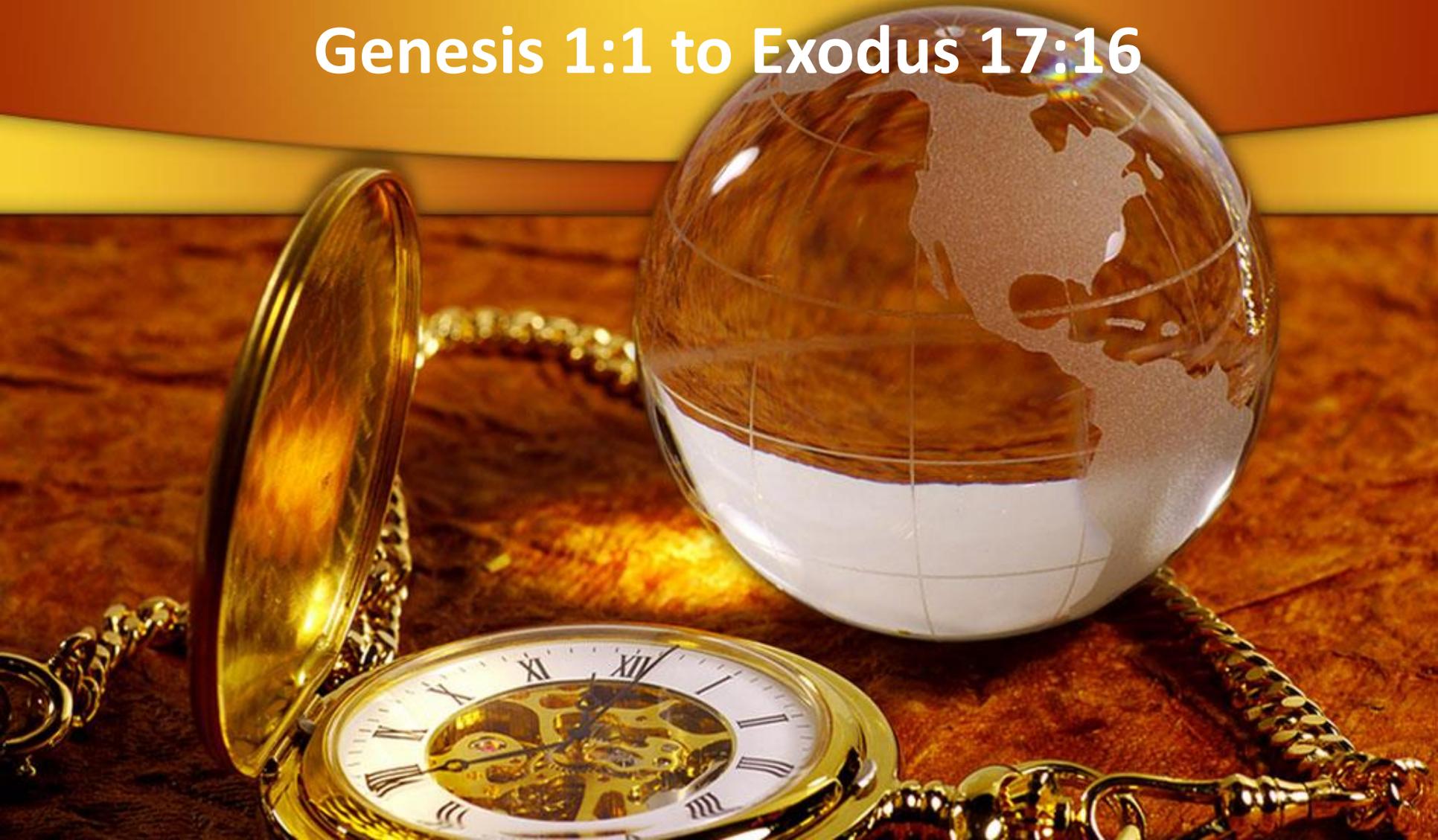
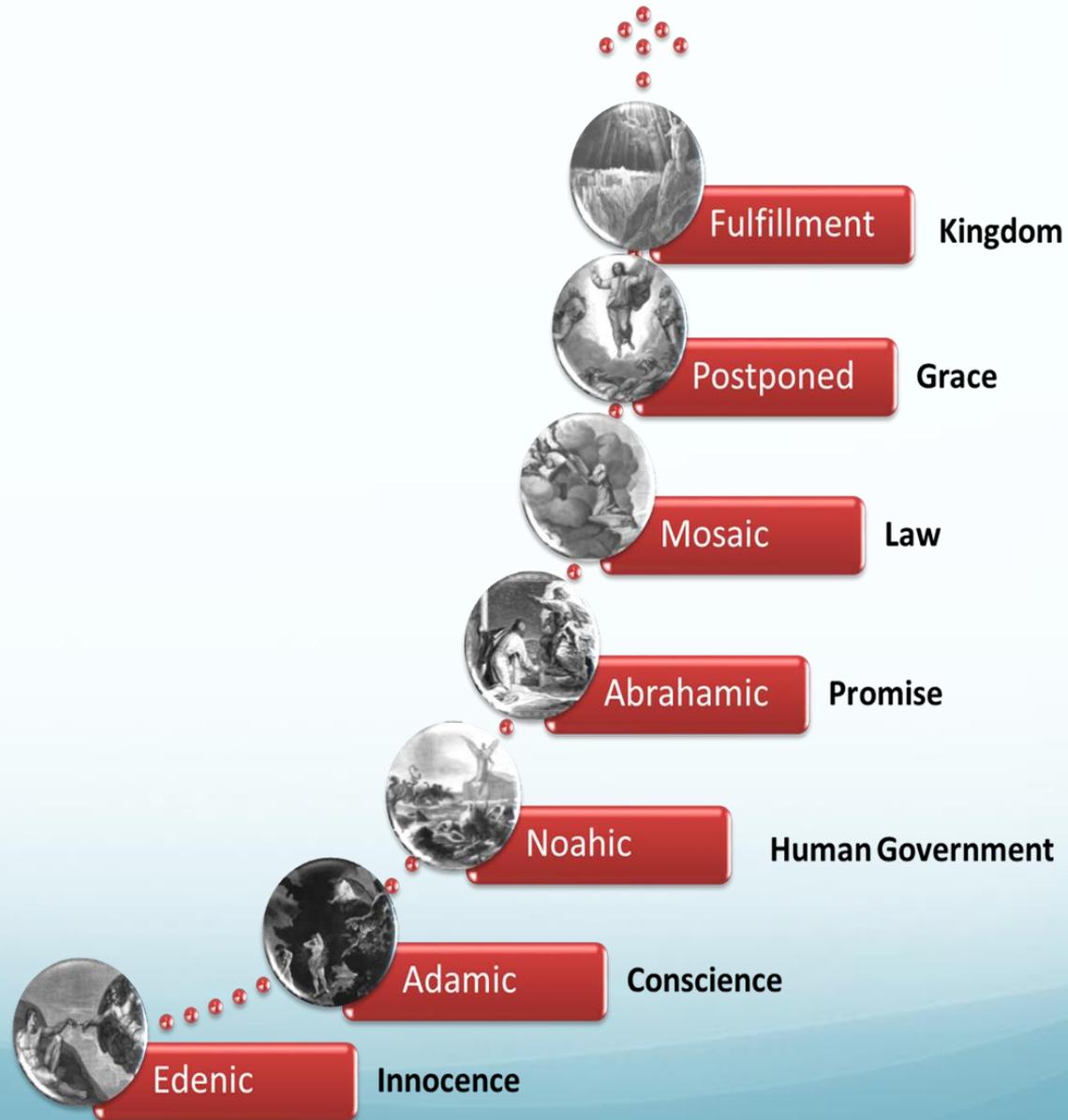


From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



Review of Covenants in the Bible & Dispensations



Chapter 13 Audio



Quick Review Genesis 12 Outline

Primeval-----Patriarchal

THE PATRIARCHS (12–50)

This second part of Genesis describes four great heroes: Abraham, Isaac, Jacob, and Joseph.

SECTION OUTLINE (GENESIS 12:1–12:20)

- **Verses 1-9 Abram in God's will**
 - **Verses 10-20; Abram exercising/relying on his "free agency/will"**
 - **i.e. doing life outside of God's will**

Genesis 13 Outline

- **SECTION OUTLINE (GENESIS 13)**
- **The Ascension (went up) of Abram to the Promised Land (13:1–18)**
- **A. The arrival (13:1–4): Abram arrives at Bethel and worships God again. (repeats the tent/worship 12:8)**
- **B. The argument (13:5–7): The herdsmen of Abram and Lot (his nephew) have a dispute over grazing rights.**
- **C. The agreement (13:8–13)**
 - 1 *The terms (13:8–9): Abram allows Lot to select his own land.*
 - 2 *The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.*
- **D. The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan.**
- Outline is from: *The Outline Bible, Harold L Willmington, p. 8*

Important Interpretive Note for **All** of the Bible

13:1-18 Abram's sanctification progressing

Seed of the Woman

God's Wisdom/Imputed righteousness

fulfillment

Jesus Christ



God

Gen. 3:15

Serpent

13:1-18 Lot's sanctification regressing

Seed of the Serpent

Human reasoning/self-righteousness

Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (15)
- Ishmael's line (16)
- Circumcision (17)
 - Taken from Andy Woods power point on Genesis

Abrahamic Covenant

ABRAHAMIC
Genesis
15

LAND

SEED

BLESSING

LAND
Deuteronomy
29-30

DAVIDIC
2 Samuel
7:12-16

NEW
Jeremiah
31:31-34

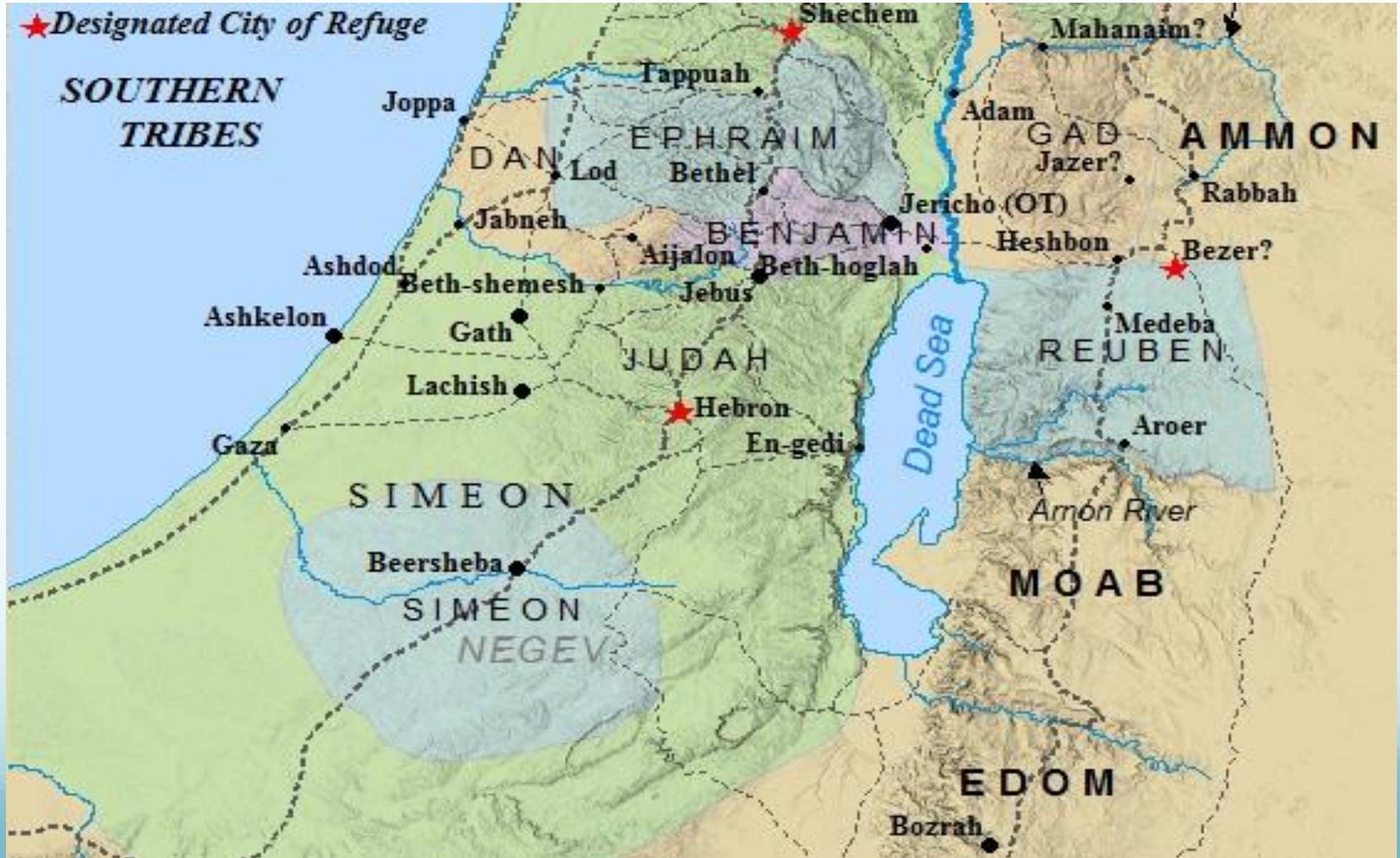


Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

Review of verses 12:1-4 gives apt explanation of 13:1-2

- A plain reading (grammatical, literary) of 12:1-4 renders the promises of God unconditional.....unless you presuppose/over-emphasize Abram's response in 4 (overplay his "free will")
- The "I will's" & other divine declarations are a testament to the entire nature of what the Ab. Covenant will be.....a unilateral covenant.....i.e., one that DOES NOT depend on the faithfulness of Abram/Israel to fulfill, **but of Yahweh, Who will fulfill His promises....for God cannot lie (Num. 23:19), "God is not a man, that He should lie" (Isa. 40:5c & 40:8a; Heb. 6:13-18; Tit. 1:2)**

The Ascension of Abram (went up) to the Promised Land 13:1



The Ascension of Abram (went up) to the Promised Land 13:1

- Certainly this (went up/going up to) is throughout the Bible as a contrast to traveling/going east...
- ...e.g. Adam & Eve from Eden (East) (or 11:2 east to Shinar)....vs. here “went up” and numerous “going up” referring to Jerusalem (Zion).....
- which denotes not just elevation climb, but certainly a “spiritual ascension” toward the only true God, Yahweh, who will set up Jerusalem as the center for worship, temporal (1 Kings 11:36; 1Chr. 15:3; Is. 2:3; 40:9) & eternal (Heb. 12:22; Rev. 3:12; 21:2)
- “The easterly direction had come to symbolize distance and exile from the divine presence [see 11:2], and without the sacred there could be no blessing.”from Waltke’s Genesis commentary, p. 222

The Ascension of Abram (went up) to the Promised Land 13:1

- “and Lot with him”
- So we now see that Lot also was in Egypt with Abram
- This inclusion of Lot (somewhat of a “foil” to Abram) sets up the upcoming contrasts in each men’s sanctification progress/regress
- Will Lot defer to his esteemed Uncle & benefactor?
- Or will Lot assert his own self-interest?
- Will Abram give up his right to choose in order to retain peace & trust God to give him the Promised Land?
- As we see, Abram, not Lot, proves he is the covenant partner (by living by faith, not sight)

The arrival (13:1–4): Abram arrives at Bethel and worships God again. (repeats the tent/worship 12:8)

- V. 2 “Abram was very rich in livestock, in silver and in Gold”
- Certainly this emphasizes the unconditional nature of the promises (12:2b, “I will bless you”)
- V.3 shows a journey from the South (Negev) to the North (Bethel/Ai)
- “to the place where his tent had been at the beginning”
- V. 4 “to the place of the altar.....& there Abram called on the name of the Lord”just as in 12:8b
- This is certainly not just a geographical return, but a spiritual return/recommitment to Yahweh/living by faith (seed of the woman)

The argument (13:5–7): The herdsmen of Abram and Lot (his nephew) have a dispute over grazing rights.

- V. 5 Lot apparently had prospered in Egypt also
- “Lot, who went with Abram, also had flocks & herds & tents”
- So much so, “the land could not sustain.....for their possessions were so great that they were not able to remain together”
- This blessing on Lot is as Fructenbaum says, “Here again is the outworking of the Abrahamic Covenant in that Lot was being blessed because of his relationship to Abram”
- So the promises in 12:2-3 (12:2c, “you shall be a blessing”, & 3a “I will bless those who bless you”) are certainly shown to be given by the “perfect” Lord that cannot lie & will bless His chosen patriarch unconditionally to fulfill His purpose 3b “and in you all the families of the earth will be blessed”...Abram/Abraham will credit YHWH, the object/blessor through his trials & victories

The argument (13:5–7): The herdsmen of Abram and Lot (his nephew) have a dispute over grazing rights.

- V. 7 “there was strife between the herdsmen of Abram’s livestock & the herdsmen of Lot’s livestock”
- We see in v. 7b the mention here of the Canaanite & the Perizzite dwelling in the land
- It is likely the amount of “free land” available that was not inhabited & ruled by the Canaanites was limited
- The Perizzite was a specific Canaanite tribe in this particular part of Canaan
- “The strife was not personal between Abram & Lot, but between the two sets of herdsmen watching out for their lord’s welfare”Fructenbaum, p. 254

The agreement (13:8–13)

The terms (13:8–9): Abram allows Lot to select his own land.

- Abram, operating under a godly philosophy of grace & mercy, selflessly says “.....for we are brothers’
- Here Abram is speaking to Lot reminding him of their common Lord, Yahweh
- Unger says it well in his comments on these words by Abram, “Literally, ‘we are men’, or ‘we have a common tie in Jehovah’Unger’s Commentary on the OT, p. 56
- Reiterated in NT: Mt. 5:23; 1 Cor. 4:6; **6:1**; Col. 3:13; James 4:11; 5:9; 1 Jn. 3:17
- Waltke has good comment here, “Abram treats his orphaned nephew as an equal. He puts the peace between family before individual prosperity”

The agreement (13:8–13)

The terms (13:8–9): Abram allows Lot to select his own land.

- V.9 Abram incredibly (don't think I would give my nephew 1st choice) views the land with Lot, and then let's Lot choose where he wants to go and settle
- Some commentators find fault in Abram's action here, however it seems Abram was not operating from a human reasoning here, but from a confidence in his Lord's sovereignty of the outcome of any choice Lot chooses
- Waltke is right on in his comments, "The social superior humbles himself before the inferior to preserve peace, thereby proving himself the spiritual superior. Abram's faith gives him the freedom to be generous (see 14:20)."
- This/these actions are a "type" of the ultimate "Superior", the Lord Jesus Christ, Who humbled Himself by entering time & humanity, to live perfectly humble, with ultimate humility (the cross), to bring ultimate peace to people under the wrath of the Father.....AMEN!

The agreement (13:8–13)

The terms (13:8–9): Abram allows Lot to select his own land.

- A very VERY applicable/timely comment from Fructembaum
- “The contrast was this: Abram had wealth, but the wealth did not have Abram; Lot also had wealth, and the wealth had Lot. Both men were wealthy, and both men had material possessions; but there was a difference in outlook between the two men.”
- “Abram had wealth, but he was not controlled by the wealth and did not need to maintain the wealth at any cost. Lot also had wealth, and he was more materialistic minded than Abram was.”
- A modern day dilemma for believers?
- Are you an Abram.....or are you a Lot?

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- “Lot lifted up his eyes” ... (perhaps from/on top of Mt. Asor, the highest point in that part of Canaan, and only a short walk from both Bethel and Ai).
-uh oh, sound familiar? (12:10 immediate context; 3:5,6 first time introduced)
- Goes back to Satan’s 3 pronged approach:
- Lust of the flesh
- Lust of the eye
- Pride of life
- After reconsideration of situation in ch. 12, wonder if Abram was in fact operating in a selfless manner & not relying on human reasoning completely and possibly thought in faith that while by going down to Egypt he would lose all material wealth, but still had faith that YHWH would eventually bring him back to the promised land and restore him.....this would mess up my prior lesson though

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

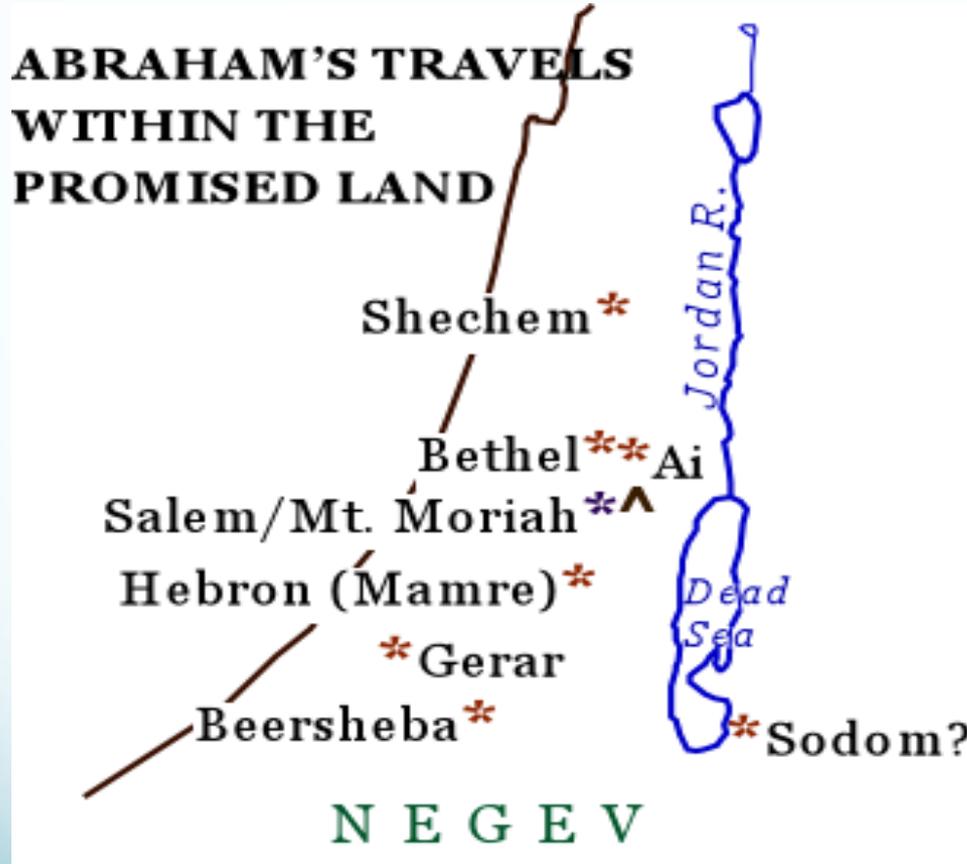
- “& saw all the valley of the Jordan, that it was well watered everywhere—this was before the Lord destroyed Sodom & Gomorrah—like the garden of the Lord.....”
- So like Eve “saw that the tree was good for food, & that it was a delight to the eyes.....took from its fruit and ate” (and of course the apathetic Adam took also!....because I am so egalitarian)
- Prior to the Lord destroying it, the entire area down and around the area of Sodom & Gomorrah was extremely fertile and lush
- “While now it is a dry, thirsty, salty desert, then it was ‘like the garden of the Lord (Eden), which was well watered since it had the 4 rivers running through it’Fructembaum, p.255

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- V. 11 “So Lot chose for himself all the valley of the Jordan, & Lot journeyed.....
- “eastward”.....uh oh!
- Walton rightly reminds us, “It is important to notice the recurrence of ‘toward the east’ in verse 11. Every movement away from God thus far in Genesis has been designated as toward the east (3:24;4:16; 11:2).”John H. Walton from *The NIV Application Commentary*, p.415
- So rest of v.11, “thus they separated from each other”
- V. 12 the narrator (Moses through Spirit’s inspiration) now contrasts the 2 men’s choices

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- V. 12 “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom”



The location of Sodom is still uncertain. There are three primary possibilities: northeast of the Dead Sea, southeast of the Dead Sea, or under the southern basin of the Dead Sea. The second option seems most probable.....taken from Constable's notes, p.138

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- Abram settling in Canaan assuredly is him progressing in his sanctification, while conversely Lot's perpetual backsliding begins, with only worse to come (19:6-8, 18-20, 30)
- Abram/Abraham by faith stays in the land promised to him by Yahweh that is currently giving Abram very limited grazing and pastureland for him
- While Lot as Unger comments "separated himself from God's people and yielded to the temptation to settle down & live with sinners".....scripture warns us about this (1 Cor. 15:33), & Lot also knew better by being around & led by his Uncle
- Abram's wisdom was based on faith..."hall of faith" in Hebrews, Abraham is held in prominence for his faith 11:8-10
- The faith Abram had is defined there also: 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen"

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- V. 13 “Now the men of Sodom were wicked exceedingly & sinners against the Lord”
- Lot knew this fact of the level of wickedness in that region
- The geographical feature that is key to the underlying message of the story is highlighted by the recurring word *yāšab* (“stayed/lived,” vv. 6[2x], 7, 12, 18; also 19:1, 25, 29, 30). This is apparent by the author’s attention to the moral character of the place the nephew selected (vv. 10, 13) K. A. Mathews, Genesis 11:2750:26, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 130.
- The Hebrew adverb used for “wicked” & “sinners” when combined with word we translate as “exceedingly” makes the Sodomites on a level of described evil so bad that such harsh language is used in Genesis to describe people
- The use of “evil” in the plural (*rā’îm*) provides a link to the earlier account of the flood (6:5 and 8:21)
 - Allen P. Ross, Creation and Blessing, p. 287

The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.

- Commentators seem to have different conclusions on whether Lot knew about Sodom or not
- Constable: “The other choice was what was on their right: southern Canaan including Hebron and the Negev (cf. 13:6, 9; 13:1, 18; 20:1; et al.). Both men had previously lived in both regions.”
- Hamilton, “Lot was not aware of it, and probably would not have chosen the territory had he known”Victor Hamilton, *NICOT Commentary*, p. 394
- Fructenbaum, “At this point, there is no indication in the text that Lot was aware of this”p. 255
- It seems unlikely Lot didn’t know from the extensive trading routes through that area that his great Uncle Terah & Abram who traded with all of these areas for years would not have heard of this “wickedness” (my commentary)

An Excellent Summary of Abram & Lot's Separation & Lot's "regressive" sanctification

- “Before leaving the discussion of Abram & Lot's separation, it should be noted that Lot's progression (I say regression) & association went through 5 steps. 1st, he looked toward Sodom & could see what good territory that was (13:10).”
- “2nd, he chose the area of Sodom (13:11)”
- “3rd, he pitched his tent near Sodom (13:12); and at this point, he was outside the city, still living the life of a nomad just as earlier Abram was outside Shechem & Bethel”
- “4th, Lot lived in Sodom (Gen. 14:11-12, 2 Pet. 2:7-8)”
- “5th, he sat at the Gate of Sodom, meaning he became a citizen of the city, & he became an elder of the city (19:1)”
 - Fructenbaum, p. 256

The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan.

- V. 14 Is the first time since Abram returned to the Land that the Lord Speaks to him
- This is a reaffirmation of the promises/covenant
- 3rd time the Word of God came to Abram, the 3rd time he received direct revelation from God
- “Now lift up your eyes”God commanding...YHWH about to show the Promised Land through “His eyes”
- Verses back in v. 10, “Lot lifted up his eyes” Lot was looking through “human eyes”thus resulted choice....human superficiality....i.e. Sodom.....i.e. “his best life now”

The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan.

- This separation from Lot could have left some doubt in Abram's mind on his offspring, it is possible Abram thought through Lot
- Abram, like Moses later (Deut 34:1-4), got a panoramic view of the Promised Land



The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan.

- In this 3rd revelation in v. 15-16 YHWH gives some specifics
- Abram's heir would be his own seed (i.e. his offspring/descendants vv. 15-16)
- God would give the land to Abram & his descendants forever (15)
- Abram's descendants would be innumerable (16)
- The figure of "dust" suggests physical seed and is hyperbole (v. 16; cf. 2:7). The "stars" figure given later (15:5) suggests heavenly or spiritual seed, in addition to physical seed, and is also hyperbole.

Interesting Linguistic Truth about v. 14

- Abram here was told to “lift up his eyes” (v.14)
- An interesting linguistic occurrence
- The Hebrew text adds the word *na*, which is translated as *I pray you, or “please.”*
- Although “na” is commonly used in OT (60X in Genesis alone)
- However, in the Old Testament, it is used only four times when God is addressing a man, and in each case, the use of *na has to do with something beyond human understanding*
- 1st time here to look at the land
- 2nd time 15:5 with the promise of a son in spite of his old age
- 3rd time 22:2 take now your son, na,Abram directed to sacrifice Isaac
- 4th time Exodus 11:2, na, the children of Israel are to ask the Egyptians for a gift
- Of these four times where the polite word *na appears, three of these times God addresses Abram specifically. Now, na, look from the place where you are. This is the same place from where Lot looked*

The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan.

- V. 17 Abram told by YHWH, "Arise, walk about the land through its length & breadth; for I will give it to you"
- Abram was now told to take the first ever Holy Land tour; and furthermore, he was to walk *in the length of it (north and south) and in the breadth of it (east and west)*
- As he walked through the Land, he took physical possession of the Land, prophetically speaking, since he did not get to own the Land in his lifetime; but he will own the Land in the Messianic Kingdom
- The reason for the instruction to walk the Land is because: *unto you will I give it. Again, the promise is affirmed that Abram himself is to possess the Land, and not only his seed*
- It is verses like this that become totally meaningless in the amillennial view of the end times, which interprets the Land promise as nothing more than a symbol of Heaven. Such a view, which denies that a literal thousand-year reign of Messiah on the earth is prophesied by the Bible, renders verses such as 13:17 totally nonsensical.....all these points from Fructenbaum, p.258

The assurance (13:14–18): After Lot’s departure, God again promises to make Abram’s descendants as numerous as the dust of the earth and to give them the land of Canaan

- Is God asking Abram here to come up to Heaven and take a look around to see if he likes it because someday he is going to get to possess Heaven? This is hardly the meaning of the text. The text is obviously talking about a piece of real estate upon which he was living at that time. He was told to walk around with his feet all over the Land, because someday he was going to possess it.
- A view like this cannot just be spiritualized away in order to make it fit a preconceived theology. No doubt, the New Testament teaches Abram also looked for a city, a heavenly one; but one aspect does not contradict the other or cancel out the other. It is not “either/or” but “both/and.” Abram was promised both a physical inheritance on earth as well as a spiritual one in Heaven.
- Oddly the majority that hold this, Reformed theologians, employ a literal hermeneutic for most other texts, unless relating to Israel and/or eschatology (my comments)

A Few Other Excellent Observations on V. 17 from Henry Morris

- The Israeli nation has currently regained possession of this region, but whether they can hold on to it remains to be seen. Thus, this promise must either be taken in a spiritual sense (applying it to a spiritual land of promise, as so interpreted by many expositors) or else ascribed to a time yet future. Since God promised the land to Abram and his seed *forever*, *this can ultimately, if taken literally, be fulfilled only in the new earth of Revelation 21. It will quite probably be fulfilled precursively, however, during the coming millennial age.*
- At the same time, the New Testament makes it clear that Abram's "seed" was Christ Himself (Galatians 3:16), and that Abram is "father of all them that believe" (Romans 4:11), so that he also has a spiritual seed. It is evidently not a case of either this or that, but of both! The Jewish nation is to be eternally blessed as a nation, chosen of God in Abram. Likewise, the Christian Church, genuine believers in Christ from all nations, is itself a "holy nation" (1 Peter 2:9), "Abraham's seed, and heirs according to the promise" (Galatians 3:29). Abram indeed was to be the "father of many nations" (Genesis 17:5).

The assurance (13:14–18): After Lot’s departure, God again promises to make Abram’s descendants as numerous as the dust of the earth and to give them the land of Canaan

- V. 18 “Then Abram moved his tent & came & dwelt by the oaks of Mamre, which, which are in Hebron, & there he built an altar to the Lord”
- The tent/altar motif again.....shows the awe/reverence Abram had for Yahweh.....Abram wanted YHWH to get the glory & praise
- Abram later relocated near Hebron where he built another altar and worshipped again (v. 18). Hebron is the highest town in the Promised Land with an elevation of about 3,050 feet. Its site is strategic lying midway between Jerusalem and Beersheba.
- Here again, it means the “Terebinths of Mamre.” Like the location outside of Shechem, it was a center of pagan worship outside the City of Hebron. *The name Mamre was so named after its original owner, Mamre the Amorite (14:13)*

The assurance (13:14–18): After Lot's departure, God again promises to make Abram's descendants as numerous as the dust of the earth and to give them the land of Canaan

- Hebron-Mamre was the primary settlement of Abram and Isaac (e.g., 18:1; 35:27; 37:14); it was especially important as the burial site for the patriarchal family in the cave of Machpelah near Mamre (23:2, 19; 25:9; 49:31; 50:13)
- The statement: *which are in Hebron, indicates Abram still stayed outside but near the city, as it was with Shechem, and as it was with Bethel*
- Here also: *He built an altar unto Jehovah by the oaks of Mamre. Again, Abram built a true altar in a pagan worship place. By walking through the Land, Abram was prophetically taking physical possession of the Land; and by building these altars in pagan places, Abram was also taking spiritual possession of the Land.*

Map of where Abram traveled



Concluding Exhortations

- So brothers & sisters in Christ, do we live like we are looking through “human eyes”i.e. like Lot.....or do we live like we are looking through “God’s eyes?”like Abram
- When we worship, do we have the “awe” & the reverence of Abram
- Or are we more like a Lot, that is looking for the superficials of life.....i.e. “our best life now” philosophy
- Are we only concerned with external works/before men (i.e. the Pharisees & the antagonist in James) to please/gain merit with God or men (mostly the latter...then “you have your reward”)
- Or are we about faith and being in/doing “biblical works” (Eph. 2:10; Jas. 2:13 (mercy); Mt. 25:34-40)
- Let’s encourage one another to be the latter....Fruit encouragers!

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