

Abraham in Egypt, Separate / Lot, War w/4 Petty Kings

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Abram was born in Ur which in Hebrew means “fire or kindling to make fire” of the Chaldees which means “destruction” in Hebrew and called to go to the promise land but he stopped short at Haran which means “fruitless” and he wasted 5 years there in fruitlessness.

God first called Abram while he was living in the pagan city of Ur of the Chaldees. Stephen the 1st Christian martyr said cf:

Acts 7:2-4 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Terah was an idolater cf: Joshua 24:2 Unger gives the following on the cultural and religious makeup of Ur and Haran:

Genesis 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Here begins the history of the O.T. Israel, the Chosen People, through whom God would bring in the Messiah to make an atonement for sin.

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

It was a great act of faith on Abraham's part that he promptly obeyed the call, however imperfectly, he obeyed the first call.

Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

In this verse God alludes to the coming blessing that we will see unfold through the ages when he says: "In thee shall all families of the earth be blessed". The great point to remember is: "In thee", most paramount importance! cf:

Galatians 3:29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Genesis 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran.

Hebrews 11:8-10 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker [is] God.

Saving faith is to hear, believe, do and trust.

It should be noted here that the benefit and blessing of all men was the objective of this call from the beginning. There was never anything purely racial in God's election of the Chosen People.

Thus, God chose Abraham, because, Abraham would be able to keep alive, through his descendants, the knowledge of God upon the earth.

Genesis 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Genesis 12:6 And Abram passed through the land unto the place of Sichem (SIC-am a place of strength), unto the plain of Moreh (MOR-eh a place of instruction). And the Canaanite (bow the knee) [was] then in the land.

Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 12:8 And he removed from thence unto a mountain on the east of Bethel (House of God), and pitched his tent, [having] Bethel on the west, and Hai (HI) on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

This becomes a great parable for all future believers to follow ... Just like Abraham we are called from: Fire (Ur), destruction (Chaldees) and fruitlessness (Haran), to a place of strength (Moreh), a place of instruction (Sichem SIC-am), where we might bow the knee (Canaan) and that place is the House of God (Beth El), known today as the Churches of Christ and the Kingdom of God ... which is not a building nor a denomination but rather the world wide people of God who came to Him through the Lord Jesus Christ and were added to the Church by the Lord Himself Acts 2:47.

Genesis 12:9-10 And Abram journeyed, going on still toward the south. 10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine [was] grievous in the land.

God did not command Abram to go down into Egypt, and it must be concluded that he decided to do this on his own. One can hardly blame Abram ... The Promised Land was already occupied by a ruthless pagan society of the Canaanites, and as Abram moved southward the famine closed in upon him. After one has taken the step and made the move, the problems often seem to multiply. Leaving Canaan and going down into Egypt, however, would not provide the solution for the problems. Many a Christian has left the kingdom and "gone down into Egypt," only to learn, as would Abraham, that no child of God belongs there. "The Egyptians, like the Canaanites, were descendants of Ham just not through Canaan and were also polytheistic, cruel, and immoral.

Genesis 12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou [art] a fair woman to look upon: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This [is] his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou [art] my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

This was no imaginary danger that Abram confronted; but the patriarch's sinful efforts to protect himself appear here in a very unfavorable light. This has been called the "low-point" in the life of Abraham. And some have registered surprise that this shameful event should have been related in the same chapter that records the glorious promises to "The Father of the Faithful," but there was a lesson in this for the "Chosen People". The Bible, unlike any other book ever written, tells it all, the good, the bad and the ugly alike, and the sins of its heroes are related in the same unimpassioned words as those that give their deeds of glory and triumph. We Love our Bible all

the more for its candor in not hiding the faults of its greatest characters.

The Beni Hasan cemetery in Egypt of thirty-nine monumental tombs Of special interest to Biblical scholars is the north wall mural, Twelfth Dynasty Pharaoh Sesostris II who ruled at the biblical time of Abraham. Approaching the governor, is a caravan of people from Syro-Palestine visiting the governor. Called Aamu (Habar) cf: name used in tell el Amarna tablets. This visit's inclusion in his tomb decoration suggests that it was considered to be a significant event during his reign. The scene shows fifteen people (eight men, four women and three children) of a different skin color, their yellow skin was used to differentiate foreigners from Egyptian men (red skin color). Nubians, or Cushites, from southern Africa are depicted with darker skin.

The inscription says the group numbered thirty-seven. The group seems to be an extended family of traders. While the inscriptions mention eye paint, but their equipment suggests they also were a family of traveling metal workers. Notice they are on guard and they are armed with weapons. Women are in the middle and a rear guard.

Genesis 12:14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she [was] very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

What a disaster this was! The mother of "the Chosen People" was at this point committed to the harem of Pharaoh and, without divine intervention ... ALL of the promises to Abraham would have been lost. It was a situation that required and received a heavenly intervention.

Genesis 12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

Pharaoh loaded Abram with great wealth, intended no doubt as a kind of dowry, for the beautiful Sar-ai. This is an angle of the narrative that seems to be somewhat ignored. In view of the way that this episode turned out for Abraham, one can well understand why, later on, he did it again! Critics have been quick to allege that camels were not known in Egypt until a period long after the date assigned to Genesis, but they have been completely frustrated by the excavation in Egypt of bones of camels from Mesopotamia dating from the 18th century BC

Genesis 12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram, and said, What [is] this [that] thou hast done unto me? why didst thou not tell me that she [was] thy wife? 19 Why saidst thou, She [is] my sister? so I might have taken her to me to wife: now therefore behold thy wife, take [her], and go thy way.

There are many questions that rise with reference to this, but the Scriptures supply none of the answers. Josephus has this: God's plague upon Pharaoh was a serious physical disorder, a distemper, and also a sedition against his government. Whereupon, he inquired of the priests how he might be freed of such calamities, and they told him that they were due to the wrath of God caused by his taking the stranger's wife; and, if so, it might account for the fact that Pharaoh took no vengeance against Abram nor did he take back the gifts.

"What is this that thou hast done ..." The mighty patriarch cuts a sorry figure indeed in this. He is rebuked and reprimanded and sent out of the country by the pagan Pharaoh.

Genesis 12:20 And Pharaoh commanded [his] men concerning him: and they sent him away, and his wife, and all that he had.

This is viewed as a military escort for the protection and safe passage of Abram's company, Pharaoh evidently fearing God's vengeance against him for any harm that might come to Abram.

Later Abraham will do it again. Since Abram lied about his wife once, he could have done so twice.

It should be remembered too that Abram was greatly enriched on the occasion of this first sin; and that might have influenced him to repeat it. The ancient people of God learned that they could presume upon the providence of God to prevent any fatal destruction of the Chosen People until the Messiah should arrive. The leaders of the Jews upon the occasion of the destruction of their temple in 70 A.D., rallied the people by saying, "Do not be afraid; we cannot be destroyed until the Messiah comes!"

Genesis 13:1-2 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram [was] very rich in cattle, in silver, and in gold.

"Abram was very rich ..." The placement of this statement brings into view the vast wealth that Pharaoh had given Abram as a dowry for Sarai.

Genesis 13:3-4 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

"And he went on his journeys ..." "He went in stages," indicating that he traveled slowly, waiting for the flocks and herds to graze on the way, and thus avoiding overdriving them.

This trip was, in all probability, undertaken by Abram as a move "to get right with God," following his disastrous mistake in Egypt.

"there Abram called on the name of the LORD...." This is a rather comprehensive statement indicating that Abram worshiped the LORD YHWH, prayed in the name of LORD, and preached in the name of the LORD to his household and to any of the native population who were willing to hear it. By such conduct, coupled with the repentance and rededication indicated by the very fact of his return to this altar, "Abram was becoming through his obedient faith the kind of man through whom in the future God would build his church, the called out

Genesis 13:5-7 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

Because of Abrams disobedience in bring Lot with him from Ur and Haran there is now almost a range war between them.

Genesis 13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we [be] brethren.

Genesis 13:9-10 [Is] not the whole land before thee? separate thyself, I pray thee, from me: if [thou wilt take] the left hand, then I will go to the right; or if [thou depart] to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it [was] well watered everywhere, before the LORD destroyed Sodom and Gomorrah, [even] as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Genesis 13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Genesis 13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched [his] tent toward Sodom.

Genesis 13:13 But the men of Sodom [were] wicked and sinners before the LORD exceedingly.

Genesis 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Genesis 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Genesis 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

Genesis 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Genesis 13:18 Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto the LORD.

Genesis 14

The little war in this chapter introduces Melchizedek, who appears here as an outstanding shadow of the Lord Jesus Christ.

Abram and his allies rescued Lot following his capture by a raiding party composed of an alliance of petty kings. This amazing narrative is the significant episode introducing Abram's encounter with

Melchizedek. The reasons for the inclusion of this here would appear to be for the purpose of revealing the great typical shadow of Jesus Christ and Melchizedek. That the Melchizedek incident is the important thing here is apparent in that the author of Hebrews devoted extensive space to the discussion of it.

This was for the purpose of emphasizing the fact that monotheism was not invented or even "discovered" by Abraham nor any of his descendants, but that it still remained on earth, however, in a limited and insufficient extent. Melchizedek was not a pagan but a follower of the one and only true God. After all, with the consideration of the longevity of the patriarchs of that period, only a few generations had passed since the one true God revealed Himself to Noah and rescued him and his family from the flood.

The apostasy had by Abraham time become widespread, and was in the process of becoming total, but Melchizedek proves that it was not yet complete. It was precisely for that reason that Abram and the Chosen People were commissioned and charged in order to prevent that knowledge from disappearing from the earth, and it was necessary that God's operation "Chosen People" should have begun while that knowledge was still extant on earth.

For the purpose of setting forth in types and shadows the fact that the kingly high priesthood of Christ is in every way superior, to the coming priesthood of the law of Moses. This was done by Abram's paying tithes to and receiving the blessing of Melchizedek while Levi & Aaron "were still in his loins" ... they would not be born for hundreds of years ... therefore their DNA was in body when he Abraham paid tithes to Melchizedek.

The skill and genius evident in the construction of the narrative here and in Hebrews is beyond the ability of even the greatest of learned men to accomplish, the hand of God Himself must be seen in it.

The burden of the whole chapter is that of relating the account of the military operation in which

In "my opinion" the age old Jewish tradition that the Melchizedek king of Salem, the priest of the most high God was Shem the son of Noah should be considered.

Genesis 14:1 And it came to pass in the days of Am'-ra-phe! king of Shi'-nar, A'-ri-och king of El'-la-sar, Ched-or-la'-o-mer king of E'-lam, and Ti'-dal king of nations;

Without the little war related here, none of the events of this chapter could have taken place. Some change the name Shinar into Babylon. Also, Tidal "king of nations" is magnified into a ruler of some vast international confederacy. Quite obviously, these were five petty kings, ruling over small city states. "Shinar," of course, is a poetic name applied to Babylon, in the same manner as a town in North Texas is called Paris and a little hamlet west of Hen-r-ietta, Texas, calls itself "New York City"!

Jewish Commentators have long stressed this: "Shinar must here refer to a location closer to Canaan." As for Tidal's being "king of nations," the reference is probably to a small city that called itself Goiim (meaning nations), as indicated in the ASV and other translations. Also, it could have been merely the title he had given himself, such as General Lopez De Santa Ana's calling himself the "Napoleon of the west" and "Emperor of North America".

Genesis 14:2-4 [That these] made war with Be'-ra king of Sodom, and with Bir'-sha king of Go-mor'-rah, Shi'-nab king of Ad'-mah, and Shem-e'-ber king of Ze-boi'-im, and the king of Be'-la, which is Zo'-ar. 3 All these were joined together in the vale of Sid'-dim, which is the salt sea. 4 Twelve years they served Ched-or-la'-o-mer, and in the thirteenth year they rebelled.

Genesis 14:5 And in the fourteenth year came Ched-or-la'-o-mer, and the kings that [were] with him, and smote the Reph'-a-ims in Ash'te-roth Kar-na'-im, and the Zu'-zims in Ham, and the E'-mims in Sha'-veh Kir-i-a-tha'-im, 6 And the Ho'-rites in their mount Se'-ir, unto El-pa'-ran, which [is] by the wilderness

Genesis 14:7 And they returned, and came to En-mish'-pat, which [is] Ka'-desh, and smote all the country of the Am'a-lek-ites, and also the Am'-or-ites, that dwelt in Haz'e-zon-ta'-mar.

Genesis 14:8 And there went out the king of Sodom, and the king of Go-mor'-rah, and the king of Ad'-mah, and the king of Ze-boi'-im, and the king of Be'-la (the same [is] Zo'-ar;) and they joined battle with them in the vale of Sid'-dim;

Genesis 14:9 With Ched-or-la'-o-mer the king of E'-lam, and with Ti'-dal king of nations, and Am'ra-phel king of Shi'-nar, and A'-ri-och king of El'-la-sar; four kings with five.

Genesis 14:10-12 And the vale of Sid'-dim [was full of] slimepits; and the kings of Sodom and Go-mor'-rah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Go-mor'-rah, 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.

"Slime pits ..." The actually mean "pits of bitumen," or "tar pits" .

"They fell there ..." is not an assertion that the kings of Sodom and Gomorrah perished, the obvious meaning, is that they were disastrously defeated there.

The big thing related in the chapter thus far, of course, is the capture of Lot, and the plundering of his entire estate, including, evidently, the members of Lot's family.

Genesis 14:13-14 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mam'-re the Am'-or-ite, brother of Esh'-col, and brother of A'-ner: 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.

"Trained servants born in his house ..." It is often overlooked that Abram was the possessor of many indentured servants, and slaves born in his house, including, no doubt, many natural sons born to his concubines:

"But unto the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country." - Genesis 25:6.

As to how Abram was able to overtake them, that was easily done. The army of the raiding petty kings was licking its wounds following the victory over Sodom and Gomorrah. They were flushed with victory. They were encumbered by the host of captives, including women, whom they had seized. And, after the manner of such forces, they were also very likely overconfident, careless in the posting of guards, perhaps having none at all, and feeling quite secure in the possession of their gains. If we should add that many of them were most assuredly drunk.

"Pursued as far as Dan ..." place in northern Palestine, and it brought Abram into the Jerusalem area thus providing the setting for this extremely significant coming meeting with Melchizedek.

Genesis 14:15-16 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Ho'-bah, 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.

Abram and his allies rescued Lot following his capture by a raiding party composed of an alliance of petty kings of city states.

Genesis 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Ched-or-la'-o-mer, and of the kings that [were] with him, at the valley of Sha'-veh, which [is] the king's dale.

It should be noted how skillfully the narrative is written in order to stress the great importance of Mel-chiz'e-dek. The king of Sodom evidently arrived first, but he is kept his distance in the background while the far more important meeting with Mel-chiz'e-dek is recounted.

Genesis 14:18 And Mel-chiz'e-dek 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.

"He brought forth bread and wine ..." The fact of this being mentioned first leads to the conclusion that something significant is meant by it. Of course, the Lord's Supper comes instantly to mind. Abram already possessed all of the food & booty recovered from the defeated kings, and thus Melchizedek's "bread and wine" had no place whatever in this narrative except as a symbol. And there is nothing else, in heaven or upon earth that could be symbolized by it except the Lord's Supper, a paramount feature of the kingdom to be established, in time, by Christ. The Ante-Nicene fathers were doubtless correct in the affirmation that:

The last thing on earth that triumphant Abram needed at that time was any food supplies; all of the looted booty of half of a dozen cities was in his hands and at his disposal. We must repeat, this "bread and wine" offered by Melchizedek has no place except as a symbol.

The very meaning of Mel-chiz'e-dek is "King of Righteousness," one of the titles of the Lord Jesus Christ.

Melchizedek was both king and priest, thus being amazingly typical of the Son of God. The author of Hebrews makes much of this.

The high priesthood of Christ has no formal beginning and no end whatever, and as this remarkable narrative appears in the Genesis record, somewhat like a little cameo cut into the very heart of it, it brings into view neither the beginning or end of Mel-chiz'e-dek's priesthood and kingship. And the inspired author of Hebrews received this as a type of the endless priesthood and kingship of Jesus Christ.

Another of the glorious titles of the Lord Jesus Christ.

Melchizedek blessed Abram; and Jesus Christ blesses all who follow him.

Mel-chiz'e-dek served both Gentiles and Jews, as witnessed by his receiving Abram. In the same manner, Jews and Gentiles alike are in the kingdom of Christ.

"A priest of God Most High ..." It is a gross error to suppose that "Melchizedek was a pagan priest." First, it is absolutely inconceivable that the N.T. would have hailed a pagan priest as a great type of Jesus Christ.

Both the O.T. and the N.T. refer to him as a "Priest of God Most High God" possessor of heaven and earth, a concept that never pertained to any heathen god.

Abraham would never have paid tithes to a pagan. An essential element of Abram's answering God's call to leave Ur, was that he would worship the true God, not a pagan god.

Abraham recognized Mel-chiz'e-dek 's God [*~'El*] [*~'Elyon*] or [*~Yahweh*], the same God that Abraham worshipped.

"And he gave him a tenth of all ..." The antiquity of tithing as a part of the worship of God is seen here.

This also, buries forever the widespread nonsense about the Jews having invented, or discovered monotheism. The truly discerning scholars of all ages have instantly recognized in Mel-chiz'e-dek, "A Canaanite prince by whom the true faith was retained amid the gloom of surrounding paganism." We have lingered a little on this marvelous episode, true and accurate in itself, but also serving in the precise manner of its appearance in the sacred record as a witness of the Coming King.

Genesis 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

"He gave him a tenth ..." The antecedent of the first "he" in this verse is Abram, indicating that Abram paid the tithes to Melchizedek, a fact of which we are absolutely certain.

The only other place in the O.T that Mel-chiz'e-dek is mentioned is a prophecy in Psalm of the High Priesthood of the coming Messiah.

Psalms 110:1 & V:4 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool ... 4 The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Mel-chiz'e-dek.

Neil gave the only secret of understanding the O.T. passages is "We must be guided by the N.T. writers and by our Lord himself." The N.T., of course, has a magnificent discussion of this event in Hebrews, cf:

Hebrews 5:5-10 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec.

Hebrews 6:18-20 That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which [hope] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 7:1 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;

The term "Salem" means "peace"; and therefore, "King of Salem" is the same as "King of Peace" Cf: Isaiah 9:6.

Hebrews 7:2 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;

Hebrews 7:3 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.

The statement by the author of Hebrews that Melchizedek had no father, no mother, no genealogy, no beginning of life, and no end of days, simply means that he had no genealogy listed there in Genesis 14, and does not mean that he was actually born in a manner different from other men.

The manner of deployment of this account in the Genesis record stands for the eternal existence of Christ, "without beginning of days or end of life."

Hebrews 7:4 Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.

Hebrews 7:12-17 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 7:20-27 And inasmuch as not without an oath [he was made priest]: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue

by reason of death: 24 But this [man], because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Hebrews 4:12-16 For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 3:26-29 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Genesis 14:21-24 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.

Significantly in this passage Abram continued to use the term Jehovah ([~*Yahweh*]) for God, indicating that he swore by that name, and in his refusal of any of the loot indicated that he promised Jehovah such restraint in case the victory for which he prayed was granted. Melchizedek also acknowledged that it was in answer to Abram's prayers that the victory had been granted. Thus, there is no way to make the passage in Exodus 6:3 refer to anything other than to increased and more specific knowledge of Jehovah than had been granted to Abram, who did most certainly know Jehovah, and by that name, as indicated here.

The generosity and magnanimity of Abram appear dramatically here, as does also his concern for his allies Aner, Eschol, and Mature, for whom he did not usurp the right of speaking, pointing out to the king of Sodom that he should negotiate personally with the allies and that they would speak for themselves.

We feel only disgust for the contradiction-hungry scholar (?) who asks, "How could Abram give a tenth to Melchizedek, if he had sworn not to take even as much as a string for himself?." As Leupold noted, "A religious tenth reveals the same spirit as the refusal for personal use."

In this passage, the king of Sodom having waited until the episode with Melchizedek was concluded, presented himself before Abram with a suggestion that would have indeed added incredibly to the riches of that patriarch. In this must be seen the benefit to Sodom of having had even one righteous person in it, in the person of Lot. At a later time, ten such persons would have spared the city from God's judgment. It is ever thus, that the world is continually indebted to the followers of the Lord Jesus Christ, however dimly they may be aware of it. "Ye are the salt of the earth," as stated by Jesus, is indeed the unqualified truth!

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Google Images, Halleys Handbook, Wikipedia.