**Walk Through the Bible**

**Lesson Number Fourteen**

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**Abram and Lot Split – Lot taken Captive**

Why is important that we study about Abram?

**2 Timothy 3:16 (GW)**
16  Every Scripture passage is inspired by God. All of them are useful for teaching, pointing out errors, correcting people, and training them for a life that has God's approval.

Abram/Abraham is the father of our Christian faith. He is also the father of the Jewish and Islamic faiths.

Why did God choose Abram? Abram was no different than many other people, **if you looked after the flesh**. What made him different was that **he had faith in God and he obeyed when God told him to do something.**

Without faith it is IMPOSSIBLE to please God!

**Hebrews 11:6 (KJV)**
6  But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Our flesh is not wired to operate in faith. We want to be able to see something, taste something, feel something, hear something and/or smell something before we believe it.

Faith requires us to believe it before we experience it in the physical realm.

God is no respecter of persons!

**Acts 10:34 (KJV)**
34  Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

**Romans 2:11 (KJV)**
11  For there is no respect of persons with God.

God’s eyes search to and fro, looking for those who will serve Him.

**2 Chronicles 16:9a (KJV)**
9  For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him.

By this time in their lives, Abram and Lot both had acquired a lot of livestock and servants. They were both wealthy by the time they reached Canaan. Both men’s servants had a hard time getting along so Abram told Lot to choose which way he wanted to go. Abram agreed to go the opposite direction of whatever Lot chose.

Lot chose to go to the east, to the land that looked the best. We will find out later that the land that looks the best is not always the best. Abram went to the west where the land was much more barren.

**Genesis 13:10-18 (NLT)**

10Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the Lord or the beautiful land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.) 11Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram. 12So Abram settled in the land of Canaan, and Lot moved his tents to a place near Sodom and settled among the cities of the plain. 13But the people of this area were extremely wicked and constantly sinned against the Lord.

**14After Lot had gone, the Lord said to Abram, “Look as far as you can see in every direction—north and south, east and west. 15I am giving all this land, as far as you can see, to you and your descendants as a permanent possession. 16And I will give you so many descendants that, like the dust of the earth, they cannot be counted! 17Go and walk through the land in every direction, for I am giving it to you.”**

18So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the Lord.

What can we learn from this?

 **God may not always call us to the most beautiful place!**

 **2 Corinthians 5:7 (KJV)**

 For we walk by faith and not by sight.

**Don’t ever be led by what things look like to your five physical senses. Follow God’s leading in your life no matter where it takes you.**

Right after all of this, a big war broke out in Canaan. Bear in mind that there were many kings in small areas. Each kingdom was not very large. In modern day Central Florida, if it were back then, there might be six or seven kingdoms in this area, maybe more.

These are the kings that fought against each other.

Amraphel – Babylonia Bera – Sodom

Arioch – Ellasar Birsha – Gomorrah

Chedorlaomer – Elam Shinab - Admah

Tidal – Goyim Shemeber - Zeboiim

 Zoar – Bela

**Genesis 14:5-12 (KJV)**
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.

Who were these people that these kings defeated? They were giants. Last week I gave a list of names of giants in the land.

Here it is again:

**Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, Jebusites, Hivites, Anakims, Emims, Horims, Avims, Zamzummims, Caphtorims, and Nephilims.**

**From the Easton Bible Dictionary**

**Nephilim** — ([Gen. 6:4](http://biblia.com/bible/Genesis6.4); [Num. 13:33](http://biblia.com/bible/Numbers13.33), R.V.), giants, the Hebrew word left untranslated by the Revisers, the name of one of the Canaanitish tribes. The Revisers have, however, translated the Hebrew gibborim, in [Gen. 6:4](http://biblia.com/bible/Genesis6.4), “mighty men.”

**Avim** — a people dwelling in Hazerim, or “the villages” or “encampments” on the south-west corner of the sea-coast ([Deut. 2:23](http://biblia.com/bible/Deuteronomy2.23)). They were subdued and driven northward by the Caphtorim. A trace of them is afterwards found in [Josh. 13:3](http://biblia.com/bible/Joshua13.3), where they are called Avites.

**Anakim** — the descendants of Anak ([Josh. 11:21](http://biblia.com/bible/Joshua11.21); [Num. 13:33](http://biblia.com/bible/Numbers13.33); [Deut. 9:2](http://biblia.com/bible/Deuteronomy9.2)). They dwelt in the south of Palestine, in the neighbourhood of Hebron ([Gen. 23:2](http://biblia.com/bible/Genesis23.2); [Josh. 15:13](http://biblia.com/bible/Joshua15.13)). In the days of Abraham ([Gen. 14:5](http://biblia.com/bible/Genesis14.5), [6](http://biblia.com/bible/Genesis14.6)) they inhabited the region afterwards known as Edom and Moab, east of the Jordan. They were probably a remnant of the original inhabitants of Palestine before the Canaanites, a Cushite tribe from Babel, and of the same race as the Phoenicians and the Egyptian shepherd kings. Their formidable warlike appearance, as described by the spies sent to search the land, filled the Israelites with terror. They seem to have identified them with the Nephilim, the “giants” ([Gen. 6:4](http://biblia.com/bible/Genesis6.4); [Num. 13:33](http://biblia.com/bible/Numbers13.33)) of the antediluvian age. There were various tribes of Anakim ([Josh. 15:14](http://biblia.com/bible/Joshua15.14)). Joshua finally expelled them from the land, except a remnant that found a refuge in the cities of Gaza, Gath, and Ashdod ([Josh. 11:22](http://biblia.com/bible/Joshua11.22)). The Philistine giants whom David encountered ([2 Sam. 21:15–22](http://biblia.com/bible/2Samuel21.15-22)) were descendants of the Anakim. (See [GIANTS](http://eastonsbibledictionary.org/1474-Giants.php).)

**Hivites** — one of the original tribes scattered over Palestine, from Hermon to Gibeon in the south. The name is interpreted as “midlanders” or “villagers” ([Gen. 10:17](http://biblia.com/bible/Genesis10.17); [1 Chr. 1:15](http://biblia.com/bible/1Chronicles1.15)). They were probably a branch of the Hittites. At the time of Jacob’s return to Canaan, Hamor the Hivite was the “prince of the land” ([Gen. 24:2–28](http://biblia.com/bible/Genesis24.2-28)).

They are next mentioned during the Conquest ([Josh. 9:7](http://biblia.com/bible/Joshua9.7); [11:19](http://biblia.com/bible/Joshua11.19)). They principally inhabited the northern confines of Western Palestine ([Josh. 11:3](http://biblia.com/bible/Joshua11.3); [Judg. 3:3](http://biblia.com/bible/Judges3.3)). A remnant of them still existed in the time of Solomon ([1 Kings 9:20](http://biblia.com/bible/1Kings9.20)).

**Jebusites** — the name of the original inhabitants of Jebus, mentioned frequently among the seven nations doomed to destruction ([Gen. 10:16](http://biblia.com/bible/Genesis10.16); [15:21](http://biblia.com/bible/Genesis15.21); [Ex. 3:8](http://biblia.com/bible/Exodus3.8), [17](http://biblia.com/bible/Exodus3.17); [13:5](http://biblia.com/bible/Exodus13.5), etc.). At the time of the arrival of the Israelites in Palestine they were ruled by Adonizedek ([Josh. 10:1](http://biblia.com/bible/Joshua10.1), [23](http://biblia.com/bible/Joshua10.23)). They were defeated by Joshua, and their king was slain; but they were not entirely driven out of Jebus till the time of David, who made it the capital of his kingdom instead of Hebron. The site on which the temple was afterwards built belonged to Araunah, a Jebusite, from whom it was purchased by David, who refused to accept it as a free gift ([2 Sam. 24:16–25](http://biblia.com/bible/2Samuel24.16-25); [1 Chr. 21:24](http://biblia.com/bible/1Chronicles21.24), [25](http://biblia.com/bible/1Chronicles21.25)).

**Girgashite** — dwelling in clayey soil, the descendants of the fifth son of Canaan ([Gen. 10:16](http://biblia.com/bible/Genesis10.16)), one of the original tribes inhabiting the land of Canaan before the time of the Israelites ([Gen. 15:21](http://biblia.com/bible/Genesis15.21); [Deut. 7:1](http://biblia.com/bible/Deuteronomy7.1)). They were a branch of the great family of the Hivites. Of their geographical position nothing is certainly known. Probably they lived somewhere in the central part of Western Palestine.

**Canaanites** — the descendants of Canaan, the son of Ham. Migrating from their original home, they seem to have reached the Persian Gulf, and to have there sojourned for some time. They thence “spread to the west, across the mountain chain of Lebanon to the very edge of the Mediterranean Sea, occupying all the land which later became Palestine, also to the north-west as far as the mountain chain of Taurus. This group was very numerous, and broken up into a great many peoples, as we can judge from the list of nations ([Gen. 10](http://biblia.com/bible/Genesis10)), the ‘sons of Canaan.’” Six different tribes are mentioned in [Ex. 3:8](http://biblia.com/bible/Exodus3.8), [17](http://biblia.com/bible/Exodus3.17); [23:23](http://biblia.com/bible/Exodus23.23); [33:2](http://biblia.com/bible/Exodus33.2); [34:11](http://biblia.com/bible/Exodus34.11). In [Ex. 13:5](http://biblia.com/bible/Exodus13.5) the “Perizzites” are omitted. The “Girgashites” are mentioned in addition to the foregoing in [Deut. 7:1](http://biblia.com/bible/Deuteronomy7.1); [Josh. 3:10](http://biblia.com/bible/Joshua3.10).

The “Canaanites,” as distinguished from the Amalekites, the Anakim, and the Rephaim, were “dwellers in the lowlands” ([Num. 13:29](http://biblia.com/bible/Numbers13.29)), the great plains and valleys, the richest and most important parts of Palestine. Tyre and Sidon, their famous cities, were the centres of great commercial activity; and hence the name “Canaanite” came to signify a “trader” or “merchant” ([Job 41:6](http://biblia.com/bible/Job41.6); [Prov. 31:24](http://biblia.com/bible/Proverbs31.24), lit. “Canaanites;” comp. [Zeph. 1:11](http://biblia.com/bible/Zephaniah1.11); [Ezek. 17:4](http://biblia.com/bible/Ezekiel17.4)). The name “Canaanite” is also sometimes used to designate the non-Israelite inhabitants of the land in general ([Gen. 12:6](http://biblia.com/bible/Genesis12.6); [Num. 21:3](http://biblia.com/bible/Numbers21.3); [Judg. 1:10](http://biblia.com/bible/Judges1.10)).

The Israelites, when they were led to the Promised Land, were commanded utterly to destroy the descendants of Canaan then possessing it ([Ex. 23:23](http://biblia.com/bible/Exodus23.23); [Num. 33:52](http://biblia.com/bible/Numbers33.52), [53](http://biblia.com/bible/Numbers33.53); [Deut. 20:16](http://biblia.com/bible/Deuteronomy20.16), [17](http://biblia.com/bible/Deuteronomy20.17)). This was to be done “by little and little,” lest the beasts of the field should increase ([Ex. 23:29](http://biblia.com/bible/Exodus23.29); [Deut. 7:22](http://biblia.com/bible/Deuteronomy7.22), [23](http://biblia.com/bible/Deuteronomy7.23)). The history of these wars of conquest is given in the Book of Joshua. The extermination of these tribes, however, was never fully carried out. Jerusalem was not taken till the time of David ([2 Sam. 5:6](http://biblia.com/bible/2Samuel5.6), [7](http://biblia.com/bible/2Samuel5.7)). In the days of Solomon bond-service was exacted from the fragments of the tribes still remaining in the land ([1 Kings 9:20](http://biblia.com/bible/1Kings9.20), [21](http://biblia.com/bible/1Kings9.21)). Even after the return from captivity survivors of five of the Canaanitish tribes were still found in the land.

In the Tell-el-Amarna tablets Canaan is found under the forms of Kinakhna and Kinakhkhi. Under the name of Kanana the Canaanites appear on Egyptian monuments, wearing a coat of mail and helmet, and distinguished by the use of spear and javelin and the battle-axe. They were called Phoenicians by the Greeks and Poeni by the Romans. By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. The chief object of their worship was the sun-god, who was addressed by the general name of Baal, “lord.” Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, “lords.”

**Amorites** — highlanders, or hillmen, the name given to the descendants of one of the sons of Canaan ([Gen. 14:7](http://biblia.com/bible/Genesis14.7)), called Amurra or Amurri in the Assyrian and Egyptian inscriptions. On the early Babylonian monuments all Syria, including Palestine, is known as “the land of the Amorites.” The southern slopes of the mountains of Judea are called the “mount of the Amorites” ([Deut. 1:7](http://biblia.com/bible/Deuteronomy1.7), [19](http://biblia.com/bible/Deuteronomy1.19), [20](http://biblia.com/bible/Deuteronomy1.20)). They seem to have originally occupied the land stretching from the heights west of the Dead Sea ([Gen. 14:7](http://biblia.com/bible/Genesis14.7)) to Hebron ([13](http://biblia.com/bible/Genesis14.13). Comp. [13:8](http://biblia.com/bible/Genesis13.8); [Deut. 3:8](http://biblia.com/bible/Deuteronomy3.8); [4:46–48](http://biblia.com/bible/Deuteronomy4.46-48)), embracing “all Gilead and all Bashan” ([Deut. 3:10](http://biblia.com/bible/Deuteronomy3.10)), with the Jordan valley on the east of the river ([4:49](http://biblia.com/bible/Deuteronomy4.49)), the land of the “two kings of the Amorites,” Sihon and Og ([Deut. 31:4](http://biblia.com/bible/Deuteronomy31.4); [Josh. 2:10](http://biblia.com/bible/Joshua2.10); [9:10](http://biblia.com/bible/Joshua9.10)). The five kings of the Amorites were defeated with great slaughter by Joshua ([10:10](http://biblia.com/bible/Joshua10.10)). They were again defeated at the waters of Merom by Joshua, who smote them till there were none remaining ([Josh. 11:8](http://biblia.com/bible/Joshua11.8)). It is mentioned as a surprising circumstance that in the days of Samuel there was peace between them and the Israelites ([1 Sam. 7:14](http://biblia.com/bible/1Samuel7.14)). The discrepancy supposed to exist between [Deut. 1:44](http://biblia.com/bible/Deuteronomy1.44) and [Num. 14:45](http://biblia.com/bible/Numbers14.45) is explained by the circumstance that the terms “Amorites” and “Amalekites” are used synonymously for the “Canaanites.” In the same way we explain the fact that the “Hivites” of [Gen. 34:2](http://biblia.com/bible/Genesis34.2) are the “Amorites” of [48:22](http://biblia.com/bible/Genesis48.22). Comp. [Josh. 10:6](http://biblia.com/bible/Joshua10.6); [11:19](http://biblia.com/bible/Joshua11.19) with [2 Sam. 21:2](http://biblia.com/bible/2Samuel21.2); also [Num. 14:45](http://biblia.com/bible/Numbers14.45) with [Deut. 1:44](http://biblia.com/bible/Deuteronomy1.44). The Amorites were warlike mountaineers. They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, aquiline noses, and pointed beards. They are supposed to have been men of great stature; their king, Og, is described by Moses as the last “of the remnant of the giants” ([Deut. 3:11](http://biblia.com/bible/Deuteronomy3.11)). Both Sihon and Og were independent kings. Only one word of the Amorite language survives, “Shenir,” the name they gave to Mount Hermon ([Deut. 3:9](http://biblia.com/bible/Deuteronomy3.9)).

**Perizzites** — villagers; dwellers in the open country, the Canaanitish nation inhabiting the fertile regions south and south-west of Carmel. “They were the graziers, farmers, and peasants of the time.” They were to be driven out of the land by the descendants of Abraham ([Gen. 15:20](http://biblia.com/bible/Genesis15.20); [Ex. 3:8](http://biblia.com/bible/Exodus3.8), [17](http://biblia.com/bible/Exodus3.17); [23:23](http://biblia.com/bible/Exodus23.23); [33:2](http://biblia.com/bible/Exodus33.2); [34:11](http://biblia.com/bible/Exodus34.11)). They are afterwards named among the conquered tribes ([Josh. 24:11](http://biblia.com/bible/Joshua24.11)). Still lingering in the land, however, they were reduced to servitude by Solomon ([1 Kings 9:20](http://biblia.com/bible/1Kings9.20)).

**Hittites** — Palestine and Syria appear to have been originally inhabited by three different tribes. (1.) The Semites, living on the east of the isthmus of Suez. They were nomadic and pastoral tribes. (2.) The Phoenicians, who were merchants and traders; and (3.) the Hittites, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the Egyptian and Assyrian empires. In the book of Joshua they always appear as the dominant race to the north of Galilee.

Somewhere about the twenty-third century B.C. the Syrian confederation, led probably by the Hittites, arched against Lower Egypt, which they took possession of, making Zoan their capital. Their rulers were the Hyksos, or shepherd kings. They were at length finally driven out of Egypt. Rameses II. sought vengeance against the “vile Kheta,” as he called them, and encountered and defeated them in the great battle of Kadesh, four centuries after Abraham. (See [JOSHUA](http://eastonsbibledictionary.org/2114-Joshua.php).)

They are first referred to in Scripture in the history of Abraham, who bought from Ephron the Hittite the field and the cave of Machpelah ([Gen. 15:20](http://biblia.com/bible/Genesis15.20); [23:3–18](http://biblia.com/bible/Genesis23.3-18)). They were then settled at Kirjath-arba. From this tribe Esau took his first two wives ([26:34](http://biblia.com/bible/Genesis26.34); [36:2](http://biblia.com/bible/Genesis36.2)).

They are afterwards mentioned in the usual way among the inhabitants of the Promised Land ([Ex. 23:28](http://biblia.com/bible/Exodus23.28)). They were closely allied to the Amorites, and are frequently mentioned along with them as inhabiting the mountains of Palestine. When the spies entered the land they seem to have occupied with the Amorites the mountain region of Judah ([Num. 13:29](http://biblia.com/bible/Numbers13.29)). They took part with the other Canaanites against the Israelites ([Josh. 9:1](http://biblia.com/bible/Joshua9.1); [11:3](http://biblia.com/bible/Joshua11.3)).

After this there are few references to them in Scripture. Mention is made of “Ahimelech the Hittite” ([1 Sam. 26:6](http://biblia.com/bible/1Samuel26.6)), and of “Uriah the Hittite,” one of David’s chief officers ([2 Sam. 23:39](http://biblia.com/bible/2Samuel23.39); [1 Chr. 11:41](http://biblia.com/bible/1Chronicles11.41)). In the days of Solomon they were a powerful confederation in the north of Syria, and were ruled by “kings.” They are met with after the Exile still a distinct people ([Ezra 9:1](http://biblia.com/bible/Ezra9.1); comp. [Neh. 13:23–28](http://biblia.com/bible/Nehemiah13.23-28)).

The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites ([1 Kings 10:28](http://biblia.com/bible/1Kings10.28), [29](http://biblia.com/bible/1Kings10.29)). From the Egyptian monuments we learn that “the Hittites were a people with yellow skins and ‘Mongoloid’ features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skins, blue eyes, and reddish hair, all the characteristics, in fact, of the white race” (Sayce’s The Hittites). The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.

**Kadmonites** — Orientals, the name of a Canaanitish tribe which inhabited the north-eastern part of Palestine in the time of Abraham ([Gen. 15:19](http://biblia.com/bible/Genesis15.19)). Probably they were identical with the “children of the east,” who inhabited the country between Palestine and the Euphrates.

**Kenites** — smiths, the name of a tribe inhabiting the desert lying between southern Palestine and the mountains of Sinai. Jethro was of this tribe ([Judg. 1:16](http://biblia.com/bible/Judges1.16)). He is called a “Midianite” ([Num. 10:29](http://biblia.com/bible/Numbers10.29)), and hence it is concluded that the Midianites and the Kenites were the same tribe. They were wandering smiths, “the gipsies and travelling tinkers of the old Oriental world. They formed an important guild in an age when the art of metallurgy was confined to a few” (Sayce’s Races, etc.). They showed kindness to Israel in their journey through the wilderness. They accompanied them in their march as far as Jericho ([Judg. 1:16](http://biblia.com/bible/Judges1.16)), and then returned to their old haunts among the Amalekites, in the desert to the south of Judah. They sustained afterwards friendly relations with the Israelites when settled in Canaan ([Judg. 4:11](http://biblia.com/bible/Judges4.11), [17–21](http://biblia.com/bible/Judges4.17-21); [1 Sam. 27:10](http://biblia.com/bible/1Samuel27.10); [30:29](http://biblia.com/bible/1Samuel30.29)). The Rechabites belonged to this tribe ([1 Chr. 2:55](http://biblia.com/bible/1Chronicles2.55)) and in the days of Jeremiah ([35:7–10](http://biblia.com/bible/Jeremiah35.7-10)) are referred to as following their nomad habits. Saul bade them depart from the Amalekites ([1 Sam. 15:6](http://biblia.com/bible/1Samuel15.6)) when, in obedience to the divine commission, he was about to “smite Amalek.” And his reason is, “for ye showed kindness to all the children of Israel when they came up out of Egypt.” Thus “God is not unrighteous to forget the kindnesses shown to his people; but they shall be remembered another day, at the farthest in the great day, and recompensed in the resurrection of the just” (M. Henry’s Commentary). They are mentioned for the last time in Scripture in [1 Sam. 27:10](http://biblia.com/bible/1Samuel27.10); comp. [30:20](http://biblia.com/bible/1Samuel30.20).

**Rephaim** — lofty men; giants, ([Gen. 14:5](http://biblia.com/bible/Genesis14.5); [2 Sam. 21:16](http://biblia.com/bible/2Samuel21.16), [18](http://biblia.com/bible/2Samuel21.18), marg. A.V., Rapha, marg. R.V., Raphah; [Deut. 3:13](http://biblia.com/bible/Deuteronomy3.13), R.V.; A.V., “giants”). The aborigines of Palestine, afterwards conquered and dispossessed by the Canaanite tribes, are classed under this general title. They were known to the Moabites as Emim, i.e., “fearful”, ([Deut. 2:11](http://biblia.com/bible/Deuteronomy2.11)), and to the Ammonites as Zamzummim. Some of them found refuge among the Philistines, and were still existing in the days of David. We know nothing of their origin. They were not necessarily connected with the “giants” (R.V., “Nephilim”) of [Gen. 6:4](http://biblia.com/bible/Genesis6.4). (See [GIANTS](http://eastonsbibledictionary.org/1474-Giants.php).)

**Emims** — terrors, a warlike tribe of giants who were defeated by Chedorlaomer and his allies in the plain of Kiriathaim. In the time of Abraham they occupied the country east of Jordan, afterwards the land of the Moabites ([Gen. 14:5](http://biblia.com/bible/Genesis14.5); [Deut. 2:10](http://biblia.com/bible/Deuteronomy2.10)). They were, like the Anakim, reckoned among the Rephaim, and were conquered by the Moabites, who gave them the name of Emims, i.e., “terrible men” ([Deut. 2:11](http://biblia.com/bible/Deuteronomy2.11)). The Ammonites called them Zamzummims ([2:20](http://biblia.com/bible/Deuteronomy2.20)).

**Zamzummims** — a race of giants; “a people great, and many, and tall, as the Anakims” ([Deut. 2:20](http://biblia.com/bible/Deuteronomy2.20), [21](http://biblia.com/bible/Deuteronomy2.21)). They were overcome by the Ammonites, “who called them Zamzummims.” They belonged to the Rephaim, and inhabited the country afterwards occupied by the Ammonites. It has been conjectured that they might be Ham-zuzims, i.e., Zuzims dwelling in Ham, a place apparently to the south of Ashteroth ([Gen. 14:5](http://biblia.com/bible/Genesis14.5)), the ancient Rabbath-ammon.

**Horites** — cave-men, a race of Troglodytes who dwelt in the limestone caves which abounded in Edom. Their ancestor was “Seir,” who probably gave his name to the district where he lived. They were a branch of the Hivites ([Gen. 14:6](http://biblia.com/bible/Genesis14.6); [36:20–30](http://biblia.com/bible/Genesis36.20-30); [1 Chr. 1:38](http://biblia.com/bible/1Chronicles1.38), [39](http://biblia.com/bible/1Chronicles1.39)). They were dispossessed by the descendants of Esau, and as a people gradually became extinct ([Deut. 2:12–22](http://biblia.com/bible/Deuteronomy2.12-22)).

A prisoner who was being held with Lot escaped and made his way to Abram and told him what had happened.

**Genesis 14:14-24 (NLT)**

14When Abram heard that his nephew Lot had been captured, he mobilized the 318 trained men who had been born into his household. Then he pursued Kedorlaomer’s army until he caught up with them at Dan. 15There he divided his men and attacked during the night. Kedorlaomer’s army fled, but Abram chased them as far as Hobah, north of Damascus. 16Abram recovered all the goods that had been taken, and he brought back his nephew Lot with his possessions and all the women and other captives.

**Melchizedek Blesses Abram**

17After Abram returned from his victory over Kedorlaomer and all his allies, the king of Sodom went out to meet him in the valley of Shaveh (that is, the King’s Valley). 18And **Melchizedek, the king of Salem and a priest of God Most High, brought Abram some bread and wine. 19Melchizedek blessed Abram with this blessing:**

“Blessed be Abram by God Most High,
    Creator of heaven and earth.
20And blessed be God Most High,
    who has defeated your enemies for you.”

**Then Abram gave Melchizedek a tenth of all the goods he had recovered.** 21The king of Sodom said to Abram, “Give back my people who were captured. But you may keep for yourself all the goods you have recovered.” 22Abram replied to the king of Sodom, “I solemnly swear to the Lord, God Most High, Creator of heaven and earth, 23that I will not take so much as a single thread or sandal thong from what belongs to you. Otherwise you might say, ‘I am the one who made Abram rich.’ 24I will accept only what my young warriors have already eaten, and I request that you give a fair share of the goods to my allies—Aner, Eshcol, and Mamre.”

Who was this Melchizedek?

He was the King of Salem (Jerusalem).

Melchi means King and zedek means righteousness or justice so Melchizedek means King of Righteousness or King of Justice.

Melchizedek is a **type of Christ** in the Old Testament. Remember that the Old Testament is full of **“types and shadows”** **(a picture or symbolic preview)** for us. Many things that happened physically in the Old Testament, happen now in the spiritual realm.

**Which is more real, the physical realm in which we now live or the spiritual realm?**

**Hebrews 6:19-20 (NLT)**
19This hope is a strong and trustworthy anchor for our souls. It leads us through the curtain into God’s inner sanctuary. **20Jesus has already gone in there for us.** He has become our eternal High Priest in the order of Melchizedek.

**When Jesus had been resurrected, he had to go to Heaven to the do the work of the High Priest. He told Mary and Martha not to touch Him because He had not ascended to His Father yet. The next time we see Him, He is letting Thomas put his fingers in the holes in His hands.**

**Hebrews Chapter 7**

1This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him. 2Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. The name Melchizedek means “king of justice,” and king of Salem means “king of peace.” 3There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God.

4Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. 5Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham. 6But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God. 7And without question, the person who has the power to give a blessing is greater than the one who is blessed.

8The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on. 9In addition, we might even say that these Levites—the ones who collect the tithe—paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him. 10For although Levi wasn’t born yet, the seed from which he came was in Abraham’s body when Melchizedek collected the tithe from him.

11So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron? 12And if the priesthood is changed, the law must also be changed to permit it. 13For the priest we are talking about belongs to a different tribe, whose members have never served at the altar as priests. 14What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe.

**Jesus Is like Melchizedek**

15This change has been made very clear since a different priest, who is like Melchizedek, has appeared. 16Jesus became a priest, not by meeting the physical requirement of belonging to the tribe of Levi, but by the power of a life that cannot be destroyed. 17And the psalmist pointed this out when he prophesied,

“You are a priest forever in the order of Melchizedek.”

18Yes, the old requirement about the priesthood was set aside because it was weak and useless. 19For **the law never made anything perfect**. But now we have confidence in a **better hope**, through which we draw near to God.

20This new system was established with a solemn oath. Aaron’s descendants became priests without such an oath, 21but there was an oath regarding Jesus. For God said to him,

“The Lord has taken an oath and will not break his vow:
    ‘You are a priest forever.’”

22**Because of this oath, Jesus is the one who guarantees this better covenant with God.**

23There were many priests under the old system, for death prevented them from remaining in office. 24**But because Jesus lives forever, his priesthood lasts forever.** 25Therefore he is able, once and forever, to save those who come to God through him. He **lives forever to intercede with God on their behalf.**

26He is the kind of high priest we need because he is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in heaven. 27Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people’s sins. 28The law appointed high priests who were limited by human weakness. But after the law was given, God appointed his Son with an oath, and his Son has been made the perfect High Priest forever.

The first time we ever see the tithe is right here in Genesis 14. Abram was blessed by Melchizedek and Abram paid tithes to him.

There are certain spiritual laws that work just like natural laws like the law of gravity. One of those spiritual laws is the law of giving and receiving. I did a study a couple of years ago from Pat Robertson’s book, “The Secret Kingdom.” It lists several spiritual laws that are in effect.

You do NOT have to tithe to be able to go to heaven or to be saved.

If you do not tithe you are robbing God and you are denying yourself a tremendous blessing.

**Malachi 3:8-12 (KJV)**
8  Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9  Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. 10  Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*. 11  And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. 12  And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

This is the only time I have ever found in the Bible where we are challenged to put God to the test! God makes provision for His children through their giving and receiving. When you give, you should expect to receive from God.

Tithing takes FAITH in God. That is why it is so pleasing to Him! When you get your paycheck, if you will immediately sit down and pay your tithe. God will pour out blessings in your life. He promises He will. He will also rebuke Satan on your behalf!

After you have tithed for a while and you have seen God’s blessings, you will wonder why any follower of Christ does not do so!

**Luke 6:38 (KJV)**
38  Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

**What about the Prosperity Message?**

What have you heard about the prosperity message? Some call it the “Blab it and grab it” doctrine. Others call it the “Name it and claim it” doctrine.

Some Christians believe that if you are a good Christian, you will live in a run-down house on Barely Get Along Avenue. They think you have to be poor to be humble before the Lord.

There are other Christians who believe if you don’t live in a mansion and have two or three Mercedes Benz’s and your own personal yacht that you aren’t living by faith.

What does God’s Word say?

**3 John 1:2 (KJV)**
2  Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

**Genesis 15:14 (KJV)**
14  And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance (wealth).

**Deuteronomy 8:18 (KJV)**
18  But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

The greatest men in the Bible were wealthy; Abraham, David, Solomon.

Remember that WEALTH is a relative term. What are you wealthy in relation to?

Some people believe ministers should be paid little to nothing to keep them humble.

**Genesis 15:1-20 (NLT)**

15 Some time later, the Lord spoke to Abram in a vision and said to him, “**Do not be afraid, Abram, for I will protect you, and your reward will be great.**” 2But Abram replied, “O Sovereign Lord, what good are all your blessings when I don’t even have a son? Since you’ve given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth. 3You have given me no descendants of my own, so one of my servants will be my heir.” 4Then the Lord said to him, “No, your servant will not be your heir, for you will have a son of your own who will be your heir.” 5Then the Lord took Abram outside and said to him, “Look up into the sky and count the stars if you can. That’s how many descendants you will have!” 6And Abram believed the Lord, and the Lord counted him as righteous because of his faith. 7Then the Lord told him, “I am the Lord who brought you out of Ur of the Chaldeans to give you this land as your possession.” 8But Abram replied, “O Sovereign Lord, how can I be sure that I will actually possess it?” 9The Lord told him, “Bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” 10So Abram presented all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; he did not, however, cut the birds in half. 11Some vultures swooped down to eat the carcasses, but Abram chased them away. 12As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him. 13Then the Lord said to Abram, “You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. 14But I will punish the nation that enslaves them, and in the end they will come away with great wealth. 15(As for you, you will die in peace and be buried at a ripe old age.) 16After four generations your descendants will return here to this land, for the sins of the Amorites do not yet warrant their destruction.” 17After the sun went down and darkness fell, Abram saw a smoking firepot and a flaming torch pass between the halves of the carcasses. 18So the Lord made a covenant with Abram that day and said, “I have given this land to your descendants, all the way from the border of Egypt to the great Euphrates River— 19the land now occupied by the Kenites, Kenizzites, Kadmonites, 20Hittites, Perizzites, Rephaites, 21Amorites, Canaanites, Girgashites, and Jebusites.”

Abram lived to be 175 years old. The Lord made His covenant with Abraham and that covenant is still in effect.

