

Gen 13

Monday, July 1, 2024 2:52 PM

Good Evening TAC,

We have a difficult task before us this evening. Last week, the text was so rich and the revelation so abundant that it could be an impossible act to follow. However, the truth is that the Text itself only gets better and better. Every chapter builds on the ones before and every revelation only positions you to better comprehend the next revelation. So our task is difficult, not because the Text is insufficient, but because we are insecure about our ability to learn and grow in revelation.

We are going to boldly face this fear in faith. Tonight you will see further revelation that is only possible because of the revelation that we have already received. Genesis 12 was a foundational chapter that every other chapter in the Bible builds upon. This evening we are going to see Abram revisit Bethel and Ai after plundering Egypt. We are going to witness the enemies being multiplied in the land and the revelation of God being multiplied in Abram.

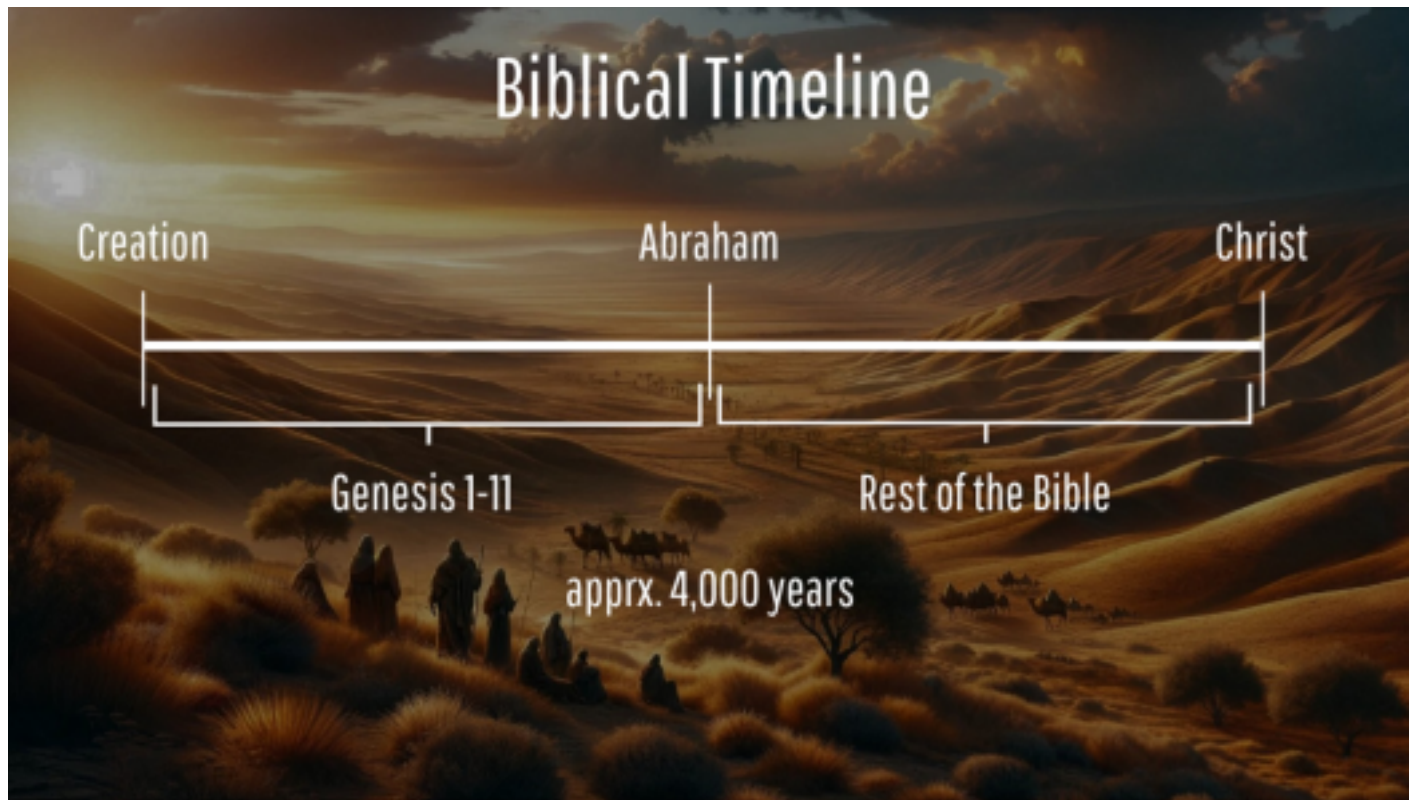
Most importantly, you will see the Father of our faith growing in obedience and that obedience allowing him to receive further clarity. Our souls will be encouraged and warned. Encouraged by the process that brings further clarity and warned by the subtle escalation of sin in our lives. We will examine the prophetic patterns in the life of the Patriarch and also the nation that comes from him. This will position us to be able to identify the patterns in our own lives and walk in faith toward God's intended outcome. Tonight we will forsake everything for the promise, because a man with a promise from God can be secure in every circumstance. This is faith and this is what it means to be faithful.

Let's get started:



- The calling of Noah involved forsaking all because he believed the promise of God.
- The calling of Abram exemplifies forsaking his country, his people, and his father's household to go to the land called the promised land.
- The call of every believer involves leaving things... even things that could be considered good, so that in faith you can walk towards what Adonai has destined for you. This is the beginning of being made Holy. In a very foundational sense, holiness is being set apart for the Lord's objectives, the Lord's ways, and the Lord's plan.

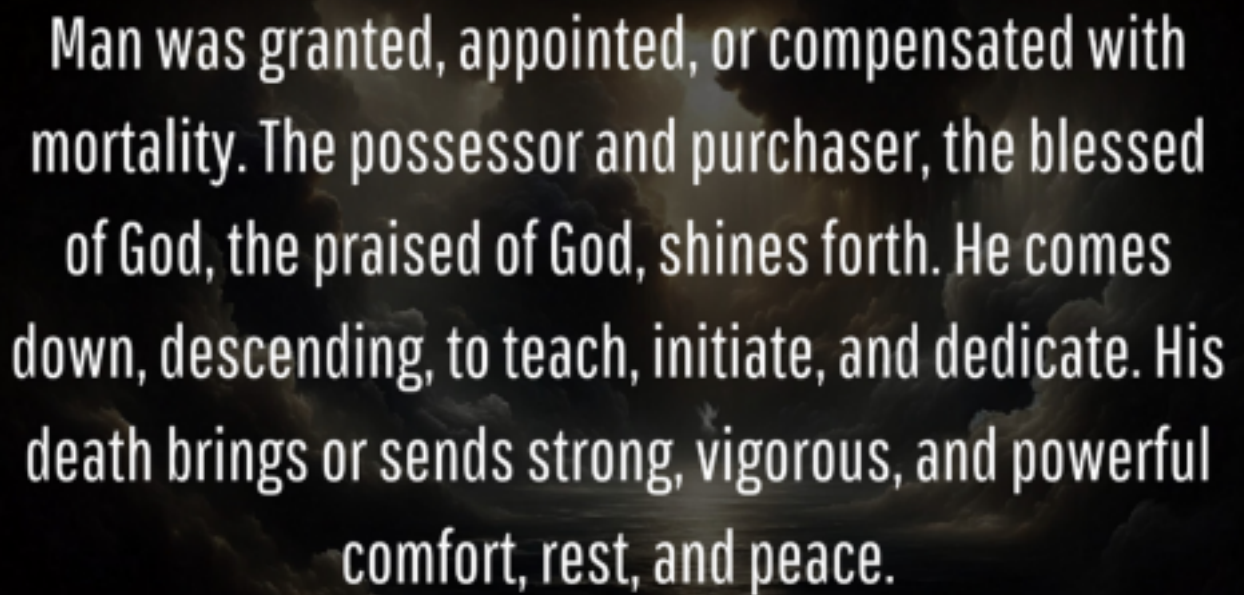
Remember this slide:



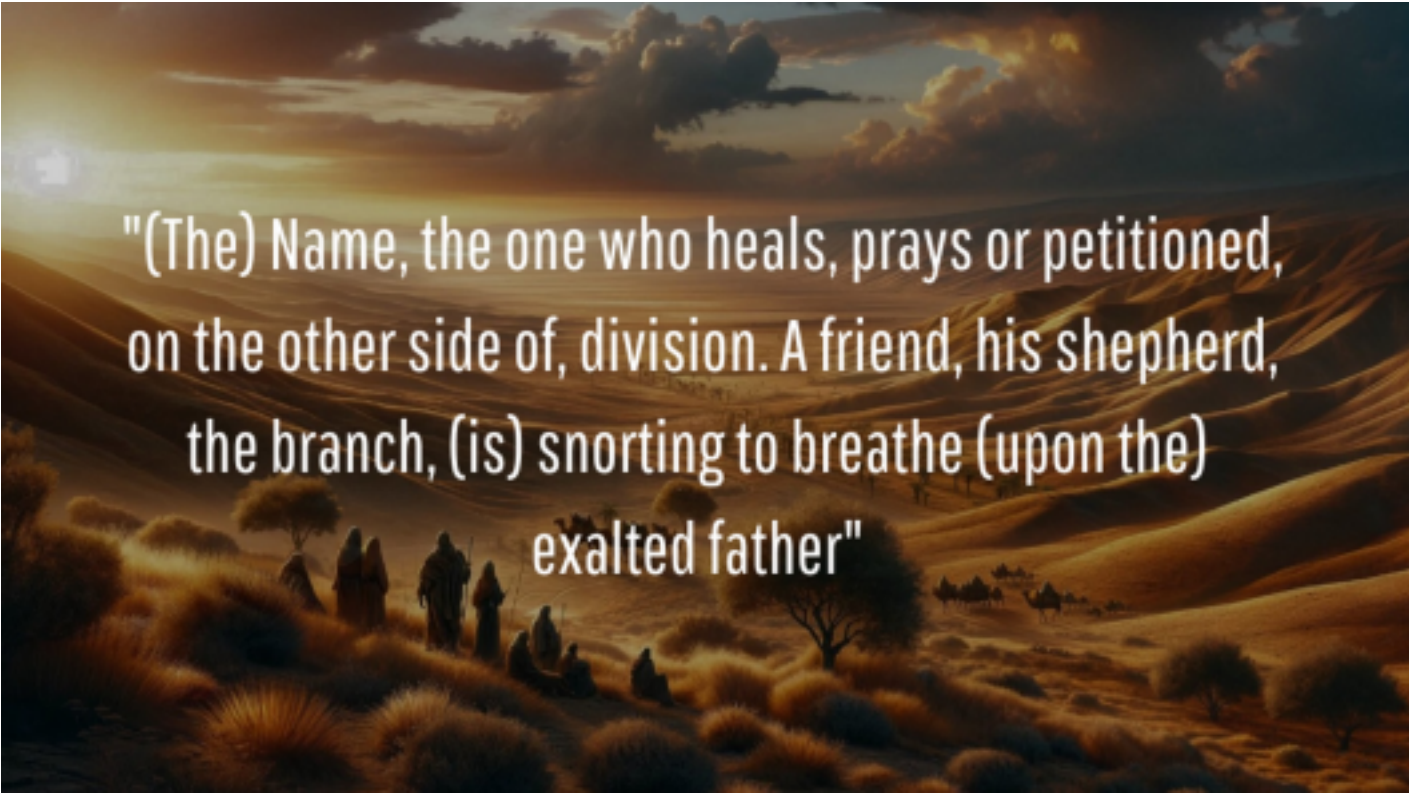
- There is roughly 4,000 years of history between the fall of man and the appearance of Jesus Christ within humanity. The Bible only spends 11 chapters leading you through the first two thousand years. This is because the first 11 chapters outline two worldwide rebellions and end in the dispersal of all mankind in judgment.
- However, the author led us through those 11 chapters to bring you to the place that you desire an answer for the universal predicament of mankind. 2,000 years of confusion and judgment gives way to the answer in Genesis 12. That answer is the calling of Abram and the development of the nation that would come from him. The nation is Israel and through Adonai's dealings with Israel, we have been given the Bible and the chance to participate in God's redemptive plan.
- From Genesis 12 to the Newer Testament period and the arrival of Jesus within humanity, is roughly 2,000 years. We are now 1 chapter into the advancement of the narrative that will lead us to the arrival of Jesus. (It took 11 chapters to cover 2,000 years and now the Bible will go on for 1,178 more chapters to cover the next 2,000 years of history and complete the N.T)

You are aware that we have taken special care to show you that

genealogies in the Bible are not random or without purpose. Consider the genealogy of Genesis 5 and Genesis 11 (with the names defined) on these next two slides:



Man was granted, appointed, or compensated with mortality. The possessor and purchaser, the blessed of God, the praised of God, shines forth. He comes down, descending, to teach, initiate, and dedicate. His death brings or sends strong, vigorous, and powerful comfort, rest, and peace.



"(The) Name, the one who heals, prays or petitioned, on the other side of, division. A friend, his shepherd, the branch, (is) snorting to breathe (upon the) exalted father"

These genealogies serve two very important functions when considered as a whole. The first is that they funnel the promise from the descendants of Adam all the way down to Abram. The second is that closer inspection reveals, The Word of God, at the right hand of the Father is waiting to

emerge in the story as the fulfilment of the promise to save humanity that could only come through Abram and the nation of Israel.

When we saw this it was not hard to envision "the word of God" who is not named standing next to the Father.

☞ He is the one who heals

☞ He is the one who prays, petitions, or intercedes

☞ He was there watching the division in mankind

☞ He is the friend and the shepherd

☞ He is the branch

☞ He is snorting (an expression of eagerness)

He is the one who breathed upon Abram whose name means

☞

the exalted father.

The story of Abram began where all men's stories begin. He lived in Ur of the Chaldeans, a city of rebellion and confusion. However, the Lord called him out of that land:

Remember this slide:

UR: Flame

†II. אֹר S^{217, 218, 224} TWOT^{52d} GK^{241, 242, 243, 244} n.pr.m. (*flame*)

father of one of David's heroes 1 Ch 11:35 (III. אֹר n.pr.loc. v.

infr.)—III. אֹר in כְּשָׂדִים. *Ur of the Chaldees* Gn 11:28, 31; 15:7

Ne 9:7.

Brown-Driver Briggs Hebrew and English Lexicon

Adonai called Abram out of the fires of confusion and forged him into the Father of all that would be faithful. God carefully curated the family line from Adam to Noah and from Shem to Abram to preserve for himself a man that could be turned into a nation.

- In this way, Abram became the progenitor and pattern of all that the Lord would do with Israel in the coming chapters of the Bible.

When you are thinking of Abram called out of the fires of confusion, consider this passage:

Deuteronomy 4:19–20 (ESV)


19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. 20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.

- Church, in 2,000 B.C. God called Abram out of the fires of confusion. He was living among peoples given over to the worship of foreign gods.

- Around 1,500 B.C. God called Israel out of the fires of Egypt, judging the gods of Egypt, so that Israel could be the people of his own inheritance.

- These patterns are identifiable within the Bible and they are purposeful. They are meant to prophesy to your situation and proclaim to you that you can be called out of confusion and into God's redemptive plan. This calling always involves separation from some things, so that, you can become consecrated to better things.

Do you remember this slide:



Fourfold Command

1. Leave your country
2. Leave your people
3. Leave your Father's household
4. Go to the land I will show you

- The initial calling of Abram involved a fourfold command. It was shocking and a little difficult to accept, but Abram was only partially obedient to this fourfold command at the beginning of the story.
- The beautiful thing is that we will witness Abram become fully obedient within our chapter tonight. Perhaps, you will remember the Heptadic blessing given to Abram, even when he was only partially obedient. It involved 7 statements made by God regarding Abram and God's statements contained no qualifiers. In other words, they were 7 things that God's simply said, "I will" do for Abram:

Seven I WILL'S....

1. I will make you into a great nation
2. I will bless you
3. I will make your name great
4. You will be blessed
5. I will bless those who bless you
6. Whoever curses you I will curse
7. all peoples on earth will be blessed through you

- This promise or covenant between God and Abram is still very much intact. In fact, Joel 3 and Matthew 25 both indicate that it is the basis for how God will judge the nations of the world on the great day. Genesis 12 is truly one of the most foundational chapters to understanding the next 2,000 years of Biblical history. The Newer Testament builds upon and expands this truth but it never erases it.

- Nations that blessed Israel will be blessed proportionally by God. You may remember that nations who treat Israel with contempt will be treated harshly by God.

To refresh your memory, engage with this slide:

Genesis 12:2-3

If they do this to Abraham:

Curse (H7043) - קָלַל (qalal):

Meaning: To curse, to treat with contempt, to despise.

Connotation: making light of, treating with contempt, or showing disrespect. It can imply a less severe form of cursing, such as belittling or dishonoring someone.

God will do to them:

Curse (H779) - אָרַר (a'ar):

Meaning: To curse, to bitterly curse.

Connotation: invoking harm, misfortune, or a curse upon someone in a strong and emphatic manner. It implies a pronounced and active curse.

*Strong's Concordance, Brown-Driver-Briggs Hebrew Lexicon, Theological Wordbook of the Old Testament

- The beginning and foundational view of Israel in the Bible is that they are the apple of God's eye and the nation of His choosing. They would be given special revelation that is meant to bless the world, however, if a nation treated that revelation lightly or with contempt it would bring an active curse upon the people.

- The Net translation of the Bible captured the nuances of the Hebrew translation very well. Let's read that and then move into further topics: **(read slide)**

Genesis 12:2-3 (NET)

Then I will make you into a great nation, and I will bless you, and I will make your name great, so that you will exemplify divine blessing. 3 I will bless those who bless you, but the one who treats you lightly I must curse so that all the families of the earth may receive blessing through you."

- The Bible makes no special claim about the merit of Abram or the merit of Israel to receive such an awesome privilege. In fact, the Bible actually, implies that God chose this special people because they were small and insignificant.

Consider:

Deuteronomy 7:7–10 (ESV)

7 It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, 8 but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, 10 and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face.

- The calling of Abram and the development of the nation of Israel is a statement about the Lord and His unmerited affection. It reveals something to us about the nature of Adonai. Namely, that he can choose to bless a man and nation that does not deserve it and then use that

nation to bless all men... who also do not deserve it.

- We do not want to advance beyond our text tonight, but it is important to understand that the Father of the faithful was made into a faithful man. The chosen nation also has to be developed into a faithful nation.

These destinies

- were determined by God and it was Adonai that made the "I will" statements.

Frequently, in the Bible, Israel is revealed to be in sin and gross error. And yet, for the sake of God's name and the promise that he made, Adonai repeats His commitment to finish what he began in them. Consider:

Ezekiel 36:23 (ESV)

23 And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes.

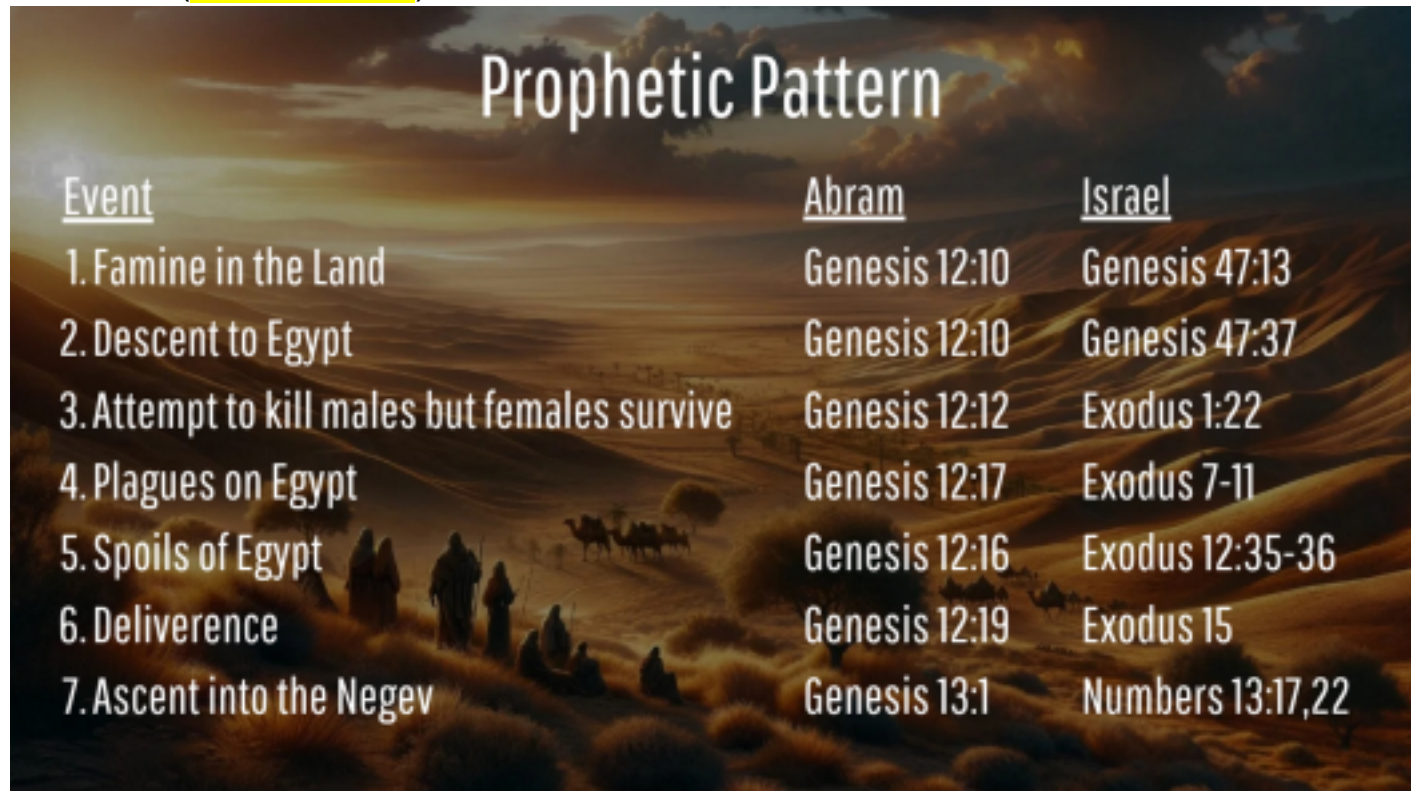
- As we walk through the development of Abram into the Father of the faithful, please take special note to observe that the Lord finishes what he began in Abram.

- As we move into the rest of the Bible narrative at the end of Genesis and into Exodus, please take special note to observe that the Lord finishes what he began in the nation of Israel.

- When you think on such things, perhaps it will give you encouragement to remember that "He who began a good work in you will be faithful to bring it to completion"!

We are about to read Genesis 13, but an important facet of the Biblical text is called the prophetic pattern. Last week, we showed you how the Father of the nation was used to develop a pattern that the children of the nation would share in the footsteps of... In other words, Abram walked through a set of circumstances and the nation of Israel would repeat the same steps in faith. These anticipatory parallels demonstrate that Adonai is sovereign over every circumstance and uses the Father to set the example for the children of the nation. Identifying these kinds of patterns allows an entire generation to anticipate what the Lord will do in their future by examining what Adonai did with their fathers.

Consider: (read the slide)



<u>Event</u>	<u>Abram</u>	<u>Israel</u>
1. Famine in the Land	Genesis 12:10	Genesis 47:13
2. Descent to Egypt	Genesis 12:10	Genesis 47:37
3. Attempt to kill males but females survive	Genesis 12:12	Exodus 1:22
4. Plagues on Egypt	Genesis 12:17	Exodus 7-11
5. Spoils of Egypt	Genesis 12:16	Exodus 12:35-36
6. Deliverence	Genesis 12:19	Exodus 15
7. Ascent into the Negev	Genesis 13:1	Numbers 13:17,22

- These are just a few of the ways that Abram walked out the destiny of Israel prior to Israel following in his footsteps.

- Tonight we will see Abram become fully obedient to the original mandate which also anticipates a day when the nation of Israel is fully obedient to the Will of God.

Let's have Garret Fales read Genesis 13

15 min

3 mins to read

Pray

Genesis 13:1–18 (NIVUK84)

13 So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. 2 Abram had become very wealthy in livestock and in silver and gold.

- This is the story of Abram's exodus from Egypt. He entered Egypt because of a famine and was said to be going down to Egypt in

Genesis 12:10. Now he is depicted as coming up out of Egypt!
More than that he is with his wife! This is a pattern in the Bible from Genesis

- to Revelation. The man of God that enters into the troubles of Egypt or the world and is delivered along with his wife.

- Even better than that... Abram came out with everything that he had and as a wealthy man. This means that Abram entered into a perilous situation and walked out of it having lost nothing, saving his wife, and having prospered. (The parallels to the Exodus and to Revelation are fairly obvious). Did you know this is the first man in the Bible that is specifically said to be rich as an individual? How did he become rich? It was through God delivering him from bondage. Two of the last men mentioned as being individuals that were rich in the Bible also tell a story that relates to bondage: 📖 The first is found in

Luke 18:22–23 (ESV)

22 When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” 23 But when he heard these things, he became very sad, for he was extremely rich.



This is not a man that became rich through Adonai's deliverance. This is a man whose riches kept him in bondage and therefore did not experience Adonai's deliverance.

📖 The second is found in

Luke 19:2–9 (ESV)

2 And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. 3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. 4 So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. 5 And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.” 6 So he hurried and came down and received him joyfully. 7 And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.” 8 And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it

fourfold.” 9 And Jesus said to him, “Today salvation has come to this house, since **he also is a son of Abraham**.



This is a man who gave away his riches to be right with God and was considered a son of Abraham.

- The point of this little exercise is to say that Abram is the first truly rich man in the Bible. He possessed a great deal of material wealth but there is no indication that the wealth possessed him.
- The rich man of Luke 18 was possessed by his wealth in a way that prevented him from obeying Jesus. This is bondage to material wealth.
- The rich man of Luke 19 dispossessed himself of wealth and showed himself to be a son of Abraham.
- There is nothing wrong with Adonai blessing you with material things that have resulted from your deliverance from the world; but everything is wrong with the more common scenario of materialism possessing you in a way that keeps you from being obedient.
- Pay careful attention to Abram's career and his handling of wealth. His wealth never causes him to rely on the Lord less or be disobedient. He even refuses to enrich himself from a battle in the next chapter. Perhaps the rich man of Luke 18 is a warning for us... your material things are not a blessing if they war against your immediate obedience. Maybe, Zacchaeus is instructive for us... Your walk with the Lord will often require you to divest yourself of all material possessions in a moment to show that you are truly a "son of Abraham"
- Let's keep moving in our text but take note that verse 2 also says "and lot went with him".

3 From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier 4 and where he had first built an altar. There Abram called on the name of the LORD.
- Abram has just come out of a life and death trial. His first inclination was to return to the last place that the Lord had spoken to him. He returned to the place he built and Altar between Bethel and Ai in chapter 12.



- The Lord spoke to Abram in a mountain top kind of experience at Bethel in chapter 12. Then Abram descended into the trial of Egypt. Once delivered from Egypt, Abram immediately went right back to where Adonai had spoken to him previously.
- This same pattern is identifiable in the life of Jacob, his grandson. (Look at this slide)



- In Genesis 28, Jacob meets with God at Bethel and renews his commitment to the God of Abraham. It was there that Jacob saw the stairway to heaven or gateway of God.

- Jacob then enters into the valley of traveling for a wife while in the household of Laban.

- When Jacob is delivered from Laban's house, he brings his wives and all of his possessions to the place the Lord originally spoke to him. Jacob went back to Bethel.

- It is a normative and beautiful thing that the Scripture often points believers towards going back to where God last spoke to you. Even if it is not a physical return, we are to revisit previous deliverances to encourage us in present trials. Life is not all mountain tops... we descend into the valley of difficulties and must fight the fight of faith to return to the next mountain top experience.

Consider:

Deuteronomy 7:8–19 (ESV)

8 but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty

hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, 10 and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. 11 You shall therefore be careful to do the commandment and the statutes and the rules that I command you today. 12 “And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers. 13 He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. 14 You shall be blessed above all peoples. There shall not be male or female barren among you or among your livestock. 15 And the LORD will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. 16 And you shall consume all the peoples that the LORD your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you. 17 “If you say in your heart, ‘These nations are greater than I. How can I dispossess them?’ 18 you shall not be afraid of them **but you shall remember what the LORD your God did to Pharaoh and to all Egypt,** 19 the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid.

Brothers and sisters, when Israel faced unimaginable trials, the Lord instructed them to remember how he had delivered their fathers. The Lord instructed them to remember how they had been delivered from trials like Abram in Egypt or the nation in Egypt. This was meant to encourage them toward the next mountain top experience.

The writer of Hebrews also took this approach that he undoubtedly learned from the Tanak:

Hebrews 10:32–36 (ESV)

32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to reproach and affliction, and sometimes being partners with

those so treated. 34 For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God you may receive what is promised.

- The principle of remembering what your fathers have been through and remembering what the Lord has already brought you through as a source of strength in your present trial permeates the Tanak. This is a practice that every believer in the room would do well to incorporate into their daily lives... this was also the impetus for the sermon series called "Remember" done here in 2021.

1 Thessalonians 3:2–7 (ESV)

2 and we sent Timothy, our brother and God's coworker in the gospel of Christ, to establish and exhort you in your faith, 3 that no one be moved by these afflictions. For you yourselves know that we are destined for this. 4 For when we were with you, we kept telling you beforehand that we were to suffer affliction, **just as it has come to pass**, and just as you know. 5 For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain.

6 But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you— 7 for this reason, brothers, in all our distress and affliction we have been comforted about you through your faith. •

We could go on with this Scripture string forever, but we think you get the point. Every time we enter a trial, we must remember and return to the things spoken previously. When we do this the Lord has a way of bringing us through the trial to another affirmation.

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Sometimes, we have the benefit of fathers in the faith who can remind us that these trials are the normative experience. Occasionally, even those fathers, are encouraged to hear how we ourselves have shown faith through the same kind of trials that they endured.

Let's return to Genesis 13:5

5 Now Lot, who was moving about with Abram, also had flocks and herds and tents. 6 But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.

7 And quarrelling arose between Abram's herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time. •

These few verses contain many elements that should be commented on. To start with, when Abram entered the land in the last chapter, Genesis 12:6 says "the Canaanites were in the land". Now Abram is back in the land, after his Egyptian trial, and the enemies are multiplying. Now the text says, "The Canaanites and Perizzites were also living in the land". This speaks to the mounting opposition that rises to challenge the determination of those that are increasing in their walk with God. The Apostle Paul understood this truth when he wrote: Philippians 3:17–21 (ESV)

17 Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. 18 For many, of whom I have

often told you and now tell you even with tears, walk as enemies of the cross of Christ. 19 Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. 20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. ○

No believer should ever have the expectation of living in easier times this side of resurrection. Our God gains glory through us as we face impossible odds and trust that He is the one who raises the dead. It is because enemies multiply that our faith and obedience must also multiply!

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The next level of opposition came from the "quarreling" between the herdsmen of Lot and the herdsmen of Abram. This is often more difficult to deal with than enemies that come from the outside. Internal strife tends to be far more effective than external pressures.

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Remember the original audience reading this account was the Hebrew people that experienced the Exodus. We are mentioning that because of an obvious connection present in the Hebrew language that is obscured in the English language. These things can be difficult to display with the clarity that a Hebrew speaker would understand them... so we are going to utilize a slide:

“Quarreling”

√ מְרִיבָה 1 *m^oriḇā(h)* strife

• מְרִיבָה 2 *m^oriḇā(h)* Meribah

• מְרִיבָה 1 *m^oriḇā(h)* strife **Strong's #4808**

√ רִיב *ryb* to strive, quarrel, attack; to complain, make or contest a law suit

• יֶרֶבֶעַם *yā-rāb-’ām* Jeroboam

• רִיב *ryb* strive, quarrel, attack; complain, make or contest a law suit

• רִיב *rīb* dispute, brawl, quarrel; lawsuit, legal case **Strong's #7379**

• יֶרֶבְעָאֵל *y^orūb-bā’-’āl* Jerubbaal

• מְרִיבָה 2 *m^oriḇā(h)* Meribah **Strong's #4809**

• Genesis 13:7 says " And quarrelling arose between Abram’s herdsmen and the herdsmen of Lot". This is the Hebrew word "Rib". It is Strong's number 7379 and is being used as a masculine noun meaning quarreling, strife or controversy. (You can see the word underlined in red in the center of your screen) •

Genesis 13:8 says "So Abram said to Lot, "Let's not have any quarrelling between you and me..." This is the Hebrew word "Me-Ri-bah". It is Strong's number 4808 and is being used as the feminine version of the same noun meaning quarrelling, strife or controversy. (You can see the word underlined in black at the top of your screen)

- These words are not just similar... they are the masculine and feminine versions of the same word that the syntax requires.

• Now, look at the bottom of your screen at the word underlined in blue. This is Strong's number 4809 and it is also "Me-Ri-bah" but is being used as a Proper Noun because it indicates a specific location.

We know that can all be confusing, but what you should have gleaned is

- that all three words have the same meaning and they only appear differently because of the grammar rules in Hebrew.

- Now let's visit Exodus 17 and place ourselves in the position of the generation of Hebrews that left Egypt, just like Abram has left Egypt, in our chapter tonight.

Exodus 17:1–7 (ESV)

17 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink.

- Remember these are Abraham's descendants who have just been delivered from Egypt. This parallels Genesis 13 and the journey of Abram. They have come to a place where there is not enough water for all the flock of God's people. This should remind you of the land not being able to support all of the flocks of Abram and Lot in Genesis 13.

2 Therefore the people quarreled (**say quarreled**) with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel (**say quarrel**) with me? Why do you test the LORD?"

- These instances of quarreling are conjugations of "Rib" Strong's number 7378 that you saw on the slide. The people are walking in the footsteps of the Father of the Faith who encountered quarreling right after his miraculous deliverance, just as Israel is in this passage.

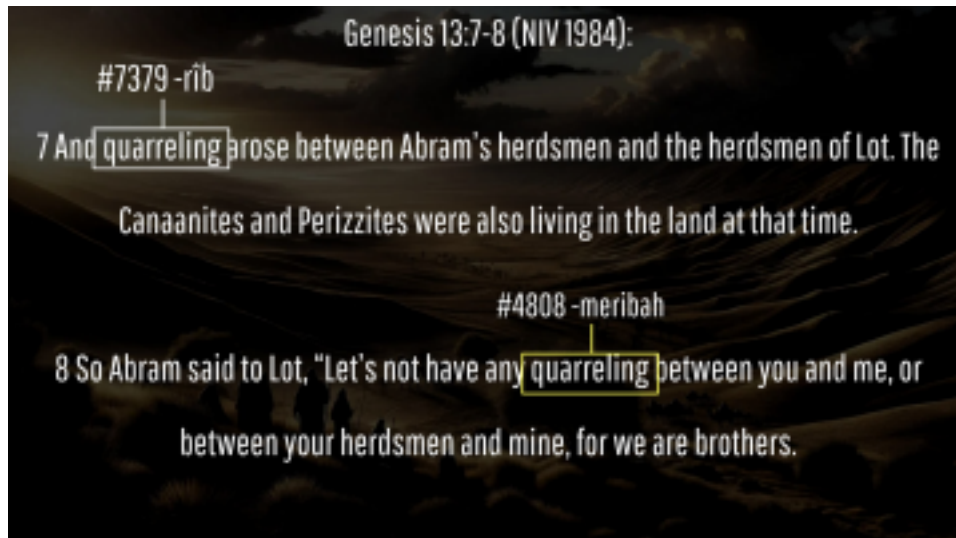
3 But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?" 4 So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." 5 And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel.

- The solution to the quarreling within Israel was to recognize that it was a test from God and trust the stricken rock that would produce water for the people to drink. They would see the rock stricken and they would see water come out of it! (If we had time, we would teach you about 1 Cor 10

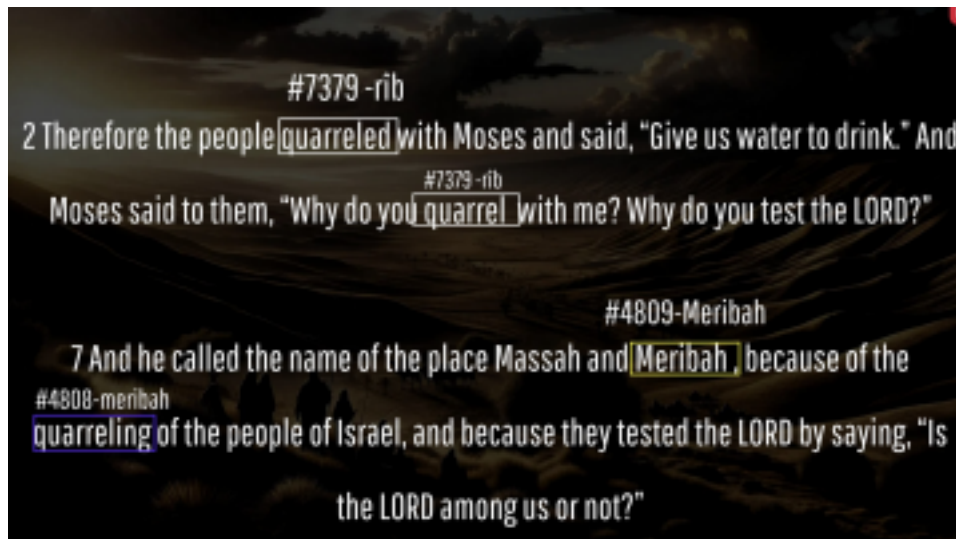
which says that Rock is Christ... but we don't)

7 And he called the name of the place Massah and Meribah (**say Meribah**), because of the quarreling (**say quarreling**) of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"

Look at the slide from Genesis 13 again:



Now, notice the same words in Exodus 17:



- When the text gives you the name of the location as "Meribah" that is also the same word in as in the text of Genesis 13:8 translated as "quarreling". The point here is that Abram came out of Egypt and encountered interfamilial "quarreling". The Lord solves it by a separation within the family (Lot is about to get separated out). Here in Exodus, a generation 500 years later, has left Egypt and is experiencing an interfamilial "quarreling". In fact, quarreling is mentioned 4 times in this brief passage (and in every form that it appears in Genesis

13 but twice as many times). The original audience should have called to mind the footsteps of the Father of the Faith in the same situation. The interfamilial quarreling can only be solved in 1 of 2 ways. They will either be separated from the family of Abraham because their actions are not like Abraham's or they can drink from the stricken rock. The rock that they saw stricken and the rock that they saw water come from!

- Don't misunderstand us! We are not talking about replacing Israel... we are suggesting that testing has always sifted the family of God. This sifting and separation within the family is necessary to ensure that the children of Abraham are made up of those who do the things that Abraham did and also those that are physically descended from Him. However, in every generation, Adonai is faithful to the "I will" statements he made and the physical descendants of Abraham are always empowered to rebuild the family of Faith.

- This does raise an interesting question about Lot. Was Lot ever supposed to accompany Abram?

Let's keep reading in Genesis 13:8

8 So Abram said to Lot, "Let's not have any quarrelling between you and me, or between your herdsmen and mine, for we are brothers. 9 Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

- Arising Church, is family a good thing or a bad thing? The answer is, that depends what you mean by family. If you are talking about the family of God, yes! It's a good thing!

-
If you are talking about a group of people who are related to you by blood that continue to be in your life because of obligation and guilt, that impede the call of God on your life with all their quarreling...then no that's not a good thing.

Remember the fourfold command that The Lord gave to Abraham while he was still in Ur of the Chaldeans.

(Read the Slide)



- Did Abram leave his country? YES!
- Did Abram leave his people? YES!
- Did he leave his father's household...not at first, but eventually, he did!

Let's pause right there. We want to remind you what Abraham was

- coming out of.



- The word UR is the Hebrew word for flame. You'll also remember that babel...Babylon, means confusion.

So to bring Abram out of the fires of confusion he would separate him from his country, his people, and his father's household and he would bring him to the place He would show him.

As Abram progressed in obedience and separated from those things what did he get more and more of?



- The answer is revelation and Clarity!!

Consider this, Lot "went with" Abram...now maybe Abram wasn't the one inviting Lot along, but he didn't stop him from coming either. Over time, the effect of this ungodly familial connection was quarreling that eventually required boundaries and distance. Did this mean that Abram didn't love Lot or want good things for him? No we continue to see Abram sacrifice for and lovingly fight for Lot in the chapters to come. Separation does not always indicate a lack of affection... sometimes it simply indicates being set apart for something Holy!

Notice that after Abram draws lines between him and Lot, and fully obeys the command of the Lord to "come out from" his fathers household, that is when Abram gets more clarity, the quarreling ceases, and his call progresses.

Remember, the Lord is the Lord of Lot as well, and the Lord may well have had a different plan for Lot.

Over the coming generations the Lord is going to teach His people the difference between what is unholy (or common) and what is Holy.

Leviticus 20:26

26 You are to be holy to me because I, the LORD, am holy, and I have set you apart from the nations to be my own.

We believe that these events between Abram and Lot are better described as "further consecration" to the Lord and His plans rather than simply separation from family.

In this body we are not against family at all, any more than Jesus was when He said,

Mark 3:35 (NIV 1984)

35 "Whoever does God's will is my brother and sister and

mother." Or when He said:

Matthew 10:34-36 (NIV 1984)

34 "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.

35 For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—

36 a man's enemies will be the members of his own household."

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The Lord desires to make a clear distinction in the lives of His people that our loyalties lie with Him and those that do His will above all else.

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When those lines have been drawn as God's Word indicates then people are invited to unite under His will and His dominion and that is where the unity that families strive for is actually found...anything less than this will result in quarreling and an impeded walk with God.

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Abram's first test, in coming out of Ur of the Chaldeans and his father's household, was trusting that God could lead his life and family better than he could. This required surrendering control of who and who would not go on the journey. •

The second test he faced was the difficulty of the famine in the land he was called to and the problems that arose because he was in Egypt.

• The third test concerned his wife and the predicament with Pharaoh. •

Now, Abram is being tested with the remnants of his father's household and his

extended family.

As the seed man of faith, we can expect our trials to mirror Abraham's and we can be instructed by his willingness to forsake all the for the promise of God.

By the way, isn't Abram's generosity in this story incredible? How does an Uncle look at a Nephew and tell him to pick any direction that he wants and the Uncle will let him have it?

Let's look through a couple of passages:

Romans 4:18-21

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead.

20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God,

21 being fully persuaded that God had power to do what he had promised. •

The man that is fully persuaded in the promise of God can be generous with others because that generosity is not a threat to Adonai performing what he has promised.

- The man with the promise is secure because it is God who promised it to him!
-

The Lord has already told Abram that he and his descendants would inherit this land... so giving Lot the first choice, takes nothing away from Abram (if he really believes what God has said). Is that how you trust the Lord?

○

If you still feel like your brother getting blessed threatens you or your calling, then you have room to grow to be in the faith of Abraham. If someone getting married or having a baby is hurtful to you, then you

○

still have room to grow to be in the faith of Abraham.

If you still feel like you need to defend the fact that you are called and

○

fight for a position, then you still have room to grow to be in the faith of Abraham.

•

The man who fully possesses a promise from God, cannot be threatened by favor that is shown to another.

Mark 5:35-36

35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "Why bother the teacher anymore?"

36 Ignoring what they said, Jesus told the synagogue ruler, "Don't be afraid; just believe."

- Jesus just gave us the best advice you have ever heard regarding having faith like Abraham. Don't be afraid; just believe! Your Father has unlimited resources and unlimited blessing.
- When something good happens for another person... it takes nothing away from you.
- When something bad seems to happen to you... it takes nothing away from you. The truth is that if you have a promise from God then you can not become a victim in any situation!

Acts 27:25

25 So keep up your courage, men, for I have faith in God that it will happen just as he told me.

- The generosity of Abraham and the courage of Abraham should be exhibited in the children of Abraham. Do you have faith that it will happen just as he told you?
- This is the kind of faith that allows you to be both generous and courageous like Abraham.

John 11:23-27

23 Jesus said to her, "Your brother will rise again."

24 Martha answered, "I know he will rise again in the resurrection at the last day."

25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

26 and whoever lives and believes in me will never die. Do you believe this?" 27 "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

- We serve the God who raises the dead! What level of generosity can threaten your calling?

- We serve the God who calls things into being that are not presently... What kind of adversity can threaten His promise in your life?

John 11:38-43

38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days." 40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!" •

It is easy to say that you believe a thing, but when the stone is rolled away... sometimes the façade of belief is rolled away as well!

- If you genuinely have a promise from God, even death, can not separate you from its fulfillment.

- We need our faith to be more like Abraham's! Do you want a faith like Abraham?

John 4:49-53

49 The royal official said, "Sir, come down before my child dies." 50 Jesus replied, "You may go. Your son will live." The man took Jesus at his word and departed.

51 While he was still on the way, his servants met him with the news that his boy was living.

52 When he inquired as to the time when his son got better, they said to him, "The fever left him yesterday at the seventh hour."

53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

- Abram was generous with Lot because Abram took Adonai at his word! His actions show it on every occasion. He may have been slow to separate from his father's household but he was unflinching in the expression of his faith

when he did separate. You will see Abram face armies. You will see Abram offer his son Isaac. You will see Abram show himself to be a man that possessed a promise and that promise possessed him at all times!

•

We want a faith like Abraham... This is why he is the father of the faithful. If we are going to claim to be his children then we are going to have to develop a faith like his.

• (Special note)

Look, we are suggesting that Lot should not have accompanied Abram from Ur of the Chaldeans. We also do not think that Abram should have settled in Haran. In fairness, it is important to realize that it is unclear why Abram settled in the city of Haran. It is also unclear how Abram viewed Lot as a much younger nephew. It is possible that Lot was considered part of Haran's household since Lot was Haran's son. We should view each one of these situations with a serious measure of grace because of all that we do not know.

•

That being said, it seems very obvious through the wording of Genesis 13 that Lot was never supposed to have accompanied Abram. More than that, the text goes on to show the results for Abram and for Lot after their inevitable separation. We have the benefit of reviewing these things "in the rearview mirror" but these men were experiencing these situations in "real time". The thing that we love about Abram is that as the right thing became clear to him, he did it in a bold and generous fashion that should be imitated by all.

Let's return to our text:

10 Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, towards Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) 11 So Lot chose for himself the whole plain of the Jordan and set out towards the east. The two men parted company:

Let's take a closer look at Lot Abram's nephew.



You'll remember this slide from last week that shows the family tree of Terah, Abram's father.

- Lot is the son of Abram's brother Haran who died.

When Abram left Ur of the Chaldeans, he was taken by Terah and accompanied by the wives and his nephew Lot. From Haran this is what follows:

- Abram, Sarai, all the possessions and people they had accumulated in Haran set out for Canaan as they Lord told him...and Lot went with him. (12:4-5)

- Abram goes with his family and possessions to Shechem where the Lord appears to him and Lot went with him. (12:6-7)

- Abram and his family and possessions go from Shechem to between Bethel and Ai and he calls on the name of the Lord...and Lot went with him. (12:8)

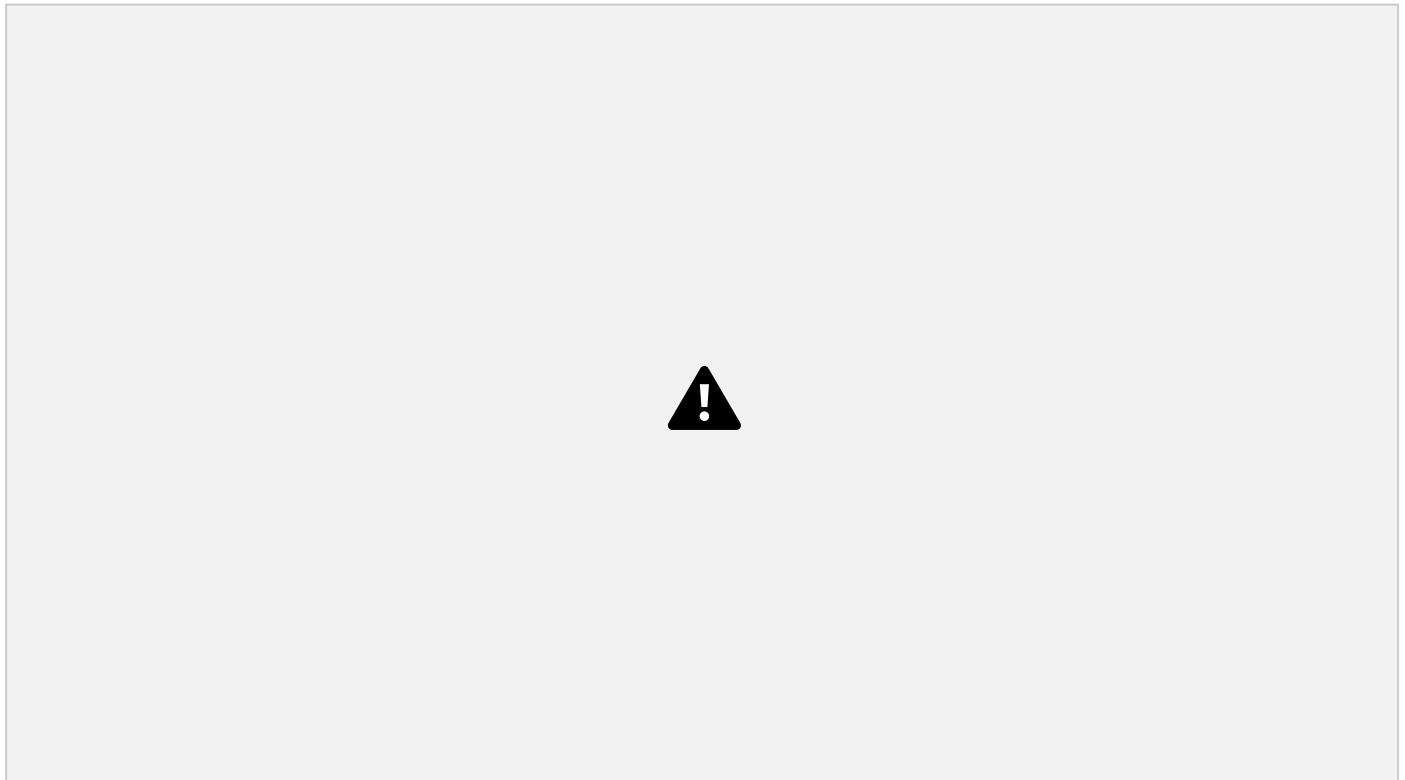
Abram and his family and possessions go from that place to the Negev (12:9)

- and Lot went with them.
- Abram and his family and possessions go from the Negev to Egypt because of the famine (12:10)...and Lot went with them
- The Lord saves and delivers Abram's family in Egypt and Pharaoh greatly prospers Abram. (12:14-20) and Lot went with him.
- Abram and his family and possessions go from Egypt to the Negev and Lot went with him and from the Negev to between Bethel and Ai, finally, in 13:5

The text says:

"Now Lot, who was moving about with Abram, also had flocks and herds and tents...but the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together" (13:5-6)

This slide will give you an idea of what that looked like:



- We know from Genesis 12:4 that Abram was 75 years old when he left Haran and

86 when he had Ishmael (Gen. 16:16)

-

When you add up travel time and estimated stays at these locations throughout chapter 12 and 13 their time together was not months, but rather, a period of years.

-

We learn from 13:5-6 that Lot had been moving with him since they had left Haran. Genesis 13:2 shows us that Abram had become very wealthy in livestock and in silver and gold. But it later says that they were not able to stay together for "their possessions were so great".

It seems clear that Lot has only prospered from being with Abram, let's consider a few things from our text that lead us to that conclusion:

-

Abram is the man who has been hearing from the Lord, building altars to the Lord, calling upon the name of the Lord, experiencing supernatural deliverance and provision from the Lord and Lot has just been going with him.

-

When the idea is presented by Abram for them to split rather than plead with Abram to stay, Lot chooses the option that looks the most favorable.

-

Rather than ask Abram the one who has been leading the entire time for direction, Lot makes the decision for himself.

-

After the two of them separate, Lot moves closer and closer to wickedness until his family is surrounded by it.

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Genesis 14, which is the very next story in the Biblical narrative, features Abram rescuing Lot. This is because Lot has been taken captive by giant killing kings.

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The text will go on to show that within a period of about 15 years all that Lot owns, his possessions, his home, his wife, everything except his two daughters are destroyed in judgment by God. The man's history becomes infamous as he impregnates both of his daughters, in a drunken state, while living in a cave.

This should be contrasted with the way Lot was prosperous and increased during the period that he was with Abram. It seems like a reasonable conclusion that Lot was not the man with the vision from the Lord. Lot was not the man building altars to the Lord and calling on the name of the Lord. He was the man following the man who was doing these things. **Lot was prosperous by association.** Lot was benefitting from the things the Lord was doing in Abram's life. But as soon as the men were separated, Lot's life began to decline and eventually ended up producing fruit that would fight against Abram's descendants.

Perhaps the passage that we have so often associated with Israel, Deuteronomy 8:10-14 could aptly be applied to the seed man of faith's nephew, Lot. It reads like this:

10 When you have eaten and are satisfied, praise the LORD your God for the good land he has given you.

11 Be careful that you do not forget the LORD your God, failing to observe his commands, his laws and his decrees that I am giving you this day. 12 Otherwise, when you eat and are satisfied, when you build fine houses and settle down,

13 and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied,

14 then your heart will become proud and you will forget the LORD your God, who brought you out of Egypt, out of the land of slavery.

It is easy to forget that your life gets better as you are around the people of God because of the people of God and their relationship with Him.

Since we just gave you a, kind of, travel log for Lot... let's summarize his steps on a slide:



- The text says Lot, "looked up", this really illustrates that Lot was being led by his natural eyes and not directed by the Spirit.
- Then the text says Lot, "chose for himself", this really illustrates that Lot was influenced by his own selfish motives and not the welfare of Abram and the others.
- Then the text says Lot, "set out" this really indicates that Lot was enticed by his own eyes and influenced by selfish motives to move in this direction.
- Then the text says Lot, "lived among the cities of the plain". It would be naïve to think that Lot had no idea what was going on in these cities, yet, he chose to live in proximity to this wickedness.
- Then the text says Lot, "pitched his tent near Sodom". After examining all the cities in the plain, Lot, moved to Sodom! This slow escalation in bad choices indicates that Lot is progressing towards sinful things and making his home among sinful men.
- Genesis 19 will also indicate that Lot was seated in the gateway of the city. We are not going to teach it here but this is a position of authority within the city. This indicates that Lot, not only settled there, but also became

integrated into the community.

Friends we should be warned about this kind of behavior. Consider two passages:

Deuteronomy 19:11 (ESV)

11 "But if anyone hates his neighbor and lies in wait for him and attacks him and strikes him fatally so that he dies, and he flees into one of these cities,

- This verse from the Torah elucidates a pathway to the escalation of sin. Something that starts within the human heart like "hate" doesn't stay there. It grows into the action of "lying in wait"... what was an emotion has now become a premeditated action. Then "lying in wait" proceeds to attacking. Then attacking becomes striking that leads to death.
- In this way sin escalates from a thought all the way to a murder. This principle of escalation is the basis for Jesus' statements about "Looking lustfully" being equated with adultery.

Consider this passage as well:

James 1:14–15 (ESV)

14 But each person is tempted when he is lured and enticed by his own desire. 15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

- Each of these passages is thoroughly grounded in Jewish thoughts about the progression and escalation of sin. We should be warned about what we look at with our eyes and what we allow into our hearts.
- Lot's epic and infamous slide towards association with sin, stands as a premier example and warning for all men

Now that we have covered those things... let's grapple with a truth. You have often been Lot! You have desired things that have enticed you out of God's Will and had to be rescued from the consequences of your own actions. In fact, even the direction that Lot moved, is indicative of all humanity. The text says that Lot moved eastward. Let's consider a few passages:

Genesis 2:8 (Eden)

8 Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed.

As you remember from our third week, God planted the Garden EAST.

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Which begs the question, East of what? (The answer is the Promised Land, or more specifically, Jerusalem)

Deut 12 tells us that it (Jerusalem) is the place that Adonai's name

○

dwells

☞ Ezekiel 5 indicates that it is the center of the earth

☞ Ps 48 indicates that it is the place of Adonai's throne.

When Moses wrote Genesis he was not in the City of David, but he was leading

God's people in the land of promise. In the Bible, unless it is otherwise noted, directions are given in reference to Jerusalem, this is even true of Moses although Jerusalem was not founded, you will find the center point is always the promised land.

Genesis 3:23-24 (Adam and Eve)

23 So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. 24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

As we learned in Genesis 3, when the relationship between man and God

was disrupted by sin, Adam and Eve were placed on the East side of the garden.

Eastward movement is placing distance between you and the Throne of God.

It is placing distance between you and the Name or Character of God. Eastward movement is placing distance **between you and the family that displays the Covenant of God.**

Genesis 4:16 (Cain)

16 So Cain went out from the Lord's presence and lived in the land of Nod, east of Eden.

In chapter 4 we learned about Cain. His sin, took him even further east than

his parents exile east of Eden

Genesis 11:1-4 (Babel)

11 Now the whole world had one language and a common speech. 2 As

people moved eastward, they found a plain in Shinar and settled there. 3 They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. 4 Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

Now we have come to the 2nd worldwide rebellion that we learned about 2

- weeks ago
- The movement of mankind towards the east is representative of the migration away from God.
- And it is movement away from the people that display the covenant of God.

Genesis 13:10- 11 (Lot)

10 Lot looked around and saw that the whole plain of the Jordan toward Zoar was well watered, like the garden of the Lord, like the land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.) 11 So Lot chose for himself the whole plain of the Jordan and set out toward the east.

The two men parted company: • This is our example from tonight. What should be immediately apparent is Eastward movement. This is always appealing to the flesh at first, but ultimately leads us more and more into sin and distance from God and the people of his Covenant

Genesis 25:6 (Ishmael)

6 But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.

- Unlike Lot and Babel, it was not the choice of Abraham's sons to go eastward, they were sent eastward. This had to be done so that the covenant people of God, through Isaac, could develop their distinct identity. However, as we will see, it was never his plan to send them eastward forever, but rather to bring unification to his sons in the east through his covenant with Isaac.
- Despite the sinful tendency in all of us to move eastward, there is hope for Lot or anyone else who finds themselves in the East

Ezekiel 47:1-8 (River flowing East)

1 Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar. 2 Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side. 3 Going on eastward with a measuring line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle-deep. 4 Again he measured a thousand, and led me through the water, and it was knee deep. Again he measured a thousand, and led me through the water, and it was waist-deep. 5 Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. 6 And he said to me, "Son of man, have you seen this?" Then he led me back to the bank of the river. 7 As I went back, I saw on the bank of the river very many trees on the one side and on the other. 8 And he said to me, "This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh.

The tabernacle and the Temple, the very dwelling place of God that is said to be

the house of prayer for the Nations, in Isaiah 56:7, is open to the East. Its entrance is open to all who would put their faith in the God of Abraham, Isaac, and Jacob.



- The river in this vision runs to the East and it gets deeper and deeper as it goes. The farther East you go, more and more power is available to go to greater and
- greater lengths. This is Adonai's great display of love and power to bring you back to Himself.
- We will see this twice in the life of Lot as he goes farther and farther East and
- Abram must go to greater and greater lengths to rescue him from his own Eastward movement.

Numbers 2:3 (The standard on the East)

3 Those to camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies, the chief of the people of Judah being Nahshon the son of Amminadab

- Not only is the temple open to the East, but it is the ones on the Eastern side in the camp of Israel who are under the standard of a Lion, and of course it would be from this tribe – Judah that the King of Israel would be born.

Matthew 2:1-2 (Star to the East)

2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, 2 saying, “Where is He who has been born King of the Jews? For we have seen

His star in the East and have come to worship Him.”

The temple is open to the east, the river flows East, and when the King of Israel

- was born, it was attested to from those in the East
- The Star approached from the East and brought Kings from the East to the feet of Messiah.
- Surely, both you and us, are Lot... men that have had to be brought back from our own eastward movement.

Perhaps this is why Peter says:

2 Peter 2:7–9 (ESV)

7 and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked 8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); 9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,

• The Apostle Peter makes the case that Lot was righteous even though his movement was often eastward and much of his fruit was bad. This is not an excuse to sin... it is hope when you have sinned. The man that hates sin can be rescued from sin.

As you engage with this application in your own life, we want to tell you that you do not have to live in Sodom or be a Sodomite to be trapped in sin. Consider this passage written by the Apostle Paul:

1 Corinthians 3:11–15 (ESV)

11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13 each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. •

Lot attempted to build something. Perhaps, he even thought he was doing it for God. However, the quality of his work did not survive the fires of judgment. •

How many Christians have gotten themselves into this situation?

You are involved in work that seems good to you but that was not directed by God. •

This too, is eastward movement! You can be saved from it as one passing through the fire but the work itself will be burned up. Lot's life serves as a warning for those in the family but being tempted to move the wrong direction.

As we prepare to return to our text, look at this slide and ask yourself who you want to pattern your walk after?

(Read the slide)



We have to get back to our text in order to complete this study in our allotted timeframe. The things that you will need to remember is that Abram is now fully separated from his father's household.

(read slide)



- As you might expect, this always leads to further clarity and revelation.

12 Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom. 13 Now the men of Sodom were wicked and were sinning greatly against the LORD. 14 The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. 15 All the land that you see I will give to you and your offspring for ever. 16 I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.

-

It is impossible to miss the emphasis of the statement "The LORD said to Abram after Lot had parted from him" This illustrates the truth that greater obedience produces further clarity.

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God is giving Abram an ever unfolding vision about the land and the nature of his offspring. We know the end of the story but please remember that he didn't. He only knew what was told to him at this point. You can see in this slide a list of 7 promises made to Abram in Genesis alone.

(read slide)



The blue line is where we are at in the story.

As he receives more and more revelation he is demonstrating faith in what God says.

This is the first time that God uses an illustration to enumerate the number of children that Abram will have. He uses Dust.

He is causing Abram to recall how the human race began - "And the Lord God

- formed man of the dust of the ground, and breathed into his nostrils the breath of life ..." (Gen. 2:7 & 3:16,19)

The next time the word dust occurs in the Biblical text is in the revelation

- that we are discussing in this interaction between Abram and God. Abram doesn't have the revelation of the quality of sons that he would have

- yet, but what he does have is the promise that his sons are going to fill the earth and be what God intended from the beginning of time. It may even be implied that Adonai will have to "breathe" on the dust to cause it to become the living entity that God desires. (For more on that line of thought see Ezekiel 37)

Let's reread what was just said to Abram and familiar ourselves with other important facets:

14 The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. 15 All the land that you see I will give to you and your offspring for ever. 16 I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.

- The promises being given to Abram always include a phrase similar to this one, "to you and your offspring for ever". This is important to consider because for Abram to receive the land for ever and for Abram's descendants to receive the land for ever... this requires a resurrection from the dead!

- A man would only possess something in his lifetime. His descendants would only possess the land within their lifetimes... but the text says, "All the land that you see I will give to you AND your offspring for ever". This, and the other statements like it, are the basis for the seed doctrine of the resurrection from the dead!

To illustrate this point, consider what the writer of Hebrews says: Hebrews 11:17–19 (ESV)

17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, 18 of whom it was said, "Through Isaac shall your offspring be named." 19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

- You may never have asked yourself how the writer of Hebrews knows that Abram believed in the resurrection of the dead, but you should! The answer is that the promises given to Abram require a resurrection from the dead in order for them to be fulfilled.

- What we are reading in Genesis is one of the many times that God stated a promise, in such a manner, that requires a resurrection for the promise to be fulfilled.

- This doctrine and concept does not begin in the Newer Testament or even the Prophets. The seed of this doctrine begins in Genesis. Consider:

Acts 24:14–15 (ESV)

14 But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, 15 having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.

- Notice that Paul says, "believing everything laid down by the Law" and then goes on to describe a resurrection from the dead.

- There are many instances that the Law points to a resurrection of the dead, and the text we are reading in Genesis is among the earliest.

- We won't go through the historical references here but the most famous Pharisees in history could do things like list 7 proofs that Abram believed in the resurrection from the dead. They usually did this by stating the promises given to Abram by God, paying careful attention to the wording

Let's look at another statement by Paul:

Acts 26:6–8 (ESV)

6 And now I stand here on trial because of my hope in the promise made by God to our fathers, 7 to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! 8 Why is it thought incredible by any of you that God raises the dead?

- The hope of the Twelve tribes relied upon a resurrection to accomplish the promises God made to Abram. This is an essential facet for you to begin to familiarize yourself with as we continue in the text. We will expound upon this concept in Genesis 15 and 17 but for now meditate on the specific wording of "All the land that you see I will give to you AND your offspring for ever"

(Let's get back to our last few verses)

17 Go, walk through the length and breadth of the land, for I am giving it to you."

- At this point, it is good to point out that Adonai says, "for I am giving it to you". This was not based on the intrinsic quality of Abram but rather a flawed man that was walking in obedience. The Lord does not say "if"... instead, He says "for I am giving it to you".

- These promises are without condition and listen to what the

writer of Hebrews says:

Hebrews 11:38–40 (NIV)

38 the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

39 These were all commended for their faith, yet none of them received what had been promised, 40 since God had planned something better for us so that only together with us would they be made perfect.

- A Hebrew believer, speaking to Hebrew believers, speaking about Hebrews who exhibited faith says, "yet, none of them received what had been promised, since God had planned something better for us so that only together with us would they be made perfect".

- This, again, underlies the truth that the promises made to the Patriarchs are only fully fulfilled at the resurrection from the dead. Abram did not fully possess all the land that he walked on or that he could see within his lifetime. Nor did, Isaac and Jacob! However, the God of Abraham, Isaac, and Jacob will give Abram and his descendants this land for ever and that will occur at the resurrection of the dead when they all rise to receive it together.

- Genesis is a seed book and it is foundational to every doctrine in the Bible. The resurrection of the dead is the singularly most important doctrine in the Bible and you are beginning to grasp where the doctrine is derived from.

- Let's ask a question about the faith of Abram. Are you walking in the kind of faith that practically demonstrates your trust even if you receive NOTHING this side of the resurrection?

- Do you live in the confidence of what God has said to you regardless of what you see in your circumstances.

- Abram left this earthly existence owning only one piece of property. It was a cave in Machpelah (a location within Hebron). However, when he and his faithful descendants rise, they will own everything that Adonai promised them! This is the kind of faith that the children of Abraham are called to possess and demonstrate... Are you a child of the Father of faith?

18 So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

This chapter ends with Abram's further journey into the promised land to a place called Hebron. Hebron's significance in the History of Israel cannot be overstated.

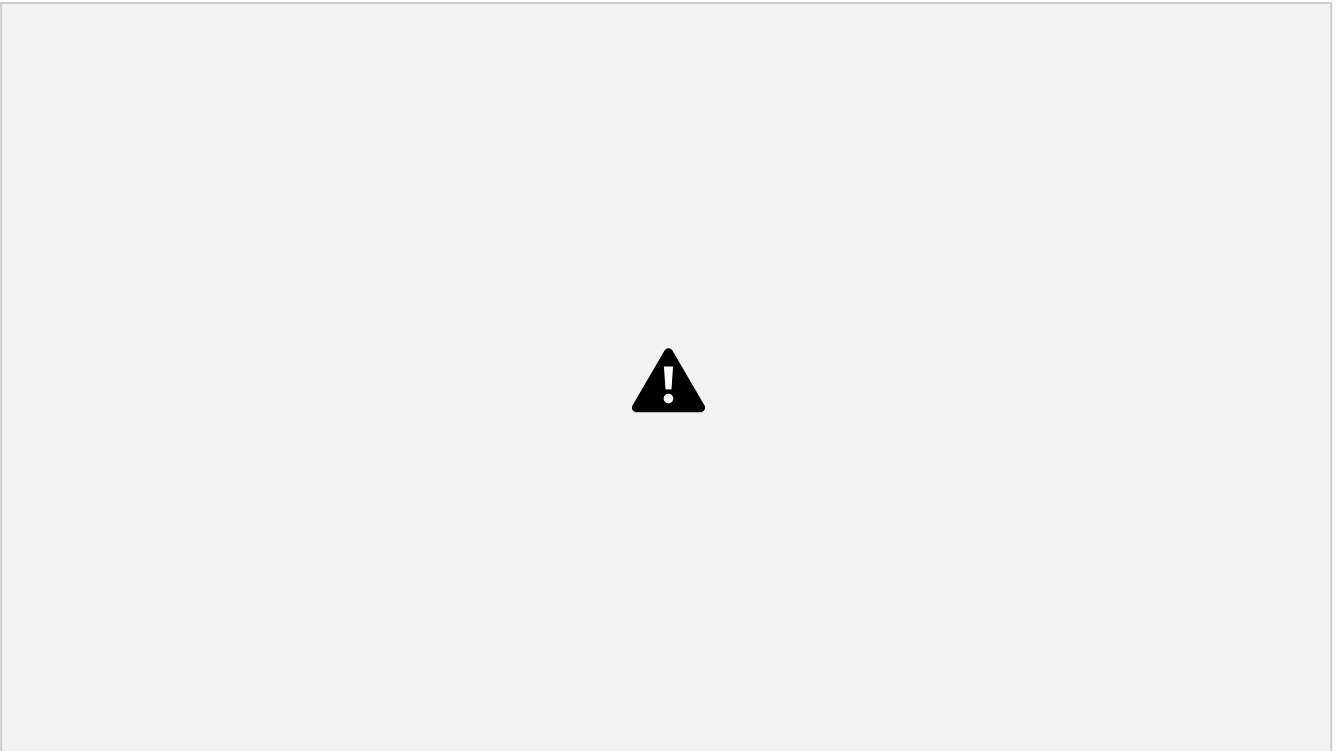


- This will be the place where Sarai and Abram will both be buried
 - (Genesis 23,25)
 - 1st land purchased in Israel (Gen 23:16)
 - Isaac will settle here (Genesis 35:27)
 - Caleb and Joshua will go with the spies to Hebron (Numbers 13:22)
 - Hebron will become a city of Refuge (Joshua 20:7)
 - David is anointed King of Judah and reigns from Hebron for 7 ½ years (2 Samuel 2:1)
 - David is anointed AGAIN over all Israel in Hebron (2 Samuel 5:3)
- The list goes on, but as you can see, Hebron, is the place where Abram and
- many of his descendants face difficulty and victory, this is often the

place where the patriarchs and ourselves are closest to God, which is fitting, for Hebron means: community or alliance

It was through obedience to God in the face of difficulty that Abram is in

- closest community with the Lord.
- The last time Abram set out for the Negev was in 12:9 when he faced a famine. This time, Abram will face other difficulties, and he will move about, but he will never again settle outside of the promised land.
- We know from last week that Abram set up 2 altars near Bethel and Ai. • You will remember this slide



- Both of Abram's altars are located within this red circle from Gen 12:7-8. This new Altar that Abram sets up in Hebron will be his 3rd, but the 4th in Genesis thus far. Let's review them for a minute

Genesis 8:20

20Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.

- Genesis 8 is the first time we see an Altar built.
- God promises to Noah in Genesis 6:18 that he is going to preserve HIS family in the Ark. Noah obeys him, trusting that God will be faithful. Noah survives the flood, and his whole family step out onto dry

ground, thus

- God's promise is fulfilled, Noah then builds an Altar to the Lord. And sacrifices on it.

Let's look at the next one:

Genesis 12:7

7 The LORD appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to the LORD, who had appeared to him.

This is the second time we see an Altar. The Lord told Abram in Gen 12:1 that

- He WILL take him to a land he will show him. In v.7 after Abram obeys by leaving Haran and arriving in Canaan, God tells him he is in the land, and thus a promise is fulfilled, Abram then builds an altar to the Lord. Notice something different about this altar and Noah's altar; the text says

- that Noah sacrificed animals clean and unclean on his altar, it does not say that Abram sacrificed anything on his altar.

We often connect Altar's primarily for sin and atonement, while that is a

- correct, that is not how we see altars used in their first several mentions. Instead, men of faith are building Altar's when they see a promise of God

- fulfilled.

- Let's look at the next one

Genesis 12:8

8 From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and called on the name of the Lord.

Abram is now in the land, he arrives at Bethel and Ai, for some reason this

- place is significant to him because he builds another Altar. Notice again, there is no sacrifice on the altar.

We have been telling you for weeks that Genesis is the seed book for the rest

- of the Bible, and last week we began to show you that Abram is the seed man, tonight we have made that even more clear.
- As we learned last week, this would become the sight of a great defeat and victory for the descendants of Abram, that symbol was a King hung on a tree Although there was no sacrifice for sins needed for Abram at Bethel and Ai,
- perhaps this was the Holy Spirit's way of showing us the salvation that would come through great loss but eventual victory through a King on a tree, beginning with Abram calling on his God at an altar.
- This brings us to this chapters Altar.

Genesis 13:18

18So Abram went to live near the great trees of Mamre at Hebron, where he pitched his tents. There he built an altar to the Lord.

Abram has now cut ties completely to his father's household. Lot and he

- have separated to inhabit different territories in the land promised. Abram arrives at Hebron and finally settles in the land promised to him many years ago.
- After years of traveling, famine, trials in Egypt and difficult separation from family, Abram is settled in the promise, and the first thing he does is dedicate an Altar to the Lord, the one who gave him this land and led him to it. Abram had to forsake everything for this promise and to finally get to this
- altar. - as difficult as this altar was to get to, the next one will be even more difficult. This will not be until Genesis 22 and the altar made for the son of the promise, and another mountaintop where God will speak to Abram and confirm his covenant once again saying, "On this mountain I will provide". (If these things do not give you chills then you are not listening)

Look it is time for us to close and we want to do it with one last

slide:



- The first time the text says that Abram lifted his eyes was in our chapter tonight. This is when God showed him the land that he and his descendants would inherit together at the resurrection.
- The second time the text will say that Abraham lifted his eyes is when he receives a special visitation with 3 Angelic figures who represent the Divine near the Oaks of Mamre in Hebron. This is the physical location that Abraham, Sara, Isaac, Rebekah, Jacob, and Leah will rise from the dead on the day of the resurrection. • The last time the Scripture will record Abraham lifting his eyes is in Genesis 22 when the site of the crucifixion is revealed to him.

Tonight we want to encourage you to lift up your eyes. You may be standing in gutter real estate but you should have a starry view. Paul said it this way:

Ephesians 1:16–18 (ESV)

16 I do not cease to give thanks for you, remembering you in my prayers,
17 that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, 18 having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,