“The Only War Stories in Genesis” By “Peter Ch” is a book containing commentaries to the understanding and applications of the verses contained in the fourteenth chapter of the bible book of Genesis.

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This booklet contains various messages contingent with the various verses in “Genesis 14.” Though its title speaks of war, the book also contains the story of the greatest King of Peace and Priest of Divine Blessing that appeared in the beginning. May you find more spiritual understanding and grace in the Word of God through this book. Amen.

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IT CAME TO PASS

Whatever came to pass, came through, succeeded or prospered. The act of coming to pass is the act of coming through, breaking through, prospering or fulfilling a move, and therefore had impact. That which the Bible referred to “it came to pass” broke-through and prospered to be an event, eventual, effect, effectual etc.

"THE DAYS" AND "THE NAMES" OF THOSE KINGS

What came to pass, both came "in the days of those Kings" and "in the names of those Kings." To fully prove it was the days of those kings, the names of those kings manifested relevance with their kingdoms in the days of their powers. Surely, it could jointly be the days of four or more united kings at once, not just days of one at a time.

Those names were great names, but were not good names. Having good names is better than having great names.

We can now do many wonderful works in the name of the Lord Jesus, but do much more in the days of the Lord Jesus. In the days of His Power, His People shall be willing [Psalms 110:3].
THESE MADE WAR

These "four kings" made and got involved in the only war(s) mentioned in the entire book of Bible's Genesis. No other war was made in the entire book of Genesis without involving the "four kings," for they were war makers in the beginning. They made war against greater number of kings than they had, and made war against giants with greater heights than they had. Therefore, they did not mind "war-fair" when they made "warfare." War may not be fair, but to be fare.

Let warfare be to farewell or welfare. And the weapons of "Our warfare" are not carnal, but mighty through God to the pulling down of strongholds, imaginations, high things without the knowledge of Christ, and/or unruly thoughts that are not subject to the obedience to Christ [2 Corinthians 10:3-7]. But don't just make war without good advice or counseling of Wisdom.

Proverbs 20:18 → "Every purpose is established by counsel: and with good advice make war."

Proverbs 24:6 → "For by wise counsel you shall make your war: and in multitude of counsellors there is safety."

GENESIS 14:2

"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."
Back to the mentioned names of the five prominent kings in the Bible verse. Bera was the named king of Sodom, and Birsha the named king of Gomorrah etc. With that, one can tell the names of at least two persons that were destroyed in Sodom and Gomorrah with Eternal fire and brimstone [Jude 1:7], which was equivalent to the lake of fire or second death [Revelation 21:8].

Bera and Birsha were kings on earth that fell both to defeat in war and to eternal destruction of fire and Brimstone. Their names were worth written in the Bible, but not worth written in the Book of Life to escape the eternal fire [Revelation 20:15]. Not all names written in the Bible/scriptures are written the Book of Life. And not all who lived as kings on earth have eternal life or eternal salvation abiding in them.
The five prominent kings converged and united their alliance in both the place that was to be the Battle ground (Vale of Siddim) and in the eve of the Battle. They were yet to fully harmonize together with their different forces and yet to fully master the grounds in the Vale of Siddim. The little time remaining for them to study the terrain and avoid slime pits, and to strategize against the imminent battle, was the time they mostly spent joining together.

Let our soldiers not just be joined together, but trained, well-compacted and harmonized together with the terrain and fighting grounds, to avoid confusions and breaching of ranks during sudden war. Be at peace with your allies and with the terrain, even when you are at war with the enemies.
The warring groups of kings were joined in warfront in the first named "Battle Ground" called "Vale of Siddim" by then, but later became the basin of the Salt Sea or Dead Sea. No sea was there when that war against Sodom and Gomorrah was fought and won, though there were slime pits. But now, that which was once the first "Battle Ground" or "War Zone Field" mentioned in the Bible, had become a hold of Salt/Dead sea.

Not only did Lot's wife became a pillar of salt in connection with Sodom, the Vale of Siddim also became a basin of salt sea in connection with Sodom.

The Dead Sea, also known as the Salt Sea, has a single source, the Jordan River, and is not connected to the ocean. Its landlocked nature causes the water to evaporate and leave behind massive amounts of salt, making it so dense that people can float on top of it. The salt content of the water is far too high for any plants or animals to survive in or around the shores of the dead sea, but scientists have discovered microbial life at the bottom of its brackish waters. No fish lives to survive in the dead sea. The salt/dead sea is not a sea per se, but a Salt Lake, about 420 m (1,380 ft.) below sea level, at the mouth of the Jordan River. It is one of the saltiest bodies of water known and is the lowest point on the surface of the earth. Remember the lowness of that land made it to be called the "Vale" or "Valley" of Siddim, before it became the Salt sea.
Being a loyal and faithful servant to the king of kings could get a man into being a royal king. But if loyalty and faithful services enabled his being king, he must keep his loyalty and faithful services to remain king under his king of kings. Royalty must not deprive Loyalty. Being loyal is more important than being royal.

When a royalty loses its loyalty, the royalty becomes rebellious. And if being king does not free even the royal from serving, neither do being rebellious frees a king or servant. 12 years they remained loyal in service to the most powerful of the four kings, which was the king of Elam (Chedorlaomer) then. But in the 13th year, they rebelled. Their 12 years of royal services could not set them free or gain gratuity for them, neither could they become free by rebellion. True freedom does not come by the number of years you served or by the strength of your rebellion, but only comes when the Son of God sets you free to be free indeed.

"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."
It was no longer a "variable" of it came to pass in the days of the four kings, but precision of Chedorlaomer and his allied kings came in the fourteenth year to smite many.

That "Fourteenth year" was like the day of vengeance and wars. Chedorlaomer and his allies took the "fourteenth year" as their year of making wars and vengeance, to punish all rebellion or disobedience, beginning from the rebellious giants. Even so and more, the year of the Lord's Vengeance is coming as a day, having been proclaimed through "Isaiah" (Isaiah 61:2, 63:4). Having in readiness to revenge all disobedience.

"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,"
Those people and groups, which Chedorlaomer with his allies smote during that fourteenth year, were basically giants. That made Chedorlaomer and his allies, the first giants killers in the Bible scriptures.

The "Rephaims" were giants in Ashteroth of Bashan (Joshua 13:12). The "Zuzims" in Ham and the "Emims" in Kiriathaim of Moab were giants just like the Anakims (Deuteronomy 2:10-11). Though those giants could strike fearfulness upon commoners, Chedorlaomer and his allies were not afraid to smite them in that fourteenth year.

Behold, the Lord Jesus is the Greatest Maker of righteous Wars and Warriors, more than Chedorlaomer made in his days. [Revelation 19:11-16].
Smitten from their base in Mount Seir, and pursued all the way from there to the wilderness of Paran. The giants called "Horites" became cowards, running and fleeing from the Armies of Chedorlaomer and his allies that struck and pursued them all the way from their hometown called "Mount Seir" down far to the "Wilderness of Paran" or "El-Paran." They later fell again and lost Mount Seir to Edomites [Deuteronomy 2:11-12]

Like those Horites, some men are like giants in outward appearance, dwelling in mountains or high places, but when they see overwhelming war they would abandon and flee their mountains, hills or high places to the wilderness or solitary places as cowards.

A true warrior would rather lose his life than lose his ground which he is supposed to defend as a soldier. This ground could also mean the ground of truths and the faith for spiritual warriors. Give your life defending your ground of truth and faith, as defending your home. You may flee from the battleground if the battle ground is not your own/home ground ab'initio, but only to flee to your own/home ground and defend it with all you have.
They returned from pursuing the Horites, they came to Enmishpat which later became Kadesh, and they smote both all the country of the Amalekites and the Amorites in Hazezontamar from there.

Good base-camps may have good impact on battle grounds, and well situated camp-grounds on strategic war-grounds. They set up camp or base at Enmishpat, which later became known as "KADESH." And from that base camp, they operated and smote an entire country of the Amalekites and also the Amorites in Hazezontamar.

When a campaign front is too far from home, set up a base, a camp, a branch, an embassy, a shop, a lodge etc., closer to the targeted location, and operate from there in a distant or far country. For a military campaign camp base, it's important to choose a location your military can view and see the enemies more than the

"And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelled in Hazezontamar."
enemies can see your military camp. Or chose a base that may enable you to easily get to your enemies, but make it difficult for the enemies to get to you.

They smote both the Amalekites and the Amorites, who were not among the giants. By smiting the Amorites, they harmed the tribe of Abraham's allies, including, Mamre, Eshcol, and Aner, who were Amorites but not in the same region that were smitten. This may have imparted to their willingness to follow Abraham in pursuing after them. But the Amorites that were smitten dwelt in a vulnerable location or camp base called "Hazezontamar." Just as one's good location can impact positively to one's own profit, one's wrong location can also impact negatively to his own lose.
ADVANCING INTO WAR OR CONFRONTATION OF BATTLE

It may take either pride or courage to go out there to confront your fears and wars in the open field like those 5 kings went out to face their battle, rather than remaining like cowards indoors when what you fear in the streets comes to meet you, even in closet. But if the Lord is not with you or gone ahead of you to help you, then unwise is your going out to confront or join battle with adversities.

Basically, advancing in pride to join battle with those you are ignorant of their schemes and capabilities, is a foolish advancement leading into vulnerability, captivity or fall. Pride makes advances, as if pride is very bold or courageous: Therefore, pride goes (advances). But pride goes (advances) before destruction, and a haughty spirit goes before a fall [Proverbs 16:18]. Therefore, the advance in pride is not a true advantage.

Watch it while taking heed: Pride may look like Courage, and haughtiness like confidence. But to differentiate them, you may observe that true courage walks with both knowledge and faith in God to review the truths of the challenger, but pride adopts presumption and self-centered confidence that underestimates the capacities of the challenger. Pride almost always self-exalts oneself into thinking

GENESIS 14:8

"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;"
he/she is better than another, and that despises what is in another. How would you see someone in a street you don’t know, and during heated disagreement you threaten the person that you will deal with him/her or you can beat the person because he/she does not know who you are and what you are capable of?

Better you learn and know your opponent first. Don't enter any trap of fighting with somebody you don’t really know his/her strength abilities or weaknesses. Learn the person first before you fight or threaten the person, if you must. Bera, king of Sodom, and his allies, did not fully learn the warriorship and warring abilities of Chedorlaomer and his allies that had been in warring combats throughout that year, smiting giants in their strongholds and conquering all. Those 5 came out of their comfort or relaxed zones to join battle with those 4 who were always in battle fields exercising and experiencing various arts of warfare, and conquests.

Recall Saul saying to David, Goliath had been a fighter from his youth, but you are just a youth-boy. But David too had been a fighter that killed both the lion and the bear in his own ways. So David was not without experience in combat and faith in God’s deliverance, when he went out to join battle with Goliath. Saul gave his armor to David, to clad him while he goes out to fight Goliath, but David had not proved or experienced fighting with armor. So David pulled off inexperience when he pulled off Saul's armor, and adopted the use of his experience in warfare when he used his sling and stones to go and join battle with Goliath the giant. Goliath underestimated David because of David's height and youthfulness, but that was the advancing in pride working in Goliath to despise the grace of God in another man or in David the anointed of God. [1 Samuel 17:33-50].
WAR MADE FOR "FARE," NOT 'FAIR'

If there were five kings in one group, competing against four kings in another group, that would be called "Cheating" or "Unfair place" in many games or sports. But not so in "Warfares." So there is nothing like considering "Fair-Place" in war, but there is considering of "Truce" or "Agreements" entered by the warring parties before or during the war.

It is not a basic that two or more fighting parties must be evenly matched or numerically equal before they may engage in warfare. Equitable distribution of manpower, resources, advantages, or weapons, is not a matter of justice in the event of war or battle; but is a matter of wisdom and judgment. Justice makes things rightfully equal and balanced, when judgment notices and points them out.

*Why is justice not interested in the fair place or equality of the persons or parties involved in fights and wars?*

Because "God's Deliverance or Mercy" does get involved in warfares. And mercy triumphs over justice.
[Romans 9:16] ~ "So then it is not of him that wills, nor of him that runs, but of God that shows mercy."

[Ecclesiastes 9:11] ~ "I returned, and saw under sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all."

God delivers people "from" those stronger than them. But it does mean one should always be facing those stronger than him/her, trying God's deliverance or tempting God. So count the cost or count the odds, four kings against five, and know whether you should go into battle with those more than you or not. Then diplomatically, know when to seek for peace or ceasefire, and that would not be foolish of you.

As it is written,

[Jesus speaking said] "Or what king, going to engage another king in war, does not sit down first and consider whether he is able with ten thousand men to meet him in battle who comes against him with twenty thousand men? Otherwise, while the other is still far away, he sends a delegation and asks the terms for peace. So likewise, every one of you who does not renounce all his possessions cannot be My disciple." [Luke 14:31-33]
By the time they knew the realities of the existing pits that filled the same ground where they were, it had become too late for some of them, fleeing from one danger only to fall into another. It was not a "Vale of Sodom," but a "Vale of Siddim;" and the kings of Sodom and Gomorrah could neither fight well, nor flee well.

They turned their fight into flight, and for their lack of knowledge many of them fell into natural ambushes. And their facing the battle into fleeing from it, and for ignorance many of them fell into pits that were not dug by men, existing in that battle ground. But some made their flight to the mountain.

Even when fleeing from the battles you escalated or engaged without wisdom, you still need to apply wisdom to know when and how to flee, and where to flee to. You have known the word that said, "He who thinks he stands, take heed lest you fall;" but have you also known that, "He who thinks he flees from troubles, take heed lest you fall into traps?" When facing battles, take heed how you stand your ground; and when running from battles, take heed how you flee from them. It's all about making good your deliverance, even if not making good your victory.
1. Humility ~ First lie down flat on the ground with your eyes opened to observe all that is going on, and to study the grounds, to know when and where to flee to. Especially if there are bullets flying around in the air above the ground, lie down as a dead man but watch and be attentive even in silence.

2. And avoid fleeing through the same ground or paths where the enemies or dangers lurk. Don’t be like those who fled along the Vale of Siddim, seeking deliverance on the same ground where the enemies are stronger. There are usually traps and captivity on the enemies’ grounds or paths. Rather let your fleeing gain higher grounds for you, not losing grounds while fleeing. You may not have stood your ground in the battle, but try to gain higher ground while fleeing so that you don’t fall while fleeing. And the way to gain higher ground while fleeing is by climbing up the mountain-levels, where there is deliverance and holiness. That is Mount Zion. Learn from those who fled to the Mountain away from the Vale of Siddim.

Mount Zion is the only mountain deliverance and salvation is guaranteed whenever there is battle [Obadiah 1:17], but you must keep climbing higher the mountain levels to gain more deliverance from higher levels of attacks or keep going deeper within the rooms of the Mount Zion to gain more security and safety. And there, the name of the LORD is a strong Tower, into which the righteous runs and is safe [Proverbs 18:10].

[Joel 2:32] ~ "And it shall come to pass, that whoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD has said, and in the remnant whom the LORD shall call."
They took all the goods and all the victuals of Sodom and Gomorrah, meaning they took the victory over Sodom and Gomorrah in that warfare.

And they went their way with all they took, meant they went away with the treasures of their victory over Sodom and Gomorrah. And none stopped them, or stood on their way against them.

As the Lord taught us, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." [Mark 3:27]

All the goods and victuals they took away from Sodom and Gomorrah, were evidence of their being stronger and having subdued the defense of Sodom and Gomorrah in the battle. The honey acquired by the hunter meant the hunter defeated the defense of the honey bees.
In taking rightfully the treasures of Sodom and Gomorrah, over which they had the victory, they wrongfully took also those treasures that did not belong to Sodom or Gomorrah but belonged to Abraham, over whom they had no victory. Thus they became robbers in taking the treasures belonging to Abraham in Sodom, while they were victors in taking the treasures belonging only to Sodom and Gomorrah.

Chedorlaomer and his allies did not see Lot as a conqueror, but saw Lot as one of their captives. And they took him as they saw him. But what they failed to see was that though Lot was a captive, he was also a brother/nephew to Abraham the conqueror.

The enemies saw me as captive but failed to see me as brother or son to the greatest conqueror. They saw me as failure but failed to see my strong relationship with the greatest success giver. They saw me as being alone but failed to see the myriads of hosts and helpers with me always. They saw me as poor and miserable...
but failed to see the riches of the King of Kings in me. And in addition to their errors, the enemies took me as they saw me.

Surely, someone sitting in darkness maybe connected with the greatest Light of the World. For I know my Redeemer Lives, and my God is mighty to save.

Don’t make the same mistake twice: Check if you are keeping the brother or seed of Abraham hostage? Hear these secrets:

➢ Don't keep the wife of Abraham to yourself even if you are a king, for God will fight against you if you do keep her hostage.

➢ Don't keep the brother of Abraham as hostage even if you are kings, for God would empower Abraham to slaughter you if you keep him hostage.

➢ Don’t keep the true Seed of Abraham, namely daughter of Abraham or son of Abraham, hostage. For the Son of Man is come to save them and to plead their course. [Luke 19:9-10]

[Luke 13:16] ~ "And ought not this woman, being a daughter of Abraham, whom Satan has bound, see, these eighteen years, be loosed from this bond on the Sabbath day?"
A man escaped from those kings' captivity, and came to report the robbery and captivity to Abraham the Hebrew. Graciously, that man became an illustration of how the escape of one eventually became the escape of all. Just like Jesus Christ later got lifted up from the grave, and He drew all men to Him [John 12:32]. So that the escape of the Lord Jesus from the deepest captivity resulted in escape of all His men from it [Ephesians 4:8]

But not all captives could be trusted with such escape, because as soon as some people escape they will not care about making the way for other captives to also escape like them and be freed, neither will they testify to inform those concerned the story of their previous bondage or captivity, and the grace of God for their deliverance and freedom. You were saved to save others, freed to free others.

**ABRAHAM THE HEBREW AMONG THE AMORITES**

Abraham was the first to be described "The Hebrew" in Bible. "Hebrew" meant three things:
The "Hebrews" were monotheistic, for they believed and served only the one true God, the Creator of the heavens and earth. When all other people worshipped and served the manmade gods, the Hebrews didn't serve any other gods but the LORD. Then, it's either a man was a "Hebrew" or he was a "Heathen." So to be called a Hebrew in any community was like to be called a true Christian who refused to compromise the faith and truth. Joseph was qualified to be called a Hebrew in Egypt when he refused to sleep with Potiphar's wife, which would be sin and wickedness against the true God [Genesis 39:9-14]. In the troubled ship on the Stormy sea, Jonah described himself to the heathens as "a Hebrew" who feared the LORD God of heaven, who made the seas and the earth [Jonah 1:9].

The "Hebrews" are descendants of Eber, son of Shem, son of Noah (Genesis 10:21). Eber was the father of all those referred as "Hebrews," who does the three points marking the Hebrews.

The "Hebrews" speak Hebrews' tongue. That is not a "mother's tongue," but "Hebrew's tongue." And they had Hebrew culture or traditions, including their clothing that enabled Pharaoh's daughter identify the baby by the Nile river as one of the Hebrews' child.

Abraham, the Hebrew, dwelt in the plains belonging to Mamre among the Amorites, without him losing his identity as the Hebrew. Both Mamre himself, Eshcol, and Aner, were brethren who together formed alliance with Abraham in days when kings formed alliances.
Abraham was prepared for that because he already had both trained men born in his house and arms to arm them with in his storehouse. But he disarmed his warriors until the day of battle, and he kept his arms in his treasury. The LORD God has kept arms in His heavenly treasuries against the day of battle and war according to "Job 38:22-23." Like Abraham, prepare for war and be readily trained for the battle, but for deliverance and not for destruction.

And Abraham with his trained servants pursued the four kings all the way to Dan, which was at the extreme borders of the Canaan land. Dan became the first tribe of Israel to be mentioned in Bible before Israel.

That was how Abraham immediately reacted at the realization his brother was taken captive. Abraham had no time to weep as David would do, rather Abraham armed those he already trained after they were born in his house, and Abraham pursued to recover all taken captive. David's reaction in similar incidence, when he and his men realized that the Amalekites had taken captives all their families and goods, was first to weep until he had no more strength to weep and his men spoke
of stoning him but David encouraged himself in the Lord and inquired whether to pursue and recover all, before David pursued and recovered all [1 Samuel 30].

Weeping like David in that situation would only disarm your men further, taking away their chance to do something about the robbery. And they might want to stone you if they still have love for the captives without having hope or courage from you to arm them, and to go in pursuit for those they are missing.

Both Abraham's reaction and David's reaction to the news of their families' captivity or fall were great show of love. But Abraham's was more a show of instant courage than David's. A leader should arm his weeping men with good training, counsel, courage and hope, to fight for their loved ones, not a leader weeping like his weeping men and thereby losing more strength he should have deployed into arming his men. Weeping does not guarantee recovery as much as pursuing or going after them does.

God trains His servants on how to fight, and He gave various animals different fighting skills and techniques when He created and made. For God is the greatest Training Teacher/Master in Fighting Art or any Combat Art, etc. As it is written, "Blessed be the LORD my strength who teaches my hands to war, and my fingers to fight."[Psalms 144:1]

Again, "It is God that girds me with strength, and makes my way perfect. He makes my feet like hinds' feet, and sets me on my high places. He teaches my hands to war, so that a bow of steel is broken by my arms."[Psalms 18:32-34]
WAR STRATEGY

During that night, Abraham divided the 318 men into several groups, and they attacked their enemies from various directions and defeated them. They pursued them as far as Hobah, which was north of Damascus city. That's same war strategy Gideon adopted against the Midianites, when he used just 300 men to defeat their huge mob [Judges 7]. Yes, Abraham with his 318 men and Gideon with his 300 men, both divided their few hundreds to defeat tens/hundreds of thousands by night.

That strategy was about defeating or confusing the minds of thousands of the enemies before harming them naturally.

1. **Come by night to overwhelm your enemies' consciousness. Divide your group to divide their attention,**

2. **Make confusing noises to beat your enemies' estimation of you into thinking you are more than you actually are numerically,**

3. **Put panic and fear into your enemies so that they will flee rather than face you. And when they begin fleeing, you begin pursuing or chasing them to**
The essence of chasing them is not just to keep them far from you, but to keep them from the chance of escaping their confusion and fear, so that they would not regain consciousness and courage to face you soon.

4. While you pursue or chase, smite them to reduce their number.

If you continue having true faith and wisdom in the Lord, you will surely come to the truth of one man chasing a thousand, and two putting tens of thousands to flight.

As it is written,

[Hebrews 11:34]: "Through faith, they quenched the violence of fire, they escaped the edge of the sword, out of weakness they were made strong, they waxed valiant in fighting and warfare, they made armies of the aliens to flee and they pursued them."
"Brought back all" would credit his character, while "Recovered all" would credit his courage. "Recovered all" does not necessarily mean "Brought back all." To recover all basically represents to regain all that were lost or taken away. But on the other hand, to bring back all basically represents to return or restore all back to their previous places, purposes and owners, before they were lost or taken away.

Even when all are recovered, it may not be easy to bring back all that were recovered. Abraham brought back all the loots or goods, without diverting any for himself except the food they ate on the way, and the tithes he gave Melchizedek. And even when the king of Sodom offered Abraham to take the loots, Abraham refused.

✓ He brought back all the women, without having sexual or carnal knowledge of the attractive women of Sodom.

✓ He brought back all the people without charging them for their release. He turned none to his slave.
I too may have kings come out to receive me while returning from slaughtering other kings by God’s grace. I had thought slaughtering kings and returning boldly would get me arrested, tried, for a height of treason and coup. And I had thought other kings would be wary of me after I had slaughtered kings.

Abraham's slaughtering of the kings did not return him to being repulsive to other kings, but returned him to being even more attractive to the kings who went out to receive him at his return. When you slaughter or slay kings in righteousness and truth, you become even more attractive to both the kings of heaven and kings of the earth. And even the place where those kings gathered to meet you will have a kingly landmark or royal mark to your honor just as the valley of Shaveh became marked as the "King’s Dale" or valley of Kings.

I now understand better the need to follow the King of Kings, who's clothed with a robe dipped in blood and crowned with many crowns, advancing to slaughtering kings and yet followed by Kings. [Revelation 19:11-21]
"Melchizedek" means "King of Justice." That is "Melchi ~ King" as in "Melchiah," and "Zedek ~ Justice" as in "Zedekiah." But "Hebrews 7:2" interpreted "Melchizedek as King of Righteousness," using Righteousness instead of Justice. Basically, I consider 'Justice,' 'justify,' 'judge,' 'judgment,' began appearing in Genesis after the mention of Melchizedek.

"King" is a highest ruler of a Kingdom or supreme monarch authority over a government, or a head that wears the highest crown of authority in any matter or energy.

"Salem" is the highest and perfect form of "Peace." "Salem" is the Peace greater than Shalom," for Salem is the perfection or completion of the realities of "Peace" while Shalom is the messenger of the Peace of Salem.

His Name "Melchizedek" showed He was the "King of Justice/Righteousness," and in addition to His Name, His Title also showed He was the "King of Peace." Hence both King of Justice/Righteousness by Name and King of Peace by Title according to "Hebrews 7:2." Basically, I consider this first mention of the Title, King of Salem,
as the first mention of the word "Peace" in Bible Genesis. Peace began to appear in Genesis after the King of Salem appeared.

**Brought Forth Bread and Wine**

The King of Righteousness, Justice and Peace, was also the Bearer of Bread and Wine: these things were enough to give whoever met Him the impression that He was the Priest of God. Unlike other priests that would have to wear long robe, religious decorations and ritual symbols, and reverend titles, to give people the impression that they are priests. Melchizedek’s Name went ahead of His Title, not title before name; and it was after His works or food-gifts were served before people figured out that He was a Priest of God.

In a way, it’s when they began partaking of the Bread and Wine Melchizedek brought forth, they knew Him to be the Priest of the Most High God. That was like the way those two disciples of Jesus Christ did not know Him walking amongst them until they got to Emmaus, and when Jesus Christ broke the Bread to them their eyes were opened and then they knew Him [Luke 24:13-34].

The way you serve spiritual food to strangers that have discernment could be enough for them to tell your heavenly identity or status as a man of God.

*The first time the word, 'bread' appeared in Genesis, God spoke of the hardness or sweat Adam must shed before eating bread [Genesis 3:19]. And bread was not mentioned again until Melchizedek brought forth bread and wine as God’s Priest, and since then mankind did not have to sweat before finding bread to eat for God gives us in each day our "Daily Bread" as Melchizedek gave Abraham his daily bread that day.*
"Priest" is the Highest manager/minister of God's Feelings, God's Emotions, God's Nerves or Impulses, God's Mood, God's Presence, and/or God's Attitude. A Priest is like God's Personal Manager, Personal Minister or Personal Assistant on Emotional or Nerves matters. When He was the Priest of the Most High God, He was also the Most High Priest.

"Most High God" means "El Elyon." Elyon means Most High or Highest, and "El" means "God" as in "Elohim."

Behold, Melchizedek is the First Priest in Genesis, and priests began to appear only after He appeared. Consider Melchizedek, who was both the King and the Priest ~ Royal-Priesthood. He was not the kind of priests that serve from an Altar, but the Priest that served while sitting on His Throne as King. Hence, His sitting on His Throne while serving as God's Priest, not standing by an altar or sacred table as local priests must. As it is written,

[Zechariah 6:13] ~ "Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule on His Throne; and He shall be a priest on His throne: and the counsel of Peace shall be between them both."

[Psalms 110:1-5] ~ "The LORD said to my Lord, Sit You at My Right Hand, until I make Your enemies Your footstool... The LORD has sworn, and will not repent, "You are a Priest forever after the order of Melchizedek." The Lord at Your right hand shall strike through kings in the day of His wrath."
When the High Priest says to me, "God bless you," He is joining God to dually bless me by involving His utterance with the Name of God in effecting the blessing.

Melchizedek blessed or gave Abraham the Blessing of the Most High God. That is, while He blessed Abraham He invoked the Most High God to bless Abraham, making it two distinct Persons blessing one man at the same time. What you see in the Bible Verse above is Abraham blessed by Two, not One, Persons but with the speech or utterance of One Person: and the Two distinct Persons were the Most High God whose Name was used for the Blessing, and the High Priest (Melchizedek) whose utterance was used for the Blessing.

That was the beginning of this form/style of Blessing, in which one man would utter or invoke the blessing with his utterance but mention God to actual do/implement the blessing. Before then, the one blessing another person was just the one saying or uttering the blessing, though the blessing would still come to pass. But since Melchizedek, Two or more persons began to be directly involved in blessing another person using only one speaker but with the name and implementation of the other person who is not directly speaking.
ABRAHAM'S BLESSING

The blessing of Melchizedek upon Abraham was the first blessing of Abraham in the scriptures, though Abraham had promises before he was blessed by Melchizedek. As it is written, [Hebrews 7:6-7] ~ "But Melchizedek whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better."

✓ When Melchizedek came and blessed Abraham, He transferred, contracted and passed the "Blessing of the Most High God" to Abraham ~ making the blessing of Abraham. Later it was confirmed that the LORD God blessed Abraham in all things according to "Genesis 24:1."

✓ But when Jesus Christ came, He contracted and passed the blessings of Abraham to the Gentiles or the whole world even to those who have no natural link to Abraham but have faith in the Lord Jesus Christ. This was confirmed according to "Galatians 3:13+14."

DECLARING "THE MOST HIGH GOD, POSSESSOR OF THE HEAVEN AND EARTH."

Melchizedek was not just contracting the blessing to Abraham, but also declaring the knowledge or revelation of the Ultimate Blesser to Abraham. The emphasis Melchizedek gave to who God really is or to the Name/Person of God, was more than the emphasis Melchizedek gave to Abraham becoming blessed. So He did not just bless Abraham in the name of God, but actually revealed "the Position" and "the Possessions" of God to Abraham.
What He revealed of the "Position" or Rank of God to Abraham was this ~ God is the "Most High God." The Highest above all gods and all things.

What He revealed of the "Possessions," the attributes or things belonging to God was this ~ God the Most High is the "Possessor of Heaven and Earth."

The One He mentioned to bless Abraham had all things in abundance and abilities to bless. Abraham did not just get blessed, but also got knowledge of the Most High God, Possessor of the Heaven and Earth. Abraham therefore knew God's Highness, God's Royal Majesty, and Abraham also knew God's omnipresence through knowing Him as the Possessor of everywhere. After Melchizedek had thought Abraham those things about God, Abraham being a good learner used the same revelation of God, Melchizedek thought him, to address the king of Sodom, saying to the king of Sodom, "I have lift up my hand to the LORD, the most high God, the possessor of heaven and earth..." [Genesis 14:22].

Indeed the Lord is the possessor of the heaven and earth, meaning He is omnipresent. As it is written,

[Jeremiah 23:24] ~ "Can anyone hide himself in secret places so that I shall not see him? says the LORD. Do I not fill the heavens and earth? says the LORD."

Jesus Christ who descended into hell later rose up and kept going up until He was higher above all things and higher than all heavens, for Him to be able to fill all things. As it is written,
[Ephesians 4:10] ~ "He who descended is the same also as He who ascended up far above all heavens, that He might fill all things."

No one can become "the Most High" without becoming "God," and no one can become "the Most High" without becoming the possessor/filler of all things, and vice versa. One cannot be attained without the other.

Satan as Lucifer tried to be like "the Most High" but failed woefully and fell into the pit of hell in his attempts according to "Isaiah 14:14-15." But Jesus Christ began from the pit of hell where Lucifer/Satan had fallen, and from hell Jesus Christ rose to be "A Most High" and He now fills all in all according to "Ephesians 1:20-23."
Melchizedek, who blessed Abraham that was lesser than Him also, blessed the Most High God that was greater than Him. Blessing can be given to either the next lesser or the next greater person. Noah blessed the God of Shem when he blessed Shem [Genesis 9:26].

But behold the content or structure of this blessing Melchizedek pronounced to the being of the Most High God:

1. It was the beginning of acknowledging "Grace" of God in the Bible's Genesis.

2. And therefore the premise on which "Tithes" began to be given and received.

Grace of God began to be recognized and acknowledged through Melchizedek

The Grace of God had always been, but men did not recognize/acknowledge it until Melchizedek revealed and declared its recognition as expressed in that top Bible Verse above. The only thing close to that before then was men acknowledging the covenants of God, the promises and the works of God, but they
were ignorant of the Grace of God working through them until Melchizedek declared it.

Grace basically represents the "Help of God." And by Grace you are saved/delivered, not of yourself, but it's the gift of God, not of your works lest you boast [Ephesians 2:8-9].

Abraham with 318 trained men fought and slaughtered four world great kings that were much stronger than them, and returned with all he recovered, perhaps thinking it was for their hardworking. Melchizedek met him and blessed him, but did not praise him. Rather, Melchizedek praised God for having given Abraham the grace over his enemies.

The way grace of God works sometimes through people got many to attribute the successes they achieved to themselves or to their might, diligence or natural abilities, failing to give glory or praises to God for the grace. Abraham returned from slaughtering the kings, Melchizedek gave the glory, praises, acknowledgment, recognition, to the most High God for delivering those enemies Abraham slaughtered into Abraham's hand. It was God that did it for and through Abraham, not just Abraham as a person. That was acknowledging the Grace of God.

SomeOne delivered those enemies into the hand of Abraham before he could do anything to those enemies. SomeOne gave Abraham the victory over those enemies before Abraham could conquer them. SomeOne gave Abraham the power
to make wealth before Abraham made those recovery in warfare. SomeOne higher helped him.

You can bless God and bless man together on the same matter, but you cannot praise God and praise man for the same matter. It's either you are attributing the praise to God or you are attributing the praise to man; and it's either you are giving the glory to God or you are giving the glory to man. Melchizedek blessed both Abraham and God, but He only gave the glory/praise to God for His Grace/Deliverance.

And tithes began to be given and received

When Abraham realized it's not just his manpower or works that had gotten him those victories and riches, and that it's the Most High God that had given him the grace, the deliverance and the power over his enemies, Abraham willingly gave tithes of all to Melchizedek, who received them of Abraham.

Abraham did not give tithes based on the feeling that tithes were compulsory, or tithes belonged to God or he would be robbing God if he did not give those tithes. Rather Abraham who was already blessed, and couldn't be cursed, and gave tithes as token to acknowledge that he indeed received all things from God by grace, and to regard Melchizedek the Priest of the Most High God. David said concerning their offering to God, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come from You, and from what belongs to You we have given to You."[1 Chronicle 29:14]
[Proverbs 3:5-10] ~ "Trust in the LORD with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths... Honor the LORD with your substance, and with the firstfruits of all your increase; and your barns shall be filled [with] plenty, and your presses shall burst [with] new wine."
Abraham had already taken his portion from the goods or riches, and the said portion was the tithes he gave to Melchizedek out of those. Meaning 10% of all. Yet, the king of Sodom said Abraham should go ahead and have the whole remaining 90%, and just return only the humans or souls from the captivity back to the king of Sodom.

Surely, this statement added credibility or credit to the king of Sodom. It revealed he highly respected and honored Abraham above those riches returned, and also revealed the king of Sodom was willing to redeem his people in exchange for his wealthy goods, even though he was not able to deliver them from Chedorlaomar.

The king of Sodom highly priced and appreciated the value of the redemption and return of his captured people, and of their freedom from their oppressive rulers.

You can yet redeem those you couldn't deliver yourself, by paying those who would have deliver and return them.
LIFTING UP HAND TO THE
MOST HIGH GOD, AND
DECLARING AN OATH

No matter how high the Most High God is, a man can still lift up his hand on earth to the Most High God, that is far above all heavens. Even when your hand cannot reach the most High God, the pointing of your hand can still reach Him. But be very, very, careful what you say or do while you are pointing at the Most High God and LORD, Possessor of the Heavens and the Earth [Ecclesiastes 5:2-7]. Lifting up your hand above your head to God, is in itself an indication you acknowledge that God dwells above you, and He is Higher and Most High above.

- The first hand we saw lifted to the Lord in the Bible record was the hand of a blessed man, Abraham, making a solemn vow to God not to accept or take the riches of a kingdom given to him but not to the glory of God.

- The last hand we saw lifted to the Lord in the Bible record was the hand of a great and tallest angel seen on earth, having one foot on the seas and the other on earth with head reaching the heavens, swearing an oath to God who lives forever, Maker of heavens and earth and seas... [Revelation 10:5-8].

GENESIS
14:22

"And Abraham said to the king of Sodom, "I have lift up my hand to the LORD, the most high God, the possessor of heaven and earth,"
So both the first time and the last time persons lifted hand to the God of heavens and earth also meant the first time and the last the persons swore to God.

Rhetorically, why was that which Abraham's about to say to the king of Sodom necessary with swearing an oath?

Because Abraham was making a "Resolution," which he never intended to break. As Daniel later proposed in his heart not to defile himself with the portion of the meat which the king of Babylon gave him [Daniel 1:8], so had Abraham earlier proposed in his vow to God, not to reduce himself with accepting the portion of the riches and food the king of Sodom gave him [Genesis 14:22-23].

There are some kings' offers or temptations a man of God may not be able to resist to turn down if his "No" is a "weak No." So to strengthen such "No," or "Resolution/Proposal," the man of God needs to reinforce it with an unbreakable vow or oath to God. But since we are forbidden from swearing, we must therefore strength our words to become our bonds/chains to bind ourselves with our own words. When we attain that, we become true to our words, making our "Yes" strong yes, and our "No" strong no. [Matthew 5:33-37]
"GOOD NAME" IS BETTER THAN "GREAT RICHES"

Technically, Abraham became the first man from Adam to mention his own name in the Bible. And he was undertaking an oath while he mentioned his name. It's important you uphold the integrity and honor of your name as a sworn oath.

Becoming rich was not as important to Abraham as who takes the credit for making Abraham rich. "Take my riches but let me take the credit for making you rich," was all that the king of Sodom or Satan asked for. Many people who don't mind having a good name or reputation would have rushed for that opportunity, but Abraham was not the kind of man that would sell his good name or honor for riches.

It is written in the Bible,

[Proverbs 22:1] ~ "A GOOD name is rather to be chosen than great riches, and loving favor rather than silver and gold."

Abraham said to Sodom's king, "I will not take what is your, lest you say you made Abraham rich."
Somehow it reminds me of how Abraham also replied that rich man that ended in hell fire but asking Lazarus for a drop of water to cool his tongue in the tormenting flames. After Abraham had given the rich king of Sodom (who was about to be destroyed with fire and brimstone) the reply under review, Abraham also gave that rich man in hell this reply, saying, ‘Son, remember that while you were alive on earth you enjoyed many good things. But Lazarus was miserable. Now it is fair that he is happy here, and you are suffering.’ [Luke 16:25].

So Abraham was not a man that value becoming rich without considering the future implications or impact it will have in his name, memory or record in death and beyond. You may not understand it now that you are yet alive, but in death having a good name that can be written in the book of life and honored by saints and angels, is far better than having all the riches and good things of this life.

[Ecclesiastes 7:1] ~ “A good name is better than oil of much worth. And the day of one's death is better than the day of one's birth.”

Amen.
Abraham did not taste the food of Sodom, but he also did not prevent his young men from eating the same food of Sodom when they wanted.

Abraham avowed himself never to take even the least belonging to the king of Sodom, but yet Abraham also advocated for his friends/allies to be given their due portion or benefits out of those things Abraham forbade himself from taking.

The reason Abraham would neither taste nor take the pleasures and riches of Sodom's king was for his name's sake. But also the reason Abraham pressed for his men to eat what himself would not eat, and for his friends to take what he would never take, was because it's their right of share or portion, which they worked for in fighting to recover all that were looted. Those friends or allies of Abraham that joined him in that fight included, Aner, Eshcol, and Mamre, who were three brothers and were Amorites.
As a man of God or as a leader, don't always impose your personal resolution on your followers. Don't use your convictions to form doctrines for them, neither should your standard be their standard always.

Don't be the Holy Spirit to everyone under you, but allow the Holy Spirit do His job and Personally relate with each person. You may only represent Jesus Christ for a while to people, but you must never represent the Holy Spirit or Spirit of God to them, else you are really looking for trouble. Holy Spirit always wants to go and do His own thing by Himself, and we may only do things with Him but not for Him as if He is not capable of doing it Himself. All the Spirit of God wants is for us to make room for Him to do things Himself through us, with us, and in us.

He may tell one man to eat something, at the same time tell another man close by not to eat the same thing. A young man of God was sent all the way from Judah to Samaria to deliver a prophecy, whereas there was an old prophet at Samaria God could have used to deliver the message since he was closer. As the young man set to go, God warned him not to eat or drink anything in that journey within the borders of Samaria, neither to pass the same way twice in returning.

The old prophet felt he was more matured and that the younger man of God was being overzealous with the ways he served God. If he the older and popular man of God could eat, drink, and have a comfortable life in that place with disciples or sons under him, surely he will teach that young man of God how to live in prosperity and have comfortable life here on this part of the earth. So that old prophet turned the young man of God away from his consecration and from his
God's given path, in making the young man to see things as he saw them and do things the way he did them, in what is called "Mentoring." Therefore, when the young man of God indulged in eating, drinking or feeling comfortable, like other men of God did and got away with it seemly prosperous and popular for it, the Word of God struck against the young man of God who was emulating other men of God and he was killed by a beast or accident on his way home without his vehicle affected ~ [1 Kings 13].

If the mark of God's consecration is heavily on you, you must then follow God's lead all the times. And you must not be doing things even as other men of God are doing them or taking them. You may not marry as others marry, or if married you may not enjoy the things of this world as they do, or you may not take every king's offer just as that young man of God from Judah rejected the king's offer at Samaria, Abraham rejected Sodom's king offer, Daniel proposed in his heart to reject Babylon's king offer.

But do not be a stumbling block to others who are free to enjoy the things you are not free to enjoy, or free to be different from you. Be who God called you to be, without making others to be whom you are called to be, but to be whom they are called to be by the Spirit of God.

ETC.