

GENESIS Lesson 13 – 1/27/19

Abram and Lot

13:1: And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

13:2: And Abram was very rich in cattle, in silver, and in gold.

13:3: And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

13:4: Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

13:5: And Lot also, which went with Abram, had flocks, and herds, and tents.

Last week we looked into the life of Abram and pointed the failures of his life that God conveniently included in His word.

God called Abram out of his country, kindred and father's house to a land that God would show him, notice the first mention of the land and God says "I will show you the land". (Gen. 12:1) And then God says in Gen. 12:7 "Unto thy seed will I give this land..."

So when Abram left Ur of the Chaldees he left with dad and nephew and settled in Haran. Partial obedience, partial obedience is incomplete obedience.

And then God appeared to Abram a second time in Haran and repeated the call to leave.

So Abram went to Shechem, built an altar there, and God sends a famine. Things are well, Abram is finally in God's will, and now this happens!

Gen. 12:10: And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Egypt is a type of the world, and when things don't go well many Christians instead of looking up to God go back into the world.

There are two things Abram obtained from his sojourn in Egypt, each proved a hindrance and curse, though in the end both were overruled by God.

Abram got great possessions, cattle, gold and silver and so did Lot. And Abram got something else too in Egypt, her name was Hagar.

Gen. 16:3: And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

These two things resulted in strife and grief in the life of Abram. Through Hagar the world gets Ishmael and the cattle caused the separation of brethren.

We also have in this passage the mention of silver and gold. The mention of silver and gold together represent money. Balaam was offered silver and gold to curse Israel. Kings were commanded not to multiply to themselves silver and gold.

Deut. 17:17: Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

Many times the kings of Israel and Judah offered silver and gold to the Syrian kings in exchange for favor, peace or protection.

God declares abominable the idols of the heath which were silver and gold.

Christians never had much silver and gold for most of the history of the church; they were too busy fleeing for their lives. Acts 3:6: Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Take the world, but give me Jesus.

1Tm:6:10: For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

The love of money is the root of all evil. Check this verse out in any other English translation, they have added the words “all kinds”—these words are not in the Greek. The love and covetous of money will cause a Christian to err from the faith.

So Abram and Lot left Egypt with silver and gold. Because of Egypt Abram almost his wife, he lost his brother, who eventually lost everything himself, and Hagar’s son proved to be too much to handle. We will study Ishmael, the father of the Arabs, at a latter lesson.

Abram leaves Egypt and again he heads south, but this into the southern portion of the Promised Land, this means that when Abram was in Egypt he was likely close to the coast of the Mediterranean Sea. And from there he heads back to the area of Bethel, to the place he had built an altar before (see Gen. 12:8).

So Abram restored his fellowship with God. And that's what happens when you leave Egypt and turn back to God, your fellowship will be restored.

13:6: And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

13:7: And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

13:8: And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

13:9: Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

13:10: And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

13:11: Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

The cattle (cattle is the word for livestock in the KJV) they had gotten in Egypt now becomes a point of contention. Stuff brings strife.

Abram's and Lot's cowboys aren't getting along. Gunfights break out, branding irons get swapped, fence lines disappear, but the Sheriff wasn't in town.

And again we're reminded: "...and the Canaanite and the Perizzite dwelled then in the land..."

How often "strife" between family members has been brought about by earthly possessions and wealth! The kids are fighting over the inheritance.

Abram though, takes the high ground and approaches Lot and offers a solution to the strife. Pink says, "Lot had brought with him out of Egypt something else besides 'herds and flocks'—he had contracted its spirit and acquired a taste for its "fleshpots."

It is not always possible to live at peace with the brethren, sometimes it is necessary to separate ways, to agree to disagree.

Rom. 12:18: If it be possible, as much as lieth in you, live peaceably with all men.

Abram is practicing Rom. 12:10: Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Abram says, "Is not the whole land before thee? separate thyself, I pray thee, from me:"

To further diffuse the situation Abram offers Lot the choice of the land. And when this solution was proposed the Bible records something telling about Lot: "And Lot lifted up his eyes, and beheld..."

Remember Eve? “And when the woman saw that the tree was good...and that it was pleasant to the eyes...she took of the fruit thereof, and did eat...(Gen. 3:6)

Remember the confession of Achan: “When I saw among the spoils a goodly Babylonish garment...” Achan says, “I saw, I coveted, I took.”

1 John 2:16: For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Lot looks around and sees that the plain of Jordan was well watered; the Bible compares this land to the garden of the Lord. This would be the Dead Sea valley before God destroyed. This was a lush fertile valley, Lot chose with his eyes.

When you live by sight instead of living by faith, you always end with troubles. God sets the stage to what Lot is walking into.

13:12: Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13:13: But the men of Sodom were wicked and sinners before the LORD exceedingly.

Let’s now examine the fruit of Lot’s choice. The steps to the downward course of Lot’s life are plainly marked out in the Scriptures. Lot regarded temporal advantages only, and had no regard for his spiritual welfare. Bob Jones Sr. used to say, “Don’t sacrifice the permanent on the altar of the immediate.”

First, he “lifted up his eyes and beheld.” Second, he “chose him all the pain of Jordan.” God was never consulted. Third, he “separated”

himself from Abram. Fourth, he “dwelt in the cities of the plain, and pitched his tent toward Sodom.” Fifth, he “dwelt in Sodom” (14:12). Sixth, we see him sitting at “the gate of Sodom” (19:1) and his daughters were wedded to the men of Sodom.

We are also told that the men of Sodom were “wicked and sinners before the LORD exceedingly.”

The Bible uses this time in Lot’s life to tell us what the world will be like before the Second Coming of Christ. See Luke 17:26-30

²⁶ And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷ They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ²⁸ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹ But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. ³⁰ Even thus shall it be in the day when the Son of man is revealed.

Wickedness and sin—exceeding. We are seeing these days unfold before us.

And what did Lot gain by dwelling in the land of Sodom and Gomorrah? Nothing at all. He lost most of his family, he lost his wife, and all his goods. And while he was living in Sodom, he was “vexed.”

2Pe:2:6: And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

2Pe:2:7: And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pe:2:8: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2 Pet. 2:9: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Lot was “vexed” with the filthy conversation. To be vexed is to be annoyed, frustrated, irritated, angry, exasperated.

The Christian will never be at peace in the world nor will he ever truly enjoy his time in the world.

Lot became a type of the saved Christian who is living by sight, living according to the flesh, living in the world. But will be saved yet so as by fire (see 1 Cor. 3:15).

And now God turns our attention to Abram and contrast the “father of our faith” vs “the type of the carnal Christian.

Throughout the Scriptures God the Holy Spirit always contrasts men or objects of differing character to better teach us the lessons he wants us to learn.

Cain and Abel; Abram and Lot; Sarah and Hagar; Ishmael and Isaac; Esau and Jacob; Saul and David; the rich man and Lazarus; the wheat and the tares; the sheep and the goats; the two thieves, etc.

Abraham was now alone and in the land. God finally brought him to the place he wanted him to be.

13:14: And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

13:15: For all the land which thou seest, to thee will I give it, and to thy seed for ever.

13:16: And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

13:17: Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

13:18: Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Lot lifted up his eyes, but Abram was commanded by God to lift up his eyes.

James 4:10: Humble yourselves in the sight of the Lord, and he shall lift you up.

The land was promised to Abram, but he forfeited his rights and gave preference to his nephew—the land is before you. As Christians do we find ourselves doing that? Giving up what is ours so that our brother in Christ can benefit?

After Lot leaves, God tells Abram—I will give you the land. And last week I drew you a map that defined the Promised Land according to the Scripture. One king and one king only had possession of the land. Who was it and what happened during that time?

God gives the promise to Abram that He will give the land to his seed. We do not know where Abram is standing, but most likely he is near Bethel (according to vs 3).

Abram gives it all up (vs. 9) and gains it all back (vs. 15).

Matt. 16:25: For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

First God tells us Abram “I will show you the land.” Now He tells him, “...to thee will I give it, and to thy seed for ever.” Notice that? For ever! The land belongs to the Jew (Abram’s seed) forever! The church never disinherits Israel. We are Christ’s seed, our inheritance is eternal, in heaven. Though we will rule and reign on earth with Christ (Rev. 20:6) our inheritance is in New Jerusalem (Rev. 21:2-3).

Amos 9:14-15: And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

All bible believers of the 19th century predicted that the Jew will return to the land.

God gives the promise and now tells Abram, “Arise and walk.” And Abram builds an altar to the Lord. This is the fourth altar Abram builds to Lord. As Christians we apply this to our daily walk post-salvation, (see Eph. 2:10).