



# The Two Men

Abram and Lot — Genesis 13, 14

## Lot

1. Manifested no gratitude to his benefactor
2. Selfishly endeavored to grasp all the advantages of his choice
3. Dazzled with visions of worldly gain of the cities
4. Overlooked the moral and spiritual evils of the cities
5. Chose all the plain of Jordan and pitched his tent toward Sodom

## Abram

1. Noble, unselfish spirit
2. Rich in faith
3. Noble in generosity
4. Unfaltering in obedience
5. Humble in the simplicity of a pilgrim life
6. Wise in diplomacy
7. Brave and skillful in war
8. Known as the teacher of a new religion
9. Abram dwelt in Hebron in the plain of Mamre





- The Jordan River, between the Sea of Galilee and the Dead Sea, covers a linear distance of about 65 miles but winds through more than 130 to do so.
- The Sea of Galilee is about 660' below sea level, and the Dead Sea is about 1,300' feet, so it is dropping 640' in about 130 miles. That is 5' per mile.
- The Jordan River is more than 223 miles (360 km) in length, but, because its course is meandering, the actual distance between its source and the Dead Sea is less than 124 miles (200 km) (*Encyclopedia Britannica*).

## Lot

1. No record that Lot built altars
2. Lived in the perilous luxury of the vale of Sodom

## Abram

1. Built altar near Bethel and in the plain of Mamre
2. Lived a content, simple life
3. Was honored by surrounding nations as a mighty prince and wise and able chief
4. Allegiance to God unswerving
5. Good-natured, benevolent

# A Chapter of Firsts

- Amraphal
- Arioch
- Ellasar
- Chedorlaomer
- Elam as a place
- Tidal
- Nations — Gen 10:32
- Bera
- Bela as a place (the same as Zoar)
- Melchizedek

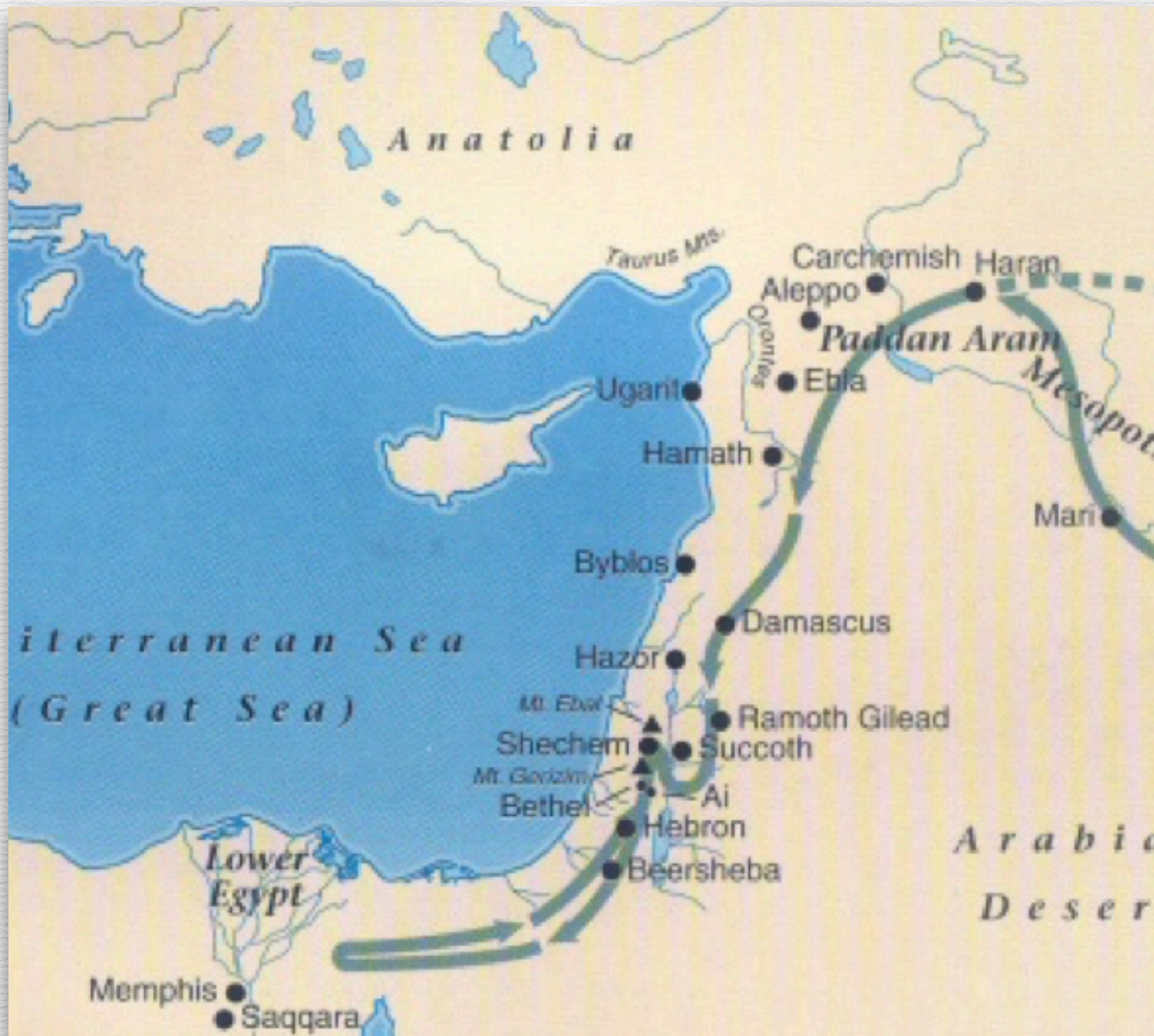
## War — Elam

1. Chedorlaomer, king of Elam
2. Amraphel, king of Shinar
3. Arioch, king of Ellasar
4. Tidal, king of nations

## War — Sodom

1. Bera, king of Sodom
2. Birsha, king of Gomorrah
3. Shinab, king of Admah
4. Shemeber, king of Zeboiim
5. Zoar, king of Bela





- *The vale of Siddim.* According to the text the valley of Siddim is to be identified with all or part of what is known in later times as the Salt Sea or Dead Sea. The northern two thirds of the present-day Dead Sea is very deep (500–1,128 ft.) and must have existed already in Abram's time. The southern part is shallow, its depth nowhere exceeding 15 ft. Submerged trees show that this part of the Dead Sea was once dry land. It is reasonable to locate the "vale of Siddim" in the southern part of the Dead Sea, which became submerged in the course of time as the waters of the sea rose. In this region, then, the cities of Sodom, Gomorrah, Admah, Zeboiim, and Zoar were presumably situated.

- Elam was a great Mesopotamian power at the time of Abram.
- The first battle took place in Bashan at the city Ashteroth Karnaim about 22 mi. east of the Sea of Galilee.
- *The Emims.* The people who preceded the Moabites east of the Dead Sea
- *The Horites.* Lived in the mountainous region south of the Dead Sea
- *En-mishpat, which is Kadesh.* Its full name was Kadesh-barnea (see Num. 32:8).
- *The Amalekites, and also the Amorites.* The Amalekites, desert tribes that roamed in the regions south of Palestine; Amorites were west of the Dead Sea.
- Land of Shinar — Gen 10:10, 11:2; Dan 1:2

- *Slimepits.* This battlefield had apparently been chosen by the five local kings in order that they might profit by their knowledge of the geographical peculiarities of the region. Open asphalt wells are characteristic of Mesopotamia, but are nowhere found in Palestine or trans-Jordan today. In the southern part of the Dead Sea, however, considerable quantities of asphalt still rise to the surface and float on the water, one proof that the “vale of Siddim” is now covered by the waters of the Dead Sea. The erupting asphalt, already a phenomenon in classical times, as Josephus, Strabo, Diodorus, and Tacitus testify, gave to the Dead Sea the name Lake Asphaltitis.

Abraham, dwelling in peace in the oak groves at Mamre, learned from one of the fugitives the story of the battle and the calamity that had befallen his nephew. He had cherished no unkind memory of Lot's ingratitude. All his affection for him was awakened, and he determined that he should be rescued. Seeking, first of all, divine counsel, Abraham prepared for war. From his own encampment he summoned three hundred and eighteen trained servants, men trained in the fear of God, in the service of their master, and in the practice of arms.

His confederates, Mamre, Eshcol, and Aner, joined him with their bands, and together they started in pursuit of the invaders. The Elamites and their allies had encamped at Dan, on the northern border of Canaan. Flushed with victory, and having no fear of an assault from their vanquished foes, they had given themselves up to reveling. The patriarch divided his force so as to approach from different directions, and came upon the encampment by night. His attack, so vigorous and unexpected, resulted in speedy victory. The king of Elam was slain and his panic-stricken forces were utterly routed.

Lot and his family, with all the prisoners and their goods, were recovered, and a rich booty fell into the hands of the victors. To Abraham, under God, the triumph was due. The worshiper of Jehovah had not only rendered a great service to the country, but had proved himself a man of valor. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed. (*PP* 135.1)

# Melchizedek



- Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec. 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; (Hebrews 6:20–7:1)
- Thou *art* a priest for ever After the order of Melchizedek. (Psalm 110:4)

- It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world. When God chose Abraham as a representative of His truth, He took him out of his country, and away from his kindred, and set him apart. He desired to mold him after His own model. He desired to teach him according to His own plan. The mold of the world's teachers was not to be upon him. (*ISM* 409.3)

- As soon as David was established on the throne of Israel he began to seek a more appropriate location for the capital of his realm. **Twenty miles** from Hebron a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan it had been called **Salem**. Near this place Abraham had proved his loyalty to God. Eight hundred years before the coronation of David it had been **the home of Melchizedek**, the priest of the most high God. (*PP* 703.1)

- *Melchizedek*. The priest-king of Salem joins the king of Sodom in welcoming Abram. While Sodom's king came to meet Abram with the purpose of obtaining the release of his subjects (Gen. 14:21), Melchizedek came to bless the victorious commander.
- To find among the wicked Canaanites and Amorites of Abram's time a local ruler who was not only loyal to the true god but also officiated in a priestly capacity shows that God still had his faithful ones.
- Melchizedek was not Christ (EGW, *RH*, Feb. 18, 1890).
- That Abram and not Melchizedek was the tithepayer is clearly stated in Heb. 7:4. This is the first mention of tithing.

Another who came out to welcome the victorious patriarch was Melchizedek, king of Salem, who brought forth bread and wine for the refreshment of his army. As “priest of the most high God,” he pronounced a blessing upon Abraham, and gave thanks to the Lord, who had wrought so great a deliverance by His servant. And Abraham “gave him tithes of all.” (*PP* 136.1)

- The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel, an exile and penniless wanderer, lay down at night, solitary and alone, with a rock for his pillow, and there promised the Lord: "Of all that Thou shalt give me I will surely give the tenth unto Thee." God does not compel men to give. All that they give must be voluntary. He will not have His treasury replenished with unwilling offerings. (*CCb* 276.1)

*We Are Firsts and Are  
Also in Need of Rescue*

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone **a new name written**, which no man knoweth saving he that receiveth *it*.

*Revelation 2:17*



Him that overcometh will I make **a pillar in the temple of my God**, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

*Revelation 3:12*

But now thus saith the Lord that created thee, O Jacob, And he that formed thee, O Israel, Fear not: for I have redeemed thee, *I have called thee by thy name; thou art mine.*

*Isaiah 43:1*

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for “the munitions of rocks.” Isaiah 33:16. (*GC* 626.1)

But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. (*GC 626.1*)

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance....Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession. (*GC 630.1*)

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and like the melody of angel songs the words fall upon the ear: “Stand fast to your allegiance. Help is coming.” Christ, the almighty Victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: “Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors.” (*GC 632.3*)