

We continue with the last part of Genesis 14, after having waded through the first part with lots of names that we cannot identify as to their location. The last part of Genesis 14 is different in terms of unfamiliarity, but there still are some strange things: and an unusual individual by the name of Melchizedek. So we will talk about Abram and Melchizedek now. The NT uses that story to develop the priesthood of the Lord Jesus Christ; He is after the order of Melchizedek. This is the background to mainly the Hebrews chapter 7 passage though it begins at the end of chapter 5 followed by a kind of break.

Another thing that we will continue from last time is the discussion on Spiritual Warfare and will add to the list that we started, along with some other NT passages, that give us some more help in the battle that all of us face—that sometimes can do damage to our spiritual walk if we are not aware of some of these principles and are not doing what the Scripture encourages.

Setting the context we note that we have finished the Primeval History, going more quickly because the narratives are more story-like, and not so foundational as we saw in the first 11 chapters.

- 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

So we are dealing with the second division, Patriarchal History, which goes to the end of the book. This has four major parts, the first being the history of Abraham through chapter 25, and we have already seen a major portion of that which deals with Abraham's faith in relationship to the land—so two major themes, his faith and the land.

We have his call from out of the land that he was familiar with and grew up in, and the development of faith—as we have been saying all along: your faith does not grow unless it has a challenge, like a muscle that has to be exercised. You have to have opportunity to express it or to trust and the way to do that is face the challenges that sometimes God orchestrates. Always we have to think: how is God developing my faith? What does He want me to claim in terms of promises? What does He want me to trust in and what has He taught about these areas? We have a series of these in at least the early chapters in the narrative of Abraham.

We saw that it took faith to leave everything and then once in the land there was a famine, so there was a physical challenge. The text is not clear, but it almost implies that God probably desired him to stay in the land and trust Him, but Abram leaves and puts Sarai in danger and actually doesn't do well. Sometimes our faith is challenged and even when we stumble we can learn things from it. And I think in the next incident we see that Abraham learned some lessons and he responds more in the Spirit in the dealing with a relative who challenges Abraham in the dealing with the flocks and strife between the two families. Abraham trusts God and the promises that He made concerning the land and Abram allows Lot to choose the land that he would desire, chapter 13.5-18.

Then the challenge that we studied last time is war, another physical challenge, an invasion from eastern kings that actually took Lot captive and the main story calls upon Abraham to trust God in terms of warfare. We used it as an example, even though it was a physical warfare, drawing some principles that are very

clear in the NT in terms of the spiritual warfare that all of us are in whether we are aware of it or not. In fact, the more you desire to please God and walk by faith, the more you are a target of particular enemies in the spiritual warfare.

So in chapter 14 we saw the conquest of these foreign kings and their invasion of the land of Canaan and surrounding areas. The first 12 verses brought us to 3 principles in spiritual warfare:

Spiritual Warfare

1. Expect attack - 1Peter 4.12
2. Multiple sources - Ephesians 2.1-3
3. Flesh always fails - Romans 7.23

We are to expect attacks in the Christian walk; simply unfortunate things and you do everything you can to get out of it. But from a Biblical perspective you realize that some of those, or maybe all of them are a result of being in relationship to God Himself.

There is an enemy and we say that there are multiple sources, external ones, invisible spiritual ones—Satan and even demonic spirits and the world itself which draws us with what it presents to us. The Ephesian passage mentions all three major ones that the believer in the church faces: the world, the flesh and Satan or the spiritual demonic forces.

And we also saw, in that passage, that the flesh always fails when it attempts to deal with spiritual warfare. The forces aligned against us are greater than anything that the flesh can combat; I used the Romans 7 passage but there are many passages that emphasize the weakness of the flesh in any of the spiritual endeavors, particularly in spiritual warfare.

- A. History of Abraham 11.27-25.18
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 - a. Call to the Land 11.27-12.9
 - b. Challenge out of Land 12.10-13.

- 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

Then from the capture of Lot, we developed some other ones. Abram intervenes on behalf of Lot and we made the point that we are all in this together and we need to look out for one another, primarily praying for one another, but sometimes intervening and sharing the burden as Galatians 6 indicates, sometimes counseling, sometimes encouragement or warning.

Spiritual Warfare

1. Expect attack - 1Peter 4.12
2. Multiple sources - Ephesians 2.1-3
3. Flesh always fails - Romans 7.23
4. Intervene for others - Galatians 6.-1-2
5. Put on armor of God - Ephesians 6.10-18
6. Apply wisdom - 2 Corinthians 10.3-6

Then in the central passage, Ephesians 6, we spent 2 or 3 hours on it. God has supplied us with armor and at the end of Ephesians, one of the last things that Paul deals with is this armor of God. This means that we need to be ever vigilant and also ever prepared—that's part of expecting the attack. And as we wear the armor we find protection in it. There is only 1 offensive piece of armor which is the imagery of the sword representing the Word of God. The better we know the Word of God, the more equipped we are to go on the offensive in spiritual warfare.

We also saw that Abraham used all the resources, at least it is implied, that he used not only wisdom in warfare, but all the resources that he had before him. We used the 2Corinthians 10 passage to illustrate that—the things available to us in the spiritual warfare. We don't war using material resources, rather the spiritual ones that God has supplied.

That brings us to the last portion that we will spend most of our time on: the Character of Abraham. This is brought out after the battle and recapturing of Lot and the bringing back of booty. You might even look at this as another challenge, kind of a subtle way that sometimes the enemy might introduce another challenge in the midst of victory. We are most vulnerable *after* a spiritual success, a spiritual victory. That is the case of Abraham here; we will see that his character has developed to a point where he responds rightly and in the context we will see that he responds to 2 kings in a godly, Biblical way.

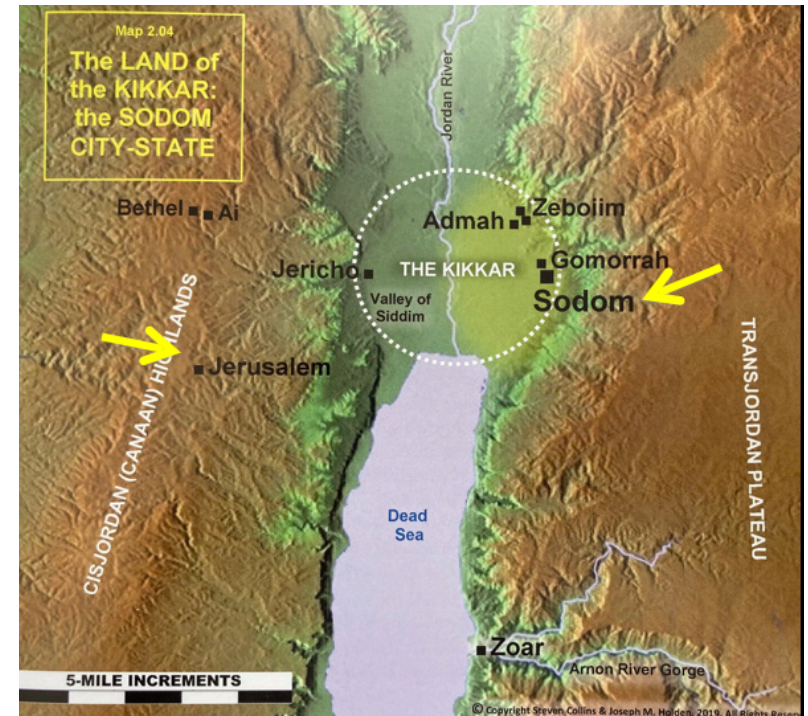
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| A. History of Abraham | 11.27-25.18 |
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| d. Challenge of War in Land | 14 |
| 1) Conquest of Foreign Kings | 14.1-12 |
| 2) Capture of Lot | 14.13-16 |
| 3) Character of Abram | 14.17-24 |
| a) Contact with Sodom's King | 14.17 |

14.17 Then 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).

The first one is the contact with king of Sodom, 14.17, and in the text, after his return he tells us that he returned from the defeat of Chedorlaomer and the kings who were with him. We listed the 4 kings that came from the north and the east that had invaded the land of Canaan. It also says, 'the kings who were with him'; now afterwards it focuses on the one that was a victim of the invasion; the main one was the king of Sodom.

The king of Sodom went out to meet 'him'—the context, from the prior verses, is Abraham.

It mentions the valley of Sheveh as being the kings' valley. The location is not clear, probably somewhere near Jerusalem. We have been pointing out that the King of Sodom is on the *east* side of the Jordan River in the disk area, the *kee-káhr*, that fertile area that Lot chose in order to have good pasture land. But if you look near Jerusalem, that is probably where this valley was.



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- 3) Character of Abram 14.17-24
 - a) Contact with Sodom's King 14.17
 - b) Celebration of Melchizedek 14.18-20

14.18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

Then verse 18, which I call the Celebration of Melchizedek. We don't have a lot of information and don't know why he appears but we understand that he will be important. It foreshadows the Messiah; we even have a Psalm that refers to him and of course the book of Hebrews developed it in more detail. So verses 18-20 I call the Celebration of Melchizedek, primarily to maintain the alliteration, and that seems to be what he is doing because of the victory—there would be celebration obviously.

And, Melchizedek king of Salem—a well known place, Jerusalem.

As we have said before, names in the OT, and particularly this one has meaning. It you break it down it has two Hebrew words.

Term

1. Melchizedek -
 - מֶלֶךְ - (*melek*) - king
 - צַדִּיק - (*tsadik*) - righteous
2. Salem - (*shalom*) (שָׁלוֹם) = peace
3. God Most High - *El Elyon*

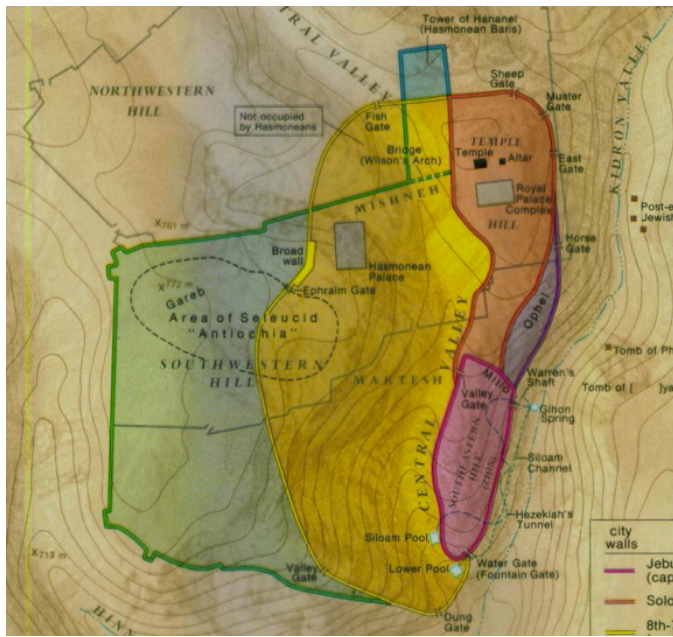
In the study of Hebrew you study groups of words and one of the first you learn is the term *melek* which means 'king'. The reason is that the word is so common and appears frequently. Another word is the one for 'land' which we have already seen in the early part of Genesis also. As you might expect, the word

'king' is very frequent during the period of the kings of Israel. So the first part of the word Melchizedek is the word for 'king'. And then it is combined with the word for 'righteous' or the word group 'righteousness' or 'to be righteous', *tsadik*. The 'chizedek' in the English is an expanded form of *tsadik*, so essentially the meaning is 'the king of righteousness'. And it is appropriate, not only for the Melchizedek in the book of Genesis, but we will see later on that that it foreshadows the kingship of the Lord Jesus Christ who is the sinless One and the One that is perfectly righteous. So Melchizedek foreshadows Christ as the righteous One—which we call a type or typology.

And Salem is related to *shalom* which is a greeting—and you are greeting by wishing them well, peace, wholeness. So Salem is related to peace and Melchizedek is not only the king of righteousness but he is the king of peace also.

And the text tells us that he is a priest of God Most High, the Hebrew being *El Elyon*, that is, the God that is elevated above everything else, particularly elevated above all the false gods of the Canaanites. So, the God Most High indicates that this individual was a *believer*, a man that lived in that land and was even of high rank—and a believer in the one true God, the one that is Most High, the Creator God—Elohim. You might wonder: God could have selected him instead of Abraham, but in the sovereign plan He chose Abram outside of the land and here is a believer that could have been chosen *in* the land.

Salem would have been that lower reddish area on this map, the area that would have been taken over by King David. David would have conquered the Jebusites that occupied that land. In this time frame the land was called 'Salem' and Melchizedek comes from that area. Obviously this is a map that has different eras on it, and even the reddish area represents a later timeframe, but it in terms of the geography that would be the location. Just to the east, or right, of that would be that Kidron Valley which some commentators consider that valley of Sheveh. Others say it might be to the other side, the west.



Because of the obscurity of Melchizedek, commentators have come up with a variety of different views. This is what you might find if you read some of the commentaries.

Melchizedek Views

1. Canaanite Priest
2. Shem
3. Celestial Being
4. Actual Angel
5. Theophany of Christ
6. Real Man - Typology

Some suggest that he might have been a Canaanite Priest, but I think that every indication in the text, particularly when it says ‘the God Most High’, is not a typical Canaanite Priest even though he is in the land of Canaan. A Canaanite Priest would be

one that worshipped the false gods of the Canaanites, but he is a genuine believer, not only in this context, but in Hebrews and elsewhere it indicates that he is a believer in the One True God.

Another interesting suggestion—and this comes primarily from Jewish sources—is that he was Shem who, if you recall the charts/timelines I have given, would be alive during the timeframe of Abraham and some have suggested that Shem would be a believer. This could be Shem himself and ‘Melchizedek’ would be more of a title rather than his name. Still not very likely that it was Shem.

Some suggest that he was a celestial being of some sort, more specifically perhaps an actual angel. And other commentators, because of the close tie with Christ they support the idea that this is a Theophany of Christ. We talked about the angel of the Lord probably being a theophany of the 2nd person of the Trinity. In some passages of the OT the ‘angel of the Lord’ shows attributes of deity and also of humanity in some cases.

But I think he is a real man that had a name that represented his priesthood and some of the characteristics of it that are brought out later on, a real man foreshadowing another real man that comes about later on in history, in fact a messianic man by the name of the Lord Jesus Christ. Obviously most of the other views have very little support. These are two believers in the same timeframe and it is thought that Job probably lived in patriarchal times as well.

14.18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

brought out bread and wine; and that is why I call it a celebration of victory and re-establishing of these kings in the land as a result of the victory that Abraham brought,...

14.18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

... and we have his identification spelled out: he was a priest of God Most High.

14.19 He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has delivered your enemies into your hand.” He gave him a tenth of all.

He blessed him so the priest was now blessing Abraham, part of the celebration, and said, Blessed be Abram of God Most High—the second mention of *El Elyon* or God Most High, the only one True God above all the other false gods. And Abram is blessed. This is one of the examples of blessing Abram and his descendants and God will bless those that bless Abraham.

14.19 He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has delivered your enemies into your hand.” He gave him a tenth of all.

And, He is also described as Possessor of heaven and earth. This is the Creator God the one that, by creation, is Owner or Possessor; in fact the idea of possessing, the Hebrew word there is related to the God that creates. So this is the One True God and acknowledges that Abraham belongs to Him and is called of God the Most High. And if that is not enough...

14.19 He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has delivered your enemies into your hand.” He gave him a tenth of all.

... 'Blessed be Abram of God Most High', a third mention of *El Elyon*, so without a doubt we have several references to the God that called Abraham out of Ur.

Then we have more specifics concerning the God Most High Who has delivered your enemies into your hand. So he gives credit to God as the One that gave the ability and the deliverance of the enemies into Abram's hand. So it was a good worshipful and praiseworthy blessing of the One True God by this man that lives in the Canaan by the name of Melchizedek.

And then a kind of commentary: He gave him a tenth of all. In the context we see that Abraham gives a tenth to this Melchizedek Priest. Melchizedek clearly gives credit to God; it is the God Most High Who has delivered your enemies into your hand. And, just from the context, Abraham agrees. And when we are in the midst of spiritual battle and we see the victory, it is not because of our flesh, but because we are actually exercising faith and it is God that ultimately gives us the victory. By ourselves we are unable to be victorious in spiritual warfare.

Spiritual Warfare

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|------------------------------|--|
| 1. Expect attack - | 1Peter 4.12 |
| 2. Multiple sources - | Ephesians 2.1-3 |
| 3. Flesh always fails - | Romans 7.23 |
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| 5. Put on armor of God - | Ephesians 6.10-18 |
| 6. Applied wisdom - | 2 Corinthians 10.3-6 |
| 7. Victory by His strength - | Romans 8.37 <i>But in all these things we overwhelmingly conquer through Him who loved us.</i> |

This is a NT passage—there are others—but this is one in a doctrinal passage that tells us that the victory comes from the Lord. This is in the context of the book of Romans. In fact that whole passage is in the midst of war and struggle, war, difficulty and enemies. We must always remember where the victory lies and not think we are the ones accomplishing the victory.

14.19 He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has delivered your enemies into your hand.” He gave him a tenth of all.

Then the last part, He gave him a tenth of all.

I want to develop this concept of typology. The Greek word in the NT is τύπος and in some contexts, like Romans 5, it is translated ‘type’. It is a difficult area but it is one of prophetic Scriptures, kind of a sub-category you might call it. We call it typology. There are several types in the OT and we don’t know they are types until we come to the NT because the NT *specifies* them.

There are two extremes in the study of typology. Some say that this is reading too much into the Scripture and they would deny the existence of typology or minimize it. And there are others, even among the very conservative, that overuse the concept of typology. But I think there is a balance. And I think there are some guidelines; I go into some detail in the hermeneutics and Bible study methods course, so I will review some of that for those who have or have not taken the course. This will help you in deciding what is a type and what is not a type.

And this is a good description by Roy Zuck in one of his hermeneutics texts.

Typology

‘Certain persons, events or institutions of the OT that prefigure [in some sense prophetic, not directly, but more prefiguring] by God’s design [we should not make them up or impose them; you need to look for indications of God’s design or intention] persons, events or institutions in the NT.’

In this case we have typology involving a person or persons. Obviously Melchizedek, being a real human, a real man in the OT prefigures, by God’s intention, because of Hebrews chapter 7, the Lord Jesus Christ, another person—but He is in the NT. But there are other events that are types as well and other institutions.

The characteristics you can use to decide, given by Zuck in his hermeneutics textbook are:

Characteristics

1. Resemblance: There has to be a resemblance of something in the OT to something the NT. The book of Hebrews brings out that resemblance in showing that Melchizedek was a priest that is very different: in fact he comes before Levi, of one of the 12 tribes, which was set up for the priesthood. So it has nothing to do with the Jewish priesthood; it is a different priesthood.

But there is a resemblance of Melchizedek obviously to the Lord Jesus Christ in the NT, the tie-in being in the book of Hebrews and also in Psalm 110.4 *The LORD has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”* So there is a resemblance between Melchizedek and the *antitype* who would be the Lord Jesus Christ.

2. Prefiguring: There is also a prefiguring and again this is brought out in the book of Hebrews. It prefigures or gives us some indication of some characteristics that are in both the OT person and the NT person.
3. Design: And, as the definition indicates there is a divine design; that is, this is *intended*; we are not reading things into the text—there are clues in the text itself that tell us that this is intended by God Himself.
4. Historical: A fourth characteristic is that in the OT you have a real situation, a historical situation, and that’s why we come to the conclusion that Melchizedek was a real man. He is not mythical, not imaginary, but he actually lived and had

relationships with another man, Abraham. So the historical element is not diminished.

5. Heightening: A heightening means that the antitype is greater than the type. And that certainly is the case with Melchizedek, mere human, and then Jesus Christ, not only Messiah but God Himself.
6. Designated: Then you have to have something that kind of designates it or gives an indication of the design. And Hebrews does that as well.

Red Stedman, a Bible teacher says,

‘This mysterious Melchizedek is mentioned in the OT only twice, yet our author (of Hebrews) sees him prefiguring the most important ministry of Christ to His people today.’

—Ray Stedman

Now we will look at the Hebrews and Psalm passages showing the type of Christ.

Type of Christ

> Priest to God Most High - Hebrews 7.1, 14 *For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,...*

So the writer of Hebrews is taking us back to Genesis and what we have there. Then verse 14 *For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.*

If you read the context you see how the writer of Hebrews is tying Christ, who is not a Levitical priest, but he is tying the priesthood of Christ back to Melchizedek. This whole chapter deals with Melchizedek, so we will look at some other elements. So He is a priest to God Most High and Christ, a priest after the order of Melchizedek, is described as a king of righteousness.

> King of Righteousness - Hebrews 7.2 *to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness,...*

Here it is interpreting for us. So He is King of Righteousness

> King of Peace - Hebrews 7.2 *...and then also king of Salem, which is king of peace.*

...and King of Peace. You can find several passages that speak not only of the righteousness of Christ but his kingship as a righteous reign in the future—He will establish a world-wide peace. He not only will be King of Kings but He will be King of Peace as well.

> No beginning - Hebrews 7.3 *Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually....*

Now here is the tie-in: ‘like the Son of God’, referring to Jesus. No beginning—he is not saying that also of Melchizedek in the OT but nothing is mentioned. Out of prefiguring, typologically, the eternal aspect of the Lord Jesus Christ: no beginning in terms of Christ, the Son of God.

Also being perpetual is mentioned in 7.3:

> Perpetual - Hebrews 7.3, 24 *but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.*

It is a perpetual priesthood. The writer of Hebrews is making all of these ties, designating this typology.

Now we read what is also mentioned in Hebrews, Psalms 110:

> Eternal - Psalms 110.4 *The LORD has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”*

This is a Messianic passage, referring to Messiah. And the ‘You’ there is referring to the Messiah, a perpetual or eternal priest, an eternal priesthood.

We will see also in Hebrews 7.25, that He is going to bless the world. Melchizedek blesses Abraham and Messiah is going to bless the whole world.

> Blessed world - Hebrews 7.25 *Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.*

In fact that verse 25 speaks of the present ministry of the Lord Jesus Christ at the right hand of the Father, and He is ministering as a Melchizedekan priest today during the church age, ever since His ascension, and will continue on into eternity and in fact His priesthood also will be evident during the Millennial Kingdom when He will be King of Righteousness and King of Peace and He will continue to bless the world, He will perpetually minister as a Melchizedekan priest.

So that is the typology and then we have the last part of the passage, Genesis 14.21-24.

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 - 3) Character of Abram 14.17-24
 - a) Contact with Sodom’s King 14.17
 - b) Celebration of Melchizedek 14.18-20
 - c) Corrective for Sodom King 14.21-24

14.21 The king of Sodom said to Abram, “Give the people to me and take the goods for yourself.”

Here is a proposal. By every right Abraham, as the victor, a victorious king, the one that brought back all the spoils, had every claim to all the spoils. So the king of Sodom said, ‘go ahead and take the spoils’ after his own part of it. “Give the people to me and take the goods for yourself.”

In other words, leave my people to me and you can have all the spoils. One principle we can learn here—in fact, it is not so clear, but from the response we can come to the conclusion that this is another challenge. How can Abraham respond? If he takes the spoils—in fact the text will explain why he turns it down—we might develop the principle that spiritual war is relentless. Even in the midst of victory we will have another challenge that might be so subtle that we might miss it, but we might even anticipate it and expect it. In the midst of Abraham’s victory he is given this temptation of something that he had every right to take but it would also introduce some other elements that are undesirable and would not be what God would want.

So Abraham turns it down; that’s why I call it the Corrective for the king of Sodom.

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5. Put on armor of God - Ephesians 6.10-18
6. Applied wisdom - 2 Corinthians 10.3-6
7. Victory by His strength - Romans 8.37 *But in all these things we overwhelmingly conquer through Him who loved us.*
8. War is relentless - James 5.10-11 *As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.*

11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

14.22 Abram said to the king of Sodom, "I have sworn to the LORD God Most High, possessor of heaven and earth,

23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.'

Abram said to the king of Sodom, "I have sworn to the LORD God Most High [for the 4th time here], possessor of heaven and earth,...

...reiterating what Melchizedek said,

14.22 Abram said to the king of Sodom, "I have sworn to the LORD God Most High, possessor of heaven and earth,

23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.'

...that I will not take a thread or a sandal thong or anything that is yours, for fear [and here is the reason] you would say, 'I [the king of Sodom] have made Abram rich.'

The king of Sodom would take the credit for Abraham's gift and Abraham does not want to take away from God the credit that is due Him, and it actually is an act of faith knowing that God is not only going to meet all his needs, but God is going to make good on all the promises He has made.

14.24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."

Then he says, I will take nothing except...the young men who helped him—

14.24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."

—they earned their share, but Abraham is not going to take anything from God as the One that is the blesser, not the king of Sodom. God is the one that fulfills all the promises, He is the one that makes Abraham rich, not the king of Sodom. Abraham doesn't want to take any credit or glory from God Himself.

So in spiritual Warfare, even in the midst of secondary temptations we need to continually glorify God and His victory and not take anything away from what God has done. So Abraham is acting in faith in this battle in Chapter 14.

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5. Put on armor of God - Ephesians 6.10-18
6. Applied wisdom - 2 Corinthians 10.3-6
7. Victory by His strength - Romans 8.37 *But in all these things we overwhelmingly conquer through Him who loved us.*

Another aspect is that War is relentless:

8. War is relentless - James 5.10-11 *As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.*

11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

Note the words there: the endurance, patience showing us that spiritual warfare is relentless; it doesn't stop. We may have victories here and there, but it is going to continue. And even in the *midst* of victory you can expect another attack—at times when we are most vulnerable.

And then another passage that brings glory to God, another passage that has a lot to say about suffering 1Peter 3:

9. Glorify God's victory - 1Peter 3.14-15 *But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,*
15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

Glorifying God in the midst of suffering. There are other principles that we could develop, but I think we can draw these from this passage in dealing with spiritual warfare. We need to be prepared, and part of the preparation is getting to know the Word and knowing these promises and principles that God has developed, continually putting on the armor of God.

And then in the midst of the challenge being faithful, trusting in what we know, what God has taught us, trusting in the promises He has made, and be *enduring*, because it is going to be relentless and then through it all we can glorify our sovereign Lord Most High.

Be prepared, be faithful, be enduring, and Glorify our Sovereign Lord!!!