

Gen chapter 14 - Enter Melchizedek

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Table of Contents

Introduction	1
Gen 14:1-24 ^{chapter 14}	1
Gen 14:18 CB Notes	3
Glenn McWilliams Notes	4
The Names of the Kings	4
Kings of the North.....	4
Kings of the South.....	4
Gen 14:5-6 Rebellion was 13 years	5
Gen 14:10 Lot Rescued and Bera and Birsha <i>nephel</i> fall submit to Chedorlaomer	5
Gen 14:12 Abram rescues the name of Haran who is Lot's Father.	5
Gen 14:17 Abram greeted by Melchizedek, the tenth King	6
Heb 7:1-19	6
Heb 7:3 Matthew Nolan of Torah to the Tribes	7
Heb 7:11-12 RSTNE.....	7
Heb 7:3 CB Notes	8
Strong's G35 agenealogetos ^{KJC:1} without descent ^{Heb 7:3}	8

Introduction

My notes for Living Messiah Ministries Shabbath Study 12/12/2015^a

Gen 14:1-24 ^{chapter 14}

The battle of four kings against the king of Sodom and his allies.

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; [See The Names of the Kings](#)

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.

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

⁴ Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. ⁵ And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the

^a See <http://livingmessiah.com/bboard.html#sched> in addition there is also Isaiah 41:2-14 Hebrews 7:1-19

Zuzims in Ham, and the Emims in Shaveh Kiriathaim, ⁶ And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness. ⁷ And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, ^b and also the Amorites, that dwelt in Hazezontamar. 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 With ^c **וְאֵלֶּם** 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. 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. ¹¹ And they took all the goods of Sodom and Gomorrah, and all their victuals, ^d and went their way.

See notes below Bera and Birsha nephel fall submit to Chedorlaomer

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

Lot is taken prisoner

¹⁴ And when Abram heard that his brother was taken captive, he armed his trained ^g *servants*, born in his own house, three hundred and eighteen ^h ³¹⁸, and pursued *them* unto Dan. 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. ¹⁶ And he brought back **וְאֵלֶּם** all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Abram rescues Lot

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. ¹⁸ And Melchizedek ⁱ king of Salem brought forth bread and wine: and he *was* the priest of the most high God. ¹⁹ And he blessed him, and

Melchizedek blesses Abram, who gives him tithes.

^b See Word-Study-H6002-H6003-Amalek www.MyHebrewBible.com/Article/313

^c The standalone Aleph Tav is translated as with, see Standalone-Aleph-Tav-Gen-14-9-and-Gen-14-16, Article #[565](#)

^d **Persons** can be **Victuals** **וְאֵלֶּם** *okel* ^{H400}. A masculine noun meaning good. Its use is uniform, but it refers to food for all kinds of living things: humans ^{Gen 14:11} and animals. KJC ⁴⁴ victuals, ³: Gen 14:11, Lev 25:37, Deu 23:19. Source WordStudy

^e Abram, acting in the capacity as Levite Marriage / Kinsman redeemer rescues Lot. See notes below Gen 14:12 Abram rescues the name of Haran who is Lot's Father

^f See Gen-15-16-The-Iniquity-of-the-Amorites-is-not-yet-full, Article #[469](#).

Those who had confederated with Abram were 3, The *Mamre* who escaped and his two brothers *Eshcol* and *Aner*. See Gen 14:24.

^g See Word-Study-H2593-chaniyk-trained, Article #[467](#)

^h So there's 318 trained servants + Abram = 319, add the 3 confederates = **322**. 300=Sheen, 20=Chaf, 2=Bet *Shakab* ^{H7901}= lie down. 318=300=Sheen, 10=Yod, 8=Chet = *Siyach* = to ponder ^{H7878}, contemplation ^{H7879}, shoot put forth ^{H7880}.

ⁱ Melchizedek ^{H4442} This is the only place in the Torah that mentions this word

said, Blessed *be* Abram of the most high God, possessor of heaven and earth: ^j ²⁰ And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

NG ^k points out that the NIV says "...Then Abram gave him a tenth of everything." Abram is not in this verse, and further he thinks that it could be interpreted to mean that it was Melchizedek who gave a tithe to Abram. The other argument is that Melchizedek is a priest and you give a tithe to the priest. NG Also says that in Heb 7:4-9 that the author of Hebrews was speaking allegorically. Jono says that it makes more sense that "he" is Melchizedek.

Abram restores the rest of the spoil to the king of Sodom.

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

The broke bread and wine together. Mat 22:3-6

Gen 14:21-24 Avram does not want to be receiving the benefits which would indicate that he is bringing in there law form ... see Ashwander VS TVA. Abram got back the persons i.e. those who weren't sovereigns.

²² And Abram said to the king of Sodom, I have lift up mine hand unto YHVH, the most high God, the possessor of heaven and earth, 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: ²⁴ Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; ¹ let them take their portion.

These 3 who confederated with Abram (Gen 14:13) were paid mercenaries and they had no dog in the race.

Gen 14:18 CB Notes

Note the parenthetical clause Gen 14:18-20, which interrupts in order to interpret.

Melchizedek = King of righteousness, or by Figure of Speech ^{Enallage, (App-6)}, righteous king.

In **History**, Genesis 14. In **Prophecy**, Psalm 110. In **Fulfillment**, Hebrews 7.

This might be Shem in **type**, Christ in **antitype**.

Salem. Called, on the bricks of the ruins of an ancient city in S. of Palestine, *Uru-Salim* = the city of *Salim*. The Tablets show that Palestine was at this time in possession of Egypt, and the Tablets are letters to the Pharaohs Amenophis III and IV. One is from Ebed-Tob, the successor of Melchizedek. Three times he says "not my father, not my mother installed me in this place but the Mighty King" (Compare Heb 7:1-4), i.e. he did not inherit by succession, but by the gift and "the arm of the Mighty King" (the deity).

wine. Same as Gen 9:20-24. ^{See App-27}.

priest. Yet no sacrifices. Hence a type of Him to Whom all shall bow (Psa 110:4, and pay their tithes and bring their gifts (Psalm 72). See note on Gen 9:27.

^j ...possessor *qanah* ^{H7069} of heaven ^{H8064} and earth: ^{H776}.

^k NG = Nehemia Gordon, Source: Torah Pearls.

¹ See Gen-15-16-The-Iniquity-of-the-Amorites-is-not-yet-full, Article #469

MOST HIGH GOD. Hebrew. *El Elyon*, so verses: Gen 14:19, Gen 14:20, Gen 14:22. See App-4. First occurrence of this title. Compare first occurrence in N.T. (Luk 1:76) "Highest", in relation to the earth. See also Deu 32:8 (compare Act 17:26). Psalm 8; Psa 9:18, Psa 9:27; and note on Num 24:16.

Glenn McWilliams Notes

The Names of the Kings

Source: GM^m Y1 P11 6008 Bereshit 14:1-24

GM spends a fair amount of time explaining how the more liberal commentaries question the veracity/authenticity of this chapter. They suggests that it doesn't add anything to the story of Abram, and that if you removed Gen ch. 14, the flow would be fine. Another example is that YHVH is not mentioned. Not surprisingly GM disagrees as do I.

Being a gentleman and sometime warrior are not incompatible concepts. Me thinks the liberal thinking is they don't like the notion that there are wicked evil people in the world nor do they like it when people are willing, when necessary, to fight said wicked people based purely on righteousness.

I think a great example of this is George Washington. Like the father of our faith Abram / Abraham, George Washington was many things (Gentleman, Farmer, Businessman) but also a patriot and willing to sacrifice it all for a righteous cause. They both are examples of people how lead their life based on strong beliefs and convictions.

Kings of the North

#	King	Meaning	Kingdoms	Meanings
1	Amraphel	sayer of darkness: fall of the sayer	Shinar	country of two rivers
2	Arioch	lion-like	Ellasar	El is chastener
3	Chedorlaomer	binder of sheaves	Elam	Eternity
4	Tidal	great son	Goyim	Nations

Kings of the South

5	Bera	son of evil	Sodom	burning
6	Birsha	with iniquity	Gomorrah	submersion
7	Shinab	who hate his father, or Sin (moon god) is my father	Admah	Clay
8	Shemeber	lofty flight or powerful name	Zeboiim	gazelles
9	Zoar ^{H6280}	Insignificance (this is also the name of a place)	Bela	destruction

It seems as though the story of Lot's escape from the destruction of Sodom and Gomorrah is told in the names of the kings and kingdoms. "Son of evil, burning with iniquity submerged, who hated his father (disrespected Abram), a man of the adamah (the lower realm), fled like a gazelle to an insignificant mountain escaping destruction."

^m Glenn McWilliams

Some other interesting names

Rephaims: giants
Zuzims: roving creatures
Emims: terrors

Gen 14:5-6 Rebellion was 13 years

Glenn McWilliams says that they rebelled for 13 years.

It would appear from this translation that the rebellion was short-lived and that the response came quickly, but this may not be the best translation. In the Hebrew text, the absence of the preposition “in” before the word thirteen as well as the use of cardinal ^{e.g. 1, 2, 3..} instead of ordinal ^{e.g. 1st, 2nd, 3rd..} numbers would seem to indicate a parallelism. In other words, the phrase is very balanced.

Twelve years they served and thirteen years they rebelled.

In the next verse ([Gen 14:5](#)), however, the Hebrew uses the ordinal number for the “fourteenth” year. Thus, what we may understand from this is that the five vassal kings served Chedorlaomer for twelve years and then began to refuse allegiance. For the next thirteen years these five kings stood in rebellion, refusing to submit to their sovereign or suzerain or pay the agreed-upon tribute. In the fourteenth year of this rebellion Chedorlaomer finally took punitive action. Having raised an army from among his other vassal kings, Chedorlaomer blazed a trail to put down this rebellion before it spread any further.

GM: suggests further that the significance of this is that Chedorlaomer is showing great patience (13 years) before dealing with the rebels in a much harsher way. Meaning of numbers...12 is perfect government and 13 is depravity and rebellion.

Gen 14:10 Lot Rescued and Bera and Birsha *nephal* fall submit to Chedorlaomer

As the story of Abram’s miraculous rescue of Lot concludes, Abram returns to the land of his dwelling. On his way home with Lot and the spoils of his victory, Abram is met by two kings - *Bera*, the king of Sodom, and *Melchizedek*, the king of Salem. The appearance of these two kings is somewhat surprising. Earlier in the narrative we are told that *Bera*, the king of Sodom, and *Birsha*, the king of Gomorrah, both “**fell**” (*nephal* ^{H5307}) in the vale of Siddim.

We should understand that the Hebrew word *naphal*, translated here as “fell,” can also mean “**submitted**” or “bowed down.” Therefore, we should not assume that *Bera* and *Birsha* died in the vale of *Siddim* but that they humbly submitted to Chedorlaomer, thus ending their rebellion. So we see that *Bera* is back in Sodom when Abram arrives.

Gen 14:12 Abram rescues the name of Haran who is Lot’s Father.

In [Gen 14:12, 14 & 16](#), it states that Lot is Abram’s **brother**, but in [Gen 11:26-28, 31](#) & [Gen 12:5](#), Lot is described as his **nephew**. He ties this in with the Levite Marriage / Kinsman redeemer, so as to keep a man’s name alive. If Lot dies, then his father’s name dies. **So what he’s doing isn’t really rescuing Lot, but his brother Haran.**

References [Deu 25:5-10](#), [Gen 38:6-10](#), [Rth 3:9-14](#), [Rth 4:1-8](#), [Num 27:1-4](#). With regard to the question “am I my brother's keeper”, Abram answers affirmative! ([Gen 4:9](#)).

Gen 14:17 Abram greeted by Melchizedek, the tenth King

What is more surprising than the encounter with Bera (see comments on [Gen 14:10](#)) is the encounter with a tenth king that has not previously been introduced, the king of Salem. **Melchizedek**, king of Salem, emerges – seemingly from out of nowhere – and encounters Abram. He is never mentioned again in the Torah. His name appears only once more in the Tanach in the book of Psalms and several times in the Messianic writings in the book of Hebrews. We should also note that this narrative ([Gen 14:18-20](#)) between Melchizedek and Abram appears as a foreign insertion into the rest of the text [Gen 14:17-24](#).

Although both kings go out to meet Abram upon his return from battle, we may understand that the king of Sodom goes out to **confront** Abram, whereas the king of Salem goes out to **greet** Abram. This understanding is clearly seen in the words and actions of these two kings. We should note that the king of Salem greets Abram with both gifts and blessings, while the king of Sodom confronts Abram with the harsh words “Give me.

Heb 7:1-19 ⁿ

¹ For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ² To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; ³ Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. ⁴ Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. ⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: ⁶ But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. ⁷ And without all contradiction the less is blessed of the better. ⁸ And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. ⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. ¹⁰ For he was yet in the loins of his father, when Melchisedec met him. ¹¹ If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹² For the priesthood being changed, there is made of necessity a change also of the law. ¹³ For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. ¹⁴ For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. ¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life. ¹⁷ For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. ¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. ¹⁹ For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

ⁿ Context **Heb 6:20** Whither the forerunner is for us entered, even Yeshua, made an high priest for ever after the order of Melchisedec.

Heb 7:3 Matthew Nolan of Torah to the Tribes

<https://www.youtube.com/watch?v=qYTg6M8cfO4&feature=youtu.be>

37:00

States that Shem didn't have any generational curses e.g. [Exo 20:5](#). In the book of Yasher, Shem was a Melech Tsadik and son of Noah

Heb 7:11-12 RSTNE

11 If therefore perfection were by the Levitical priesthood – for under it the people received the Torah – what further need was there that another Kohen should arise after the order of Melech-Tzadik, and not be called after the order of Aharon? **5529 12** For the priesthood being transferred, there is made of necessity an adjustment also in the Torah. **5530**

5529 By definition in order to be placed into the order of Melech-Tzadik, it had to exist prior to Yahshua and by definition Yahshua could not have been Melech-Tzadik, since another one established the order before Him, that He would enter.

5530 The Torah was not done away with, but adjusted, or slightly altered, to accommodate a better, more complete priesthood and sacrifice. **G3346** metatithaymee means “moved from one place to another, not eliminated.” So the priesthood was shifted, not eliminated. Shifted from Aaron to Melech-Tzadik and from Leviticus to Genesis, still within the Torah itself.

The Covenants of Promise by Dr. David Perry

pg 69

Still it remains that the Denominated Churches are half right, there was a change ‘of’ the law ([Heb 7:12](#)). But a change ‘of’ law does not mean a switch to ‘no’ law, and it certainly does not mean a switch to no Covenant with no Covenant Laws. What’s more is that YHWH’s “My Law” (Gen.26:5, Jer.31:31-33, Heb.8:10) Covenant Commandment Law contained in these specifically linked Covenants will NEVER change.

Matthew Nolan of Torah to the Tribes

<https://www.youtube.com/watch?v=qYTg6M8cfO4&feature=youtu.be>

37:00

States that Shem didn't have any generational curses e.g. [Exo 20:5](#).

In the book of Yasher, Shem was a Melech Tsadik and son of Noah

[1Jn 5:16](#).

[Lev 26:40](#). See http://torahlawform.com/Documents/Confessions_per_Lev_26_40_thru_42_The_Iniquity_of_the_Fathers.PDF .

Heb 7:3 CB Notes

Without father, &c. Greek. *apator*^{G540}, *ametor*^{G282}, *agenealogetos*^{G35}. Therefore without recorded pedigree. These three words found only here.

continually. See [App-151](#). Melchisedec is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron's sons ([Neh 7:64](#)). Greek. *inary* priests began their service at thirty, and ended at fifty, years of age ([Num 4:47](#)). The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such dates recorded; he had neither beginning of days nor end of life. We only know that he *lived*, and thus he is a fitting type of One Who lives continually.

Is this what Paul's talking about here...**G1076 genealogia** KJC: **genealogies**, 2 [1Ti 1:4](#), [Tit 3:9](#)

Strong's G35 agenealogetos^{KJC:1} **without descent**^{Heb 7:3}.

ἀγενεαλόγητος

Strong's: G35 From [G1](#) (as negative particle) and [G1075](#); **unregistered** as to birth: - without descent.

KJC: **descent**, 1 [Heb 7:3](#) **without**, 1, [Heb 7:3](#) (2)

G1075 *genealogo*; From [G1074](#) and [G3056](#); to *reckon by generations*, that is, *trace in genealogy*: - count by descent. **KJC Occurrences**: 2, **counted**, 1 [Heb 7:6](#), **descent**, 1 [Heb 7:6](#) (2); LXX [H3187](#) *yachas* hithp.

[H3187](#) *yachas* hithp.

KJC: **reckoned**, 12 [1Ch 5:1](#), [1Ch 5:7](#), [1Ch 5:17](#), [1Ch 7:5](#), [1Ch 7:7](#), [1Ch 9:1](#), [1Ch 9:22](#), [2Ch 31:19](#), [Ezr 2:62](#), [Ezr 8:3](#), [Neh 7:5](#), [Neh 7:64](#)

genealogies, 6 [1Ch 5:17](#), [1Ch 7:5](#), [1Ch 7:7](#), [1Ch 9:1](#), [2Ch 12:15](#), [2Ch 31:19](#)

number, 2 [1Ch 7:9](#), [1Ch 7:40](#)

Comments: See Do-not-give-heed-to-fables-and-endless-genealogies, Article [#571](#).