

# Genesis 13-14: Lot separates from Abram

## GENESIS 13:1-13: LOT SEPARATES FROM ABRAM

Note how **so much** is said in **Genesis 13** in so few words!

**v1 Abram went up out of Egypt:** Contrast to **Gen 12:10**. He never left the land again. He learnt from experience: **24:6**.

**v2 And Abram was very rich:** Whilst a blessing from God, these possessions were also a trial: **13:6-8**. They came to good use later when obtaining a wife for Isaac: **24:10,35**. **v3 Even to Bethel:** ie. the *house of God*. A life changing decision was now to be made by Abram and Lot. They stood between the *house of God* (Bethel) and *ruin* (Hai). This is a parable of our lives. We often face critical moments where decisions are to be made. Does God come first in those decisions? **v4 Altar:** Jesus Christ: **Heb 13:10; Ex 20:24-25**. Abram "saw his day and was glad" **Jn 8:56**. John Carter comments: "By altar he means sacrifice, the place of the offering being put by a common figure of speech for that which was offered there." Elijah prepared an altar with 12 stones on Mt Carmel: **1 Kings 18:32**. Moses also: **Deut 27:2-13**. **At the first:** Emphasising a restored way of life. It would be with deep contrition and humility.

**v5 Lot also:** The good things of Egypt were not helpful for Lot and particularly his wife: **Lk 17:32**. **v6 The land was not able to bear them:** Abraham was promised he would become a great nation, but now the land cannot even contain 2 families! **Their substance was great:** Emphasis that this strife was due to riches. **1 Tim 6:10** "the love of money is a root of all kinds of evils" (ESV) This story is an example of how prosperity can bring sorrow upon believers.

**v7 There was a strife:** Ironically, whilst Lot stood with Abraham in adversity, he was divided from him in prosperity. Life is often like this for families and ecclesias. Strife amongst brethren is of the flesh: **Gal 5:20; Jas 3:16; 1 Cor 3:3**. **v8 Let there be no strife:** A soft answer turns away wrath: **Prov 15:1; 20:3**. Gentleness, patience and meekness is the antidote: **2 Tim 2:24**. Jesus is the ultimate example: **Lk 22:24-26**. **For we be brethren:** The same appeal made by Peter in **Acts 2:29** and Christ in **Mt 23:8**. Brethren should dwell together in unity: **Psa 133:1**.

**v10 Plain of Jordan:** Lot's desire for financial prosperity caused him to ignore the spiritual dangers for his family. This is the first reference to the Jordan in Scripture. It means the descender through judgement. It is a symbol for humanity under the judgment upon Adam. Its waters actually pass through the town of Adam: as it descends into the Dead Sea: **Josh 3:16**. **Garden of Yahweh:** Watered by 4 rivers combined into one: **Gen 2:10-11**. **Like the land of Egypt:** He didn't see a difference between the Truth and the world! He could not discern between good and evil: **Heb 5:14**.

**v11 Lot journeyed east:** Scripturally, travelling **east** represents a negative step. Cain went out from Yahweh's presence by dwelling **east** of Eden: **Gen 4:16**. This sets a pattern: **11:1-4**. Babylon is **east** of the promised land. The journey of faith however was in a westward direction: **11:31-12:2**. **v12 Lot dwelled in the cities of the plain:** We read about cities earlier, first introduced by the son of Cain in the serpent's line **4:17; 10:10-12; 11:4-8**. **Pitched his tent toward Sodom:** Lot travels **toward** Sodom, but in **14:12** he ends up **in** Sodom. The downward slide was **gradual**. It all began with strife, he then saw something different with his eyes. He chose to dwell near Sodom but eventually ends up in the city itself, then in a position of importance: **19:1**. Life can be like this!

## GENESIS 13

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

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

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

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

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

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

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

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

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

**Gal 3:16** "The Scripture does not say "and to seeds" meaning many people, but "and to your seed," meaning one person, who is Christ." NIV

**v16 I will make thy seed as the dust of the earth: ...then shall thy seed also be numbered:** These are the faithful saints through the ages: **Gal 3:26-29; Rev 7:9**. Natural Israel will be astonished when they see that so many spiritual Jews are grafted in to the hope of Israel: **Isa 59:19-21; 63:16; Rom 11:23-28**.

**v17 Walk through the land:** Believers walk in his footsteps: **Rom 4:10**. **I will give it unto thee:** Constant promise to believers, well after Abraham died: **Ex 6:8; Deut 30:20; 34:1-4; 1 Chron 16:15-18**.

**v18 Plain of Mamre in Hebron:** As in **12:6**, plain should be tr. oaks, meaning strength. Mamre means vigorous or strong. Abram dwelt in a place meaning strong ones of Power, pointing forward to the multitudinous seed in **13:15-16**. **Built an altar:** Jesus Christ, by which the promise is fulfilled: see notes on **Gen 13:4**. **Hebron:** fellowship. Also called Kirjath-Arba, meaning city of the four, cp. **Rev 21:16**.

## GENESIS 13:14-18: ABRAM PROMISED THE LAND FOREVER

Lot departs and Abram is now rewarded. He is a man faith, hope and love.

**v14 Lift up now thine eyes:** The same expression used of Lot in **13:10**. Lot saw present prosperity, whereas Abraham looked to the future kingdom: **Heb 11:13**. The things which are seen are only temporary: **2 Cor 4:18**. Jesus confronted this very issue with the Jewish leaders who trusted in present wealth and power. In **Lk 13:29** Jesus says "they shall come from the east, west, north and south, and shall sit down in the kingdom of God." God tells Abram that he will inherit the well watered land anyway. Many choices we make in life are for the sake of the Kingdom. But they require sacrifice and patience over many years.

**v15 All the land which thou seest, to thee will I give it:** The first time he is promised the land personally. He never received it in his lifetime: **Acts 7:5**. This promise is constantly repeated: **Gen 17:7-8; 24:7; 26:3-4; 28:4,13; 35:12**. It is then re-emphasised: **Ex 33:1; 2 Chron 20:7; Psa 105:9-12; Mic 7:19-20**. Christ came to confirm the promises: **Lk 1:72-77; Rom 15:8**. The gospel is intimately bound up in the promises: **Acts 26:6-9; Gal 3:8-9,26-29**. **To thy seed forever:** A spiritual seed: **Gal 3:16**. The land of Canaan was promised to Jesus Christ.



## GENESIS 14:1-16: THE NORTHERN CONFEDERACY INVADES

Lot's deliverance typifies Israel's redemption at Christ's return. Chedorlaomar's invasion typifies Gog's move south into Israel: **Ezek 38; Joel 3; Dan 11; Zech 12-14**. Lot typifies natural Israel, the king of Sodom the western world, Abraham's army the multitudinous Christ and Melchizedek Jesus Christ. Armageddon is the first phase in the final clash between **Babylon and Zion: Rev 16:16-20**. It is therefore fitting to have this battle recorded in **Gen 14** (see *Background and Overview*). The king of Shinar (Babylon) is first mentioned, indicating his lead role. Similar types of Gog as a latter-day Babylonian are found in **Joel 2** and **Hab 2**.

**v13 Confederate with Abram:** Why are these Amorite leaders united with Abram against Chedorlaomer yet do not go to the aid of their fellow tribes when attacked? The Hebrew phrase literally means "They being possessors of the covenant of Abram". One commentary says: "These Gentiles had abandoned their previous national identity, and had thrown in their lot with the Hebrews. They were conscientious objectors as far as involvement with existing national aspirations or defence were concerned, but were prepared to co-operate with Abram at the decree of heaven. All this provides a typical foreshadowing of that which is yet to be enacted in the future, when the house of Abraham, comprising Israelite and Gentile in covenant relationship with each other and with Yahweh, shall overthrow the confederacy from the north" (HP Mansfield, *Christadelphian Expositor*, p.193)

## GENESIS 14:17-20 MELCHIZEDEK BLESSES ABRAM

**v17** Suddenly the record is interrupted by a significant King Priest who brings bread and wine. This points forward to Christ as a "priest forever" who "strikes through kings in the day of his wrath": **Psa 110; Heb 7** cp. **Matt 26:64; Acts 2:34; Heb 1:13; 10:12-14**. Here unfolds God's purpose with the earth: **Rev 11:15-18**.

**v17 Shaveh:** The Kidron valley, north-east of Jerusalem, the valley of Jehoshaphat: **Joel 3:1-2**. **v18 Melchizedek: King of Righteousness:** **Psa 110:4; Heb 7:2,17**. Righteousness precedes peace: **Psa 72:1-2; Jas 3:17-18**. The saints are king-priests in the Kingdom: **Rev 5:9-10**. They are called "sons of Zadok" in **Ezek 44:15** as they are after the order of Melchi-Zadok.

**v18 Salem: Peace.** First time Jerusalem is mentioned in Scripture. cp. **Psa 76:2**. Christ will be King of Peace in Jerusalem: **Isa 9:6; Zech 6:13; Isa 2:2-4**. **Bread and wine:** Tokens of the covenant: **Lk 22:17-18; Jn 6:32-41; 15:1-8**. The final phases of God's judgment on the nations are: (1) **Wheat harvest** (**Mic 4:11-13; Joel 3:12-14; Rev 14:14-16**) and (2) **Grape harvest** (winepress: **Psa 2:6-8; Joel 3:13; Rev 14:17-20; 17:14; 19:15**). Consider **1 Cor 11:31** "If we would judge ourselves, we should not be judged". **Priest:** An order superior to the Levitical priesthood, one not of genealogy: **Heb 7:3-11**. Christ is the High Priest of this order: **Heb 6:20; 7:11,17**. **v20 Delivered thine enemies:** Israel's enemies ultimately will be given into the hands of Christ and the saints.

**v21-24 Take goods:** Abraham learns his lesson and says no!

Colour code: Blue (God and Jesus Christ); Red (sin/devil/judgment of wicked); Green (Kingdom); Orange (important words & phrases); Purple (return of Jews to the land); Yellow (practical exhortation) Prepared for Study Week 2014 - Abraham, Searching for a City.

Acknowledgements: Expositor notes by HP Mansfield and talks by John Martin.

For a pdf file: Email [acdangerfield@webshield.net.au](mailto:acdangerfield@webshield.net.au) or download from [www.studyweek.net](http://www.studyweek.net).