

12/26/04

### Genesis 12-13

We continue in our look at Abram, the key figure of the Jewish religion and nation.

The father of faith to both Jews and Christians.

-He is called a friend of God three times in scripture. 2Chron. 20:7; Is. 41:8; Ja. 2:23

-He is a model of faith by simply believing God for his righteousness.

-He is the line of the Messiah from who Jesus would come.

#### 12:1-9      The Call of Abram.

**12:1**      The second call of Abraham.

- 1) This without question is the second call to Abram.
  - a) The first being at the end of the last chapter. Gen. 11:31
  - b) The tense is indicative of the past “had said”.
  - c) This is confirmed by Stephen in Acts as he tells us that when his Father died He came to dwell at Canaan. Acts 7:1-3
  - d) Perhaps his family ties kept him from full obedience.

e) Old Testament is written not that we might mock nor snicker at them but were written for our learning, admonishment and for example and come to the same place. Rom. 15:4.;1Cor. 10:11

c) Jesus said we are not to let any family, friend or thing from following Christ.

- 2) The call to separation was urgent and emphatic, Get out”.
  - a) Country, national territory.
  - b) Family or kindred, cultural support base.
  - c) Father’s house, the closest ties of stability and financial security, apart from his family.
  - d) How God spoke to Abram is not revealed.
- 3) The reason is not given but it was because Abrams family were idolaters. Josh. 24:2-3, 14
  - a) That type of environment would not be conducive to develop a life in the Spirit.
  - b) God was going to start a new nation of him.
  - c) This does not mean that we are to be isolated, but insulated. 1Cor. 5:9-11
- 4) The call to go is to a land that God would show him.

**12:2-3** The proclamation to Abram.

- 1) The promised blessing. Vs. 2
  - a) I will make you a great nation. just what Cain and Nimrod sought for.
  - b) I will bless you, in success, wealth and wisdom.
  - c) I will make your name great, to be recognized, respected and honored.
  - d) He would be a blessing, to be a help and be a example of kind benevolence as one who feared and obeyed God.
- 2) The promised protection. Vs. 3a-b
  - a) I will bless those who bless you, showing favor to those who lived in harmony and peace with Abram.
  - b) I will curse those who curse you. affliction harm on those who attempted to do ill to Abram.
  - c) And in you all families of earth be blessed, the promised Messiah would come through the line of Abram to include both Jew and Gentile.
- 3) The promised redemption. Vs. 3c
  - a) This is a direct reference to the gentiles through Christ, Gal. 3:6-9, 13-14; Rom, 4:1-3
  - b) Interesting that every nation that has turned their back on Israel or persecuted her is no longer in a place of power or existence.

**12:4-6** The full obedience of Abram.

- 1) Abram departs in obedience to the word of God. Vs. 4a
  - a) Faith takes action. Heb. 11:6
  - b) Faith comes by obedience to the Word.
  - c) This was a place of procrastination.
  - d) Situations, circumstances, etc. can rob us of blessing.
  - e) The ten spies saw giants, but not Caleb and Joshua.
  - f) Peter caught nothing all night, the Lord said, "Cast your net on the other side!" Jn. 21:6
- 2) Abram took Lot, his nephew, who would become a problem to him. Vs. 4b
  - a) There is not evidence that God called Lot.
  - b) There is no call on Lots' life revealed.
- 3) The age of Abram was 75, when he left Haran. Vs. 4c
  - a) Subtracting Abrams age from the death of his father Terah, gives us the age of Terah at the age of Abram, which is 130, not the 70 stated. Gen. 11:26
  - b) The age of 70 is merely a statement of fact as to when Terah began to beget children, of whom and Abram most likely was the youngest.

**12:5** The call was to a place of opposition,

- 1) Abram took Sarai his wife and Lot his brother's son. Vs. 5a
- 2) Abram took all their possessions that they had gathered. Vs. 5b
- 3) Abram took the people whom they had acquired in Haran. Vs. 5c
- 4) They departed to go to the land of Canaan. Vs. 5d
- 5) They came to the land of Canaan. Vs. 5e
  - a) For what reason would God call them into opposition?
  - b) To depend on God!
  - c) To see God work on their behalf.

**12:6** The pilgrimage of Abram.

- 1) Abram passed through the land to the place of Shechem. Vs. 6a
  - a) The area of Samaria between Mount Gerizim and Ebal.
  - b) An ancient city on the commercial highway, mentioned 18 times in Genesis.
  - c) The woman of Sychar was from Shechem, as Jesus ministered unto her. Jn. 4
- 2) Abram went as far as the terebinth tree of Moreh. Vs. 6b
- 3) And the Canaanites were then in the land. Vs. 6c

**12:7** The confirmation of the call and promise to Abram.

- 1) The LORD appeared to Abram. Vs. 7a
  - a) Yahweh manifested Himself to Abram.
  - b) This is the first theophany in the Bible, whether in some visible evidence such as "the pillar of fire" or "the cloud" is not revealed.
  - c) Or in a Christophany, an appearance of Jesus before the Incarnation?
- 2) Yahweh said, "To your descendants I will give this land." Vs. 7b
  - a) The land was to the descendants of Abram, through Isaac, not Ishmael.
  - b) The land is identified, Canaan, the land of Israel today.
  - c) The promise is a literal fulfillment in the future, it should not be spiritualized.
- 3) Abram there built an altar to the LORD, who had appeared to him. Vs. 7c-d
  - a) Abram worshipped by building an altar to the God who made the earth and had given to him a portion of it.
  - b) Abram fellowshiped thankfully with the Living God.
  - c) Too often we are like Martha serving.

**12:8-9** The journey of Abram by faith.

- 1) Abram moved from there to the mountain east of Bethel, which means “house of God”. Vs. 8a
- 2) Abram pitched his tent with Bethel on the west and Ai on the east, he dwelt among his enemies knowing God was with him. Vs. 8b  
\* Ai was the first city to be taken by Joshua when they entered the land.
- 3) Abram continued in fellowship with God and worship in the land as he built an altar to the LORD and called on the name of the LORD. Vs. 8c
- 4) Abram journeyed, going on still toward the South, trusting God. Vs. 9  
The Negeb, “the dry land” the area between the hills of Judah and Kadesh-Barnea.

### **12:10-20    The lapse of faith of Abram.**

**12:10**    The severe circumstances.

- 1) There was a famine in the land. Vs. 10a
  - a) The rains came in November and December and when they were scanty famines occurred. Gen. 24:1; 41:56
  - b) The famine did not take God by surprise but was brought by Him as a test of Abram’s faith.

- c) The eyes of Abram were off the Lord and he placed them on the situation, the famine.
- d) There is no mention of an altar, indicating fellowship, worship and direction.
- e) Abram had no power to resist.
- 2) Abram went down to Egypt to dwell there, for the famine was severe in the land. Vs. 10b-c
  - a) Egypt is a type of the world in the Scriptures.
  - b) Whenever we go to the world we go “down” not “up” in our life.
  - c) The intensity of the famine is marked by the word severe “kabed”, grievous and great.

### **12:11-13** The selfishness of Abram.

- 1) Abram initiates the plan through flattery,
  - a) As they were getting close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you are a woman of beautiful countenance.”
  - b) Sarah was 65 years old at this time, probably fairer in complexion which was highly favored.
  - c) Rather than turning to God he turned to his own understanding. Vs. 11, Prov. 3:5-7

- 2) Abram's personal interest in the plan is not hidden. Vs. 12
- a) He feared the Egyptians seeing how beautiful Sari was, they would kill him. Vs. 12a-b
- \* The Egyptians were the descendents of Ham, like the Canaanites.
- b) He said they would let her live, implying she would be taken into the kings harem. Vs. 12c-f
- 3) Abram presents the plan by a lie. Vs. 13
- a) He pleads with Sarai to lie for him, "Please say you are my sister." Vs. 13a
- 1)) It was a half lie because she was his half sister, daughter of his father but a different mother. Gen. 20:12
- 2)) This lie was an agreement they made when they left Ur and will be repeated by Abram when he stayed in Gear, for the very same reason. Gen. 20:13
- 3)) Also with Isaac. Gen. 26:6-11
- b) He is considering himself alone, not Sarai, "That it may be well with me for your sake, and that I may live because of you." Vs. 13
- 1)) She could possibly be defiled sexually.

- 2)) Abram was not thinking of Sarai nor depending upon God but his own reasoning.

**12:14-17** The selfishness of Pharaoh.

- 1) The Egyptians took note that Sarai was very beautiful. Vs. 14
- 2) The princes of Pharaoh also saw Sarai and commended her to Pharaoh. Vs. 15a-b
- 1)) The word commended "halal: means to praise but in the context it means to boasted or raged about her to Pharaoh.
- 2)) The term Pharaoh is a title for the kings of Egypt.
- 3) They took Sarai to Pharaoh's house. Vs. 15c
- \* A godly woman is to be praised. 1Pet. 3:3-6
- 4) Abram finds favor and is treated well for her sake, receiving many gifts as a dowry, of sheep, oxen, male donkeys, male and female servants, female donkeys, and camels. Vs. 16
- \* The amount of gift give evidence that Pharaoh was treating Abram as nobility
- 5) But God was not amused by Abram's conduct. Vs. 17
- a) The sharp contrast is marked by the word "But".

- 1)) Abram willful sin, he lied.
- 2)) Abram caused Sarah to sin by telling her to lie.
- 3)) Abram caused Sarah to be in danger of being defiled sexually.
- b) The LORD intervened to protect Sarai and plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.
  - 1)) The word plagued "naga" means to touch with the idea of smiting.
  - 2)) We are not told what God did but whatever it was, it caught the attention and immediate correction to the ill arrangement.

**12:18-20** The sound rebuke of Pharaoh to Abram.

- 1) Pharaoh summoned Abram and asked him three questions. Vs. 18
  - a) "What is this you have done to me?" Vs. 18b
  - b) "Why did you not tell me that she was your wife?" Vs. 18c
  - c) "Why did you say, 'She is my sister'?" Vs. 19a-b
- 2) Pharaoh spells out what could of occurred and corrected the situation. Vs. 19c-f
  - a) "I might have taken her as my wife." Vs. 19c

- b) "Now therefore, here is your wife; take her and go your way." Vs. 19d-f
- 3) Pharaoh sounded out the decree about the truth. Vs. 20
  - a) Pharaoh commanded his men concerning Abram. Vs. 20a
  - b) They sent him away, with his wife and all that he had. Vs. 20b-c
    - 1)) Abram was rebuked by a heathen.
    - 2)) The credibility of Abram was lost.
    - 3)) Sarai's safety was due to God.
    - 4)) Your sin will find you out. Num. 32:23
    - 5)) He that trusts in his own heart Is a fool. Prov. 28:26
    - 6)) 1Cor. 10:12-13; Ja. 1:13-14

**13:1-4**      **The repentance of Abram.**

**13:1-2**      The departure of Abram from Egypt.

- 1) The departure from Egypt was not in honor, but disgrace. Vs. 1
  - a) Abram went up from Egypt with his wife. Vs. 1a-b
    - \* The journey must have been real quite!
  - b) Abram took all that he had acquired in livestock and slaves. Vs. 1b
  - c) Lot also went with him. Vs. 1c
  - d) They head to the South. Vs. 1d

- 2) The departure from Egypt was in prosperity. Vs. 2
- a) Abram was very rich in livestock. Vs. 2a
  - b) In silver. Vs. 2b
  - c) In gold. Vs. 2c
- \* This is the first time wealth is mentioned and the result is strife in Vs. 7.

**13:3-4** The return of Abram to the place of his beginning.

- 1) Abram returned to his first love at Bethel. Vs. 3
  - a) Bethel means “house of God”, this was the true place of blessing, not Egypt.
  - b) This was the place where his tent had been at the beginning, when he stepped out in faith from Haran in full obedience. Vs. 3b
  - c) The place between Bethel and Ai, where Abram could see all the land God had given to him by promise. Vs. 3c
- 2) Abram repented of his sin at Bethel. Vs. 4
  - a) He came to the place of the altar which he had made there at first. Vs. 4a

- b) He restored fellowship and worshipped Yahweh as he called on the name of the LORD. Vs. 4b
- c) To the church of Ephesus who left their first love, the Spirit said three things return, repent and repeat. Rev. 2:4

**13:5-13** **The strife between Lot and Abram.**

**13:5** The blessings of Abram bless Lot.

- 1) Lot also, who went with Abram, though he was not mentioned in the narrative of Egypt. Vs. 5a
- 2) Lot had flocks and herds and tents also, being a recipient of the call and blessing to Abram. Vs. 5b

**13:6-7** The lesson of wealth without contentment results in greed.

- 1) The problem is described. Vs. 6
  - a) The land was not able to support them, that they might dwell together. Vs. 6a-b

\* The amount of livestock made it hard to feed and it brought difficult situations.
  - b) For their possessions were so great that they could not dwell together. Vs. 6c

- 1)) Their personal relationship had decayed by these tensions resulting in ill feelings.
- 2)) It seems that wealth possessed Lot, rather than Lot possessing wealth, 1Tim. 6:13, 17
- 2) The point of separation is declared. Vs. 7
  - a) There was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Vs. 7a
    - 1)) They became hostile to each other fighting over grazing land and separation of the herds.
    - 2)) God tells *us* He called Abram, never Terah or Lot
    - 3)) Lay hands on no man suddenly... 1Tim. 5:22
  - b) The Canaanites and the Perizzites then dwelt in the land. Vs. 7b
    - \* The witness to the unbeliever was a bad one, the descendents of Ham!

**13:8-9** The lesson of contentment with wealth does not envy.

- 1) The man Abram humbles himself. Vs. 8
  - a) Abram begs Lot that there not be any strife between them both or their herdsmen. Vs. 8a-c
  - b) Abram declares the reason, "For we are brethren. Vs. 8d

- 2) The man Abram is the peace maker. Vs. 9
  - a) Abram pronounces the object to choose from, "Is not the whole land before you?" Vs. 9a
  - b) Abram releases Lot from any obligation to him, "Please separate from me. Vs. 9b
  - c) Abram permits Lot to choose his dwelling place, "If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left." Vs. 9c-g
- 3) The man Abram was the heir of all, he did not have to strife.
  - a) John the Baptist said to his disciples as they pointed out that Jesus baptized more than he, "A man can receive nothing, unless it has been given to him from heaven." Jn. 3:27
  - b) The servant of Lord must not strife, 2Tim. 2-.24

**13:10-13** The lesson on greed that always attempt to appraise and posses the best.

- 1) Lot was a carnal believer, no different than the non-believer. Vs. 10
  - a) "Lot lifted his eyes and saw all the plain of Jordan", the lust of the eye. Vs. 10a
    - \* The plain "kikkar" is the circle of Jordan or round district.



- b) “That it was well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar”, the lust of the flesh.
- 1)) It is a tropical area, 800 to 12000 feet below sea level and crops grew all year-round.
  - 2)) Today the general vicinity of Jericho is a very lush fruit growing area.
- 2) Lot was separated from Abram. Vs. 11
- a) Then Lot chose for himself all the plain of Jordan. Vs. 11a
  - b) Lot journeyed east. Vs. 11b
  - c) And they separated from each other, the pride of life. Vs. 11c
- 3) Lot and Abram are not to be mistaken. Vs. 12
- a) Abraham was satisfied with what God had given to him, “Abram dwelt in the land of Canaan.” Vs. 12a
    - 1)) He is a man of faith.
    - 2)) He is looking to God for his direction.
  - b) Lot sought his own satisfaction, “Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.” Vs. 12b
    - 1)) He is a man of sight.

- 2)) He is looking to possess what appeals to his flesh.
  - 3)) He is ever pressing closer to the world, “pitching his tent towards Sodom”
  - 4)) Next he is living in Sodom. Gen. 14:12
  - 5)) Then we see Lot as a judge at Sodom. Gen. 19:1
- 4) The commentary that confirms the carnality of Lot is stated. Vs. 13
- a) But the men of Sodom were exceedingly wicked.
    - 1)) Their vileness was both quantitatively and qualitative.
    - 2)) Corrupting the natural use of the woman sexually for a man.
  - b) They were sinful against the LORD.
    - \* Committing conscious rebellion against Yahweh.
  - c) Lot’s steps of sin.
    - 1)) Lifted his eyes. Vs. 10
    - 2)) Lust of flesh. 1Jn. 2:16
    - 3)) Chose - VS-11 what pleased *his* flesh, He walked by sight.
      - \* “And delivered **righteous Lot**, *who was* oppressed by the filthy conduct of the wicked.” 2Pet. 2:7

**13:14-16** The confirmation of the promise came after the separation with Lot.

- 1) The LORD said to Abram, after Lot had separated from him”, the fact is purposeful and deliberate. Vs. 14a-b  
\* It is stated repeatedly. Vs. 9, 11, 14
- 2) The LORD Yahweh commands Abram to look as far as he could see to all four corners. Vs. 14c-g
  - a) The north towards Mount Herman.
  - b) The south towards Hebron.
  - c) The east towards the mountains of Moab.
  - d) The west towards the Mediterranean Sea.
- 3) The promise was the giving of the land to him and his descendents forever. Vs. 15
- 4) The people would be unable to be counted, as the dust of the earth. Vs. 16  
\* This was a mere confirmation of the original promise but each time it will be enlarged!

**13:17-18** The command to begin to possess it by faith.

- 1) The command, “Arise, walk in the land through its length and its width.” Vs. 17a-b
- 2) The authority to possess the land, “For I give it to you.” Vs. 17c

- 3) The obedience fulfilled, “Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron.” Vs. 18a-c  
\* Hebron is nineteen miles southwest of Jerusalem, now it is in Arab hands.
- 4) The ongoing fellowship and worship of Yahweh, “And built an altar there to the LORD.” Vs. 18d
  - a) Bethel means house of God.
  - b) Egypt represents the world, the house of slavery.
  - c) Mamre means fatness, strength.
  - d) Hebron means join together.  
\* If you are in the house of God, you won’t be a slave to the world but fatten and strengthened being joined together in fellowship with God!  
\* Abraham acted and walked in faith. Heb. 11:8-16