, strange and unfamiliar and lots of places that even the scholars don't know exactly where all of them are, so a lot of geography that is not very common and found nowhere else in Scripture. But we are going to try to sort it all out and focus more on the main message of chapter 14 and I would like to draw out of it some principles relating to spiritual warfare—the main application, I think, in the passage.

- I. Primeval History 1.1-11.26
- II. Patriarchal History 11.27-50.26
 - A. History of Abraham 11.27-25.18
 - 1. His Faith and the Land 11.27-15.21
 - a. Call to the Land 11.27-12.9
 - b. Challenge out of Land 12.10-13.4
 - c. Challenge of Lot for the Land 13.5-8
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 - 1) Conquest of Foreign Kings 14.1-12
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The context: we are already into the patriarchal history, beginning towards the end of chapter 11 and taking us to the end of the book. We can divide it into the history of Abraham to the end of chapter 25 and I have divided it into at least two parts, the emphasis of 11.27 to the end of chapter 15 deals with his *faith*—God developing faith although that will continue beyond chapter 15.

But the emphasis also is the *land*, the promise that God made concerning the land. You will see that theme in all these sub-parts. The first is the call *to* the land, 11.27-12.9, a step of faith leaving everything behind, even his family, and particularly the land he came from and the culture. He went to the land of

Canaan, not even knowing where he was going until God directed him there.

And then we have the 1st *test* of faith, I call it the Challenge *out of* the Land, last of 12 to chapter 13. He failed the test, so the development of faith sometimes includes a stumbling; you have to pick yourself up and learn lessons from the experience.

And then we saw another one where he acts out of faith, a Challenge *in* the Land. He gives up his rights to Lot to make the choice of the best parts of the land, 13.5-18.

And we will see another challenge in chapter 14 where we will also try to make some applications. This will give you some insights into how God uses a variety of ways; each one of them will be unique and different: physical health, finances, relationships—it can be any number of things that God brings into our experience. And He is also developing *our faith*, especially the hard things. How is God entrusting me with this situation and how does he want me to respond by trusting in Him?

In Abraham's life he even had the experience of *war in* the Land, chapter 14. We can divide that into at least 3 parts. We have an invasion—the conquest—of foreign kings that come from a distant land. We will look at maps which help us follow the narrative and give you a picture of the significance of the challenge. This is a huge thing. Remember Abraham is not a nation, he is just an individual with a family, and yet several armies enter the land—and we will see that they challenge him.

In the first three verses we see that there is a coalition of these kings or allies, and in the verse we begin to see all these odd names and, in fact many of them we don't even know who they are historically. So we begin by looking at them; then I will show you a map, but we don't even know the locations of some.

14.1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

2 that they 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 (that is, Zoar).



... Amraphel king of Shinar; you have heard of Shinar and probably have an idea where that is. Then another: Arioch king of Ellasar: hardly any of the scholars know where that is located, so we will take a suggestion from one of the scholars that I looked at. Then: Chedorlaomer king of Elam. Elam is probably present-day Iran, probably, in this context in the western part. Next: Tidal king of Goiim—which means *nations* or *gentiles*. The word can be translated either way, depending on the context. But apparently, at the time of Abraham, that was called the land of Goiim, or, it is a reference to a group of peoples that occupied a particular geographical location.

So, on a map, you might keep those names in mind. The 1st mentioned is Amraphel, king of Shinar. Shinar is probably at the heart of ancient Babylon, the Babylonian Empire; the place is mentioned, remember, when Noah and his sons leave the Ark and Ararat they end up in the land of Shinar.

Then we have Arioch; it is not known exactly where, but scholar Walke suggests the Capadocian area, so eastern Turkey—the top of the slide. Also we have Chedorlaomer of Elam which would be the western part of present-day Iran. And, by the way, Shinar is present-day Iraq which would extend even further north than Shinar on the map. Tidal, the Goiim, is located on this map that I found; again it could be a grouping of gentiles—although that name doesn't come in until later, so probably a group of *nations* at this stage. This is Tigris-Euphrates valley, so they were going to align together and apparently they had some interest in the land of Canaan, and the next verse expands upon that.

14.1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

2 that they 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 (that is, Zoar).

So verse 2: that they made war with Bera king of Sodom. Now we talked about Sodom in the last lesson, so we have a mental picture of where that is located in the *Kee-káhr* or the disc of the Jordan. Apparently there was a king Bera—and we don't know much about him either, nor with Birsha king of Gomorrah, very close by. In fact we have the 5 cities noted here that were destroyed later on in chapter 19

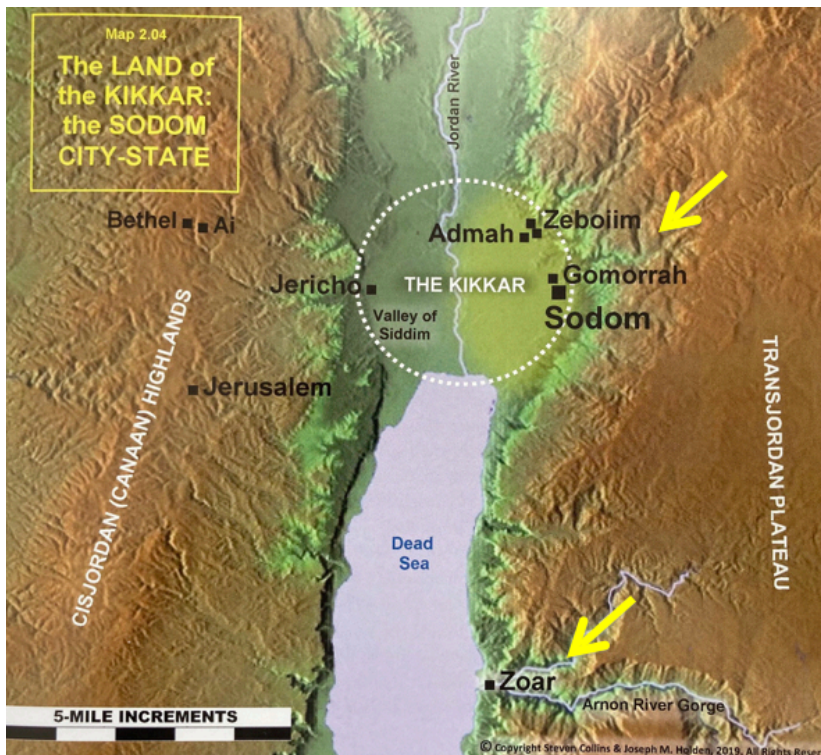
Then Shinab king of Admah, Shemeber king of Zeboiim which is another one of the cities, and the king of Bela (that is, Zoar). Apparently Bela was the name in the time of Abraham, and later on was named Zoar. So the text is upgraded for the later audience, the time of Moses, apparently. So Zoar and for a long time. Most of these cities were located in the eastern part of the Dead Sea and/or toward the south. But, because of the work that I mentioned last time of Steve Collins, he believes that all of these

cities are at the north end of the Dead Sea.

So the Kee-kähr, translated valley or plain literally means the ‘disc’. Steve believes he has found Sodom, and, probably right next to it, just to the north would be Gomorrah and then there is Admah and Zoboim, and Zoar, rather than at the southern tip of the Dead Sea; Steve believes it would be located on the Arnon River there, later the boundary between the Ammonites and the Moabites.

For reference there, you have Jericho, and Bethel and Ai from chapter 13. From there Lot looked across the valley and saw how lush it was.

There is going to be some trouble coming to the land of Canaan, particularly to these cities. It is not mentioned yet; they are just called out with Zoar to the south as on the map.



14.3 All these came as allies to the valley of Siddim (that is, the Salt Sea).

So in verse 3: All these came as allies to the valley of Siddim, again an old name that was later called the Salt Sea which would obviously be what we call today the Dead Sea, composed of a high concentration of salt because it doesn’t have an outlet, and as the water evaporates, it leaves behind all of the minerals, including salt. The burning of the area was an astro-physical phenomenon that burned everything up—and there is evidence of that.

Now in the case of spiritual warfare there are 2 extremes in the Christian community. Some groups make an over-emphasis on the demonic and spiritual aspect of spiritual warfare. And then on the other end of the extreme there is a *de-emphasis* on these aspects of warfare to the point that it is almost not recognized at all. But I think the Biblical picture of Spiritual Warfare is somewhere in between. We don’t want to deny that this spiritual warfare goes on, or minimize it, nor the involvement of demons, and be unaware, but we don’t want to see a demon under every rock either. So I think there is a balance that we will see in Scripture as we look at some of the Principles.

From the early verses here we can *expect* an attack on our spirituality, on our faith and maybe even on our personhood. We should expect an enemy—in fact there is a variety of enemies. So it is not unusual that Abraham has several challenges, and it is not unusual that one of them is *war*. Now in the case of Abraham it is physical—it’s a military operation that attacks the land. In our case we are not going to have a military operation in our experience, but we will be in a battle. The Bible makes it clear, Jesus makes it clear, that in fact there are enemies of us, both unseen and seen, and we can expect attacks.

1Peter 4.12 is in the 1st century and we are talking about 1st century issues as well.

Spiritual War

1. Expect attack - 1 Peter 4.12 *Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;*

So suffering, hardship, spiritual attacks, persecution—in fact one of the major themes of 1 Peter is this whole idea of suffering. And in 4.12 Peter says, ‘Don’t be surprised.’ In fact, part of what we want to do here is to be prepared for the variety of means that all of the enemies may use to attempt to attack us and undermine our faith.

Certainly Abraham—and Lot will be involved—they will experience a *physical* attack. But we are going to apply it in a spiritual way because that is the means by which we are tested today, primarily. It may take the form of a physical illness or even physical attack, but that is even less likely in our culture. But in general, it will at least be a spiritual attack and we need to be prepared, and not be surprised, not caught off guard.

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b) Conflict Background	14.4

That is the coalition of Kings. And then in verse 4 the background, *why* they were aligned.

14.4 Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.

Twelve years they had served Chedorlaomer. So apparently they were subjects to the empire to the north and east, under this king. Some see a relationship to ancient kings and some of the king lists but it is all speculation. But something happened; 12 years they were serving...but the 13th year they rebelled. The ‘they’ refers to those kings in the Jordan Valley, the *kee-káhr*, in that location. Obviously they are receiving the tribute and submission and are not going to stand by idly and allow this to happen. So that is a little background which moves us into...

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...the next part where we have the campaign. But it will be preceded by other battles on the way.

14.5 In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim,

6 and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.

In the 14th year, after the rebellion, Chedorlaomer and the [4] kings that were with him, they came and waged war, on the way dealing with these strange places and peoples, one of them the Rephaim in Ashteroth-karnaim—there was an ancient Canaan god with this city named after it.

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6 and the Horites in their Mount Seir, as far as El-paran, which is by the wilderness.

Rephaim was a group, then another, Zuzim, with the -im ending in plural. Then a location in Ham, another place that is obscure and probably not certain of location. Then another group, Emim, also with the plural ending, in another hard-to-pronounce location Shaveh-kiriathaim. And another group: the Horites in their Mount Seir—now we know where that is: later it is developed for the Edomites. Then it says ‘as far as El-paran’ which is unknown also, but it is identified as being ‘by the wilderness’.

Notice the Rephaim and Zuzim indicated by the top two arrows, and then the Emim at the 3rd arrow, showing the route these kings took—there on the Transjordan (the east side of the Jordan River.) And it’s on a plateau and the valley would go down to the Dead Sea and the elevation is over 2,000 feet because the Dead Sea is only about 1300 feet below seal level. Quite a drop in elevation, but they are coming on the Transjordan which is relatively flat; in fact this is an ancient route and it is called the Highway of the Kings, mentioned later on, and in fact all the way up into Roman times this was the common travel route of people going from north to south and sometimes going into Egypt.

Finally, then, the Horites are mentioned which would be the area of *Edom*. Later on the *Ammonites* with two peoples would be seen with the 1st two red arrows. Then we have the *Moabites* who would be south of the Arnon River, just south of the 3rd arrow from the top. And that would be up to the Zered River. And the Horites, with the 4th arrow would become the *Edomites*. The fathers of those people do not come until later on. In fact the Ammonites and the Moabites do not come until Lot’s daughters and their descendants. The *Edomites* are the result of other descendants of the patriarchs.

So this is the route, hopefully giving you a little clarity.



14.7 Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.

Then verse 7: ...came to En-mishpat (that is, Kadesh). Now that is familiar. We have an ancient name and an updated description. Later on it's called Kadesh-Barnea and that is mentioned in the time of the conquest. Scholars are confident of the location of that site and I think there have been some excavations there.

'and conquered all the country of the Amalekites, this being of the Canaanite groups. 'also the Amorites' another Canaanite group, and in fact the others with plural -im endings those are all distinct groups, some of them Canaanite, some not. But these would definitely be Canaanites. Then their location: 'who lived in Hazazon-tamar'. None of the scholars know where that's located, but somewhere in the general area on the map.



There is Kadesh-Barnea just under the bottom arrow. And the top arrow is pointing to the Amorites. This Kings highway is the one Moses took up to prepare the children of Israel for entrance into the land. All of this area is mentioned several times in the OT.

I have mentioned that a spiritual attack can come from multiple sources. Just as Abraham had multiple peoples that were going to attack the land; in subsequent verses we will see that Abraham is going to go and rescue Lot from the invasion.

Now the verses in the slide **Spiritual War**, As we read Ephesians 2.1-3 look for the spiritual enemies that we come in contact with.

Spiritual War

1. Expect attack - 1 Peter 4.12 *Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;*
2. Multiple sources - Ephesians 2.1-3 *And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*

The context of Ephesians 2.1-3: Paul is describing who we are before we trusted in Jesus Christ and the essence of it is our spiritual deadness. As you read this, can you notice what are clearly described elsewhere—and we have all three of them noted in this short passage. Three enemies of believers: *the prince of the power of the air*, a reference to Satan himself and in other contexts that would include demonic spirits as well. There is a spiritual war, not only

among angelic creatures amongst them, but it spills over upon the believer in all ages as well, OT and NT. And Satan himself is one of the sources of the attack.

The *lust of the flesh* is the 3rd one: lusts of our flesh; in other words, I have discovered the enemy and it's *me!* Our own temptations, our own weaknesses and own flesh. (Romans 7) We cannot reform the flesh; we have to let it die, but it will spring up and trip us up. So not every attack is from Satan; he allows, in our own weakness, allows us to be our worst enemy.

Another enemy is the *world*. The world offers lots of corrupting influences and it is an attack on us as well. So just as there were multiple armies that were attacking, we can expect multiple sources in this spiritual war we are in. The 3 enemies: the world, the flesh and the devil.

The the Conquest Outcome 14.8-12:

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 - c) Campaign of Canaan 14.5-7
 - d) Conquest Outcome 14.8-12

14.8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that

is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim,

9 against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar--four kings against five.

The kings of Sodom, Gormorrah, Admah, Zeboiim and Zoar were ready for battle in the valley (Kee-káhr) against Chedorloamer, Tidal, Amraphel and Arioch. That's 4 kings against 5.

They are probably going to battle in this area. The area south is very rich in copper, and it is believed that one of the reasons they came was to take copper and whatever goods they could get, then come up attacking the Amelekites and Amorites south and west of the Dead Sea. And then they progress along the the west side of the Dead Sea and engage in battle in the *Kee-káhr*.

But there are hazzards in this valley.

14.10 Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

The Valley of Siddim was full of tarpits. 'and the kings of Sodom and Gomorrah fled, and they fell into them'.

14.10 Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

But those who survived fled to the hill country. Now the hill country is one of two places in the area and that is where they fled. You remember that Jerusalem is on a hill also.



We also have attacks from multiple sources—3 mentioned in these verses from Ephesians 1, (as in 1John 2.16):

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14.10 Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country.

These tar pits exist today, in fact it is believed that the reason for that is because the Dead Sea is at one of its lowest points in recent history (lower because of extraction/use of the springs on either side of the Sea). What happens is, when the water is higher, then it fills the water table; but when it is lower the water drains out and if there is fresh water it will dissolve the salts and it will produce these sink holes.

And apparently, in ancient times there would also have been tar materials or petroleum materials in the bottom of these pits as well.



14.11 Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.

Then they took all the goods, now this is the armies of Sodom and Gomorrah and all their food supply, and departed. So that is what they came for; the rebellion had stopped.

14.12 They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.

They also took Lot; this is why we have the story—because Lot is at the focus of it. The choice that Lot made has resulted in the suffering long-term consequences of it. And if you didn't get it, they took...Abram's nephew. This is the reason the story is here, and his possessions and departed, 'for he was living in Sodom'. He is rather emphasizing that the choice Lot made was not a good choice. He was risking everything and now he is one of the spoils of war. Remember we developed the idea that the choice he made was based on his own desires, his own worldly desire for possessions and wealth. In spiritual warfare, the flesh is useless; it will fail us, so we need to stay connected, stay in fellowship. We need to depend on the *spiritual resources*.

Spiritual War

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3. Flesh always fails - Romans 7.18 *For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*

Romans 7 emphasizes the weakness and the failure of the flesh. We cannot depend on our own flesh, our own strength in battling a spiritual war.

So now the story moves to the re-capture of Lot...

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 - a) Communication to Abram 14.3

...and to begin it, Abraham has to be made aware, so we have the communication to Abram, 14.13.

14.13 Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.

So Abram is going to be the instrument that God uses to rescue Lot.

14.13 Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.

The emphasis is where he is located; it is not near Sodom. The implication: this reminds of what we saw in chapter 13 where he is now back in fellowship after the problem at the end of

chapter 12. And in spiritual warfare, another principle is that we have to intervene for one another.

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3. Flesh always fails - Romans 7.23 *but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*
4. Intervene for others - Galatians 6.1-2 *Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. 2 Bear one another's burdens, and thereby fulfill the law of Christ.*

Galatians 6.1-2 emphasizes this. And oftentimes we intervene through prayer, but in Abraham's case it is very direct intervention and it may manifest itself in very direct ways also. But at least we have the principle in Galatians 6.1-2. We are all in the battle together and we need to look out for one another; and sometimes we have to intervene on behalf of others, of one another.

So this war that we are in—oftentimes we can't wage it alone. We need the help of one another, and those that are spiritually strong are called upon to intervene on behalf of those that are either caught or sometimes spiritually weaker.

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| b) Convoy for Pursuit | 14.14 |

Now we have the Convoy that will make this Pursuit.

14.14 When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.

When Abram heard that his relative had been taken captive,...

14.14 When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.

...he led out his trained men born in his house, 318. That is a pretty large number for one family, but yet tiny probably in comparison to this army. We don't have any details, but if we

have these allies that are coming from the north and the east, I would say considerable in numbers. And we have Abram, even though it is not a large number, 318, it would be tiny in comparison.

went in pursuit as far as Dan. Now that is a well-known location—in the northern most part of Israel. So Abraham is pursuing them, chasing and probably doing battle as far as Dan (red arrow). And then later on we will see Damascus (2nd city above Dan).

So this little army, somewhat insignificant in the eyes of these powerful kings is actually going to overtake and defeat them. The only explanation is a supernatural one. I think God intervened on behalf of Abraham—we don't have the details but logic would tell us along with what we know of that period of time, we would have to conclude that God intervened on behalf of Abraham and Lot.



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3. Flesh always fails - Romans 7.23 *but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*
4. Intervene for others - Galatians 6.1-2 *Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. 2 Bear one another's burdens, and thereby fulfill the law of Christ.*
5. Put on the armor of God - Ephesians 6.10-18 ...12 *For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm....*

Obviously, any battle that we do we have to put on the full armour of God. Read that entire, very familiar, passage. We could spend a couple of hours on that passage, just developing

not only the imagery, but all of the things in it that God has *provided* for us as amour. And that is part of what we need to prepare and be prepared and anticipate any attack—because we *will* be attacked spiritually and sometimes it will take a physical form. That's how we do battle.

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|----------------------------------|-------------|
| I. Primeval History | 1.1-11.26 |
| II. Patriarchal History | 11.27-50.26 |
| A. History of Abraham | 11.27-25.18 |
| 1. His Faith and the Land | 11.27-15.21 |
| a. Call to the Land | 11.27-12.9 |
| b. Challenge out of Land | 12.10-13.4 |
| c. Challenge of Lot for the Land | 13.5-8 |
| d. Challenge of War in Land | 14 |
| 1) Conquest of Foreign Kings | 14.1-12 |
| 2) Capture of Lot | 14.13-16 |
| a) Communication to Abram | 14.3 |
| b) Convoy for Pursuit | 14.14 |
| c) Conquest of Kings | 14.15-16 |

Now I think Abraham had supernatural enablement to win the battle that he was in—and he in fact conquers those kings, so I call that the Conquests of Kings 14.15-16.

14.15 He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.

16 He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.

Again the text just gives us the bare minimum, just the essence. He divided his forces, so he used wisdom and military tactics. He used the best available tactics in those days. But I think under the guidance and in the power of the Lord. ...against

them by night, he and his servants, and defeated them. Very simply. No details, just a simple description. .. and pursued them as far as Hobah, which is north of Damascus. On the map we see Damascus, which is outside the land of Canaan, essentially, and in the north where these kings came from.

And in verse 16, He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people. As I said, very simple; in fact it almost stresses things that are unfamiliar to us, in terms of all the names of geography. It doesn't give much detail of the war or battle, or how he pulled this off—with 318 men! The text is clear on how minimal the forces that were able to overtake these four invading kings. But he accomplishes the task and he is able to rescue not only Lot, but his possessions and also it obviously including women and the people, probably children and others as well.



We can conclude with another principle:

Spiritual War

1. Expect attack - 1 Peter 4.12 *Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;*
2. Multiple sources - Ephesians 1.1-3 *And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*
3. Flesh always fails - Romans 7.23 *but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*
4. Intervene for others - Galatians 6.1-2 *Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. 2 Bear one another's burdens, and thereby fulfill the law of Christ.*
5. Put on the armor of God - Ephesians 6.10-18
6. Applied wisdom - 2 Corinthians 10.3-6 *For though we walk in the flesh, we do not war according to the flesh. 4 for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. 5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, 6 and we are ready to punish all disobedience, whenever your obedience is complete.*

We can use all the wisdom that God gives us and the principles of God's word beside all the Scriptures that we looked at and there are others. 2Corinthians 10, similar to the Ephesians passage, describes what resources God has given us, emphasizing the spiritual resources.

And notice that much of the battle is a *mental* battle, taking captive thoughts, so thinking and a right mental attitude is good, with mental preparation in terms of *knowledge and knowing*. That's where the resources of our battle oftentimes are concentrated. The way that we think, the way we approach, the faith that we place—so our battle is a spiritual one. Notice that almost all these passages are using battle imagery, war imagery, armor and battling. So we are in a spiritual war and need to be prepared. We can expect it and the better we prepare, the better we will be able to ward off the invisible war. Ephesians stresses that as well—the forces of evil in heavenly places and the issues in the world. And all of these stress the inward battle of the flesh.

Be prepared for the spiritual battle! Memorize these passages, equip yourself with the armor. All of this has to be done ahead of time; otherwise we are pretty helpless. The enemies are very powerful and we need to continually be in fellowship, but also develop the mental attitudes and preparedness that is required. Spiritual 'toughness', preparedness for the spiritual battle.