

ABRAM DEFEATED FOUR EASTERN KINGS: THE TEMPTATION OF COURAGEOUS FAITH; ACCEPTING WORLDLY HONOUR OR GODLY HONOUR

GENESIS 14:17–24

Introduction

Abram had just launched a surprise attack against a large army, launched the attack with only a few hundred men. He had attacked at night and caught the invading army completely by surprise. The results: the invaders were scattered and defeated, fleeing for their lives.

Abram had taken a great step of faith, showing great courage; and when a person acts courageously, recognition usually follows. People love a winner: they love the victor, the hero, the successful, the achiever. Thus, when a person wins, people usually honour him. People...

- *exalt* the hero
- *glory* in the victor
- *praise* the winner
- *honour* the powerful
- *award* the achiever
- *recognize* the successful

People want to be like the rich and famous; they want to succeed and achieve and win the victory at whatever they do. Thus, when some person steps forward and succeeds — whether through discipline, skill or some courageous act — people usually recognize and honour that person.

This is what this passage is all about: Abram was victorious in battle, victorious against a large invading army. He had shown unusual courage and faith in God despite impossible odds, and his courage and faith had paid off. Abram had won the impossible victory that saved thousands from the tyranny of defeat and enslavement. Now recognition and honour were to be heaped upon him. How would he respond?

=> Would he revel in the praise himself or would he give God the glory?

=> Would he boast in his own ability and courage or would he acknowledge that his ability and courage was of God?

=> Would he act in self-sufficiency or would he acknowledge that he was totally dependent upon God?

=> Would he keep the spoils of victory or would he share the spoils?

This is the message of this passage, a much-needed message: *Abram Defeated Four Eastern Kings: The Temptation of Courageous Faith — Accepting Worldly Honour or Godly Honour*, Genesis 14:17-24.

I. The worldly honour: represented in the king of Sodom (v. 17).

II. The godly honour: represented in the king of Salem, Melchizedek (vv. 18-20).

III. The worldly honour: tempted Abram to compromise, to keep what he had gained for himself (vv. 21-24).

I. *Genesis 14:17 The King of Sodom Represented Worldly Honour*

The worldly honour was represented in the king of Sodom. Remember the king of Sodom had escaped death from the hands of the invading army by fleeing and hiding out in the tar or asphalt pits of the Salt Sea. After the invading army had left the area, he had no doubt returned to Sodom to find that the city had been destroyed. He also found that most of the people and the goods had been taken by the invaders. Thus, when the king of Sodom heard that Abram had defeated the invading army and was returning to Canaan with the captured people and goods, he was bound to be elated, just overjoyed and in the highest of spirits. The king knew that Abram was a friendly neighbour; and being a friendly neighbour, he felt he stood some chance of recovering the people, the subjects over whom he had ruled. According to the law of war and conquest, it was the victor's right to keep the spoils of victory. But the king felt he might be able to bargain and strike a deal with Abram for returning the people to him. If so, he could rebuild his kingdom.

Keep this in mind: Sodom was a city that had given itself completely over to the flesh, to the bright lights, pleasures and possessions of the world. Many of the freed people, now under the control of Abram, had lived...

- for the flesh and its pleasures
- for the world and its possessions

The picture of Sodom down through the centuries has been that of gross immorality: people living together unmarried; husbands and wives cheating on one another; the young engaging in premarital sex; and most tragic of all, people practicing all forms of homosexuality. Sodom had become the most immoral city imaginable, a cesspool of deviant behaviour and sexual misconduct. In addition, lawlessness and violence ran wild in the homes and streets of Sodom (see Gen 19:41). Even today, the words Sodom and Gomorrah stand for the basest sort of wickedness. Webster's Dictionary even defines Sodom as "a place notorious for vice or corruption." The English word *sodomy* has even been taken from the city of Sodom. (Sodomy refers to people who have sex with people of the same sex or with animals.) The king now coming out to meet and honour Abram was the king of Sodom, a king who represented the world and its fleshly temptations. Abram was soon to face the temptation of worldly honour; he was to be offered the gifts and honour that the world often heaps upon the successful of the earth.

II. *Genesis 14:18–20 Melchizedek Represented Godly Honour*

The godly honour was represented in Melchizedek, the king of Salem or Jerusalem. (Salem is just a shorter name for Jerusalem, see Psa 76:2.) Salem had not been attacked by the invading army so far as the record shows. But Melchizedek knew that the Eastern invaders could have returned to conquer not only Salem but all of Canaan. Thus, Abram had eliminated the danger of attack by defeating the invaders from the East. For this, Melchizedek was very thankful and appreciative. So he, too, gathered up his entourage and came out to express his deep gratitude for the great victory won by Abram.

The significant fact about Melchizedek is that he was a priest of God, the Most High God (El Elyon). Melchizedek was representing God and bringing the honour of God to Abram. Melchizedek's purpose was not to heap worldly praise and honour upon Abram, but to heap godly praise and honour. Melchizedek knew that worldly honour was fleeting, but godly honour was lasting and permanent. And this man, Abram, deserved the greatest honour, the honour of God Himself. Note what the godly honour of Melchizedek did for Abram.

1. Godly honour met the physical needs of Abram. Abram and his small army must have been weary, fatigued, aching to the bone. Most likely some of the men had been wounded in battle. Knowing what the situation is after any major battle, the priest of God brought bread and wine to Abram, and although medicine supplies are not mentioned, we would imagine he brought whatever medicine existed in that day. Whatever the case, the bread and wine were provided to Abram and his men to meet their physical needs:

=> to refresh them

=> to celebrate their great victory over the invaders

Thought 1. There is a strong lesson for us in Melchizedek's action: Scripture is clear, we are always to be meeting the physical needs of people.

Gal 6:10 *Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

Luke 10:36-37 *"Which of these three do you think was a neighbour to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."*

Acts 20:35 *In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'*

Heb 13:16 *And do not forget to do good and to share with others, for with such sacrifices God is pleased.*

Psa 37:3 *Trust in the LORD and do good; dwell in the land and enjoy safe pasture.*

Mat 25:34 *"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'"*

2. Godly honour met the spiritual needs of Abram and his men (v. 19). How? The priest did the greatest thing he could do: he prayed for Abram and blessed him (v. 19).

=> He praised and blessed the name of the Most High God

=> He witnessed to the thousands who were with Abram

Remember, there were thousands of unbelieving Canaanites present when Melchizedek honoured Abram: the prisoners who had been freed by Abram, and the soldiers of the Amorite chiefs who had joined forces with him. (see Gen 14:13, 24.)

Note the blessing of Melchizedek:

And he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything. (vv. 19-20).

Martin Luther thought of this as a sermon, and a great one at that. Melchizedek, he argued, must have spoken for at least an hour, including such remarks (unrecorded in Genesis) as the following: ‘What are your gods, whom you have worshipped thus far? My God alone is the Most High God. He has given this victory to his faithful servant and has performed this miracle which you have seen. Is it not a miracle that this one man with a few allies routed and put to flight so many powerful kings — and dreaded ones at that because of their great victories? Rid yourselves of your vile idols, who have turned you over to your enemies to be plundered, and accept our God, “who alone does great wonders” (Psa 136:4)...

In this sermon...Melchizedek presents Abraham to the entire world and declares that only with him, in his house and family, are the church, the kingdom of heaven, salvation, forgiveness of sins and the divine blessing....Thus not only were the bodies of the captives set free, but also countless souls were saved from eternal death after they had learned to know the true God on the basis of the obvious miracle and of the enlightened sermon. Truly, this victory was not unfruitful; it was glorious and remarkably effective, if you consider it carefully.

Again, the godly honour given by Melchizedek met the spiritual need of Abram by praying for him and blessing him. And the blessing proclaimed in the presence of the thousands surrounding the event met their spiritual need for salvation.

Thought 1. What a unique opportunity to witness for God! And Melchizedek did not let the opportunity pass. He bore testimony to the Most High God before both the prisoners and the army. What a challenge to us: to be faithful in witnessing, to grasp every opportunity we can to proclaim the salvation of God that is in Christ Jesus our Lord.

Acts 1:8 *“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

Acts 4:20 For we cannot help speaking about what we have seen and heard.

2 Tim 1:8 So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God.

1 Pet 3:15 But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

3. Godly honour stirred a commitment of stewardship within Abram. Abram was so thankful for the prayer and blessing that he gave a tenth of everything to the priest, Melchizedek. Note two significant facts:

⇒ This is the first time a tenth or tithe is mentioned in the Bible

⇒ Tithing was apparently a *practice of believers* from the very earliest of times, long before the law was given by Moses. Note that both Abram and Jacob tithed. Thus, the argument that tithing was meant only for people under the law is incorrect.

Gen 14:20 And praise be to God Most High, who delivered your enemies into your hand. Then Abram gave him a tenth of everything.

Gen 28:22 And this stone that I have set up as a pillar will be God's house, and of all that you give me I will give you a tenth.

GENESIS 14: 18–20 MELCHIZEDEK

This is the only time Melchizedek appeared on the scene of world history. This brief event — covered in only three verses — is the only information we have on his life. Yet, he is declared by Scripture to be of extreme importance, important because he stands forth as a marvellous type of Christ.

1. More than one thousand years after this event with Abram, David would make this astounding prophecy about the Lord Jesus Christ and Melchizedek: Jesus Christ was to be a *priest forever* after the order of Melchizedek.

Psa 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

David, under the inspiration of God's Spirit, was declaring the priesthood of Melchizedek to be eternal; therefore, Jesus Christ was to be of the same priesthood, a *priest forever*, after the *eternal priesthood* of Melchizedek. How can it be said that Melchizedek's priesthood is eternal? The answer is given in the Hebrew passage below (pt. 2d).

2. More than two thousand years after this experience with Abram, the writer of the Book of Hebrews made several startling claims about Melchizedek and Christ.
 - a. God made Jesus Christ a High Priest for man. Jesus Christ was made the High Priest after the order of Melchizedek.

Heb 5:5-6 *So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.” And he says in another place, “You are a priest forever, in the order of Melchizedek.”*

- b. God made Jesus Christ the author of eternal salvation. God appointed Him to be the high priest for man after the order of Melchizedek.

Heb 5:9 *And, once made perfect, he became the source of eternal salvation for all who obey him. And was designated by God to be high priest in the order of Melchizedek.*

- c. God made Jesus Christ man’s forerunner into heaven, the High Priest who paved the way into heaven for man. Jesus Christ was man’s High Priest forever after the order of Melchizedek.

Heb 6:20 *Where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.*

- d. God made Jesus Christ High Priest forever after the order of Melchizedek. What does this mean? How can Melchizedek’s priesthood be said to be eternal? The writer to the Hebrews devotes a whole chapter to answer the question, and the chapter needs to be referred to for a complete answer (see notes, Heb 7:1-24). But briefly stated, it means this: Melchizedek had no genealogy, not so far as we know. There is no record of his roots. Check the account in Genesis again: nothing is said about his origin, parents or forefathers. This is most unusual, for in that day and time it was important for a priest to have a record of his genealogy. If he had no record of his genealogy, he could not serve as a priest. And note: every true priest in the Bible could trace his roots back to Aaron, the Levitical priesthood, but not Melchizedek. He preceded — was before — the Levitical priesthood. Thus his priesthood was greater because it was before, as though it had no beginning and no ending.

The point is this: there is no record in Scripture of Melchizedek’s roots nor of his death. Therefore, he stands as a marvellous type of the eternal priest who was to be sent into the world by God Himself, even the Lord Jesus Christ.

Heb 7:1, 3 *This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,.... [was] without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.*

- e. The name Melchizedek means *righteousness*, and Salem means *peace*. It can be said that Melchizedek was the king of righteousness and peace. As such, he was

the marvellous type of the coming Saviour, the Lord Jesus Christ, the king who was to bring righteousness and peace to the earth.

Heb 7:2 And Abraham gave him a tenth of everything. First, the name Melchizedek means “king of righteousness”; then also, “king of Salem” means “king of peace.”

Rom 3:21-22 But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference.

2 Cor 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Rom 5:1 Therefore, since we have been justified [counted righteous] through faith, we have peace with God through our Lord Jesus Christ.

Psa 85:9-10 Surely his salvation is near those who fear him, that his glory may dwell in our land. Love and faithfulness meet together; righteousness and peace kiss each other.

Isa 32:17-18 The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest.

- f. Melchizedek was priest and king of the Most High God; thus he foreshadowed the *royal position* of Christ. Jesus Christ is both priest and king, the eternal priest and king from the tribe of Judah. He was sent to earth to give all believers the hope of becoming priests and kings before God, priests and kings who will live and serve forever in the new heavens and earth.

Heb 7:14 For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Rev 1:5-6 And from Jesus Christ, who is the faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father — to him be glory and power for ever and ever! Amen.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

1 Pet 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. □

GENESIS 14:19 MOST HIGH GOD (EL ELYON)

*And he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth.” **Genesis 14:19***

Elyon means *highest, most high*. El is the word for *God*; thus God is called God most high, the most high God, or the highest God. The most high God is the God who is supreme, who is the creator of heaven and earth, who is sovereign and all powerful, who is perfectly able to deliver one’s enemies into one’s hands. The most high God is the only living and true God, the Sovereign Majesty of the universe who is above all the man-made gods of people, the gods which are only idols, which are only the creation of man’s imaginations.

Note these facts revealed about the most high God.

1. The most high God is the God of believers (Gen 14:19; Psa 82:6). Abram is said to be “of the most high God,” that is, Abram belongs to Him.
2. The most high God is the creator of heaven and earth (Gen 14:19).
 - a. He exercises authority over heaven.

=> The most high God brings Lucifer “down to hell, to the sides of the pit.”

Isa. 14:13-15 “I will ascend above the tops of the clouds; I will make myself like the Most High. But you are brought down to the realm of the dead, to the depths of the pit.” (see v. 12).

=> The most high God sees to it that the praying believer dwells “under the shadow of the Almighty.”

Psa 91:1 He who dwells in the shelter of the Most High will rest in the shadow of the Almighty.

=> The most high God does “according to His will in the army of heaven. ”

Dan 4:34-35 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honoured and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?”

- b. He exercises authority over earth.

=> The most high God delivers the enemies of believers into their hands.

Gen 14:20 And praise be to God Most High, who delivered your enemies into your hand. Then Abram gave him a tenth of everything. (see 2 Sam 22:14-15; Psa 9:25; 27:2-3; 56:2-3; 83:16-18; 91:9-12).

⇒ The most high God divides the nations of the earth and sets their boundaries as He wills.

Deut 32:8 *When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel. (see Psa 47:2-4; Dan 5:18; Acts 17:26).*

⇒ The most high God is the One who has mercy and keeps the believer from being moved.

Psa 21:7 *For the king trusts in the LORD; through the unfailing love of the Most High he will not be shaken. (see 1 Pet 1:5).*

3. The most high God received tithes of all.

Gen 14:20 *And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.*

4. The most high God is approached in prayer.

Gen 14:22 *But Abram said to the king of Sodom, “With raised hand I have sworn an oath to the LORD, God Most High, Creator of heaven and earth.”*

5. The most high God receives the oaths made by man.

Gen 14:22-23 *But Abram said to the king of Sodom, “With raised hand I have sworn an oath to the LORD, God Most High, Creator of heaven and earth, that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, ‘I made Abram rich.’*

6. The most high God is Jehovah, Yahweh. Abram identified Him as Jehovah.

Gen 14:22 *But Abram said to the king of Sodom, “With raised hand I have sworn an oath to the LORD [Jehovah, Yahweh], God Most High, Creator of heaven and earth.”*

Psa 83:18 *Let them know that you, whose name is the Lord — that you alone are the Most High over all the earth.*

7. The most high God is also said to be the redeemer of mankind in the Psalms.

Psa 78:35 *They remembered that God was their Rock, that God Most High was their Redeemer. □*

III. **Genesis 14:21–24** *Temptation to Compromise*

The worldly honour tempted Abram to compromise: to keep what he had gained for himself. The worldly honour is represented in Bera, the king of Sodom. Note: he brought nothing — no gift — to Abram. The reason was because he had nothing; he had lost everything to the invading army. They had destroyed and ransacked Sodom, taken all the goods and enslaved all the people. What the king wanted was to rebuild his kingdom, and there was only one way he could do this: get his subjects, the people, back. Thus

he appealed to Abram: “Give me the people and you keep the goods: all the gold and valuables, all the livestock and possessions.”

This posed a serious threat to Abram, a threat that could have destroyed his witness and ministry for the LORD. What was the threat? The temptation to compromise with the world. When the king made this offer to Abram, two thoughts must have crossed Abram’s mind.

=> Abram could keep everything for himself. He was the conqueror, and in war the conqueror has the right to all the spoils, both the people and the goods. This has always been the law of conquest. Then and there, Abram was one of the strongest, if not the strongest, sheik and ruler in Canaan. He could, therefore, secure the loyalty of the freed prisoners, mobilize them under his rule, and take possession of the promised land, at least much of it. Was this God’s providence, the way God had arranged for Abram to gain possession of the promised land? This thought must have crossed his mind.

=> Abram could do just what Bera, the king of Sodom, suggested: compromise and keep all the goods for himself, but return the people to the rule of Sodom. Thereby, the king and all the people throughout the land would praise Abram for his compassionate, magnanimous compromise. Moreover, Abram’s wealth and estate would be greatly increased. The goods — the gold and valuables, the livestock and possessions — that had been recovered from the invaders must have been enormous. Remember: the spoils included the riches and valuables from five major cities and many surrounding villages (Gen 14:5-11). Such wealth would arouse temptation within any person, even the strongest believer. Just think how much good could be accomplished with such wealth — if used for God and His purposes! Abram could have bought and possessed much of Canaan with the wealth received from the cities. Again, such thoughts must have crossed Abram’s mind.

Now, what was wrong with the king’s offer? Why should Abram not take possession of whatever land he could? Why should he not at least accept some honour and payment — if not all the spoils — for the great deed he had done in rescuing the prisoners? The answer is found in Abram’s response. Note what Abram said to the king.

1. Abram had prayed before going into battle. He had cast his life and the outcome of the battle upon God. Note how strongly Abram bore witness to God before the unbelieving king and people, before those who worshipped false gods. Note how Abram declared that he had prayed to the only living and true God...
 - to the LORD (Jehovah, Yahweh: the God of redemption). (See note 2, *God (Jehovah or Yahweh)*, Gen 2:4.)
 - to the Most High God (El Elyon), the creator of heaven and earth. (See, *God (Elohim)*, Gen 1:1.)

Abram gave credit for the victory to God, and this pointed the people’s attention to God.

2. Abram had made a vow to God: he would take nothing, not even a thread or shoelace that belonged to the king and his people (v. 23). Why would Abram make such a vow? There are four reasons.
 - a. First, Abram knew that war and conquest were not God's way, neither is a forced godliness. Even if Abram had wanted to keep the people under his rule, he could not force the rescued people to accept Jehovah as their God. Forcing people to live for God is not God's way. God has made man a free creature, a creature who either chooses or rejects God. Abram knew this; therefore, he resisted the personal temptation to keep and mobilize the rescued people under his rule. He knew that God, in His own time and in His own way, would give him the *promised land* and the *promised seed*.
 - b. Second, Abram wanted to pray — appear before God — to renounce any personal ambition for going into battle. He was not fighting for greed and profit. He was not fighting for territory, nor for position, rule, or power. He was not running ahead of God, trying to help God's plan along by conquering land and subjecting people to the rule of godliness. Abram was going to battle for one reason and one reason alone: to free his nephew Lot, whom he had reared as his own son. In fact, Lot had been the only child he had ever known and loved, and Abram did love Lot, loved him as his very own son. This was the reason he was going to battle, not to gain land and wealth and to force godliness upon people. This he wanted to share with God before he entered battle. Thus, he made a vow with God before fighting: he would take nothing whatsoever from the spoils.
 - c. Third, Abram knew that he should not compromise with the world (v. 23). He knew that if he accepted the riches offered by the king of Sodom...
 - the king would claim that Abram's wealth and blessings were due to his gift, not to Abram's God. Every chance the king could, he would boast that he had made Abram rich and successful, that he was the source of Abram's success (v. 23).
 - Abram would also be obligated to the king, expected to cooperate and go along with the king whenever the king requested. Compromise after compromise would be demanded if Abram became obligated to the king of Sodom.
 - d. Fourth, Abram wanted to bear a strong witness to God before the people of Sodom. Abram knew that if he kept the goods of the people, they would despise him and pay no attention to his witness. But if he acted in compassion and gave the people a choice to either stay with him and trust the LORD, or to return to their land with their goods, they would be more likely to listen to him. Thus, Abram rejected the offer of the king. Moreover, he probably gave anyone who wished the opportunity to come with him and trust the LORD, the Most High God. However, in the words of Warren Weirsbe, there is no record of anyone accepting the offer of Abram:

*Abraham did not accept King Bera's offer. Instead, it is likely that Abraham gave everyone he had rescued opportunity to come with him and trust the true and living God. Abraham was a powerful sheik, and his neighbours knew about his tent and his altar. But there is no indication that any of them (including Lot's family) accepted his invitation. Except for Lot and two of his daughters, they all perished in the destruction of Sodom. (Warren Weirsbe. *Be Obedient*, IL: Victor Books, 1991. p. 38).*

3. Abram had exercised justice (v. 24). He gave the rights of conquest — the rights to share in the spoils — to those who had joined him in battle.

Did the three Amorite tribal chiefs take their share of the spoils? Scripture does not say. Perhaps the sufferings of the rescued prisoners and the testimony of compassion shown by Abram affected them. Perhaps they too allowed the people to keep their goods. ■