

GENESIS 13

Expounding God's Word

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KEYWORD

REVERANCE

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let thy Holly spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!

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REVIEW

In Chapter 13, Abraham is returning from Egypt with great wealth from the dowry he'd been paid. Pharaoh had given to Abram many animals, gold, silver, servants and much more.

A journey into Egypt was the result of a lapse of faith which always costs us in the end.

It was in Egypt that Abraham picked up Hagar and Sarah took her for a servant girl. We know of the problems that later developed through Hagar and those problems continue to develop to the present day.

Abram now wealthy in livestock, silver, and gold—journeys with his household from the Negeb to Bethel then to Ai. (Ai is where Abram had earlier established an altar, see episode 12 for more details).

We will also see that both Abram and his nephew Lot have such large herds that their herdsman begin to fight over the limited resources in the area around Bethel where they have settled.

Abram suggests they split up instead of quarrelling and he offers Lot the first choice of where to settle. Lot chose the fertile lands along the Jordan river, near the town of Sodom, already famous for its wickedness. Lot's choice to live physically near (and eventually in) Sodom will cost him dearly.

After Lot's departure, the LORD tells Abram to look around. God reaffirms and expands on His promises to Abram by telling him that he would give him all the land he can see, to him and his offspring forever.

What's more, Abram's offspring will become so numerous that they will be like the dust of the earth basically uncountable. God promises all of this in spite of the fact that Abram, in his mid-70s, is still childless and possesses none of the land of Canaan for himself.

God instructs Abram to walk the width and length of the land as a way of taking possession of it by faith. Abram settles south of Bethel near the town of Hebron. Specifically, he sets his tents near the great oak trees of an Amorite man called Mamre at Hebron.

Abram would then build an altar to the LORD in his new home and continues to worship God there.

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GEN 13: 1

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot (**Lot means veil, covered or hidden**) with him, into the south (**The Hebrew for south here is Negev**).

Even though Abram lied and had been faithless, God had proved Himself faithful and protected His own plan for Abram and Sarai's lives.

Abram had even become wealthier, leaving Egypt with all the goods Pharaoh gave to him when taking Sarai for his own.

Now the company arrives back in the desert-like area of the Negeb (or Negev), in the southern part of the land of Canaan.

GEN 13: 2-4

And Abram was very rich in cattle, in silver, and in gold,

(This is the first mention of Abram possessing gold and silver and it would seem that Pharaoh would have been motivated to appease Abram's God, as well as getting Abram out of the country, to end the plague on his household.

Josephus says that a part of this property was acquired by teaching the Egyptians arts and sciences.

So even though Abram failed to trust God, instead choosing to lie to protect himself, God was faithful to Abram in the end, both protecting and profiting him)

And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning,

(Even though Abram came back from Egypt with great riches, he returned to the same place as before. He was right back where he started. Essentially, Abram's time in Egypt was wasted time. God could have and would have provided for his needs in Canaan, even in a time of famine)

between Bethel and Ai; Unto the place of the altar, which he had made there at the first;

(Abram did what he should. Instead of torturing himself about his past sin, he went on back to calling on the name of the LORD.

The church has always had the challenge of what to do with believers who slip into sin and want to come back into the church. Some churches are too lax, admitting those lapsed ones back as if nothing happened.

Some are too harsh toward the lapsed, saying they could never come back to the church and be used of God. Most churches did the right thing: they allowed the lapsed back.

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God wants us to walk in our first love and our first works as we see in Revelation 2:4-5) and there Abram called on the name of the LORD.

Abraham went back to the place where the LORD had last appeared to him and where he had built the altar unto the LORD in Genesis 12:7 (Pick up episode 12 for more details).

Bethel means “the house of God,” and it is a place where the early fathers, Abraham and Jacob, met with God. As we continue with Genesis, we will find that Jacob has an encounter with God at Bethel and later on God will tell Jacob to return to Bethel.

Many times, there is a blessing in returning to that place where you first met God. Egypt had been a time of spiritual barrenness. That lack of faith that lead Abraham to turn to Egypt rather than depend on God to supply his necessities in the land, during the drought.

It was not only a time of problems in a physical sense but, also, a time of spiritual death in Abraham’s life and so he returns to Bethel and calls upon the LORD.

GEN 13: 5-8

And Lot also, which went with Abram,

(God commanded Abram to leave his family behind when he came to the land of Canaan in Genesis 12:1, but Abram brought his nephew Lot along with him. Trouble like this was the result. Take note that this conflict came after Abram did the right thing. When we get right with God, we can often expect attacks from the devil.)

had flocks, and herds, and tents. (God had blessed Abram and Lot abundantly) And the land was not able to bear them, that they might dwell together; for their substance was great,

(There was a great difference between the riches of Abram and the riches of Lot. They both had great wealth, but Lot’s wealth possessed him. Abram had great possessions, but they did not possess him.)

so that they could not dwell together.

(With the wealth that was amassed in Egypt, there is so much livestock that there are problems developing between Abraham and Lot.

It would seem that the sojourn in Egypt also took its toll on Lot. He got a taste of the fleshpots of Egypt.

Lot is a man of sight and Abraham is a man of faith. Abraham could see that which was invisible, Lot always looked at that which was visible.)

And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle; and the Canaanites and the Perizzites dwelled then in the land, (That is, they were *there* at the time Abram and Lot came to fix their tents in the land.) And Abram said

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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. **(In other wards are of the same family, worship the same God in the same way, have the same promises, and look for the same end)**

The problems that developed between them caused the necessity of a division for there are no secular advantages that can counterbalance the loss of peace

Sometimes we look at division as being bad. There are times when brethren get to the place where they can't dwell together anymore. There isn't enough space. I believe that God often uses division to accomplish His purpose and that we shouldn't look at it as always being evil.

The New Testament tells us of the conflict between Paul and Barnabas as they were getting ready to start their second missionary journey. The conflict was over the nephew of Barnabas, John Mark. He had gone on the first journey but had deserted them and gone home. It was Barnabas' desire to take Mark again, but Paul refused to take him.

The contention was so great between them that Barnabas took Mark and headed for Cyprus and Paul took Silas and headed for Antioch. The net result was that God now had two missionary teams instead of one missionary team. The Gospel was spreading now twice as fast. They went out in different directions and God used that for the spreading of the Gospel.

Oftentimes there are church splits and that is not always bad. Many times God can use them, such as, when there is a need for a fellowship in a different community. The thing about division is that it should always be done in an amicable way. It's not good for the world to see strife within the church.

We need to realize when division comes that it could be a good thing. If you have strong opinions about the way something should be, go out and start your own work. It's good that God raises up other ministries. God uses the church to give birth to many other fellowships. This can be for good if we are mature enough to see it as an opportunity for the church to grow and expand.

So, here Abraham and Lot come to a parting of the ways. It's an amicable parting and because they are living in the land of the heathen, it is not good that they should show strife among themselves. Abraham says,

GEN 13: 9-10

Is not the whole land before thee? **(As the head of the family, Abram, by right, might have chosen his own portion first, and appointed Lot his; but intent upon peace and parental affection for his nephew, he permitted him to make his choice first.)** 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.

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(Abram is proposing a solution to end the quarrelling between his herdsmen and Lot's herdsmen.

To ensure that there is no reason for Lot or Lot's servants to claim that Abram has taken the best land for himself, Abram generously gives Lot the choice of which parcel of land to occupy.

He did not yield to Lot out of weakness, but out of love and trust in God and as such did not have to be obsessed with his own rights and neither do we.

Everything we receive is the free gift of God and has nothing to do with our concept of rights.

- God was glorified when Paul, out of love, waived his right to be supported by the gospel in 1 Corinthians 9:14-18.
 - God was glorified when Jesus, out of love, waived his right to an existence that knew no human suffering or trial by experience in Philippians 2:5-11.
 - Abram fulfilled the New Testament principle of love: Let each of you look out not only for his own interests, but also for the interests of others in Philippians 2:4)
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And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where,

(Remember Lot was a man of sight and he saw the well watered plain. It may not have been as hot then as it is now in that area. It could possibly be, at this point so soon after the flood, that the salt concentration in the Dead Sea was not as deadly as it is now.

Nothing live can exist in the Dead Sea today because of the accumulation of the salt deposits over the many years. The geology, still so fresh from the flood, could have caused the water to be flowing in and made it a lake of usable water.

The land around the Dead Sea was extremely fertile and beautiful and gave rise to tremendous agriculture there in the Jordan Valley)

before the LORD destroyed Sodom and Gomorrah, even as the garden (Which was watered by the four streams) of the LORD,

(Lot made his choice purely based on what he could see with his eyes. He cared only for the material abundance of the land, and cared nothing for how it would impact him and his family spiritually.

As much as anything, faith means we do not walk by what we see, but by what we know to be true in God: For we walk by faith, not by sight in 2 Corinthians 5:7. Abram walked by faith; Lot walked only by sight.)

like the land of Egypt, (Which was watered by the annual overflowing of the Nile) as thou comest unto Zoar.

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(so were the plains of the Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of the Jordan.)

GEN 13: 11

Then Lot chose him all the plain of Jordan;

(Very magnanimous of Lot! In reality, the honorable thing to do, Lot being the Nephew, was to defer the choice to Abraham.

Now Lot's choice is not necessarily wrong, nor is it sinful. It was certainly the most profitable land.

Although later it will prove that this decision was unwise. Lot's choice to move his large estate to the east and settle near Sodom will prove destructive in the end.)

and Lot journeyed east; and they separated themselves the one from the other. (Abraham was so committed to God that it didn't matter to go with what's left)

GEN 13: 12

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

(Here we find Lot pitching his tent towards Sodom and in chapter 14, we find him living in Sodom and by the time we get to chapter 19, we find Lot is one of the city officials in Sodom.

Now Lot's choice of land was not necessarily wrong—the territory he selected was fertile and a good pick for his family's future success.

However, the culture of Sodom was already known for wickedness (Genesis 13:13), and Lot knew it.

However, he seems not to have grasped the dangers of living so close to it and as such it will cost him dearly in Genesis 19.

- Of course Lot thought, "I can serve God as well there as here. They probably need a witness." But he deceived himself, as many since him have done. Jeremiah 17:9 states, The heart is deceitful above all things, and desperately wicked; who can know it?
 - "In the end, he who sought this world lost it, and he who was willing to give up anything for the honour of God found it."
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- It wasn't Lot's choice that led his heart astray. His heart was already astray, and it was demonstrated by his choice.)
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GEN 13: 13

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

(Lot's choice to pitch his tents near the city of Sodom was clearly spiritually unwise. At the very least, Lot does not seem to have taken the threat of Sodom's depraved culture seriously.)

Later in Genesis, we will see Lot and his family actually move into the town itself and actually Lot become a principal of Sodom. This gradual numbness to evil will lead to Lot's tragic fate in Genesis 19. Lot most certainly knew that the people of Sodom were wicked, as Genesis 13:10 reveals.

God was certainly aware of their great sins against Him which included participating in homosexuality and rape, among others. More of them in Ezekiel 16:49-50)

Sin is like leprosy. It is a continual gradual process of expansion. One little area in your life and it will grow and expand, corrupting as it grows.

Lot has left and at this point, Abraham is ready to fully obey the command that God first gave him in Ur of the Chaldees. What was that command?

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee..." (Gen.12:1).

Abraham first came to Haran with Terah, his father, and Lot, his nephew. When he left Haran he continued to take Lot with him and it is not until now that he separates from the family.

Abraham didn't have any children of his own, so he sort of adopted Lot after Haran (who was his brother and Lot's father) died.

There was a close tie between them and Abraham was reluctant to break that tie with Lot; but now through the circumstances, he's been brought to the place where he is almost forced to break the tie.

I like this about God, if we're not willing to follow His command He'll make things so miserable that soon we are willing. God has a purpose and a plan for our lives and it's important that we follow.

It's important that we realize that God's plan is the very best thing that could ever happen to us. Since God knows what is best for us and because He loves us; He is going to see that plan executed in our lives.

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You may rebel against it or disobey, but God will continue to work until there comes a willingness on your part and you say, "Hey! I can't go on any longer, Lot, you'd better split." You take whatever side you want, if you go to the left, I'll go to the right."

And so there was the parting, but it's always painful when it comes. It's never pleasant to have this kind of a situation to deal with. It leaves its scar and is a painful process.

Now as Lot trots down the hill towards Jericho and then later to move on south to Sodom, I can imagine Abraham had a lump in his throat as he watched him go. He was probably feeling lonely and hurt and those are the hours, so often, when God is able to speak to our heart.

GEN 13: 14-15

And the LORD said unto Abram,

(It is very likely that Jesus appeared to Abram in open day, when he could take a distinct view of the length and the breadth of this good land. The revelation made in Genesis 15:5, was evidently made in the night; for then he was called to number the stars, which could not be seen but in the night season: here he is called on to number the dust of the earth, which could only be seen in the day-light.)

after that Lot was separated from him,

(It would seem that God always wanted to talk to Abram but the presence of Lot clouded Abram's decision to seek him and now that Lot is gone, Abram is emotionally down, he seeks to talk to God.

This promise of the land had been made to Abram when he lived in Ur of the Chaldeans (Genesis 12:1-3, Acts 7:2-4). God now repeated the promise.)

Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward;

(Abram may have been standing at an elevated spot north of Bethel, which would have given a good view of the territories all around him.

This also is interesting for its parallel to Lot's decision. There, Lot is said to have lifted his eyes, by his own will in Genesis 13:10. This might be a spiritual parallel to Eve's assessment of the fruit in Eden in Genesis 3:6.

Here, however, Abram has only "lifted his eyes" at the request of God. This, if nothing else, demonstrates Abram's growing trust and submission to God.

After Lot moved himself and all his possessions away from Abram, the Jesus visits Abram once more. This echoes verse 10, where Lot lifted his eyes to survey and then claim the land along the Jordan river.

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Now God instructs Abram to lift his own eyes and look in every direction, north, south, east, and west. Despite Abram allowing Lot to possess the land, God would return it back to Abram to whom it was promised.)

For all the land which thou seest, to thee will I give it, (God also wanted to remind Abram that even though Abram had been generous enough to grant some of the land to his nephew Lot, God still said the land belonged to Abram.) and to thy seed for ever.

(God now makes a covenant with Abraham concerning the land. God will give to Abram and his descendants all the land that he can see, and it will be theirs forever.

In fact, this adds to the promise God had given to Abram earlier, both in the scope of the land and in the eternal possession of it. However this promise doesn't come until there is that complete obedience to God's command.)

GEN 13: 16

And I will make thy seed

(Again, this promise of many descendants was made to Abram when he lived in Ur of the Chaldeans (Genesis 12:1-3, Acts 7:2-4). To assure Abram, God repeated the promise.)

as the dust of the earth;

(This was quite a promise to make to a childless man in his seventies or eighties. Yet Abram knew to walk by faith and not by sight. Not only will the LORD give Abram children and make of his offspring a great nation, God will make them so numerous as to be uncountable. Such a promise must have been both comforting and confusing to a childless man in his 70s.

Using a potent analogy, God describes the number of Abram's descendants as like the dust of the earth. This echoes the concept of man being formed from the dust of the earth, when God originally created Adam in Genesis 2:7.

Here, however, the point is about how numerous these descendants will be. Interestingly, the comparison does not involve something like sand, which typically is "counted" by grains in Isaiah 48:19.

Here, even the idea of how to "count" dust is mind-boggling. From both a physical and spiritual perspective, Abraham's children will number beyond the ability of the human mind to comprehend in Romans 9:7-9 and Galatians 3:7)

so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Some have estimated that there are ten to the twenty-fifth power grains of sand.

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Because of the promise that there would be so many descendants that you would not be able to number them, when David decided to take a census of the children of Israel; it offended God.

God said He was going to make it without number and David sought to number the people of Israel and brought the plague on Israel as a result of that census. Remember how the plague was stopped at the threshing floor of Ornan.

Today the Orthodox Jews have a great compunction against numbering. If a case comes up that something has to be numbered, instead of saying, one, two, three; they will say, not one, not two, not three. In this way they are not really numbering.

GEN 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. (This was so that Abram could take possession of the land God had given to him, even if his descendants would not fully occupy or possess the land for many years to come.

This process would have been the equivalent of measuring the land; in ancient times, taking the measure of something was a sign of ownership.

Spiritually the idea is the appropriation of the land. God gave it and now He wants Abraham to claim it by faith. God gives us His promises but it's important that we then step out and appropriate the promises of God and claim them by faith.

When Joshua came into the land some four hundred years later, God said, "Every place that the sole of your foot shall tread upon, that have I given unto you..." (Joshua 1:3). Everytime you step out and claim the promises of God, they are yours; but, they are not yours until appropriated by faith.

In the same way, God wants us to explore a land of promise, for us – His Word – where God has given to us exceedingly great and precious promises (2 Peter 1:4), where He has given us all things that pertain to life and godliness (2 Peter 1:3).

He wants us to walk through this land, possessing it by faith.)

GEN 13: 18

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron,

(The name Mamre means, vision. Hebron means communion. Abram once again walked in the LORD's vision for him and in communion with the LORD.

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Abraham came down to the centre of the land through what is called today the Jerusalem Mountains. He settles there by the oaks or great trees belonging to Mamre, an Amorite man who will be revealed as an ally of Abram in chapter 14.)

and built there an altar unto the LORD.

(Abram built an altar to the Lord, Yahweh, in this place. He would continue his worship of God there. This area will become important to Israel, as Abram and the other patriarchs (Isaac and Jacob) will all be buried east of Mamre in the cave of Machpelah in Genesis 23:17-19)

We will start from Chapter 14 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

