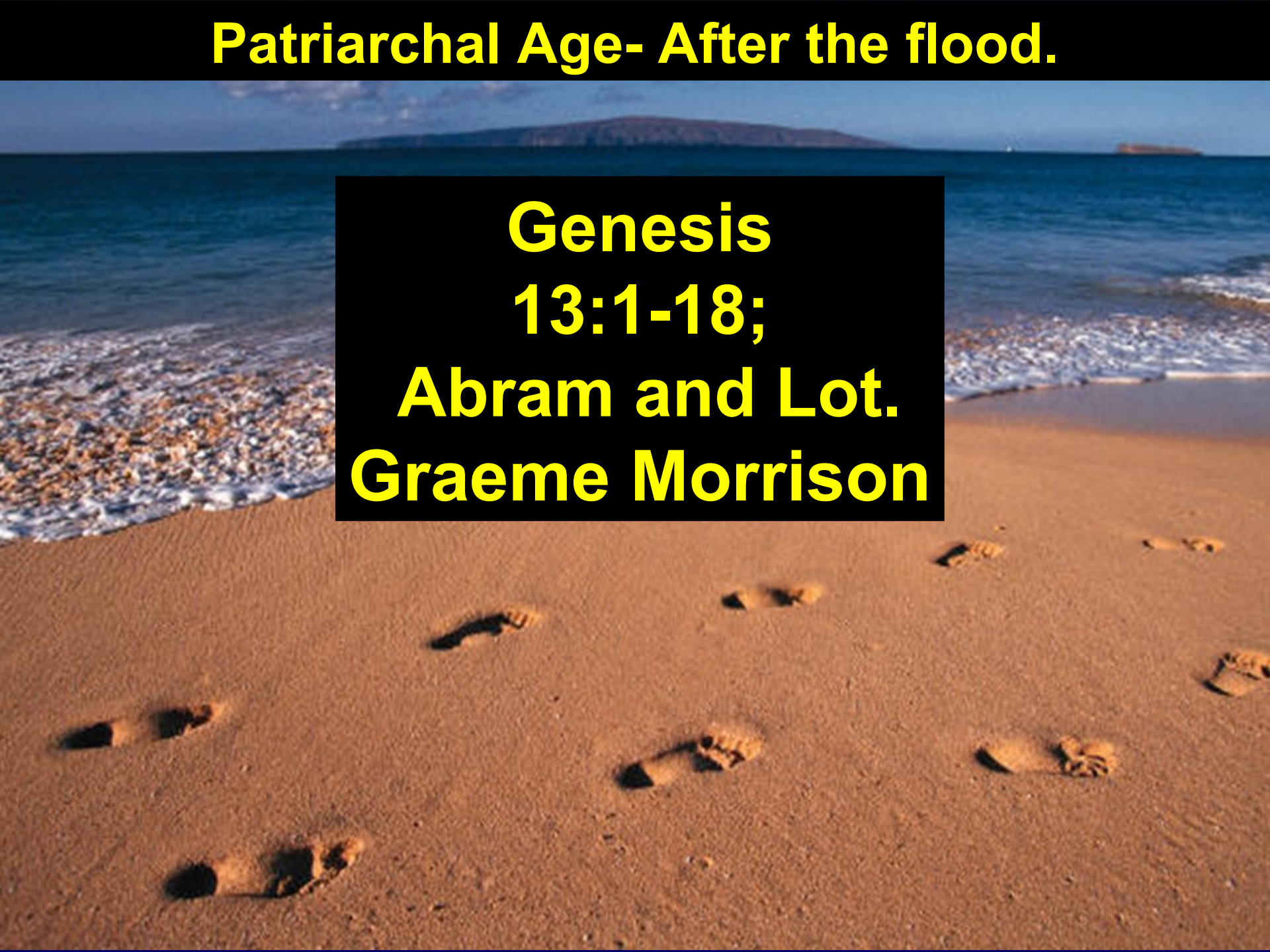
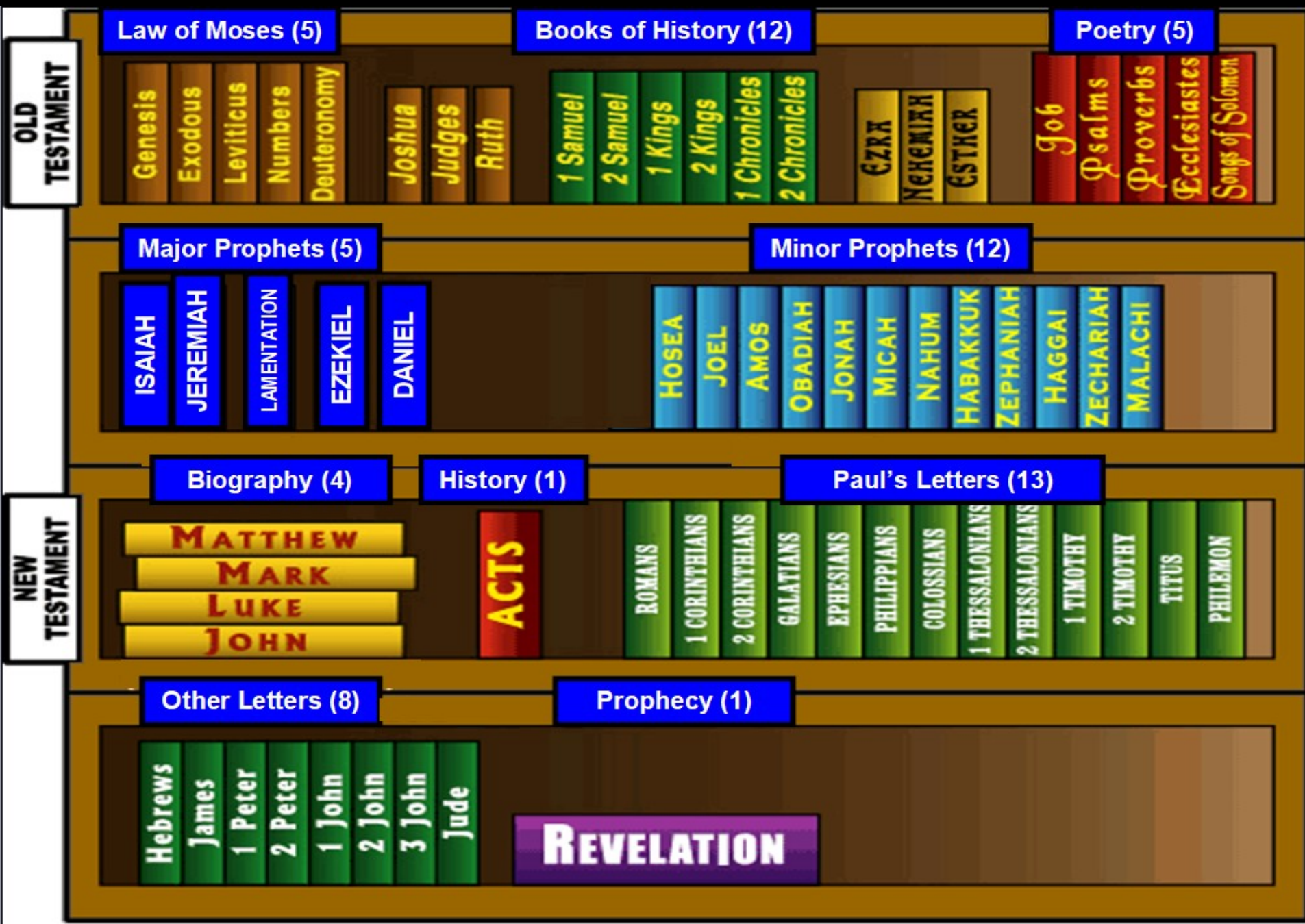


# **Patriarchal Age- After the flood.**

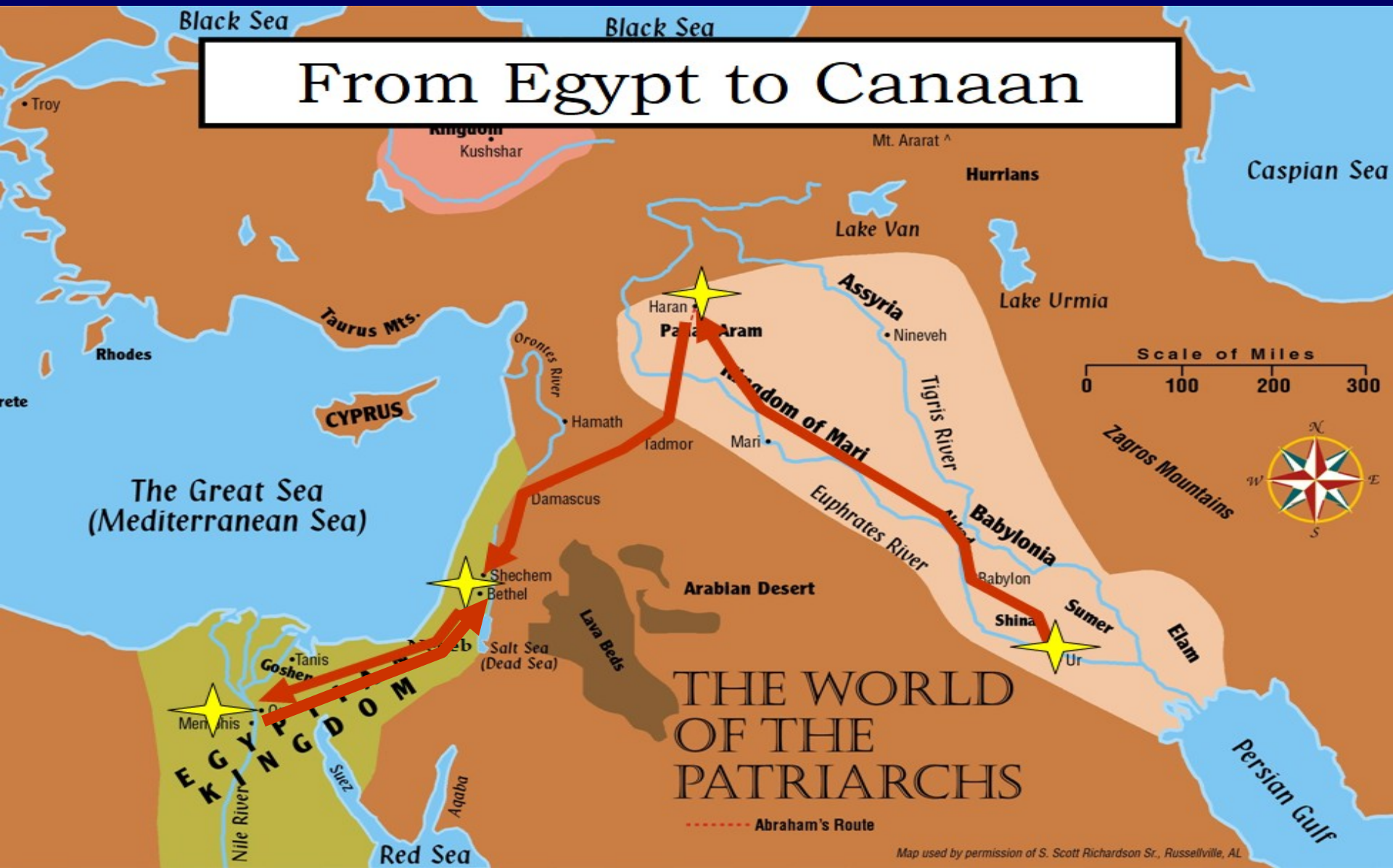
A photograph of a beach with waves crashing onto the shore. In the foreground, several footprints are visible in the wet sand, leading towards the water. The sky is blue with some clouds, and a distant landmass is visible on the horizon.

**Genesis  
13:1-18;  
Abram and Lot.  
Graeme Morrison**

# Remember The BIBLE is a LIBRARY of 66 Books.



**ABRAM AND LOT GENESIS 13:1-18;**  
**By this point in the story of Abram's journeys,**  
**he had travelled approximately 1,500 miles.**



# **ABRAM AND LOT GENESIS 13:1-18;**

## **Abram & Lot Separate.**

**Abram and Lot were both very rich. (13:1-12;)**

**Their herds were too large to stay together.**

**They decided to separate  
and Abram gave Lot first choice of the land.**

**Lot chose the Plain of Jordan.**

**Abram stayed in the hill country of Canaan.**

# ABRAM AND LOT GENESIS 13:1-18;

We have already seen that there were **two additional characters introduced** along with **Abram** at the beginning of the narrative dealing with that patriarch. **The first was Sarai. The second is Lot.**

In the **last chapter**, we saw how the problem revolved around **Sarai**. As **Abram** entered Egypt and **was fearful** of her being coveted by the pharaoh.

Even though **Abram acted in unbelief**, **the Lord was faithful** to intervene and to **deliver both Abram and Sarai out of that situation.**

# ABRAM AND LOT GENESIS 13:1-18;

Now as they return to the land of Canaan, they are beset with a new problem.

This new problem will revolve around Lot, the nephew of Abram. He will play a central part in the events of this chapter.

Placed as bookends in this chapter are Abram's actions in building an altar to the Lord. This will be a chapter that sees Abram demonstrate a heart of worship and a heart of humility.

Abram builds an altar at Bethel (13:1-7).

Abram's speech: His offer of the land (13:8-9).

Lot's choice of Sodom (13:10-13).

God's speech: His offer of the land (13:14-17).

Abram builds an altar at Hebron (13:18).

## **ABRAM returns to Canaan Gen 13.**

**“And Abram went up out of Egypt,  
he, and his wife, and all that he had,  
and Lot with him, into the South.**

**And Abram was very rich in cattle, in silver,  
and in gold. And he went on his journeys  
from the South even to Bethel, unto the place  
where his tent had been at the beginning,  
between Bethel and Ai, unto the place of the altar,  
which he had made there at the first:-  
and there Abram called on the name of Yahweh.”  
(13:1-4;)**

# **ABRAM returns to Canaan Gen 13.**

**Abram and all his family leave Egypt**  
with their wealth and travel to the southern region  
of Canaan (i.e., between Bethel and Ai).

As in **Genesis 12:8**; Abram **builds an altar**  
and **worships Yahweh God**. (probably a sacrifice  
of thanksgiving for their safe return to Canaan.)

**God** had already begun to **bless** Abram  
with prosperity **as had been**  
**promised in the initial call to Abram.**

# **ABRAM returns to Canaan Gen 13.**

**Did Abram deserve this?**

**No, Abram's actions had been less than desirable.**

**He had departed from the land of promise,  
he had gone down to Egypt and he had  
lied about his relationship with his own wife.**

**That Abram had been blessed  
was a matter of Gods grace.**

**Grace involves the receiving of that which  
you do not deserve and which you have not earned.**

**By its very nature, grace is something  
that you do not merit,  
otherwise it is no longer grace.**

# **ABRAM returns to Canaan Gen 13.**

- 1. He had lost his communion with the Lord.**  
Abram did not build any altars in Egypt.

We are not told that he **proclaimed** the name of the Lord to Pharaoh.

We do not see him in **prayer** or believing the **promises** of God.

- 2. He had lost his testimony before men.**  
It is often true that the worst testimony to Christianity is Christians.

While **Abram** had been in Egypt,  
the chosen one of God  
had been **rebuked by an idol-worshipping pagan.**

# **ABRAM returns to Canaan Gen 13.**

**3. He had lost his influence on others.**

**Lot had gone with his uncle Abram down into Egypt.**

**Lot had seen the lie and its results.**

**He had seen the lack of faith in his uncle.**

**We cannot help but think that Lot had lost  
a measure of respect for the one who had been  
the spiritual leader of the family.**

**This lack of respect  
will be reflected later in Lot's decisions.**

# **Abram's return to Canaan is described in terms of a restoration.**

He has been in Egypt where **he lied** and was delivered by the hand of the Lord, but now **he returns to Canaan** and comes again **to the same place** where **he had originally sacrificed to the Lord.**

**The same place. The same altar.**

**Abram** does the same thing he did the first time.  
**He calls upon the name of the Lord.**

**What we see here is the picture of a man restored in his faith.**  
**The lies of Egypt have been left behind.**  
**He has returned to worship the Lord.**

As Abram returns to the Promised Land and again builds an altar and calls upon the name of the Lord,  
**we are able to see the way in which we also make our return**  
**when we have allowed sinful actions to enter our lives.**

**As Christians we need to confess our sins.**

**Confess it.** “If we confess our sins,  
He is faithful and righteous to forgive us our sins  
and to cleanse us from all unrighteousness.

**(1 John 1:9;)**

**We need to acknowledge that we have sinned  
and that our sin is hated by God.**

**Get away from it.** Just as Abram did not build  
another altar and begin proclaiming the name  
of the Lord until he had departed from Egypt,  
**So also we cannot effectively serve the Lord  
unless we separate ourselves from our sin.**

**This means putting the sin and, if possible,  
the reason for the sin away from us.**

**Jesus** alluded to such a process in **Matthew 5:29-30**;  
when he said “**that if your right eye  
is going to cause you to stumble,  
it is better to go through life without a right eye.**”

**Move on from there. Paul** spoke in  
**Philippians 3:13-14**; of “**forgetting what lies behind  
and reaching forward to what lies ahead  
as you press on toward the goal for the prize  
of the upward call of God in Christ Jesus.**”

By contrast, **Satan** wants to burden us with guilt  
so that we will remain at the point of our failure  
and never be able to move on from there.

# **ABRAM returns to Canaan Gen 13.**

**Abram seems to be a changed man.**

**The Abram who comes out of Egypt  
at the beginning of Genesis 13.**

**is not the same Abram  
who went down into Egypt in Genesis 12.**

**This Abram had learned the tragic consequences  
of a life of selfishness.**

**He had been rebuked by a pagan king.**

**He had nearly lost his family.**

**He had been humbled.**

**Now he is ready to be  
confronted with a new situation**

# **ABRAM and TROUBLE WITH LOT. Gen 13.**

**5 “Now Lot, who went with Abram,  
also had flocks and herds and tents.  
6 And the land could not sustain them  
while dwelling together;  
for their possessions were so great  
that they were not able to remain together.  
7 And there was strife between  
the herdsmen of Abram's livestock  
and the herdsmen of Lot's livestock.  
Now the Canaanites and the Perizzites  
were also dwelling in the land.**

**(Genesis 13:5-7;)**

# **ABRAM and TROUBLE WITH LOT. Gen 13.**

**Lot was the nephew to Abram.**

His own father had died back in Mesopotamia.  
(Genesis 11:27-28;)

Abram had taken his nephew into his own family  
and **Lot had travelled with Abram** down into Canaan.

**Lot had gone to Egypt** and had  
**seen** the disastrous results of **Abram's deception**  
and now Lot is again with his uncle in Canaan.

**It is not long before trouble arises.**

# **ABRAM and TROUBLE WITH LOT. Gen 13.**

We are **specifically told** that the ensuing **strife** was between **the herdsmen** of Abram's livestock and **the herdsmen** of Lot's livestock.

**This does not necessarily mean that Abram and Lot entered into this same strife.**

On the other hand,  
the fact that **Abram** sees it necessary  
for he and **Lot** to **separate** suggests  
that there was **a rift between the two of them**  
and that it went deeper  
than merely overzealous herdsmen.

# ABRAM and TROUBLE WITH LOT. Gen 13.

The trouble faced in this chapter stands in direct contrast with the situation that had been faced in the previous chapter.

In chapter 12, the trouble facing Abram had been a famine in the land.

A famine involved a lack of rainfall resulting in a lack of provisions.

Now the trouble is of a different nature.

It involves too much prosperity.

The land will not support the herds of both Abram and Lot.

# ABRAM and TROUBLE WITH LOT. Gen 13.

## *Genesis 12:10-20*

They faced **a famine** in the land - a problem involving **a lack of prosperity**.

The **solution** had been to travel down to Egypt.

## *Genesis 13*

They faced **an overabundance** of flocks - a problem involving **an overabundance of prosperity**.

The **solution** is that **they separate**. Lot travels down to the land that is reminiscent of Egypt.

**Gen 13:7;** “so an argument broke out between the herdsmen of Abram and Lot.  
At that time Canaanites and Perizzites were also living in the land.”

**Verse 7 goes out of the way to make mention  
of the Canaanites and the Perizzites  
who were living in the land at this time.**

**Why are they mentioned?**

**Because it was in their midst that Abram  
has been proclaiming the name of the Lord.**

**Perhaps Abram had shared with them  
the promise of God for a Deliverer  
who would come through the seed of the woman.**

**Now these Canaanites and Perizzites  
see the servants of two believers in the Lord  
as they begin to quarrel and fight among themselves.**

**What will they think?**

**How will the name of the Lord be glorified by these events?**

**Gen 13:8-9;** “Then Abram said to Lot, “Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. Is not the whole land before you? Please separate from me: if to the left, then I will go to the right; or if to the right, then I will go to the left.”

**Abram’s gracious solution.**

**Abram has a decision to make.**

He is faced with **the problem of continuing conflict** between his servants and the servants of Lot and he must decide how to deal with it.

**The obvious solution will be for them to separate.**

**There is a lesson here.** It is that there are times when it is **necessary for two believers** to admit that they **need some distance** between the two of them.

**This brings us to another question.**

**How does one go about making difficult decisions?**

There are several factors that we can **observe** in Abram’s case.

# DIFFICULT DECISIONS?

## 1. The Factor of Circumstances.

We have already seen the **problem of strife** between the servants of Abram and the servants of Lot.

Their circumstances were such that called for these two men to go their separate ways.

**There is a principle here.**

It is that **God regularly uses circumstances to work out His plan and to guide His people.**

# DIFFICULT DECISIONS?

**This will be seen again when we come to the life of Joseph.**

The brothers of Joseph will do some bad things,  
but Joseph will be able to look back and to see how,  
in spite of their evil intentions,  
**God had worked things all for good. (Genesis 50:20;)**

This is how **God often works** in our lives.  
We are not dealing with a closed system  
in which **God cannot or does not intervene**  
**otherwise prayer would be useless.**

**We worship the God of the universe**  
**who is able to rule and govern His creation.**  
He calls us to live accordingly  
and **to trust Him** for the results.  
(Proverbs 3:5-6;)

# DIFFICULT DECISIONS?

## 2. The Factor of Biblical Principles.

The second factor that we ought to use is that of **Biblical principles**.

We ought to let the **principles of the Bible** guide our decision making process.

**Abram was able to do this, too.**

He had already been told by God that he would be a blessing to the world.

**In light of this promise,**  
he had come into the land where **he could proclaim**  
**the name of the Lord** before the watching world.

# DIFFICULT DECISIONS?

That **proclamation** was now being **drowned out**  
by **the strife** between  
his shepherds and the shepherds of Lot.

A **separation** between **himself and Lot**  
will allow Abram to continue to be a **blessing**  
**to the part of the world** in which he lives.

**This brings up another question.**

Having decided that a separation is necessary,  
**where is Abram to go for this separation to take place?**

We often come to understand **what it is** we are **to do**  
in the Christian life, but then comes the question  
**of where we are to do it.**

# **DIFFICULT DECISIONS?**

**3. This brings us to a third factor.**

The way in which **Abram approaches Lot**  
indicates to us that he has

**Yielded all of his personal rights to the Lord.**

**Abram owned the land. It was his by divine promise.**

The Lord had given it to him.

**Abram had every right to tell Lot where he could go.**

Instead, **Abram yields all of his rights to God.**

In this way, he allows **God free reign**  
**to show His personal will and guidance.**

**This is a measure of Abram's faith.**

That brings us to **the fourth factor.**

# **DIFFICULT DECISIONS?**

## **4. The Factor of Faith.**

**Abram had developed a confidence that God would guide him.**

**His confidence is seen in that he leaves the choice to the Lord.**

**He permits God to show him the divine place through the decision of Lot.**

**Each of these factors can be seen in the decision of Jesus to go to the cross. The circumstances of His life directed that He would go to the cross. Galatians 4:4; tells us that His birth took place at the fullness of time.**

**The circumstances of His death were ordered by the Lord and Herod and Pilate did those things that God in His foreknowledge knew that they would do. (Acts 4:28;)**

# **DIFFICULT DECISIONS?**

The decision of **Jesus** to go to the cross  
was also **foretold by the Scriptures.**

Those same Scriptures  
**foretold the death He would die.**

**Peter tells us in Acts 3:18; how God announced beforehand  
by the mouth of all the prophets,  
that His Christ should suffer.**

The decision of **Jesus** to go to the cross  
was **rooted in self sacrifice.** He offered **Himself**  
**as a sacrifice for sin,** dying the death we deserved  
**so that we could enter into the life He deserved.**

In going to the cross, **Jesus yielded up**  
**all of His personal rights,**  
**submitting Himself to the will of the Father.**

# DIFFICULT DECISIONS?

**The decision of Jesus to go to the cross was a decision of faith.**

**Hebrews 5:8; says that He learned obedience from the things which He suffered.**

**This was an obedience of faith in that He endured the cross for the joy that was set before Him. (Hebrews 12:2;)**

**Gen 13:8-9;** “Then Abram said to Lot, “Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. Is not the whole land before you? Please separate from me: if to the left, then I will go to the right; or if to the right, then I will go to the left.”

**We saw that although Abram was the apparent leader of the family he gives Lot the choice of land to take.**

**Abram has already proven his faith in God’s promises in that he has left his country at the call of God. (Acts 7;)**

**He left Haran at God’s request, (Gen 12:4;) built altars to God and called upon Yahweh in worship, (as Shechem, Bethel, and Hebron. (Gen 13:18;)**

**Gen 13:8-9;** “Then Abram said to Lot, “Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. Is not the whole land before you? Please separate from me: if to the left, then I will go to the right; or if to the right, then I will go to the left.”

The apostle **Paul** tells us that  
“**Abraham believed God and it was reckoned unto him for righteousness.**” (Rom 4:3;)

We see that **Abraham believed in the promises of God** and was willing to leave these matters in **God’s hands** and so gave Lot the choice.

We see that such an event not only illustrates **the faith of Abram in God’s promises**, but also **his spirit of humility and love** for his fellow man.  
**He was willing to give Lot the better land.**

## **LOT'S DECISION (Genesis 13:10-13).**

**10 “And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere, this was before the LORD destroyed Sodom and Gomorrah like the garden of the LORD, like the land of Egypt as you go to Zoar.”**

**11 “So Lot chose for himself all the valley of the Jordan; and Lot journeyed eastward. Thus they separated from each other.”**

**12 “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.**

**13 Now the men of Sodom were wicked exceedingly and sinners against the LORD.”**

**Gen 13:10;** “And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere, this was before the LORD destroyed Sodom and Gomorrah like the garden of the LORD, like the land of Egypt as you go to Zoar.”

As **Lot looked** to the east of the central mountain ridge of Canaan, he would have seen the Jordan River Valley. **It was well watered everywhere.**

The one place in Israel where there is **a constant flow of water is the Jordan River.**

Fed by the melting snows of Mount Herman, this river overflows its banks in the spring and it narrows to a small, muddy stream in the Autumn, **but it does not dry up completely.**

**Gen 13:10;** “And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere, this was before the LORD destroyed Sodom and Gomorrah like the garden of the LORD, like the land of Egypt as you go to Zoar.”

**Why does the writer mention Egypt?**

It is because, to the minds of his readers, **Egypt was the most fruitful place they had ever seen.**

Indeed, every time **the Israelites** in the wilderness encountered difficulties, **they would immediately wish they were back in Egypt.**

**By comparing Lot's choice to Egypt, the writer is identifying this slave mentality with Lot's desire for Sodom and Gomorrah.**

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

If the decision of **Abram** portrays how **a spiritual believer** makes a **decision**, the example of **Lot** presents how **a worldly person** makes a **decision**.

This passage lists for us **the factors** that went into Lot's decision.

**1. The Factor of Apparent Delights:**

Lot lifted up his eyes, and beheld all the plain of Jordan, that it was **well watered** everywhere. (13:10;)

**The first factor** that went into **Lot's** decision involved **what he saw with his eyes**.

This was a **materialistic mindset** and it shows us that **Lot was not concerned with spiritual results** as much as he was with physical criteria.

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

## **2. The Factor of Financial and Social Gain.**

The cities of Sodom and Gomorrah were reminiscent of the land of Egypt from which Abram and Lot had recently come.

It is likely that **Lot had been enamoured with Egypt.** It was a rich land and culturally advanced beyond anything Lot had previously seen.

Lot made his decision **based on what would be financially and socially best for himself,** without regard to what God's will was for his life.

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

**3. The Factor of Independent Desire.**  
**We never read of Lot building an altar or calling upon the name of the Lord.**

**There is no prayer  
or seeking the Lord for guidance.**  
**It does not appear that the Lord  
was either consulted or considered.**

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

**Lot's choice is seen in strong contrast to that which had been made by Abram.**

<b>Abram</b>	<b>Lot</b>
God led him by means of his circumstances.	He took advantage of his circumstances.
His choice led to the furtherance of the divine commission.	His choice led to the furtherance of his own wealth and social status.
He yielded up all his personal rights.	He took the rights that were properly that of his uncle.
He left the choice up to the Lord.	He made his own decision.

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

**Out of all the cities of the plain,  
Lot chose to camp near Sodom.**

**This city would become a symbol for wickedness.**

**Lot's move to this location  
would begin a downward spiral  
in which he would eventually fall into great sin.**

**There is a principle here.**

**It is that who you associate with  
often leads to compromise resulting in sin.**

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

## **SIN**

**Association**



**Compromise**



**Overt Sin**

When you go outside on a rainy day  
**wearing white gloves** and pick up  
**a ball of mud**, spreading it over your hands,  
**the mud** hardly ever becomes **“glovey.”**

**Rather the pollution of the mud  
makes the gloves muddy.**

Lot’s association with the city of Sodom  
would soon result in an eroding  
of his spiritual values.

**We need to be careful who we spend time with.**

# Abram and Lot Separate



**The Hill country  
of Canaan  
where Abram dwelt.**

**The Plain of Jordan  
or the Valley of Siddim  
— where Lot dwelt.  
(Sodom.)**

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

The location of **Sodom and Gomorrah** has been the source of considerable discussion. Several theories have been put forth as to their original location.

**The traditional location** for these cities has been the **southern section of the Dead Sea.**

This **southern portion of the Dead Sea** has been **submerged** beneath 15-30 feet of water throughout most of recorded history, but **recent diversion of the waters** of the Jordan have resulted in a lowering of the level of the Dead Sea **so that this entire area today is dry.**

Ruins of several ancient cities have been uncovered along the east side of this area, but none have been positively identified as Corresponding to the names of the cities given in Genesis.

**Gen 13:12;** “Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.”

**Recently a number of archaeologists disagree and say that the ruins of Sodom and Gomorrah have been discovered to the southeast of the Dead Sea.**

**They say that the modern names of the cities are Babeth-Dhra and Numeira.**

**They say the evidence found shows that both cities were destroyed by an enormous fire leaving debris more than three feet thick.**

**Gen 13:14-15;** “And the LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all the land which you see, I will give it to you and to your descendants forever.”

## **THE LORD’S PROMISE TO ABRAM. Gen 13:14-15;**

It must be recognized that, to the ancient reader of the text, **Lot would have appeared at the beginning of this narrative to be the solution** to the running **problem** of the Abrahamic Narrative.

**Abram** had been given a promise by God that **from him would come a great nation.**

How was this to take place in light of the fact that **Sarah was barren** and could not bear any children?

**Gen 13:14-15;** “And the LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all the land which you see, I will give it to you and to your descendants forever.”

**Perhaps the required offspring  
would come through Lot.**

**He was, after all, the nephew to Abram.  
Perhaps he would become the adopted son  
of Abram and thus fulfill the divine promise.**

**But now we see  
Lot has separated from Abram.**

**Gen 13:15;** “for all the land which you see,  
I will give it to you and to your descendants forever.”

## **Special study “forever”:- (OLAM.)**

**This is the very common term OLAM.  
(used over 400 times)**

**It is used of duration of time in several senses,  
each of which must be linked to the context,  
the nature of the thing to which it refers.**

**Hebrew OLAM:-**

- a) Meaning for as long as is purposed.**
- b) As long as needed.**
- c) Throughout an appointed time.**
- d) Until end of a given age.**
- e) Duration.**
- f) Age lasting.**

# **Special study forever (OLAM)**

## **SOME EXAMPLES**

- a) Gen 13:15; Give the land to your descendants forever.
- b) Gen 17:7-8; Canaan for an everlasting possession.
- c) Gen 17:13; My covenant an everlasting covenant.
- c) Ex 12:14; Passover to be kept forever.
- d) Ex 27:20-21; The lamp to be kept burning forever.
- e) Ex 29:9; Aaron and his sons Priests forever.  
Ex 30:8; Aarons lamps to burn forever.  
Ex 31:16-17; The sabbath a perpetual covenant- forever.  
Ex 40:15; An everlasting priesthood.  
Deut 12:28; It may go well with your children after you  
forever.
- Lev 3:17; You eat NEITHER FAT OR BLOOD FOREVER.  
cf. Lev 17:10ff, Gen 9:4;
- f) Lev. 16:29; The day of Atonement forever.  
Lev. 25:46; Families born on your land your possession  
forever.

# **Special study “forever”:- (OLAM.)**

## **A. Time past (examples only)**

1. “heroes of old,” Gen 6:4;
2. “mountains and hills,” Gen 49:21;
3. “generations of old,” Deut 32:7;
4. “forefather,” Josh 24:2;
5. “days of old,” Isa 51:9;

## **B. Continual for a lifetime (examples only)**

1. “believe in you forever.” (i.e., Moses) Exod 19:9;
2. “slave forever.” Deut 15:17; I Sam. 27:12;
3. “all your days.” Deut 23:6;
4. Samuel “stay there forever.” I Sam 1:22;
5. King “live forever.” I Kgs 1:21; Neh. 2:3; Ps. 21:4;
6. “bless the Lord forever.” Psa 115:18; 145:1-2;
7. “sing forever.” Psa 89:1; 115:18; 145:1-2;
8. “pregnant forever.” (metaphor) Jer 20:17;
9. possibly Prov 10:25;

# Special study “forever”:- (OLAM.)

## C. Continual existence (but with obvious limitations.)

1. **humans.** Gen 3:22;
2. **the earth.** Psa 78:69; 104:5; 148:6; Eccl 1:4;  
(cf. 2 Pet 3:10;)
3. **Aaronic priesthood.** Exod 29:9; 40:15;  
(cf. 1 Sam 2:30;)
4. **the Sabbath.** Exod 31:16-17;
5. **the feast days.** Exod 12:14,17,24;  
Lev 16:29,31,34; 23:14,21,41;
6. **circumcision.** Gen 17:13 (cf. Rom 2:28-29;)
7. **the land of promise.** Gen 13:15; 17:18; 48:4;  
Exod 32:13;
8. **ruined cities.** Isa 25:2; 32:14; 34:10;

# Special study “forever”:- (OLAM.)

## D. Conditional Covenants.

1. **Abraham.** Gen 17:7,8,13,19;
2. **Israel.** Deut 5:29; 12:28;
3. **David.** 2 Sam 7:13,16,25,29; Psa 89:2,4;
4. **Israel.** Judges 2:1; (cf. Galatians 3;)

## E. Unconditional Covenants.

1. **Noah.** Gen 9:12,16;
2. **New Covenant.** Isa 55:3; Jer 32:40; 50:5;

## F. God Himself

1. His existence, Gen. 21:33; Deut. 32:40; Ps. 90:2; 93:2;  
Isa. 40:28; Dan. 12:7
2. His name, Exod. 3:15; Ps. 135:13
3. His reign, Exod. 15:18; Ps. 45:6; 66:7; Jer. 10:10; Micah  
4:7
4. His word Ps. 119:89 160: Isa. 40:8; 59:21

# Special study “forever”:- (OLAM.)

## F. God Himself.

1. **His existence.** Gen 21:33; Deut 32:40; Psa 90:2; 93:2; Isa 40:28; Dan 12:7;
2. **His name.** Exod 3:15; Psa 135:13
3. **His reign.** Exod 15:18; Psa 45:6; 66:7; Jer 10:10; Micah 4:7;
4. **His word** Psa 119:89,160; Isa 40:8; 59:21;
5. **His loving kindness.** Psa 25:6; 89:2; 103:17; 118:1-4,29; Jer 33:1;

# Special study “forever”:- (OLAM.)

## G. The Messiah.

1. **His name.** Psa 72:17,19;
2. **Blessed forever.** Psa 45:2,17; 89:52;
3. **reign.** Psa 89:36,37; Isa. 9:7;
4. **priest.** Psa 110:4;
5. **pre-existence.** Micah 5:2;

## H. The New Age life.

1. **everlasting life.** Dan 12:2;
2. **everlasting contempt.** Dan 12:2;
3. **no more tears.** Isa 65:19 (Rev 21:4;)
4. **no sun.** Isa 60:19-20; (Rev 21:23;)

# **Special study “forever”:- (OLAM.)**

**Note how many different English words are used to translate this Hebrew word in the NIV.**

1. Forever. 2. old, of old. 3. everlasting. 4. eternal.
5. lasting. 6. Always. 7. for life. 8. continue.
9. regular. 10. permanent. 11. any time.
12. ancient, ancient times. 13. endless.
14. forevermore 15. to the very end.
16. a long time. 17. long ago.

**These examples serve to show that "forever" often had temporary significance, meaning:-**  
**"throughout the appointed time,**  
**or until the end of a given age."**

## **Special study “forever”:- (OLAM.)**

**So it is that the Land Promise,  
was true throughout all its generations,  
throughout its appointed time.**

**The Land promise was conditional and lasted  
as long as Israel was faithful but ultimately  
God’s patience ran out and the Israelites  
were carried off into captivity then released back  
to serve God to bring salvation  
through Jesus beginning from Jerusalem.**

**They no longer could hold onto the promise made  
to Abraham about the land to be theirs forever  
because of their rebellion against God  
and the hardness of their hearts.**

**Gen 13:17;** “Arise, walk about the land through its length and breadth;  
for I will give it to you.”

**Abram is told to enter into a discipline of faith.**

He is to walk about the land through its length  
and breadth. **He is to walk in the land  
that has been promised to him by God.**

**This walk will be a walk of faith  
as he acts in accordance  
with the promise of his future possession.**

**We are called to do the same thing.**  
We are given a promise of eternal life  
and an eternal inheritance.

In the meantime, **we are called to live as though  
this inheritance were a present possession.**

**We are called to live as over comers  
because of the One who has overcome on our behalf.**

**Gen 13:16-18;** “And I will make your descendants as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered. Arise, walk about the land through its length and breadth; for I will give it to you. Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.”

**Abram** had previously **built altars** to worship Yahweh at **Shechem** and **Bethel**, (Gen 12:6-8;) that he may **show his gratitude** for the **Lord's promises**.

He offers worship at Genesis 13:4;  
in relation to **being saved**  
from the **trials** of famine and Egypt.

**Abram** now **builds an altar** in **Hebron** to once again **give thanks** to Yahweh for the blessings Spoken of. (i.e. make you a great nation.)

**Gen 13:18;** “Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.”

**Hebron** is located due west  
of the centre of the Dead Sea.

**A lesson on God's grace is seen here.**

God tells Abraham that:-

**He is “giving” all the land to thy seed forever.**

Though the land of Canaan was **a gift** to Abram **from God** he and his descendants had to participate in many years of bloody warfare to receive God's gift.

Here is **an example** of how  
**many of God's promises**

(such as salvation- Eph 2:8;) are **conditional**.

**Gen 13:18;** “Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.”

As we come to the end of the chapter, **Lot has removed himself from the presence of Abram and has gone off to live in the area of Sodom.**

By doing so, he has effectively **removed himself from Abram and the promises of a great nation.**

**It is in such a context that the Lord comes to Abram and confirms the earlier promise.**

**Not only is that promise confirmed, we also read additional elements.**

**Not only will Abram be a great nation, but his descendants will be as numerous as the dust of the earth.**

# **ABRAM and LOT. Chapter 13.**

**Chapter 13 is a chapter of spiritual victory.**

The victory in this chapter is especially striking when contrasted with the defeat of the previous chapter.

## ***Genesis 12***

Begins with God's promises and ends with Abram going down into Egypt.

Abram enters Canaan for the first time.

Abram decides to go into Egypt.

Abram intent on self protection.

A test of trust - failed.

## ***Genesis 13***

Begins with Abram coming back out of Egypt and ends with God's promises.

Abram enters Canaan for the second time.

Abram permits Lot to decide where he should go.

Abram gives up his personal rights to the Lord.

A test of values - passed.

## **ABRAM and LOT. Chapter 13.**

**Chapter 13 is a chapter of spiritual victory.**

**Lot chose for himself. God chose for Abram.**

**The contrast between the two  
reminds us of One who made  
the ultimate choice on our behalf.**

**Jesus was tempted by Satan  
to seek His own rights  
and His own comforts,  
but He gave those up  
to obtain an eternal inheritance for us.**

**Genesis  
13:1-18;  
Abram and Lot.  
Graeme Morrison**

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**Next in the series:-  
Gen chapter 14; Abram rescues Lot**