



# Genesis 14

When the World Pulls, Who Has Your Allegiance?

# "When the World Pulls, Who Has Your Allegiance?"

- When God gives you a victory, who do you let take the credit — and what does your answer reveal about who you're actually trusting?
- Twenty-four verses later, Abram will answer it — not in words first, but in bread and wine received, a tithe given, a hand raised, and a thread refused.
- You have 4 kings come and attack the 5 evil kings (Sodom area)
- The 4 kings win and take booty and Lot as captives.
- The 5 kings run for the hills!
- Abram hears about Lot and goes with only 318 men (born in his house) and defeats the 4 kings on their way back home.
- Abram brings back EVERYTHING the 4 kings took.
- Abram meets Melchizedek and Abram gives him a tithe. (10% a tithe of all)
- The King of Sodom say give me the people and you can keep the booty.
- Abram refuses the offer and gives it all back to the king of Sodom.

# SECTION MAP

- **Sub-Thought Flow**
- Genesis 14:1–4 — Kings, Power, and Rebellion
- Genesis 14:5–7 — War Sweeps the Land
- Genesis 14:8–12 — The Battle of the Kings / Lot Captured
- Genesis 14:13–16 — Abram the Rescuer
- Genesis 14:17–20 — Melchizedek Appears
- Genesis 14:21–24 — Abram Rejects Sodom's Reward

# Verses 1-4 Kings, Power, and Rebellion

- Notice how quietly Genesis shifts from Abram's personal story into international instability.
- Suddenly there are kings, wars, alliances, conquest, and fear.
- **Melek ( מֶלֶךְ— king)**
- מ(Mem) → chaos/waters
- ל(Lamed) → authority/shepherd staff
- כ(Kaph) → hand/open covering
- Word picture:
- **Authority attempting to govern chaos through power.**
- Hidden theological layer:
- Earthly kings try controlling disorder externally.
- God transforms disorder internally.

- The names changed, but the heart problem did not.
- Bera (בְּרָע) may mean "in evil" and Birsha (בְּרָשָׁע) "in wickedness"
- Five kings with names meaning "evil" and "wickedness" arrayed against four eastern kings.
- Genesis quietly reminds us that environments shape outcomes.
- They don't escape the consequences of that proximity when the wars begin.
- Lot chose by sight in Genesis 13, seeing prosperity near Sodom, but now the consequences begin moving toward him before he even appears in the text.

- Later identified with the Dead Sea region. (Siddim)
- One small phrase — "which is the salt sea" — opens a window into how Scripture works. (Chapter 19)
- The underlying word here: we rarely live on the far side of our own suffering when we are in the middle of it.
- Meaning: When you are in the middle of pain, hardship, loss, confusion, or waiting, you usually cannot see what God is doing or how the story ends
- *But God does. He has already named the outcome.*
- When believers walk into their valley of Siddim — their season of conflict, confusion, or consequence — the God who named the salt sea before it existed is the same God who has already named the outcome of their story.

- Twelve years of enforced submission, then rebellion — and war erupts.
- Lot was living inside what appeared to be a flourishing society, but it was a state counting down to implosion.

# Genesis 14:5–7 — War Sweeps the Land

- Before the text gets to Lot or Abram, it pauses to show the defeat of the Rephaim
- The Rephaim could be remnants of the Genesis 6 divine-human hybridization, whose presence in Canaan is a theological pollution that God has been systematically removing.
- Genesis 6:4 says:
  - “The Nephilim were on the earth in those days, **and also afterward...**”
  - Rephaim are not Nephilim
  - Rephaim = giant-like people group
  - Anakim = giant-like people group
  - Nephilim = Genesis 6 term

- Chedorlaomer (KED-or-lay-OH-mer), without any knowledge of the covenant, is clearing these peoples from the region God has promised to Abram.
- This is one of the most astonishing hidden moves in all of Genesis: a pagan king serving as an unwitting instrument of divine land-preparation.
- The faith anchor for every believer: you do not need to see God's strategy in order to trust His sovereignty

# Genesis 14:8–12 — The Battle of the Kings / Lot Captured

- Five kings array themselves for battle in the vale of Siddim — and in one sense this is impressive. Twelve years of servitude, and now a formal, organized military confrontation.
- The Hebrew says they "arranged themselves" — this is not a scramble or a panic; this is a deliberate marshaling of forces.
- The faith anchor is covenantal certainty: you are not watching a fair fight.
- Four kings against five — and the narrator wants you to count.
- Also note they fell into their own tar pits. The ground they were defending swallowed them

# Patterns

- **Pattern 1 — Noah's Ark (Protection)**
- In Genesis 6:14:
- Noah covers the ark with pitch (kopher / covering)
- **Pattern 2 — Babel / Babylon (Human Systems)**
- Genesis 11:3:
- “They had brick for stone, and they had asphalt for mortar.”
- **Pattern 3 — Siddim Tar Pits (False Security / Entrapment?)**
- Genesis 14:10:
- kings fleeing battle fall into the tar pits.

- Noah's pitch = salvation through obedience  
Babel's pitch = rebellion through self-exaltation  
Siddim's pits = collapse of worldly systems
- Tar/pitch appears at key moments in Genesis.
- In Noah it becomes covering through judgment.
- In Babel it becomes material for human pride and self-made security.
- In Siddim, the land itself becomes a trap during judgment and war.
- The Bible may be quietly showing us that what people trust apart from God eventually fails.
- Sodom's army did not die by sword or spear — they died by the natural consequence of the land they had chosen.
- God rarely needs to manufacture a miracle to execute justice.
- He simply stops holding back the natural consequences of the choices people have made.

- Everything Lot had accumulated is now on Chedorlaomer's carts heading east.
- And they took Lot.
- Everything up to this point has been the setup for these three words.
- Abram's brother's son.
- The Holy Spirit's refuses to let Lot's covenant identity be swallowed by his cultural address.
- But note He dwelt in Sodom.
- the progression — tent near Sodom, dwelling in Sodom later, gate of Sodom.
- No single step was a dramatic fall.
- Each step had a reason.
- And now a pagan army is carrying him east.
- *BUT God still calls him family.*

# Genesis 14:13–16 — Abram the Rescuer

- The first time the Bible uses the word "Hebrew."
- It is attached to Abram at the moment a crisis arrives.
- Not at a worship service.
- Not at a covenant ceremony.
- At a moment of war.
- He is at Mamre — "strength" — in the highlands.
- Not in the comfortable plains of cultural assimilation, not inside the city walls, but in the highlands of.

- And when the crisis came, his geography met his calling.
- Ties back to **Eber** (the great-grandson of Shem), from whom the word "Hebrew" (*Ivri* / עִבְרִי) originates.
- The root of Eber is *'avar* (עָבַר), meaning "to pass through," "to cross over," or "to be on the other side."
- When Abram is famously called "Abram the Hebrew" in Genesis 14:13, it highlights this action of crossing over.
- In Christ, every believer is a Hebrew
- Your Hebrew identity is not a religious label.
- It is a declaration of which side of the line you are living on.
- The believer who maintains covenant identity in the highlands of God's presence is the one who can act strongly when bad news comes.

- Three hundred and eighteen.
- Not hired soldiers.
- Born in the house, trained in the house, dedicated in the house.
- The Hanukkah root — chanak — embedded in this military description is one of Scripture's most glorious hidden gems.
- These men are dedicated in the same sense that Hanukkah is a festival of rededication. Abram's household is not just an economic unit — it is a covenant institution.
- Guess what!

# This is also a model of the church!

- Born in the house → trained in the house → sent from the house
- The church becomes a spiritual household.
- Ephesians 2:19
- “members of the household of God”
- 1 Timothy 3:15
- “the house of God, which is the church”
- 2 Timothy 2:2
- faithful men training others
- Ephesians 4:11–13
- saints equipped for ministry

- Abram didn't win this spiritual battle with hired men—he won with men raised in the house.
- Born in the house.
- Trained in the house.
- Loyal to the mission of the house.
- The modern church often wants quick crowds instead of trained disciples.
- Abram's strength came from formation inside the house.
- **AND SO DOES OURS!**
- So be careful of the **Strong tension HERE!**
- **Attendance vs discipleship**
- Abram had:
- **318 trained men**
- Not:
- **318 spectators**

- The Hebrew idea of “trained” (חֲנִיךְ, *hanikh* — kha-NEEK) carries the sense of **trained, instructed, initiated, dedicated**.
- like Hanukkah / *chanukah* — dedication
- Fun note...
- Genesis 15:2 Abram says:
- “Eliezer of Damascus” would be his heir.
- Here is the interesting part:
- The Hebrew numerical value of **Eliezer** (אֱלִיעֶזֶר) is said to equal **318**.
- Abram’s “318 trained men” may symbolically point to **Eliezer**, meaning Eliezer was the chief servant or representative force.

- He divided himself against them by night.
- The army that had defeated five kings is now undone by a divided night raid of three hundred eighteen trained servants.
- This is strategic wisdom operating under divine sanction.
- Chuck Missler draws the Gideon line perfectly: when God is the commanding officer, the tactics look foolish to every military analyst.
- Three hundred and eighteen chaneekhim (kha-nee-KEEM) (trained ones) against the conquerors of four nations.
- Also shows the tremendous success “trained ones” can do under the command of God!

- He brought back all.
- The word is shuv — return, restore
- the same root as teshuvah. (repentance, return, turning back)
- Joel 2:12
- “Return to Me with all your heart...”
- The rescue of the captive and the restoration of the sinner are described in the same vocabulary because they are the same act. God pursues. God recovers. God restores completely.
- The women are named specifically — the unnamed people, the non-notable captives, the people who would never make the headlines.
- They come home too.
- Nothing that belongs to His covenant people is beyond His reach to recover.
- Joel 2:25 is simply Genesis 14:16 spoken prophetically: I will restore. All of it.
- Every year. Every relationship. Every person on the enemy's cart.

# Genesis 14:17–20 — Melchizedek Appears

- The King of Sodom went out to meet him.
- Not summoned.
- Not received.
- He came to Abram.
- And the timing is everything — immediately after the greatest military victory of Abram's life.
- Chuck Smith puts it this way: The world's offer doesn't come during the battle. It comes after the breakthrough!
- The King of Sodom knows he is dealing with a man who has just done something remarkable, and remarkable men are vulnerable to the temptation to be acknowledged as remarkable!

- The King's Dale means:
- "The King's Valley"
- The place where the world comes to say: we can make you one of us now.
- But before Abram can respond, something extraordinary happens
- **Another king arrives.**
- And that arrival will give Abram everything he needs to refuse what Sodom is about to offer.
- *He brings is not a negotiation but a meal. Bread and wine.*
  - *Think about that! Genesis 14 to the Table of the Lord (last supper)*
- there was an earlier settlement/city area called Salem before Jerusalem became the city we know later.
- Melchizedek is: (Hebrews 7)
- King of righteousness and King of peace

- The text is pointing to this: He comes to you before the test.
- He feeds you before the temptation.
- He blesses you before the offer arrives.
- Don't forget what to be blessed by God means!
- Possessor of heaven and earth.
  - When you're the possessor what more could you be tempted with?
- This is the genius of what Melchizedek does.
- He doesn't just give Abram a meal — he gives Abram his identity statement.
- You must reaffirm your identity in God and remind others of their identity on God!
- Because identity-before-output means Identity shapes output.
- When identity is settled, compromise loses power.

# This is HUGE!

- If Melchizedek reminded Abram of identity **before** Sodom offered compromise, then the practical question becomes:
- **How do believers remind themselves of identity before the world speaks louder?**

# Let's look at it!

- **Rehearse who God is (identity begins with Him)**
- Melchizedek starts with:
- “God Most High, Possessor of heaven and earth” (Genesis 14:19)
  
- **Speak identity from Scripture out loud (Replace self-talk with Scripture-talk.)**
- Jesus did this in temptation.
- Not feelings.
- Not vibes.
- Scripture.

- **Build identity reminders into rhythms**

- Abram had altars.
- Israel had feasts.
- Jesus gave communion.
- Why?
- Because we forget.
- The Christian life is partly:
- **intentional remembering**

- **Speak identity over one another**

- Melchizedek speaks blessing over Abram.
- The church should do the same.
- Not flattery.
- Truth.
- Examples:
- Instead of:
- “Try harder.”
- Say:
- “Brother, remember who you are in Christ.”

- **Watch what forms identity**
- Sodom was about to speak.
- Modern Sodom speaks too:
  - social media
  - politics
  - outrage culture
  - comparison
  - performance
  - success metrics
- **Identity remembered → output corrected.**  
**Identity forgotten → compromise grows.**

- And he gave him tithes of all.
- Not a victory speech.
- Not a count of the spoils.
- A tithe. A tenth of everything,
- Before any negotiations, before sorting which goods belong to whom. Abram gave to God.
- This is not legal compliance — this is 100% gratitude
- Abram tithes because he understands who won the battle
- Where the booty came from!
- *Hebrews 7 brings in this idea: when Abraham tithes to Melchizedek, Levi — who will be born from Abraham's lineage*
- *Shows to be inferior to the Melchizedek*
- *The point is this, the tithe is never about the amount — it is about the acknowledgment.*
- *Every time a believer gives, he MUST give with the understanding that God won the battle and owns the spoils.*
- *And it shows where the person really puts their trust.*

# Genesis 14:21–24 — Abram Rejects Sodom's Reward

- *Give me the persons.*
- *Take the goods.*
- *It sounds fair.*
- *It might even sound generous*
- *But note the tone!*
- *The King of Sodom is positioning himself as the one granting Abram permission.*
- *Which later will become a debt of obligation*

# The real offer!

- The enemy is never ultimately interested in the goods.
- He offers you the goods — comfort, prosperity, recognition, ease — because what he **actually wants is the nephesh.**
- NEH-fesh (soul, life, living being, person, self, inner life)
- Genesis 2:7:
- God breathed into Adam the breath of life, and man became a **living nephesh** (living being).
- Give me the souls; take the money Abram.
- Shows what Evil and Wickedness Bera (בְּרָע) may mean "in evil" and Birsha (בְּרָשָׁע) "in wickedness"

- The names Bera and Birsha are the **names of the kings who rule Sodom and Gomorrah** in this passage.
- The enemy rarely starts by asking for your possessions—he asks for your nephesh.
- Also the underlying spiritual battle!
- “You rescued them; give my citizens back.”
- The same spiritual battle over identity and allegiance happens with new believers.
- Rescue comes first
- Identity must be reinforced quickly
- Sodom speaks immediately
- The church should function like Melchizedek
- **If identity is weak, Sodom gets the nephesh.  
If identity is settled, compromise loses power.**

# YAH-way El EL-yon

- *I have raised my hand to YHWH El Elyon.*
- **YAH-way El EL-yon**
- Chunked:
- **YAH-way** = YHWH  
**El EL-yon** = God Most High
- Abram doesn't say "No." He says "I have already sworn."
- The refusal is not a decision made in the moment
- *Not a thread. Not a sandal strap.*
- *Nothing.*
- *He acknowledges that his soldiers consumed what was necessary for the campaign.*

# In Closing.

- Genesis 14 opened with a question:
- When God gives you a victory, who do you let take the credit — and what does your answer reveal about who you're actually trusting?
- Twenty-four verses later, Abram has answered it — not in words first, but in bread and wine received, a tithe given, a hand raised, and a thread refused.



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