

# Genesis 14 - The War of the 9 Kings; Rescue of Lot; Melchizedek; Spoils of War

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

(1) Life of Abraham (Gen 11:10—25:11)

(B) Abrahamic Covenant (Gen 12:1—25:11)

(a) Establishment of the covenant (Gen 12:1—17:27)

(ii) Preparation for the covenant (Gen 13:1—14:24)

(c) Abram rescues Lot (14:1-17)

(d) Abram's encounter with the kings (14:18-24)

## Genesis 14

(c) Abram rescues Lot (14:1-17)

**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,**

**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,

**1** At the time when Amraphel was king of Shinar, Arioch was king of Ellasar, Chedorlaomer was king of Elam, and Tidal was king of the Goiim,

**1** 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;

- The list of the antagonists (invaders); this is the first military campaign in the Bible; this campaign took place in 2088 BC

— These were all Shemite kings:

- "...Amraphel king of Shinar" - a Semitic name, more specifically an Amorite name

— "Shinar" - Babylonia

- "...Arioch king of Ellasar" - Ellasar was a leading tribe in South Babylonia

- "...Chedorlaomer king of Elam" - Elam is Persia or Iran

- "...Tidal king of Goiim" - Tidal is a Hittite name; nations is a reference to the large area controlled by the Hittites that included more than one nation

— The key thing to note about these names is that they are all non-Hebrew names. This is the first time that non-Hebrew names appear in Scripture, which shows the effect of the judgment of the confusion of languages.

An example of God's promise to make Abram great and to bless those who blessed him and curse those who cursed him (12:3). Why was Amraphel (king of Babylon) mentioned 1st? Mentioned ahead of the obvious leader, Chedorlaomer (king of Persia) (Cf. Dan 10).

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).

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).

2 they engaged in war against King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, along with the king of Bela (which was also known as Zoar).

2 That these 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, which is Zoar.

- These were all Hamite kings

- "...Bera king of Sodom" - Bera means "victor" or "in evil"

- "...Birsha king of Gomorrah" - Birsha means "sturdy man" or "in wickedness"

- "...Shinab king of Admah" - Shinab means "Sin is father," referring to the moon god Sin

- "...Shemeber king of Zeboiim" - Shemeber means "Your name is mighty"

- "...king of Bela" - no name mentioned for the king

3 All these *kings* came as allies to the **Valley of Siddim** (that is, the Salt Sea).

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3 All of this latter group of kings allied together in the Valley of Siddim (that is, the Salt Sea).

3 All these were joined together in the vale of Siddim, which is the salt sea.

- "...Valley of Siddim" - the southern end of the Dead Sea

4 For twelve years they had served Chedorlaomer, but *in* the **thirteenth** year they rebelled.

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

4 They were subject to Chedorlaomer for twelve years, but they rebelled in the thirteenth year.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

- The reason for the war was that the five kings served Chedorlaomer, king of Elam, for 12 years as tributaries and vassals

- In the 13th year, the five kings rebelled; it was this rebellion that brought on the invasion of the four kings

- Chedorlaomer defeated and spoiled the rebels, took Lot, Abram's nephew, captive from Sodom
- The purpose of the invasion was to re-subjugate the five kings to Elam
- "...thirteenth" - "13" is the number of rebellion in Scripture

5 And in the **fourteenth year Chedorlaomer** and the kings who were with him came and defeated the **Rephaim in Ashteroth-karnaim**, and the **Zuzim in Ham**, and the **Emim in Shaveh-kiriathaim**,

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,

5 In the fourteenth year, Chedorlaomer and the kings with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzites in Ham, the Emim in Shaveh-kiriathaim,

**5** And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

- "...fourteenth year" - one year after the rebellion of the five kings, the invasion of the four kings began

- "...Chedorlaomer" - the leader of the four kings

- "...Rephaim in Ashteroth-karnaim" - first to be attacked; the battle occurred in the area of Bashan, the modern day Golan Heights

- Later, Og, king of Bashan, was the last king of the Rephaim; he was killed in battle with the Israelites before they crossed the Jordan (Num 21:33-35)

- "...Zuzim in Ham" - second to be attacked; the Zuzim are the same as the Zamzummin of Deut 2:20; 3:11

- Previously this was the territory of the Rephaim, of Bashan, and the Ammonites called them Zamzummin

- The Ammonites, descendants of Lot, later disposed of them out of (what came to be known as) Ammon

- When the Ammonites dispossessed the Zamzummin, it forced them to retreat to Bashan, where they were originally from.

- The name Ham was the original name of Rabbah, which became the capital of the Ammonites. Today, it is the city of Amman, capital of Jordan

- "...Emims in Shaveh-kiriathaim" - third to be attacked; also mentioned in Deut 2:10-11

- This was also previously the territory of the Rephaim. The Moabites called them the Emim, and they were dispossessed by the Moabites.

- Moab was the other son of Lot

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

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

6 and the Horites in the hill country of Seir, near El-paran by the desert.

6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

- "...Horites in their Mount Seir" - fourth to be attacked; later dispossessed by the Edomites (Deut 2:12), descendants of Esau

- "...El-paran" - the invasion went as far south as Elparan, modern day Akaba and Eilat, which is near the wilderness of Paran, where Ishmael grew up (21:21; Cf. Num 10:12)

The invasion route was along the famous King's Highway, one of the three major trade routes in the ancient Middle East. It was on the Trans-Jordanian side of the territory. They invaded the area later to be occupied by Ammonites, Moabites, and Edomites. In the providence of God, this very invasion, and the destruction from this invasion, prepared the way for the takeover of these areas by descendants of people related to Abraham; that is, the sons of Lot, the Ammonites and Moabites; and the sons of Isaac, the Edomites, through Esau. The center and military might of the previous possessors of the area had now been destroyed, emptying the territory for these new inhabitants that will come out of Abram and Isaac.

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**.

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.

7 Next they turned back and came to En-mishpat (which was also known as Kadesh) and conquered all the territory of the Amalekites, along with the Amorites who lived in Hazazon-tamar.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

- "...they turned back" - the invasion changed direction; the invasion went from north to south, but now they turned north and invaded the Negev until they came to Kadesh-Barnea

- They smote all the country of the Amalekites, which refers to the territory that the Amalekites would later inhabit, since at this point they didn't exist

— By taking this route, the invading four kings were able to flank the five kings from the southwest

- "...Hazezon-tamar" - En-Gedi (2 Chr 20:2)

— Finally, they closed in on the Amorites, flanking the five kings from the northeast as well, then were ready to move against them

8 And the king of Sodom and the king of Gomorrah, the king of Admah and the king of Zeboiim, and the king of Bela (that is, Zoar) came out; and they lined up for battle against them in the Valley of Siddim,

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,

8 Then the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (which was also known as Zoar) prepared for battle in the Valley of Siddim

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

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

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.

9 against King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar—four kings against five.

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

- The four kings acted against the five kings

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.

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.

10 Now the Valley of Siddim was full of tar pits, so when the kings of Sodom and Gomorrah fled, some of their people fell into them, while the rest fled to the hill country.

10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

- "...tar pits"= bitumen; tar

— This was used as building materials, likely helping the kings build their five cities

- "...the kings of Sodom and Gomorrah fled, and they fell into them" - the result of the invasion; two of the five kings fled after military defeat, and died there (in the Valley of Siddim)

- The three other kings fled the battle in the Plain into the mountains

11 Then they took all the possessions of Sodom and Gomorrah and all their food supply, and departed.

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

11 The conquerors captured all the possessions of Sodom and Gomorrah, including their entire food supply, and then left.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

- The spoils of war: the four kings ransacked Sodom and Gomorrah, then went back to their own cities

— These spoils will play a role later in this chapter...

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

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

12 They also took Abram's nephew Lot captive, and confiscated his possessions, since he was living in Sodom.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

- Lot was evidently now living inside the city of Sodom

— He was now taken captive, with all his possessions (the same possessions that caused his separation from Abraham), to become a slave

**13** Then a survivor came and told Abram the **Hebrew**. Now he was residing by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and they **were allies** with Abram.

**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.

**13** Someone escaped, arrived, and reported what had happened to Abram the Hebrew, who was living by the oaks belonging to Mamre the Amorite, whose brothers Eshcol and Aner were allied with Abram.

**13** And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

- An escapee from the invasion and hostage-taking informed Abram of Lot's capture

- "...Hebrew" - "crossed over," "trained," or "instructed"; first mention in Scripture (used 33x in OT)

- The term “Hebrew” is always used as an ethnic identification
- “...were allies” - had an alliance; the Hebrew text means they had a covenantal relationship with him
- This shows Abram’s strength materially (in wealth) and physically (in manpower) that certain inhabitants of the Land made a treaty with him
- This treaty required the other three covenantal parties to join him in battle, and they honored this treaty and did so. These may also have been Abram’s converts in worshipping Jehovah God.

14 When Abram heard that his **relative** had been taken captive, he led out his trained men, **born in his house**, *numbering* 318, and went in pursuit as far as Dan.

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.

14 When Abram heard that his nephew had been taken prisoner, he gathered together 318 of his trained men, who had been born in his household, and they went out in pursuit as far as Dan.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

- Should Christians be prepared for battle?

- “...relative” - actually, nephew; shows that “brother” was often used in a wider sense than we use it today

- “...born in his house” - these men were all part of his household; this only counts the males of fighting age

- Abram’s “army” pursued the enemy (Lot’s captors) to Dan

— There was no Dan at this time, but the point is that the area was what later would become Dan, the northernmost part of the territory

15 Then 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.

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.

15 During the night, Abram and his servants divided his forces, conquered his enemies, and pursued them as far as Hobah, north of Damascus.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

- “...divided his forces against them” - Abram was on one side, with his force of 318; those who were confederate with him were on the other side

- The attack came by night (which was not a common time to fight in those days), but was part of their strategy, since they would have been vastly outnumbered
- The result was that Abram's army, along with his confederates, "smote them" on both sides
- Those who escaped the ambush ran north, where Abram and his army pursued them Unto Hobah, west of Damascus. This was quite a lengthy pursuit, even in later times.

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

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

16 He recovered all the goods and brought back his nephew Lot, together with his possessions, the women, and the other people.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

- The ambush was successful, as Abram brought back Lot, along with all of Lot's possessions and the other prisoners of war who were captured, including the women, as well as the spoils of war

— Although they were rescued by Abram, who represented the true God, they experienced the grace of God and the knowledge of the true God through Abram and Melchizedek

— Nevertheless, the freed prisoners returned to their cities and failed to respond spiritually and turn away from their sins

— Although they were rescued at this point, they all died in Gen 19 when Sodom and Gomorrah were destroyed

**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).

**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).

**17** After Abram's return from defeating Chedorlaomer and the kings who were with them, the king of Sodom went out to meet with him in the Shaveh Valley (that is, the King's Valley).

**17** And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

- "...king of Sodom" - the first king to come out and meet Abram; this is the new king of Sodom, since the king who participated in the war was killed (v10)



- "...Valley of Shaveh" - modern day Valley of Jehoshaphat in the Valley of Kidron
- Later, it would be the place where Absalom would build his pillar (2 Sam 18:18)

(d) Abram's encounter with the kings (14:18-24)

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

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

18 King Melchizedek of Salem brought out bread and wine, since he was serving as the priest of God Most High.

**18** And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

- "...Melchizedek" - means "king of righteousness" (Cf. Ps 110:4; Heb 5:6-10; 6:20-7:17)

- "...Salem" - "peace"; later called Jerusalem (Ps 76:2)

- "...priest of God most high" - first mention of priest in Scripture; thus, Melchizedek held two offices: king and priest

- This shows that there were other believers besides the house of Abram

- Bread and Wine: prophetically used in Joseph's interpretations in prison and in the Lord's Last Supper for communion...

While many have taught that Melchizedek was a preincarnate Christ, this simply cannot be. This was not a theophany, because theophanies came and went; they appeared, gave their proclamation, message, or commandment and then disappeared. Theophanies never held an office here on earth.

19 And **he blessed him** and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;

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

19 Melchizedek blessed Abram and said, "Abram is blessed by God Most High, Creator of heaven and earth,

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

- "...he blessed him" - Melchizedek blessed Abram

- Melchizedek recognized Abram as being a fellow believer

- The fact that Melchizedek blessed Abram shows his exalted position as a priest of the Most High God

20 And blessed be God Most High, Who has handed over your enemies to you." And **he gave him a tenth of everything.**

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

20 and blessed be God Most High, who has delivered your enemies into your control." Then Abram gave him a tenth of everything.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

- The reason Melchizedek blessed Abram was because God had delivered his enemies into Abram's hand

— By this, Melchizedek recognized two things:

(1) Abram's victory over his enemies was the work of the true God

(2) Abram was a servant of the true God

- "...he gave him a tenth of everything" - Abram again proves to be a blessing to others

— Abram is giving one-tenth of his spoils of war, not his income. Thus, this passage should not be used to show that tithing was an OT law before the Mosaic Law, which they do because they recognize the Mosaic Law is no longer in effect. Three observations from this passage:

(1) There was no commandment for Abram to tithe; he did it voluntarily

(2) This was a one-time event; there is no record of Abram tithing repeatedly

(3) Abram tithed from the spoils of war, not from his income; there is no record of Abram giving a tithe from the wealth he received from Pharaoh while in Egypt. This is a tithe from the spoils of war, which originally belonged to others.

— Abraham gives Melchizedek tithes. Used by the writer of the Epistle of Hebrews to indicate that the Priestly order of Melchizedek higher (earlier) than that of Levi... (Heb 6:20).

## **Melchizedek**

- Name = "King of Righteousness"
- King of Salem (Jerusalem) & Priest of the Most High God (received tithes of Abraham)
- Only mention in OT (vs. Levitical Priesthood: unclean; mortal)
- Separation of Priesthood (Levi) and Kingship (Judah) (Cf. Heb 7:1)
- Two elements provided by Melchizedek: Bread & Wine (Cf. Lord's Supper)
- No recorded birth or death (Heb 5:7; Cf. Is 32:17; Col 1:20; Rom 3; Ps 110)
- Was Melchizedek Shem? No: we know his genealogy (Heb 7:3)
- Was Melchizedek Christ? No: His priesthood was "after the order of" (the similitude of) Melchizedek (Heb 7:3,15)
- Was Melchizedek a celestial being? No: a man (Heb 7:4)

## **"Type" of Christ**

- Type of Christ (Ps 110:4)
- Emphasized by the writer to the Hebrews (Heb 7:11)
- King of Righteousness and Peace (Rom 3—5:1; 14:17; Is 32:17)
  - Work of righteousness shall be peace (Rom 14:17)
  - Righteousness, peace, and joy (Col 1:20)
  - Made peace through blood of Jesus (Rom 5:1)
  - Justified by faith we have peace with God
- vs. Adonai-zedek, ["Lord of Righteousness"] (Joshua 10:1-3)

21 Then the king of Sodom said to Abram, "Give the people to me and take the possessions for yourself."

21 The king of Sodom said to Abram, "Give the people to me and take the goods for yourself."

21 The king of Sodom told Abram, "Return the people to me, and you take the possessions for yourself."

**21** And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

- The text now returns to the first king (king of Sodom), picking up from v17

- The king of Sodom made an offer to Abram: he wanted the captives that Abram and his army freed, but stated that Abram could keep the material spoils of war

— However, under the laws of that day, these people legally belonged to Abram by right of conquest. He had the legal authority to keep all these people, and they could become his slaves. He was not obligated to return them to the king of Sodom. Nevertheless, Abram chose to do so (v24).

— Furthermore, since the general population of Sodom was captured, the king desperately needed these people back, otherwise he would have few subjects, and little tax base

— Abram did not need the king's permission to keep the spoils of war, as those were rightfully his to begin with. Thus, this was not much of an offer by the king; more like a humble request from a defeated king.

22 But Abram said to the king of Sodom, "I have sworn to the LORD God Most High, Possessor of heaven and earth,

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

22 But Abram answered the king of Sodom, "I have made an oath to the LORD God Most High, Creator of heaven and earth,

**22** And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 that I will not take a thread or a sandal strap or anything that is yours, so that you do not say, 'I have made Abram rich.'

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.'

23 that I will not take a thread or a sandal strap or anything that belongs to you, so you won't be able to say, 'I made Abram rich.'

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

- Prior to going into battle, Abram made a commitment to the Lord not to keep any of the spoils

— The reason is that he didn't want someone else to take credit for his material wealth, except God

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."

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."

24 I will take nothing except what my warriors have eaten. But as for what belongs to the men who were allied with me, including Aner, Eshcol, and Mamre, let them take their share."

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

- While Abram will not keep any of the spoils, he made two exceptions that did not benefit himself, but instead benefitted others

— The food that was eaten by the 318 servants of his household, in order to sustain them; however, these servants will not take any of the spoil. Since these were his own servants, Abram was able to speak for them.

— The three brothers (Aner, Eshcol, and Mamre) who participated in the invasion will partake of the spoil, for Abram cannot speak for them; by saying that they may help themselves of the spoil, he proved again to be a blessing to others

## **Observations**

- Abraham does not get involved with the immorality of Sodom. God gives Abraham the whole land. The Lord is Abraham's shield and reward.
- This is the only place where Abram is viewed as a warrior

- In Gen 12-25, which cover the life of Abraham, this is the only chapter where God does not speak. However, He is represented by a high priest.
- The outworking of the Abrahamic Covenant and the facet of blessing for blessing. Melchizedek was blessed by receiving a tenth of the spoil, and the three brothers confederate with Abram also receive a blessing of spoils.
- On the other hand, there is also the outworking of the curse for curse in that the four kings suffered the curse. The principle is curse for curse in kind, meaning the way the Jew is cursed, God will take the same curse and apply it to the one doing the cursing. They cursed by a military conquest, and they were cursed by a military conquest, curse for curse in kind.