

MORE IN A NAME THAN MEETS THE EYE

GENESIS 14

- 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;
- 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 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, 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 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, and went their way.
- 12 And they took Lot, Abram's brother's son, 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.
- 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.
- 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 all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
- 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 king of Salem brought forth bread and wine: and he was the priest of the most high God.
- 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.
- 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 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; let them take their portion.

The 14th chapter of Genesis has been attacked by the enemies of God's Word as not being true. This chapter contains much more than first meets the eye. Most certainly it is historically true. Such kings of such cities did exist and they did meet for war as was described in the chapter. I, however want to look at a different aspect that is also hidden in the passage. Since we read the passage with a lot of strange sounding names, we tend to totally miss the rest of the message. We shall go into a translation mode of the names, but before we do I want to point out an example supporting what I am about to do from the New Testament:

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.

Hebrews 7:1-17

Now, Hebrews goes a lot more into the account and expansion of the secondary message contained in Genesis chapter 14. This passage in Hebrews also alludes to a similar lesson from Psalm 110:4, when it quotes it in the 17th verse. If you look at the entire 110th Psalm, you may notice it alludes to the Messiah and the final battle of the last days. It is also this very message we find detailed in Genesis 14.

I shall continue in the same vein of thought as our New Testament writer of Hebrews did, as well as King David that we found in Psalm 110.

If you were paying attention to the Hebrew's passage, you might have noticed the writer translating the name of Melchisedec, teaching the message hidden in the name, along with his city name's meaning. This is like *Pilgrim's Progress*. For those familiar with that wonderful Christian classic, you will remember that you always knew the character of the person by their name. You thought, if only it was that way in real life, we could be forewarned whenever we met somebody. Their name said it all. Though this

passage in Genesis 14 is historically true, God so arranges names and people to accomplish His glory and instruction in the affairs of men. It is such a special occasion we witness here in Genesis 14.

COMPANY I

There are three companies of people in this chapter. The first alliance of kings are the biggest baddies:

- *Amraphel king of Shinar,*
Amraphel = Sayer of darkness; fall of the sayer
Shinar = Country of two rivers, later known as Babylon
- *Arioch king of Ellasar,*
Arioch = Lion-like
Ellasar = God is chastener
- *Chedorlaomer king of Elam,*
Chedorlaomer = Handful of sheaves
Elam = Eternity
- *Tidal king of nations;*
Tidal = Great son
Nations = Nations

I would liken this alliance to the spiritual forces of darkness. Satan and his spiritual minions.

Though it is a fascinating study, we are limited here on the topic of the two rivers of Babylon. There are four initial rivers in the Garden of Eden. Two of those rivers are those of Babylon. All four carry spiritual meaning, since water is a symbol of spirit. These two rivers speak of the fallen spirit of Babylon. As far as the "Sayer of darkness", such is one who is in contact with the forces of Satan. Such is the spiritual king of Babylon which is Satan.

Next we see the Lion-like king of God is chastener. Though God does chasten with lions, such is also the image of the lion Samson defeated. Satan goes around as a roaring lion seeking whom he may devour. In Christ, we overcome this lion, but those in the world, they cower in servitude to his bondage and terror.

The third king has a name which may seem confusing at first, but in

light of verses 4 and 5 I believe we have our answer to the significance. Out of such an alliance of kingdoms, we would tend to imagine it was the king of Babylon who would have been the chief, but 4 and 5 tell us the chief was Chedorlaomer. They also tell us the slaves who rebelled from his servitude were paying tribute to him. You see, in the eyes of mankind, apart from Christ, for a handful of sheaves they are a slave unto eternity.

The final of the four is also interesting. He is a Great son over all the nations. Such a devilish minion is ultimately the Antichrist.

Now this great spiritual alliance of darkness enslaved the world system in the next group of baddies for 12 years. We see a one year lapse of reprieve and the war following in the 14th year. Biblically, the number 12 is a foundation number. The “12” tribes founding the nation of Israel and the “12” disciples of Christ who became the apostles. Even the completeness of the year in both Hebrew lunar and Gregorian solar calendars is composed of 12 months. It is the foundation and the fullness of time.

The number 14 takes us to the important day of the Lord’s Passover sacrifice. It was the 14th day of the first month the Passover lamb was slain. From this chapter, we can also see that it will be God Himself who will come to deal with the world on the 14th.

COMPANY II

The second company is this world’s kingdoms:

- *Bera king of Sodom,*
Bera = Son of evil
Sodom = Burning
- *Birsha king of Gomorrah,*
Birsha = With iniquity
Gomorrah = Submersion
- *Shinab king of Admah,*
Shinab = Splendour of the father
Admah = Red earth

- *Shemeber king of Zeboiim,*
Shemeber = Lofty flight
Zeboiim = gazelles
- *The king of Bela; (Zoar)*
Bela = Destruction
(Zoar) = Insignificance

Since we know the history of Sodom and Gomorrah, we can quickly understand the names of the kings in relation to the names of their cities.

The third king speaks of the natural pride of man that is really nothing more than founded upon flesh. “Red earth” is the base of the word for man in Adam, for man was made from the “red earth”. This king and his kingdom speak of the foundation of man.

The fourth king speaks of, not the foundation of man, as number three does, but the *going* of man. The pride of his attainments, his development.

The final and fifth king has the singular difference to the rest. There is no name given of the king himself. We are given two names of the city because Lot later requested to flee there from God’s wrath on the cities of Sodom and Gomorrah. He specifically expected it to be spared, due to its being so small. That is why it was called “Insignificance”. It’s only little. The city name also relates to the kingdoms of this world though in that its end will still be destruction. God spared it for Lot’s sake, but ultimately, all will be brought up for judgment.

COMPANY III

When company number one comes seeking to subdue the kingdoms of company number two at the fullness of time, we see they first attack another company and wipe them out, verses 5 through 7. They are the following:

- *Rephaims in Ashteroth Karnaim,*
Rephaims = Giants
Ashteroth Karnaim = Stars (female deity) of the two horns

or peaks

- *Zuzims in Ham,*
Zuzims = Roving creatures
Ham = Hot or sunburnt
- *Emims in Shaveh Kiriathaim,*
Emims = Terrors
Shaveh Kiriathaim = Plain of the double or two city
- *Horites in mount Seir,*
Horites = Cave dwellers
Seir = Hairy or shaggy
- *Elparan, which is by the wilderness*
Elparan = Palm of Paran
Paran = Place of caverns
- *Enmishpat, which is Kadesh,*
Enmishpat = Spring of judgment
Kadesh = Holy
- *Amalekites,*
Amalekites = People of lapping
- *The Amorites, that dwelt in Hazezontamar.*
Amorites = A sayer
Hazezontamar = Dividing the date-palm

This is quite the list! I am sure many could come up with quite a variety of explanations for the various names listed. I would hazard to conclude these represent the other gods of mankind that will be destroyed so the satanic high council itself will have the preeminence. In other words, all the minor religions will be removed, so the one-world religion can rise to be the chief of all. Each of the classifications in the above list hit on the different areas mankind has come to follow after in its various religions. I will make just a quick mention of two for now.

The Horites in the mount Seir; caves from first mention in the Bible take us to the grave. They are used as the burial places for men. Cave dwellers would hit at the religions who carry on communication with the dead (necromancy). We see this religious type dwell in the “mount”. The mount is the high place of idolatry in which their spirits reign. The “hairy or shaggy” is a word which has been seen to trace to

“goat demons that were believed to inhabit the wilderness”. The pagan deity “Pan” would be one of these. Such were deities of debauchery. We can easily enough see how the Horites properly belong in mount Seir!

The other I wanted to look at, is the interesting one that just doesn't seem to fit in a list of false gods. Enmishpat in Kadesh. This too is a false religion of salvation by works. There are those of mankind who view the truth of a final judgment, but who seek to prepare by living “good” lives. For those of us who know the Gospel, we know how futile that path to salvation is.

BATTLE SITE I

In verses 8, 9 and 10, the battle comes to a head between the fallen host of heaven and the kingdoms of mankind. The earthly kingdoms will not maintain sovereignty in this battle. In verse 10 we see the great battle took place in:

- *The vale of Siddim*

Vale = Valley, lowland, open country

Siddim = Field or plain

This battle takes place in a big plain where mankind is defeated. Mankind cannot stand against the satanic kingdoms of darkness. He is so tied to the flesh, that his very enslavement is the source of his ultimate fall. He flees when he sees he can't win, but his ultimate fall is due to the slimepits (slime, pitch, asphalt). The vile earth is his undoing.

We see the victory of the satanic host in verses 11 and 12. Momentarily they will possess all mankind, all their material goods and all their food supply. There is a good point to be found in verse 11, strange as it may sound. Lot is taken. Now it was not good that Lot had moved into the abominable Sodom, but it does go to enhance the aspect that there are the godly in this world

at the time of the satanic kingdom bringing kingdoms of the world under its complete takeover. Yes, it may only be one Lot and his family, but it is for that we see the following good that is to follow.

I want you to take a quick note at a subtle difference between verse 11 and 12. The satanic alliance conquered and took the material goods and the food of the world's kingdoms, but we see they only took the material goods of the righteous Lot. You see, the source of food for the righteous is spiritually found in the bread of life in Christ. Christ cannot be taken from the righteous. The enemy is limited only to his material goods.

COMPANY IV

The fourth company we are introduced to is the good side:

- *Abram the Hebrew;*

Abram = Exalted father

Hebrew = One from beyond

- *The plain of Mamre the Amorite,*

Plain = Tree, great tree, Terebinth (similar to the oak - emblem of strength and durability), plain

Mamre = Strength or fatness

Amorite = A sayer

- *Brother of Eshcol,*

Eshcol = Cluster

- *Brother of Aner:*

Aner = Boy

- *These were confederate with Abram*

Confederate = Covenant

This account takes place before Abram was given a name change. His original name is very defining in the context of this chapter. He serves as a type of the heavenly Father who is from heaven. It is also of note that the Hebrew word for “plain” here is not the same as that found in the “vale” where mankind falls in the war. This word for “plain” has the primary meaning of great tree, a type which is an emblem of strength and durability. That is how we must

come to the heavenly Father for help. We must come to that great tree, the emblem of strength and durability, in the tree of the cross of Christ. It is there we must go to find the Exalted Father who is the One from beyond.

We are further told this tree is found in the place of “strength or fatness”. It is again at such a place where we can look for hope when we look to that tree. That final location name is also important in that it basically is the same name we find the apostle John using of Christ Jesus. Jesus is the Word of God made flesh. “A sayer” is that Word.

The brethren of such as Christ, are described in listing two of them. All those who come to Christ become His brethren. The one being, Eshcol, which is a cluster. The cluster speaks of the fruitfulness of his brethren. The other is Aner. Though there seems to be some uncertainty on the meaning of this word, it is given the definition of “boy”. If this is correct, I believe we would be seeing the point that those who are likewise considered to be brethren with the Word (Christ) are those who come as little children. It is the boy and not the man we find. In sum, it is simplicity of faith and fruitfulness that marks the brethren of the Lord Jesus Christ.

I felt it worthwhile to point out that the word for confederate is that for “covenant”. Our relationship with God through the Son is based upon a covenant.

VENGEANCE IS ON ITS WAY

In verse 13, we begin the pleasant half of this chapter. Someone who is faithful in the duty of prayer brings news to Exalted father of the need that now is the time.

At verse 14, we see the Exalted father take action when news comes to him of the crime that has been committed against his house. At this point, he arises with his own army to come to the rescue. In this pursuit

Abram pursued them to:

■ *Dan*

Dan = A judge

That is exactly what the second coming of Christ is. He will come as a Judge.

In verse 15, we are told he smote them by night unto Hobah, which is on the left hand of Damascus. We are told that when Jesus returns, it will be as a thief in the night unto His enemies. They will not be prepared for the certain destruction that will come upon them. The trail of pursuit follows an instructive path. First we saw the face of the Judge. Next, note the following from 15:

■ *Hobah, which is on the left hand of Damascus.*

Hobah = Hiding place

Damascus = Silent is the sackcloth weaver

The armies of Satan will seek a hiding place from the face of their mighty Judge. In the name of Damascus, we see the weaver of sackcloth. Sackcloth had two main uses. One was for making sacks. The other was the material used in making garments of mourning. On the right hand of the place of hiding, is found the one who quietly works preparing for the mourning the satanic armies will enter into.

AFTER THE BATTLE

In verse 16 we see the Exalted father brings back the delivered captives of both his people and the nations of the world. The satanic host is entirely defeated. Abram returns after the battle to a specific place, that is different from the site of the actual "Armageddon". This is detailed in verse 17:

■ *The valley of Shaveh,*

Shaveh = Plain, or level plain

■ *Which is the king's dale.*

Dale = Valley, open country

In Ezekiel we find the description of the future temple. At the time of the Lord's return, the land in Jerusalem will rise and enlarge. There will be a big platform upon which the holy temple will be built and the surrounding habitations will dwell. I believe this is what we are seeing referred to in this valley of Shaveh which is in the king's dale.

MESSIAH REIGNS

At verse 18, we finally see Melchizedek king of Salem (Salem is Jerusalem). He has never been mentioned until this point, but we did find the detailed analysis of him in the New Testament where we are shown he was a type of Christ Jesus.

In sticking with the message of Genesis 14, we will continue on what we are seeing. After the great battle, at the time the nations come before God, Christ will fulfill what He told of. He told His disciples He would not eat of the fruit of the vine until He eats it with His people in the Kingdom of God.

Now all types do have their limitations. We see such here. We now see Abram in subjection to Melchizedek. In type, the Father is not in subjection to the Son, but the opposite is true. The prophetic type actually takes a little dance at this point to teach another important lesson. That lesson is seen in the New Testament on the point that Abram, as the representative of the Old Testament system of the Law, falls under subjection to Christ. The type that takes place at this point is to illustrate the priesthood superiority that Melchizedek possessed over the Aaronic priesthood. Such shows us the supremacy of Christ's priesthood. The epistle of Hebrews does a very thorough covering of this.

It is interesting in verse 21 how gracious the king of Sodom seems. You never would have thought this is the same king that would shortly

enough be destroyed for his utter wickedness. That is another story, but for now we can note that when Christ does set up His kingdom on this earth, the nations that remain on this earth will suddenly become gracious. They will now turn and be very flattering to Israel in their praise. No more anti-Semitism!

Abram does not let such flattery in beneficence go to his head. He considers that God alone will be the one to get glory for what He has done to Israel. Unfortunately, today Israel is looking to the United States for its security and strength in the F-35 fighter jets. Its leaders are willing to do almost anything to gain the rich support of the nations. After the battle of Armageddon though, the heart of those who survive will have changed. They will recognize the Messiah in Christ Jesus and will humble themselves in God alone. In that day, they will speak as Abram does in this passage.

In the final verse of this chapter, we see the offered riches will be given to the Word and His brethren. This is in keeping with other prophecies where we see the riches of the kingdoms of the earth will be brought to Jerusalem. Abram's response illustrated the change that would take place in Israel while the final verse illustrated the bringing of the wealth of the nations to Jerusalem.

SOME FINAL THOUGHTS

There are little items that remain in this chapter I have not even touched, such as the many details of verse 14. These give you something to pray, meditate and do further research upon. I believe I have covered a framework upon which you can fill in the details more easily.

I have been going through Isaiah. It is remarkable how many portions are details referring to the scenes at this final battle that

Genesis 14 covers. The Psalms also cover the subject in bits and pieces quite extensively. What comes to the forefront in my view, is just how important this day is in the eyes of my Lord. Just as He is constantly looking unto that Day, so should we!

Allow me to close with the simple reading of just a few New Testament verses:

6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1 Corinthians 1:6,7

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ

with all his saints.

1 Thessalonians 3:13

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2 Thessalonians 2:8

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 John 2:28, 29

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

2 Peter 3:10-14



Free to copy under CC-BY-NC-ND3.0 Copyright 2010 by Darrell Farkas

To find this article on-line go to www.basedintheword.org entitled

“More In A Name Than Meets The Eye”