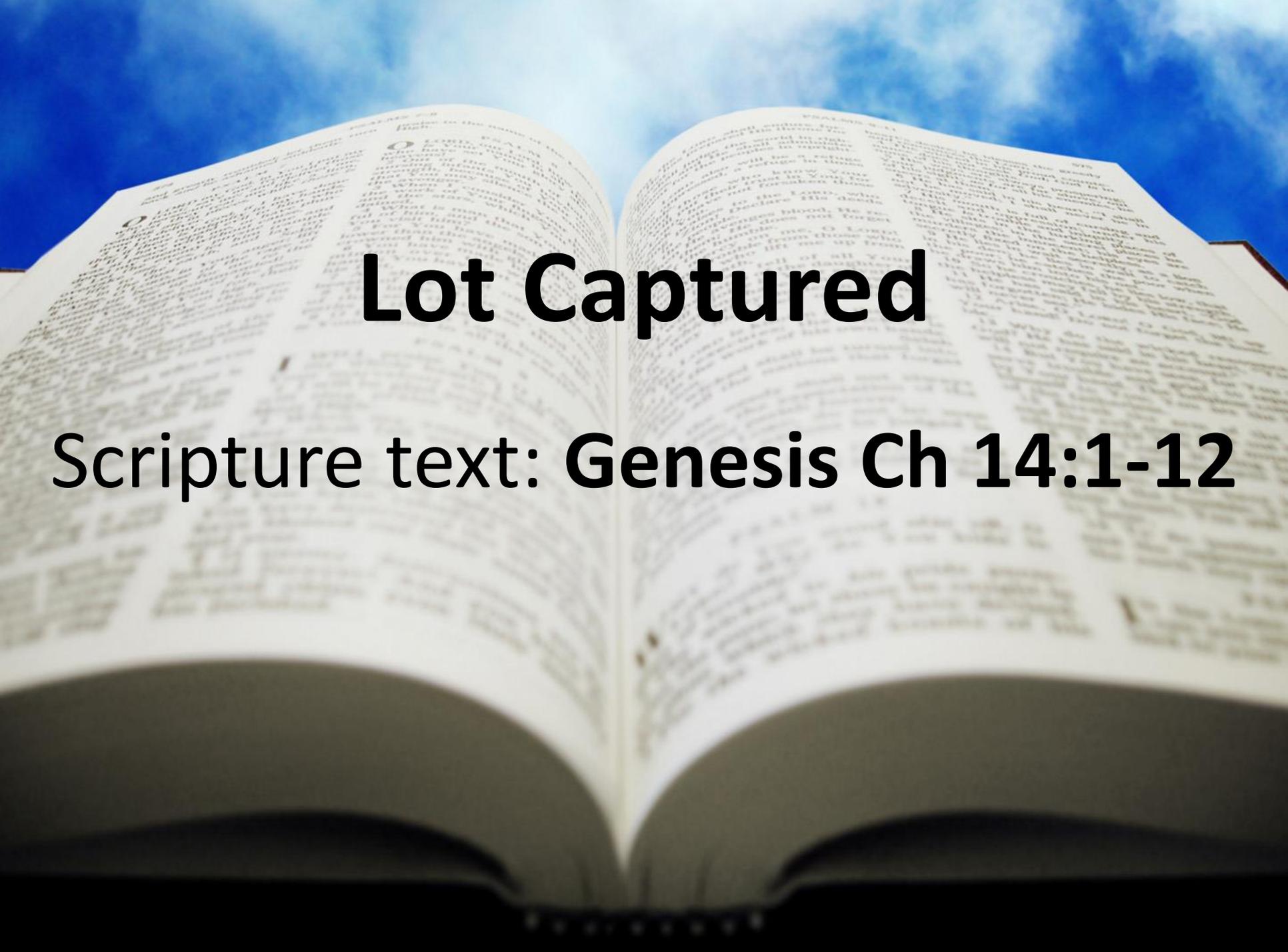


Welcome to Promise Land Bible Church  
We're glad you're here!



An open Bible is shown from a low angle, looking up at the pages. The pages are filled with text, but it is out of focus. The background is a bright blue sky with wispy white clouds. The text is overlaid in a large, bold, black font.

# Lot Captured

Scripture text: **Genesis Ch 14:1-12**

**Genesis 14:1-4** In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). And all these joined forces in the Valley of Siddim (that is, the Salt Sea). Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled.

**Amraphel (am'-raf-el)** = One that speaks of dark things; an obscure speech. The circle of the few. Powerful people. Sayer of darkness; fall of the sayer.

**Shinar (shi'-nar)** = Tooth of the city; change of city. Casting out; scattering all manner of ways. A shaken tooth; (Shinar = Hebrew word for Babylon in Joshua 7:21.)

*The exhaustive dictionary of Bible names*

**Arioch (a'-re-ok)** = The mighty lion. Lionlike; servant; the moon-god.

**Ellasar (el'-la-sar)** = Declension of God. God is chastener.

**Chedorlaomer (ke'-dor-la'-o-mer)** = Handful of sheaves; to bind sheaves; sheaf band; servants of the god Lagamar; to make merchandise; glory of Laomer. Chedorlaomer king of Elam. (Elam was the son of Shem, Genesis 10:22). He that dwells in a sheaf.

*The exhaustive dictionary of Bible names*

**Elam (e'-lam)** = Hidden time; eternity. Youth; high. Their heaps; suckling them; eternal.

**Tidal (ti'-dal)** = You shall be cast out of the Most High; you shall be cast out from heaven. Fear; reverence; i.e., of the object of fear; dread.  
Easing the yoke.

*The exhaustive dictionary of Bible names*

**GOIIM** - People or region mentioned in Genesis 14:1, 9 as ruled by a king named Tidal. The word is variously translated “nations” (kjv) and “Goiim” (rsv, nlt). Tidal, together with three other kings—Amraphel of Shinar, Arioch of Ellasar, and Kedorlaomer of Elam—attacked several cities in the valley of Siddim near the Dead Sea (Gn 14:3). They defeated the five kings of the valley region, looted their towns, and captured Lot, Abraham’s nephew, who lived in Sodom (v 12). When Abraham heard of this, he gathered his soldiers, pursued the victorious kings, defeated them, and rescued Lot (vv 13–16).

Tyndale Bible dictionary.

**GOIIM** - People mentioned in connection with Joshua's victory over an unknown king of Goiim (Jos 12:23). The location of these people is uncertain, since the verse reads "Gilgal" in the Hebrew text and "Galilee" in the Septuagint.

Tyndale Bible dictionary.

**Bera (be'-rah)** = Son of evil; (root = to be evil; to do evil; to be wicked). Gift; excellence. In the evil.

The exhaustive dictionary of Bible names

**Sodom (sod'-om)** = Flaming; burning; (root = to burn). Mystery; their secret; (root = to hide).  
Fettered.

**Birsha (bur'-shah)** = Son of wickedness; in wickedness; thick; strong.

**Gomorrah (go-mor'-rah)** = People of fear; fear of the people; a rebellious people; (roots = [1] a people; [2] to be fearful; to tremble).  
Depression; (root = to bind; to subdue).  
Bondage.

The exhaustive dictionary of Bible names

**Shinab (shi'-nab)** = Tooth of the father; father's tooth. Hostile.

**Admah (ad'-mah)** = Same as Adamah = Earthy; red earth.

**Shemeber (shem-e'-bur)** = Splendor; heroism; name of wing; i.e., a winged name of great celebrity; soaring on high; (root = to mount up).

The exhaustive dictionary of Bible names

**Zeboiim (ze-boy'-im)** = Gathering of troops of soldiers; i.e., a military city.

**Bela (be'-lah)** = Devouring; swallowing; destruction; consumption; (root = to swallow down; to devour greedily; to consume; to destroy).

**Zoar (zo'-ar)** = Smallness; little; the younger (root = to be small). Bringing low.

The exhaustive dictionary of Bible names

The five city-states in the plain of Jordan (14:2; see 13:10) had been subject for twelve years to the kings of four eastern city-states (14:1) and finally revolted against them. This, of course, was a declaration of war; so the four kings invaded the plain of Jordan to bring the five kings into subjection. From our modern viewpoint, the invasion was a minor skirmish; but in that day, it was considered a major international conflict.

Certainly five kings ought to be able to defeat four kings, especially when they are fighting “on their own turf.” But the army of the cities of the plain was soundly defeated by the invading kings! Apparently the five kings did not even know their own land because they were trapped in the slime pits (14:10). All their army could do was flee for the hills.

Maybe their names speak as loud as their actions? Let take another look:

**Amraphel (am'-raf-el)** = One that speaks of dark things; an obscure speech.

**Arioch (a'-re-ok)** = The mighty lion. Lionlike; servant; the moon-god.

**Chedorlaomer (ke'-dor-la'-o-mer)** = Handful of sheaves; to bind sheaves; sheaf band; servants of the god Lagamar; to make merchandise; glory of Laomer.

**Tidal (ti'-dal)** = You shall be cast out of the Most High; you shall be cast out from heaven. Fear; reverence; i.e., of the object of fear; dread. Easing the yoke.

**Bera (be'-rah)** = Son of evil; (root = to be evil; to do evil; to be wicked). Gift; excellence. In the evil.

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**5<sup>th</sup> Kings name not mentioned?**

**Genesis 14:2** these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and **the king of Bela (that is, Zoar).**

While reviewing his troops, the Duke of Wellington is supposed to have said, **“I don’t know what effect these men will have on the enemy, but they frighten me!”** Ezekiel 16:49–50 suggests that the lifestyle of the people of Sodom and Gomorrah did not prepare them for conflict.

**Ezekiel 16:49–50** Behold, this was the guilt of your sister Sodom: she and her daughters **had pride, excess of food, and prosperous ease**, but did not aid the poor and needy. **They were haughty and did an abomination before me.** So I removed them, when I saw it.

It is difficult to become battle harden while dwelling in comfort and ease!

That which does not kill you only serves to makes you stronger!

**1 John 2:15–17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--**the desires of the flesh and the desires of the eyes and pride in possessions**--is not from the Father but is from the world. And **the world is passing away along with its desires**, but whoever does the will of God abides forever.

Whatever purposes the kings may have had in this war, God had something special in mind for Lot: he became a prisoner of war. Lot had looked at Sodom and moved toward Sodom (Gen. 13:10–13), and now he was living in Sodom (14:12).

You might not guess it from his conduct, but Lot was a righteous man (2 Peter 2:6–8).

Where did he fail?

Could we also fail or fall into the same trap as Lot?

**Psalm 1:1-2 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night.**

Whom did Lot walk and take counsel with, what company did he keep?

Will we not start to act like the people we hang around?

While in Egypt with Abraham, **Lot had gotten a taste of the world and enjoyed it.** Scripture doesn't record that Lot ever built an altar and sought the Lord, as did his uncle Abraham. Abraham was the friend of God (James 2:23), but Lot was the friend of the world (4:4). In time, Lot conformed to the world (Rom. 12:2); and when Sodom lost the war, Lot was condemned with the world (1 Cor. 11:32). **If you identify with the world, then expect to suffer what the world suffers.**

**Lot's capture was God's way of disciplining him and reminding him that he had no business living in Sodom.** No doubt Abraham was praying faithfully for his nephew that he might separate himself from the world and start living like a true "stranger and pilgrim." God disciplines His children because He loves them and wants the best for them (Prov. 3:11–12; Heb. 12:1–11). **If we don't listen to His rebukes, then He has to get our attention some other way; and that way is usually very painful.**

**Proverb 3:5-7** Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and **he will make straight your paths.** Be not wise in your own eyes; **fear the LORD, and turn away from evil.**

**Proverb 3:11-12** My son, do not despise the LORD's discipline or be weary of his reproof, for **the LORD reproofs him whom he loves, as a father the son in whom he delights.**

**Hebrews 12:9-11** Besides this, we have had earthly fathers who disciplined us and we respected them. Shall **we not much more be subject to the Father of spirits and live?** For they disciplined us for a short time as it seemed best to them, but **he disciplines us for our good, that we may share his holiness.** For the moment all discipline seems painful rather than pleasant, but **later it yields the peaceful fruit of righteousness to those who have been trained by it.**

**Genesis 14:5-7** In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the **Rephaim** in Ashteroth-karnaim, the **Zuzim** in Ham, the **Emim** in Shaveh-kiriathaim, and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar.

**Rephaim(s) (re-fa'-ims)** = Same as Rapha = He has healed; fearful; relaxation; giant; (roots = [1] to heal; to mend; to repair; to let down; [2] **giant**). Healing. The dead; **giants**.

**Zuzims (zu'-zims)** = Commotions; i.e., terrors; the wanderers. Chaldean: To arouse. Giants. Roving creatures.

**Emims (e'-mims)** = Terrors; horrors; terrible men; giants; the fearful.

The exhaustive dictionary of Bible names

**Deuteronomy 2:9-11** And the LORD said to me, 'Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the people of Lot for a possession.' (The **Emim** formerly lived there, a people great and many, and **tall as the Anakim**. Like the Anakim they are also counted as **Rephaim**, but the Moabites call them **Emim**.)

**Deuteronomy 3:11** (For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, according to the common cubit.)

Cubit = 18 inches

The bed width would be 72" or 6 feet.

The bed length would be 162" or 13.5 feet.

**Deuteronomy 2:20-22** (It is also counted as a land of **Rephaim**. Rephaim formerly lived there--but the Ammonites call them **Zamzummim**--a people **great** and many, and **tall as the Anakim**; but the LORD destroyed them before the Ammonites, and they dispossessed them and settled in their place, as he did for the people of Esau, who live in Seir, when he destroyed the Horites before them and they dispossessed them and settled in their place even to this day.

**Anakims (an'-ak-ims)** = Descendants of Anak =  
Long necked; giant. Neck Chain.

The exhaustive dictionary of Bible names.

**Joshua 13:12** all the kingdom of Og in Bashan,  
who reigned in Ashtaroth and in Edrei (**he alone  
was left of the remnant of the Rephaim**); these  
Moses had struck and driven out.

**Genesis 14:8-10** Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and **they joined battle in the Valley of Siddim** with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, **four kings against five**. Now the Valley of Siddim was full of **bitumen pits**, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country.

**Genesis 14:11-12** So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. **They also took Lot, the son of Abram's brother, who was dwelling in Sodom,** and his possessions, and went their way.

When your focus is off of Almighty God, then you start to treasure the things of this world. All that Lot held dear in Sodom was soon to parish in a mighty fire.

**Genesis 19:15-17** As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city." **But he lingered.** So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. And as they brought them out, one said, "**Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills,** lest you be swept away."

So now, Lot and his family have been taken captive, a prisoner of war. **But God, being merciful ...**

**Gen 14:13-14** Then **one who had escaped** came and **told Abram** the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. When **Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them,** and went in pursuit as far as Dan.

**His attitude.** Abraham did not get involved in the war until he heard that Lot had been captured, and **then he began to act.** Abraham was separated, but not isolated; he was independent, but not indifferent. In fact, he and some of the local sheiks **had formed an alliance** for just such emergencies (14:13). He was “Abram, the Hebrew” (14:13), which means **“the outsider, the person with no secure place in society.”** He was not “Abraham the hardhearted.” He was a “pilgrim and stranger” in the land, **but that was no excuse for inaction.**

While believers **must not compromise** with the unsaved in matters of spiritual walk and ministry, they may cooperate when it comes to caring for humanity and **“promoting the general welfare.”** When you see that people are in trouble, you don’t ask them for a testimony before helping them. **Sacrificial service is one way of showing the love of Christ to others.** If Christians don’t carry their share of the common burdens of life, **how can they be the salt of the earth and the light of the world?**

**2 Corinthians 6:14-15 Do not be unequally yoked with unbelievers.** For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?

**Galatians 6:9-10 And let us not grow weary of doing good,** for in due season we will reap, if we do not give up. So then, as we have opportunity, **let us do good to everyone, and especially to those who are of the household of faith.**

**Matthew 5:13-16** "You are the **salt of the earth**, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. "**You are the light of the world.** A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. **In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.**

**Genesis 14:14-16** When Abram heard that his kinsman **had been taken captive**, he led forth his **trained men**, born in his house, **318 of them**, and went in pursuit as far as Dan. And he **divided his forces against them by night**, he and his servants, and **defeated them** and pursued them to Hobah, north of Damascus. **Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.**