

Abraham (Abram) and Lot

Genesis 13:1-18

- I. A HOPEFUL RETURN (Genesis 13:1-13)
 - A. The Hopeful Trip (Genesis 13:1-4)
 1. Abram came out of Egypt with Sarai and Lot (Genesis 13:1).
 2. Along with the goods that he had gotten from Pharaoh's house (Genesis 13:2; Genesis 12:16).
 3. Abram returned to Bethel (meaning "house of God") and to the altar where he had previously worshipped at (Genesis 13:3-4; Genesis 12:7-8).
 - B. The Hopeful Obedience (Genesis 13:5-13)
 1. The strife between Lot's and Abram's herdsmen (Genesis 13:5-7). – Practical truth: God many times uses trials, strife, and turmoil to move his children to a place of obedience.
 - a. To trust the Lord (Psalm 107)
 - b. To obey the Lord (Hebrews 12:9-11)
 - c. To refine the believer (Titus 2:14; Hebrews 12:10; 1 Peter 1:7)
 2. Abram's offer to Lot (Genesis 13:8-9; compare to Romans 12:18).
 3. Lot's choice of the plains (Genesis 13:10-11)
 - a. They were well watered (Genesis 13:10).
 - b. As the garden of the LORD (Genesis 13:10).
 - (1) Lot made a choice with his eyes.
 - (2) Lot decided upon the plains of Sodom because of how they looked.
 - (3) What pleased the eyes of Lot is what he chose.
 - c. The plains created the separation that God called for (Genesis 13:11).
 4. Lot's pitching of his tent (Genesis 13:12-13).
 - a. At first Lot only pitched his tent toward Sodom. However, in the end we find Lot living in the city, sitting in its gates, and having a position of possibly a judge in that wicked city. Sin never ends where it starts.
 - (1) The first mistake that Lot made was where he would make his home, pitching his tent. – Many times, the first step in ruining a life, a relationship, a home is decisions made 3 to 4 steps back.
 - (a) First, Lot decided upon the plains of Sodom because of what he saw. – That is, he decided upon what he could see, how he felt.
 - (b) Second, Lot pitched his tent toward Sodom.
 - (c) Third, Lot must have aligned himself more and more with the residents of Sodom because he ends up getting caught up with the battle of Genesis 14 (Genesis 14:11-12).

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- (d) Fourth, the next time we catch up with Lot he is sitting in the gate of Sodom (Genesis 19:1-3, 9).
- (2) The men of Sodom were known for their wickedness (Genesis 13:13).
- b. The **three phases** of in the life of the ungodly (Psalm 1:1).
 - (1) The godly man “walketh not in the counsel of the ungodly,
 - (2) nor standeth in the way of sinners,
 - (3) nor sitteth in the seat of the scornful”.
- C. The Men of Sodom (Genesis 13:13)
 - 1. “Were **wicked** and **sinnners** before the LORD exceedingly.”
 - 2. Note: Genesis 13:13 has thirteen words in it and the combination of the names of Sodom and Gomorrah have thirteen letters.
 - a. Note: The environment around the cities of Sodom and Gomorrah was not the problem (i.e., It wasn’t their environment, the physical land) (Genesis 13:10) – The land was “as the garden of the LORD.”
 - b. The wickedness of the men of Sodom was a heart issue.
 - c. Their wickedness included:
 - (1) Unthankfulness (Ezekiel 16:46-50)
 - (2) Unholiness (Isaiah 3:9)
 - (3) Without natural affection (Genesis 19:4-11; Romans 1:25-29; Jude 7).
 - 3. Its name mentioned in prophecy (Revelation 11:8), describing Jerusalem.
 - 4. Their final end (Genesis 18:20-22; Genesis 19:24-25, 28; 2 Peter 2:6-8, 10).

II. A HOPEFUL PERSPECTIVE (Genesis 13:14-18)

- A. A Renewed Promise of the Land (Genesis 13:14-15).
 - 1. After Abram had separated from Lot (Genesis 13:14).
 - 2. God commanded Abram to:
 - a. Lift up now thine eyes (Genesis 13:14).
 - b. Look from the place thou art:
 - (1) His location – “Between Bethel and Hai” (See Appendix 1, pg. II & IV)
 - (2) From this area he could have seen as far west as modern-day Tel Aviv and as far north as Mount Hermon. Note: From *Wikipedia.org*: “Beit El has a higher elevation than Jerusalem and has cool nights in the summer and occasional snow in the winter. The Pisgat Ya'akov neighborhood (also named Jabel Artis) has a hilltop observatory with a commanding view of the surrounding hills where one may view as far away as the Tel Aviv area and Mount Hermon on clear days.”
 - (3) Abram told to look:
 - (a) Northward
 - (b) Southward
 - (c) Eastward

- (d) Westward
- 3. The promise of the land reaffirmed (Genesis 13:15; Genesis 17:7-8; Genesis 18:18; Genesis 24:7; Exodus 33:1; Psalm 105:9-12).
 - a. To be given unto Abram (Abraham).
 - b. To be given to his seed.
- B. A Renewed Promise of a Seed (Genesis 13:16; Genesis 17:6-8, 20; Genesis 18:18; Genesis 28:3; Genesis 35:10-11; Exodus 1:7; Numbers 23:10; Romans 4:16-18; Hebrews 11:10-12).
 - 1. To multiply his seed
 - 2. As the dust of the earth
 - 3. If a man can number the dust of the earth,
 - 4. Then Abram's seed should also be numbered.
- C. A Command to Survey the Land – Sworn by God That He Would Give to Him (Genesis 13:17; Genesis 15:17; Genesis 26:3; Genesis 35:12; Exodus 33:1; Acts 7:2-3; Hebrews 11:8-10).
 - 1. Promised to Abraham (Genesis 13:17; Genesis 15:17)
 - 2. Promised to Isaac (Genesis 26:3)
 - 3. Promised to Jacob (Genesis 28:13; Genesis 35:12)
 - 4. Prophesied/Reminded by Joseph (Genesis 50:24)
 - 5. Promised by God to Moses (Exodus 33:1)
 - 6. Recounted by Stephen (Acts 7:2-3)
 - 7. Recounted in Hebrews (Hebrews 11:8-10)
- D. Abram Moves to Mamre (Genesis 13:18).
 - 1. Abram moves to the plain of Mamre
 - 2. Which is in Hebron
 - 3. He built another altar unto the LORD.
 - a. Where he would bury Sarah (Genesis 23:19).
 - b. Isaac and Ishmael buried Abraham there (Genesis 25:9).
 - c. Isaac would live here (Genesis 35:27).
 - d. Where Jacob (Israel) would be buried (Genesis 50:13).