Genesis 13

Genesis 13:1–18 **Abram and Lot Separate**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis (**HTML**) (**PDF**) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis (**HTML**) (**PDF**) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the word-by-word, verse-by-verse studies of **Genesis** (**HTML**) (**PDF**).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them.[1] However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

This should be the most extensive examination of Gen. 13 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 13:

Introduction

vv. 1–4 Abram Returns to the Land from Egypt
vv. 5–7 Strife between the Herdsmen of Abram and the Herdsmen of Lot
vv. 8–13 Lot and Abram Separate
vv. 14–18 God Gives the Land Covenant to Abram

Addendum

[1] This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

Charts, Graphics and Short Doctrines:

Introduction		The Prequel of Genesis 13
Introduction		The Principals of Genesis 13
Introduction		The Abrahamic Timeline for Genesis 13
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v.	11	Relief Map of the Land of Promise
v.	11	The Doctrine of Logistical Grace (Revised)
v.	15	The Spiritual Life Parlays Spiritual Growth to Eternal Impact
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v.	17	Three Dispensations Summarized
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v.	17	American Heritage Insert
v.	17	By the PRESIDENT of the United States Of America A PROCLAMATION
v.	17	Quotations from our Founding Documents
v.	17	Public and Private Quotations from our Founding Fathers
v.	17	The Preambles of State Constitutions
v.	17	Early U.S. Education
v.	17	Some Communist Goals
v.	18	Sands of Time (lyrics)
v.	18	The Altars Built by Abram
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Addendum		What We Learn from Genesis 13
Addendum		Josephus' History of this Time Period
Addendum		Edersheim Summarizes Genesis 13
Addendum		A Complete Translation of Genesis 13

Psalms Appropriately Exegeted with this Chapter | Other Chapters of the Bible Appropriately Exegeted with this Chapter | Definition of Terms

Introduction | Text | Addendum

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Doctrines Covered		Doctrines Alluded To	
Antisemitism	Blessing by Association	Angelic Conflict	Bethel
Figures of Speech	The Importance of Bible Doctrine	Dispensations	Essence of God
Logistical Grace	Separation	Intercalation	Hypostatic Union
		Laws of Divine Establishment	

Chapters of the Bible Alluded To			
	Gen. 19		

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (HTML) (PDF) (WPD).

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2nd Advent.
Age of the Hypostatic Union	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel.

Definition of Terms	
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the **Church Age** are different than rules for the **Age of Israel**.
Gloss	A word or phrase added in by way of explanation by a later author (or copyist). I include in this those people who might relay this narrative verbally.
Inspiration of the Bible	*God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship*. The literary style of the human author would include a variety of literary devices and figures of speech. Furthermore, there is nothing in the definition of inspiration which precludes the human authors or even God the Holy Spirit from making use of literary devices.
Intercalation	The 1st and 2nd advents of Jesus Christ was taught as one whole event. However, intercalated between these two events is the Church Age.
Kenosis	Jesus voluntarily restricted the use of His Deity when it was not a part of God the Father's plan.
Laws of Divine Establishment	These are the laws, principles and morality which God has designed to perpetuate every society or government in such a way that freedom to evangelize, freedom to teach doctrine and the freedom to send out missionaries are maximized.
Pivot	Believers with doctrine influence a society. A good example of this is the Roman Empire, which began as being very opposed to Christianity, but which became strongly influenced by Christianity. As the Christian Tertullian observed: "We are but of yesterday, yet we fill your cities, islands, forts, towns, councils, even camps, tribes, decuries, the palace, the senate, the forum; we have left you the temples alone." This was accomplished without an armed insurrection against Rome. The norms and standards of believers in Jesus Christ began to filter into the society. Abraham and his people represented a positive influence on the surrounding areas; Lot and his family had almost no influence whatsoever.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** (**HTML**) (**PDF**) (**WPD**).

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml
http://rickhughesministries.org/content/Biblical-Terms.pdf
http://www.gbible.org/index.php?proc=d4d
http://www.wordoftruthministries.org/termsanddefs.htm
http://www.realtime.net/~wdoud/topics.html
http://www.theopedia.com/

An Introduction to Genesis 13

Introduction: Chapter 13 concentrates upon the relationship between Abram and Lot. There relationship is more like siblings than it is like an uncle and a nephew. Lot is the somewhat spoiled youngest child and Abram is the indulgent, overprotective older brother. However, in this chapter, we come to a point where they can no longer function together, even though they have tremendous wealth between them.

It is important to understand what has gone before.

The Prequel of Genesis 13

God calls upon Abram to leave Ur of the Chaldees and to come to the land of Canaan (Acts 7:2–6). It appears as though he is called again in Charan (Haran) and asked to do the same thing (Gen. 12:1). Abram is told to leave his family behind (this would not include Sarah), but Abram brings his father and his nephew with him to Charan (Gen. 11:31), and later brings Lot with him into the land of promise (Gen. 12:4).

God has made promises to Abram probably on two occasions (Gen. 12:1–3 Acts 7:2–6) which appear to have the same content. Exactly why this appears to have occurred twice was explained in the previous chapter.

Abram has begun to walk through the land, and God has appeared to him a third time in Gen. 12:7 (this is assuming that God has appeared to Abram at least two times previously).

After being in the land a short period of time, there is a famine, and Abram took his family down to Egypt, where he lied about his relationship to Sarai. He was worried that the men of Egypt would kill him and take Sarai from him, so she was to agree to tell everyone that she was his sister. (Gen. 12:10–14)

Sarai's beauty is told to the Pharaoh, and he calls for her to be his wife and showers Abram with a great many gifts. However, there is judgement of God that comes against the Pharaoh and his family, because of all this. He determines that Sarai is the problem, and calls in Abram. He reproves Abram and gives Sarai back to him. Gen. 12:15–19a

Finally, Pharaoh has Abram led to the country's borders where he deports him (Gen. 12:19b–20), and that is where Gen. 13 picks up.

Gen. 13 will begin with Abram returning to the land of promise from Egypt.

Chapter Outline Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Genesis 13

Characters	Commentary
Abram	Abram is the protagonist for most of these chapters, although, as he becomes older, he will fade from view. It is to Abram that God speaks.
Lot	Lot is Abram's nephew, who should have been left behind first in Ur and then later in Charan (Haran). He and Abram will split up their holdings and Lot will go off on his own.

The Principals of Genesis 13

Characters	Commentary
The herdsmen of Abram and Lot	The separation of Abram from Lot appears to be based upon a dispute (possibly several) between Abram's herdsmen and Lot's. It does not appear that Abram and Lot have had words.
Sarai	Sarai is only mentioned incidentally in this chapter.
Canaanites and Perizzites	People living in the land promised to Abram by God.

Chapter Outline Charts, Graphics and Short Doctrines

The Abrahamic Timeline for Genesis 13

Legend

Birth or death	God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2234 B.C.		2097 B.C.	Gen. 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
2164 B.C.	0	1967 B.C.	Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.

Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
		1907 B.C. 1927 B.C. (Klassen)	Gen. 11:28, 31	Abram's family travel from **Ur** to **Haran**, although their original intention had been to go to the land of **Canaan**. Gen 11:28, 31 Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there.
		1892 B.C.	Gen. 11:32	Death of Terah, Abram's father. Gen. 11:32 Terah lived 205 years and died in Haran.
2089 B.C.	75	1892 B.C.	Gen. 12:1–4	Abraham leaves for **Promised Land** from **Haran**, after being so instructed by God. Gen 12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.
Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C.				
		1891 B.C. 1892 B.C. (Klassen)	Gen. 12:10–20	Abraham & Sarah in **Egypt** (Goshen, Memphis), return to the **Land of Promise** (Genesis 12:10-31:1)
		1891 B.C.	Gen. 13:1–4	Abram returns to **Bethel** in the land of **Canaan**, returning as a very wealthy man.
		1891 B.C. 1889 B.C. (Klassen)	Gen. 13:5–13	Abram and Lot separate from one another.
			Gen. 13:14–17	God renews His covenant with Abram.
			Gen. 13:18	Abram moves to the **plain of Mamre**, which is in **Hebron**.

The New Berkeley Bible began the previous chapter in 2091 B.C., putting Abram's birth in 2166 when Terah, his father, is 130 years old.[2] The New Berkeley Bible lists the date of Gen. 14 as 2091 B.C. (adding a question mark).

Bibliography

MacDonald's timeline is from: **http://www.bibleistrue.com/qna/qna63.htm** accessed October 11, 2011.

[2] The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 10.

See **http://www.bibleistrue.com/qna/qna63dating.htm** for his justification of his timeline.

From: **http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf** (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ℗1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

Chapter Outline **Charts, Graphics and Short Doctrines**

Here is what to expect from Genesis 13:

A Synopsis of Genesis 13

Abram, his nephew Lot and his wife Sarai return from Egypt (Gen. 13:1). It is implied that Abram is quite rich at this time (Gen. 13:2).

Abram returns to the places where he had camped before, where he had spoken with God before, and where he had built altars before. Gen. 13:3–4

Lot is also apparently quite wealthy, but there are problems with his possessions and the herdsmen of Abram and Lot quarrel over the limited area where they can graze. Gen. 13:5–7

Abram suggests to Lot that they separate their business ties, and that Lot go one way and that Abram goes the other. Gen. 13:8–9

Lot looks over the area carefully, and chooses to move to the area near Sodom, as it is well-watered and possibly has a reputation as a party town (the latter is an assumption I am making). However, we are told that the men of Sodom were quite evil. Gen. 13:10–13

God comes to Abram again, increases what He had already promises to give Abram, and then tells Abram again to walk throughout the land. Gen. 13:14–17

Abram moves to the oaks of Mamre, which is near Hebron, and builds an altar there. Gen. 13:18

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline **Charts, Graphics and Short Doctrines**

Abram was out of God's geographical will in the previous chapter (while he was in Egypt) and, also out of fellowship in the previous chapter.

If you have personal honor and integrity, then you can understand how embarrassed Abram was before pharaoh, someone he thought was morally inferior to him (Gen. 12:11–13). Yet, in simple morality, pharaoh shows himself to be superior to Abram. This tells us one more thing: morality is not the Christian way of life. God doesn't look down, reevaluate the situation, and decide, "You know what, this pharaoh character catches on a lot more quickly than Abram does. I think I am going to move my blessing from morally inferior Abram to the pharaoh." But God does not do that.

Abram has failed, and he recognizes this. Therefore, he decides to go back to the last place where he had fellowship with God.

God, on several occasions, is going to speak to Abram and make promises to him. Abram has already believed Jehovah Elohim, and has imputed righteousness because of that (Gen. 15:6), but he does not place his faith in God's Word. Therefore, God will repeat these promises and, on occasion, add to them. That is, God will build

doctrine upon doctrine (specifically, in this case, promises upon promises). There will be a point at which Abram will understand God's promises and believe them, resulting in the birth of his son, Isaac

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Chapter Outline Charts, Graphics and Short Doctrines

Abram Returns to the Land from Egypt

Slavishly literal:		Moderately literal:
And so goes up Abram from Egypt—he and his woman and all which [is] to him and Lot—the Negev-ward.	Genesis 13:1	**Abram went up from Egypt—he and his wife and all that was his [lit., *and all that (was) to him*]; and Lot—toward the Negev.**

Consequently, Abram returned from Egypt back to the Negev, taking with him his wife, his possessions and Lot.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[3]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

[3] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Taken from **http://targum.info/targumic-texts/pentateuchal-targumim/** and first published in 1862.

Ancient texts:

Targum (trans. By Cook)	And Abram went up from Mizraim, he and his wife (and) all that he had; and Lot with him, to go to the south.
Latin Vulgate	And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.
Masoretic Text (Hebrew)	And so goes up Abram from Egypt—he and his woman and all which [is] to him and Lot—the Negev-ward.
Peshitta (Syriac)	AND Abram went up from Egypt, e and his wife and all that he had, and Lot with him, into the south.
Septuagint (Greek)	And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	**Abram and Lot separate** Abram went up from Egypt toward the arid southern plain with his wife, with everything he had, and with Lot.
Contemporary English V.	Abram and Sarai took everything they owned and went to the Southern Desert. Lot went with them.
Easy English	**Abram and Lot separate, 13:1-18** Then Abram went up from Egypt. He took his wife with him. And he took everything that they had. Lot went with them to the area called the Negev.
Easy-to-Read Version	So Abram left Egypt. Abram traveled through the Negev [The desert area in the southern part of Judah.] with his wife and everything he owned. Lot was also with them.
The Message	So Abram left Egypt and went back to the Negev, he and his wife and everything he owned, and Lot still with him.
New Century Version	**Abram and Lot Separate** So Abram, his wife, and Lot left Egypt, taking everything they owned, and traveled to southern Canaan.
New Living Translation	**Abram and Lot Separate** So Abram left Egypt and traveled north into the Negev, along with his wife and Lot and all that they owned.
The Voice	Abram left Egypt with his wife, Lot, and everything he owned, and he went back up into the Negev region.

Partially literal and partially paraphrased translations:

American English Bible	So, Abram left Egypt along with his woman, Lot, and everything that he had, and they traveled into the desert.
New Advent Bible	So Abram came back from Egypt into the south country, with his wife and all that belonged to him; Lot, too, went in his company.
New American Bible (R.E.)	*Abram and Lot Part*. From Egypt Abram went up to the Negeb with his wife and all that belonged to him, and Lot went with him. Gn 12:9.
NIRV	**Abram and Lot Separate** Abram went up from Egypt to the Negev Desert. He took his wife and everything he had. Lot went with him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram ascended from Egypt to South-Canaan: he, his woman, all with him, and Lot.
The Expanded Bible	**Abram and Lot Separate** So Abram, his wife, and Lot ·left [[L]came up from] Egypt, taking everything they owned, and traveled ·to southern Canaan [[L]into the Negev; [C]a somewhat desolate area].
Ferar-Fenton Bible	So Abram went up from Egypt with his wife, and all he possessed; and Lot accompanied him to the southern pastures.
NET Bible®	*Abram's Solution to the Strife* So Abram went up from Egypt into the Negev [Or "the South [country]" (also in v. 3).] [Negev is the name for the southern desert region in the land of Canaan.]. He took his wife and all his possessions with him, as well as Lot [Heb "And Abram went up from Egypt, he and his wife and all which was his, and Lot with him, to the Negev."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avram went up from Egypt - he, his wife and everything he had, and Lot with him - into the Negev..
exeGeses companion Bible	**ABRAM AND LOT SEPARATE** And Abram ascends from Misrayim, he and his woman and all he has and Lot with him, toward the south:...
Judaica Press Complete T.	And Abram came up from Egypt, he and his wife and all that was his, and Lot with him, to the south.
Kaplan Translation	Abram headed northward [Literally, 'went up.'] to the Negev along with his wife and all that was his, including Lot.
Orthodox Jewish Bible	And Avram went up out of Mitzrayim, he, and his isha, and all that he had, and Lot with him, into the Negev.

Literal, almost word-for-word, renderings:

The Amplified Bible	So Abram went up out of Egypt, he and his wife and all that he had, and Lot with him, into the South [country of Judah, the Negeb].
Concordant Literal Version	And up is Abram going from Egypt, he and his wife and all that is his, and Lot with him, to the south-rim.
English Standard V. – UK	**Abram and Lot Separate**

	So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negeb.
The Geneva Bible	And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. His great riches gotten in Egypt, did not hinder him in following his vocation.
LTHB	And Abram went up out of Egypt into the Negeb, he and his wife and all that he had, and Lot being with him.
NASB	**Abram and Lot** So Abram went up from Egypt to the Negev [I.e. South country], he and his wife and all that belonged to him, and Lot with him.
New King James Version	**Abram Inherits Canaan** Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South [Hebrew Negev].
Syndein/Thieme	{Note: Verses 1-4 actually go with Chapter 12} And Abram went up out of Egypt {picture of rebound back into fellowship - I John 1:9} . . . he, and his wife, and all that he had, and Lot with him, into the south.
Webster's Bible Translation	And Abram returned from Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
Young's Literal Translation	And Abram goes up from Egypt (he and his wife, and all that he has, and Lot with him) towards the south.
Young's Updated LT	And Abram goes up from Egypt (he and his wife, and all that he has, and Lot with him) towards the south.

The gist of this verse: Abram leaves Egypt with his family and heads toward southern Canaan again.

Genesis 13:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâlâh (הָלָע) [pronounced *ģaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
ʾAb^{e}râm (מָרְבַא) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
Mits^{e}rayim (מַיִרְצַמ) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595

Translation: Abram went up from Egypt... Because he lied to the Pharaoh of Egypt, Abram was escorted out of town and told to leave. There was a plague put upon the Pharaoh's household from God, and Pharaoh was clearly peeved that Abram just let all of this happen.

Abram is out of God's geographical will because he had gone down to Egypt, as he was in the Negev less than a year previous. God has in the past given Jews to Egypt as witnesses innumerable times. All the surrounding

countries had some benefit of their close proximity with the Jews; but Egypt seemingly more than the rest. There will be millenniums of contact between the two countries, sometimes antagonistic, but always as a witness as to the true God of the Universe, Y^{e}howah of the Jews, Jesus Christ. God always allowed the witness of the Jews to stand, even when they were not as honorable as the Egyptians to whom they were witnessing to (as in this case). God also blessed Egypt greatly when Egypt honored their relationships with the Jews (as we will see with Abram's great grandson, Joseph, who helped rule over Egypt). However, when Egypt did wrong by the Jews, God witnessed to Egypt with the application of His justice, as He did in the exodus.

Genesis 13:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #802 BDB #61
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean *all whom, all that [which]; whomever, whatever, all whose, all where, wherever*.			
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person singular suffix	No Strong's # BDB #510

Translation: ...—he and his wife and all that was his [lit., *and all that (was) to him*];... Interestingly enough, Abram was not punished for his deception, apart from being escorted to the border. He received a number of gifts from the Pharaoh of Egypt, and it appears as though none were taken back.

Very likely, among these many gifts was a slave-girl called Hagar, who would serve Sarai directly.

Genesis 13:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532

Genesis 13:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîm (עִם) [pronounced *ģeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity with the 3rd person masculine singular suffix	Strong's #5973 BDB #767
negeb (נֶגֶב) [pronounced *ne-GHE^{B}V*]	*south, south-country; southern portion of Judah, southern district of Palestine;* often transliterated *Negev* or *Negeb*	masculine singular noun with the definite article; with the directional hê	Strong's #5045 BDB #616

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale,* which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and Lot—toward the Negev. Lot was still with family of Abram. They went back to where God wanted them all to be in the first place, in the Negev, which is the southern portion of Canaan.

Gen 13:1 So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negev.

Remember that the Negev is southern Canaan (Palestine). Abram and company are coming out of Egypt, where he had been out of God's geographical will. Abram had been overly concerned about a famine in the land of Canaan, so he traveled outside of God's will in order to deal with the famine. However, now he is going back where he ought to be.

And Abram [is] rich, very, in the cattle, in the silver and in the gold.	Genesis 13:2	**Abram [was] now very rich in livestock, [and] in silver and in gold.**

Abram, at this time, had become quite wealthy in livestock, as well as in silver and gold.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Abram had become very strong in cattle, in silver, and in gold.
Latin Vulgate	And he was very rich in possession of gold and silver.
Masoretic Text (Hebrew)	And Abram [is] rich, very, in the cattle, in the silver and in the gold.
Peshitta (Syriac)	And Abram was very rich in cattle, in silver, and in gold.
Septuagint (Greek)	And Abram was very rich in cattle, and silver, and gold.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Abram was very rich. He owned many cattle, sheep, and goats, and had a lot of silver and gold.

Easy English	Abram was very rich. He had a lot of *cattle, silver and gold.
Easy-to-Read Version	At this time, Abram was very rich. He had many animals and much silver and gold.
The Message	By now Abram was very rich, loaded with cattle and silver and gold.
New Berkeley Version	Abram with his wife and all he possessed with Lot along with him, went up from Egypt to the southland, extremely ricin livestock, in silver and in gold. V. 1 is included for context.
The Voice	*Because of his experience in Egypt,* Abram had become quite rich. He had livestock, silver, and gold *to carry with him*.

Partially literal and partially paraphrased translations:

American English Bible	And by now, Abram was very rich in cattle, silver, and gold.
Christian Community Bible	Now Abram was very rich in flocks, silver and gold.
God's Word™	Abram was very rich because he had livestock, silver, and gold.
New Advent (Knox) Bible	Abram was by now the master of rich possessions, with abundance of gold and silver.
New American Bible (R.E.)	Now Abram was very rich in livestock, silver, and gold. [13:2-18] In this story of Abraham and Lot going their separate ways, Abraham resolves a family dispute by an act that shows both trust in God and generosity toward his nephew. The story suggests Lot rather than Abraham is the natural choice to be the ancestor of a great family; he is young and he takes the most fertile land (outside the land of Canaan). In contrast to Lot, who lifts his eyes to choose for himself (vv. 10-11), Abraham waits for God to tell him to lift his eyes and see the land he will receive (v. 14). Chaps. 18-19 continue the story of Abraham and Lot. Abraham's visionary possession of the land foreshadows that of Moses (Dt 3:27; 34:4). Psalm 112:1-3 Prov. 10:22.
NIRV	Abram had become very rich. He had a lot of livestock and silver and gold.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram was-heavy a hundredfold with livestock, silver, and gold.
Bible in Basic English	Now Abram had great wealth of cattle and silver and gold.
NET Bible®	(Now Abram was very wealthy [Heb "heavy."] in livestock, silver, and gold.) This parenthetical clause, introduced by the vav (?) disjunctive (translated "now"), provides information necessary to the point of the story.
NIV, ©2011	Abram had become very wealthy in livestock and in silver and gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avram became wealthy, with much cattle, silver and gold.
exeGeses companion Bible	...and Abram is mighty heavy in chattel, in silver and in gold:...
Kaplan Translation	Abram was very rich, with livestock, silver and gold.
Orthodox Jewish Bible	And Avram was very rich in cattle, in kesef, and in zahav.

Literal, almost word-for-word, renderings:

The Amplified Bible	Now Abram was extremely rich in livestock and in silver and in gold.
Concordant Literal Version	And Abram is very heavy in cattle, in silver, and in gold.
Syndein/Thieme	And Abram was very rich in cattle, in silver, and in gold. {Note: One thing about Abram (chiseler) [Kukis note: *chisler?*] when he was out of fellowship he was able to made a tremendous amount of money.}.
World English Bible	Abram was very rich in cattle, in silver, and in gold.
Young's Literal Translation	And Abram is exceedingly wealthy in cattle, in silver, and in gold.

The gist of this verse: Abram, partially from his trip to Egypt, was quite wealthy, having livestock, silver and gold.

Genesis 13:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾAb^{e}râm (אַבְרָם) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
kâbêd (כָּבֵד) [pronounced *kaw^{b}-VAYD*]	*heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; very oppressive, numerous, rich*	masculine singular adjective	Strong's #3515 BDB #458
This is the first occurrence of this adjective in Scripture.			
m^{e}ʾôd (מְאֹד) [pronounced *m^{e}-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
mîq^{e}neh (מִקְנֶה) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*); *herds, flocks*	masculine singular (collective) noun with the definite article	Strong's #4735 BDB #889

Translation: Abram [was] now very rich in livestock,... Abram's wealth is summed up here. He is quite wealthy with livestock, of all sorts. We know this from when he came down to Egypt; and it appears that he might have even a greater wealth at his departure from Egypt.

It is clear that Abram is quite successful from Gen. 12:5, where his possessions were spoken of before. However, here, Abram is said to be wealthy, indicating that God has blessed Abram greatly, despite his wandering down to Egypt.

Even though Abram has made some serious mistakes in judgement, God still prospered him and God did not withdraw his promises from Abram. We, as believers today, understand some moral issues and the obedience required, and we recognize the severe mistakes[4] that King David made, but what Abram did was a serious mistake as well. This was covered back in chapter 12; but bear in mind, to know God's will and not to do it; to know God's Word and not to believe it, these are very serious sins. And yet, note how prosperous Abram is. This verse indicates that in the mist of a famine (Gen. 12:10), Abram is a very rich man. In fact, he and Lot are so wealthy that it is too difficult to keep track of their own individual wealth. This is Abram's third test (he was tested once when he was told to leave his father's house; he did, thereby passing the test. He was tested again when he arrived in Egypt and could have either trusted God for protection or he could have lied about his relationship to Sarai; that test he failed). Abram's third test will involve Lot and their individual possessions.

[4] Although most people do not understand why David was wrong to take a census

Genesis 13:2b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the definite article	Strong's #3701 BDB #494
This is the first occurrence of this word in Scripture.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
zâhâb (זָהָב) [pronounced *zaw-HAW^{B}V*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun with the definite article	Strong's #2091 BDB #262

Translation:...[and] in silver and in gold. Abram is also quite wealthy in silver and gold. This was not mentioned before. So, where did it come from? (1) In the long list of things that Pharaoh gave him, there was also silver and gold given Abram, but not named in Gen. 12:16. Or (2) Abram sold some of these items as he traveled back to the Land of Promise, and made a lot of money along the way (remember, there was a famine in the land, so people would have paid well for portions of Abram's ranch.

Gen 13:2 Now Abram was very rich in livestock, in silver, and in gold.

In the previous chapter, you will recall that Canaan was in the midst of an economic downturn, so bad that Abram felt he ought to move to Egypt. And yet, here, we find out that Abram is rich in livestock, silver and gold. God is able to bless us, despite surrounding economic conditions. This is important as an application to us today, as I write this during a time when the world is in an economic downturn. God may or may not choose to bless us materially, but that is unrelated to the environment in which we find ourselves. There were many millionaires whose fortunes increased during the Great Depression (just as many millionaires lost their fortunes during this time). Your own personal finances are an outgrowth of your relationship to Jesus Christ and not a result of whatever economic downturn or upturn you find yourself to be in.

It is also important to note that, even though Abram lied to Pharaoh about his wife; God did not severely punish Abram and take away all of his material blessings. Abram continued to be quite wealthy. In fact, he became more wealthy in Egypt because of the Pharaoh's gifts.

As believers in Jesus Christ, we make a lot of mistakes. We all sin. This does not mean the end of our lives. God has made provision for these things, which can include, of course, divine discipline. However, such things will not necessarily end our spiritual lives. We get up, we dust ourselves off, and go back to the land of promise, where God wants us to be.

You will notice what is missing from this narrative—anything which has to do with the famine in the land. There is no telling how long Abram was in Egypt (probably, less than a year). There is no indication that, Abram returns to the land and the famine is all over. It is simply a non-issue. We learn that the famine motivates Abram to go

to Egypt, but the famine itself has no real impact on Abram's life. This is an extremely important spiritual principle: we may face a dramatic change in circumstances, but we are who we are, and God is Who He is. The circumstances are inconsequential. You may live in a country being invaded, a country under attack. It doesn't matter. Your country might be falling into socialism. It doesn't matter. You are who you are and God is Who He is. God will vindicate the doctrine in your soul, no matter what the circumstances are around you. If you have no doctrine in your soul, then there is nothing there with which God can work.

Abram has doctrine in his soul; he was out of God's geographical will, and he is getting back into God's geographical will. He went into Egypt rich with possessions and he exits Egypt rich with possessions. He made a mistake, he is correcting that mistake, and God has not impacted his temporal blessing.

Map of Southern Israel. Abram will be going from Egypt to Bethel, which can be seen in the map below.

Abram will go from Egypt, which is southwest of the lower left-hand corner of this map, up to Bethel, which is at the center top of this map. From http://www.bible-history.com/map-davids-kingdom/israel_davids_kingdom_shg.jpg

In 2Samuel, we have a much more dramatic set of circumstances, where King David gets way, way out of fellowship; and he eventually falls into national disaster (there is a revolution in his country spearheaded by one of his own sons). Yet, when the smoke clears and the dust settles, David will have everything which God blessed him with, despite David's sins and personal shortcomings.

I am not saying that, no matter what, God will restore you to all that He has given you. However, there are 2 examples here where both Abram and David got out of God's will (David for an extended period of time), and God still blessed them. The key appears to be that, both David and Abram recognize their mistake and want to get back on board with God's plan; and they both have souls filled with divine viewpoint (they were able to think from the Bible doctrine which was in their souls).

And so he goes to his journeys from a Negev and as far as Bethel, as far as the place where was there his tent in the beginning, between Bethel and between Ai; unto a place of the altar which he had made there in the first. And so calls there Abram in the name of Y^{e}howah.	Genesis 13:3–4	**He advances in [lit., *concerning, according to*] his travels from the Negev to Bethel, to the place where his tent was at the beginning, between Bethel and Ai; to the place of the altar that he made there at the beginning. Consequently, Abram proclaimed [and celebrated] the name of Y^{e}howah there.**

Abram continued traveling through the land, moving from Negev back to Bethel, back to where he pitched his tent at the first, between Bethel and Ai; and to the place where he made the altar at the beginning. Consequently, Abram proclaimed and celebrated the name of Jehovah there.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he proceeded in his journeyings from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai, to the place of the altar which he had made there at the beginning; and Abram prayed there in the Name of the Lord.
Latin Vulgate	And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai, In the place of the altar which he had made before, and there he called upon the name of the Lord.
Masoretic Text (Hebrew)	And so he goes to his journeys from a Negev and as far as Bethel, as far as the place where was there his tent in the beginning, between Bethel and between Ai; unto a place of the altar which he had made there in the first. And so calls there Abram in the name of Y^{e}howah.
Peshitta (Syriac)	And he went on his journey from the south as far as Beth-el, to the place where he had pitched his tent at first, between Beth-el and Ai; To the place of the altar which he had built there at the first; and there Abram had called upon the name of the LORD.
Septuagint (Greek)	And he went to the place where he came, into the wilderness as far as Bethel, as far as the place where his tent was before, between Bethel and Ai, to the place of the altar, which he built there at first, and Abram there called on the name of the Lord.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Abram traveled, making and breaking camp, from the arid southen plain to Bethel and to the sacred place there, where he had first pitched his tent between Bethel and Ai, that is, to the place at which he had earlier built the altar. There he worshipped in the LORD's name.
Contemporary English V.	Abram moved from place to place in the Southern Desert. And finally, he went north and set up his tents between Bethel and Ai, where he had earlier camped and built an altar. There he worshiped the LORD.
Easy English	Abram travelled from the Negev to Bethel. He stopped sometimes on the way. Then he went beyond Bethel towards Ai. That was the place where he had had his tent at the beginning. That was where he had made an *altar before. There Abram *worshipped the *Lord.
Easy-to-Read Version	Abram continued traveling around. He left the Negev and went back to Bethel. He went to the place between the city of Bethel and the city of Ai. This was the same place Abram and his family had camped before. This was the place Abram had built an altar. So Abram worshiped the Lord at this place.
Good News Bible (TEV)	Then he left there and moved from place to place, going toward Bethel. He reached the place between Bethel and Ai where he had camped before and had built an altar. There he worshiped the LORD.
New Living Translation	From the Negev, they continued traveling by stages toward Bethel, and they pitched their tents between Bethel and Ai, where they had camped before. This was the same place where Abram had built the altar, and there he worshiped the Lord again.
The Voice	He journeyed *north* in stages from the Negev as far as Bethel to the place where he had pitched his tent earlier between Bethel and Ai. *He returned* to one of the first altar tables he had made *in the land,* stopped there, and called on the name of the Eternal *once again*.

Partially literal and partially paraphrased translations:

American English Bible	So he returned to the place where he had come from (in the desert near BethEl, between BethEl and AgGai, where he had pitched his tent previously), to the place where he had earlier built the altar and 5 where he (Abram) had called on the Name of the Lord.
Beck's American Translation	Moving from place to place, he went from the Negeb as far as Bethel, to the place between Bethel and Ai where his tents had been the first time, the place where he had first made the altar, and there Abram called on the LORD's name.
Christian Community Bible	As he journeyed on, he went from the Negeb as far as Bethel, to the place where he first pitched his tent between Bethel and Ai at the spot where he had formerly made an altar and called on the Name of Yahweh.
God's Word™	He traveled from place to place. He went from the Negev as far as Bethel, to the area between Bethel and Ai where his tent had been originally, where he had first made an altar. There Abram worshiped the LORD.
New Advent (Knox) Bible	He took the same road northwards by which he had come, and reached Bethel, and the place between Bethel and Hai where he had pitched his tent before, with the altar still standing there, as he had built it, commemorating the Lord's name. `Commemorating the Lord's name'; or perhaps, `and there (once more) he invoked the Lord's name'.
New American Bible (R.E.)	From the Negeb he traveled by stages toward Bethel, to the place between Bethel and Ai where his tent had formerly stood, the site where he had first built the altar; and there Abram invoked the LORD by name. Gn 12:8.
NIRV	From the Negev Desert, he went from place to place until he came to Bethel. He came to a place between Bethel and Ai. That's where his tent had been earlier. He had also built an altar there. He worshiped the LORD there.
New Jerusalem Bible	By stages he went from the Negeb to Bethel, where he had first pitched his tent, between Bethel and Ai, at the place where he had formerly erected the altar. There Abram invoked the name of Yahweh.
New Simplified Bible	He traveled from place to place from the Negev until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier. This was where he had first built an altar. There Abram called on the name of Jehovah.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His journeying went from South-Canaan unto Bethel, unto the place his tent was in the beginning, there between Bethel and Ai, at the place of the first altar he made. There Abram called Yahweh's name.
Bible in Basic English	And travelling on from the South, he came to Beth-el, to the place where his tent had been before, between Beth-el and Ai; To the place where he had made his first altar, and there Abram gave worship to the name of the Lord.
The Expanded Bible	He ·left [└went by stages from] ·southern Canaan [└the Negev] and went back to Bethel where ·he had camped before [└his tent had been], between Bethel and Ai [12:8], and where he had built an altar [└at first]. So he ·worshiped [└called on the name of] the Lord there.
Ferar-Fenton Bible	Afterwards he marched from the south towards Bethel, to the place where his tent had first been pitched, between Bethel and Haai; for the place where he had formerly built an Altar, and there Abram called upon the name of the EVER-LIVING.
NET Bible®	And he journeyed from place to place [Heb "on his journeys"; the verb and noun combination means to pick up the tents and move from camp to camp.] from the Negev as far as Bethel. He returned [The words "he returned" are supplied in the translation for stylistic reasons] to the place where he had pitched his tent [Heb "where his tent had been."] at the beginning, between Bethel and Ai. This was the place where he had first built the altar [Heb "to the place of the altar which he had

made there in the beginning" (cf. Gen 12:7-8).], and there Abram worshiped the Lord [Heb "he called in the name of the Lord." The expression refers to worshiping the Lord through prayer and sacrifice (see Gen 4:26; 12:8; 21:33; 26:25). See G. J. Wenham, Genesis (WBC), 1:116, 281.].

NIV, ©2011 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 and where he had first built an altar. There Abram called on the name of the LORD.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible ...and he goes on his journeys
from the south even to Beth El,
to the place where his tent was at the beginning
between Beth El and Ai
- to the place of the sacrifice altar
which he worked there at the first:
and there Abram calls on the name of Yah Veh.

Hebrew Names Version He went on his journeys from the South even to Beit-El, to the place where his tent had been at the beginning, between Beit-El and `Ai, to the place of the altar, which he had made there at the first. There Avram called on the name of the LORD.

JPS (Tanakh—1985) And he proceeded by stages from the Negeb as far as Bethel, to the place where his tent had been formerly, between Bethel and Ai, the site of the altar that he had build there at first, and there Abram involved the LORD by name.

Kaplan Translation He continued on his travels, from the Negev toward Bethel, until [he came to] the place where he originally had his tent, between Bethel and Ai, the site of the altar that he had built there at first. Abram called in God's name.

Orthodox Jewish Bible And he went on his journeys from the Negev even to Beit-El, unto the makom where his ohel had been at the beginning, between Beit-El and Ai; Unto the makom of the Mizbe'ach, which he had built there at the first; and there Avram called on the Shem of Hashem.

Literal, almost word-for-word, renderings:

The Amplified Bible And he journeyed on from the South [country of Judah, the Negeb] as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, Where he had built an altar at first; and there Abram called on the name of the Lord.

Concordant Literal Version And going is he, in his journeyings from the south-rim, as far as Beth-El, as far as the place where his tent came to be at the start, between Beth-El and Ai, to the place of the altar, which he made there at the first. And there calling is Abram on the name of Yahweh.

The Geneva Bible 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 Hai;... He calls the place by the name which was later given to it, (Genesis 23:19).

New King James Version And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar which he had made there at first. And there Abram called on the name of the Lord.

Syndein/Thieme 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 Hai; unto the place of the altar, which he had made there at the first. And there Abram called on the name of Jehovah/God {rebound}. {Note: Picture of Abram's rebound. He is now back in fellowship. Principal - never let your failures be a discouragement to you. Rebound, forget them and move forward. Remember the promises of the Lord the next time and claim them! Faith Rest. Rebound. Claiming the Promises of God. Relaxed Mental Attitude. Impersonal love for all mankind - based on your own integrity.

Personal love for God. Then you can begin to truly be occupied with Christ and share in the happiness which belongs to God.}.

Webster's Bible Translation — And he went on his journeys from the south even to Beth-el, to the place where his tent had been at the beginning, between Beth-el and Hai; To the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Young's Updated LT — And he goes on his journeyings from the south, even unto Bethel, unto the place where his tent had been at the commencement, between Bethel and Hai, unto the place of the altar which he made there at the first, and there Abram did preach in the name of Jehovah.

The gist of this verse: Abram continues to travel throughout the Land of Promise, going back the way that he came.

Genesis 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâlak^{e} (הָלַךְ) [pronounced *haw-LAHK^{e}*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.			
maççaʿ (מַסַּע) [pronounced *mahs-SAH*]	*a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #4550 BDB #652
You may recognize the similar term *Mecca*.			
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
negeb (נֶגֶב) [pronounced *ne-GHE^{B}V*]	*south, south-country; southern portion of Judah, southern district of Palestine;* often transliterated *Negev* or *Negeb*	masculine singular noun	Strong's #5045 BDB #616

Translation: He advances in [lit., *concerning, according to*] his travels from the Negev... Abram enters into the Land of Promise through the south, which is the Negev.

When it is possible, most translations give a word-for-word translation of the Hebrew into English (which would include cognizance of the suffixes and verb forms). This has its good and bad points. On the good side, a reader does not presume there are 3 Hebrew words translated by one English word, or vice versa. On the negative side, sometimes some meaning is lost. The KJV says that Abram *went on his journeys from the south* and *The Emphasized Bible* has Abram going *on his way, by removals, from the south*. The Hebrew word is maççaʿ (מַסַּע) [pronounced *mahs-SAH*] and it refers to the picking up and removal, or the plucking up of tent pins, or the breaking of camp. Obviously, what this means is that Abram and company travel, camp, remain perhaps for a night, a few days, a few months, and then pick up stakes and move on. *By stages* I believe, would be the best way to translate this word and its preposition.

The word for travels is maççaʿ (מַסַּע) [pronounced *mahs-SAH*], which means *a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages*. Strong's #4550 BDB #652. It simply means that Abram, when going from Egypt, through the Negev and on up to Bethel, that this took some time. He and his crew would stop, make camp, and then pull up stakes and set out again.

The Negev is the mostly uninhabited wilderness area between southern Judah and Egypt, so Abram is obviously on his way back to the Land of Promise. This area is now desert, although that was not necessarily the case in Abram's day.

Genesis 13:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿad (דַּע) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (דַּעְו ... מִן) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*. However, here, we simply are indicating the starting point (the Negev) and indicating just how far north and to what places Abram traveled.			
All of the BDB definitions are as follows: *1) as far as, even to, until, up to, while, as far as (preposition); 1a) of space; 1a1) as far as, up to, even to; 1b) in combination; 1b1) from...as far as, both...and (with 'min' - from); 1c) of time; 1c1) even to, until, unto, till, during, end; 1d) of degree; 1d1) even to, to the degree of, even like; 2) until, while, to the point that, so that even (conjunction)*. Therefore, I believe that we can get away with the simple translation *to*.			

Genesis 13:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bêyth-'êl (תֵּיבֵ לֵא) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

Translation: ...to Bethel,... Abram decides to follow a route that he followed before, retracing his steps back.

We examined the **Doctrine of Bethel** back in Gen. 28:19, but let me summarize our findings:

The City of Bethel

1. Bethel is located about 10 miles north of Jerusalem on the border of Ephraim and Benjamin.
2. Bethel is one of the first cities that we hear about in the Bible. Abraham traveled there from Ur of the Chaldees. Gen. 12:8
3. Interestingly enough, Jacob apparently named this city; it means *House of God,* as God revealed Himself to Jacob here. When the history of Genesis was recorded, the name *Bethel* was used rather than *Luz*. Gen. 28:19 35:7, 15
4. Jacob, in fact, is associated on several occasions with this city. Gen. 13:3 31:13 35:1–16
5. When Joshua enters the Land of Promise to conquer it, then we hear a lot more about the city of Bethel. In fact, Joshua conquers this city, along with Ai, its neighbor. Joshua 8 12:16
6. However, it apparently needed to be re-conquered in Judges 1:22
7. Bethel will continue to be a prominent city in Israel for many years to come.
8. Bethel, prior to this, was essentially, the spiritual center for Israel, where the Ark of God had been kept. Judges 20–21

This, of course, is a bare-bones examination of this city; but it is given just to give you an idea about Bethel. See the complete **Doctrine of Bethel** (**HTML**) (**PDF**).

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As you see in the Hebrew exegesis, the simple translation of *to Bethel* is legitimate.

Genesis 13:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (דַע) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
mâqôwm (מוקָמ) [pronounced *maw-KOHM*]	*place, situated;* for a soldier, it may mean where he is *stationed;* for people in general, it would be their *place of abode* (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879

Genesis 13:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, so that, in that; for that, since; which; when, at what time, who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis]	relative pronoun	Strong's #834 BDB #81
You may notice that, throughout this verse, many very common words are being looked at carefully for all their possible meanings, in order to come up with a smooth translation.			
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
ʾohel (אֹהֶל) [proonunced *OH-hel*]	*tent, tabernacle, house, temporary dwelling*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #168 BDB #13
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
t^{e}chillâh (תְּחִלָּת) [pronounced *t^{e}-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular noun with the definite article	Strong's #8462 BDB #321

Translation: ...to the place where his tent was at the beginning,... One of the first places that Abram had pitched his tent was in between Bethel and Ai (Gen. 12:8).

Genesis 13:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (וֵבְ) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
Bêyth-ʾêl (תֵּיבֵ לֵא) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

Genesis 13:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בֵּין) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
ʿAy (עַי) [pronounced *ĢAH-ee*]	*heap of ruins;* and is transliterated *Ai, Aija, Aiath, Hai*	proper singular noun; location; with the definite article	Strong's #5857 BDB #743
There are several alternative spellings, which correspond to the different transliterations above.			

Translation: ...between Bethel and Ai;... Abram first entered the land through Shechem, where he built an altar. However, the text speaks of him pitching a tent between Bethel and Ai (Gen. 12:6–8). It is possible that they stopped for a few days in Shechem, knowing that they would be moving forward soon thereafter.

Bethel and Ai are roughly in the center of Canaan, not far from Jericho (Bethel can be seen on the map above).

Note that Abram's thinking here is to go back to where he was at the beginning. The idea here is, Abram got out of God's geographical will and went down to Egypt. When he realizes that he was out of God's will, he pulled up stakes and moved back to where God led him in the first place. Here is the concept: Abram knows that he wandered from God, so, in order to rectify that problem, he goes back to the last place where he was clearly in God's will.

———————————

The gist of this verse: Abram returns to the place of his altar, and worships God there.

Genesis 13:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâqôwm (מָקוֹם) [pronounced *maw-KOHM*]	*place, situated;* for a soldier, it may mean where he is *stationed;* for people in general, it would be their *place of abode* (which could be their house or their town)	masculine singular construct	Strong's #4725 BDB #879
miz^{e}bêach (מִזְבֵּחַ) [pronounced *miz-BAY-ahkh*]	*altar;* possibly *monument*	masculine singular noun with the definite article	Strong's #4196 BDB #258
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

Genesis 13:4a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʿâsâh (הָשָׂע) [pronounced *ģaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	3rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
rîʾshônâh (הָנֹושִׁאר) [pronounced *ree-show-NAW*]	*first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning*	feminine singular adjective with the definite article	Strong's #7223 BDB #911
With the bêyth preposition, rîshôwnâh means *first, in front, in the first rank; before, formerly, previously, aforetime*.			

Translation: to the place of the altar that he made there at the beginning. Abram made two altars that are named in Gen. 12: one in Shechem (Gen. 12:7) and then one near Bethel (Gen. 12:8). Abram goes back to Shechem, and the altar is still there.

Abram was supposed to be traveling throughout the promised land, but God has not contacted Abram since those last instructions, so Abram is wandering about, to some degree.

Therefore, Abram returns to where he had previously built an altar to God and sacrificed to Him. It is possible that this was the last time that Abram was in God's geographical will, but it is possible that God needed for Abram to be a witness of sorts to the Pharaoh in Egypt. Even if he had been out of God's geographical will, God still used this to His Own advantage.

Puzzled by what God's will was for his life, Abram decided to sacrifice to Yahweh and then to proclaim the character of God. Even though Abram's wealth has increased dramatically, Abram probably feels as though he was wasted a great deal of time going down to Egypt for no purpose. The increase in wealth was a fluke, not the result of a series of business decisions which resulted in prosperity.

Abram realizes that he has made some errors in his life. What is the solution? He goes back to the point at which everything was spiritually sound. When I first read this, I first thought, *superstition;* however, as I reread it, it is clear that Abram was simply going back to a point where he knew he ought to be.

We have all failed, some of us more spectacularly than others. For many of us, this does not mean that you automatically pick up everything you have and move back home (or, wherever). You get with the Word of God; you study the Word of God under a pastor-teacher, and, in many cases, you will pick back up where you left off. You will go back to the place where you were advancing spiritually, and from there, you continue that advance.

God is going to put Abram to a geographical test again. In the previous test, Abram failed, and he went to Egypt. This time, God is going to put Abram in a similar test, and this time, Abram will apply doctrine (what God has promised him) and he will pass.

What exactly is going on? Abram knew that he was right to move into the Land of Promise. However, in going down to Egypt, it is apparent to him that was a wrong move. So, he tries this again, going back to where he started.

Application: We sometimes have this as believers; and more often as new believers. We slip up, we screw up; so we go back to a point where we knew it was right. That appears to be what Abram is doing here.

Application: When considering various doctrines, I find myself having to go back to the fundamentals, to make certain in my own mind that everything is consistent with the basics of the gospel of Jesus Christ. You learn the fundamentals of the faith—that Jesus Christ died for our sins and that we are saved simply be believing in Him. Then, if a passage or a thought or a comment appears to throw us for a loop, then we go back to this point (or to any point where we are comfortable in the doctrine).

You will note what Abram is thinking about—he is concerned about his relationship to the Revealed God. Therefore, he is not confused or thrown off by having a lot of wealth. He doesn't stop and say, "Hey, I am doing it right—I have a lot of material blessings, so everything is copacetic." How many of us would have made that mistake? Abram doesn't.

Genesis 13:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
qârâʾ (אָרָקָ) [pronounced *kaw-RAW*]	*to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]	3rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
When this is followed by the bêyth preposition, and then the name of God (in whatever form), it means *to celebrate, to praise God; to implore His aid*.[5] Let me suggest that the speaker is doing both the work of an evangelist and of a teacher when this phrasing is found.			
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
ʾAb^{e}râm (בְּרָם) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027

[5] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 740.

Genesis 13:4b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: Consequently, Abram proclaimed [and celebrated] the name of Y^{e}howah there. We find this phrase throughout the book of Genesis, and it is often translated to make it sound as if some believer is standing at the altar calling for God. That would be goofy. Abram is an evangelist and he knows the principles of right and wrong. So, it is logical that he will teach about the Revealed God and that he will teach the **laws of divine establishment** (HTML) (PDF) (WPD).

Vv. 3–4 read: Abram continued traveling through the land, moving from Negev back to Bethel, back to where he pitched his tent at the first, between Bethel and Ai; and to the place where he made the altar at the beginning. Consequently, Abram proclaimed and celebrated the name of Jehovah there. This is the third time we have come upon the phrase, *to call upon the name of Jehovah*. The words found here are all quite common and found many times in the Bible, which actually makes it more difficult to interpret this phrase. Literally, this portion of the verse reads: And so calls out there Abram in a name of Y^{e}howah. This could also be translated: And so there Abram calls out by means of [the] name of Y^{e}howah. In the many times that this phrase occurs, it sounds as if (in most translations) that someone calls out *to* God one time, expecting that God will answer them. However, this is nearly always in the imperfect tense, which indicates continuous or future action. The verb has a variety of related meanings: *to call, cry, utter a loud sound; to call unto, cry (for help), call (with name of God); to proclaim; to read aloud, read (to oneself), read; to summon, invite, call for, call and commission, appoint, call and endow; to call, name, give name to, call by* (Brown Driver Briggs definitions).

If a person were to summon God, the verb would reasonably followed by *unto God* or, more likely, *unto Y^{e}howah* (the latter being the personal name of God, usually referring to the second Person of the Trinity). We do not have the preposition *unto* or even the preposition *to,* but the preposition b^{e} (ב) [pronounced *b^{eh}*], which usage and meaning consumes over 3 pages in Brown-Driver-Briggs, even though this word was never even assigned a Strong's number. It is most often translated by the Greek preposition ἐν, and is most often translated *in* or *by [means of]*. However, b^{e} (ב) can also be translated *into, through; at, near, on, upon; with, before, against; among; within, in the midst of; at, before, in the presence of, to, unto, up to; in respect to, on account of; because of; by means of, about, concerning*. Sometimes it simply acts somewhat like the mark of a direct object. It points to the thing that the action of the verb acts upon. Therefore, fixing a meaning on this phrase is difficult because there are so many ways it can be reasonably translated. A very reasonable translation would be: And there Abram proclaims the name [reputation] of Y^{e}howah.[6] Therefore, the notion that Abram has not talked to God for a long time and now he is calling out God's name so that God will come down and talk to him is not necessarily what this verse means. The offering of the animal sacrifices upon the altar proclaims the character of God.

When it comes to an altar, we may understand that what occurs on that altar are blood sacrifices. Consistently, throughout the Old Testament, from the skins used to cover Adam and Eve up to the time of our Lord, there are lambs (and other animals), without spot or blemish, being sacrificed to God, their throats being slit open and their blood poured out upon the many altars. These blood sacrifices all looked forward to the sacrifice of Jesus Christ for our sins. Jesus offering Himself for our sins proclaims God's love, righteousness, justice and fairness (which things are the essence or reputation or name of Jehovah).

[6] Sometimes a preposition merely indicates which is the object of the verb and, therefore, by process of elimination, what is the subject.

How the Altar Proclaims the Essence or Character of Jehovah		
God's Essence	**Old Testament Approach**	**The Cross of Jesus Christ**
Love	That one could sacrifice an animal and have his sin covered is a demonstration of God's love.	For God so **loved** the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).
Righteousness	God's essence could not have anything to do with sin, so that sin has to be covered. You, God, love righteousness and hate wickedness (Psalm 45:7).	For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rm. 6:23). No man is justified by the law in the sight of God (Gal. 3:11a).
Justice	The penalty for the sin is symbolically transferred to the animal, as God's justice must function. The soul who sins shall die (Ezek. 18:20a).	He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (1Peter 2:24).
Fairness	There is no limitation upon who might take part in such a ritual.	For God so loved the world that He gave His only-begotten Son, that **whoever** believes in Him should not perish but have everlasting life (John 3:16).
The altars upon which innocent animals were sacrificed both looked forward to the true payment of sins by Jesus Christ and simultaneously proclaimed the character of Jehovah Elohim.		

Chapter Outline **Charts, Graphics and Short Doctrines**

Also, God the Holy Spirit will bracket this chapter with Abram building an altar here to God and in the final verse of this chapter (Gen. 13:18 Then Abram moved his tent and came and lived among the oaks of Mamre, which were in Hebron; and he built an altar to Jehovah there) . This is God the Holy Spirit telling us that Abram is back in fellowship. He is in God's geographical will. Recall that Abram got out of fellowship and out of God's geographical will and went down to Egypt and embarrassed himself before the pharaoh of Egypt. All of this stuff occurred, and yet God the Holy Spirit did not specifically tell us, "Now Abram, when he went down to Egypt, was out of God's geographical will." We figured this out based upon what the text said and what the text did not say.

The first 4 verses read: Consequently, Abram returned from Egypt back to the Negev, taking with him his wife, his possessions and Lot. Abram, at this time, had become quite wealthy in livestock, as well as in silver and gold. Abram continued traveling through the land, moving from Negev back to Bethel, back to where he pitched his tent at the first, between Bethel and Ai; and to the place where he made the altar at the beginning. Consequently, Abram proclaimed and celebrated the name of Jehovah there. Here, in these first few verses, we are told that Abram returns to where he made an altar originally, so this is God the Holy Spirit telling us that Abram has *rebounded* (i.e., he named his sins to God), and he is therefore back in fellowship with God. Again, God the Holy Spirit does not tell us specifically, "Then Abram named his sins to God and also got back into fellowship and then back into God's geographical will." This information is conveyed to us by literary device or literary symbolism, which becomes quite important when trying to interpret and understand narrative, where very few qualifiers might be offered. That is, in most narratives, the action does not stop, and then there is a proclamation from God, "And that, by the way, was a very bad idea." Or, "And, in case you could not figure it out, Abram is now out of fellowship and is about to get out of God's geographical will." Such things occur, but only on rare occasion. After David's great sin with Bathsheba, which culminated in his having Bathsheba's husband killed, Scripture reads: But the thing that David had done displeased the LORD (2Sam. 11:27b). Sometimes, historical incidents are reviewed later in Scripture (e.g., Moses teaching about the exodus in Deuteronomy or various psalmists explaining the

exodus centuries later). However, most of the time, narrative is left for us to read and interpret and by *us,* (by *us,* I mean a pastor-teacher or a commentator).

So that there is no misunderstanding, I am a literalist and I take the Bible literally. However, this does not mean that I am unable to recognize various literary devices. Gen. 11:1 literally reads: And so all the land [or, *earth*] is one language and a united vocabulary. *Land* does not speak; *the earth* does not have a verbal language or a vocabulary. We understand that *all the land* is a metonym for *all the people on earth*. In fact, many figures of speech are so obvious, like this one, that we read it and understand it without stopping to realize that the literal understanding of this sentence makes no sense. Many figures of speech come to us so naturally that our mind does not even process the fact that we are reading (or hearing) a figure of speech.

The Bible is filled with literary devices and figures of speech. It is common to find ellipsis, foreshadowing, aposiopesis, inclusio, repetition, parallelisms, hyperbole, anacoluthon, metonym, idiom, etc. in the Word of God. There is a 1000+ page book by Bullinger called *Figures of Speech Used in the Bible;* and it lays out hundreds of literary figures of speech, devices and tricks which are found in the Bible (which book can now be found on the internet, which information I will give to you later in this lesson).

Let me remind you of the definition of inspiration of the Bible: *God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality,* ***literary style****, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship*. The literary style of the human author would include a variety of literary devices and figures of speech. Furthermore, there is nothing in the definition of inspiration which precludes the human authors or even God the Holy Spirit from making use of literary devices.

I gave the example of this chapter being bookended by Abram and an altar, which tells us that Abram is where he ought to be. Now, did Abram decide to mention an altar twice in order to convey that he was right with God spiritually, or did God the Holy Spirit do that?

Let me give you a non-answer—just as the Bible is the written word of man and the Word of God, so Jesus Christ is the Living Word of God, fully man and fully God. When He spoke, He did not reveal every bit of this information with everything He said (when you meet someone new and they say, “Hi, how are you?” this does not reveal everything there is to know about their character). So, when Jesus speaks of the Father being greater than He, then He is speaking from His humanity. When He said, “I and the Father are One;” He is speaking from His Deity. And when He said, “I am the Way, the Truth and the Life; no man comes to the Father but through Me;” He is speaking from His hypostatic union (the union of His humanity and Deity).

Therefore, sometimes in the Bible, it is clear that the information being conveyed, on one level, comes from the human author. Abram is conveying true history here, where he returns to where he built this first altar and this chapter will close with Abram building an altar. That really happened. At the same time, these words are also the Word of God which indicate to us that Abram is in fellowship. And I have even suggested that, there are times when a verse means one thing from the human perspective, and yet, something different from God’s perspective. So you can see the analogous relationship between Jesus Christ, the Living Word of God, and the Bible, the written Word of God (although this is not an exact analogy).

The point being made here, by literary device, is that Abram is back where he should be (he is in the geographical will of God); and he is also in fellowship with God. We know this, not by an outright statement, but by literary device.

Richard Salt has a webpage called *Virtual Salt;* and on this particular page **http://virtualsalt.com/rhetoric.htm**, he lists about 60 rhetorical devices. He is simply teaching literature on his website, but these terms also describe various rhetorical devices found in Holy Writ. Many psalms are so carefully constructed, that understanding them is dependent upon understanding their literary construction (just as we understand in this chapter that Abram is in God’s will because the altars he has built bookends this chapter).

If you recall, the events of the flood were recounted in a chiasmos (χ) format (**Lesson #80**). The key to these chapters and the center of those chapters was the clear emphasis of those chapters, which was obvious as long as you could see the chiasmos format. Let me suggest that, possibly from the human perspective, the chiasmos format made it easier to recall all of the events of the flood (a mnemonic device, perhaps); and God the Holy Spirit used this format to tell us what was most important in that narrative. So you have a human purpose and a divine purpose—which purposes are different yet not at odds with one another—by means of the same literary device.

So far we have studied:

Gen 13:1–4 So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negev. Now Abram was very rich in livestock, in silver, and in gold. to the place where he had made an altar at the first. And there [where Abram returned to] Abram proclaimed the name of Y^{e}howah.

Because we found an altar at the beginning and end of this chapter, we drew the conclusion that Abram is both in God's geographical will and in His directive will. Taking the Bible literally does not mean that you give a literal meaning to each and every phrase you read. The example which I gave was Gen. 11:1 Now the whole earth had one language and the same words. Nobody has ever read that verse and assumed that *the ground* actually spoke a language. *The whole earth* is a metonym for *the entire population of the earth*. A metonym is a figure of speech which means that one thing is used in the place of another.

The Bible is filled with idioms, figures of speech, literary devices and literary structure, an understanding of which helps to flesh out the actual meaning of the text. What follows are a few examples.

Examples of Figures of Speech in the Bible

Term	Definition	Example Text and Commentary
Acrostic	The repetition of successive letters the same letter at the beginning of a series of word, clauses or verses.	Many psalms are acrostic (or a mixture of acrostic and some sort of corresponding organization): Psalm 25 34 37 111 119. Obviously, this is hidden in the original text and may be simply a mnemonic device. David, for instance, may be in a war, and yet, begins formulating a psalm in his mind; so he organizes the psalm in such a way as to be able to remember it. The complex structure of some psalms is quite amazing.

Sometimes an acrostic is used to hide the name of Y^{e}howah (YHWH). God's name, *Y^{e}howah,* does not occur in the book of Esther except in acrostic form (Esther 1:20 4:14 5:13 7:7). The sense is, God is working in the background to preserve the Jews, but they do not personally recognize Him; they do not know Who He is. Esther is a book known by almost all religious Jews and by very few Christians. Personally, I think in the end times, many Jews will be brought to Jesus Christ through the book of Esther. He is the God Who has been with them all of this time, and yet, they refused to recognize Him.

To get the effect of an acrostic, John 3:16, by happy coincidence, can be set up as an acrostic:
God so love the world that He gave His
Only begotten
Son, so that whoever believes in Him should not
Perish but have
Everlasting
Life.

Examples of Figures of Speech in the Bible		
Term	**Definition**	**Example Text and Commentary**
Alliteration	Repetition of the same letter or syllable in successive words.	In many ways and in various ways of old, God spoke to the fathers in the prophets; in these last days He spoke to us in the Son (Heb. 1:1–2a). Since we are dealing with a translation, alliterations are often hidden in the text. A portion of this text reads **π**ολυμερῶς καὶ **π**ολὶτρόπως **π**άλαι, which is done to grab our attention.
Asyndeton	The conjunction *and* is left out to move the action along or to reach a dramatic climax.	"But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you." (Luke 14:13–14). Both the Hebrew and the Greek tend to use conjunctions between a series of things.
Chiasmos Format; or Introverted Correspondence	Where the first subject of the one series of members corresponds with the last subject of the second	The organization of Gen. 6–8 that we already studied: **http://kukis.org/Basicexegesis/Genesis1_100.htm#Lesson%2080:%20Genesis%206%E2%80%938%20and%208:1a%20The%20Organization%20of%20Genesis%206%E2%80%938**
Often the key to understanding most psalms is determining the literary structure of the psalm first. Many of them have a very complex structure (this is an area of Scripture which has not been fully explored, even to this day).		
Ellipsis	The omission of a word or short phrase easily understood in context.	Matt. 11:18a "For John came neither eating nor drinking." John had to eat and drink; he was a normal human being in that regard. What is left out is "declining invitations to eat with others." In other words, John the Baptizer had set himself apart from normal human function and social life, as the herald of the King, to serve the King only. Ellipsis can be used to indicate great emotion, e.g., excitement or anger.
There is an interesting type of ellipsis[7] which is found in the story of the rich young ruler: And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?" And He said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." He said to Him, "Which ones?" And Jesus said, "You will not murder, you will not commit adultery, you will not steal, you will not bear false witness, [these are commandments 6, 7, 8, and 9 in order; so we would expect Jesus then to go to commandment #10, "You will not covet;' but He does not; this man is rich so he does not desire anything which someone else has] honor your father and mother [Jesus suddenly goes back to commandment #5, which is the commandment this man continually violates], and, you will love your neighbor as yourself [this is a principle which this man continually violates]." The young man said to Him, "All these I have kept. What do I still lack?" Jesus said to him, "If you would be complete [according to the Law], go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me." (Matt. 19:16–21). Jesus, without actually saying it, identifies where this man is deficient with respect to the Law (as are we all).		

[7] I don't know that I have seen this specifically classified.

Examples of Figures of Speech in the Bible		
Term	**Definition**	**Example Text and Commentary**
Epanalepsis, or Resumption	A thought, argument or list is begun; then author goes off on a tangent; and then comes back to resume the thought.	Eph. 3:1a, 14a: For this cause, I, Paul...for this cause, I bow my knees... Paul goes back, 13 verses later, and picks up his original train of thought. Heb. 6:1a, 6a: Because of this, having left the discourse of the beginning of Christ, let us be borne on to full growth, not laying down again a foundation of repentance...and having fallen away, it is impossible for them again to renew to repentance... Not only does the author of Hebrews resume at this point, but there is also ellipsis involved, where the list of vv. 1b–2 is not repeated, but implied.
Epanadiplosis, or Encircling	Beginning and ending a sentence or passage with the same word or phrase, to indicate a completion of some sort (a complete thought, for instance).	"And as I **gave you** the green plants, I **give you** everything." (Gen. 9:3b). The **tablets** were the work of God, and the writing was the writing of God, engraved on the **tablets** (Ex. 32:16).
Erotesis, or, Interrogating	The asking of questions, not for information or to get an answer.	Gen. 13:9a: [Abram is speaking to Lot] "Is not the whole land before you?" Abram is not interested in getting Lot's input on this. He is not really asking Lot a question here. Psalm 35:10 All my bones shall say, "O LORD, who is like You, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?" The psalmist is not expecting an answer from above, saying, "No one is like Me." That answer is implied by the question.
Such questions may be asked as a positive or negative affirmation; as an affirmative negation, to demonstrate something; to express wonder and admiration, rapture, wishes, refusals or denials, doubts; as an admonition, expostulation, prohibition or dissuasion; to indicate pity and commiseration, disparagement, reproach, lamentation, indignation, an absurdity or impossibility. You may recall that the scribes and pharisees asked Jesus questions all of the time, but never with the intent of eliciting information, but, instead, to trip Him up.		
Homœotleuton, or Like Endings	The ends of several words are the same. This is done in order to draw attention to what is being said.	This is hidden in the original language. Mark 12:30b reads, "This is the first commandment..." In the Greek, that is αὕ**τη** πρώ**τη** ἐντολ**ή**.

Examples of Figures of Speech in the Bible		
Term	**Definition**	**Example Text and Commentary**
Hyperbole, or Exaggeration	When more is said than is literally meant. Many people have gone astray at this point, when they do not understanding when a person is speaking in hyperbole.	Matt. 5:29 "And if your right eye offends you, pluck it out and throw it from you. For it is profitable for you that one of your members should perish, and not that your whole body should be thrown into hell." Jesus is not really suggesting that we pluck out our own eyes in order to get into heaven. On another occasion, Jesus told a rich man to sell all that he had and to give that to the poor (Luke 18:18–25). If you think that, by selling all of his stuff, this rich man would have been saved and eligible for heaven, then you missed the entire point of that passage. Deut. 1:28 is another example of hyperbole. For if a woman is not veiled, let her also be shorn (1Cor. 11:6a). In no way was Paul calling for all women to have their hair cut off. .
Inclusio, or Bracketing	A literary framing device in which the same word or phrase stands at the beginning and the end of a section. Sometimes called bracketing.	And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, to the place where he had made an altar at the first. And there Abram called upon the name of Jehovah...So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to Jehovah (Gen. 13:3–4, 16). Here, the chapter is framed in such a way as to indicate that Abram is both in God's geographical will and in His directive will.
Meiosis, or a Belittling	A belittling of one thing to magnify another.	Gen. 18:27 Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes."
Metaphor	A declaration that one thing is (or represents) another	Matt. 26:26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is My body." To almost anyone who reads this, they do not think that the bread which Jesus broke into pieces was His literal body. It is only a cult-type organization which would suggest that eating unleavened bread and drinking unfermented grape juice in a ceremony is actually consuming Christ's real body and blood.
Metonym	One things stands for or represents another thing.	Gen. 11:1 Now the whole earth had one language and the same words. Nobody has ever read that verse and assumed that *the ground* actually spoke a language. *The whole earth* is a metonym for *the entire population of the earth*. A metonym is a figure of speech which means that one thing is used in the place of another.

Examples of Figures of Speech in the Bible

Term	Definition	Example Text and Commentary
Polysyndeton, or Many *and's*	The conjunction *and* is repeated, sometimes to move the action along and sometimes to place emphasis upon each portion of a list.	Daniel spoke and said, "I saw in my vision by night, **and**, behold, the four winds of the sky broke forth on the great sea. Four great animals came up from the sea, diverse one from another. The first was like a lion, **and** had eagle's wings: I saw until the wings of it were plucked, **and** it was lifted up from the earth, **and** made to stand on two feet as a man; **and** a man's heart was given to it. Behold, another animal, a second, like a bear; **and** it was raised up on one side, **and** three ribs were in its mouth between its teeth: **and** they said thus to it, Arise, devour much flesh. After this I saw, **and**, behold, another, like a leopard, which had on its back four wings of a bird; the animal had also four heads; **and** dominion was given to it. After this I saw in the night-visions, **and**, behold, a fourth animal, awesome **and** powerful, **and** strong exceedingly; **and** it had great iron teeth; it devoured **and** broke in pieces, **and** stamped the residue with its feet: **and** it was diverse from all the animals that were before it; **and** it had ten horns." (Daniel 7:2–7). Each portion of what Daniel said was important. At the end, this becomes more intense with the increase of the number of *and's*. You will notice that there is also a repetition of *I saw* and *after this I saw*.

Sometimes the many *and's* are used, along with repetition and other clues to indicate a wonderful structure. The following example comes from Rev. 13:

v. 1 The vision (And I saw...)
- v. 1 The first beast (the Antichrist)
  - v. 1 His origin
    - v. 1–2 His description
      - v. 2 His power derived from the dragon.
        - v. 3–8 His deeds
          - The Spirit calls out: "Let him hear."
          - The lesson: "Here is patience and faith."

v. 11 The vision (And I saw...)
- v. 11 The second beast (the False Prophet)
  - v. 11 His origin
    - v. 11 His description
      - v. 12 His authority derived from the Beast.
        - v. 12–17 His deeds
          - The lesson: "Here is wisdom."
          - The Spirit calls out: "Let him discern..."

The Bible is *filled* with chapters and sections and passages set up in a variety of structures, many of which depend, in one way or another, on the various figures of speech found in the Bible.

Examples of Figures of Speech in the Bible		
Term	**Definition**	**Example Text and Commentary**
Quotation	The citation of a well-known saying without quoting the author's name.	1. Where the sense originally intended is preserved, though the words may vary (Matthew 26:31). 2. Where the original sense is modified in the quotation or reference (Matt. 12:40). 3. Where the sense is quite different from that which was first intended (Matt. 2:15). 4. Where the words are from the Hebrew or from the Septuagint (Luke 4:18). 5. Where the words are varied by omission, addition, or transposition (1Cor. 2:9). 6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense. (Matthew 4:7). 7. Where two or more citations are amalgamated (Matthew 21:13). 8. Where Quotations are from books other than the Bible (Acts 17:28).
When we quote someone or some piece of literature, it can be for a variety of reasons. I may quote a person because of their expertise in a particular matter, so that their words give greater weight to a position I am taking (for instance, I may quote C. I. Scofield or R. B. Thieme, Jr. or Norman Geisler). Or, one may quote the words of another to illustrate what a fool that person is. Or, one might quote a person in order to reveal that person's true philosophy or values (this was done repeatedly in some mediums about candidate Barack Obama; he would say something which was unscripted, and this quotation would be repeated many times to indicate his true opinion of some particular issue).		
Furthermore, the way that we quote that person or piece of literature may or may not be significant. Sometimes when I quote Scripture, I will leave off the beginning preposition or conjunction, as it is irrelevant to the point I am making. Or, I will replace a pronoun with the name of the person to whom the pronoun refers, as the contextual verses are irrelevant to the point I am making.		
Writers of Scripture also include many quotations, and such quotations are done for a variety of reasons and in a variety of ways.		
Repetition	The repetition of a set of words or phrases in order to call attention to these words or to be emphatic.	"And, behold, I, even I, will bring a flood of waters upon the earth." (Gen. 6:17). God's directive hand in this matter is emphasized. And the waters prevailed exceedingly... (Gen. 7:19a). In the Hebrew, *exceedingly* is a repetition of the word *greatly*. David's repetition of the name of Absalom indicates great sadness in his soul in 2Sam. 18:33.
Names are occasionally repeated: when God is speaking to man: Abraham, Abraham (Gen. 22:11); Jacob, Jacob (Gen. 46:2); Moses, Moses (Ex. 3:4); Samuel, Samuel (1Sam. 3:10); Martha, Martha (Luke 10:41); Simon, Simon (Luke 22:31); Saul, Saul (Acts 9:4); and in other circumstances: Lord, Lord (Matt. 7:21–22 Luke 6:46 12:25); Jerusalem, Jerusalem (Matt. 23:37 Luke 13:34); Eloi, Eloi (Mark 15:34 Matt. 27:46 Psalm 22:1).		
Syllogismus, or Omission of the Conclusion	A conclusion is implied, but not stated.	"Even the hairs of your head are all numbered." (Matt. 10:30). This indicates that God is both omniscient and a God Who knows everything about you in particular.

Examples of Figures of Speech in the Bible		
Term	**Definition**	**Example Text and Commentary**
Zeugma	A general term describing when one part of speech (most often the main verb, but sometimes a noun) governs two or more other parts of a sentence (often in a series).	May the Lord cut off all flattering lips and [may the Lord cut off] every boastful tongue (Psalm 12:3). What is in the brackets was added; the subject and verb are both applied to 2 parts of the sentence.

In most of these examples, it is easy to read through the passage and understand the meaning meant by the figure of speech, without stopping to realize that you are not really taking this passage literally. At the same time, this does not give license to "spiritualize" the meaning of everything found in the Bible (assigning it some goofy meaning which is at odds with the Scripture itself). This simply means that, when we study the Bible, we look to understand it in the same way a person of that era would have understood it. After Jesus taught that looking upon a woman with lust is adultery, His disciples did not start plucking out their eyes.

Similarly, every person who spoke to Jesus was not required to sell all that he had and follow Jesus. The example of the Roman soldier stands out here. He came to Jesus and asked to have his servant healed, and when Jesus was about to set off for his house to do this, he told Jesus, "Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed.." (Mark 8:8). Jesus did not tell this man to put down his sword, forsake his family and follow Him; Jesus said, "Truly, I tell you, with no one in Israel have I found such faith." (Mark 8:10b).

I have only given a handful of examples of the hundreds of figures of speech which are found in the Bible.

There are many times when you may be confused by a passage, and the key to that passage is a figure of speech. Below is a list of references, but none of them allow a search by passage (as does Bullinger's book).

Most of these were taken from:
http://www.tentmaker.org/bullinger.htm
http://www.therain.org/appendixes/app6.html
http://rhetoric.byu.edu/figures/groupings/by%20author/bullinger.htm
http://www.davidcox.com.mx/library/B/Bullinger%20-%20Figures%20of%20Speech%20used%20in%20the%20Bible.pdf
The latter two primarily use illustrations from secular literature.

Other sources:
http://www.biblicalstudies.org.uk/article_idioms.html
http://www.truthortradition.com/modules.php?name=News&file=article&sid=160

Chapter Outline **Charts, Graphics and Short Doctrines**

Gen 13:1–4 So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negev. Now Abram was very rich in livestock, in silver, and in gold. to the place where he had made an altar at the first. And there [where Abram returned to] Abram proclaimed the name of Y^{e}howah.

Abram had gotten out of fellowship and out of God's geographical will and went down to Egypt. As a result of being in the wrong place at the wrong time, Abram sinned in such a way as to embarrass him before the pharaoh of Egypt.

So, now, Abram is back where he ought to be, in the Land of Promise, and now he is going to make a spiritually significant decision. The idea is, you have to be geographically where God wants you to be, in fellowship, and

thinking as God wants you to think, in order to make good decisions. Abram will make a good decision in this chapter without God telling him exactly what to do.

Vv. 3–4 read: Abram continued traveling through the land, moving from Negev back to Bethel, back to where he pitched his tent at the first, between Bethel and Ai; and to the place where he made the altar at the beginning. Consequently, Abram proclaimed and celebrated the name of Jehovah there. You will note what concerns Abram, first and foremost—an altar built to God and proclaiming or celebrating the name of God. What concerns Lot will follow in the next couple verses.

Chapter Outline Charts, Graphics and Short Doctrines

Strife between the Herdsmen of Abram and the Herdsmen of Lot

And also to Lot, the one going with Abram, were a flock and a herd and tents.	Genesis 13:5	**Lot, the one going with Abram, also had [lit., *to Lot were*] flocks, herds and tents.**

Lot, who traveled with Abram, also had flocks, herds and tents.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And also unto Lot, who was remembered through the righteousness of Abram, there were sheep and oxen and tents.
Latin Vulgate	But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.
Masoretic Text (Hebrew)	And also to Lot, the one going with Abram, were a flock and a herd and tents.
Peshitta (Syriac)	And Lot also, who went with Abram, had large flocks, herds, and tents.
Septuagint (Greek)	And Lot, who went out with Abram, had sheep, oxen, and tents.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Lot, who was traveling with him, also had sheep, goats, and cattle, as well as his own family and slaves.
Easy-to-Read Version	During this time, Lot was also traveling with Abram. Lot had many animals and tents.
Good News Bible (TEV)	Lot also had sheep, goats, and cattle, as well as his own family and servants.
The Message	Lot, who was traveling with Abram, was also rich in sheep and cattle and tents.
New Life Version	Now Lot, who went with Abram, had flocks and cattle and tents of his own.
New Living Translation	Lot, who was traveling with Abram, had also become very wealthy with flocks of sheep and goats, herds of cattle, and many tents.
The Voice	Lot, who had gone with Abram, also had flocks and herds and tents, so the land was no longer large enough to support the two of them living together as one household. They each had so many possessions that they just couldn't stay together any longer. V. 6 is included for context.

Partially literal and partially paraphrased translations:

New Advent (Knox) Bible	[5] Lot, his companion, had flocks and herds and a camp of his own, [6] so that there was no room for them to live together on the same land; they could not share a camping-ground, with such great possessions, [7] and already a quarrel had broken out between Abram's shepherds and Lot's. Vv. 6–7a are included for context.
New Jerusalem Bible	Lot, who was travelling with Abram, had flocks and cattle of his own, and tents too.
New Simplified Bible	Lot moved about with Abram. He also had flocks and herds and tents.
Revised English Bible	Since Lot, who was traveling with Abram, also possessed sheep and cattle and tents, the land could not support them while they were together. A portion of v. 6 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	During this time Lot was traveling with Abram, and Lot also had flocks, herds, and tents.
Ferar-Fenton Bible	Lot also, who journeyed with Abram, possessed sheep, cattle, and camp-followers;...
NET Bible®	Now Lot, who was traveling [Heb "was going."] with Abram, also had [The Hebrew idiom is "to Lot there was," the preposition here expressing possession.] flocks, herds, and tents.
NIV, ©2011	Now Lot, who was moving about with Abram, also had flocks and herds and tents.

Jewish/Hebrew Names Bibles:

JPS (Tanakh—1985)	Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support them staying together, for their possessions were so great that they could not remain together. V. 6 is included for context.
Kaplan Translation	Lot, who accompanied Abram, also had sheep, cattle and tents.
Orthodox Jewish Bible	And Lot also, which walked with Avram, had tzon, and herds, and ohalim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And moreover, Lot who is going with Abram, comes to have a flock and a herd and tents.
World English Bible	Lot also, who went with Abram, had flocks, and herds, and tents.
Young's Updated LT	And also to Lot, who is going with Abram, there have been sheep and oxen and tents.

The gist of this verse: Lot also had negotiable assets, which included flocks, herds and tents.

Genesis 13:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
gam (גַם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean *together with, along with, joined with, and, furthermore, and furthermore*.			
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Genesis 13:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
hâlak^{e} (הָלַךְ) [pronounced *haw-LAHK^{e}*]	*the one walking, the one who is going, the one is departing, the one who is advancing [traveling]*	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾAb^{e}râm (אַבְרָם) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
tsôʾn (צֹאן) [pronounced *tzohn*]	*small cattle, sheep and goats, flock, flocks*	feminine singular collective noun	Strong's #6629 BDB #838
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced *baw-KAWR*]	*bull, cow, ox,* collectively: *herd, cattle, oxen*	masculine singular collective noun	Strong's #1241 BDB #133
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾohel (אֹהֶל) [proonunced *OH-hel*]	*tent, tabernacle, house, temporary dwelling*	masculine plural noun	Strong's #168 BDB #13

Translation: Lot, the one going with Abram, also had [lit., *to Lot were*] flocks, herds and tents. We learn what is on the mind of Abram and on the mind of Lot. Abram realizes that he has made a misstep, and goes back to where he started, to get back into the groove, as it were. Lot is concerned with his possessions. Being the owner of tents means that Lot also owned slaves and had employees (they would be occupying these tents). This also gives you a good idea about Lot and his scale of values. Scripture speaks of his tents, rather than of the men who are under him.

Abram was rich because of his relationship with God. Lot was rich because of his relationship with Abram. In the case of Lot, this is known as blessing by association, and it is found throughout the Bible.

Gen 13:1–5 So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negev. Now Abram was very rich in livestock, in silver, and in gold. to the place where he had made an altar at the first. And there Abram called upon the name of the LORD. And Lot, who went with Abram, also had flocks and herds and tents,...

As we will find, Abram is a growing believer who trusts in God and he will come to believe in the promises of God given to him. Lot, despite being quite self-righteous (as we will find out), will still end up doing some very morally repugnant stuff in Gen. 19. However, here both Abram and Lot have all kinds of material blessings. God has

blessed Abram directly but He has blessed Lot by association. Lot is associated with a growing believer (Abram) and he is therefore blessed because of this.

It ought to fascinate you that Abram is very rich, and yet, he has just failed spiritually and been humiliated before someone he believed to be morally inferior to him (the pharaoh of Gen. 12). Despite this spiritual failure, Abram is still being materially blessed by God. Furthermore, Abram's nephew Lot is also rich, the blessing of Abram spilling over onto him.

I've mentioned the concept of blessing by association on several occasions, so let me present the doctrine.

Allow me to add a few words to your vocabulary (as all true disciplines require a technical vocabulary): *Reversionism* is reverting back to the sins and/or self righteousness of one's pre-salvation life. A *reversionist* is a person who has reverted by to his sinful and/or self righteous life. A *client nation* is a nation through which God works.

Many people do not understand self righteousness as being a part of the life of the unbeliever. Let me give you some examples: those people who talk about the rich not paying their own fair share of taxes; who associate taxes with giving to good and wonderful causes—these are often sanctimonious, self-righteous people (some of whom are believers and some of whom are unbelievers). Rabid environmentalists and climate change alarmists also tend to be very smug and self righteous.

The Doctrine of Blessing by Association

1. Definition of blessing by association:
   1) Once a believer reaches spiritual maturity, God begins to pour blessings upon him, so that these blessings overflow to those around him. Sometimes God pours out blessings on those who are simply advancing spiritually.
   2) Often, God blesses those people with whom this mature believer (or growing believer) is associated.
   3) Sometimes the mature believer himself will be a blessing in a variety of ways to those with whom he associations.
2. There are 6 categories of blessing by association:
   1) Spiritual periphery: those associated with mature believers in the local church, in prayer meetings, in prep school (Sunday school), on a deacon board, or on a mission board, or in association with any Christian service organization.
      (1) A caveat: when a church does not fulfill its function of teaching the Word of God, God may not bless that church directly. However, there is a normal happiness and blessing which comes from fulfilling the **laws of divine establishment**. Some churches teach morality, which does not advance its members spiritually, but it does cause them to line up with the laws of divine establishment. So, believers (and unbelievers) within a church may have better lives in general, but it is simply because they are trying to be moral and living according to the laws of divine establishment. This is not a matter of God blessing the members of that church, but simply a matter of natural law.
   2) Family periphery: husband, wife, parents, children, in-laws, relatives. Even unbelievers or negative believers are blessed by association with the mature believer in their family periphery.
   3) Social periphery: friends.
   4) Geographical periphery: those associated with the mature believer in a neighborhood, city, country, state, and nation. Mature believers within a nation preserve that nation. This is known as historical impact. "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness [preservative qualities] be restored? It is no longer good for anything except to be thrown out and trampled under people's feet." (Matt. 5:13). See also Gen. 18:26–33.
   5) Professional periphery: businesses, stores, schools of all types, hospitals, medical clinics, law firms, engineering firms, branches of military service, law enforcement agencies, banks, various financial institutions, insurance companies, athletic teams, symphony orchestras, etc. You can be the janitor for a huge corporation, and that corporation can prosper because you are the janitor

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there (assuming you are a maturing believer).

6) Blessing by association after death: In certain cases like parents to children. The righteous man who walks in his integrity—blessed are his children after him (Prov. 20:7). This can extend to the second and third generations, and in rare cases to the fourth generation. One might argue that Abraham's great spiritual blessings continue down today to the Jews.

(1) The only great nation in the Middle East is Israel, by far, despite the terror attacks and bombings. This is a combination of many things: God blesses them because of their genetic association with Abraham, because believers live in Israel, because believers pray for Israel, and because they adhere to morality and the laws of divine establishment.

3. One of the unique aspects of you, as a believer, in reaching spiritual maturity, is that God will use you as a channel of His blessings. When you are saved, the potential for temporal blessings is set up via the grace pipeline (the channel by which God's righteousness blesses the righteousness which He has imputed to you at salvation). Gen. 15:6 Psalm 24:5 Matt. 5:6 Rom. 4:6

4. We have already studied Abraham and the Jews as a conduit of blessing: "I will bless those who bless you and I will curse those who curse you." (Gen. 12:2).

1) Jews are a special case of blessing by association. God only chose one genetic-specific group of people to bless throughout human history (and God blesses those who bless Israel as well).

2) If one had to choose one nation in the Middle East to live in, most knowledgeable people would choose Israel, as they provide the greatest environment and the greatest amount of freedom in the Middle East. Everywhere else, there is religious tyranny and oppressive governmental tyranny. Christians and Jews are routinely taken to court and even executed for their crime of having the wrong faith.

3) The Republican party was cursed because they willingly associated with anti-Semites for many years. As a result, this party produced two good Presidents from 1900–1975 (Coolidge and Eisenhower) and a lot of mediocre ones (Harding and Nixon). Furthermore, this party, for the most part, had comparatively little power in the 1900's. One of the greatest presidential candidates ever was defeated, in part, because of anti-Semitism (Barry Goldwater, who was beaten by one of the worse presidents in American history). As antisemitism was being rooted out of the Republican party, Republican presidents went from bad (Nixon), to okay (Ford) to great (Reagan). It was William F. Buckley who began to weed out the antisemitic element of the Republican party.

5. God blesses people and nations and companies directly and/or indirectly because of their association with a mature believer.

1) An example of indirect blessing by association: a vice president who is a mature believer, might bring in a great deal of business for the company that he works for, and, as a result, that is a blessing to that company. That is blessing which spills over from the vice president to the companies and those employed by the company (indirect blessing).

2) However, a mature believer may work for another company as a janitor, and God may bless that company directly because of the janitor. That is, God may cause that company to become extremely prosperous. It is not spillover from blessing to the janitor, but blessing directly from God to that company.

3) Lot, in association with Abram, received both direct and indirect blessing from God.

6. People are blessed by association with leaders who are mature believers, in such areas as business, military, athletics, marriage, family and church. Blessings overflow from the leader to those under the authority of the leader. There are examples throughout Scripture, Lot is blessed by his association with Abram; Israel was blessed as a nation under David; David's army was blessed by being under David. Proverbs 11:11 says that a leader who is a mature believer blesses the city-state, but association with the reversionist destroys the city-state. Proverbs 11:11 A city is built up by the blessing of the upright, but it is torn down by the mouth of the wicked.

7. The mature believer is not to speak ill of those around him, even if they are negative toward Bible doctrine or the gospel or if they reject divine establishment truth. Bless those who persecute you; bless and do not curse them (Rom. 12:14). If we do not have mental attitude sins against those who are unbelievers, then we do not interfere with their response to the gospel.

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1) A client nation is a nation through which God works.
2) Unbelievers will use the life, actions and verbal sins of believers as excuses to reject the gospel of Jesus Christ.

8. Although the Roman government at first persecuted Christians, it was transformed into a client nation to God because of all the believers in the Roman empire. The Christian leader Tertullian spoke of believers throughout the Roman empire (circa A.D. 200): "We are but of yesterday, and we have filled every place among you, [your] cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum; we have left nothing to you but the temples of your gods."
9. There is also guilt by association. The innocent suffer because of their association with the guilty. People are cursed by association with a reversionist. Even a mature believer can be cursed by his association with a reversionistic believer. Jonathan was the son of King Saul and Jonathan was a great man, who was able to defer to David and recognize that David would be king over Israel (Jonathan recognized this even though Jonathan was in line to become king of Israel). However, Jonathan died in battle with his reversionist father Saul. Another example is Sodom and Gomorrah. We have not studied this yet, but these cities have very degenerate people in them, and, for that reason, these cities will be destroyed (Gen. 18).
    1) *Reversionism* is reverting back to the sins and/or self righteousness of one's pre-salvation life. A *reversionist* is a person who has reverted by to his sinful and/or self righteous life.
    2) A simple example of guilt-by-association is, a kid who gets drawn into a group who commit criminal acts. He may choose to hang out with this group, and they may choose to drive somewhere to commit a crime. He will suffer the legal consequences even though he may not have known what they were intending to do.
10. The believer is both blessed and prospered because he is associated with Jesus Christ. The mature believer who is occupied with Christ is certainly blessed by this association. The disciples of Jesus are wonderful examples. It would be very difficult to find men who were less competent than these disciples, who would argue about which one is the greatest; and yet, later deserted Jesus when He was taken into Roman custody (except for John). These men, who lacked both courage and intelligence, became great men, most of whom suffered a martyr's death. They were afforded a great deal of protection in their association with Jesus Christ, as Jesus once told Peter that Satan wanted to sift him like wheat. Peter's association with Jesus Christ protected him.
11. Sometimes the believer wrongly associates present disaster with past sins. This is cursing by imagination or cursing by having a guilt complex. Psalm 40:12 For evils beyond number have surrounded me; My iniquities have overtaken me, so that I am not able to see; they are more numerous than the hairs of my head; and my heart has failed me. Rebound (naming your sins to God) is the believer associating his sins with the judgment of these sins on the cross. We deal with all sins by means of rebound.
12. The believer is influenced by sexual association. In fact, a mature believer can be brought down and cursed by his association with carnal believers or degenerate unbelievers. King Solomon is an example of this. He was negatively influenced by the religion of the many wives that he had and, as a result, a great portion of his life was spiritually unproductive. 1Kings 11:2–9 Ecclesiastes
13. The believer is influenced by social association. A believer can be influenced for evil or for good by the company he keeps. 1 Corinthians 15:33 Do not be deceived: Bad company corrupts good morals. When a young person gets caught up in a group which does drugs or crime, he will certainly become corrupted as well. A simple rule of thumb for the young believer: if a group of kids commit any sort of crime—including smoking marijuana—then you need to find new friends.
14. Some blessing comes directly from the mature believer himself. The mature believer might share time or material wealth with those in need. God blesses the mature believer and he, in turn, pours out some of this blessing on others. Rom. 12:13 1Cor. 16:1
15. Blessing by association explains why there is a call for separation from some believers and unbelievers. This is an entirely new topic, but suffice to say that God often calls for believers to separate from other believers; particularly from those who would bring you down (that is, attempt to focus your attention away from the Word of God). There is also a call to separate from unbelievers who are particularly carnal. If you had a drug problem, then it might not be the best thing for you to hang out with those who are

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presently using drugs.

16. Blessing by association can explain why the wicked sometimes prosper. Psalm 73:3 Jer. 12:1
17. An example of blessing by association is taught in Prov. 31:10–31 where a woman is a blessing to her husband, her children and to her community.
18. There is also a mutual blessing by association. Much of the book of Philippians exemplifies this. The Philippian church was filled with maturing believers, so that Paul was blessed by being able to teach them, and they were blessed by Paul teaching them. 2Cor. 11:9 Philip. 4:15–16
19. The preservation and blessing of the United States depends upon many types of blessings.
    1) Within the United States, there are many mature and growing believers; God blesses the nation because of the geographical association with them.
    2) In order to have mature and growing believers, there must be churches that teach the Word of God. The United States is blessed because such churches exist within its borders.
    3) Those who founded our nation based the founding principles upon Bible doctrine, so that we receive a heritage blessing from them. At the top of the original charters of many groups who settled the United States was *to spread the good news of Jesus Christ* (which is almost never taught in American history courses).
    4) Our nation supports the nation Israel, and because of this alliance, God blesses us.
    5) The United States also sends out missionaries throughout the world.
    6) So, there are dozens of reasons why our nation ought to be taken down; and those are 5 reasons why we have continued to exist with great prosperity. Even in the present-day recession that we are in, the poor of our nation are far better off than the middle class of most other nations.
20. One of the internal struggles of the United States is between those who are anti-God, anti-Christian and/or anti-laws of divine establishment and those who adhere to the laws of divine establishment. The former faction seeks to turn the United States into a country of European-style socialism (which nations are under tremendous discipline due to cursing by association, among other things). Do you think that it is just an accident of chance that European countries have become flooded with Muslims?

References:
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Chapter Outline **Charts, Graphics and Short Doctrines**

Abram was quite prosperous, he failed when he went to Egypt and he failed by lying to the Pharaoh, and yet, he is still quite prosperous—in fact, even more so. Lot is with him, and Lot is blessed by association with Abram. We know this because these 2 men will go their separate ways and, in the end, Lot will come away with nothing. He spent time separated from Abram so that he was no longer blessed by association.

If you are a growing believer, then you will receive blessings from God. However, so will your family, the company that you work for, the city that you live in, the state that you live in, etc. As God pours blessings upon you, these blessings spill over to those around you. Sometimes, these peripheral things and people are blessed because that is your blessing. That is, the company that you work for may be greatly blessed so that you, as an employee, get to enjoy some of these blessings.

Let's look at a modern-day example. R. B. Thieme, Jr. moved down to Houston, Texas to teach at Berachah Church in 1950. He later moved the church building out to what was thought to be prairie land too far out from the city of Houston. However, his church now sits on top of one of the most expensive pieces of dirt in all of Houston in one of the most prosperous areas in Houston, which is, coincidentally enough, one of the most prosperous cities in the United States in the most prosperous state in the United States. At Berachah Church, there was a concentration of believers who were (and are) interested in the Word of God and in spiritual growth. Therefore, God has greatly blessed this great city (and state and country); it is blessing by association.

Being a growing believer or being in close association with a growing believer does not mean that you live a life without problems or difficulties; nor does it mean that God automatically gives you a million dollars (or, whatever). However, those associated with maturing believers receive both direct and indirect blessing from God.

Nevertheless, if you are a growing believer, then you ought to be able to enumerate the blessings which God has given you. You ought to be able to specifically point to things which God has given you as gifts, and recognize them as blessings (and by things, I do not mean only material possessions). You may have material blessings, spiritual blessings, familial blessings, environmental blessings, vocational blessings, health blessings, or a combination of these. If you are unable to enumerate your blessings—if it is not obvious to you or you do not fully appreciate where you are, then your problem is spiritual.

Again, let me reiterate, this does not mean that you are rich, living in a new house, with all new furniture, with a new car in the driveway, a performing stock portfolio, and the perfect marriage partner in the kitchen making you bacon and eggs right now (just the way you like them). However, that God has blessed you, should be undeniable. That God has given you far more than you deserve, should also be undeniable. A growing believer not only has these great blessings but *recognizes and appreciates them as well*. Now, you may be the poorest person that you know and still be able to recognize and enumerate all that God has blessed you with.

> The growing believer not only has great blessings but recognizes and appreciates them as well.

We got to this discussion because Lot was blessed by being in association with Abram. In the next half-dozen chapters, it will become clear that Lot is being blessed because of Abram and not vice versa.

And could not bear them the land to dwell together for was their substance great. And they were could not to dwell together.	Genesis 13:6	**The land could not support them remaining together, for their possession were great. Therefore, they were unable to live together.**

It became apparent that the land could not support Abram and Lot remaining together, because they had too many possessions. Therefore, they concluded that they could no longer remain as two companies functioning in the same area.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together.
Latin Vulgate	Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together.
Masoretic Text (Hebrew)	And could not bear them the land to dwell together for was their substance great. And they were could not to dwell together.
Peshitta (Syriac)	And the land was not able to support them, that they might dwell together; for their herds were so large that they could not dwell together.
Septuagint (Greek)	And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	They had so many possessions between them that the land couldn't support both of them. They could no longer live together.
Contemporary English V.	At this time the Canaanites and the Perizzites were living in the same area, and so there wasn't enough pastureland left for Abram and Lot with all of their animals. Besides this, the men who took care of Abram's animals and the ones who took care of Lot's animals started quarreling. This is a mixture of vv. 6–7.
Easy English	When Abram and Lot were together, there were a lot of people and animals. The land could not produce enough to keep them all alive. Abram and Lot owned so much that they could not live near each other.
Easy-to-Read Version	Abram and Lot had so many animals that the land could not support both of them together.
Good News Bible (TEV)	And so there was not enough pasture land for the two of them to stay together, because they had too many animals.
New Life Version	There was not enough land to feed all the animals while they lived together. They owned so many things that they were not able to stay together.
New Living Translation	But the land could not support both Abram and Lot with all their flocks and herds living so close together.

Partially literal and partially paraphrased translations:

American English Bible	Lot (who had left [Egypt] along with Abram) also had sheep, oxen, and tents; and the land just wasn't large enough for both of them to live together, because of their many possessions. V. 7 is included for context.
Beck's American Translation	And the land couldn't support them if they lived together, because they had too much livestock to be able to live together.
God's Word™	There wasn't enough pastureland for both of them. They had so many possessions that they were unable to remain together.
NIRV	But the land didn't have enough food for both of them. They had large herds and many servants. So they weren't able to stay together.
New Jerusalem Bible	The land was not sufficient to accommodate them both at once, for they had too many possessions to be able to live together.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They *could* not dwell together in the land. They had many goods to lift, and they could not dwell together.
Bible in Basic English	So that the land was not wide enough for the two of them: their property was so great that there was not room for them together.
NET Bible®	But the land could [The potential nuance for the perfect tense is necessary here, and supported by the parallel clause that actually uses "to be able."] not support them while they were living side by side [The infinitive construct תֶּבֶשֶׁל (lashevet, from בַּשׁ, yashav) explains what it was that the land could not support: "the land could not support them to live side by side." See further J. C. de Moor, "Lexical Remarks Concerning Yahad and Yahdaw," VT 7 (1957): 350-55.]. Because their possessions were so great, they were not able to live [The same infinitive occurs here, serving as the object of the verb.] alongside one another.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the land could not support their living together, because their possessions were too great for them to remain together.
exeGeses companion Bible	And because their acquisition is so great, the land is not able to bear them to settle together - so that they cannot settle together.

Kaplan Translation	The land could not support them living together; their wealth was so great that they could not stay together.
Orthodox Jewish Bible	And ha'aretz was not able to bear them, that they might dwell together; for their rechush was rav, so that they could not dwell together.
The Scriptures 1998	And the land was not able to bear them, that they might dwell together, for their possessions were great, so that they could not dwell together.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And not bearing is the land their dwelling together, for coming are their goods to be many and they cannot dwell together.
Darby Translation	And the land could not support them, that they might dwell together, for their property was great; and they could not dwell together.
English Standard Version	And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Vv. 5 and 7a are included for context.
The Geneva Bible	And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. This inconvenience came by their riches, which break friendships and the bounds of nature.
NASB	And the land could not sustain [Lit bear] them while dwelling together [Lit to dwell], for their possessions were so great that they were not able to remain together.
New RSV	[5]Now Lot, who went with Abram, also had flocks and herds and tents, [6]so that the land could not support both of them living together; for their possessions were so great that they could not live together, [7]and there was strife between the herders of Abram's livestock and the herders of Lot's livestock. Vv. 5 and 7a are included for context.
Syndein/Thieme	{Picture of Strife Among Believers} And the land was not able to bear them, that they might 'dwell in prosperity' {yashab} together. For their wealth was exceedingly great, so that they could not 'dwell in prosperity' {yashab} together.
World English Bible	The land was not able to bear them, that they might live together: for their substance was great, so that they could not live together.
Young's Updated LT	And the land has not suffered them to dwell together, for their substance has been much, and they have not been able to dwell together.

The gist of this verse: God had prospered Abram and Lot with so much, that they found it impossible to run two ranching businesses out of the same shop.

Genesis 13:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לֹא or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 13:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3rd person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
Nâsâʾ actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up;* ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry;* ❸ *to lift up one's own countenance,* i.e., *to be cheerful, full of confidence,* ❹ *to bear, to carry,* ❺ *to lift up in a balance,* i.e., *to weigh carefully;* ❻ *to bear one's sin or punishment,* ❼ *to lift up the* voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the* soul (i.e., *to wish for, to desire*); ❾ *to have the heart lifted* up (i.e., they are ready and willing to do something; ❿ *to bear one's* sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâʾ. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.			
ʾêth (תֵא) [pronounced *ayth*]	*them;* untranslated mark of a direct object; occasionally *to, toward*	sign of the direct object affixed to a 3rd person masculine plural suffix	Strong's #853 BDB #84
ʾerets (ץֶרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
This appears to be the subject of the verb, but they should agree morphologically.			
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
yâshab (בַשָׁי) [pronounced *yaw-SHAH*^{B}*V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	Qal infinitive construct	Strong's #3427 BDB #442
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.[8] (4) Lâmed with the infinitive can connote *shall* or *must*.[9]			
yachad (דַחָי) [pronounced *YAHKH-ahd*]	*union, joined together, unitedness, together, in unity*	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: The land could not support them remaining together,... This is very odd indeed, where we do not have agreement with the subject and the verb. *The land* is a feminine singular noun; but the verb is a masculine singular, Qal perfect. Not sure why this is done, but it does grab my attention.

This is fascinating; both men are so rich and have so much by way of cattle and various forms of livestock, that they cannot easily move about together, as the land will not support such a large number of cattle.

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[8] the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax;* 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

[9] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Their wealth had grown to such a substantial size that in the unpopulated wilderness land, there was not enough grass and grazing land for them to both use in the same area; and their livestock, apparently, kept getting mixed together.

Genesis 13:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
r^{e}kûwsh (רְכוּשׁ) [pronounced *rehk-OOSH*]	*that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #7399 BDB #940
rab (רַב) [pronounced *rah^{b}v*]	*many, much, great* (in the sense of *large* or *significant*, not acclaimed)	masculine singular adjective	Strong's #7227 BDB #912

Translation: ...for their possession were great. Both Lot and Abram had a lot by way of riches. They had a massive amount of livestock, as well has human capital (slaves and employees); and we know that Abram had silver and gold (probably Lot did as well).

Genesis 13:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time*	simple wâw conjunction	No Strong's # BDB #251
lôˀ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָכָל) [also yâkôwl (לוּכַל)] [pronounced *yaw-COAL*]	*to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail*	3rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to*.			
This is the first occurrence of this word in Scripture.			

Genesis 13:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
yâshab (בַּשָׁי) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	Qal infinitive construct	Strong's #3427 BDB #442
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.[10] (4) Lâmed with the infinitive can connote *shall* or *must*.[11]			
yachad (דַחְיַ) [pronounced *YAHKH-ahd*]	*union, joined together, unitedness, together, in unity*	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: Therefore, they were unable to live together. Because they had too much stuff, they were unable to live together. Most of us do not have so many things because we are not so wealthy. However, it is very difficult for two packrats to live together, because they both accumulate so much crap.

Gen 13:5–6 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together,...

What we have here are very large herds belonging to Abram and Lot—so large, that it has become difficult to keep them separate. It was difficult for them to find a pastureland large enough for their flocks. God had poured out so much blessing upon them, that there was not enough pastureland to maintain these huge flocks. Now, do you recall what happened in the previous chapter? There was a famine in the land, which was the whole premise for Abram going down to Egypt in the first place. So, despite this famine—despite the downturn in the economy—God has blessed Abram directly and Lot indirectly because he is associated with Abram (**Lesson #112**). Since we are in a difficult economy at the time that I write this, it is always good to keep in mind that God is quite able to bless anyone materially during the worst crises in history.

Throughout this narrative, we find interesting parallels. The first was mentioned, that Abram and Lot are in a land where there is an economic downturn, and yet, their problem is, they have too many possessions. Secondly, here they are in the midst of the Land of Promise, the land of Canaan, which will be given by God to Abram and all of his heirs, and yet, this land is not large enough for Abram and Lot together—not in one place, anyway. What is represented by this real set of circumstances is, Abram represents grace and Lot represents legalism and self-righteousness, and there is never enough room for these things to coexist.

Abram represents grace because God gives and Abram receives, as we will see at the end of this chapter (Gen. 13:13–16). On the other hand, Lot was extremely offended by the behavior of the Sodomites (with whom he will choose to live), yet he does not think to separate himself from them (2Peter 2:7). God will eventually separate Lot from that area in Gen. 19. So Lot is filled with self-righteousness and lacks the knowledge of doctrine to properly direct his own life.

[10] the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax;* 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

[11] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

It is important for Christians to understand that, when the geographical area in which you live is undergoing dramatic change (hurricane, earthquakes, recession, revolution, street gangs), God knows you are there in the midst of it and God has made provision for you.

Let me offer a caveat to the being in an area where there is dramatic upheaval of some sort. There is nothing in Christianity that requires you to plant your feet in one spot, lift your hands up to God and say, "Protect me and take care of me." I recently heard a story of a person on top of a roof during a tremendous flood praying to God, and someone throws her a rope, which she ignores and goes on praying. This woman is never seen again. This is because she was stupid and completely devoid of Bible doctrine. God had obviously answered her prayer and she is without enough doctrine in her soul to recognize answered prayer.[12] Furthermore, she is an embarrassment to Jesus Christ; no wonder He took her home!

Sometimes, a disaster is God's way of moving you from point A to point B. Inflexibility is not a measure of true faith. As a believer in Jesus Christ, you need to be flexible. With Abram, the point was, God brought him to the Land of Promise, blessed him greatly in the Land of Promise, and God never told him to move to Egypt when things got rough. So, for some people in the midst of a difficult environment, God wants them to stay; for others, He wants them to move. How do you decide? By divine guidance (**Lessons #103–104**); by the Bible doctrine which is imbedded in your soul. Without God's Word in your soul, renovating your thinking (Rom. 12:1–2), you will never know what to do under such circumstances.

There are places where God is very clear as to His will (adultery, covetousness, lying) and places where we have to know the Word of God in order to determine what we ought to do (e.g., moving from point A to point B). Throughout most of our life, our decisions are quite simple—we have to go to work, we need Bible doctrine, and we need food and sleep. If you are married and/or have a family, then you have responsibilities to them. On most days, that is pretty much your entire day and then some. As a believer, you need to stay in fellowship, meet your obligations, and avoid sin, and you are doing exactly what God wants you to do. In other words, for most of your life, you do not need a crystal ball or God tapping your left or right shoulder, telling you which way to go. With God's Word in your soul, you go when you ought to go and you dig in when you ought to dig in. Without God's Word in your soul, you are some poor, lost soul, praying on your roof during a flood, without the common sense to grab the rope God throws your way.

Gen 12:10 And there was a famine in the land. And Abram went down into Egypt to stay there, for the famine was grievous in the land.

Gen 13:2 And Abram was very rich in cattle, in silver and in gold.

There was a famine in the land (equivalent to an economic depression or a recession) and Abram and Lot's problem is, they have too many possessions. God is blessing Abram directly and Lot by association (which statement will be borne out in the chapters which follow).

Gen 13:5–6 And Lot, who went [from Egypt back into the Land of Promise] with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together,...

Some people think that the solution to the problems in their life is money. If they only had a better car, a decent house, a housekeeper, a few hundred grand socked away in a bank, their lives would be better, and that would solve—in their own minds—all of their immediate problems. Wealth does not reduce the number of problems in your life—for every problem that wealth solves, 2 more pop up in its place. People look at movie stars and think that this is where they want to be—working several months out of the year, living in a huge mansion, being very attractive, and having gobs of money. For some people, I have just described what they see as the perfect existence, yet they got the short end of the stick: they are unattractive, broke, and working far too many hours with nothing to show for it. Having these things do not make your life better nor do they provide any sort of stability

[12] Whether or not this story is apocryphal or not, is unimportant; it illustrates the point.

in your life. Charlie Sheen and Robert Downy, Jr. are great examples to us of movie stars who have filled their own lives with all sorts of trouble, despite their great talent and wealth.

Money can certainly solve some problems, but not all. Oprah Winfrey has gobs of money that she was going to pour into a school or a group of schools in America, when she recognized that the real problem was the attitude of the kids in the schools. She eventually took a lot of her money and started some academies for girls in South Africa. There she found some young girls with the values and desires which could appreciate a well-equipped school. The problem that Oprah ran into in America was the attitude of the underprivileged American kid. Wealth exacerbates a bad attitude; it does not cure it.

So Abram and Lot are both quite wealthy, and yet, they still have problems.

And so is strife between herdsmen of livestock of Abram and between herdsmen of livestock of Lot. And the Canaanite and the Perizzite then was living in the land.	Genesis 13:7	**[There] was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Also, the Canaanite and Perizzite was living in the land at that time.**

This is because there was great strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Also, at this time, Canaanites and Perizzites were living in the land of promise.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land.
Jerusalem targum	And there was strife between the shepherds of Abram's cattle and the shepherds of the cattle of Lot. The shepherds of Abram restrained their beasts until the time of their coming to the place of their pasture; but the shepherds of Lot did not restrain their beasts, but turned them free, and went. But Abram's shepherds had been instructed by Abram their righteous master, Go not to the Kenaanaee and Pherizaee; for as yet they have possession in the land.
Latin Vulgate	Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.
Masoretic Text (Hebrew)	And so is strife between herdsmen of livestock of Abram and between herdsmen of livestock of Lot. And the Canaanite and the Perizzite then was living in the land.
Peshitta (Syriac)	And there was a strife between the herdsmen of Abrams cattle and the herdsmen of Lots cattle; and the Canaanites and the Perizzites dwelt then in the land.
Septuagint (Greek)	And there was strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle, and the Canaanites and the Perizzites then inhabited the land.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Conflicts broke out between those herding Abram's livestock and those herding Lot's livestock. At that time the Canaanites and the Perizzites lived in the land.

Easy English	Some *herdsmen looked after Abram's *cattle and some *herdsmen looked after Lot's *cattle. And there were quarrels between those two groups of *herdsmen. The people called *Canaanites and Perizzites were living in that part of Canaan then.
Easy-to-Read Version	And the Canaanite people and the Perizzite people were also living in this land at the same time. The shepherds of Abram and Lot began to argue.
Good News Bible (TEV)	So quarrels broke out between the men who took care of Abram's animals and those who took care of Lot's animals. (At that time the Canaanites and the Perizzites were still living in the land.) .
New Berkeley Version	But Lot, who traveled with Abram, had flocks, too, and herds and tents of his own, and their possessions so increased that the country could not support the two of them while they stayed together, so that conflict developed between the herdsmen of Abram's livestock and those of Lot's. The Canaanite and the Perizzite were then living in the land. Vv. 5–6 are included for context.
New Century Version	Abram and Lot had so many animals that the land could not support both of them together, so Abram's herdsmen and Lot's herdsmen began to argue. The Canaanites and the Perizzites were living in the land at this time. V. 6 is included for context.
New Life Version	There was fighting between those who cared for Abram's animals and those who cared for Lot's animals. The Canaanite and the Perizzite were living in the land at that time.
New Living Translation	So disputes broke out between the herdsmen of Abram and Lot. (At that time Canaanites and Perizzites were also living in the land.)
The Voice	Arguments erupted between Abram's and Lot's livestock herders *as they tried to graze their flocks side-by-side*. (During this time, the Canaanites and the Perizzites were living on this land too.).

Partially literal and partially paraphrased translations:

God's Word™	Quarrels broke out between Abram's herders and Lot's herders. (Canaanites and Perizzites were also living in that area.) .
New Advent (Knox) Bible	...and already a quarrel had broken out between Abram's shepherds and Lot's. In those days, there were Chanaanites and Pherezites living all around, and Abram said to Lot, Pray let us have no strife between us two, between my shepherds and thine; are we not brethren? V. 8 is included for context.
New American Bible (R.E.)	There were quarrels between the herders of Abram's livestock and the herders of Lot's livestock. At this time the Canaanites and the Perizzites were living in the land.
NIRV	The people who took care of Abram's herds and those who took care of Lot's herds began to argue. The Canaanites and Perizzites were also living in the land at that time.
New Jerusalem Bible	Dispute broke out between the herdsmen of Abram's livestock and those of Lot. (The Canaanites and Perizzites were living in the country at the time.)
New Simplified Bible	Quarreling arose between Abram's herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time.
Revised English Bible	They had so much livestock that they could not settle in the same district, and quarrels arose between Abram's herdsmen and Lots. (The Canaanites and the Perizzites were then living in the land.) A portion of v. 6 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The shepherds of Abram's livestock and the shepherds of Lot's livestock had arguments between them. The Canaanites and ironsmiths dwelled *then* in the land.
Bible in Basic English	And there was an argument between the keepers of Abram's cattle and the keepers of Lot's cattle: at that time the Canaanites and Perizzites were still living in the land.

The Expanded Bible	Abram and Lot had so many ·animals [[L]possessions] that the land could not support both of them together, so Abram's herdsmen and Lot's herdsmen began to argue. The Canaanites and the Perizzites were living in the land at this time. V. 6 is included for context.
Ferar-Fenton Bible	A dispute accordingly took place between Abram's shepherds and Lot's shepherds, and the Canaanite and the Perizzite, who inhabited the land.
NET Bible®	So there were quarrels [The Hebrew term בִּיר (riv) means "strife, conflict, quarreling." In later texts it has the meaning of "legal controversy, dispute." See B. Gemser, "The rîb – or Controversy – Pattern in Hebrew Mentality," Wisdom in Israel and in the Ancient Near East [VTSup], 120-37.] between Abram's herdsmen and Lot's herdsmen [Since the quarreling was between the herdsmen, the dispute was no doubt over water and vegetation for the animals.]. (Now the Canaanites and the Perizzites were living in the land at that time [This parenthetical clause, introduced with the vav (ו?) disjunctive (translated "now"), again provides critical information. It tells in part why the land cannot sustain these two bedouins, and it also hints of the danger of weakening the family by inner strife.].)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, quarreling arose between Avram's and Lot's herdsmen. The Kena'ani and the P'rizi were then living in the land.
exeGeses companion Bible	And there is a strife between the tenders of the chattel of Abram and the tenders of the chattel of Lot: and the Kenaaniy and the Perizziy settle in the land.
Kaplan Translation	Friction developed between the herdsmen of Abram's flocks and those of Lot. The Canaanites and Perizzites [This is the first mention of this nation, which is later mentioned together with the other Canaanite nations (see Genesis 15:20; Exodus 3:8, 3:17, 23:23, etc.). They most probably lived between Bethel and Shechem (cf. Genesis 34:30), especially around Bezek (Khirbet Ibzik) (Judges 1:4). They lived near the Amorite, Hittite and Yebusite (Joshua 11:3), as well as in the forests near the Rephaim (Joshua 17:15). Some say that they were called Perizim because they lived in unwalled cities (Perazoth) (Kesseth HaSofer).] were then living in the land.
Orthodox Jewish Bible	And there was a riv between the ro'im of the herd of Avram and the ro'im of the herd of Lot; and the Kena'ani and the Perizzi dwelt then in ha'aretz.

Literal, almost word-for-word, renderings:

The Amplified Bible	And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite were dwelling then in the land [making fodder more difficult to obtain].
Concordant Literal Version	And coming is a contention between the graziers of Abram's cattle and the graziers of Lot's cattle. And the Canaanite and the Perizzite are then dwelling in the land.
The Geneva Bible	And there was a strife between the herdmen of Abrams cattle and the herdmen of Lots cattle: and the Canaanite and the Perizzite [Who seeing their contention, might blaspheme God and destroy them.] dwelled then in the land.
Syndein/Thieme	{Cattle War} And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. Also the Canaanite and the Perizzite 'dwelled in prosperity' {yashab} then in the land. {Note: This last sentence indicates that when believers cannot get along, they should separate or give the wrong impression to unbelievers. Unbelievers always get the wrong impression when believers fight each other.}.
World English Bible	There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite lived then in the land.

Young's Updated LT — And there is a strife between those feeding Abram's cattle and those feeding Lot's cattle. And the Canaanite and the Perizzite are then dwelling in the land.

The gist of this verse: Disputes broke out between the herdsmen of Abram and of Lot over all that they owned. Also, the Canaanite and the Perizzite lived in the land at this time.

Genesis 13:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיְה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
rîyb (בִיר) [pronounced *ree^{b}v*]	*strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate*	masculine singular noun	Strong's #7379 BDB #936
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
râʿâh (הָעָר) [pronounced *raw-ĢAWH*]	*shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep*	masculine plural, Qal active participle; construct form	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsmen*.			
mîq^{e}neh (הֶנְקִמ) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*); *herds, flocks*	masculine singular construct	Strong's #4735 BDB #889
ʾAb^{e}râm (מָרְבַא) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
râʿâh (הָעָר) [pronounced *raw-ĢAWH*]	*shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep*	masculine plural, Qal active participle; construct form	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsmen*.			

Genesis 13:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîqᵉneh (מִקְנֶה) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*); *herds, flocks*	masculine singular construct	Strong's #4735 BDB #889
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532

Translation: [There] was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.
We have an unusual circumstance here. Remember how God told Abram to separate from his family and move to the Land of Promise? Lot went with him. God does not want Lot muddying up the water. So, what does God do? He pours prosperity upon Abram and upon Lot to the point where, they just have too much. They are so rich with livestock, that they cannot even work side-by-side. Some of us have been forced to do this or that because we are poor; but it is fascinating that Abram and Lot will have to come to an agreement because they are both so rich.

Because Lot and Abram grew so prosperous, there was not enough land for their respective flocks to graze upon. Certainly, in traveling together, their flocks became mixed. All this would cause some difficulties between them and their slaves and/or hired help were involved in altercations over these problems.

Many of the translations suggest that there were a number of problems and confrontations; and this word is also found in Deut. 1:12 Judges 12:2, where the word *strife* is found in the singular, but could refer to several incidents. Based upon this, we do not know if this was a singular incident or whether this had been building up over a period of time.

We do not have just Abram, Lot, their families, and a handful of sheep roaming through the land. In the realm of cattle, they are extremely wealthy, and they have hired hundreds of men to keep their herds under control (Gen. 14:14). Even if only 200 of Abram's men are devoted to taking care of these herds, that could translate into as many as 20,000 sheep and cattle.

Preview of coming attractions: Lot and Abram will separate, and eventually, Lot will lose all of his great prosperity, but Abram's wealth will continue to grow.

Genesis 13:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Kᵉnaʿănîy (כְּנַעֲנִי) [pronounced *kᵉ-nah-ģuh-NEE*]	*merchant, trader;* and is transliterated *Canaanite, Canaanites*	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

Genesis 13:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
P^{e}rizzîy (יִזְרִפְּ) [pronounced *p^{e}r-ihz-ZEE*]	which possibly means *belonging to a village; rural population, rustics;* and is transliterated *Perizzite*	gentilic adjective with the definite article	Strong's #6522 BDB #827
I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.			
ʾâz (אָז) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	adverb	Strong's #227 BDB #23
yâshab (בַּשָׁי) [pronounced *yaw-SHAH^{B}V*]	*are inhabiting, were staying, remaining, dwelling, sitting*	Qal active participle	Strong's #3427 BDB #442
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Also, the Canaanite and Perizzite was living in the land at that time. These are interesting pronouncements, and I do not know exactly what is being conveyed here, beyond the obvious.

The second half of v. 7 seems to be parenthetical: At that time the Canaanites and the Perizzites were dwelling in the land. Canaan was the son of Ham who was the son of Noah. You may recall that Noah cursed Canaan because of Ham's behavior (Gen. 9:21–25). Canaan figured in prominently in the table of nations in Gen. 10 and they moved out west, settling the land of Canaan (which bears their name and was also called Palestine). That is the land that God has given to Abram (Gen. 12:1–3 13:14–17).

The Perizzites here seem to come out of nowhere. The name *Perizzite* means *belonging to a village*. Because of the meaning of this name, this term could have been used in a generalized way, to refer to those who live in unwalled villages; or in a specific way, to refer to a specific tribe of people, whose exact origin is unknown. They are found 23 times in Scripture, and associated with the Canaanites 22 of those times. In only 3 instances, are they listed with fewer than 4 other groups of people in the land (20 times, they are in groupings of 5 or more). Therefore, we know very little about the Perizzites, apart from them being among the 10 or so doomed tribes of the land of Canaan. It is suggested by some commentators that these people lived in unwalled villages, as there were too many people and livestock to be contained in a walled city.

This verse also tells us where one of the groups from Gen. 12 moved to; the Canaanite moved into the promised land and were close to where Moses and Lot were sojourning. The Perizzite is not mentioned in the table of nations, however. This is their first mention in the Bible. They are mentioned several times throughout the early Old Testament as those peoples who populated Palestine prior to the conquests of Joshua. They are among the list of ten nations who occupied the promised land given to Abram in Gen. 15:18—21. There are two possible

mentions of the Perizzites in secular literature, but that is only a guess. They might be the Pirati from an Egyptian vocabulary list and they might be named in a fragment from Amarna.

All of this is a quiet premonition of what is to come. The Canaanites and the Perizzites are a full-blown people. They are two peoples who populate the land of Palestine. Abram is a Jew—the first Jew, a rich man, but a man with a nephew with whom he did not get along, and a barren wife. Here they were guests of the Canaanite and the Perizzite in a land of Palestine. Over a half a millennium later, the children of Abraham will defeat and destroy these tribes of Canaanites and Perizzites, as ordered by God because of their consummate degeneracy.

This parenthetical sentence could simply indicate that the people in the land were mostly of a Canaanite origin and that many of them lived as ranchers and farmers in unwalled villages (which would understand *Perizzite* here in a general way rather than as a reference to a specific people).

I believe the sense is, although Abram and Lot are in the Land of Promise, they do not have carte blanc as to where they can go and how much land they can take up. There is land which is owned and/or controlled by Canaanites and Perizzites, and when Abram and Lot stay together, they might spill over into territory which belongs to others. Another suggestion is, if the people of the land observe that there is contention among Abram's group, that they may attempt to take their wealth by force, using their dissension against them.

By the way, that is another problem with wealth—there are people who will attempt to take it away from you. One of the reasons most celebrities live in a bubble is, when they associate with the outside world, they continually run into people who will do anything in order to steal away some of their wealth from them. God will protect Abram from this, but God will allow Lot to be stripped of his wealth (although we will not know the details of that).

The problem with wealth is, there are people who will attempt to take it away from you.

Abram will interact well with Philistines and with Hittites (who may or may not represent the patriarchs of Philistines and Hittites to be found in the land in the time of the judges, Saul or David.

Perhaps the idea is, Abram and Lot are related to the God of the Universe, and these people are not. Will they be able to look at Abram and Lot and say to themselves, "I want to follow their God"?

There are many other ways that these two halves of v. 7 are tied together. Some suggest that, Abram's livestock and Lot's livestock combined somehow with the grazing needs of the Canaanites and Perizzites were at odds. The targums suggest that Lot took his livestock into Perizzite and Canaanite territory, and Abram did not want that. However, the targums include, insofar as we know, a lot of traditional additions, but not necessarily accurate ones. Furthermore, this final sentence seems to be parenthetical, but not necessarily tied to the strife between the herdsmen of Abram and Lot. Also, the next verse does not indicate any connection directly to the Canaanites and Perizzites.

My suggestion that this made Abram and Lot look bad, making their God look bad, is not far-fetched. We have Jacob complaining many chapters hence when his sons get out of hand taking revenge, causing Jacob to be malodorous to the Canaanites and Perizzites (Gen. 34:30).

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Chapter Outline Charts, Graphics and Short Doctrines

Lot and Abram Separate

And so says Abram unto Lot, "[Should] not, please, be strife between me and between you; and between my herdsmen and between your herdsmen, for men, brothers we [are].	Genesis 13:8	**Abram then said to Lot, "I urge you [that there] not be strife between you and I nor between your herdsmen and my herdsmen, for we [are] companions [possibly, *business associates*] [and we are] brothers.**

Abram then said to Lot, "I urge that there the not be any strife between you and I nor between your herdsmen and mine; for we are both business associates and brothers.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Abram said to Lot, Between me and you let there not now be controversy, nor between my shepherds and your shepherds; for we are brother-men.
Latin Vulgate	Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.
Masoretic Text (Hebrew)	And so says Abram unto Lot, "[Should] not, please, be strife between me and between you; and between my herdsmen and between your herdsmen, for men, brothers we [are].
Peshitta (Syriac)	And Abram said to Lot, Let there be no strife between me and you, and between my shepherds and your shepherds; for we are brethren.
Septuagint (Greek)	And Abram said to Lot, Let there not be strife between me and you, and between my herdsmen and your herdsmen, for we are brothers.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Abram said to Lot, "We are close relatives. We shouldn't argue, and our men shouldn't be fighting one another.
Easy English	So Abram said to Lot, `We are men and we belong to the same family. So we must not argue, nor must our *herdsmen quarrel.
Easy-to-Read Version	So Abram said to Lot, "There should be no arguing between you and me. Your people and my people should not argue. We are all brothers.
Good News Bible (TEV)	Then Abram said to Lot, "We are relatives, and your men and my men shouldn't be quarreling.
The Message	Abram said to Lot, "Let's not have fighting between us, between your shepherds and my shepherds. After all, we're family.
New Life Version	So Abram said to Lot, "Let there be no fighting between you and me or between the men who take care of our animals, for we are brothers.
New Living Translation	Finally Abram said to Lot, "Let's not allow this conflict to come between us or our herdsmen. After all, we are close relatives!
The Voice	**Abram** (to Lot)**:** *Let's not fight*. I don't want there to be any animosity between you and me, or between our herders. After all, we're family.

Partially literal and partially paraphrased translations:

American English Bible	And since there wasn't enough land to share, there were problems between the herdsmen of Abram's cattle, the herdsmen of Lot's cattle, and with the CanaAnites and Pherezites who lived in that land. So Abram said to Lot: 'There shouldn't be problems between you and me, or between my herdsmen and your herdsmen, because we are brothers. For whatever reason, the AEB lists this as v. 8, although it obviously includes v. 7.

Beck's American Translation	"Please let's have no quarrel," Abram told lot, "between me and you or between my herdsmen and yours, because we're related.
Christian Community Bible	Abram said to Lot, "Don't let there be a dispute between you and me, nor between my herdsmen and yours, since we are brothers!
God's Word™	Abram said to Lot, "Please, let's not have any more quarrels between us or between our herders. After all, we're relatives.
NIRV	So Abram said to Lot, "Let's not argue with each other. The people who take care of your herds and those who take care of mine shouldn't argue with one another. After all, we're part of the same family.
New Jerusalem Bible	Accordingly Abram said to Lot, 'We do not want discord between us or between my herdsmen and yours, for we are kinsmen.
Revised English Bible	Abram said to Lot, 'There must be no quarreling between us, or between my herdsmen and yours; for we are close kinsmen.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram said to Lot, "Please never have arguments between me and you, and between my shepherds and your shepherds, for we are brothers!
The Expanded Bible	Abram said to Lot, "There should be no arguing between you and me, or between your herdsmen and mine, because we are ·brothers [relatives].
NET Bible®	Abram said to Lot, "Let there be no quarreling between me and you, and between my herdsmen and your herdsmen, for we are close relatives [Heb "men, brothers [are] we." Here "brothers" describes the closeness of the relationship, but could be misunderstood if taken literally, since Abram was Lot's uncle.].
NIV, ©2011	So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herders and mine, for we are close relatives.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	And Abram says to Lot, I beseech you, that there be no strife between me and between you and between my tenders and between your tenders - for we are men - brothers.
Kaplan Translation	Abram said to Lot, 'Let's not have friction between me and you, and between my herdsmen and yours. After all, we're brothers.
Orthodox Jewish Bible	And Avram said unto Lot, Let there be no merivah now between me and thee, and between my ro'im and thy ro'im; for we are achim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Abram to Lot, "There must not, pray, come to be contention between me and you, and between my graziers and your graziers, for mortals, brethren are we.
Darby Translation	And Abram said to Lot, I pray thee let there be no contention between me and thee, and between my herdsmen and thy herdsmen, for we are brethren.
English Standard Version	Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen.
The updated Geneva Bible	And Abram said unto Lot, Let there be no strife [He cuts off the opportunity for contention: therefore the evil ceases.], I pray you, between me and you, and between my herdmen and your herdmen; for we [be] brothers.
New RSV	Then Abram said to Lot, `Let there be no strife between you and me, and between your herders and my herders; for we are kindred.
Syndein/Thieme	{Abram Applies Doctrine of Separation with Believers in Strife}

	And Abram said {'amar} unto Lot, "Let there be no strife, I beg you, between me and you, and between my herdsmen and your herdsmen; for we are kinsmen {'ach - indicates relationship - so here is both by blood and by faith - brothers in Christ}.
World English Bible	Abram said to Lot, "Please, let there be no strife between me and you, and between my herdsmen and your herdsmen; for we are relatives.
Young's Updated LT	And Abram says unto Lot, "Let there not, I pray you, be strife between me and you, and between my shepherds and your shepherds, for we are men—brothers.

The gist of this verse: Abram urges Lot that there not be conflicts between them.

Genesis 13:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾAbᵉrâm (אַבְרָם) [pronounced *abᵛ-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532

Translation: Abram then said to Lot,... The preposition used here indicates respect and deference. Although Abram is calling the shots, as the eldest, he speaks to Lot as a partner, and not as an inferior.

Genesis 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אַל) [pronounced *al*]	*no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];*	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something *not* be done	Strong's #408 BDB #39
nâʾ (נָא) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Genesis 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
m^{e}rîybâh (הָבִיְמ) [pronounced *m^{e}ree^{b}-VAW*]	*strife, contention, provocation*	feminine singular noun	Strong's #4808 BDB #937
This is the first occurrence of this word in Scripture. It is the same as the proper noun.			
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition with the 1st person singular suffix	Strong's #996 BDB #107
w^{e} (or v^{e}) (ו֫ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition with the 2nd person masculine singular suffix	Strong's #996 BDB #107

Translation:..."I urge you [that there] not be strife between you and I... Strife and difficulties have arisen between Lot and Abram because they were both too rich at this point, and their possessions kept getting mixed together; and there would not be enough room on a pastureland for both sets of animals.

Genesis 13:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (ו֫ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
râ^{ʿ}âh (הָעָר) [pronounced *raw-ĢAWH*]	*shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep*	masculine plural, Qal active participle; with the 1st person singular suffix	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsmen*.			
w^{e} (or v^{e}) (ו֫ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וֵב) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107

Genesis 13:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râʿâh (רָעָה) [pronounced *raw-ĢAWH*]	*shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep*	masculine plural, Qal active participle; with the 2nd person masculine singular suffix	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsmen*.			

Translation: ...nor between your herdsmen and my herdsmen,... Both Abram and Lot were successful, and they had slaves and employees. Now, we have discussed slavery before, and it is not the great evil that it is made out to be. The way that we practiced slavery in the United States at our inception was wrong, and our nation paid a very high price for that.

Both Abram and Lot had two more or less separate enterprises, and they were having a very tough time keeping them apart.

Genesis 13:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾănâshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (אִישִׁים) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun	Strong's #376 BDB #35
ʾâch (אָח) [pronounced *awhk*]	*brothers, kinsmen, close relatives; tribesmen; fellow-countrymen*	masculine plural noun	Strong's #251 BDB #26
ʾănach^{e}nûw (וְנַחְנָא) [pronounced *uh-NAHKH-noo*]	*we;* (sometimes a verb is implied)	1st person plural pronoun	Strong's #587 BDB #59

Translation: ...for we [are] companions [possibly, *business associates*] [and we are] brothers. Abram explains why they should not be having these disputes. Abram says that they are *men;* however, in the plural, this can also mean *inhabitants, citizens; companions; soldiers, followers*. Let me suggest that this could mean *business partners* as well, in this context.

The second descriptor literal means *brothers,* but it can refer to *close relatives* as well.

There is a time for separation in the believer's life, but not in some legalistic way. That is, you do not go through your Rolodex (I should say, cellphone, today) and pick out those people whose sins shock you, and remove them from your list of friends and associates. However, the time will come where you have to break fellowship, and, in this situation, it is simply because God has blessed Abram and Lot with too much substance. Abram is blessed because he is a growing believer; Lot is blessed because he is in association with Abram.

Abram is looking at this situation in a very pragmatic way. He and Lot are both very wealthy—God has greatly blessed them—but all of this wealth has created a new set of problems. There is discord between Abram's people and Lot's people. I would assume that Abram tried several approaches in order to solve these problems, and yet they just got worse. Therefore, Abram will suggest that they go their own separate ways.

Is not all the land to your faces? Separate yourself please from upon me. If the left hand, and let me choose the right; and if the right hand, and let me choose the left."	Genesis 13:9	**Is not the entire land before you? Please separate yourself from attachment to me. If [you take] the left hand, then let me choose the right; if [you take] the right hand, then let me choose the left."**

Is not the entire land before you? Then separate yourself from being in association with me. You may go in whatever direction you choose. If you go to the left, then I will go to the right; and if you go to the right, then I will go to the left."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Is not all the land before you? Separate then from me. If you to the north, I to the south: if you to the south, I to the north.
Latin Vulgate	Behold the whole land is before you: depare from me, I pray you: if you wilt go to the left hand, I will take the right: if you choose the right hand, I will pass to the left.
Masoretic Text (Hebrew)	Is not all the land to your faces? Separate yourself please from upon me. If the left hand, and let me choose the right; and if the right hand, and let me choose the left."
Peshitta (Syriac)	Behold the whole land is before you, separate yourself from me; if you choose the left hand, then I will choose the right hand; or if you depart to the right hand, then I will go to the left.
Septuagint (Greek)	Behold, is not the whole land before you? Separate yourself from me; if you go to the left, I will go to the right, and if you go to the right, I will go to the left.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Isn't the whole land in front of you? Let's separate. If you go north, I will go south; and if you go south, I will go north."
Contemporary English V.	There is plenty of land for you to choose from. Let's separate. If you go north, I'll go south; if you go south, I'll go north."
Easy-to-Read Version	We should separate. You can choose any place you want. If you go to the left, I will go to the right. If you go to the right, I will go to the left."
Good News Bible (TEV)	So let's separate. Choose any part of the land you want. You go one way, and I'll go the other."
The Message	Look around. Isn't there plenty of land out there? Let's separate. If you go left, I'll go right; if you go right, I'll go left."
New Life Version	Is not the whole land in front of you? Let each of us go a different way. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left."
New Living Translation	The whole countryside is open to you. Take your choice of any section of the land you want, and we will separate. If you want the land to the left, then I'll take the land on the right. If you prefer the land on the right, then I'll go to the left."

The Voice	A vast land is out there and available to you. It is time for us to go our separate ways. *You choose your land*. If you choose east, I'll go west. If you choose west, I'll go east-*it's your call*.

Partially literal and partially paraphrased translations:

American English Bible	Look; the whole land lies before you, so leave me and choose your own way. If you go to the left, I'll go to the right; or if you go to the right, I'll go to the left.'
Beck's American Translation	Doesn't the whole country lie before you? Please move away from me. If you go left, I'll go right, and if you go right, I'll go left."
New Advent (Knox) Bible	See, here is the whole land before thee; come, our ways must part. Turn leftwards, and I will keep to the right, or choose the right, and I will go leftwards.
New American Bible	Is not the whole land at your disposal? Please separate from me. If you prefer the left, I will go to the right; if you prefer the right, I will go to the left."
New American Bible (R.E.)	Is not the whole land available? Please separate from me. If you prefer the left, I will go to the right; if you prefer the right, I will go to the left."
New Jerusalem Bible	Is not the whole land open before you? Go in the opposite direction to me: if you take the left, I shall go right; if you take the right, I shall go left.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	*Is* not the all land in front of you? Please segregate from me. If left, then I will go-right, and if right, then me left."
The Expanded Bible	We should separate. ·The whole land is [└Is not the whole land.?] there in front of you. If you go to the left, I will go to the right. If you go to the right, I will go to the left."
Ferar-Fenton Bible	Is not all the country before you? I ask you to separate yourself from me; if you take to the left, then I will take to the right; if to the right, I will go to the left."
NET Bible®	Is not the whole land before you? Separate yourself now from me. If you go [The words "you go" have been supplied in the translation for stylistic reasons both times in this verse.] to the left, then I'll go to the right, but if you go to the right, then I'll go to the left."
NIV, ©2011	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."

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	Is not the whole land at your face? Separate, I beseech you, from me: if left, I go to the right; or if right, I go to the left.
JPS (Tanakh—1985)	Is not the whole land before you? Let us separate [Lit. "Please separate from me."]: if you go north, I will go south; and if you go south, I will no north."
Kaplan Translation	All the land is before you. Why not separate from me [The Hebrew word na makes an imperative into a request rather than a demand. It is often translated as 'Please,' or 'if you would,' but here we translate it as 'why not.' In many places, we leave it untranslated.]? If you [go to] the left, I will go to the right; if to the right, I will take the left.'.
Orthodox Jewish Bible	Is not the kol ha'aretz before thee? Separate thyself, now, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Is not the entire land before you? Be parted, pray, from me. If to the left, to the right will I go. And if to the right, to the left will I go.
Context Group Version	Isn't the entire land { or earth } before you? I beg of you, separate yourself from me. If [you will take] the left hand, then I will go to the right. Or if [you take] the right hand, then I will go to the left.
The updated Geneva Bible	[Is] not the whole land before you? Separate yourself, I pray you, from me: if [you wilt take [Abram resigns his own right to buy peace.]] the left hand, then I will go to the right; or if [you depart] to the right hand, then I will go to the left.
Green's Literal Translation	*Is* not all the land before you? Please separate from me. If *you go* to the left, then I will go to the right. Or if *you go* to the right, then I will go to the left.
Syndein/Thieme	{Abram Really Allowing God to Choose for Him} "{Is} not the whole land {'erets} before you? Separate yourself, I pray you, from me. If you will take the left hand, then I will go to the right. Or if you depart to the right hand, then I will go to the left. {Note: As the elder Abram has the right of choice. But Abram has faith rested and put his life in God's hand. Therefore he allows Lot to make the choice. Lot makes a 'human viewpoint' decision. Abram shows no fear in 'losing out'. He is trusting in the Lord and knows that what ever happens by the will of God is better then anything else. Finally, if he were to choose first, he would be trying to build his happiness on the misery of others - and that never works.}.
Webster's Bible Translation	[Is] not the whole land before thee? Separate thyself, I pray thee, from me: if [thou wilt take] the left hand, then I will go to the right; or if [thou wilt depart] to the right hand, then I will go to the left.
World English Bible	Isn't the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."
Young's Updated LT	Is not all the land before you? Be parted, I pray you, from me; if to the left, then I to the right; and if to the right, then I to the left."

The gist of this verse: Abram suggests that they go their separate ways; whichever direction Lot chooses to go in, Abram will go the other way.

Genesis 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied.		Strong's #none BDB #209
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lôʾ together expect an affirmative answer and can be translated *is not?* Let me suggest, this might be understood to mean, *is it not true that?* Or, *isn't this the case that?* Or, *is it not obvious that?* These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 2nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: Is not the entire land before you? It is difficult to determine if Abram is speaking out of frustration or from pure pragmatism. They may have spent the last 10 or 15 minutes arguing about this or that servant poaching this or that animal; or ending up with the other's animal without meaning to.

Therefore, Abram probably says these words with a sweep of his hand. "Is not this entire land before you?" Or, rather, "There is no earthly reason why we must continue running two different companies out of the same shop; look out there; the entire land is before you. Just go in whatever direction you choose."

This should have taken place in Haran. It is clear that God wants Abram and Lot to be separated, and he is effecting this with giving them both too much prosperity.

Genesis 13:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârad (פָּרַד) [pronounced *paw-RAHD*]	*to divide, to separate; to be divided, to be separated; to separate oneself*	2nd person singular, Niphal imperative	Strong's #6504 BDB #825
nâʾ (נָא) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

The Kaplan translation makes this note: *The Hebrew word na makes an imperative into a request rather than a demand. It is often translated as 'Please,' or 'if you would,' but here we translate it as 'why not.' In many places, we leave it untranslated*.[13]

[13] From **http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=13** accessed June 28, 2013.

Genesis 13:9b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
min (ון מ) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.			

Translation: Please separate yourself from attachment to me. Although this is a command, it is softened with the particle of entreaty. The niphal stem can be passive or reflexive. Here, the context calls for this to be reflexive. There are two prepositions thrown together here. The min preposition all by itself means, *Please separate yourself from me*. However, the addition of the other preposition indicates that they have a mutual thing—they run two businesses together on the same moving ranch. So, the use of these two prepositions means that Abram is severing this split partnership. They have an attachment of sorts (the business); and this is a request to severe all business ties.

There are many clues here which indicate that this is not one business with two partners, but it is two businesses run by two men, Abram and Lot. If it is one business, then there would be no separation of herdsmen as previously noted nor would there be a disagreement about the livestock, as to who owns what. So, one or both of these men insisted that this be two separate businesses.

Abram recognizes something that we believers often do not recognize—there is a time to separate from other believers. Furthermore, there are some believers with whom you ought to separate. We, as believers, are commanded to love one another. This does not mean that we have to spend time together. *Love,* in this sense, does not refer to having special feelings for one another. When Jesus commanded His disciples, "I give you a new commandment, that you love one another. As I have loved you, you should also love one another." (John 13:34), this was not a command to have special feelings toward one another. If you think that you are supposed to reach into your emotions and manufacture nice feelings about each and every Christian you meet, you are on the road to psychosis. There are times when we ought to separate from other believers—the very same ones that Jesus has commanded us to love.

Genesis 13:9c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
s^{e}môʾl (לֹאמְשׁ) [pronounced *s^{e}MOHL*]	*the left, the left hand, the left side; north [when facing east]*	masculine singular noun with the definite article	Strong's #8040 BDB #969

Genesis 13:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
yâman (יָמַן) [pronounced *yaw-MAHN*]	*to go [turn] to the right, to choose the right; to be right-handed, to use the right hand*	1st person singular, Hiphil imperfect with the cohortative hê	Strong's #3231 & #541 BDB #412
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.			

Translation: If [you take] the left hand, then let me choose the right;... Abram although requesting a dissolution of the partnership, is being quite gracious about it. "You go which ever direction that you choose, Lot; and I will go the other way."

It is sad that Lot and Abram have traveled all this distance together and have been prospered beyond the point where they can even keep track of their wealth without altercation because they have been prospered by God. Abram has been prospered because he is a mature believer (or moving in that direction) and Lot has been prospered due to his association with Abram. God has His reasons for them to separate; likely it is so Abram can grow more spiritually; plus God has a plan for Lot.

Genesis 13:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
yâmîyn (יָמִין) [pronounced *yaw-MEEN*]	*the right hand, the right side, on the right, at the right; the south*	feminine singular noun with the definite article	Strong's #3225 BDB #411
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
sam^{e}ʾal (שְׂמֹאל) [pronounced *sahm^{e}-AHL*]	*to go [turn] to the left; to take the left; to be left-handed, to use the left hand*	1st person singular, Hiphil imperfect with the cohortative hê	Strong's #8041 BDB #970
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.			
All these left-hand and right-hand words are found in this verse for the first time in the Bible.			

Translation: ...if [you take] the right hand, then let me choose the left." Here is why: Abram is prospered by God. He is not prospered by this or that portion of the land; he is not prospered by taking this or that business advantage. Abram has not been thinking about this for several days and determining how he can best severe their

partnership and come out ahead. He does not need to do this. He tells Lot to make the choice, and he will move in the other direction.

Abram tells Lot to choose to go in either direction, and he will go in the other. It is up to Lot to choose. Notice Abram's graciousness here. Abram is not making decisions based upon arrogance and self-interest. Abram does not begin with self-interest which leads to self-absorption, which leads to self-obsession, which then leads to self-justification and to self-deception (and sometimes even to self-deification).[14] Abram's decisions are based upon grace. Abram is not thinking, "If I don't look out for my own interests, no one else will." That is human viewpoint thinking. Abram knows that God is looking after his interests, and he can therefore be gracious. When you understand and believe that God is looking after your interests, then it is much easier to be gracious and generous.

Now Abram is behaving as though he has some doctrine in his soul. He knows that God has given him the land so no matter what Lot does and no matter what direction Lot goes, God has given Abram the land. Therefore, it is not important for Abram to choose. It has been customary in most families to allow more leniency when it comes to the youngest in the family and I have known several people who have been jealous of this (my self and my other brothers excluded); they feel that the youngest has been given too much or is allowed too much slack. Here, Lot, who is more like Abram's younger brother than a nephew, is certainly indulged by Abram and given the first choice.

Application: Abram also recognizes something that most Christians do not: even though we are commanded to love one another, it is not necessary for us to spend any time together. There are some people who are Christians and they rub you the wrong way and you rub other Christians the wrong way. You will be spending eternity in heaven together and will have more than enough time to enjoy each other's company there; so you do not need any additional time here on earth. At that point in time, the fault for your dislike of one another will not be important because that will not exist. What is important is that we bear no mental attitude sins against another believer and that we do not engage in any sort of personal conflict with another Christian. We have been washed by the same blood, forgiven and loved by the same God, and are positionally equal. We have the same exact opportunity to glorify God, which we do by not harboring mental attitude sins toward one another. If it is necessary for us to spend time apart, then that should be on the agenda for our lives. Abram passes this test entirely.

Gen 13:9 Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left."

We conclude this lesson with an erotesis (asking a question for which an answer is not desired— "Is not the whole land before you?"). Abram is simply telling Lot that all options are on the table; he can go in any direction that he wants. Abram is acting in grace; Lot will act in his own self-interest.

So far, we have studied:

Gen. 13:5–9 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are relatives. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left."

Circumstances are dictating that Abram and Lot separate. Only a few lessons back, we looked at the doctrine of blessing by association; so now, ask yourself, what will happen when Abram and Lot separate and Lot is no longer in close association with Abram? The answer should be obvious: God will continue to bless Abram, but this blessing no longer spills over onto Lot.

[14] Dr. Robert Dean presents this progression in **http://phrasearch.com/Trans/DBM/setup/Genesis/Gen080.htm** (which is Genesis-080).

There are 2 reasons why Abram needs to be separated from Lot: (1) he needs to separate from Lot's self-righteousness, which will become apparent when Lot is in Sodom (grace and self-righteousness cannot be mixed); and (2) Abram needs to separate from Lot so that he is not tempted to make Lot his heir. It is logical for Lot to be the heir apparent to Abram, simply because he is the young man following Abram, but that is not God's plan. Abram will sire a son and that son will be Abram's heir.

Christians are easily confused about the concept of separation, who want to apply this doctrine to unbelievers whose sins shock them. Cult leaders use separation in order to isolate their members from family and former friends. Too often, separation is used in order to separate the Christian from everything that is non-Christian.

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1. What separation is not:
   1) First of all, we are not examining the doctrine of separation for Israel, which is expressed several times with the phrase "You be holy [= set apart, separate] for I am holy" (where God is speaking—Lev. 11:44–45 19:2 20:7, 25). This is a related but different topic.
   2) Nor are we speaking of a function of self-righteousness, where you are, quite frankly, just too good to be hanging out with Charlie Brown.
   3) Separation is not the means of taking a new believer and pulling him away from his family or friends. Although this is often a sign of a cult, some regular churches do this as well.
2. The concept of separation is based upon the fact that we are in this world, but not of this world. In John 17:15–17, Jesus prayed: "I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world. I do not pray for You to take them out of the world, but for You to keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Your truth. Your Word is truth." We are positionally separate from this world because we are in Christ, and He is separate from this world. *Being taken out of the world* is death or complete isolationism—Jesus prayed for this not to happen. Jesus prayed for us to be separated from evil (which is different than sin; evil is the thinking and philosophy of Satan, which can include human good).
3. Separation begins with a mental attitude that results in removing from our lives things and people that are either distractions, or may become distractions, in our own spiritual advance.
   1) When Peter brings "You be holy because I am holy" into the New Testament (1Peter 1:16, taking this from Lev. 11:44), he is speaking of a mental attitude based upon Bible doctrine (Therefore, getting your minds ready for action and being self-disciplined, place your confidence completely on the grace to be brought to you at the revelation of Jesus Christ—1Peter 1:13).
   2) So, although the passages in Leviticus speak of an actual separation between Israel and her heathen neighbors, the context of the passage in 1Peter says nothing about physical separation from believers or unbelievers. All that we are to think, according to Peter, is based upon understanding that we were not ransomed from [our former] empty manner of life inherited from our forefathers with perishable things such as silver or gold, but we were purchased with the precious blood of Christ, like that of a lamb without blemish or spot (1Peter 1:18–19).
   3) Separation, in the context of this passage where this phrase is brought into the New Testament, is based upon spiritual growth which is a result of thinking divine viewpoint which has its foundation in the revelation of Jesus Christ (i.e., learning Bible doctrine).
   4) In other words, the separation that Peter speaks about is in your thinking, which is based upon Bible doctrine. You separate yourself by thinking divine viewpoint.
   5) The believer becoming entangled in human viewpoint is involvement with evil, which Jesus prayed that we not fall into.
   6) Let me remind you of Satan's 2 fundamental strategies: (1) keep the unbeliever from the gospel and (2) keep the believer thinking human viewpoint.
4. Separation, then, begins in the believer's personal life as he learns and applies doctrine. The Bible says that separation starts in relation to the sin nature. Romans 6:11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Remember that death is Scripture doesn't always mean *cessation of existence,* in Romans, it means *separation from*. Romans 8:13 If you live according to flesh [according to the sin nature], you are going to die [temporal spiritual death]. But if you put to death, by

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means of the Spirit, the practices of the body, then you will live.

1) This is all about spiritually versus carnality.
2) Prior to salvation, we are all under spiritual death. We have no innate ability to make contact with God.
3) At the moment of salvation, we are both baptized and filled with the Holy Spirit.
4) However, after salvation, we fall into carnality, which means, we sin and lose the filling of the Holy Spirit.
5) This verse is talking about the fact that, if you are a believer and operating in carnality, then all of the blessings of the abundant Christian life are not yours. Even though you have eternal life you might as well be dead since you are no longer living the Christian life because you are living in carnality (carnal death).
6) After salvation, it is an *either-or* situation: we are either filled with the Holy Spirit and separated from sin or we are carnal and associated with sin. This is a status, not some emotional high of some sort.
7) But if by the Spirit you put to death the practices of the body, then you will live. We are to put to death the deeds of the body, which represent sin. That is a calling for separation in the believer's life from sin.
8) This separation is caused by naming one's sins to God (1John 1:9). That restores our fellowship with God and temporally separates us from sin.

5. Separation involves separation from human viewpoint thinking.
   1) It is not just the sin nature that is influencing the life but also all that human viewpoint garbage that is floating around in the soul. All of the ideas we have grown up with need to be excised by the scalpel of the Word of God. We need to have that stuff flushed out of our system.
   2) When you are saved by believing in Jesus Christ, this does not mean that your thinking has changed. The potential for a real change in thinking is there, but the actuality is not.
   3) This is what Paul is talking about in Romans 12:1–2 Therefore, I call upon you, [my] brothers, by the mercies of God, to present your bodies [as] a living sacrifice, holy [set apart, separated], pleasing to God, which is your reasonable service. And do not be conformed to this world [cosmic thinking], but **be transformed by the renovation of your thinking**, in order to prove [demonstrate] by (means of) you what is that good and pleasing and perfect will of God. This is what happens as we advance spiritually: we renovate our own thinking, learning Bible doctrine, and the Holy Spirit changes us from the inside out.
   4) In this way, the Holy Spirit produces the fruit of the Spirit, the character of Christ in our lives. Furthermore, this change of thinking demonstrates that the will of God is good and acceptable and perfect. We become a living, walking testimony of the grace of God in the angelic conflict.
   5) Therefore, this calls for separation from human viewpoint thinking. So the first two categories of separation has to do with what is going on in the believer's soul and the believer's thinking. They don't have to do with what is going on necessarily in the world around him. In other words, the thinking of the believer is to be renovated so that the believer no longer thinks in human viewpoint. They *separate* their thinking from human viewpoint.
6. If the world around the believer is producing temptations where he easily succumbs to sin, then that means he has to make some choices about where he goes, whom he associates with, or the things he does. Therefore, the believer needs to recognize that if he is in an environment that easily leads him to sin then he needs to change this environment. That is, there are times for us to physically separate from certain people and situations.
7. We are commanded to separate from certain kinds of carnal believers, such as backslidden, reversionistic believers. This is because there are certain types of carnality that are contagious to certain believers.
   1) However, as a corollary to this, we do not invade the privacy of various believers, to determine what evil things it is that they do, so that we separate from them.
   2) If we separated from all believers who sin, that would mean that we would be separating from all believers on this planet.
   3) Bear in mind that self-righteousness can be very contagious.

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8. We are to separate from believers who reject sound doctrine.
   1) If there is anything that can destroy our own spiritual life, it is when we closely associate with people who do not hold to sound doctrine. They say, "Well you know, there are a lot of different views in evangelicalism. There are folks who believe this and there are folks who believe that, but we can all just get along and we don't have to draw these doctrinal distinctions." There is an embedded blasphemy there, and that is the idea that God does not communicate clearly enough for us to take strong positions on doctrine. Wishy-washy people don't really think God communicated things clearly, so you can think it means this and I can think it means that, and somebody else thinks it means something else, so we can all just put our arms together and emote on our common experience that Jesus loves us. Then we'll all go home and be happy that we went to church this morning!
   2) This is not the biblical view. 2Thessalonians 3:6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not after the teaching which he received from us. This isn't tradition for tradition's sake, this is the apostolic doctrine contained in the Scripture. This is a mandate. Vv. 14–15 And if anyone does not obey our word by this letter, mark that one and have no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. Notice that we are speaking of a believer who has clearly rejected legitimate authority (Paul's authority in the teaching of Bible doctrine).
   3) The goal is restoration, not exclusion; but if there is no response then there is no option other than to go separate ways.
   4) Let me give you an example: homosexuality, which is clearly identified as a sin in the Bible (Rom. 1:24–27 1Cor. 6:9 1Tim. 1:10). Certain believers may struggle with homosexuality as a sin and, at times, give in to this lust. It is not our business to follow such believers around to determine whether or not we ought to separate from them. However, when a believer touts his homosexuality as normal and acceptable, that calls for separation from such a one.
   5) From time to time, a church has to remove a troublemaker (or a small group of troublemakers) who have rejected the authority of the pastor-teacher. Quite obviously, if you are in a church where you cannot accept the authority of your pastor, then you should quietly remove yourself—you do not owe anyone an explanation, nor should you stand out in the parking lot and tell everyone else why they should leave the church. You simply leave and find a pastor whose authority you can accept. More often than not, your inability to accept a pastor's authority is a problem in your soul, not in his.
   6) By accepting the authority of a pastor, this does not mean this pastor follows you around and tells you what to do.
   7) As an aside, this is not a call to self-righteousness, nor is this a call to separate from family members simply because they do not think like you think.
   8) Cults often twist the doctrine of separation into removing you from your friends and family *to your real family*. If you find yourself in a church, and they encourage you to cut off your friends and family, it is time to separate from that church.
   9) Jesus said, ""Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household." (Matt. 10:34–36). There will be some natural separation which occurs, but not because the believer has initiated it. Throughout the ages, there have been some Jewish Christians who have been virtually disowned from their families because they believe in Jesus. We know just how much hate can exist between Arabs and Jews; there have been times in history that this has existed between Christians and Jews as well (even though, we ought to be natural political allies).
   10) However, without going too far afield, the point here is, there are times when a believer will separate from his family—but that is a rare exception and not the rule. Jesus is not calling upon us to raise a sword against family members; nor is He requiring us to separate from family members because of different beliefs. Again, that is characteristic of a cult, but not of the Christian faith.
   11) Although Wikipedia represents a bastion of human viewpoint, there is an article **here** on the **cult**

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checklist. Although every list is not completely accurate, there are enough trends which these various lists point to in order to keep you out of a cult.

9. We are to separate from believers who make their own internal lust patterns the motivation for their lives. Romans 16:17–18 And I summon you, brothers, to take note of those making divisions and offenses contrary to the doctrine which you have learned, and avoid them. For they who are such do not serve our Lord Jesus Christ, but they serve their own belly [lust patterns]; and by good words and fair speeches, they deceive the hearts of the gullible.
10. Separation from the immoral social scene where one's norms and standards are gradually eroded through peer pressure. 1Peter 4:4 In these things they are surprised, that you are not running with them into the same excess of riot, blaspheming. Proverbs 1:10-19 My son, if sinners lure you, do not be willing. If they say, "Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; cast in your lot among us, and let us have one purse." My son, do not walk in the way with them! Keep back your foot from their path, for their feet run to evil and make haste to shed blood. Surely in vain the net is spread in the sight of any bird, and they lie in wait for their own blood; they watch secretly for their own lives. So are the ways of everyone who gains unjust gain; it takes away its owners' life. As an aside, communism and socialism are a national codification of this attitude.
11. 1Corinthians 15:33 Do not be deceived; evil companionships corrupt good habits. The idea here is, believers can be corrupted by certain other believers and unbelievers with regards to certain activities. This is an individual decision to be made relative to the strengths and weaknesses of the individual believer. As believers, we need to develop good positive habits in our spiritual lives If we find certain associations compromising these habits, then that is an association which must be broken off or dialed back.
12. However, we simply do not separate from gross sin and gross immorality because we are offended. We should be able to witness to people of all different stripes of sinfulness. 1Cor. 5:9–11 I wrote to you in my letter not to associate with sexually immoral people--not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler--not even to eat with such a one. Paul is talking about separation from a believer, at the end, who knows the truth, and yet is clearly and observably out of line with his actions.
13. We need to exercise a form of separation from unbelievers to avoid having our doctrine compromised. 2 Corinthians 6:14 Do not be unequally yoked together with unbelievers; for what fellowship does righteousness have with lawlessness? And what partnership does light have with darkness? This involves some types of business partnerships, not necessarily all. It involves marriage, dating, intimate social life. We are to separate from unbelievers where their influence can affect our own doctrine decisions. This is not a call for the believer to avoid unbelievers altogether or whenever possible.
14. We need to separate from believers who are enmeshed in religious modes of operation and apostasy. See 2Corinthians 6:14–17 2Timothy 3:2–6.

I should add that there is much more to the doctrine of separation than this. Although we began this New Testament doctrine above, there is a great deal of separation described in the New Testament which has absolutely nothing to do with the relative geography of you and anyone that you are to separate from (for example: John 5:24 8:12 2Cor. 6:17–18 1Thess. 4:7 1Peter 2:24). We will cover this at another time.

The basic points are taken from **http://phrasearch.com/Trans/DBM/setup/Genesis/Gen068.htm** , which is Lesson #68 of Robby Dean's study of Genesis. This study was extensively edited and appended. Dr. Dean teaches at West Houston Bible Church.

Let's look at the text, which is related to separation, taken in context:

Gen. 13:5–12 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom.

God has not ordered Abram to separate from Lot. This was a matter of circumstance, something which they apparently were unable to work out. There are circumstances which lead us to naturally separate from some friends and relatives, and that is what is occurring here. This was certainly a part of God's plan. And earlier, before Abram moved to Canaan, God had told him then to separate from his family, which would have included Lot.

As we will find out in subsequent lessons, Abram has not written off Lot in any way. In fact, when Lot finds himself in trouble, Abram will be right there to deliver him.

Gen. 13:5–9 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left."

Abram is expressing no animus. He does not look to Lot and say, "You, nephew, are a total screw up, and you cannot keep your own men together and under control. You are a loser when it comes to running your own herds." Abram is willing to simply recognize that things are not working out between them; that they have far too many material blessings and that it has gotten to a point where they cannot keep their material blessings separate. Abram places no blame; he does not judge Lot; he simply recognizes that it is time to allow his portion of Abram Livestock Inc. to go independent. Lot will automatically become the CEO of this new independent enterprise, and he will make all of the executive decisions for his new company.

In subsequent lessons, it will become clear that (1) God is blessing Abram specifically and Lot by association; (2) there is no animus involved here; (3) Lot is not Abram's spiritual heir.

There is also an excellent mindset that Abram, the CEO of Abram Livestock Inc., illustrates: bigger is not always better. Abram had too much on his plate at this time. He had control of too much wealth (represented by livestock, in ancient times) and he chose to split up his company into 2 independent companies, and put his Executive Vice President, Lot, in charge of this second company. This is something which mega-conglomerates do not do enough of today (however, the Bible does not make this the decision of some governmental body).

Now, to be precise, Abram and Lot essentially had two companies to begin with; this is why the herdsmen of Abram had problems with the herdsmen of Lot. So here, they are just taking these two companies which are closely allied, and letting them go their separate ways.

Gen 13:9 Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left."

Therefore, Abram told Lot to look over the land and make a decision as to which direction he would go in, and Abram would go in the other direction. Lot will make his first executive decision as CEO of Lot Cattle Enterprises.

And so lifts up Lot his [two] eyes and so he sees all of a circle of the Jordan; that all of her irrigated (to faces of destroying of Y^{e}howah Sodom and Gomorrah). Like a garden of Y^{e}howah, like a land of Egypt in your going in [to] Zoar.	Genesis 13:10	**So Lot lifted up his eyes and he examines [lit., *sees, looks*] all [which is] around the Jordan [valley], that all of it is [well-] irrigated ([this is] before Y^{e}howah destroyed Sodom and Gomorrah). [He observed that it was] like a garden of Y^{e}howah [and] like the land of Egypt, when you enter Zoar.**

So Lot lifted up his eyes and he examined a great circle around the Jordan valley, and observed that it was well-watered (this is before Jehovah destroyed Sodom and Gomorrah). He could see that it was like the garden of Jehovah and like the cultivated land of Egypt—that area where you go into Zoar.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of Jardena that it was altogether well watered, before the Lord in his wrath had destroyed Sedom and Amorah; a land admirable for trees, as the garden of the Lord, and for fruitage, as the land of Mizraim as you go up to Zoar.
atin Vulgate	And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.
Masoretic Text (Hebrew)	And so lifts up Lot his [two] eyes and so he sees all of a circle of the Jordan; that all of her irrigated (to faces of destroying of Y^{e}howah Sodom and Gomorrah). Like a garden of Y^{e}howah, like a land of Egypt in your going in [to] Zoar.
Peshitta (Syriac)	And Lot lifted up his eyes, and saw all the land of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, like the garden of God, like the land of Egypt at the entrance of Zoan.
Septuagint (Greek)	And Lot, having lifted up his eyes, observed all the country round about the Jordan, that it was all watered, before God overthrew Sodom and Gomorrah, as the garden of the Lord, and as the land of Egypt, until you come to Zoar.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Lot looked up and saw the entire Jordan Valley. All of it was well irrigated, like the garden of the LORD, like the land of Egypt, as far as Zoar (this was before the LORD destroyed Sodom and Gomorrah).
Contemporary English V.	This happened before the LORD had destroyed the cities of Sodom and Gomorrah. And when Lot looked around, he saw there was plenty of water in the Jordan Valley. All the way to Zoar the valley was as green as the garden of the LORD or the land of Egypt.
Easy English	So Lot looked round. He saw the plain in valley of the Jordan River. It spread as far as Zoar. It was a very good place to grow crops. And Lot saw that. It was like the *Lord's garden and it was like the country called Egypt. That was before the *Lord destroyed Sodom and Gomorrah.

Easy-to-Read Version	Lot looked and saw the Jordan Valley. Lot saw that there was much water there. (This was before the Lord destroyed Sodom and Gomorrah. At that time the Jordan Valley all the way to Zoar was like the Lord's Garden. This was good land, like the land of Egypt.)
Good News Bible (TEV)	Lot looked around and saw that the whole Jordan Valley, all the way to Zoar, had plenty of water, like the Garden of the LORD or like the land of Egypt. (This was before the LORD had destroyed the cities of Sodom and Gomorrah.)
The Message	Lot looked. He saw the whole plain of the Jordan spread out, well watered (this was before GOD destroyed Sodom and Gomorrah), like GOD's garden, like Egypt, and stretching all the way to Zoar.
New Berkeley Version	Lot took a good look and saw how well watered the whole Jordan district was—before the LORD destroyed Sodom and Gomorrah—as far as Zoar, like the LORD's garden [Almost certainly referring to the Garden of Eden.], like the land of Egypt.
New Century Version	Lot looked all around and saw the whole Jordan Valley and that there was much water there. It was like the LORD's garden, like the land of Egypt in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)
New Living Translation	Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the Lord or the beautiful land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.)
The Voice	Lot looked around, and he noticed the *grassy plains in the* Jordan Valley looked well watered *and fertile,* just as *he imagined* the Eternal One's gardens might be or *as he knew* the land of Egypt in the direction of Zoar to be. (This all happened before the Eternal destroyed Sodom and Gomorrah.).

Partially literal and partially paraphrased translations:

American English Bible	So, Lot surveyed all the country around the Jordan and noticed that it had plenty of water (this was before God overthrew Sodom and GomorRah). It looked like the Paradise of Jehovah and like the land of Egypt up to Zogora.
Christian Community Bible	Lot looked up and saw the whole valley of the Jordan: how well it was watered! Before Yahweh destroyed Sodom and Gomorrah, this was like one of Yahweh's gardens, like the country of Egypt, on coming to Zoar.
God's Word™	Then Lot looked in the direction of Zoar as far as he could see. He saw that the whole Jordan Plain was well-watered like the LORD'S garden or like Egypt. (This was before the LORD destroyed Sodom and Gomorrah.)
New Advent (Knox) Bible	Whereupon Lot looked about him, and the great hollow of Jordan met his eye, well watered, in those days before the Lord destroyed Sodom and Gomorrha, like the garden of the Lord itself, or the land of Egypt approached by way of Segor.
New American Bible	Lot looked about and saw how well watered the whole Jordan Plain was as far as Zoar, like the LORD'S own garden, or like Egypt. (This was before the LORD had destroyed Sodom and Gomorrah.) .
New American Bible (R.E.)	Lot looked about and saw how abundantly watered the whole Jordan Plain was as far as Zoar, like the LORD's own garden, or like Egypt. This was before the LORD had destroyed Sodom and Gomorrah.
NIRV	Lot looked up. He saw that the whole Jordan River valley had plenty of water. It was like the garden of the Lord. It was like the land of Egypt near Zoar. That was before the Lord destroyed Sodom and Gomorrah.
New Jerusalem Bible	Looking round, Lot saw all the Jordan plain, irrigated everywhere -- this was before Yahweh destroyed Sodom and Gomorrah-like the garden of Yahweh or the land of Egypt, as far as Zoar.

New Simplified Bible — Lot looked up and saw that the district of the Jordan River was well watered, like the garden of Jehovah, like the land of Egypt, toward Zoar. This was before Jehovah destroyed Sodom and Gomorrah.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear — Lot lifted his eyes and saw all the flats by the Jordan coming from the land of Egypt to Zoar (before Yahweh destroyed the face of Sodom and Gomorrah), all watered as the garden of Yahweh.

Bible in Basic English — And Lot, lifting up his eyes and looking an the valley of Jordan, saw that it was well watered everywhere, before the Lord had sent destruction on Sodom and Gomorrah; it was like the garden of the Lord, like the land of Egypt, on the way to Zoar.

The Expanded Bible — Lot looked all around and saw the whole Jordan ·Valley [or plain; region] and that there was much water there. It was like the Lord's garden [Cthe garden of Eden], like the land of Egypt in the direction of Zoar [Cname meaning "small," in the vicinity of Sodom and Gomorrah; 14:2, 17; 19:23-24]. (This was before the Lord destroyed Sodom and Gomorrah [19:1-29].)

Ferar-Fenton Bible — Lot therefore looked up, and observed all the district of the Jordan, that it was everywhere well watered; before the LORD swept away Sodom and Gomorrah, it was like a Garden of the LORD, from the land of Egypt to the valley of Zoar.

HCSB — Lot looked out and saw that the entire Jordan Valley as far as Zoar was well-watered everywhere like the LORD's garden and the land of Egypt. This was before God destroyed Sodom and Gomorrah.

NET Bible® — Lot looked up and saw [Heb "lifted up his eyes and saw." The expression draws attention to the act of looking, indicating that Lot took a good look. It also calls attention to the importance of what was seen.] the whole region [Or "plain"; Heb "circle."] of the Jordan. He noticed [The words "he noticed" are supplied in the translation for stylistic reasons.] that all of it was well-watered (before the Lord obliterated [Obliterated. The use of the term “destroy” (תָּחַשׁ, shakhet) is reminiscent of the Noahic flood (Gen 6:13). Both at the flood and in Sodom the place was obliterated by catastrophe and only one family survived (see C. Westermann, Genesis, 2:178).] Sodom and Gomorrah) [This short temporal clause (preposition + Piel infinitive construct + subjective genitive + direct object) is strategically placed in the middle of the lavish descriptions to sound an ominous note. The entire clause is parenthetical in nature. Most English translations place the clause at the end of v. 10 for stylistic reasons.] like the garden of the Lord, like the land of Egypt [The narrative places emphasis on what Lot saw so that the reader can appreciate how it aroused his desire for the best land. It makes allusion to the garden of the Lord and to the land of Egypt for comparison. Just as the tree in the garden of Eden had awakened Eve's desire, so the fertile valley attracted Lot. And just as certain memories of Egypt would cause the Israelites to want to turn back and abandon the trek to the promised land, so Lot headed for the good life.], all the way to Zoar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible — Lot looked up and saw that the whole plain of the Yarden was well watered everywhere, before ADONAI destroyed S'dom and 'Amora, like the garden of ADONAI, like the land of Egypt in the direction of Tzo'ar.

exeGeses companion Bible — And Lot lifts his eyes
and sees all the environs of Yarden
- moistened everywhere,
at the face of Yah Veh ruining Sedom and Amorah,
as the garden of Yah Veh, as the land of Misrayim,

	as you come to Soar:...
JPS (Tanakh—1985)	Lot looked about him and saw how well watered was the whole plain of the Jordan, all of it—this was before the LORD had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of the LORD, like the land of Egypt.
Judaica Press Complete T.	And Lot raised his eyes, and he saw the entire plain of the Jordan, that it was entirely watered; before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as you come to Zoar.
Kaplan Translation	Lot looked up and saw that the entire Jordan Plain, all the way to Tzar [A city originally known as Bela, associated with Sodom and Gomorrah (Genesis 14:2). Also see Genesis 19:22, Deuteronomy 34:3. According to tradition, Tzoar was settled later than the other four cities (Shabbath 10b; Rashi on 19:20). From the context, it would seem that Tzoar was the southernmost of these cities, possibly on the southern bank of what is now the Dead Sea. (see Josephus, Wars 4:8:4).] [According to context, this phrase fits here. However, the verse literally ends, 'Like the land of Egypt, as one comes to Tzoar.' Accordingly, this 'Tzoar' may not be the one associated with Sodom, but an ancient Egyptian frontier fortress.] had plenty of water. (This was before God destroyed Sodom and Gomorrah [See Genesis 19:24. Also see Genesis 10:19.].) It was like God's own garden, like the land of Egypt.
Orthodox Jewish Bible	And Lot lifted up his eyes, and beheld all the plain of Yarden, that it was well watered everywhere, before Hashem destroyed Sodom and Amora, even as the Gan Hashem, like Eretz Mitzrayim, as you go to Tzoar.
The Scriptures 1998	And Lot lifted his eyes and saw all the plain of the Yardĕn, that it was well watered everywhere – before הוהי destroyed Sed?om and Amorah – like the garden of הוהי, like the land of Mitsrayim as you go toward Tsoʿar.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And lifting is Lot his eyes and is seeing all the basin of the Jordan, for all of it was irrigated before Yahweh wrecked Sodom and Gomorrah, as the garden of Yahweh Elohim, as the land of Egypt as you come to Zoar.
English Standard Version	And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)
The updated Geneva Bible	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 [Which was in Eden, (Genesis 2:10).], like the land of Egypt, as you come unto Zoar.
Syndein/Thieme	And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, (before Jehovah/God destroyed Sodom and Gomorrah), even as the garden of Jehovah/God {so beautiful looked like 'paradise'}, like the land of Egypt as you come unto Zoar {Tso`ar - means insignificance} {Note: This is a picture of breath-taking beauty. Lot's eyes are on 'things' not on the Lord! This indicates human viewpoint.}.
World English Bible	Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well watered every where, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as you go to Zoar.
Young's Updated LT	And Lot lifts up his eyes, and sees the whole circuit of the Jordan that it is all a watered country (before Jehovah"s destroying Sodom and Gomorrah, as Jehovah"s garden, as the land of Egypt,) in your coming toward Zoar.

The gist of this verse:	Lot looked down to the valley about which was a circle of cities, and the area looked beautiful to Lot.

Genesis 13:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâsâʾ (נָשָׂא) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿêynayim (עֵינַיִם) [pronounced *ģay-nah-YIM*]	*eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface*	feminine dual noun with the 3rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: So Lot lifted up his eyes... Lot had never thought about this before. Abram, as his uncle, and the one who established this business of a moving ranch, had made most of the decisions. Lot was just there for the ride, even though he owned his portion of the business (and God blessed him because he was *in union with Abram*). He had not really made very many executed decisions. So now, he is about to make a very executive decision, one which would affect his entire family for the rest of their lives.

So Lot lifts up his eyes as he savors his independence, his coming out of the shadow of Abram, and being his own man.

Genesis 13:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*	3rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kikâr (כִּכַּר) [pronounced *kik-KAWR*]	*a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]*	feminine singular construct	Strong's #3603 BDB #503

Genesis 13:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâr^{e}dên (וְדִרְיַ) [pronounced *yar^{e}-DAYN*]	transliterated *Jordan*	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...and he examines [lit., *sees, looks*] all [which is] around the Jordan [valley],... Lot takes this decision very seriously, and these two verbs indicate that he is thinking and examining all that is before him, because this is the first day for the rest of his life, so when he takes a step forward, it will be the right step that promises great wealth and success for his family.

Lot's entire thinking was infused with human viewpoint. This is why he would argue with Abram about their individual possessions, even though they had so much. This is why his herdsmen got into fights with Abram's herdsmen. What he own and what was his was very important to Lot. In his own mind, he was just being meticulous and looking out for himself, but, what he did not understand is, Lot was showered with blessing because of his relationship with Abram. If you doubt this, don't worry—we will follow Lot as we follow Abram—and at some point, you will come to realize that, away from Abram, Lot gets bupkis from God. With Abram, he is blessed; without Abram, Lot is cursed.

Genesis 13:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct with the 3rd person feminine singular suffix	Strong's #3605 BDB #481
mash^{e}qeh (הַשְׁקֵה) [pronounced *mahsh-KEH*]	*irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer*	masculine singular noun	Strong's #4945 BDB #1052

This is an odd word in the Hebrew with many meanings; most related to water and other liquids. This is the first time it is found in the Bible.

Translation: ...that all of it is [well-] irrigated... At this point, the text becomes very elliptical and poetic. The land as Lot saw it in his day was quite beautiful. He uses and odd word here to describe it: mash^{e}qeh (הַשְׁקֵה) [pronounced *mahsh-KEH*], which means *irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer*. Strong's #4945 BDB #1052. However, this is associated with water and with liquids, and where he looks, he sees that this Jordan valley is lush with green hills, filled with trees and bushes (that is a result of being well-watered).

I mentioned that Lot's thinking—as it is expressed here—is elliptical. We have the 3rd person feminine singular suffix here, but to what does it refer? It refers to the *land* that he is observing, but he is so taken in by the beauty of it all that he does not use that word yet.

Since the land that Lot chose was so beautiful, it is likely that others would have seen this land and claimed it for themselves. This would be the land occupied by the great degenerates of that time. They were degenerate to a point that they were a cancer which had to be totally eradicated. God has allowed a lot of degeneracy to last, as we have seen in the United States, intervening only occasionally to wipe out segments of our population (not all of whom are degenerate, of course).

Genesis 13:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (מִנֶּפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. L^{e}pânîym (מִנֶּפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			
shâchath (תַחָשׁ) [pronounced *shaw-KHAHTH*]	*to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly*	Piel infinitive construct	Strong's #7843 BDB #1007
A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root.[15] When used as a complement of affirmation, it may be rendered *surely, indeed, definitely;* and when it is a complement of improbability and condition, we render it *at all, freely, indeed*. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.[16]			
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217
Ç^{e}dôm (מדֹס) [pronounced *sehd-OHM*]	*burning;* which is transliterated *Sodom*	masculine singular locative noun	Strong's #5467 BDB #690
w^{e} (or v^{e}) (ו or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿĂmôrâh (הָרֳמֲע) [pronounced *ġuhm-oh-RAW*]	*submersion;* and is transliterated *Gomorrah*	feminine singular proper noun	Strong's #6017 BDB #771

Translation:...([this is] before Y^{e}howah destroyed Sodom and Gomorrah). At this point, we have a **gloss**, or an addition that indicates that the rest of this was written after Lot and Abram separated and after God destroyed Sodom. We are in Gen. 13; Sodom and Gomorrah will be destroyed in Gen. 19. So, either this passage was written in retrospect (probably by Abram who could see the same thing that Lot saw), or this was all written soon

[15] Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition);* Abingdon Press, Nashville; ©1995, p. 250.

[16] Taken from *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

thereafter, and this short phrase was added as a gloss (a word or phrase added in by way of explanation by a later author).

What God did to this area was nothing short of miraculous. We are viewing this beautiful valley, and yet, God would step in and destroy this whole area, and its destruction would stand for many years. Even Josephus, this historian around the first century was able to see this area and **described** the destruction that was still apparent to him 2000 years later. What happens to Sodom and Gomorrah stood as a warning for many generations to come, just as there is a warning sign on the road, *do not enter;* so Sodom and Gomorrah stood as a testimony to gross perversion.

Application: I write this in 2013, a day after the Supreme Court handed down its decision about gay marriage. The writer of the majority opinion, which narrowly favored gay marriage, actually classified those who favor the standing view of marriage between one man and one woman as somehow persecuting gays and haters of gays; and this decision will be used in state after state to overturn traditional marriage. This is not because there is a surfeit of men who can hardly wait to put rings on one another's fingers. This is because there is a very politically astute group of gays who want to assault the Word of God and the thinking of God, and gay marriage is their foothold to go after churches. Because of the decision of the Supreme Court, they will use this language to attack and condemn the teaching of the Bible, as well as attempt to transform our society into being much more *gay-friendly;* and more sexual and more sexualized at an early age. One of the things I see for our future are specialized gay counselors in schools who will encourage young men, as they enter into puberty to experiment and to try different things, thus further destroying the next few generations. And all of this is done because there is no Sodom and Gomorrah, a place that stood as a testament to the judgment of God for 2000 years of the evils of homosexual behavior, which topic will be explored in much more detail in **Gen. 19** (**HTML**) (**PDF**) (**WPD**).

Application: We had two generations of Americans who were exposed to WWI and WWII; to communism and to institutionalized antisemitism, and they understood enough to avoid this great mistakes. They understood that a focus on God, a relationship with God, and the divine institutions (work, marriage, and family) should be their pursuits in life, in this time after the wars. But since then, there have been several generations which have been raised up, beginning with mine, who have not really known war (but a small percentage), who have not known any hardship, so now they are pushing the envelope, trying to see just how far they can take things before God intervenes with judgment.

Application: It is not as if God has not already warned us. We have seen several great judgments upon our country. There is the scourge of AIDS and the attack of 9/11. There are two great evils which our country faces: the degeneracy of homosexuality and the fanatacism of Islam. These judgments from God are clearly upon those two things, and our society, over the past few decades, has been considering these things, playing with fire, as it were, making many bad decisions. There are many patriots today who look at our country and fear for its future, because they have never seen our country on such a downward spiral as it is right now. In my own lifetime, I have never been this concerned myself for our country, because if those two judgments do not help us correct the path that we are on, then God will bring more judgments upon us.

Application: Just so that you do not think that there is a political solution, let me remind you that, whatever way the **pivot** goes in our nation, that will be the way the nation goes. One of the things which I have noticed as a believer in the several churches that I have been in, is, there are not many young people there. I have seen a number of churches where there is a ratio of 5 to 1 of those over 30 to those under 30. This is not the way that the next generation can take the flag and move forward. Every generation will die out and a new one will take its place; and that new generation determines what life will be like—sometimes for decades. Our new tolerant generation, which is government-dependent, who reject God and reject the gospel of Jesus Christ—they will find out that their tolerance and their love of government will lead them on a pathway to destruction, on a pathway of pain and suffering such as our nation has not known for many years.

Application: Right now, we are still enjoying what we might call the Billy Graham and the Thieme years. Billy Graham would hold evangelist meetings, and they would be on television, and thousands would attend and millions would watch, so that, the number of believers in the United States probably has been as high as 70–80%.

That brings with it great blessing. And parallel to this in time was the marvelous teaching of R. B. Thieme, Jr. at Berachah Church, which was enthusiastically attended by thousands of people—so many attended, that there were times one could not find a seat there. And it was filled with young people, with children, with teens, and with young marrieds, ready to take the torch and move it forward. But this great era is drawing rapidly to a close, and the believer with discernment, the believer with Bible doctrine in his soul can look at the condition of the United States today and know that something is terribly wrong.

So far, we have: So Lot lifted up his eyes and he examines [lit., *sees, looks*] all [which is] around the Jordan [valley], that all of it is [well-] irrigated ([this is] before Y^{e}howah destroyed Sodom and Gomorrah). This is the context, because Lot, by making this decision, will be identified forever with Sodom and Gomorrah. He was identified with Abram, and he has so much blessing, he cannot keep all of his possessions separate from Abram's. God is just pouring too much blessing up them both. But, when Lot changes his associations so that he become associated with the people of Sodom, then his life will change dramatically. This blessing pipeline through which God has been pouring blessings, will shut off for Lot.

Lot thinks human viewpoint. He thinks only about what is best for him and his family. He does not consider Abram and his family; he does not think, "What is the right thing for me to do;" he thinks, "What is the best choice for me and mine?" And the choice he makes will be a human viewpoint choice.

Genesis 13:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k^{e} (כְ) [pronounced *k^{e}*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
gan (גַן) [pronounced *gahn*]	*a garden, enclosure, an enclosed garden*	masculine singular construct	Strong's #1588 BDB #171
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: [He observed that it was] like a garden of Y^{e}howah... Again, note how many words I need to throw into this portion of v. 10 to have a complete thought. Lot is examining all that is before him, how much this is just like the garden of Y^{e}howah. There was such beauty and such a lushness, and perfect for the pastures of his livestock.

Lot does not have the benefit of the promises of God. He can only operate on human viewpoint. He cannot determine which way it is that he should go, not does he even seem to realize that God has a plan for his life also. He is used to taking the best and that is what he will do.

It is obvious that this area is much nicer than it was several centuries later. During Joshua's time (after which some *scholars* allege that Genesis was written), this portion of the Jordan valley was absolutely desolate, the antithesis of the description given in this verse. It would make no sense for an author to make up a story like this, when everyone during and after Joshua's day could see that this land was barren. Since that time, however, in the 19th and 20th centuries, archeologists have shown that there were several populous cities in this area previous to Joshua's time for centuries. Since it is highly unlikely that cities would be founded in a barren desert, this would fit with Abram's description which he gives here (in his writing). As Scofield put it, *the Spade of the archaeologist has served again and again to confirm the Scriptures, not to deny them*.[17] This also tells us that when God told

[17] p.. 21, 1967 edition of the *New Scofield Reference Bible*

Abram that He would give the land to him, that He was not speaking of some forlorn desert or some barren waste. The land was beautiful and fruitful.

In a way, the writer of this passage is describing what is in Lot's mind, while also mentioning that he was aware of the destruction of Sodom and Gomorrah. Although it has been 2000 years between innocence and Abram's time in history, there is actually the possibility that Abram himself may have known a detailed description of the Garden of Eden relayed to him 3rd or 4th hand. Since this is probably what is going on in Lot's mind, this suggests that he has heard a more detailed description of the Garden of Eden than we are aware. Lot looks down into the valley of the Jordan, and thinks to himself how much water it has and how it is very much like the Garden of God. Obviously, Lot has not been in the Garden of God, but no doubt, Adam and/or Eve described it to their children and to their children's children, and this came down to Abram and to Lot by word of mouth.

Recall that man was in better physical shape at that time, with a greater mental capacity, so that a 3-page description of the garden, delivered orally, could be completely retained. Lot knew enough about this garden to compare the Jordan valley to it.

This further implies that Lot knew a lot more than we seem to give him credit for. We know God wants him to be separated from Abram and we know that he is a loser Christian, but this does not mean he is completely devoid of knowledge; it just means that he has not properly sorted it out and applied it.

Genesis 13:10f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k^{e} (כְ) [pronounced *k^{e}*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	masculine singular construct	Strong's #776 BDB #75
Mits^{e}rayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595

Translation:...[and] like the land of Egypt,... Here, we find out a little about Egypt. Lot was just in Egypt, and Egypt was a beautiful country. It was not the mounds of sand and desert that it is today; it was lush and green and landscaped. The people of Egypt had great wonderful parks and landscape projects and public works, and one could tell as they entered into the land of Egypt, back in these times, that they were in Egypt, as they would look about and there are all of these manicured gardens and lush hills.

The landscape of the middle east back in the days of Abram and Lot was so different from what it is today. That land is under judgment today. God's people, the Jews, do not revere Him so, although they do receive sustenance and blessing, it is in a land of great harsh realities. All around them are nations which live in deserts, which live in great sand deserts that run over billions of gallons of oil. So, some people profit greatly from the oil, but most everyone just lives in an awful desert, a desert which is judged by God because of their hatred for Jews.

Application: Egypt today, is maybe in its 3rd year of revolution (I have lost track). Tourism is way off. No one wants to take a chance of coming to Egypt with the unrest and with the Muslim Brotherhood in charge of their government; and so, their lives suck even more than they did under Mubarak. Under Mubarak, there was peace

with Israel, and that alone brought them some measure of blessing from God. But now, because those governing cannot deliver a better life for the people than Mubarak can, will have no choice but to begin to blame the Jews for their own woes, and send the lives of their people into a greater downward spiral.

Genesis 13:10g			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance*	Qal infinitive construct with the 2nd person masculine singular suffix	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
Tsôʿar (צֹעַר) [pronounced *TSOH-ġahr*]	*to be small, to be insignificant;* transliterated *Zoar*	proper singular noun/location	Strong's #6820 BDB #858

Translation: ...when you enter Zoar. This is what Lot is looking at. The text is hard to follow, because it is so elliptical, but Lot was thinking in poetry as he viewed this land. It was all so very beautiful. There was apparently a valley which led into the city of Zoar, and that, to Lot, appeared to be the way that he should go. The land was incredibly beautiful.

This final phrase can appear to be confusing, as Zoar is not anywhere near Egypt, and we would not apprehend the two together.

Explaining "When you enter Zoar"	
Translator	**Text/Commentary**
Holman Christian Standard Bible	Lot looked out and saw that the entire Jordan Valley as far as Zoar was well-watered everywhere like the LORD's garden and the land of Egypt. This was before God destroyed Sodom and Gomorrah. This phrase simply continues the area that Lot was looking at. The Good News Bible does the same thing.
New Living Translation	Lot took a long look at the fertile plains of the Jordan Valley in the direction of Zoar. The whole area was well watered everywhere, like the garden of the Lord or the beautiful land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.) The NLT takes the same approach as the HCSB above.

Explaining "When you enter Zoar"	
Translator	**Text/Commentary**
Kaplan Translation	Lot looked up and saw that the entire Jordan Plain, all the way to Tzar [A city originally known as Bela, associated with Sodom and Gomorrah (Genesis 14:2). Also see Genesis 19:22, Deuteronomy 34:3. According to tradition, Tzoar was settled later than the other four cities (Shabbath 10b; Rashi on 19:20). From the context, it would seem that Tzoar was the southernmost of these cities, possibly on the southern bank of what is now the Dead Sea. (see Josephus, Wars 4:8:4).] [According to context, this phrase fits here. However, the verse literally ends, 'Like the land of Egypt, as one comes to Tzoar.' Accordingly, this 'Tzoar' may not be the one associated with Sodom, but an ancient Egyptian frontier fortress.] had plenty of water. (This was before God destroyed Sodom and Gomorrah [See Genesis 19:24. Also see Genesis 10:19.].) It was like God's own garden, like the land of Egypt.
Most translations	Most translators simply translate this as it stands, without moving it about or changing anything, leaving it up to commentators to explain.
Commentator	**Text/Commentary**
Clarke	*As paradise was watered by the four neighboring streams, and as Egypt was watered by the annual overflowing of the Nile; so were the plains of the Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of the Jordan.*[18]
Gill	*Zoar...is not to be connected with the land of Egypt, for Zoar was at a great distance from Egypt, but with the plain of Jordan, well watered everywhere till you come to Zoar, at the skirts of it, and which is by an anticipation called Zoar; for at this time, when Abram and Lot parted, it was called Bela, and afterwards, on another account, had the name of Zoar.*[19]
Poole	*Unto Zoar...these words are not to be joined with the words immediately going before, as if Egypt was commended for its fertility in that part of it from which men go to Zoar, but with the more remote words, and the sense is, as the words of the text are transplaced and rendered by some, that the plain of Jordan was (before the Lord destroyed it and its cities Sodom and Gomorrah) watered every where, even to Zoar; or, even until thou comest, i.e. till a man come, to Zoar, i.e. all the way which leads from the place where Abram then was to Zoar. And such transpositions are not unusual, as we shall see hereafter.*[20]
The overwhelming majority simply place *as you come to Zoar* with Lot's view of to the Jordan Valley.	

Chapter Outline **Charts, Graphics and Short Doctrines**

It is obvious that this area is much nicer at this time than several centuries later. During Joshua's time (after which some *scholars* allege that Genesis was written), this portion of the Jordan valley was absolutely desolate, the antithesis of the description given in this verse. It would make no sense for an author to make up a story like this, when everyone during and after Joshua's day could see that this land was barren. Since that time, however, in the 19th and 20th centuries B.C., archeologists have shown that there were several populous cities in this area previous to Joshua's time for centuries. Since it is highly unlikely that cities would be founded in a barren desert, this would fit with Abram's description which he gives here (in his writing). As Scofield put it, *the Spade of the*

[18] Adam Clarke, *Commentary on the Bible;* from e-Sword, Gen. 13:10.
[19] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, Gen. 13:10.
[20] Matthew Poole, *English Annotations on the Holy Bible;* ®1685; from e-Sword, Gen. 13:10 (edited).

archaeologist has served again and again to confirm the Scriptures, not to deny them.[21] This also tells us that when God told Abram that He would give the land to him, that He was not speaking of some forlorn desert or some barren wasteland. The land was beautiful and fruitful. Even after Sodom and Gomorrah are destroyed, most of the Land of Promise will remain beautiful and fertile.

Gen 13:10 And Lot lifted up his eyes and saw that the Jordan Valley was well-watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

Lot, here, represents the carnal man, who walks by sight and not by faith (2Cor. 5:7). He and Abram are probably both on a high mountain, just west of Ai, and Lot carefully, from that mountain, looks in all directions. The Jordan Valley looks ideal. It is well-watered, which means there is a lot of foliage for himself, his crew and his animals. Lot will choose to go east, toward Ai, and then south.

It is reasonable to assume that, if Lot looked out and saw a beautiful land, then others had seen that land as well, and had already taken it for themselves.

Now, reread this verse and focus on the final sentence:

Gen 13:10 And Lot lifted up his eyes and saw that the Jordan Valley was well-watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

This final sentence is what as known as a *gloss*. That is, this sentence is disconnected from the narrative as presented and probably added to the text at a different time. There are 2 possibilities: (1) When Abram first recorded this incident, he did not write the sentence, This was before Y^{e}howah destroyed Sodom and Gomorrah. (I believe that Abram wrote about his own life, just as Jacob, his grandson, will write about his own life). Therefore, years later, either Abram himself or a later writer (Jacob, Joseph or Moses) added this sentence in order to clarify things. This particular area had become so devastated that it would be hard to believe that once, it was a beautiful place, like the garden of God, so someone adds this explanatory phrase. (2) Abram himself wrote this narrative sometime after it actually occurred (which is very possible), and he adds this sentence, which falls outside of the direct narrative, but helps to explain that the area of Sodom and Gomorrah were once very beautiful. Strictly speaking, the second possibility is not a *gloss*.

My hypothesis is, Abram will receive the Scriptures (Gen. 1:1–11:9 and possibly the book of Job) from Melchizedek, the priest. Abram will later add his genealogical line along with the pertinent events of his life. By the time that he records these words, the destruction of Sodom and Gomorrah are 10+ years in the past. Bear in mind, all of this is conjecture (however, it makes infinitely more sense than the idea that Moses wrote all of Genesis). Although Moses is said, in the Bible, to be the author of Exodus, Leviticus, Numbers and Deuteronomy, he is nowhere called the author of Genesis.

The more common view of the Pentateuch is, Moses wrote all of this down, which he knew from the oral tradition. The idea of this oral tradition is based upon 2 things: (1) The Jews actually did have an oral tradition when it came to understanding the Scriptures, and that was later written down as the Talmud and the Mishna. (2) The second reason that people believed in the oral tradition is, for many centuries, people did not believe that language was written down at this time. However, we have since found out that this is not the case. Abram lived around 2000 B.C., give or take. We have Sumerian writings which date between 3500–2900 B.C.; Egyptian inscriptions which go back ot 3300 B.C., and Akkadian writing which dates back to 2800 B.C.[22] Therefore, there is no longer this need to assume that there was a great oral tradition which preserved the words which we are studying.

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[21] p.. 21, 1967 edition of the *New Scofield Reference Bible*

[22] From **http://en.wikipedia.org/wiki/List_of_languages_by_first_written_accounts** accessed January 31, 2011.

And so chooses for himself Lot all a circle of the Jordan and so he pulls up stakes from east. And so they separate a man from upon his brother.	Genesis 13:11	**Lot chose for himself all the circular tract of the Jordan and so he journeyed from the east. Thus, they separated each one from association with his brother.**

Lot chose for himself the circular district of the Jordan, and he journey to there from the east. Thus, these men separated from one another, severing their business ties.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Lot chose to him all the plain of Jardena; and Lot journeyed from the east, and they separated the one man from his brother.
Latin Vulgate	And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.
Masoretic Text (Hebrew)	And so chooses for himself Lot all a circle of the Jordan and so he pulls up stakes from east. And so they separate a man from upon his brother.
Peshitta (Syriac)	Then Lot chose for himself all the land of Jordan; and Lot journeyed east; thus they separated one brother from the other.
Septuagint (Greek)	And Lot chose for himself all the country round the Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Canaan.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	So Lot chose for himself the entire Jordan Valley. Lot set out toward the east, and they separated from each other.
Contemporary English V.	So Lot chose the whole Jordan Valley for himself, and as he started toward the east, he and Abram separated.
Easy English	Lot chose all the plain in the valley of the Jordan River. He chose that for himself. Therefore Lot went east, so that he and Abram were not together.
Easy-to-Read Version	So Lot chose to live in the Jordan Valley. The two men separated, and Lot began traveling east..
The Message	Lot took the whole plain of the Jordan. Lot set out to the east. That's how they came to part company, uncle and nephew.
New Century Version	So Lot chose to move east and live in the Jordan Valley. In this way Abram and Lot separated.
New Life Version	So Lot chose all the Jordan valley for himself. And as Lot traveled east, they went apart from each other.
New Living Translation	Lot chose for himself the whole Jordan Valley to the east of them. He went there with his flocks and servants and parted company with his uncle Abram.
The Voice	So Lot chose to settle his family *on the plains of* the Jordan Valley, and he journeyed eastward. This is how Abram and Lot separated from each other *and established two different households*.

Partially literal and partially paraphrased translations:

American English Bible	So, Lot chose all the country around the Jordan for himself and he traveled to the east, as the brothers parted ways.

New Advent (Knox) Bible	So Lot chose the hollow of Jordan, and went away to the east, and the two kinsmen parted company.
New American Bible	Lot, therefore, chose for himself the whole Jordan Plain and set out eastward. Thus they separated from each other;...
NIRV	So Lot chose the whole Jordan River valley for himself. Then he started out toward the east. The two men separated.
Revised English Bible	So Lot chose all the Jordan plain and took the road to the east. They parted company:...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Lot chose for himself all the Jordan flats. Lot journeyed east, segregating the man from his brothe.
The Expanded Bible	So Lot chose to move east and live in the Jordan Valley [13:10]. In this way Abram and Lot separated.
Ferar-Fenton Bible	So the whole Plain of the Jordan pleased him, and Lot marched to the east; and they separated from each other.
NET Bible®	Lot chose for himself the whole region of the Jordan and traveled [Heb "Lot traveled." The proper name has not been repeated in the translation at this point for stylistic reasons.] toward the east. So the relatives separated from each other [Heb "a man from upon his brother."] [Separated from each other. For a discussion of the significance of this event, see L. R. Helyer, "The Separation of Abram and Lot: Its Significance in the Patriarchal Narratives," JSOT 26 (1983): 77-88.].
NIV, ©2011	So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company:...

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	...and Lot chooses all the environs of Yarden; and Lot pulls stakes east: and they separate - man from brother.
JPS (Tanakh—1985)	So Lot chose for himself the whole plain of the Jordan, and Lot journeyed eastward. Thus they parted from each other;...
Kaplan Translation	Lot chose for himself the entire Jordan Plain. He headed eastward [(The verse literally says, 'from the east,' but from the context, this must be interpreted as 'eastward,' since the Jordan is to the east of Bethel (Radak. See Rashi; Ibn Ezra).], and the two separated.
Orthodox Jewish Bible	Then Lot chose for him all the plain of Yarden; and Lot journeyed mikedem (east); and they separated themselves the one from his brother.

Literal, almost word-for-word, renderings:

The Amplified Bible	Then Lot chose for himself all the Jordan Valley and [he] traveled east. So they separated.
Concordant Literal Version	And choosing is Lot for his all the basin of the Jordan. And journeying is Lot east. And being parted are they, each man from his brother.
English Standard Version	So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other.
The Geneva Bible	Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. This was done by Gods providence, that only Abram and his seed might dwell in the land of Canaan.

Green's Literal Translation	Then Lot chose all the circuit of Jordan for himself. And Lot pulled up *stakes* toward the east. And they were separated, each one from his brother.
Syndein/Thieme	Then Lot chose for himself {relying on himself, not the Lord} all the plain of Jordan and Lot journeyed east and they separated themselves the one from their kinsman {uncle/nephew and fellow believers}.
World English Bible	So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves the one from the other.
Young's Literal Translation	Then Lot chose all the circuit of Jordan for himself. And Lot pulled up *stakes* toward the east. And they were separated, each one from his brother.

The gist of this verse: Lot looks into the valley of the Jordan and chooses this area for himself. He and Abram separate from one another.

Genesis 13:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bâchar (בָחַר) [pronounced *baw-KHAHR*]	*to choose;* Gesenius also lists *to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire*	3rd person masculine singular, Qal imperfect	Strong's #977 BDB #103
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kikâr (כִּכַּר) [pronounced *kik-KAWR*]	*a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]*	feminine singular construct	Strong's #3603 BDB #503
Yârᵉdên (וְהַיַּרְדֵּן) [pronounced *yarᵉ-DAYN*]	transliterated *Jordan*	proper noun with the definite article	Strong's #3383 BDB #434

Translation: Lot chose for himself all the circular tract of the Jordan... This tends to be a difficult verse to understand, even though the words are quite simple. Where exactly are Abram and Lot right this moment? Where are they in relation to the Jordan River?

We have several possibilities, but it will be best to go to the next part of the verse first.

Genesis 13:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâçaʿ (עָסַע) [pronounced *naw-SAHǤ*]	*to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow*	3rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
I am not aware of a single English translation which includes this preposition in their text. We do find this in the Hebrew, Greek and Latin (the English translation from the Syriac leaves it out).			
qêdem (קֶדֶם) [pronounced *KAY-dem*]	*east, antiquity, front, that which is before, aforetime; in front, mount of the East; ancient time, aforetime, ancient, from of old, earliest time; anciently, of old ; beginning; eastward, to or toward the east*	noun/adverb	Strong's #6924 BDB #869 & #870

Translation: ...and so he journeyed from the east. The word translated *to journey* means to *pull up tent stakes and to move on*. We have used it several times in the previous chapter. Generally speaking, the last two words indicate that Lot is coming from the east to this direction and somehow the Jordan Valley is involved.

There is the problem here that the Hebrew text reads *from the east*. Furthermore, this is also true of the Greek and Latin texts as well. If Abram and Lot are still up by Hebron, then the traditional locations for Sodom and Gomorrah would have been decidedly southward (moving a little to the east). However, they would not be moving *from the east*. Due east from where they were in Ai would be where the Jordan river empties into the Dead Sea. This is what it is like today; but that is not necessarily the way things were during the time of Abram. So, we have several problems and possibilities.

Problems and Possibilities of Lot's Movement

1. The text reads that Lot moves *from the east, from the front,* or *from what occurs before*.
2. We do not know where Abram and Lot are right at this moment. In recent verses, they were near Bethel and Ai and possibly they have gone as far as Shechem. This puts them in central Israel, putting traditional locations of Sodom and Gomorrah south from them (and quite a distance south, by most determinations).
3. Straight in front of Abram and Lot, if they are near Bethel, would be an oval of land about the Salt Sea (which is 1285 feet below sea level), south and south-east, of them. Some scholars place the valley of

Problems and Possibilities of Lot's Movement

Jordan that Lot traveled to below the Dead Sea, which is due south and slightly east from Ai. Actually, we do not know with certainty where Ai was. It is always mentioned in the context of Jerusalem, Bethel and the Jordan, so we would likely place it northwest of the Dead Sea, in the eastern foothills of the hill country. Whereas Lot moved toward the Dead Sea, the other direction for Abram would put him in the hill country not far from where Jerusalem would be located.

4. Therefore, we also have the problem of the topology, where they look down into the Jordan valley. They could have traveled to some land quite nearby Bethel and Shechem to do this, but that would place Sodom and Gomorrah at the northern portion of the Dead Sea.
5. We do not even know if there is a Dead Sea at this time; this may even lead to a river leading into the Red Sea.
6. If this is where Abram and Lot are, then Lot would be moving to the east or to the south to get to Sodom and Gomorrah (assuming that they were located anywhere along the west side of the Dead Sea (or the Jordan River, if the topology is different).
7. An alternative view is—and this is making many assumptions—that Abram and Lot have moved quite a distance from Bethel and Ai and Shechem, already traveling southward along Dead Sea.
8. They essentially have to go all the way to the southern part of the Dead Sea (or the southwestern part of the Dead Sea) in order for Lot to move *from the east* to the Jordan River valley (and we are assuming that this takes in the Dead Sea). If it does not, then this throws everything out of whack.
9. What suggests that these theories may be reasonable is:
    1) There are ways to indicate that a person goes in the direction of any compass point; so, the text could have simply read that Lot moves westward. However, if Abram and Lot are, at this time, in far eastern territory (south or southeast of the bottom of the Dead Sea), then speaking of Lot going *from the east* would make perfect sense.
    2) In studying a topography map of this area, it does not seem out of the question that, at one time, the Jordan River flowed all the way into the sea. This would mean we have the Jordan River flowing into the Salt Sea, and then possibly a much small river flowing out (that was no doubt true at one time; uncertain that it is true at this time).
    3) It is possible that the destruction of Sodom and Gomorrah was so great that, it ended the flow of the extension of the Jordan River into the sea (from the Salt Sea). However, we do not know if there was, at this time, a river flowing out of the Salt Sea. It seems unlikely, as this is known as the *Salt Sea* back in Abram's time (Gen. 14:3).
10. All of these are just assumptions. Only the first one can be tied directly and reasonably to the text.
11. The problem is basically, *where are Abram and Lot* at this time; and *where are Sodom and Gomorrah?* The text here is quite difficult to make this determination. Where these cities are traditionally found suggests that Abram and Lot are quite a distance from Bethel and Ai. This also means that, if they are looking down into the Jordan Valley, then this must take in the Salt Sea (Dead Sea).
12. If Abram and Lot are at the northern end of the Salt Sea, which would clearly allow for this to be the Valley of the Jordan, then Lot would have to travel south to get to almost any location for the cities of Sodom and Gomorrah.
13. Therefore, I would suggest that the Jordan Valley was extended to below the Salt Sea, that there was a river flowing out of the Salt Sea (not sure if it was during this time period), and that Abram and Lot were a far distance from Bethel and Ai (which movement is not noted in this chapter). That is a lot of assumptions to make.
14. Another approach is, they are somewhere along the Salt Sea, so that (1) this is still considered the Jordan Valley and (2) Sodom and Gomorrah are to the west of them, down in a valley. Again, their movement to this place would not have been referenced in this chapter.
15. To sum of, our problems are:
    1) Where are Lot and Abram right now and how did they get there?
    2) In which direction is the Jordan Valley? In which direction is Sodom and Gomorrah?
    3) Is the text correct or does Lot go *east* into the Jordan Valley to Sodom and Gomorrah?

At this point, I have not heard any good theories concerning this. And taking the text at face value requires us to make many assumptions about where Lot and Abram are standing at this point.

Chapter Outline **Charts, Graphics and Short Doctrines**

This is what we have: Lot chose for himself all the circular tract of the Jordan and so he journeyed from the east. Now lets look at a map of this.

A **Map of the Dead Sea and Southern Israel**. This is taken from the Bible-archeology.info website, accessed June 25, 2013.

First of all, there is no guarantee that the topology here is the same as it is today. In Gen. 19, there will be a great explosion large enough to take out 4 or 5 cities. This suggests to me that the explosion is greater than any atomic weapon that we have ever exploded in the past. Therefore, it is not out of the realm of possibility, given the amount of water this area was receiving, that the Jordan River continued to flow out into the sea from the southern portion of the Dead Sea. That same valley continues today, but there is not enough water to make a river travel along that additional portion of land. Did the explosion of Sodom and Gomorrah change the topography? We can only speculate. However, my point is, where the Dead Sea is today and below that area may have been considered, at one time, the Jordan Valley; all of it being the Jordan River. If that is the case, then that solves one problem of Abram and Lot looking down into the Jordan Valley.

It is because of this verse that the location of Sodom and Gomorrah are unknown today. Some geographers place them central on the west side of the Dead Sea; others put them at the northern portion of the Dead Sea, primarily because of this verse. However, if the Jordan Valley, at the time, was considered to include the Dead Sea and the river that flowed out of it at that time as well, then the southern location of Sodom and Gomorrah—the most accepted location—makes more sense.

Now, we know that much of the time, Abram was in southern Israel. Although we associate that with great desert area, by the description of the previous verse, that is not the case. All of this land would have been very green and very well-watered. All that is needed to change a desert is rain; more and more rain, and a desert can change in a season from desert to a much different place. However, most of the time, things go in the opposite direction, from lush and green into a desert area. Now, if Sodom and Gomorrah are west of the Dead Sea, near the southern portion, then placing Abram and Lot here would be rather difficult. The impression is, they are up high looking down on the valley, so I would place them in the mountains near the western edge of the Dead Sea, looking out toward the north, west and south. Lot will move eastward from where they are standing toward this circuit of cities in the valley. It is again worth noting that, before the great destruction of Sodom, that things were much different in this area, topologically speaking, than they are now.

If Sodom and Gomorrah are located where they are said to be on this map, then Abram and Lot would be in the mountains of Edom at this moment. This would imply that Abram spent some time east of the Jordan, although I do not recall any other passages elsewhere in Genesis which seem to indicate that.

The fact that we cannot say with a certainty where Sodom and Gomorrah are and where exactly Lot and Abram stood in the previous verse, does not indicate that there is anything wrong with the Word of God. It simply suggests some possible differences in the topology. Now, if forced to make an educated guess, I would place Sodom and Gomorrah on the southwest portion of the Dead Sea, a distance away from the Sea, with Abram and Lot looking down on them, standing between the valley of those cities and the Dead Sea (which might had a river flowing out of it as a continuation of the Jordan River at the time of this narrative). This understanding, allows most of the pieces of this puzzle to fit together. This allows Lot to move westward; it has Lot and Abram looking toward the land of promise from the east. And this allows for the area that they look at to be the Jordan Valley.

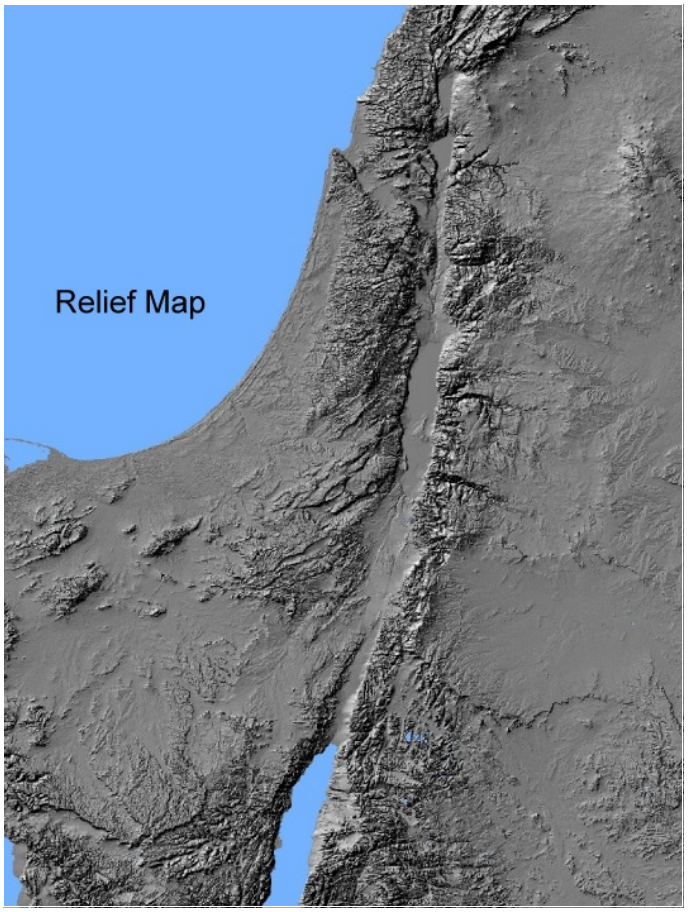
Another similar approach would place these cities further up the Dead Sea (which would have been a continuation of the Jordan River), still along west side. Lot and Abram would have traveled due east or southeast from Bethel and Ai, and stood on a mountain near the banks of the Jordan River. Looking down from this elevation would have the valley of Sodom and Gomorrah below them toward the west. Again, a slightly different topography than we have today, which explains the direction and their calling this the Jordan valley.

The *circle* of the Jordan was the valley which they saw before them, surrounding the Dead Sea, which, at that time, was not so dead. One explanation which could account for what we will read here is, at this time, the Jordan River fed into the Dead Sea, which then had a smaller river which flowed into the Sea of Reeds (which is the Gulf of Aqaba today, next to Egypt).

What makes the ocean salty is, rivers and streams pick up and carry various salts and easily dissolved chemicals and eventually deposit them into the sea. This both purifies the lakes which feed these rivers and streams and purifies the rivers and streams. In some cases, like the Dead Sea, there is no exit for the water. Today, there is no additional river leading from the Dead Sea into the Gulf of Aqaba. Because of the great Jordan valley which continues through the Dead Sea and further, it is very likely that, at one time, there was a river leading to the Gulf of Aqaba. However, for a variety of reasons, that ended, so that all of the salts being brought down into the Dead Sea remain in the Dead Sea.

Relief Map of the Land of Promise. The relief map to the right shows the mountainous area surrounding the Jordan Valley. The blue at the bottom-center of the map is the Gulf of Aqaba. That there was a river going from the Salt Sea into the Gulf of Aqaba looks to be very likely (although it may have dried up before Abram's time).

The destruction of Sodom and Gomorrah was the result of great earthquakes and volcanoes in that area, which dramatically changed the geography of that area and completely blocked off the river running from the Dead Sea into the Sea of Reeds. Now, I do not personally know enough about the geography of that area in order to support this hypothesis. However, it does provide a



http://woodshole.er.usgs.gov/project-pages/dead_sea/images/tectonics.jpg
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unifying explanation for Sodom and Gomorrah once being a beautiful place to live and then, suddenly—within a century or two—degenerating into a waste land.

The process of the valley of the Dead Sea being turned from a beautiful luxurious valley into a barren land took place over a very short period of time—just a few hundred years. If Palestine is well-watered, as the Bible says that it is; and if, suddenly, waters continued to flow into the Dead Sea, but no longer had an exit, then the salt would build up quite quickly, as water evaporated from the lake. Today, there are literal salt embankments being built up along the Dead Sea from all of the salt in the sea.

Genesis 13:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
pârad (דַּרַפ) [pronounced *paw-RAHD*]	*to divide, to separate; to be divided, to be separated; to separate oneself*	3rd person masculine plural, Niphal imperfect	Strong's #6504 BDB #825
ʾîysh (שִׁיא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.			
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

Translation: Thus, they separated each one from association with his brother. Abram does exactly as he promises. Lot goes to the west and Abram from there will either go north or south (assuming that they are standing on a mountain at the southwest corner of the Dead Sea—which may have been the Jordan Valley in their time).

Blessing by association is a big deal and it is real. Lot was associated directly with Abram, and the blessings that God gave to Abram overflowed to Lot as well. However, when Lot chooses to separate himself and to take the best land, things will dramatically change for Lot. When we get to Gen. 19, Lot will have only his daughters, and they will have no prospects in life, which is a far cry from all of the wealth which Lot is enjoying at this time. If they have no prospects, this means that Lot will have lost all that he had (i.e., he is unable to put together a dowry for his daughters).

Application: You might think that you ought to be the big dog—that you ought to be the CEO of the company where you work (or, whatever position is the highest). Lot will become the CEO of Lot Cattle Enterprises, and the value of his stock will plummet to zero over just a few years time. You may think that God ought to promote you, but Lot got promoted beyond his capacity and beyond his ability, and, as a result, he lost everything.

Application: We have seen this with our present president, Barack Obama, who railed against George W. Bush's foreign policy during his campaign. He looked at George Bush's job and decided, "I can do that;" even though candidate Obama had never run anything in his entire life. Interestingly enough, every place where Obama continued with Bush's foreign policy, things have worked out reasonably well; and everywhere where he has departed from the Bush policy, the results have been lacking, to say the least (e.g., the "closing" of Guantanamo Bay Prison; the revealing of many of our CIA secrets; Clinton handing that ridiculous "reset" button over to Russian officials, etc.). My point is, it is easy to point to someone in authority over you and complain about the job that they are doing, and point out all of that person's flaws in policy, real or imagined. It is something else, entirely, to take that person's place and implement policy which is good for the organization.

If God has not promoted you—and you think that He should—then you ought to thank God for His wisdom in not promoting you. Lot thinks that he is being promoted here, but he will use his authority to run his own organization into the ground.

At this point in Lot's life, while still associated with Abram, he has the most material blessing that he will ever have. Once Lot disassociates himself from Abram, there will no longer be all of this blessing coming to Abram and spilling over onto Lot. Lot is a believer in Jehovah Elohim and he will receive *logistical grace blessing* (as will be later illustrated when Abram rescues him from a jam), but the overflow of blessing will stop right here.

Gen. 13:5–11 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." And Lot lifted up his eyes and saw all the area around the Jordan, that it was well-watered (before Jehovah destroyed Sodom and Gomorrah), even like the garden of Jehovah, like the land of Egypt as you come to Zoar. So Lot chose for himself all the Jordan Valley, and Lot journeyed from the east. Thus they separated from each other.

There are several doctrines related to this passage: the **Doctrine of Blessing by Association** and the **Doctrine of Separation**, both of which we have already studied. However, what happens to Lot once he separates from Abram, and moves out of the realm of blessing by association is logistical grace. God continues to pour out blessing on Abram, but, since Lot is no longer with him, this blessing does not overflow to Lot. But, what about the relationship between God and Lot? Does God simply throw Lot to the wolves (or, to the Sodomites)? This brings us to the doctrine of logistical grace.

I have introduced a new term here: *logistical grace blessing* (this concept is new to this study; not new to theology—R. B. Thieme, Jr. first coined this phrase). Logistical grace blessing applies to both Lot and Abram, as well as to all believers.

The Doctrine of Logistical Grace (Revised)

1. The principle of logistical grace is found in Matt. 6:25–33 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even

The Doctrine of Logistical Grace (Revised)

Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you." This is logistical grace in the temporal realm; God provides logistical grace for us in the spiritual realm as well. The principle for the spiritual provision of logistical grace is found in 2Cor. 9:8 And God is able to make every [category of] grace overflow to you, so that in every way, you always have everything that you need, so that you may excel in every good work.

2. The origin of the terminology *logistical grace*.
   1) Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement.
   2) Logistics is the provision, movement, and maintenance of all necessary resources and services necessary to sustain military forces. Logistics involves the national economic capacity and the nation's ability to support its own military forces. This sustenance can certainly go beyond simple food, clothing and shelter. Internet access, for instance, today can be seen as logistical support (it improves the morale of those in uniform).
   3) Logistics is a technical military term for the sustenance of the troops in every form of military activity and maneuver, i.e., in the barracks, in the field, when going into battle, as well as before battle, and after battle.
   4) From this military nomenclature comes a Bible Doctrine based on analogy (many words in the Bible—including the New Testament—are military terms appropriated for a spiritual usage). Logistics always plays a very important and dramatic part in warfare (poor logistics can result in the loss of a war), but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.
   5) The word "logistics" comes from two Greek words.
      (1) Logistês (λογιστῆς) [pronounced *lohg-is-TACE*], which means *an inspector of accounts, an auditor, a calculator, or teacher of arithmetic*. No Strong's #.
      (2) Logismos (λογισμός) [pronounced *lohg-is-MOSS*], which means, *1) a reckoning, computation; 2) a reasoning: such as is hostile to the Christian faith; 3) a judgment, decision: such as conscience passes*. Thayer definition only. R. B. Thieme, Jr. adds the definition *thinker*. Strong's #3053.
3. Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.
4. Logistical grace can be broken down into two categories of Divine provision.
   1) Temporal provisions.
      (1) Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25–33.
      (2) God also supplies the **laws of divine establishment**, which provide for an orderly and lawful society. It is quite difficult for the average believer to advance spiritually under chaotic conditions, e.g. are found today in Egypt, Greece or Tunisia (there are Christians in these counties—I write this in 2011 when there are revolutions occurring within these countries). Evangelism and spiritual growth certainly takes place during riots and war, but a society is sustained and calmed by having many believers.
      (3) Spiritual growth is a slow and steady process, and is more easily accomplished in peace and tranquility.

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(4) As an aside, this does not mean that every nation functions perfectly under these laws of divine establishment. A recent example of these laws not functioning are in Afghanistan, where a person became a believer in Jesus Christ and was sentenced to death. That is an horrendous failure of the laws of divine establishment in that nation. However, such a thing has occurred in order to cause our leaders to think about what we are doing. If we (the United States) are simply providing an orderly society for Muslims in that nation, then we are wasting our time. This recent event involving one man will call upon no one less than the President of the United States to think about this and act.

2) Spiritual provisions:

(1) Logistical grace is provided for every Church Age believer, both winners and losers. All believers are blessed by God. This exemplifies the justice of God, in that the justice of God sends life support and blessing to the righteousness of God which is in both winner and loser believers (all believers have God's righteousness imputed to them).

(2) That spiritual blessings are afforded to all believers emphasizes grace. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, loser's coast on it, but never utilize or fully exploit it.

(3) Jesus Christ provides the Word of God, which He has preserved for at least 4000 years.

(4) God gives his provision to every Church Age believer so that they may execute the Plan of God. This means you have access to doctrine (the teaching of the Word of God). In most cases, this means a pastor-teacher and a local church (which is your local classroom). Although, in today's time, you can hear a variety of pastors via MP3 files, the authority of the pastor-teacher in the local church (when it comes to teaching the Word of God, not running your life), is extremely important. True positive volition toward the Word of God will solve whatever location problem you have. We recently studied the **will of God**. If you are not in a place where there is a good local church where doctrine is being taught, then you may be in the wrong geographical location. Quite obviously, moving from point A to point B is a serious decision, and you can allow God to take the lead in this regard. Having had the experience of being moved from point A to point B, I have to say it is one of the greatest decisions God has allowed me to make. I can look at hundreds of things which have happened in my life, which happened since then, which clearly reveal the hand of God to me. There are many cities where there is no careful teaching of the Word of God and many cities where there is. There are many examples in the Bible of God moving believers from one place to another.

(5) We all have the grace provision which allows us to take in doctrine. God has provided every believer a human spirit at salvation wherein doctrine is stored. God has provided the filling of the Holy Spirit, which is the restoration of fellowship through naming your sins to God. The filling of the Holy Spirit makes spiritual information something that you are able to comprehend and retain. Furthermore, God has made it possible for all IQ types to take in doctrine, through gap (**the grace apparatus for perception**). In addition, God provides believers with a prepared pastor-teacher who is able to teach you doctrine. 1Cor. 2:10–16 Eph. 3:18 2Peter 3:18 1John 1:9

(6) God provides, in this age, the privacy of the royal priesthood (when you believed in Jesus Christ, you became a member of the royal family and, therefore, of the royal priesthood). This means, you should have the privacy to make your own decisions and that you are directly responsible to God for your decisions and actions. This gives the believer great freedom to take in the Word of God and you have the freedom to live your life before God. If you are in a church where part of the church doctrine allows for others to bully you into some course of action (e.g., some sort of spiritual mentoring system), then you are in the wrong church. Quite obviously, there must be some discipline within the local church, so that everyone can learn in a public (classroom) setting. Therefore, if the pastor teacher tells you to sit down and shut up while he is teaching, this is not the same thing as him running your life; he is merely enforcing academic discipline within the local church.

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(7) The God-ward side of spiritual provision is, God cannot violate His own character in order to bless us with any kind of blessing, including blessing us with logistical grace. After salvation, we all continue to possess an active sin nature and we all sin. God cannot simply ignore this. God has devised a way, by which He can bless man, and yet simultaneously, maintain the perfection of His essence.

5. As previously mentioned, God provides logistical support through the laws of divine establishment. Some additional points ought to be made.
   1) The laws of divine establishment not only protect the freedom of a nation, but they also guarantee the freedom and the privacy of local churches in that free nation.
   2) As long as a citizen refrains from disobeying the law, he has a right to his privacy, property, and personal freedom.
   3) Evangelism and Bible teaching are legitimate functions in a free society. In fact, without these activities, a society is not really free (contemporary Islamic nations are examples of this).
   4) It is the responsibility of the local government and the police officer to protect the rights of a church whether it is a good church or a bad church.
   5) These same "laws of establishment" also provide for the separation of church and state.
      (1) As originally conceived, our founders correctly understood the relationship between church and state.
      (2) The founding fathers did not understand the separation of church and state to be what it has become today—where the federal government has some control over what is said in church and where religious expression of people or institutions is limited (e.g., not allowing school choirs to sing Christmas carols during Christmas). What recent Supreme Courts have done is, established a wall of separation between any activity of the state and religious expression, which is very different from the separation of church and state. As a result, some things related to the state continue to express some sort of religious thought (e.g., “in God we trust” as the motto on our coinage; various Bible verses and expressions of faith on various monuments, but a disallowance of the captain of a football team leading the prayer before the game). The actual concept of the separation of church and state is, these are two separate entities, and one cannot tell the other one what to do. The state cannot, therefore, threaten to instate taxes on a church because they don’t like what s being taught in church. Furthermore, the state, country or federal governments might express a religious thought without this being subsequently mired in years of court battles.
      (3) Since most people in the United States were believers, there would be deference given to the Bible and to God by our federal government. Therefore, we find Bible verses, the Ten Commandments, and various figures of Moses in most courts at all levels and in many federal buildings and on many public monuments.
      (4) Furthermore, public and private schools were originally established so that the people of the United States could read and understand the Bible. Most private colleges and universities originally had curriculums which were quite similar to seminaries and Bible colleges of today (in fact, when first established, most of them were more Bible-centered).
      (5) However, the specific limitations were: the federal government could not establish a religion nor could it close a church down because it did not like their doctrine.
      (6) The Bill or Rights was designed to limit the federal government, not to limit the actions and speech of individuals or churches. So, George Washington could issue a Thanksgiving proclamation which recognizes the blessings of God upon the United States soon after agreeing to all of the provisions of the Constitution. What Congress could not do was establish, for instance, the Plymouth Brethren as the official religion of the United States.

6. God provides a myriad of systems of organizational and enforced humility in order for you to accomplish the will of God in your life.
   1) For instance, when you drive to church or to your job (which is part of God’s will for your life), you encounter stop signs, speed limits and traffic lights. This is organizational humility which allows you to go from point A to point B on the same road with thousands of people, all of whom have sin

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natures and many of whom have had a bad day, and yet you travel in relative safety (such is not the case in the large cities of most foreign countries).

2) The highway patrol (or however they are designated in your state) provides enforced humility for those who choose to ignore those stop signs, traffic lights and speed limits. The expense of a traffic ticket and the consequences of breaking traffic laws make us more likely to obey the system of organizational humility which has been set up.

3) At your job, there are systems of organizational and enforced humility set up, so that your place of employment can employ 10 or 100 or 1000 people, all of whom have sin natures and many of whom have had a bad day, and yet, enough gets done at this organization in order for it to be productive and self-sustaining.

4) In the local church, there are also systems of organizational and enforced humility. Where I go to church, there is a clear policy in place when it comes to the teaching of the Word of God. We are supposed to be quiet and not distract others (organizational humility). When someone violates that standard, the pastor and/or a deacon would deal with the problem directly (enforced humility).

7. Why does God provide logistical grace? God has a purpose and plan for our lives. Since we live in the age of grace, God provides *everything* which is necessary in order to further His purpose for our lives. Certainly, you have bought some item where the outside of the box reads, "Some assembly required." If all the parts are not there, you are up a creek and you usually return the item. In our lives, there is certainly some assembly required, but all of the parts are guaranteed to be here. That is logistical grace.

8. The basis of logistical grace is God's integrity. God is able to provide us with logistical grace because this does not compromise His integrity (God must always act within the confines of His character).

1) God is infinite, eternal, and absolute holiness, the latter of which may be classified as Divine integrity or as absolute unchangeable Divine virtue.

2) The integrity of God is composed of His perfect righteousness and His perfect justice. God loves His own integrity. There are four principles related to the integrity of God which apply:

(1) What the righteousness of God rejects, the justice of God judges. Most of the time, we follow this logically to, what God judges, God must punish. However, there is a flip side to this coin.

(2) What the righteousness of God approves of, the justice of God must bless. This is the basis for logistical grace.

(3) The justice of God must administer what the righteousness of God demands. The righteousness of God approves of certain things; therefore, God character demands that God bless these certain things. This is the basis for logistical grace.

(4) At the moment of salvation, the righteousness of God is imputed to the believer by the justice of God (Gen. 15:6). The righteousness of God therefore demands blessing from the justice of God, no matter if we fail or succeed as believers. This explains why God continues to provide logistical grace to both winners and losers in the Christian life.

3) Believers who fail to execute the Christian life—that is, they opt for some system of morality rather than to utilize their spiritually operating assets—still have the forty things that they received at salvation (a topic for a future lesson), one of which is the righteousness of God. This means God will support and sustain you regardless of how deserving or undeserving you are (in your own eyes or in the eyes of others).

(1) Two additional points: first of all, you may appear quite undeserving of God's grace in the eyes of others, and, it may give you some measure of amusement to know that this makes their hackles rise when He blesses you with logistical grace.

(2) Secondly, you may have believed that Christianity was all about knowing what is moral and then being moral, and your life has been fairly good since you began to follow that philosophy (I am assuming that you first believed in Jesus Christ). There are two reasons for this: logistical grace (God blesses you logistically because you now have the righteousness of God within you) and the concept of the laws of divine establishment. God has prescriptive behavior for all people—believers and unbelievers alike—which prescriptive behavior we call the laws of divine establishment, of which, morality is a subset. So, if you are moral, good things are going to happen. Simple example: the man who chooses to love his wife and to

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remain faithful to her is going to have a better marriage than the person who doesn't.

4) At the moment of salvation by means of faith in Christ, the righteousness of God is imputed to us. This is true in every **dispensation**. Because God imputes His righteousness to us, there are several results:
   (1) Justification. God imputes His righteousness to us and then declares us to be righteous—this is justification. Justification occurs instantly. Rom. 5:1-5.
   (2) God loves us personally. Because God's perfect righteousness has been imputed to us, God's love toward us changes from impersonal love to personal love. His imputed righteousness allows God to love us personally. God does not step outside of his well-defined character in order to have personal love for us.
   (3) We become recipients of logistical grace. Because we have imputed righteousness, God is able to bless us with logistical grace, without compromising His righteousness.
   (4) If you are a new believer, you may not quite understand all of this. You have been taught that God loves you and therefore He blesses you. However, God's love for us as unbelievers is an impersonal, but real, love. God's love for us as believers is a personal and real love. The key is, whatever God does on our behalf cannot violate His perfect character. To help you differentiate between impersonal and personal love: you are commanded to love all other believers—that is impersonal love. There are some believers you don't want to spend 14 seconds with; you can maintain this distance, and still love them impersonally (that is, you don't hate them, you don't spread rumors about them, etc.). You also love your family, which is personal love. Now and again, a family member does something that you do not care for. Perhaps they said something about you that rubbed you the wrong way. Impersonal love means that you overlook what they said. If you are only able to function on emotion and on personal love, that remark may become the basis for a family rift.
5) In the function of God's policy of grace, there can be no compromise of God's attributes. God has found a way, through logistical grace, to bless each believer without compromising any of His attributes.
6) God's righteousness is the principle of Divine integrity, while God's perfect justice is the function of Divine integrity.
   (1) God's justice cannot accept anything less than perfect righteousness as the object of His blessing.
   (2) Therefore, God cannot bless anything less than His own perfect righteousness, because this takes God outside of the boundaries of His perfect character. He cannot even bless relative righteousness. That is, He cannot bless you simply because you had a pretty good day, sin-wise.
7) The indwelling righteousness of God is the recipient of all logistical grace life support and all blessing from God. The grace pipeline excludes human merit and ability from the reception of blessing.
8) The justice of God is the source of logistical grace life support and Divine blessing. Divine justice became the reference point for mankind since Adam sinned.
9) God has found a way to administer logistical grace blessing to every Church Age believer and still act within the confines of His righteousness and justice.
10) Because we have God's righteousness imputed to us, God's own justice requires that He provide logistical grace life support and blessing to the believer.
11) The grace pipeline is established between God's perfect holiness (or integrity) and the righteousness which is imputed to us. This grace pipeline excludes man's works and ability; because man does not earn or deserve logistical grace blessing from God. Rom 3:22 Matt. 6:33.
12) We are studying Abram and Lot, and they are blessed because God imputed righteousness to each one of them when they believed in Jehovah Elohim (Gen. 15:6). For both men, this is logistical grace. For Abraham, he receives logistical support from God as well as more blessing on top of that (which is called *greater grace* in 2Cor. 4:15 and James 4:6).

9. The grace pipeline and logistical grace:

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1) At God's end of the pipeline is His Divine justice, which is the source of Divine blessing to all believers, winners or losers. At our end of the pipeline is Divine righteousness, which was imputed to us at salvation. This pipeline cannot be destroyed; it does not suffer from any "metal fatigue."
2) God's justice is the source of all logistical grace blessing. Therefore, God is fair and just in supporting winners and losers alike. Since God is perfect, it is impossible for God to provide blessing for imperfect believers on the basis of their character, goodness or works. We are not blessed because of what we do for God, we are blessed because of what God has done for us. After all, if God provides the imputed righteousness for us at salvation, how can we brag about this?
3) Therefore, this grace pipeline excludes all human ability, morality, talent, giving, sacrifice, service, or any other patronizing function of legalism as a legitimate source of Divine blessing. In other words, our good works do not prompt God to give us logistical grace. In fact, There is nothing that we can do in order to earn God's logistical grace. It is provided to every single believer.
4) Therefore, God is free to bless all believers, winners and losers, spiritual or carnal, without compromising His own character. God has found a way to bless us through His Divine policy, which is called grace. God cannot endorse or accept anything less than perfect righteousness and, therefore, God cannot bless anything less than perfect righteousness. You might see how we would be in quite a jam if we did not possess God's perfect righteousness via imputation.
5) Consequently, the justice of God sends His grace blessing down the grace pipeline. All logistical grace life support and blessing travel down this pipeline to both winner and loser believers. Therefore, in logistical grace, the justice of God is the source of all Divine support and blessing, and the righteousness of God is the recipient of all Divine support and blessing.

10. In order for us to receive logistical grace blessing, we must have God's righteousness (which is not something we have the ability to accomplish) and we must have a human spirit as well. God's imputed righteousness and the creation of a human spirit within us are all accomplished by God. We did nothing meritorious in order to deserve God's righteousness or a human spirit.
11. Logistical grace support is necessary for the perception of Bible doctrine and for the execution of the Plan of God. Every believer potentially has access to accurate teaching of the Word of God so that they can execute the plan of God. The fact that few pastor-teachers are doctrinal teachers and the fact that many doctrinal churches are sparsely attended is a matter of volition of the believers in that geographical area. However, potentially, these things are provided, so that every believer has equal privilege and equal opportunity to execute God's plan which results in the glorification God. We all receive the following assets as a part of logistical grace:
    1) God creates within us a human spirit at the moment of salvation. This is where doctrine is stored and is the basis for our fellowship with God. 1Cor. 2:10–16
    2) God provides the teaching ministry of God the Holy Spirit. This does *not* mean that you can go to the Bible and expect God to tell you what everything means.
    3) In every generation, the gift of pastor-teacher is distributed to a number of male believers. Their gift of communicating Bible doctrine to you is a part of logistical grace. 99% of all believers can only grow under a pastor-teacher. There are unusual circumstances where a small fraction of believers are able to advance spiritually on their own. This is rare and this is not you.
12. God's perfect justice can only bless His perfect righteousness.
    1) God's integrity God is both the guardian of His Divine attributes and God's integrity is the believer's point of contact with God.
    2) Even though we live in an age of grace, God's attributes cannot be compromised by the function of His grace. God's plan is the way that God is able to provide logistic grace for the believer without any compromise of His attributes.
    3) God's perfect righteousness is the principle of His integrity. God's perfect justice is the function of His integrity. God cannot accept or endorse anything less than perfect righteousness as the object of His Divine blessing. Man's righteousness is completely unacceptable to God.
    4) Because God loves mankind impersonally, He was motivated to solve the problem of how to bless man. God solved this problem without compromising His perfect justice. God's attributes cannot operate against one another.

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5) From the moment of salvation through faith in Jesus Christ, God's perfect righteousness resides in every member of the royal family (Rom 3:22). Therefore, every believer is legitimately qualified to receive life support and blessing whether he succeeds or fails in the Christian life.
6) God's justice of God administers exactly what His righteousness demands.
7) Given what God has given us, logistical grace avoids any compromise of God's attributes. Therefore, logistical grace is compatible with the integrity of God. The function of logistical grace does not compromise God's character in any way.

13. 2 Peter 3:18 reads: Grow by means of [logistical] grace and the knowledge of our Lord Jesus Christ.
1) Logistical grace is support and supply for growth, Phil 4:5 Let your reasonableness be known to all men. The Lord is near. The word *near* means that, God is within supporting and supplying distance. Unless logistical support is *near* to an advancing army, that army cannot survive.
2) The Lord is *near;* that is, He is within supporting distance (i.e., He is close enough to us to bless us). Deut 33:27 Philip 4:19 Psalm 37:25 Eph 1:3 2 Cor 9:8.
3) The key is not His physical nearness and His desire to bless us, but His ability to bless us. Sloppy agapê (ἀγάπη) is, God loves us and so He blesses us. However, God can only bless us when this does not conflict with His perfect character (that is, His blessing us cannot conflict with His perfect righteousness and justice).

14. There are reasonably some differences between logistical grace in the Church Age (the time in which we live) and in previous dispensations. In the Church Age, all believers have a place in the plan of God. Every one of us has a life of purpose, meaning and definition. Therefore, we all must receive logistical grace and we all must utilize logistical grace in our trek toward spiritual maturity.

I realize that, portions of this doctrine were very technical and involved, at times, a very technical vocabulary (e.g., the integrity of God, enforced and organizational humility, etc.). It is possible that you read this, and there were several points which did not make complete sense. However, the primary principle here is, God provides for us, both spiritually and temporally, after we have believed in Jesus Christ.

References:
http://www.gracedoctrine.org/word/082409.htm (Pastor/Teacher: James H. Rickard teaches at Grace Fellowship Church in Plainville, MA)
http://gracebiblechurchwichita.org/?page_id=268

Additional information found here:
http://www.bibleteacher.org/SOTEROUT.htm#Logistical
http://www.gbible.org/index.php?proc=tvw&tid=5860
http://www.mclaughlinbibleministries.org/index.php?proc=tre&sf=rea&hl=illustration&tid=396
http://www.slideboom.com/presentations/37494/Philippians-1%3A6-%232%2F-Logistical-Grace

Chapter Outline **Charts, Graphics and Short Doctrines**

This is what we have studied so far:

Gen. 13:5–11 And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." And Lot lifted up his eyes and saw all the area around the Jordan, that it was well-watered (before Jehovah destroyed Sodom and Gomorrah), even like the garden of Jehovah, like the land of Egypt as you come to Zoar. So Lot chose for himself all the Jordan Valley, and Lot journeyed from the east. Thus they separated from each other.

God had poured our so many blessings upon Abram and Lot that, they were unable to travel together without all of their possessions getting mixed together. Their employees and slaves continually got into arguments over all of their possessions. Therefore, Abram suggested that they separate from one another, and he gave Lot the option to choose which direction he would go in.

It is said that the seeds of the entire Bible can be found in the book of Genesis. This chapter illustrates that principle.

A lot has occurred in this passage. First of all, we were introduced to the concept of blessing by association. God is directly blessing Abram, but this blessing spills over onto Lot, because he is associated with Abram. Although we covered the doctrine, we have not yet seen this all come to pass in the lives of Abram and Lot. In the next few chapters, after they separate, Abram will still be rich and getting richer and Lot will be left with nothing. Remember, there is a strife between Abram's herdsmen and Lot's herdsmen? The next time we see Lot, after he has been separated from Abram, he will no longer own livestock nor will he employ herdsmen. Lot was successful because of his association with Abram; not because he was a great businessman and not because God blessed him directly. God blessed Abram, and the blessings spilled on over to lot. Blessing by association.

Now, even though God is blessing Abram directly and Lot only by his association with Abram, does not mean that Abram is leading a sinless life. Recall that Abram went traipsing off into Egypt, which placed him outside of God's geographical will. When in Egypt, Abram, as a maturing believer, embarrassed himself before a heathen king (the Pharaoh of Egypt). However, a believer can fail, and God still blesses that believer. Furthermore, those associated with the believer can be blessed as well. So despite Abram's spectacular failure, here we find him and Lot with too much wealth to function together.

Blessing by association includes the business where that person works, where they go to school, what neighborhood (city, state, country) that person lives in. That person's friends, family and loved ones can all be blessed by association. The key is, you need a growing or mature believer.

Take a moment, and think about the places you would like to go in this world. Did you name off a myriad of Muslim nations? Of course not! These are nations were routinely attack and kill both Jews and Christians, and whose Christian population, as a result, is quite small. Therefore, almost no one wants to travel to these nations. Consider European nations that, only 10 years ago, you would have enjoyed traveling to, and now, not so much. But you say, "I'd like to see China, and they are a godless nation." Wrong; there is a huge growing population of Chinese believers. And where do most people in the world want to go to? The United States. This is because somewhere between 50–75% of the people in the United States have believed in Jesus Christ and there is a small, but vigorous population of mature believers within the United States. This is all related to blessing by association. This certainly does not mean that the United States is a perfect country, nor does it mean that all U.S. presidents have made consistently great decisions. However, despite our imperfections, huge numbers of people would like to visit here and to live here. This is because the believers in this country are blessed directly by God, and the nation receives blessing by association.

You may note current events and say, there is a great democratic upheaval throughout the Middle East. 5 or 10 years from now, half of the Middle East will be fledgling democracies. If you think that, you do not understand the heart of man or the relationship of God to man. Huge numbers of these people despise Israel; and God said to Abram, "I will bless those who bless you and curse those who curse you." These nations are under a curse, despite the great yearning for freedom you believe that they have. Islam is a great evil; antisemitism is a great evil; persecution of Christians is a great evil. No democratic movement in the middle east will result in a dramatically better country unless they are able to separate themselves from those evils or they are evangelized (which can certainly occur by means of the internet).

I should add that, God does have to cleanse a nation now and again; and there is a great deal of degeneracy in the United States and a lot of negative volition. This cleansing occurred in the United States during the Great Depression which was sandwiched between World War I and World War II. This produced what is reasonably called the *greatest generation* of Americans, along with a decade of great blessing and prosperity (the 1950's).

We have tremendous degeneracy in the United States today. We have great immorality, the breakdown of the marriage unit, the rise of homosexual degeneracy, along with some of the most awful self-righteousness that I have seen in my lifetime. Along with this has come a great breakdown in authority. So, we may not be destroyed as a nation, but we are reaching a point where God may need to cleanse our nation once again. Furthermore, all that it takes is for one generation negative toward the Word of God to arise, and the great nation that we know could disappear into history.

At this point, Abram and Lot are separating, which led us to the doctrine of separation. Separation has been distorted in a number of ways: cults have used this doctrine to keep their flock from associating with previous friends and relatives. Legalistic churches and legalistic believers have misused this doctrine to separate believers from unbelievers. However, separation is done for two primary reasons: (1) A church separates from apostasy or sin which is prominently displayed. Individually, we would separate from believers whose lifestyle and actions clearly go against the Word of God. (2) As individual believers, we separate from those who would slow down or stall out our spiritual growth (which is what is happening with Abram and Lot). When it comes to separation from a group of unbelievers, it may be God's will for one person to remain separate from them, because their lifestyle tempts him; and yet, for another believer to associate with them, for the purposes of evangelism.

Lastly, in the set of doctrines, all alluded to in this passage, we came to the concept of logistical grace. That is, Abram and Lot are separating, and God is still pouring out blessing upon Abram, but what about Lot? What does God do for Lot? That would be logistical grace. Now, even though it will become quite apparent, in subsequent chapters, that Lot's life has gone into the crapper, God still provides for him, even bringing him out of Sodom before that city was judged (preview of coming attractions; and, when God does that, we will be introduced to another doctrine—the doctrine of the pivot).

Abram dwelt in the land of Canaan and Lot dwelt in the cities of the round district. And so moves [his tent] as far as Sodom.	Genesis 13:12	**Abram lived in the land of Canaan while Lot dwelt among the cities of the circular district [that he chose]. He moved his tent as far as Sodom.**

Abram lived in the land of Canaan while Lot dwelt among the cities of that circular district. He moved his tent to Sodom.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom.
Latin Vulgate	Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.
Masoretic Text (Hebrew)	Abram dwelt in the land of Canaan and Lot dwelt in the cities of the round district. And so moves [his tent] as far as Sodom.
Peshitta (Syriac)	Abram dwelt in the land of Canaan, and Lot dwelt in the villages of the plain, thus possessing the land as far as Sodom.
Septuagint (Greek)	And Lot dwelt in a city of the neighboring people, and pitched his tent in Sodom.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Abram stayed in the land of Canaan. But Lot settled near the cities of the valley and put up his tents not far from Sodom,...

Easy English	Abram lived in the country called Canaan. But Lot lived among the cities on the plain. And he put up his tents close to Sodom.
Good News Bible (TEV)	Abram stayed in the land of Canaan, and Lot settled among the cities in the valley and camped near Sodom,...
New Berkeley Version	As Lot moved eastward they separated from each other, Abram living in the Canaan [Abram, older and mightier, stepped back for his nephew Lot.] [Here sacred and secular history meet and dating becomes more feasible. Shinar corresponds to Babylonia (Dan. 1:2 Isa. 11:11 Zech. 5:11) though Amraphel is not to be identified with Hammurabi, king of Babel, who reigned about 1728–1686 B.C. Eriaku, king of Larsa, may have been Erich. Chedorlaomer-Kudurlagamar—means "Servant of Lagamar," an Elamite god. Tidal, king of nations, has been identified as Tudhul, king of Gutium, located northeast of Babylonia.] country and Lot in the as in cities. He moved his tent as far as Sodom, but the men of Sodom were exceedingly wicked; flagrant sinners against the LORD. A portion of vv. 11 and 13 are included for context.
New Century Version	Abram lived in the land of Canaan, but Lot lived among the cities in the Jordan Valley, very near to Sodom.
The Voice	Abram settled in the land of Canaan, and Lot settled among the cities of the *Jordanian* Valley. He eventually spread out and pitched his tent as far away as Sodom.

Partially literal and partially paraphrased translations:

American English Bible	Now, as Abram took up living in the land of CanaAn, Lot [chose] to live in a city among neighbors; so, he moved to Sodom.
Christian Community Bible	Abram settled in the country of Canaan while Lot lived among the towns of the plain *and moved his tent as far as Sodom*.
New Advent (Knox) Bible	Abram made his dwelling in the land of Chanaan, while Lot found a home among the cities round Jordan, camping at Sodom.
NIRV	Abram lived in the land of Canaan. Lot lived among the cities of the Jordan River valley. He set up his tents near Sodom.
New Jerusalem Bible	Abram settled in the land of Canaan; Lot settled among the cities of the plain, pitching his tents on the outskirts of Sodom.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the flats and pitched-tents unto Sodom.
Bible in Basic English	Abram went on living in the land of Canaan, and Lot went to the lowland towns, moving his tent as far as Sodom.
The Expanded Bible	Abram lived in the land of Canaan, but Lot lived among the cities in the Jordan Valley [13:10], ·very near to [[L]he moved his tent near] Sodom.
Ferar-Fenton Bible	Abram accordingly remained in the land of Canaan; and Lot remained in the villages of the plain, but resided in Sodom.
NET Bible®	Abram settled in the land of Canaan, but Lot settled among the cities of the Jordan plain [Or "the cities of the plain"; Heb "[the cities of] the circle," referring to the "circle" or oval area of the Jordan Valley.] and pitched his tents next to Sodom.
NIV, ©2011	Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avram lived in the land of Kena'an; and Lot lived in the cities of the plain, setting up his tent near S'dom.

exeGeses companion Bible	Abram settles in the land of Kenaan and Lot settles in the cities of the environs and pitches his tent toward Sedom.
Kaplan Translation	Abram lived in the land of Canaan, while Lot dwelt in the cities of the Plain [Sodom and its associated cities.], having migrated [Literally, 'having moved his tents' (Radak, Sherashim). Others translate it, 'pitching his tents until Sodom,' or 'setting up his tents near Sodom.' See Genesis 10:19.] as far as Sodom.
Orthodox Jewish Bible	Avram dwelled in Eretz Kena'an, and Lot dwelled in the cities of the plain, and pitched his ohel toward Sodom.

Literal, almost word-for-word, renderings:

The Amplified Bible	Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the [Jordan] Valley and moved his tent as far as Sodom *and* dwelt there.
Concordant Literal Version	Abram dwells in the land of Canaan, and Lot dwells in the cities of the basin. And tenting is he as far as Sodom.
Emphasized Bible	Abram, fixed his dwelling in the land of Canaan,—but, Lot, fixed his dwelling among the cities, of the circuit, and moved his tent as far as Sodom.
English Standard Version	Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom.
Green's Literal Translation	And Abram lived in the land of Canaan, and Lot lived in the cities of the circuit, and tented as far as Sodom.
NASB	Abram settled [Lit dwelt] in the land of Canaan, while Lot settled [Lit dwelt] in the cities of the valley [Lit circle], and moved his tents as far as Sodom.
New King James Version	Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched *his* tent even as far as Sodom.
Syndein/Thieme	{You Never Lose If You Let God Choose} Abram 'dwelled in prosperity' {yashab} in the land of Canaan, and Lot 'dwelled in prosperity' {yashab} in the cities of the plain, and pitched his tent toward Sodom. {Note: Lot being a picture of a believer out of fellowship would not originally enter the city. This is a picture of judging and being self-righteous which are also sins! Before this episode ends, Lot will have entered the city and been called one who 'sits at the gate'. This is an idiom meaning that he not only entered the city, but became a respected person of the city - a judge.}.
World English Bible	Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom.
Young's Updated LT	Abram has dwelt in the land of Canaan, and Lot has dwelt in the cities of the circuit, and pitches his tent unto Sodom.

The gist of this verse: Lot will live in the area of Sodom and Abram will live in the land of the Canaanite.

Genesis 13:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾAb^{e}râm (אַבְרָם) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal perfect	Strong's #3427 BDB #442

Genesis 13:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	masculine singular construct	Strong's #776 BDB #75
K^{e}naʿan (כְּנַעַן) [pronounced *k^{e}NAH-ġahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: Abram lived in the land of Canaan... God the Holy Spirit gives us the general area in which both men lived. Abraham lived in the land of Canaan, as God has instructed him to.

Genesis 13:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time*	simple wâw conjunction	No Strong's # BDB #251
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʿîyr (עִיר) [pronounced *ġeer*]	*encampment, city, town*	feminine singular construct	Strong's #5892 BDB #746
kikâr (כִּכַּר) [pronounced *kik-KAWR*]	*a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]*	feminine singular noun with the definite article	Strong's #3603 BDB #503

Translation: ...while Lot dwelt among the cities of the circular district [that he chose]. The word used here, kikâr (כִּכַּר) [pronounced *kik-KAWR*], has many applications. It means *a circle, a globe; a circular tract of land, a round district; a round loaf, a cake; a round weight, a round talent; a talent [of gold, silver, bronze]*. Here, it appears to refer to a circular district of land, perhaps a dotting of 5 cities around a valley in somewhat of a circle.

The valley or the land around Jordan is, in the past few verses, the *circle of Jordan*. Owen gives this as the valley of Jordan (which is where it could refer to). Apparently from where they stood, the valley of Jordan, or the area around Jordan appeared to be a large circle or an oval. This would be visible as a circle (or oval) of green from where they stood, indicating that where they were was elevated somewhat with a reasonable vantage point over the entire valley (however, we do not have the verb *to look down* or the verb *to go down,* found in any of this context).

Lot has, for all of his life, been raised among people who were generally moral and likely believers in Y^{e}howah. It is this sort of life that he has taken for granted. He obviously lacks the spiritual growth of Abram and looks out for number one. He moved in the direction of the green valley where there appears to be an over abundance of grazing land and water. He gave no thought to the people among whom he would be sojourning because he has taken honorable behavior on the part of others as normal. He will become vexed by the peoples of this area, as the NT KJV puts it.

Genesis 13:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâhal (לַהֲא) [pronounced *AW-hahl*]	*to tent, to pitch a tent, to [re] move a tent [from place to place]*	3rd person masculine singular, Qal imperfect	Strong's #167 BDB #14
ʿad (דַע) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Çᵉdôm (סדֹם) [pronounced *sehd-OHM*]	*burning;* which is transliterated *Sodom*	masculine singular locative noun	Strong's #5467 BDB #690

Translation: He moved his tent as far as Sodom. Lot used to be identified with Abram. Now he will become identified with Sodom. This is going to change Lot's life dramatically.

The verb here is ʾâhal (לַהֲא) [pronounced *AW-hahl*], the verbal cognate of the Hebrew word for *tent*. It means *to tent, to pitch a tent, to [re] move a tent [from place to place]*. Strong's #167 BDB #14. It is significant because Mrs. Lot will apparently convince Lot to purchase an actual house, as will be made apparent in Gen. 19:6, where he puts a door between himself and his family in order to protect them. In Gen. 19:9, it is quite clear that this is not a tent flap, but an actual door. Apparently Mrs. Lot was much happier in a brick and mortar home (or whatever it is made out of), as compared to a tent; and perhaps this is one of the reasons she looks back at Sodom with some fondness (Gen. 19:26).

Gen 13:12 Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom.

It is unclear whether Abram moved west or north, but, according to most maps, Lot moved his herds to the Jordan and then traveled south from there, perhaps along the Salt Sea (also known as the Dead Sea), which valley may have been considered an extension of the Jordan Valley at this time. As previously discussed, there is good reason to believe that the Dead Sea was not so dead at this time, but a beautiful paradise, which was well-watered, and which drained out into the sea (which would have kept the salt from building up). At the time that this is written, the area around the Dead Sea would have been prosperous and picturesque. However, there was clearly salt build-up in this area, because it is called the Sea of Seal in Gen. 14:3.

Lot is now in charge of his own people and his own cattle—Abram no longer overrules him—and he is quite taken with this sudden position of complete authority, and he chose to take all of his possessions down to Sodom. After all, this city apparently had quite a reputation at that time, and Lot, being a man of great wealth, probably figured he could really enjoy this city. Therefore, he moves his tent as far as Sodom.

God wanted Abram to stay more centrally in the land of Canaan, because that is the land God would be giving to Abram's descendants. It is also a beautiful land, but not quite as picturesque as the Jordan valley and the Dead Sea (which will be included in the land God gives to Abram and his descendants).

Near as we can figure, Sodom is at the southwest corner of the Dead Sea, and there are apparently several cities in that area. Recall that the Canaanites occupy this area: And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha (Gen. 10:19). We know by the description of this passage, that the general area around Sodom was incredibly beautiful, like the Garden of God, and we find out in this passage that Sodom is occupied by evil men and extreme deviants. When we come to the actual destruction of Sodom, we will see *why* we place Sodom near the southern part of the Dead Sea.

And men of Sodom [are] evil and sinners to Y^{e}howah exceedingly.	Genesis 13:13	**The men of Sodom [are] evil and extreme deviants regarding Y^{e}howah.**

The men of Sodom are evil and extreme deviants before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the men of Sedom were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practised strange worship, and rebelled greatly against the name of the Lord.
Latin Vulgate	And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.
Masoretic Text (Hebrew)	And men of Sodom [are] evil and sinners to Y^{e}howah exceedingly.
Peshitta (Syriac)	Now the men of Sodom were wicked and sinners in the presence of the LORD exceedingly.
Septuagint (Greek)	But the men of Sodom were evil, and exceedingly sinful before God.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The citizens of Sodom were very evil and sinful against the LORD.
Contemporary English V.	...where the people were evil and sinned terribly against the LORD.
Easy-to-Read Version	The Lord knew that the people of Sodom were very evil sinners.
The Message	The people of Sodom were evil--flagrant sinners against GOD.
New Life Version	Abram made his home in the land of Canaan. Lot made his home in the cities of the valley and moved his tents as far as Sodom, whose men were sinful, sinning against the Lord. V. 12 is included for context.
New Living Translation	But the people of this area were extremely wicked and constantly sinned against the LORD.

The Voice	(Now you need to know that the people of the city of Sodom were quite wicked-utterly defiant toward God.)

Partially literal and partially paraphrased translations:

Beck's American Translation	The men of Sodom wee wicked, sinning against the Lord in the worst way.
New Advent (Knox) Bible	They were evil folk that lived at Sodom, wicked in the Lord's sight beyond all measure.
New American Bible	Now the inhabitants of Sodom were very wicked in the sins they committed against the LORD.
New American Bible (R.E.)	Now the inhabitants of Sodom were wicked, great sinners against the LORD. Gen. 18:20; Ez 16:49; 2 Pt 2:6-8; Jude 7.
NIRV	The men of Sodom were evil. They were sinning greatly against the LORD.
New Jerusalem Bible	Now the people of Sodom were vicious and great sinners against Yahweh.
Revised English Bible	Now the men of Sodom in their wickedness had committed monstrous sins against the LORD.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The men of Sodom did-evil and sinned to Yahweh a hundredfold.
The Expanded Bible	Now the people of Sodom were very evil and were always sinning against the LORD.
Ferar-Fenton Bible	The men of Sodom, however, were very wicked and sinful in the presence of the EVER-LIVING.
NET Bible®	(Now [Here is another significant parenthetical clause in the story, signaled by the vav (ו) disjunctive (translated "now") on the noun at the beginning of the clause.] the people [Heb "men." However, this is generic in sense; it is unlikely that only the male residents of Sodom were sinners.] of Sodom were extremely wicked rebels against the Lord [Heb "wicked and sinners against the Lord exceedingly." The description of the sinfulness of the Sodomites is very emphatic. First, two nouns are used to form a hendiadys: "wicked and sinners" means "wicked sinners," the first word becoming adjectival. The text is saying these were no ordinary sinners; they were wicked sinners, the type that cause pain for others. Then to this phrase is added "against the Lord," stressing their violation of the laws of heaven and their culpability. Finally, to this is added מְאֹד (mÿ'od, "exceedingly," translated here as "extremely").].)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now the men of S'dom were evil, committing great sins against ADONAI.
exeGeses companion Bible	And the men of Sedom are evil and sin mightily at the face of Yah Veh.
Kaplan Translation	But the people of Sodom were very wicked, and they sinned against God. (Ralbag; Septuagint). Or, 'were very evil and sinful to God' (following cantellation). 'This was the sin of your sister Sodom: pride, lots of bread, and the careless ease that she and her sattelites had. She did not support the poor and those in need' (Ezekiel 16:49).
Orthodox Jewish Bible	But the men of Sodom were ra'im and chatta'im before Hashem exceedingly.

Literal, almost word-for-word, renderings:

Context Group Version	Now the men of Sodom were wicked and disgracers [of God] against YHWH exceedingly.
English Standard V. – UK	Now the men of Sodom were wicked, great sinners against the LORD.

The Geneva Bible	But the men of Sodom [were] wicked and sinners before the LORD exceedingly. Lot thinking to get paradise, found hell.
NASB	Now the men of Sodom were wicked exceedingly and sinners [Lit wicked and sinners exceedingly] against the Lord.
New RSV	Now the people of Sodom were wicked, great sinners against the LORD.
Syndein/Thieme	But the men of Sodom . . . {were} exceedingly wicked before the Jehovah/God and sinners. {Note: The people of Sodom were extremely depraved. They practiced all forms of deprivation. Their religion was part of the phallic cult. In the worst throngs of their depraved religious activates, they tossed their children in fires and fornicated while the children screamed. Fornication actually means to have sex in conjunction with idolatry. It is a picture of being unfaithful both to God and to your right man/woman. And, human sacrifice is never condoned by God. The people of Sodom are also known for violating Leviticus Chapter 18's prohibition against the sin of homosexuality. Homosexuality is a sin. It is NOT 'an alternative life choice'. It is a choice - period. And a choice to sin.}.
World English Bible	Now the men of Sodom were exceedingly wicked and sinners against Yahweh.
Young's Literal Translation	And the men of Sodom are evil, and sinners before Jehovah exceedingly.

The gist of this verse: As another aside, the author of is narrative points out the sinfulness of the people of Sodom.

Genesis 13:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾănâshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (אִישִׁים) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural construct	Strong's #376 BDB #35
Çᵉdôm (סְדֹם) [pronounced *sehd-OHM*]	*burning;* which is transliterated *Sodom*	masculine singular locative noun	Strong's #5467 BDB #690
raʿ (עַר) [pronounced *rahģ*]	*evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]*	masculine plural adjective	Strong's #7451 BDB #948

Translation: The men of Sodom [are] evil... Before we know anything about them, we are told that the men in Sodom are evil. We do not know how yet, in the context of Genesis, although many people, simply by the name, understand their category of evil.

The men of Sodom are described as evil, which is the Hebrew word raʿ (עַר) [pronounced *rahģ*]. The adjective and the noun and the verb in the perfect third masculine singular are not always distinguishable; however, here as an adjective, it means *evil, malignant, unkind, vicious*. This is modified by the phrase, *against God exceedingly* or *against God to a great degree* (the adverb follows *God*, therefore rightfully goes with that phrase rather than with *evil* or *sinful*. Abram and Noah could be classified as sinful, but they were not against God. Evil places man in direct opposition to God. This displays a mind set and a lifestyle, different from those who do wrong and recognize their mistakes.

Genesis 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
chaṯṯâʾ (חַטָּאָת) [pronounced *khat-TAW*]	*sinners, deviates, deviants, transgressors*	masculine plural noun	Strong's #2400 BDB #308
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217
m^{e}ʾôd (מְאֹד) [pronounced *m^{e}-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547

Translation: ...and extreme deviants regarding Y^{e}howah. The men of Sodom are also deviants, where they are far outside of the norm of behavior approved by God.

Sinful is the Hebrew word chaṯṯâʾ (חַטָּאָת) [pronounced *khat-TAW*] and without the vowel points, it is indistinguishable from the noun and the verb, just like evil (however, in the case of *evil*, even the vowel points are the same). This word means *to miss the mark, to do wrong, to behave sinfully*. Every man of God in the Bible was sinful and we are all sinful, before salvation and after salvation. Even our attitude does not always separate us. It is pointed out that we *should* behave in a manner befitting our relationship to Jesus Christ; but that belies the fact that some of us do not; even the intention is not there. In the case of the men of Sodom, their entire mental attitude and lifestyle is portrayed as being *against the Lord*. The lamed (ל) preposition takes up 17 columns in BDB, so this is very much a matter of interpretation. *Before, against, in front of, towards, with reference to*, etc. are some of the many varied uses in our language to represent the lamed preposition. The adverb (actually, it is a masculine noun used as an adverb) is the word m^{e}ʾôd (מְאֹד) [pronounced *m^{e}-ODE*] and it functions as a superlative, classified as a masculine noun, but it modifies adjectives and objects. It can be translated *force, might, exceedingly, to a great degree, greatly, very*. This alludes to the excessive lifestyle of the Sodomites.

A brand new world will open up to Lot. Lot bears witness to the fact that *raise up a child in the way that he should walk, and when he is old, he will not depart from it*. Lot may have been spoiled and used to having his way and used to looking out for number one, but when faced with the baseness and evil of the Sodomites, even he will become disgusted. Those without the proper training would become a Sodomite just like them. Lot, however, will reveal his training, despite his own personal lack of character, in his inability to assimilate with those of Sodom.

The deviate population will engage in homosexual rape, as we will find out in Gen. 19, No doubt that this began as extensive and promiscuous homosexual activity, and turned into homosexual raping.

It is quite ridiculous for the gay person to read this and say, "You're judging me." First of all, I don't know you, so how could I judge you? Secondly, the Bible does allow us to categorize behaviors, and saying that a behavior is sinful is not judging. People have taken what Jesus said about judging out of context. Jesus spoke about judging others, and that is wrong. However, you must have a standard of right and wrong, as a believer or as an unbeliever. At this time in the United States in 2013, the standard of right and wrong is being turned on its head, where we are calling good evil and evil good (Isa. 5:20). For instance, those who believe in Jesus Christ are being

spoken of as reactionary and judgmental; but those engaging in homosexual sex, they are thought of as just doing what is natural for them, so that is therefore called good.

Gen 13:13 Now the men of Sodom were evil men and extreme deviants, against the LORD.

Where Lot was moving was Sodom, filled with a very wicked people. Calling them wicked is actually a rare thing to find in a Bible narrative. Rarely does the Bible specifically point out individuals and say, "These are rat-bastards." However, here, this is clearly laid out.

The Bible certainly does not mince words here. They are called the plural of râʿâh (הַעַר) [pronounced *raw-ĢAW*], which means *evil, misery, distress, disaster, injury, aberration, iniquity, that which is morally reprehensible*. Strong's #7451 BDB #949. In other words, they are evil and morally reprehensible. Then we have the wâw consecutive followed by the masculine plural adjective (used as a substantive) of chaṯṯâʾ (אָטַח) [pronounced *khat-TAW*], which means *sinners, deviates, deviants, transgressors*. Strong's #2400 BDB #308. The men of Sodom are evil, morally reprehensible types, and deviants as well. To seal the deal, the writer adds the adverb m^{e}ôd (דְאֹמ) [pronounced *m^{e}-ODE*], which means *exceedingly, extremely, greatly, very*. Strong's #3966 BDB #547. This is one of the strongest statements that the Bible makes about any group of people.

In the case of the men of Sodom, their entire mental attitude and lifestyle is portrayed as being *against the Lord*. The lamed (ל) preposition, which is found here, has a number of meanings (it takes up 17 columns in Brown Driver Briggs), so the translation *against* is very much a matter of interpretation. *Before, against, in front of, towards, with reference to*, etc. are some of the many varied uses in our language to represent the lamed preposition. This could also be translated *before the Lord*. Even though this is a reasonable interpretation, as there is another way in the Hebrew to simply indicate that they were this was *before the Lord*. Furthermore, the description of the men here suggests that they would be *against the Lord*.

Abram is gracious and grace oriented; Lot is religious and self-righteous. When we mix Lot in with the degenerates of Sodom, it will be like mixing oil and water. Now, Lot is saved—he is a believer in Jehovah Elohim—but he lacks the knowledge of Bible doctrine that Abram has. Further, he lacks the graciousness that Abram has, which comes from Bible doctrine in the soul. As a result, Lot will make a number of bad decisions.

Gen 13:13 Now the men of Sodom were evil men and extreme deviants, against the LORD.

Lot is changing his associations. This is essentially by his choice, by thinking human viewpoint. Lot could be associated with Abram. He could have chosen to work out the problems which his men and Abram's men were having. He could have imposed stricter discipline upon them, to attempt to find out what the problem was. But Abram is telling his nephew that he can separate from him and that he can spread his own wings of independence, and Lot likes this. Up until this point, he has been in the shadow of Abram; but now, he will call all of the shots in his own life. No more will the people around him look to Abram for the ultimate judgement in a matter, but Lot will become the primary authority. Lot is no longer vice president of Abram Livestock Inc., but he will run his own company. He will go where he wants to go and do what he wants to do. He will move into the Jordan Valley as originally decided, but from there, as one of his first executive decisions, he will move south into Sodom, and his new associations will be with the evil men of Sodom; the extreme deviants of Sodom.

How do you think that's going to work out for him?

Gen 13:3 And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai.

God does not just record miscellaneous history. Here we have Abram and Lot standing between Bethel (the house of God) and Ai (ruins) (Gen. 12:8 13:3). Abram tells Lot to choose whichever direction he wants to go in, and Abram says that he will go in the opposite direction . Lot chooses to go in the direction of Ai, which is *ruins;* and the people in that direction are extremely evil deviants. Abram will go in the opposite direction, which is represented by Bethel, *the house of God*. The cities in between which they are camped are real cities with real

names; but they also represent the directions of the lives of Abram and Lot. Again, this is a subtle, literary device, which tells us the direction in which these 2 men choose to go; directions which will be clearly brought out in the narrative which follows.

Later, in the narrative, it will later be clear that Abraham does not go exactly in the opposite direction.

Abram has made the correct decision to separate from Lot. He separated in a spiritually responsible manner. Abram was in fellowship, he was in God's geographical will, and he was making correct decisions. The primary sort of separation taught in the Bible is to be made between believers. Abram and Lot are both believers and both are blessed by God (Abram directly and Lot through blessing by association). However, there are problems, and it is time for Abram and Lot to go their separate ways. Lot takes the direction that looks best to him; Abram goes in the other direction. Lot choose to go in the direction of the evil deviants; Abram goes toward the Word of God.

Chapter Outline **Charts, Graphics and Short Doctrines**

Now, after Abram and Lot have separated, the Word of God will speak to Abram. Abram has achieved a real spiritual victory here. It was the right time for he and Lot to separate; Lot was filled with human viewpoint and Abram was thinking (most of the time) with divine viewpoint. God had promised Abram a great spiritual heritage, but not so much to Lot. We may reasonably assert that Abram has reached a nice spiritual plateau here, and God steps in to expand upon His previous promises to Abram.

God Gives the Land Covenant to Abram

And Y^{e}howah said unto Abram, after a separation of Lot from with him, "Lift up, now, your [two] eyes and see from the place where you [are] there, northward and southward and eastward and westward, for all the land which you are seeing, to you, I give her and to your seed as far as forever.	Genesis 13:14–15	**And Y^{e}howah had said unto Abram, after Lot separated from him, "Now lift up your eyes, and look from the place where you are [are], northward, southward, eastward and westward, for all the land that you [can] see, I give to you and to your descendants [lit., *seed*] forever.**

After Lot had separated from Abram, Jehovah had then said to him, "Lift up your eyes and look all around, to the north, to the south, to the east and to the west—all the land that you are able to see, that land I give to you and to your descendants forever.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said to Abram, after that Lot had separated from him, Lift up now thine eyes, and look, from the place where thou art, to the north and to the south, to the east and to the west: for all the land that thou seest will I give unto thee, and to thy sons, for ever.
Latin Vulgate	And the Lord said to Abram, after Lot was separated from him: Lift up your eyes, and look from the place wherein you now art, to the north and to the south, to the east and to the west. All the land which you seest, I will give to you, and to your seed for ever.
Masoretic Text (Hebrew)	And Y^{e}howah said unto Abram, after a separation of Lot from with him, "Lift up, now, your [two] eyes and see from the place where you [are] there, northward and southward and eastward and westward, for all the land which you are seeing, to you, I give her and to your seed as far as forever.

Peshitta (Syriac)	And the LORD said to Abram, after Lot had separated from him, Lift up now your eyes, and look from the place where you are, northward and southward and eastward and westward; For all the land which you see, to you will I give it, and to your descendants forever.
Septuagint (Greek)	And God said to Abram after Lot was separated from him, Look up with your eyes, and behold from the place where you now are northward and southward, and eastward and seaward; for all the land which you see, I will give to you and to your seed forever.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	After Lot separated from him, the Lord said to Abram, "From the place where you are standing, look up and gaze to the north, south, east, and west, because all the land that you see I give you and your descendants forever.
Contemporary English V.	After Abram and Lot had gone their separate ways, the LORD said to Abram: Look around to the north, south, east, and west. I will give you and your family all the land you can see. It will be theirs forever!
Easy English	The *Lord spoke to Abram, after Lot had gone away from him. The *Lord said, `Look about you. Look from there, where you are. Look north, south, east and west. All of the land that you see, I shall give to you. I shall give it to you and your *descendants for always.
Easy-to-Read Version	After Lot left, the Lord said to Abram, “Look around you. Look north and south and east and west. All this land that you see I will give to you and your people who live after you. This will be your land forever.
Good News Bible (TEV)	After Lot had left, the LORD said to Abram, "From where you are, look carefully in all directions. I am going to give you and your descendants all the land that you see, and it will be yours forever.
The Message	After Lot separated from him, GOD said to Abram, "Open your eyes, look around. Look north, south, east, and west. Everything you see, the whole land spread out before you, I will give to you and your children forever.
New Berkeley Version	After Lot had detached himself from Abram, the LORD said to Abram: Now raise your eyes and look from where you stand northward, southward, eastward and westward, for all the land you are viewing I will give you and your offspring forever.
New Century Version	After Lot left, the Lord said to Abram, "Look all around you-to the north and south and east and west. All this land that you see I will give to you and your descendants forever.
New Life Version	The Lord said to Abram, after Lot had left him, "Raise your eyes and look from where you are to the north and south and east and west. For I will give all the land that you see to you and to your children and to your children's children forever.
New Living Translation	After Lot had gone, the Lord said to Abram, "Look as far as you can see in every direction-north and south, east and west. I am giving all this land, as far as you can see, to you and your descendants [Hebrew seed; also in 13:16.] as a permanent possession.
The Voice	After Lot had moved away, the Eternal spoke to Abram. **Eternal One:** Look around you now, as far as you can see to the north, south, east, and west. All of the land you see is for you and your descendants to possess forever.

Partially literal and partially paraphrased translations:

American English Bible	Therefore, God said to Abram (after Lot had separated from him): 'Look around at this place where you're standing. look to the north, to the south, to the east, and to

	the sea. I will give all this land that you see before you, to you and your seed through the ages.
Beck's American Translation	After Lot moved away from Abram, the LORD said to Abram: "Look around, and from where you are, turn north, south, east, and west, because all the land you can see I will give you and your descendants forever.
God's Word™	After Lot left, the LORD said to Abram, "Look north, south, east, and west of where you are. I will give all the land you see to you and to your descendants for an indefinite period of time.
New Advent (Knox) Bible	When Abram had parted from Lot, the Lord said to him, Look about thee, turn thy eyes from where thou art to north and south, to east and west. All the land thou seest I make over to thee, and to thy posterity for ever.
New American Bible (R.E.)	After Lot had parted from him, the LORD said to Abram: Look about you, and from where you are, gaze to the north and south, east and west [Gn 28:14]; all the land that you see I will give to you and your descendants forever. Gn 12:7; Mt 5:5; Luke 1:55, 73; Acts 7:5; Rom 4:13; Gal 3:16.
NIRV	The Lord spoke to Abram after Lot had left him. He said, "Look up from where you are. Look north and south. Look east and west. I will give you all of the land that you see. I will give it to you and your children after you forever.
New Jerusalem Bible	Yahweh said to Abram after Lot had parted company from him, 'Look all round from where you are, to north and south, to east and west, for all the land within sight I shall give to you and your descendants for ever.
New Simplified Bible	After Lot had parted from Abram, Jehovah said to Abram: »Lift up your eyes from where you are and look north and south, east and west. »All the land that you see I will give to you and your offspring (descendants) from generation to generation.
Today's NIV	The LORD said to Abram after Lot had parted from him, "Look around from where you are, to the north and south, to the east and west. 15 All the land that you see I will give to you and your offspring forever.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord had said to Abram, after Lot was parted from him, From this place where you are take a look to the north and to the south, to the east and to the west: For all the land which you see I will give to you and to your seed for ever.
The Expanded Bible	After Lot ·left [[L]had separated from him], the Lord said to Abram, "Look all around you-to the north and south and east and west. 15 All this land that you see I will give to you and your ·descendants [[L]seed] forever.
Ferar-Fenton Bible	The Ever-living said to Abram, after Lot separated from him, "Look upward, and from the place where you are take a view northward, and southward, and eastward and westward; for all the land which you see, I will give to you, and to your race for ever [The reader should carefully guard against taking the words "for ever" as meaning "eternally" or "without cessation," as popular commentators have been wont to do. It is used in the Bible, at times, as we use it in daily life, to indicate only a long or indefinite period, as well as eternity. —F.F.]."
NET Bible®	After Lot had departed, the Lord said to Abram [Heb "and the Lord said to Abram after Lot separated himself from with him." The disjunctive clause at the beginning of the verse signals a new scene.], "Look [Heb "lift up your eyes and see."] [Look. Earlier Lot "looked up" (v. 10), but here Abram is told by God to do so. The repetition of the expression (Heb "lift up the eyes") here underscores how the Lord will have the last word and actually do for Abram what Abram did for Lot - give him the land. It seems to be one of the ways that God rewards faith.] from the place where you stand to the north, south, east, and west. I will give all the land that you see to you and your descendants [Heb "for all the land which you see to you I will give it and to your descendants."] forever.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Avram, after Lot had moved away from him, "Look all around you from where you are, to the north, the south, the east and the west. All the land you see I will give to you and your descendants forever, and I will make your descendants as numerous as the specks of dust on the earth - so that if a person can count the specks of dust on the earth, then your descendants can be counted. v. 16 is included for context.
exeGeses companion Bible	And after Lot separates from him Yah Veh says to Abram, Lift your eyes and see from the place where you are northward and southward and eastward and seaward: for all the land you see, I give to you and to your seed unto eternity:...
Kaplan Translation	After Lot left him, God said to Abram, 'Raise your eyes, and, from the place where you are now [standing], look to the north, to the south, to the east, and to the west. For all the land that you see, I will give to you and to your offspring forever.
Orthodox Jewish Bible	And Hashem said unto Avram, after that Lot was separated from him, Lift up now thine eyes, and look from the makom where thou art northward, and southward and eastward, and westward: For kol ha'aretz which thou seest, to thee will I give it, and to thy zera ad olam (forever).

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Yahweh Elohim says to Abram after Lot was parted from him, "Lift your eyes, pray, and see. From the place where you now are, northward and toward the south-rim and eastward and seaward, for all the land which you are seeing, to you am I giving it, and to your seed, till the eon.
The updated Geneva Bible	And the LORD said unto Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward: ... The Lord comforted him, lest he should have taken thought for the departure of his nephew. For all the land which you see, to you will I give it, and to your seed for I ever. Meaning a long time, and till the coming of Christ as in (Exodus 12:14 Exodus 21:6 ; Deuteronomy 15:17) and spiritually this refers to the true children of Abram born according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.
Green's Literal Translation	And after Lot had separated from him, Jehovah said to Abram, Now lift up your eyes and look northward and southward and eastward and westward from the place where you are. For all the land which you see I will give to you, and to your seed always.
Syndein/Thieme	{Abrahamic Covenant - Land Grant} And Jehovah/God said unto Abram, (after that Lot was separated from him), {Lot had to be gone before God spoke to Abram - separation from carnal/contentious believers} "Lift up now your eyes, {difference from Lot in verse 10 . . . is this is a command from God!} and look from the place where you are northward, and southward, and eastward, and westward. For all the land which you see, to you 'I will keep on giving' it {nathan - a verb of grace - do doubt here - imperfect tense}, and to your progeny/descendents {zera` - literally 'virile semen'} . . . forever. {Note: This promise from God is permanent and unconditional. That makes is an absolute - it will happen! The only thing not specified by God was the time of the 'start'. So in God's timing, all this land will become the possession of the descendants of Abram forever. Revelation tells us this will be right after the **2nd Advent of Christ** - and that will be seven years after the rapture of the Church - but no man knows the hour or the day of the rature!} {Note: All that Abram saw is a gift from God. So,

Lot made a bad mistake. All he chose by his human viewpoint is going to belong to Abram. Why? Both are believers and both have been carnal? What is the difference? Because Abram was in fellowship and allowed God to choose for him! This is the important principal. God gave us free will. The test is will we - from our free will - choose to rely on HIM???}

A Voice in the Wilderness — And after Lot had separated from him, Jehovah said to Abram: Lift up your eyes now and look from the place where you are, northward, southward, eastward, and westward; for all the land which you see I give to you and your seed in perpetuity.

Young's Updated LT — And Jehovah said unto Abram, after Lot"s being parted from him, "Lift up, I pray you, your eyes, and look from the place where you are , northward, and southward, and eastward, and westward; for the whole of the land which you are seeing, to you I give it, and to your seed—to the age.

The gist of this verse: After Abram and Lot separated, God told Abram to lift up his eyes and to look all around.

Genesis 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾAb^{e}râm (אַבְרָם) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind; afterwards, after that*	preposition/adverb	Strong's #310 BDB #29
pârad (פָּרַד) [pronounced *paw-RAHD*]	*to divide, to separate; to be divided, to be separated; to separate oneself*	Niphal infinitive construct	Strong's #6504 BDB #825

Genesis 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root.[23] When used as a complement of affirmation, it may be rendered *surely, indeed, definitely;* and when it is a complement of improbability and condition, we render it *at all, freely, indeed*. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.[24]			
Lôwţ (לוֹט) [pronounced *loht*]	*hidden; a covering, a veil; wrapped up;* transliterated *Lot*	masculine singular proper noun	Strong's #3876 BDB #532
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
ʿîm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 3rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of*.			

Translation: And Y^e^howah had said unto Abram, after Lot separated from him,... We have another clue that God wanted Abram to be separated from Lot. After Abram does this, God comes to him and speaks to Abram again, giving him another piece of the Abrahamic Covenant. In fact, the text itself, not only by context, but by direct statement, indicates the separation between Lot and Abram.

The Qal perfect of *to say,* suggests that, this took place before v. 12, which told us where Abram and Lot would both live after their separation. What is suggested here is, the author goes back to the point where Abram and Lot have been talking and deciding, and Lot leaves, picking the nicest area, and then, at that point, God speaks to Abram.

Genesis 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*lift up, bear, carry*	2nd person masculine singular, Qal imperative	Strong's #5375 (and #4984) BDB #669
nâʾ (אָנ) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

[23] Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition);* Abingdon Press, Nashville; ©1995, p. 250.
[24] Taken from *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Genesis 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêynayim (עֵינַיִם) [pronounced *ģay-nah-YIM*]	*eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface*	feminine dual noun with the 2nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: ..."Now, lift up your eyes,... Or, this could read, "Look all around you..." Abram may have even been a little downcast at this separation from Lot. After all, Lot had been under his wing for a very long time.

Genesis 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
râʾâh (רְאֵה) [pronounced *raw-AWH*]	*look, see, behold, view, see here, listen up*	2nd person masculine plural, Qal imperative	Strong's #7200 BDB #906
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	Strong's #4480 BDB #577
mâqôwm (מָקוֹם) [pronounced *maw-KOHM*]	*place, situated;* for a soldier, it may mean where he is *stationed;* for people in general, it would be their *place of abode* (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis]	relative pronoun	Strong's #834 BDB #81
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
tsâphôwn (צָפוֹן) [pronounced *tsaw-FOHN*]	*north*	feminine singular noun	Strong's #6828 BDB #860
With the directional hê, this means *northward*.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

Genesis 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
negeb (נֶגֶב) [pronounced *ne-GHE^{B}V*]	*south, south-country; southern portion of Judah, southern district of Palestine;* often transliterated *Negev* or *Negeb*	masculine singular noun with the directive hê	Strong's #5045 BDB #616
With the directional hê, this means *southward*.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
qêdem (קֶדֶם) [pronounced *KAY-dem*]	*east, antiquity, front, that which is before, aforetime; in front, mount of the East; ancient time, aforetime, ancient, from of old, earliest time; anciently, of old ; beginning; eastward, to or toward the east*	noun/adverb with the directive hê	Strong's #6924 BDB #869 & #870
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
yâm (יָם) [pronounced *yawm*]	*sea, lake, river, seaward, west, westward*	masculine singular noun with the directive hê	Strong's #3220 BDB #410

Translation: ...and look from the place where you are [are], northward, southward, eastward and westward,... Or, "Take stock of where you are standing right now, and look off ahead, then look behind you; then look to the left and to your right. Look all around you in every direction."

Abram has possibly climbed up the foothills of what will later to be Jerusalem area, northwest of the dead sea, and he has climbed to a point where he could see quite a bit of the land of Israel. However, it is more likely that he is still standing in the same place where he and Lot stood back in v. 11. From this vantage point, God shows Abram as far as he can see in all directions, including in Lot's direction, all this land was to be his. In fact, this land covenant goes beyond Abram's ability to see. Today, this area suffers from years of warfare and lack of rain. During Abram's time, every direction that he can see is beautiful and green. Abram had to separate from Lot to get to this point. Lot, although far superior to the morally bankrupt peoples of the Jordan valley, would only hold Abram back.

Abram and Lot had traveled up to a high peak, and from that peak, a good look at the land around them could be seen.

Genesis 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61
râʾâh (רָאָה) [pronounced *raw-AWH*]	*seeing; observing; understanding; a seer, perceiver*	Qal active participle	Strong's #7200 BDB #906

Translation: ...for all the land that you [can] see,... This is an odd gift—how far can we see? Bear in mind that Abram is not on the seashore, looking out to the sea, but on a mountain, looking off in all directions. Quite obviously, when we look up into the sky, we can see millions of miles away (we can all see stars at night). But this is an atmosphere that Abram is looking through. However, according to **one chart**, if Abram is 1000 ft. up, then he is able to see nearly 700 miles in all directions. The highest mountain in Israel is quite north of Abram—Mount Herman—at 7330 ft. However, It is reasonable to assume that in southern Israel, it is not impossible that Abram and Lot were standing upon a 1000 foot tall mountain. So, for all intents and purposes, God has given Abram pretty much all of the Middle East—or, at least, a substantial portion of it.

Genesis 13:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	1st person singular, Qal imperfect; with the 3rd person feminine singular suffix	Strong's #5414 BDB #678
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510

Genesis 13:15b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
zeraʿ (עֶרַ) [pronounced *ZEH-rahģ*]	*a seed, a sowing; an offspring, progeny, descendant; posterity*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #2233 BDB #282
ʿad (עַד) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʿôwlâm (עֹולָם) [pronounced *ģo-LAWM*]	*long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time*	masculine singular noun	Strong's #5769 BDB #761
Together, they mean *and from everlasting to everlasting*, *from eternity past to eternity future* or *from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age*.			

Translation: ...I give to you and to your descendants [lit., *seed*] forever. The word *descendants* here is the word *seed,* and therefore, this stands for both those who will come from Abram's loins; but this also refers to Jesus Christ, as King over the Earth, Who will rule over this land.

This is given to Abram's descendants unconditionally. Abram does not have to do anything in order to receive this land from God.

Gen 13:14–15 The LORD said to Abram, **after** Lot had separated from him, "Lift up your eyes and look from the place where you are, [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever.

In the previous chapter, God made other promises to Abram; all of these promises taken together are known as the Abrahamic Covenant. What God already promised Abram was: "Go out from your land and from your kindred, and from your father's house, to the land which I will show you. And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed." (Gen. 12:1b–3). Furthermore, God made these promises to Abram in connection with him separating from his family.

There are two separations which have taken place; Abram has separated from his heathen family who did not believe in the Creator God. When we express faith in Jesus Christ, then we become separated out from the rest of the human race that has not believed in Jesus Christ. Such a separation is true for all believers. Abram really did physically separate from his family of unbelievers, but that separation represents to us the separation that occurs when God calls us out from among the unbelieving.

When Abram separates from Lot, he is separating himself from the immature believer. He is separating from the believer who has chosen not to grow. Lot is focused upon his earthly treasures, and so his employees and slaves continue to have disputes with Abram's employees and slaves. Abram is focused on that which God has promised him. "And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed." (Gen. 12:2–3). That is Abram's spiritual impact, which continues for 4000 years—his life still has meaning to us today. If, in this study, you have understood any spiritual principle or changed your thinking about anything, then Abram has had an effect upon your life. And the Scripture, foreseeing that God would justify the gentiles through faith, proclaimed the gospel before to Abraham, saying, "In you will all gentiles be blessed." (Gal. 3:8; Gen. 12:3b).

Abram's separation from Lot was real, but it was also representative. When you mature as a believer in Jesus Christ, there is a separation between you and those believers who do not grow up spiritually. This does not mean that you need to separate from them, but it means that God sees you as separate from them. You may or may not need to separate from unbelievers and immature believers, but that is not all that is being taught here. Abram and Lot are both believers, but they are on different planes; Lot is focused on the here and now, and Abram sees his life in terms of its spiritual impact.

The key to separation is your own spiritual growth and your own weaknesses. If you are an alcoholic, then you do not want to be frequenting bars and drinking establishments. Those with homosexual tendencies ought not to be hanging out at homosexual bars. Those with drug problems ought to separate from those who take a lot of drugs.

What logically follows your spiritual impact? Eternal repercussions. When God first spoke to Abram, the focus was upon spiritual impact, but now, notice how that is parlayed into eternal results:

Gen 13:14–15 The LORD said to Abram, **after** Lot had separated from him, "Lift up your eyes and look from the place where you are, [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever.

God's promises to Abram are much greater than Abram realized at first; and they have eternal results: "For all the land that you see, I will give to you and your offspring **forever**." Spiritual impact leads to eternal results.

What happens in most churches? Most churches teach you how to be nice, how to be moral, and the laws of divine establishment. These are all good things, but these are designed for believers and unbeliever. All believers and unbelievers ought to be moral and adhere to the laws of divine establishment; that is what allows the human race to perpetuate itself. Did you life improve after going to church? Very possibly, yes; particularly if you used to be some sort of profligate. Morality is a good thing; it is good for all people, believers and unbelievers, to be moral. It is good that the people in any nation abide by the laws of divine establishment. Furthermore, it is not wrong for a church to teach these things. However, for millions of believers, what church has done for them has given them a standard of morality to which they adhere. This is a very good thing, but it is not the spiritual life. You used to go out drinking and chasing every night; you used to be immoral in your business practices; you used to think about no one but yourself; but, now, after going to church, all that has changed. However, all of that change could simply be you turning over a new leaf, recognizing that what you used to do was horrible, and now you are acting a lot better. This is a good thing, but not the spiritual life.

This is the difference between Lot and Abram—Lot, when he finds himself among a lot of immoral people, is distressed over it, because he is moral; because it upsets him to see people acting outside of the laws of divine establishment. Abram has spiritual impact; Abram's spiritual impact will be parlayed by God into eternal results and rewards.

The difference is the spiritual life. In the Church Age, this is pretty simple, and discussed on several occasions. The spiritual life for all believers of the Church Age is to grow in grace and the knowledge of the Lord Jesus Christ (2Peter 1:2 3:18). The idea is to, renovate your thinking (Rom. 12:1–2). The spiritual life begins at faith in Jesus Christ; is lost temporally when you sin, and is restored when you name to God whatever sin or sins got you out of fellowship (1John 1:8–10). At that point of re-entry into fellowship, you grow spiritually through God's grace system of perception (assuming that you are exposed to the teaching of Bible doctrine while in fellowship). This allows you to understand spiritual things along side of all the saints, which causes you to renovate your thinking.

The Spiritual Life Parlays Spiritual Growth to Eternal Impact

1. Like Abram, our spiritual life began the moment that we believed in Jesus Christ. And Abram believed the LORD, and He credited this faith to his account as righteousness (Gen. 15:6). Know then that it is those of faith who are the [true] sons of Abraham [because] Abraham believed God, and it was credited

The Spiritual Life Parlays Spiritual Growth to Eternal Impact

to him as righteousness (Gal. 3:7, 6; Gen. 15:6).

2. Jesus, in His humanity, grew in grace and knowledge. The child [Jesus] was growing [physically and spiritually], and was being empowered in spirit, being filled with wisdom, and the grace of God was upon Him (Luke 2:40). The human spirit, which Jesus acquired at birth and which we acquire when we are reborn, is the repository for spiritual information. Jesus, in His humanity, grew spiritually, having been filled with wisdom. God's grace was upon Him. This is a pattern for us, except that, we lose the filling of the Holy Spirit from time to time; and Jesus did not.
3. At salvation, we are given God the Holy Spirit. Rom. 8:9, 11 1Cor. 3:16 12:13
4. We are mandated not to grieve the Holy Spirit (Gal. 4:30); we are mandated to be filled with the Holy Spirit (Eph. 5:22).
5. We get out of fellowship through sin; we get back into fellowship by naming this sin (or sins) to God 1Cor. 11:29–32 Heb. 12:11–12 1John 1:8–10
    1) In 1Cor. 11:29–32, people are coming to the Communion Table out of fellowship, and their warning discipline is being parlayed into the sin unto death. They are to judge themselves (recognize the sin or sins they have committed) to get out from under discipline (so that we should not be judged).
    2) In Heb. 12:11–12, the writer speaks about one being disciplined by God, indicating that the recipient is out of fellowship, and, therefore, a recipient of discipline. Lifting up the hands that hang down and the knees which are feeble refers to going from a non-productive life (being disciplined while out of fellowship) to a productive life).
    3) 1John 1:8 speaks of the indwelling sin nature and 1John 1:10 speaks of the commission of sin by the believer. Therefore, sin in the life of the believer, is a certain reality. 1John 1:9 is the solution for sin in time; we name this sin (or sins) to God.
    4) This is how our spiritual growth differs from the spiritual growth of Jesus Christ; He never had to be restored to fellowship.
6. We are saved by faith in Jesus Christ, apart from any works; and the function of our spiritual life after that involves the renewing of the Holy Spirit. He saved us, but not because of anything which we have done to gain His approval; but, instead, because of His compassion, He saved us; through the cleansing of the new birth and the renewal os the Holy Spirit (Titus 3:5).
7. However, that only gets us in and out of fellowship; spiritually (being filled with the Holy Spirit) is not spiritual growth; but it is necessary for spiritual growth.
8. Therefore we are mandated to Grow in the grace and knowledge of our Lord and Savior Jesus Christ (2Peter 3:18a). Now note what follows: To Him [is] the glory both now and forever. Amen [I believe it] (2Peter 3:18b). Spiritual growth glorifies Jesus Christ both now and forever—eternal impact.
9. God's Word is fundamental to this process: For all flesh is as grass, and all the glory of men as the flower of the grass. The grass withers, and its flower falls out, but the Word of the Lord endures forever (1Peter 1:24–25a). What man is and what man does is temporal, and it will fade away, but God's Word stands forever.
10. Grace is a key factor, because it is by means of grace that we are able to grow spiritually. Grow in the **grace** and knowledge of our Lord and Savior Jesus Christ (2Peter 3:18a). It is God's grace system which allows us the ability to hear, process and understand divine truth.
11. This process is summed up in 1Cor. 2:10–16: But God has revealed them [knowledge of the things which God has prepared for us] to us by His Spirit; for the Spirit searches all things, yea, the deep things of God [the Holy Spirit is integral to understanding spiritual things]. For who among men knows the things of a man except the spirit of man within him [the human spirit is the repository for spiritual knowledge]? So also no one knows the things of God except the Spirit of God. But we have not received the spirit of the world [which teaches human viewpoint], but the Spirit from God, so that we might know the things that are freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches [again, this is human viewpoint versus divine viewpoint], comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? Moreover, we [Paul and other Bible teachers] have the mind of Christ.

The Spiritual Life Parlays Spiritual Growth to Eternal Impact

12. This same grace process is described in Eph. 3:16–19: He may give you, according to the riches of His glory, to be strengthened with power through His Spirit in your inner being, so that Christ may dwell [= be at home] in your hearts through faith--that you, being rooted and grounded in love, may have the ability to comprehend **with all the saints** what is the breadth and length and height and depth [the full extent of God's plan], and to know the love of Christ that surpasses [human] knowledge, that you may be filled with all the fullness of God.
13. In other words, this is a grace system—all believers are able to participate in it—and integral to the process is the filling of the Holy Spirit. We learn divine viewpoint, which is quite different from human viewpoint. All believers are capable of learning God's plan for their lives; I.Q. is not a limitation. The only limitation is the volition of the soul.
14. Faith is a key factor. Spiritual knowledge is not simply a collection of facts, but these are things which must be believed in order for you to have spiritual impact. Faith is key to salvation: For also we have had the gospel [the good news of Jesus Christ] proclaim [to us] as well as them. But the Word proclaimed [to them] did not profit them, [because it was] not being mixed with faith in those who heard it (Heb. 4:2). God's Word has no profit to anyone, unless it is mixed with faith. But without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is rewards those who diligently seek Him (Heb. 11:6). How do we seek Him? We seek for God in His Word. There is no call for us to seek God in any other way (going off on a high mountain, spending hours in meditation, inflicting pain or deprivation on oneself). Remember, Paul wrote, "We have the mind of Christ."
    1) What is sad, in the United States, is, we no longer have a widespread understanding of the Word of God. From before our War for Independence up until about the 1940's or 1950's, a huge number of people knew the Word of God. Our constitution was crafted by believers in Jesus Christ who saw this work as divinely directed and inspired. Our spiritual heritage as a nation has been distorted and lied about in our history books, in order to make our failing schools seem reasonable and palatable to us.
    2) We have almost completely lost this as a society. I saw an advertisement the other day for a local church, and, quite frankly, it was a damn freak show. Dozens of people are on stage meandering about with music and shouting.
15. Back to the topic at hand; the spiritual life: The result of growing in grace and knowledge is the renovation of our thinking. Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. Do not be conformed to this age, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and perfect will of God (Rom. 12:1–2). Conformity to this age is adherence to contemporary norms and standards, which vary from culture to culture and age to age; it is thinking human viewpoint.
16. Therefore, the writer of Hebrews prays for the recipients of his letter: Now may the God of peace (who brought again our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant) make you complete in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen (Heb. 13:20–21). God is glorified in eternity for what He does within us in time. Our spiritual growth results in eternal impact.
17. We find a similar sentiment expressed in the doxology of Eph. 3:20–21 Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, forever. Amen. What God does in us has eternal impact.

We know all of this, because of what is taught in the New Testament; however, what we find here in Genesis is the seeds of this process. Abram is separated from his family through faith in Jehovah Elohim, and God gives him promises and assurances. Abram begins to grow spiritually, thus separating himself from his nephew Lot, and he begins to have an eternal impact. The above doctrine simply is the mechanics of that eternal impact, which we should have.

Chapter Outline **Charts, Graphics and Short Doctrines**

Joshua, after taking the land from the Canaanites, gave this marvelous speech to the people of Israel, which began with the history of Israel:

Jos 24:2–3a And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan.' "

This separation was actual and historical, but it represents a spiritual separation. In our narrative, Abram has just separated from Lot and God speaks to Abram a third time. When we believe in Jesus Christ, we are separated out from the world and set aside for Him. That is a one-shot decision with eternal consequences. However, when Abram begins to grow, he separates himself from Lot. Maybe it would make more sense to you to hear that Abram *distinguishes* himself from Lot with regards to know of and obedience to Bible doctrine (Gen. 26:5).

Abram's separation from his family was actual and historical, but it meant more than that—his faith in Jehovah Elohim separated him from his family. Then, Abram's separation from Lot was also actual and historical but it represented the difference in spiritual growth between them. Abraham's spiritual advance means eternal impact. Lot, on the other hand, although he had believed in Jehovah Elohim, had no spiritual growth, and therefore, no eternal impact.

When Abram separated from his family, God told him: "Go out from your land and from your kindred, and from your father's house, to the land which I will show you. And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed." (Gen. 12:1b–3). Abram's physical *separation* from his family represents a spiritual separation because his family were heathen that worshiped false gods (Joshua 24:2). This separation allows God to spiritually *distinguish* Abram from all mankind, as Abram is regenerated through faith in Jehovah Elohim (Gen. 15:6).

After Abram and Lot separated, God said this to Abram:

Gen 13:14b–15 "Lift up your eyes and look from the place where you are, [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring **forever**."

Throughout the next few chapters, God will speak to Abram on several occasions, and every time, God goes back to these promises. At first, I was nonplused by God repeating His promises several times to Abram, but this teaches us two things (1) repetition of doctrine is important; we do not hear a doctrine once and then fully understand it; and (2) doctrine is built upon doctrine. As you accumulate more understanding of the Word of God, you begin to believe more of what is in the Word of God, because it all neatly fits together and clearly explains the world and the conflict in which we find ourselves. You may doubt or not completely buy into the concept of blessing by association and you may not, at first, relate blessing by association to the United States today. However, as you continue to learn more about the Word of God, the more examples you see of blessing by association. Furthermore, you begin to observe such things in your own personal life which substantiates this doctrine. You notice Charlie Brown and what you have learned about blessing by association seems to apply to Charlie quite well. You might learn more about the history of the United States and you might be exposed to some of the absolute hatred some people have for us, and then more of this doctrine begins to make sense and fit in with current events that you are observing. As you grow spiritually, you begin to piece together dozens and even hundreds of doctrines that, previously, you did not completely buy into, but now, by the renovation of your thinking (Rom. 12:1–2), it all begins to make sense.

God sent Abram to a particular piece of real estate (the land of Canaan), and God promises to make a great nation from him, blessing those who bless him and cursing those who curse him. Abram believes enough of this to leave his father and to move out west. Now, how Abram becomes a great nation is unclear, as is the land that his descendants will occupy. Furthermore, God has told Abram, "In you, all families of the earth will be blessed." We

understand that now to refer to Jesus Christ; but I can guarantee you that Abram, when he first heard this, he did not completely get it. He heard the words, and got sort of a rough idea that, in some way, all the world would be blessed and this was somehow related to him, but Abram did not fully get it.

So now, God is going to build doctrine upon doctrine, and flesh out His promises to Abram more completely, because it is now time for Abram to be able to absorb more doctrine.

As an aside, for me, some of the greatest doctrines to me are the **Hypostatic Union**, the **Essence of God** and the **Angelic Conflict**. However, the day after I was saved, I was not quite ready to hear these doctrines—I could have heard those doctrines and they would have gone right over my head. At that point, I needed the doctrine of rebound (naming one's sins to God for restoration to fellowship), which I needed to hear repeated, given examples for, and then repeated several times again; along with other doctrines pertinent to spiritual growth. So there is a time when you are more ready to hear specific doctrines, and a time when these doctrines begin to fill in some of the gaps and questions which you have had about life. This is why God repeats His promises to Abram and adds to these promises.

"Go out from your land and from your kindred, and from your father's house, to the land which I will show you. And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing. And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed (Gen. 12:1b–3). So, why did God give Abram a promise which he did not fully understand? God needed for Abram to move from point A to point B, which was God's geographical will for him, and what God told Abram was enough to get him to do that. However, the final promise of this passage is for us—over 2000 years before our Lord's incarnation, God tells Abram about this will be *for our benefit,* knowing that, 4000 years later, we would read this; and some of us will be amazed by the power of this simple statement: And in you, all families of the earth shall be blessed. This very blessing was recognized by Simeon, a believer in Jehovah Elohim, 20 centuries later, as he held the baby Jesus in his arms an said, "Lord, now you are letting your servant depart in peace, according to Your word; for my eyes have seen Your salvation that You have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Your people Israel." (Luke 2:29–32).

After Adam and the woman sinned, Jehovah Elohim made a promise to the serpent about the Seed of the woman—a promise which Satan understands today, but did not fully understand then. This was a promise which no doubt baffled Adam and the woman, but a promise which makes perfect sense to us today. In other words, the promise of Gen. 3:15 was meant to stand forever in testimony to the foreknowledge and plan of God.

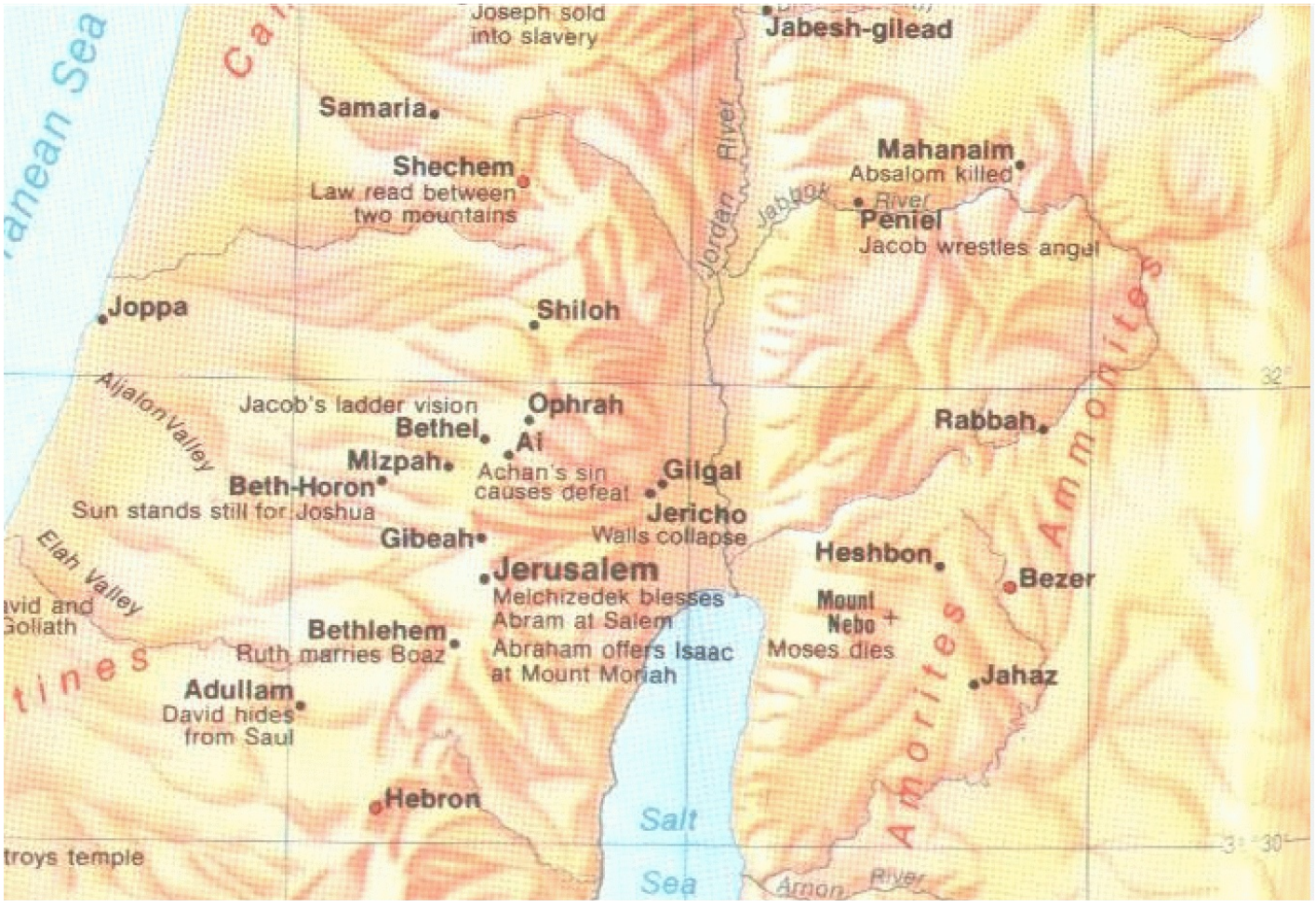
This is the reason that we have an Old Testament and a New Testament, which are clearly separate entities in time. There is no historian anywhere who believes that these documents were developed side-by-side. We have most of the Old Testament from the Dead Sea Scrolls, which date back to about 100 B.C. We have tremendous evidence of the Septuagint (the Greek translation Old Testament) as being completed around 200 B.C. Therefore, when we examine Old Testament types, e.g., the Seed of Gen. 3:15, they suddenly make perfect sense, being fulfilled by Jesus Christ. This does not happen once or twice; this happens hundreds of times in the Old

Testament. We will see this in future studies, e.g. when Abraham offers up his uniquely-born son to God on the altar; or when the first Passover is instituted, and the blood is used to reveal the cross; or when the furniture of the Tabernacle are laid out in the shape of a cross when it is set up. At the time these things are done, these seem like interesting religious ceremonies; and hundreds of years later, they are fulfilled in Jesus Christ and His death on the cross. This all stands forever as testimony to the foreknowledge and plan of God.

Therefore, God takes the promise which He had previously made to Abram and now He expands upon this promise, giving Abram more information. This will be the land covenant which God graciously grants to Abraham. It is another unconditional covenant; that is, God is making this contract with Abram and Abram has no obligations which he needs to meet in order for this covenant to be fulfilled.

E-Sword Map of Old Testament Events

At this point in time, Abram is camped between Bethel and Ai, which is north of Jerusalem in the hill country. We may reasonably assume that he and Lot have traveled to a mountain, from which they could see the land. Lot has



This map is a portion of an e-sword map which shows the location of Old Testament events.

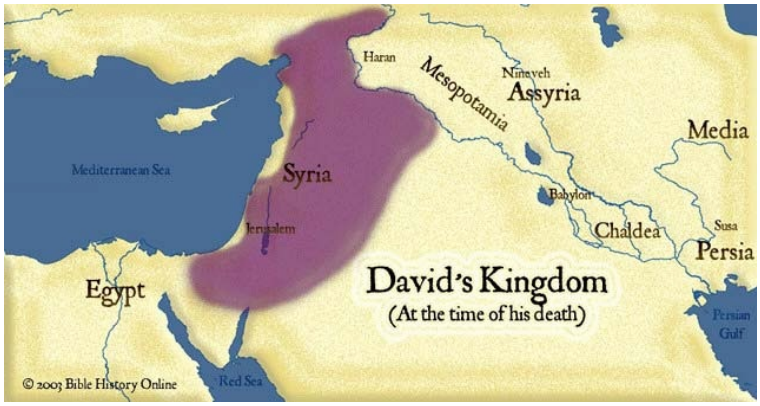
taken his possessions and his men and he has moved eastward into the Jordan valley (from which place, he will go south).

Gen 13:14–15 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever.

As Abram looks off to the west, he is looking down the hills to the coastal plain which stretches out to the Mediterranean Sea. As he looks to the east, again he is looking down the hills to the Jordan Valley to the southern portion of the Jordan River. As his eyes sweep southward, he takes in more of the costal region, the negev, the southern section of the hill country (which would have included Jerusalem if he is looking from the mountains of Ai) and the mountains cascading down to a valley surrounding the Dead Sea. Abram looks northward and sees the remainder of Israel, the northern hills and mountains, the Sea of Galilee (its name during the time of Jesus; but not during the time of Abram) and the fertile eastern hills. I have not been there, so I don't really know just how far Abram could see from this vantage point, but it is reasonable that God was including modern Israel, Lebanon, portions of Syria, Jordan and portions of Saudi Arabia.

Map of the Davidic Kingdom

God showed this land to Abram and promises that it would be given to him and to his descendants forever. The land which David ruled over (including the land which he controlled by taxation) is shown in the graphic. If all that we have is the statements made here in Gen. 13:14, then we might assume that this was the fulfillment of God's promise to Abram. However, then we have v. 15:



http://www.bible-history.com/map-davids-kingdom/map-davids-kingdom_near_east.html

Gen 13:15 for all the land that you see I will give to you and to your offspring forever.

God does not simply give this to Abram's descendants at some unspecified time in the future, God promises this land to belong to them forever. When it comes to this eternal promise, Abram's seed must have eternal life. Temporal life cannot inherit that which is eternal. Therefore, from very early on, Jews understood that their relationship to this land and to God was an eternal one.

As we go through the next dozen chapters or so, it will become apparent that, simply having Abram's genes does not make a person a *descendant of the promise*. Abram will have a son by Hagar (Ishmael), and he will not inherit this promise. Abram's son by Sarai, Isaac, will inherit this promise. Isaac himself will father twins, but only one of them (Jacob) will be a Jew who inherits the promise; the other (Esau) will be a gentile. Esau will have the genes of both Abram and Sarai, and yet, he will not be a Jew; and he is not an heir to this eternal promise. The New Testament explains this to us: But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." (Rom. 9:6–7; Gen. 21:12). The promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith (Rom. 4:13). Just as Abraham "believed God, and it was counted to him as righteousness" Know then that it is those of faith who are the sons of Abraham (Gal. 3:6–7; Gen. 15:6).

Believers in the Age of Israel have an eternal inheritance and we as believers in the Church Age have an eternal inheritance, but the inheritances are not exactly the same. These inheritances have some points in common: we both have eternal life and we are both declared righteous, but those who are sons of Abraham by faith and by blood (including those adopted into Israel) have a direct and eternal tie to this land, which we, as believers in the Church Age, do not. As believers, our inheritance is imperishable, undefiled, unfading, and kept in heaven for us (1Peter 1:4).

And I have made your seed as dust of the earth, that if is able a man to count dust of the earth, also your seed can be counted.	Genesis 13:16	**Furthermore, I have designated your descendants [lit., *seed*] [to be] as the dust of the earth, so that, if one is able to count the dust of the earth, [so] also your seed may be counted.**

Furthermore, I have determined that your descendants will be as the dust of the earth, so that, if one is able to count the dust of the earth, then, in the same way, your seed may be counted.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I will make thy sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it shall be impossible to number thy sons.
Latin Vulgate	And I will make your seed as the dust of the earth: if any man be able to number the dust of the earth, he will be able to number your seed also.
Masoretic Text (Hebrew)	And I have made your seed as dust of the earth, that if is able a man to count dust of the earth, also your seed can be counted.
Peshitta (Syriac)	And I will make your descendants like the dust of the earth; so that if you can number the dust of the earth, then shall your descendants also be numbered.
Septuagint (Greek)	And I will make your seed like the dust of the earth; if anyone is able to number the dust of the earth, then shall your seed be numbered.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	I will make your descendants like the dust of the earth. If someone could count the bits of dust on the earth, then they could also count your descendants.
Contemporary English V.	I will give you more descendants than there are specks of dust on the earth, and someday it will be easier to count the specks of dust than to count your descendants.
Easy English	It will be impossible to count your *descendants, as it is impossible to count tiny bits of dust.
Good News Bible (TEV)	I am going to give you so many descendants that no one will be able to count them all; it would be as easy to count all the specks of dust on earth!
The Message	I'll make your descendants like dust--counting your descendants will be as impossible as counting the dust of the Earth.
New Berkeley Version	I will make your descendants as countless as the dust of the earth, so that, if anyone is able to count the dust particles by number, so may your offspring be numbered.
New Century Version	I will make your descendants as many as the dust of the earth. If anyone could count the dust on the earth, he could count your people.
New Life Version	I will make your family after you like the dust of the earth. So if anyone could number the dust of the earth, then he could number your children's children.
New Living Translation	And I will give you so many descendants that, like the dust of the earth, they cannot be counted!
The Voice	I will make your descendants as many as there are specks of dust on the earth. If anyone could count the dust of the earth, then he could also count how many descendants *I'm talking about!*

Partially literal and partially paraphrased translations:

American English Bible	And I will make your seed like the dust of the ground. Why, if anyone is able to count all the dust of the earth, he should be able to count your seed.
Beck's American Translation	I will give you many descendants, like the dust on the ground. If anyone could count the dust of the ground, your descendants might also be counted.
New Advent (Knox) Bible	And to that posterity I will grant increase, till it lies like dust on the ground, past all counting.
New American Bible (R.E.)	I will make your descendants like the dust of the earth; if anyone could count the dust of the earth, your descendants too might be counted. Gn 22:17; Nm 23:10.
NIRV	"I will make your children like the dust of the earth. Can dust be counted? If it can, then your children can be counted.
New Jerusalem Bible	I shall make your descendants like the dust on the ground; when people succeed in counting the specks of dust on the ground, then they will be able to count your descendants too!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I *will* set your seed as the dust of the land. When a man can enumerate the dust of the land, your seed also will be enumerated.
The Expanded Bible	I will make your ·descendants [ᴸseed] as many as the dust of the earth. If anyone could count the dust on the earth, he could count your ·people [ᴸseed].
NET Bible®	And I will make your descendants like the dust of the earth, so that if anyone is able to count the dust of the earth, then your descendants also can be counted [The translation "can be counted" (potential imperfect) is suggested by the use of לְכוּי (yukhal, "is able") in the preceding clause.].

Jewish/Hebrew Names Bibles:

Kaplan Translation	I will make your offspring like the dust of the earth; if a man will be able to count [all] the grains of dust in the world, then your offspring also will be countable.
Orthodox Jewish Bible	And I will make thy zera as the dust of ha'aretz; so that if a man can number the aphar of ha'aretz, then shall thy zera also be numbered.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And I make your seed as the soil of the land. Could a man count the soil of the land, moreover, then your seed shall be counted.
English Standard Version	I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.
Green's Literal Translation	And I will make your seed as the dust of the earth, so that if a man can count the dust of the earth, then your seed also will be counted.
Syndein/Thieme	{Abrahamic Covenant - Populous Descendants} And 'I will make' {suwm - perfect tense - will occur - no doubt} your progeny/descendents {zera` - literally 'virile semen'} as the dust {`aphar} of the whole earth {'erets} so that if a man can number the dust of the whole earth, then shall your seed also be numbered.
Young's Updated LT	And I have set your seed as dust of the earth, so that, if one is able to number the dust of the earth, even your seed is numbered.

The gist of this verse: God promises Abraham that he will father a tremendous number of children.

Genesis 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂיתְ) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	1st person singular, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: *to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give*. Gesenius adds: *to direct, to turn [in any direction]; to make, to prepare*. I have used the translation *to designate*.			
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zeraʿ (זֶרַע) [pronounced *ZEH-rahģ*]	*a seed, a sowing; an offspring, progeny, descendant; posterity*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #2233 BDB #282
kaph or k^{e} (כְּ) [pronounced *k^{e}*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʿâphâr (עָפָר) [pronounced *ģaw-FAWR*]	*dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore*	masculine singular substantive; construct form	Strong's #6083 BDB #779
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Furthermore, I have designated your descendants [lit., *seed*] [to be] as the dust of the earth,... This usage here indicates that God's promise is not about Jesus Christ (not in this verse), but about the descendants that Abram would have. They would be as the dust of the earth. Abram is the father of all the Jews, of many Arab groups, and of all believers (he is our spiritual father). He is like Adam is, except the father of all God's children (he might even be considered the spiritual father of those who preceded him, simply because we know from Gen. 15:6 and Abram is the pattern for all who believe).

This also tells us that, *seed* can refer to different things in the same context. Paul will make an argument that *Seed* refers to Jesus Christ, based upon the singularity of the word; and here, *seed* clearly refers to descendants of Abram.

Genesis 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
yâkôl (יָכַל) [also yâkôwl (יוּכַל)] [pronounced *yaw-COAL*]	*to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail*	3rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
mânâh (מָנָה) [pronounced *maw-NAW*]	*to count, to number, to reckon; to assign [allot, appoint]; to prepare, to make ready*	Qal infinitive construct	Strong's #4487 BDB #584
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.[25] (4) Lâmed with the infinitive can connote *shall* or *must*.[26]			
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿâphâr (עָפָר) [pronounced *ģaw-FAWR*]	*dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore*	masculine singular substantive; construct form	Strong's #6083 BDB #779
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...so that, if one is able to count the dust of the earth,... At first, one might think that counting the dust of the earth can be done, but, at any given moment, some dust is being turn to mud by rain, and other dust

[25] the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax;* 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

[26] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

is being formed by the wind blowing over a drying patch of land. So, actually counting the dust of the earth is not something any person could do. Putting an estimation even on the pieces of dust would be impossible for any human effort.

Genesis 13:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
zeraʿ (זֶרַע) [pronounced *ZEH-rahģ*]	*a seed, a sowing; an offspring, progeny, descendant; posterity*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #2233 BDB #282
mânâh (מָנָה) [pronounced *maw-NAW*]	*to be counted, to be numbered [with]*	3rd person masculine singular, Niphal imperfect	Strong's #4487 BDB #584

Translation:...[so] also your seed may be counted. Now, quite obviously, at the very end, when God separates out the believers, all those descended from Abram could be counted, but, at some point in time, there will be thousands born daily who are descended from Abram, and half that dying each day, so stopping at any point in time and numbering those who are Abram's seed would be nearly the impossible task that counting dust would be.

God's unconditional promise to Abram continues. Abram's seed (the literal translation) will be practically innumerable. We have two sets of seed for Abram: the spiritual and racial Jew and hidden in this promise, but revealed in the church age, Abram's spiritual seed, those who follow him into regeneration. That would be us believers of the church age; we are Abram's spiritual seed. All the believers of the church age and all the believing Jews throughout time will be a huge number. It is countable because God knows exactly how many particles of dust cover the earth at any given instant and this does not mean that the number of particles of dust equals the number of believers in time; there is an analogy being drawn here and the number of believers throughout time will be as uncountable by man just as the particles of dust on the earth are uncountable by man. Even Abram's racial seed will be uncountable. His line will not die out. Every generation has a large number of clearly identifiable Jews.

There is probably a figure of speech being used here, although I do not know what it is. No one is going to ever try to count the dust of the earth; nor will anyone ever sit down and attempt to count out all of Abram's ancestors from all 3 categories. What is being conveyed is, obviously, Abram will be the father of billions of people.

Abram will be given the name *Abraham* by God, which means *father of a multitude*.

Abraham's Children

1. As already covered, Abraham has several sets of children:
   1) Those who are descended through Isaac, who are racial Jews.
   2) Those who are descended through others sons of Abraham, and they are Arabs.
   3) Those who are gentiles who align themselves with the Jews.
   4) Jews and gentiles who believe in the Revealed Lord, Jesus Christ.
2. Even though the pharisees and sadducees are descended from Abraham, John the Baptizer calls them *descendants of vipers*. Matt. 3:7
3. John explained that mere blood relationship with Abraham was not enough. Matt. 3:9
4. Some Jews who came to Jesus Christ were confused about how Jesus spoke of being free, and yet, they

Abraham's Children

claimed, as Abraham's children, to have always been free. John 8:33
5. Jesus later tells them that, if they were truly sons of Abraham, then they would be doing the works of Abraham. John 8:39
6. The Apostles brought the message of salvation to the descendants of Abraham. Acts 13:26
7. Paul teaches that there were some things to be gained by being the children of Abraham, according to the flesh, but that had to culminate with faith in Christ. Rom. 4
8. Paul uses Ishmael as an example of one who is a son of Abraham according to the flesh. Gal. 4:22–31
9. The key to salvation is faith in Christ, which is offered to the gentiles as well as to the Jews. Gal. 3:6–9

The true child of Abraham has believed in Jesus Christ, or the Revealed Lord in the Old Testament.

Chapter Outline Charts, Graphics and Short Doctrines

Gen 13:16 I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.

God goes further with Abram and speaks here in hyperbole. There is not going to be a one-to-one match between Abram's descendants and each spec of dust in the world. In the future, Abram is going to have a lot of descendants. However, at this point in time, Abram and Sarai have approximately 0 children with no prospects for having any children, given their ages and the length of time that they had already been married. God is telling Abram that numbering his descendants is going to be like numbering the dust of the earth, indicating that, in the future, there will be a lot of believing Jews.

In order for God's promises to come true, two things have to come to pass: (1) Abram must have children (and, for whatever reason, he and Sarai have no children at the time of this promise); and (2) his offspring must continue to live on this earth until the end times, as the promise has eternal ramifications. If you understand that and you understand the Angelic Conflict, then you understand the reasons for anti-Semitism. This is why we are mandated in Eph. 6:11–12: Put on all the armor of God, so that you will be able to stand against the wiles of the Devil, because we are not battling against flesh and blood but against the rulers, the authorities, and the world's rulers of the darkness of this age, and against the spiritual powers of evil in the heavenlies. One of the most fundamental differences between God and Satan is, God is truth ("You are God and Your words are truth"—2Sam. 7:28; because He is the God of truth—Isa. 65:16) and Satan is the father of lies, the great deceiver (John 8:44 1Tim. 2:14 Rev. 12:9 20:3, 8, 10). Therefore, when it comes to antisemitism, you ought to expect all manner of lies and deception. We see that continually with regards to the Israelis and the Palestinians. For those who know anything about their conflicts, it seems impossible that any nation could take the side of the Palestinians; if you know anything about the recent history of Israel, it seems impossible that anyone could take the side of the Palestinians, but they do. Again, this is because we are not at war with flesh and blood, but with the cosmic rulers of the darkness of this dispensation and against the spiritual powers of evil in an unseen war.

Just this past week, there was a cold-blooded murder of most of a Jewish family by Palestinians in a home invasion in the middle of the night. Because of the tsunami and earthquake in Japan, this received very little attention by the press. See **http://floppingaces.net/2011/03/13/the-israeli-massacre/** Many Gaza residents **celebrated** this vicious, cold-blooded attack. These vicious acts are committed by men who have gone the way of evil; speaking perverse and deceptive things, forsaking the paths of righteousness to walk in darkness instead, and they rejoice in doing evil, celebrating the perverseness of evil (Prov. 2:12–14). Such men claim to know God, but they deny Him by their works. They are detestable, disobedient, and disqualified for any good work (Titus 1:16). Had anyone done this to any family in the United States, not matter what the nationality or religion of the family, almost every American would want to see justice done and see the killers brought to swift justice. In Palestine, that is cause for some to celebrate. This is because the god of this age has blinded them

(2Cor. 4:4)[27] and therefore, God has allowed them to become the slaves of their degenerate minds, and to perform unmentionable deeds (Rom. 1:28).

Satan desires to remove all Jews from the face of the earth so that God cannot fulfill His promises to Abram, thus making God a liar and bringing Him down to Satan's level. Therefore, we have huge groups of people who would love to see the death of all Jews, because they are of their father the devil. They speak of such things often and publically. They have no shame.

This helps to explain how it is possible to have this tiny postage stamp-sized nation sitting in the middle of dozens of angry Arabic nations, and yet they still survive. Israel takes up about 0.2% of the land mass of the Middle East, and, until very recently, it did not appear that they had any mineral resources. Yet, some Arabs behave as though Israel has made this great and recent incursion upon their land and natural resources (despite the fact that Jews have continuously lived in this region for about 4000 years).

Satan hates Jews and Satan hates Christians; so we have experience a worldwide attack upon Jews and Christians by Muslims, a continuous attack of oblique warfare over the past 30 or so years in nearly every nation on this earth. Since 9/11, there have been **17,000 terrorist attacks** (I write this in March of 2011) throughout the world (these are attacks; the body count is much higher). These attacks have taken place in Iraq, Afghanistan, India, the Sudan, Algeria, Pakistan, Israel, Russia, Chechnya, the Philippines, Indonesia, Nigeria, England, Thailand, Spain, Egypt, Bangladesh, Saudi Arabia, Ingushetia, Dagestan, Turkey, Morocco, Yemen, Lebanon, France, Uzbekistan, Gaza, Tunisia, Kosovo, Bosnia, Mauritania, Kenya, Eritrea, Syria, Somalia, Kuwait, Ethiopia, Iran, Jordan, United Arab Emirates, Tanzania, Germany, Australia, Belgium, Denmark, East Timor, Qatar, Tajikistan, the Netherlands, Scotland, Chad, Canada, China, Nepal, the Maldives, Argentina, Mali, Angola, the Ukraine, Uganda, Sweden and the United States.

Despite all of these attacks against Christians, Jews, innocents and other Muslims, Jews will continue to be here in this world until the end of time and nothing is going to change that. We can either be on the side of blessing (I will bless those who bless you) or on the side of cursing (I will curse those who curse you). In case you doubt God's cursing, which Arab country do you want to live in? If you said the U.A.E., that is because Arabs there are much more involved in capitalism than they are in antisemitism.

Antisemitism actually helps to explain some of the U.S. politics of the 20th century. During a time when antisemitism was clearly a part of the Republican party (it is found in the John Birch Society, in some of the Liberty Lobby broadcasts, and in the weird Bilderberger conspiracy theories which some conservatives used to hold to), we had such notable presidents as Hoover, Eisenhower and Nixon (out of that group, Eisenhower was a very good president, and he was president during a time of great prosperity and blessing). As soon as antisemitism is marginalized in the Republican party, we get Reagan and Gingrich (Speaker of the House). God would not bless a political party which tolerated antisemitism. One of the greatest presidential candidates for the Republican party was defeated by one of the very worst presidents of the United States because of antisemitism in the Republican party (Barry Goldwater was soundly defeated by Lyndon Johnson in a landslide election).

Antisemitism also explains how the party of God, family and small government lacked for many years any sort of ideological purity. It was Richard Nixon who instituted wage and price controls; Herbert Hoover was not as radical as Franklin Roosevelt, but he was certainly not a conservative. One of the battles within the Republican party for many years has been between the country club Republicans and the Sam's club Republicans. However, the key to all of this is antisemitism. It had to be removed from the Republican party and it was. William F. Buckley, in his magazine, just tore into the John Birch Society, many of whom made up his readership. This was one of the more important events in Republican party history because Buckley said that this small party needed to become smaller by removing antisemitism and conspiracy theory types.

One more thing: do you recall where we first encountered antisemitism? Before there were any Jews. It goes all the way back to Gen. 3:15a: God said to Satan, "**I will put hostility** between you and the woman, and **between**

[27] Even though the context is to the gospel, this has a wider application.

your seed and her seed." The woman's seed is continued into the Jewish race, culminating in the God-man, Jesus Christ.

Even though we are just coming to know the first Jew, let's examine...

The Doctrine of Antisemitism

1. Although the term antisemitism comes from Shem, a son of Noah, the father of both Arabs and Jews, it is properly applied to Jews. The term "anti-Semitic" is used to mean intolerance, hatred, prejudice, opposition to, and persecution of the Jews.
2. Abraham (Abram) is descended from Shem. Gen. 11:10–27
3. The Jewish race was founded upon spiritual regeneration, which is illustrated by circumcision. Gen. 15:6 17:10–14
4. There are 3 overlapping categories of Jews today:
   1) Racial Jews: those who are descended from Abraham, Isaac and Jacob.
   2) Religious Jews: those who practice Judaism.
   3) Regenerate Jews: those Jews who have believed in Jesus Christ.
5. Antisemitism was first described and predicted in Gen. 3:15a: God said to Satan, "I will put hostility between you and the woman, and between your seed and her seed." This great hostility is applied to Jews, believers in Jesus Christ (Christians) and to the Lord Jesus Christ.
6. That some men would revile Jews is implied in Gen. 12, where God first spoke to Abram: "Go out from your land, your relatives, and your father's house to the land that I will show you. I will make you into a great nation, I will bless you, I will make your name great, and you will be a blessing. I will bless those who bless you, **I will curse those who treat you with contempt**, and all the peoples on earth will be blessed through you." (Gen. 12:1b–3).
7. The two most recent illustrations of extremely vile antisemitism are the holocaust and the Palestinian-Israeli conflict today.
   1) Adolf Hitler sponsored an unimaginably inhuman attack upon the Jews, where they were first gathered into ghettos, and then gathered into camps, where 6 million were killed. It is less than a century later, and some people both deny and celebrate the holocaust (most notably, the little dictator of Iran). The fact that this can be lied about and millions of people can buy into this lie is because, Satan is the father of lies (John 8:44).
   2) Although the Jews occupy approximately 0.2% of the Middle East, and have lived in this general area continuously for 4000 years (since Abraham), various peoples throughout the Middle East act as if this was the most awful incursion to ever occur. Palestinians, currently ruled, to some decree by Hamas (whose charter calls for the obliteration of Israel), are involved in hundreds of small rocket attacks against Israel. In the past 50 years, Israel has fought several wars to hold onto this land.
8. Throughout human history, there are a myriad of examples of antisemitism.
   1) In ancient history, nations and peoples, like Babylon and Assyria, were destroyed for their antisemitism. Persia and Greece both were on the rise during times when their leaders had a benevolent attitude toward the Jews.
   2) In more recent times, Germany and the U.S.S.R. were both diminished as nations because of their fierce antisemitism.
   3) Further back in history, Spain, once a leading nation in the world, became antisemitic, and became a 3rd-rate nation, a status it has maintained since the crusades.
   4) Almost all Arab nations are antisemitic, and, despite their great per-capita wealth, are the most wretched nations in the world. The United Arab Emirates is one of the few nations where capitalism is more important than antisemitism, and they have enjoyed great prosperity (although, there is certainly prejudice against Jews there as well).
9. The United States has received great blessings as a nation for several reasons (we are the most blessed nation in human history):
   1) A huge number of people in the United States believe in Jesus Christ.
   2) There is a reasonable number of mature believers in the United States. This has resulted in a great

The Doctrine of Antisemitism

deal of Bible teaching, evangelization and missionary activity, all of which originates in the United States.

3) The race and religion of the Jews is not an issue in the United States. We do not practice antisemitism as a nation.
4) Israel is our ally.

10. This does not mean that we ought to treat Jews any differently than anyone else. That is, when it comes to hiring someone, recommending someone for a job or school, working with someone, we evaluate them based upon their strengths and weaknesses, and their racial or religious heritage has nothing to do with it.
11. The Second Advent concludes anti-Semitism in human and angelic history. Zech. 12:1-9 Rev. 19:11-21 Psalm 53

References:
http://www.gracebiblechurchbaytown.org/doctrine/antisemitism.PDF
http://www.versebyverse.org/doctrine/anti-semitism.html
R. B. Thieme, Jr.'s *Anti-Semitism* which can be ordered for free **here** (go to **General Information** for ordering). There is a great deal of history, both ancient and modern, which Bob covers in detail.

Chapter Outline **Charts, Graphics and Short Doctrines**

Gen 13:14–16 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.

Then God tells Abram—this is about 4000 years ago—to walk through this land, to see what God is giving him and his descendants.

Rise up; walk in the land—to her length and to her breadth—for to you, I will give her."	Genesis 13:17	**Arise [and] walk throughout the land—to its length and to its breadth—for I will give it to you."**

Arise and walk throughout this land. Travel its length and its breadth, for I want you to see what I am giving to you."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Arise journey in the land, and make occupation of it in length and breadth; for to thee will I give it.
Latin Vulgate	Arise and walk through the land in the length, and the breadth thereof: for I will give it to thee.
Masoretic Text (Hebrew)	Rise up; walk in the land—to her length and to her breadth—for to you, I will give her."
Peshitta (Syriac)	Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you.
Septuagint (Greek)	Arise, walk in the land, both in the length of it and in the breadth; for to you will I give it, and to your seed forever.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Stand up and walk around through the length and breadth of the land because I am giving it to you."
Contemporary English V.	Now walk back and forth across the land, because I am giving it to you.
Easy English	Come! Walk all through the country. Walk north, south, east and west because I shall give it all to you.'
Easy-to-Read Version	So go. Walk through your land. I now give it to you."
Good News Bible (TEV)	Now, go and look over the whole land, because I am going to give it all to you."
The Message	So--on your feet, get moving! Walk through the country, its length and breadth; I'm giving it all to you."
New Berkeley Version	Rise! Traverse the land in its length and in its breadth, for to you will I give it.
New Century Version	Get up! Walk through all this land because I am now giving it to you.".
New Life Version	Rise up and walk far and wide upon the land. For I will give it to you."
New Living Translation	Go and walk through the land in every direction, for I am giving it to you."
The Voice	Go on now, and walk the entire expanse of the land, for you need to see what I am giving you!

Partially literal and partially paraphrased translations:

American English Bible	Get up and walk across the land. across its length and its width. I'm giving all it to you and to your seed through the ages!'
Christian Community Bible	Come, travel through the length and breadth of the land, for it is to you that I am giving it."
New Advent (Knox) Bible	Up, then, and journey through the land at thy ease, the length and breadth of it; to thee I will give it.
New American Bible	Set forth and walk about in the land, through its length and breadth, for to you I will give it."
New American Bible (R.E.)	Get up and walk through the land, across its length and breadth, for I give it to you.
NIRV	Go. Walk through the land. See how long and wide it is. I am giving it to you."
New Jerusalem Bible	On your feet! Travel the length and breadth of the country, for I mean to give it to you.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Come, go through all the land from one end to the other for I will give it to you.
The Expanded Bible	Get up! Walk through ·all [└the length and width of] this land because I am now giving it to you."
Ferar-Fenton Bible	Arise and march through the land, inspect both its length and its breadth, for I will give it to you."
HCSB	Get up and walk from one end of the land to the other, for I will give it to you."
NET Bible®	Get up and [The connective "and" is not present in the Hebrew text; it has been supplied for purposes of English style.] walk throughout [The Hitpael form הִתְהַלֵּךְ (hithallekh) means "to walk about"; it also can carry the ideas of moving about, traversing, going back and forth, or living in an area. It here has the connotation of traversing the land to survey it, to look it over.] the land [Heb "the land to its length and to its breadth." This phrase has not been included in the translation because it is somewhat redundant (see the note on the word "throughout" in this verse).], for I will give it to you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Get up and walk through the length and breadth of the land, because I will give it to you."
exeGeses companion Bible	Arise, walk through the land to the length and to the width; for I give it to you.
Kaplan Translation	Rise, walk the land, through its length and breadth, for I will give it [all] to you.'
Orthodox Jewish Bible	Arise, walk through ha'aretz in the length of it and in the breadth of it; for I will give it unto thee.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Rise, walk in the land, its length and its width, for to you am I giving it, and to your seed, for the eon.
Context Group Version	Arise, walk through the land { or earth } in the length of it and in the width of it; for to you I will give it.
Darby updated Translation	Arise, walk through the land according to the length of it and according to the breadth of it; for I will give it to you.
World English Bible	Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you."
Young's Updated LT	Rise, go up and down through the land, to its length, and to its breadth, for to you I give it."

The gist of this verse: God tells Abram to walk through the land that He has given him.

Genesis 13:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּם) [pronounced *koom*]	*stand, rise up, arise, get up*	2nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
hâlak^{e} (הָלַךְ) [pronounced *haw-LAHK^{e}*]	*go, come, depart, walk [up and down, about]; wander, prowl; go for oneself, go about, live [walk] [in truth]*	2nd person masculine singular, Hithpael imperative	Strong's #1980 (and #3212) BDB #229
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Although the bêyth preposition is primarily a preposition of proximity, it can also mean *in, among, in the midst of; at, by, near, on; throughout; before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning*.			
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Arise [and] walk throughout the land... God is making this statement both for Abram and for the angels, who are watching and listening. The Hithpael is reflexive—Abram is doing this for himself. God wants Abram to see all that will be given to him. The Hithpael meanings plus the bêyth preposition allow for the translation *throughout*.

Genesis 13:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
One set of meanings for the lâmed preposition include *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). Here, several translators express that with the word *through, throughout*.			
ʾôrek^{e} (רֶךָ֣א:) [pronounced *OH-reck*]	*length; forbearance, self-restraint*	masculine singular noun with the 3rd person feminine singular suffix	Strong's #753 BDB #73
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
rôchab (בַּחֹר) [pronounced *ROH-khab*^{v}]	*breadth, width, expanse*	masculine singular noun with the 3rd person feminine singular suffix	Strong's #7341 BDB #931

Translation: ...—to its length and to its breadth—... God wants Abram to travel as far throughout this land as possible, to see the streams, the hills, the mountains, the valleys. Israel, at this time, was such a beautiful land. The new Israel is being restored, but it was a thing a great beauty around 2000 B.C.

All of the 3rd person feminine singular suffixes found here refer back to *land*.

Genesis 13:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
nâthan (נָתָן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	1st person singular, Qal imperfect; with the 3rd person feminine singular suffix	Strong's #5414 BDB #678

Translation: ...for I will give it to you." God reiterates that He is giving the land to Abram. Here, the imperfect tense indicates a future action.

Gen 13:17 Arise, walk through the length and the breadth of the land, for I will give it to you."

This is the land that God will give to the descendants of a childless Abram forever.

Abram has already transversed a great deal of this land. He began in Haran, almost as far north as you can go on the Euphrates and the Tigris rivers, and he was transversed the land from North down to Egypt; throughout the entirety of this land, and far more; all of it was given by God to Abram.

Let's stand back and get the big picture here, because what is occurring is rather dramatic. God is beginning a new dispensation with Abram. God separated Abram first from his family and next from Lot. As has been discussed, Abram was *distinguished* from his family, in that he was a believer, and they were idolaters. Abram was *distinguished* from Lot, in that, Abram was a maturing believer and Lot was a legalist believer. Now God comes to Abram and makes a rather dramatic promise, one which is going to be significant for the entire dispensation of Israel, and to the end of human history.

At this point, God begins to build doctrine upon doctrine for Abram. Often, in order to teach a principle or to build upon this concept of Abram's inheritance, God will take Abram back to this point and He will build upon it. The first promise:

Gen 12:1–3 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

When Abram went into the land of Canaan, God then promised him this land.

Gen 12:6–7 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.

And now the third promise:

Gen 13:14–17 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."

God does the exact same thing with us. He goes back to a point of our spiritual lives that we understand and believe. For some, this is salvation—faith alone in Christ alone. And then God builds upon that. For others, God goes back to rebound and the importance of doctrine. In rebound, we are restored to fellowship with God by naming our sins to Him. That is spirituality. We also recognize how important the Word of God is in terms of it changing the way we think (it renovates our thinking, as per Rom. 12:1–2). We reach a plateau and we build upon that plateau. We develop a sound foundation, and then we build upon that foundation (Luke 6:47–49). Repetition of spiritual principles, often from a different view or in a different context, helps to reenforce these principles so that they can be built upon with more doctrine. Then we face tests in life, and we either apply Bible doctrine to the situation or we apply human viewpoint to the situation, and we see how things work out.

God is going to speak to Abram at least 7 times (this is how many times are recorded in Scripture), and each time, God builds upon what He said before. Furthermore, each time, God says more than He did before. As Abram's understanding of God's promises becomes more clear, that builds a more solid foundation, and God can put more upon that foundation.

Gen 13:14–17 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count

the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."

Abram has 4 categories of *offspring:* (1) those who are descended from him, but are not regenerate (such as, Esau, his grandson); (2) those who are descended from him, and, because of their faith in Jehovah Elohim, are also heirs to the promise (Isaac and Jacob, his son and grandson); (3) those who have believed in Jesus Christ, who are Abraham's sons by faith (Gal. 3:6–7); and (4) Arabs, who are descended through Ishmael and the children of his second wife. The latter 2 categories will be like the dust of the earth (Gen. 13:16), the sand of the sea (Gen. 22:7), and the stars of the sky (Gen. 15:5). These are those God promised would be blessed through Abram's Seed, which is Christ.

At this point in time in the book of Genesis, we are moving from the Age of the Gentiles into the Age of the Israel. We examined the doctrine of dispensations back in **Introduction to the Bible, Lesson #6**. and we differentiated between these ages at that time. Everyone reacts to this doctrine of dispensations in different ways. For me, the first time I saw it (it was on a small chart I got from a bookstore), it made perfect sense to me—I believed it immediately. To others, this doctrine does not interest them one way or the other. And then, to others, who have been brought up in a church which teaches and emphasizes covenant theology (which teaches that the *church* begins in Abraham's tent), it is a difficult adjustment. However, simply put, God deals with the human race in a slightly different way and functions through a different set of institutions in each dispensation. Some things remain constant throughout, e.g., salvation comes by faith in Christ in all dispensations; and **the laws of divine establishment** remain intact throughout all human history. Some dramatic differences include, God works primarily through the nation Israel during the Jewish Age and primarily through the church during the Church Age. During the **Age of the Hypostatic Union**, there is no church and the religious institutions in Israel had become incredibly corrupt so that God no longer functioned through them. Furthermore, since Jesus Christ was on the earth, speaking directly to man, there were no intermediary institutions needed. Therefore, the Temple, the Ark of God, and animal sacrifices are all set aside, because their antitype, in the person of Jesus Christ, is walking the earth (John 1:14 Heb. 6:6).

These are 3 very different dispensations (the Age of Israel, the **1st Advent of Christ**, and the Church Age), during which God communicates with His people through 3 very different institutions: through Israel, through His Son, and through the church. Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by His Son, whom He appointed the Heir of all things, through whom also He created the world (Heb. 1:1–2).

In the Age of the Gentiles (Gen. 1–11), God worked through individuals—primarily, those in a particular line—and we do not have a record of a codified system of law (apart from a prohibition of murder), although, there appears to have been one (Gen. 26:5). In the Jewish Age, God will work within a particular family, which will become a nation; and God will work through that nation. God will give that nation a very specific set of laws; laws which fall into different categories. There are the Ten Commandments, which are nearly a universal law for all mankind; there is a system of civil law, which can be, to some degree, transferred from nation to nation, and modified according to the norms of that society. There will also be the ceremonial law, which will codify the various animal sacrifices to God, all of which look forward to the sacrifice of Jesus Christ on the cross. Most of the Bible will be composed during the Age of Israel.

The Age of Israel is broken up into 3 parts: the Time of the Patriarchs (from Abraham to Moses), the Law and the Nation Israel (from Moses to Jesus), and the Tribulation (the final 7 years which will follow the end of the Church Age). Until Moses, we do not have the Mosaic Law (also called the Torah). However, we have some sort of system of law, because God will later say to Abram: "I will make your offspring as numerous as the stars of the sky, I will give your offspring all these lands, and all the nations of the earth will be blessed by your offspring, because Abraham listened to My voice and kept My mandate, My commands, My statutes, and My laws [My torah]." (Gen. 26:4–5).

In the second phase of the Jewish Age, we deal with Moses and the nation Israel, and Moses will give God's Law to the Jews—which laws are recorded in Exodus, Leviticus and Numbers. The 3rd phase occurs at the end of the

Church Age, after the church is taken out of the world. For the purposes of our study, the Patriarchal Age begins in Gen. 12 and goes until the end of Genesis.

We will look at just the 3 dispensations which are spoken of the most in the Bible.

Dispensations, an Overview

Dispensation	Period	Date	Scripture
The Age of Israel	The Patriarchal Period	2100–1445 B.C.	Gen. 12–50
The Age of Israel	The Nation Israel	1445–5 B.C.	Ex. 1 to Malachi
The Age of the Hypostatic Union		5 B.C.–33 A.D.	The Gospels
The Church Age	Pre-Canon Period	A.D. 33–100	The Book of Acts
The Church Age	Post-Canon Period	100–present	The Epistles and Rev. 1–3
The Age of Israel	The Tribulation; the 2nd Advent of Jesus Christ	7 years following the Church Age	Rev. 4–20

- The Age of Israel looks forward to the Age of the Hypostatic Union. This can be represented by the altars on which animals were sacrificed.
- The Church Age looks backward to the Age of the Hypostatic Union. This can be represented by the Eucharist, which recalls the cross upon which our Lord paid for our sins.
- The Law of Moses from the Age of Israel is fulfilled by our Lord during the Age of the Hypostatic Union.
- The spiritual life of the Church Age believer is initiated in the Age of the Hypostatic Union, where Jesus "test drives" the spiritual life all believers in the Church Age are given.

Dispensation comes from the Greek word oikonomia (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*], which means: *1) the management of a household or of household affairs; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation*. Thayer definitions. Strong's #3622.

- In the Age of Israel, God works first through Abraham, Isaac, Jacob and Joseph; and later, through the nation Israel. First the patriarchs and then the nation Israel are in charge or managing the Lord's household.
- In the Age of the Hypostatic Union, God works through Jesus Christ, His Son.
- In the Church Age, God primarily works through the local church. The church universal (all believers in Jesus Christ) and the local church become the stewards of God's plan and purpose. God works through us, in the Church Age.

Chapter Outline **Charts, Graphics and Short Doctrines**

Let's sum up this information.

Three Dispensations Summarized

	Age of Israel	Age of the Hypostatic Union	The Church Age
Scripture	Old Testament beginning at Gen. 12 including Rev. 4–20	The Gospels	Acts and the epistles and Rev. 1–3

Three Dispensations Summarized			
	Age of Israel	**Age of the Hypostatic Union**	**The Church Age**
Time	2100–4 B.C. + 7 years	4 B.C.–A.D. 33	A.D. 33–rapture
Ritual and Reality	The Tabernacle, Temple, sacrifices and Ark of God all looked forward to Jesus Christ	The incarnation of Jesus Christ, Who becomes the focal point of human history	We look back to the cross and resurrection of Jesus Christ, celebrating that in the Lord's supper.
Specific Differences	The Mosaic Law, the animal sacrifices, the rituals and the Sabbaths.	The incarnation of Jesus Christ, fulfilling the Mosaic Law, and pioneering the spiritual life for the next age.	The Lord's Supper; the universal indwelling of the Holy Spirit; the universal priesthood of the believer.
How Jesus is Revealed	Jesus is revealed through types and prophecies	Jesus Christ presents Himself to mankind. His work on the cross delivers us from eternal judgment. He is the antitype of dozens of types, as well as the fulfillment of all Messianic prophecies	In the Church Age, we look back upon all of this historically, as revealed in the Word of God. We study types and antitypes, prophecies and their fulfillments, which gives us great confidence in the Word of God
Spiritual life	Empowerment of the Holy Spirit is given only to a relatively few believers with specific responsibilities.	Jesus Christ kept the Law by means of the filling of the Holy Spirit and test-drove the spiritual life for believers in the Church Age. His disciples received the Holy Spirit by asking for it.	All believers receive the indwelling of the Holy Spirit and may choose to be filled with the Spirit. All believers potentially have spiritual impact. All believers are priests before God.
Agency through which God works	The patriarchs and then the nation Israel; the Jews themselves; the kings and prophets of Israel	Jesus Christ	Church Age believers (the church universal) and the local church
I realize that this is repetitive, but this keeps you from confusing the dispensations.			

Chapter Outline Charts, Graphics and Short Doctrines

The purpose of studying dispensations is so that you can see where we are in human history at this time, and where we are going. We are with Abraham—God is speaking to him, making great promises to him; and these promises begin the Age of Israel.

Gen 13:14–17 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are; [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."

As discussed in the previous lesson, the Age of Israel begins with Abram. God does several unusual things during the Age of Israel. He founds a new race based upon spiritual regeneration (being born again) through faith in Him rather than upon genes, which is based upon human birth. This new race which is built upon a new birth will be represented by the ritual of circumcision (this *will* be explained fully when we get to God telling Abram to be circumcised). This new race is to be saturated with the truth, so that, as each set of parents raises their children, they inculcate them with the Word of God, which teaches them about the coming Messiah, His sacrifice as the Lamb without spot and without blemish, and salvation through faith in Him. Also, God will teach them the right way to live.

This all began by God calling Abram out from among his family, thus distinguishing Abram from his idolatrous family (Gen. 31:19–35). This represents God calling Abram out genetically from his family. There was an additional separation, from Lot, which represented Abram's separation based upon his own spiritual maturity and Lot's lack of same.

In Exodus, God calls out a nation from within another nation. He calls Israel out of Egypt. He calls His people—those who have believed in Him—out from among those who have not believed in Him (some non-Jews will respond to this calling). God calling His people out from among the Egyptians is a true historical event; but it is representative of God calling out His people from the peoples of the earth. Jesus speaks of this exact same concept in parables (e.g., separating the wheat from the tares—Matt. 13:24–30). God foretold this by calling Abram out from his family; thus distinguishing (separating) him from his family. These are all real historical events, but they also represent something more.

In the end times (the Tribulation), Jesus will call out Israel (Jews who have believed in Jesus Christ) from all nations.

The Age of the Hypostatic Union is the cornerstone between the Age of Israel and the Church Age. All of the requirements of the Law, all of the fulfillments of prophecy, and all of the types are revealed in our Lord. He perfectly keeps the Law of Moses; He perfectly fulfills every single prophecy in the Old Testament; and He is the antitype for all the Old Testament types which looked forward to Him.

Jesus is the basis of the salvation of everyone in the Old and New Testaments. He takes upon Himself our sins and received the punishment which we deserve for our sins; and we are saved because we exercise faith in Him. The basis for our salvation is accomplished during the Age of the Hypostatic Union. The Old Testament looks forward to this sacrifice in many ways, going all the way back to God putting skins on Adam and the woman, in order to cover up their nakedness. In order for that to happen, an animal had to die.

Jesus lives His life by means of the power of the Holy Spirit and the guidance of the Word of God, which is the prototype spiritual life which we will lead in the Church Age. That is, we have the exact same spiritual assets as Jesus. We lead a spiritual life with the same power that Jesus had. Unless the plan of God called for it, Jesus depended upon the Holy Spirit for his power. He restricted the independent use of the attributes of His Deity (this is known as the **doctrine of kenosis**). He always had access to the use of His Deity (which is revealed on the Mount of Transfiguration to Peter, James and John), but He chose not to depend upon His Deity (Matt. 4:1–4 Philip. 2:6–8). He depended completely upon the power of the Holy Spirit and the knowledge of the Word of God (Luke 2:40, 52)—in the **exact same way that we depend upon the Holy Spirit and the Word of God**. In the plan of God, Jesus did not sometimes operate from His Deity, when that was convenient; and, at other times, operate from His humanity by means of the filling of the Holy Spirit (this is what the temptation of Jesus by Satan is all about). For example, Jesus did not depend upon His omniscience to understand all things; He depended upon learning the Word of God, word upon word, doctrine built upon doctrine (again, Luke 2:40, 52).

Jesus not only had His Deity to which He could turn, but He had legions of angels which He could have called upon (Matt. 26:53 Luke 4:9–12). However, this was not in God's plan. Jesus was to accomplish God's plan with the exact same spiritual assets as we have. Therefore, every time that we are in some kind of jam (usually of our own making), we ought not to depend upon some great miracle of God or upon the intervening of angels (they

do intervene and they do protect us, but that is in the world that we do not see). Our life, like His, is based upon the filling of the Holy Spirit and the inculcation of doctrine in our souls.

Despite having the example of Jesus Christ, the majority of Christians do not have a clue as to what their lives ought to be about. They are saved by believing in Jesus Christ, they go to church more often, they start behaving more morally and they do good things like, they give money to the church or they see something on television which grabs their emotions, and they send money. They usually change their behavior pattern, if, at one time, they used to be rakes, and now they no longer get drunk, they stay at home with their wives and children, and they try to be nicer people. Morality is a good thing; but it is not spiritual growth nor is it the spiritual life. Doing good things is good, but it is not the spiritual life. Going to church, singing hymns, tossing a few bucks into the collection plate are all fine and good; but these are often unrelated to spiritual growth, and, in many cases, unrelated to the spiritual life. There are myriads of believers who used to be unpleasant, immoral, drunkards, dope-takers; and now, they are easier to be around, because they are now more moral, and they do not get drunk and they do not take dope. We see that, and we proclaim, "He's a new creature in Christ" (2Cor. 5:17). However, it is possible that this person believed in Jesus Christ and then changed his evil ways. That is a great thing, but it is not necessarily spiritual growth. Or, it may indicate minimal spiritual growth. The key to spiritual growth is the Word of God, not the changing of one's morality.

The first time I became aware of the church I attend now, I thought this was another gimmick—their strong emphasis upon the Word of God. I had been in Baptist churches where they were very friendly and sincere; in Pentecostal-type churches where people are revved up emotionally; and in Catholic and Episcopalian churches, where the emphasis was upon ritual. So, when I became aware of Berachah Church, I thought, *this is their gimmick*—lots of teaching. However, as I began to receive more and more teaching, it became clear to me that, this is not just a gimmick.

Some of you who read this study go to a church, and you hear a 20 or 30 minute sermon once or twice a week; and that is how most churches do it, so, when you read me go on and on and on about knowing the Word of God, you do not quite grasp its importance. Therefore, let's just see what the Word of God has to say about Itself.

The Importance of Bible Doctrine

1. Jesus' spiritual growth was related to the knowledge of Bible doctrine. And the Child grew and became strong in spirit, **filled with wisdom**. And the grace of God was on Him (Luke 2:40). And Jesus **increased in wisdom** and stature, and in favor with God and man (Luke 2:52). Ask yourself, how does God increase in wisdom? God does not increase in wisdom; His knowledge is infinite and unchanging. However, Jesus, in His humanity, *increased* in wisdom. He did not depend upon His deity to grow spiritually. Jesus, in the Age of the Hypostatic Union, set the pattern for all believers in the Church Age.
2. When Satan tempted our Lord, there were several things going on; but primarily, these temptations were based upon (1) the misapplication of the Bible versus the proper application of the Word of God (2) and a temptation to get Jesus to depend upon His deity. If you don't believe me, go back and reread this in Luke 4:1–13.
3. Knowing the Word of God was as important in the Old Testament as it is in the New.
   a. Moses told his people: "And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates." (Deut. 6:6–9). Jews were to saturate the lives of their children with the Word of God.
   b. The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: "I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than

The Importance of Bible Doctrine

jewels, and all that you may desire cannot compare with her." (Prov. 8:4–5, 10–11).

c. Believers were to seek the Word of God in the Old Testament, and to recognize that God's way of thinking was not their way of thinking. "Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. 55:6–9).

d. Believers in the Old Testament were not to depend upon their own understanding. Trust in Jehovah with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths [i.e., He will guide you] (Prov. 3:5–6).

e. Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed (Prov. 3:13–18).

4. Jesus Himself is the Living Word of God in John 1:1–14.
5. The renovation of your thinking is the key to the Christian life. Paul urges the Romans: Do not be conformed to this time period, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and complete will of God (Rom. 12:2).
6. The Word of God (Bible doctrine) is different from human thinking and human wisdom. Prov. 3:5–6 Isa. 55:6–9 1Thess. 2:13
7. The key is not how you feel or how *zealous* you are for the Lord; the key is knowledge of Bible doctrine. Brothers, my deep desire and my prayer to God is for Israel, that they may be saved. For I testify about them that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes (Rom. 10:1–4). The example given is, Jews who are industrious and emotionally committed to some form of religion, but they do not understand imputed righteousness, so they, therefore, attempt to establish their own righteousness. They come up short because of a lack of knowledge.
8. It is not possible for the Word of God to fail. Luke 16:17 Rom. 9:6
9. It is fundamentally important that the Word of God is not changed, adulterated or twisted. 2Cor. 2:17 4:2 1Tim. 4:1 Titus 1:9–11
10. Paul urged the Colossians to let the word of Christ live inside of them abundantly. Col. 3:16
11. Those who teach the word of God are doubly honored. 1Tim. 5:17
12. Paul told Timothy, who taught the Word of God: Study to show yourself approved unto God, a workman who ought not be ashamed, rightly dividing the word of truth (1Tim. 2:15).
13. We purchase time through knowledge of the Word of God. Take great care, then, how you live--not unwisely but wisely, making the most of every opportunity [lit., *purchasing the time,* which means to get doctrine at your every opportunity]; for these are evil days. Therefore do not be stupid, but keep on comprehending what the Lord's will is (Eph. 5:15–17). God does not text you or send you emails as to what His will is; this is found in the Word of God.
14. So there is no misunderstanding, we are not required by God to go to the Word of God and dig out Bible doctrine for ourselves. This is why God provided pastor-teachers for us. We are not renegades roaming about in groups of one.
15. Timothy's ministry was all about teaching. 2Tim. 2:–14–16 4:2–4
16. One area where believers become confused is, they are told to be obedient to those teaching them (Heb. 13:17). This does not mean that your pastor follows you around and gives you a list of sins that you have committed and now you need to stop committing those sins. The verb found here is the present middle/passive imperative of peithô (πείθω) [pronounced *PIE-thoh*], which means, *to persuade; to induce*

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one by words to believe. Strong's #3982. The passive voice means, the believer is to allow himself to be convinced or persuaded of the truth of Bible doctrine as taught by his pastor. The imperative mood means, he is mandated to do so. The present tense is linear or durative action. That is, you continually to be persuaded, which means, you think about Bible doctrine continually.

17. Quite obviously, the epistles themselves are a well of Church Age doctrine, which information is dug out by a pastor-teacher and presented to his congregation.
18. The Old Testament is not to be ignored either. Jesus taught the Old Testament and the epistles are filled with illustrations from the Old Testament. Rom. 3 Heb. 4 10 11 Jude 7
19. There are 2 words in the New Testament related to this topic which are used, at times, in a very technical sense:
    a. There is simple knowledge, called gnôsis (γνῶσις) [pronounced *GNOH-sis*] which means, *[general] knowledge, understanding*. Strong's #1108. If you recall the verse, Knowledge puffs up; this is gnôsis. We also find this word in Rom. 2:20, which speaks of having a *form of knowledge*.
    b. Then there is *over-and-above knowledge:* epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, *1) precise and correct knowledg*e 1a) used in the NT of *the knowledge of things ethical and divine*. Strong's #1922. This is Bible doctrine which is believed.
    c. Having an understanding of Biblical terms and information from the Bible is simply information unless you believe it. When you believe it, it becomes spiritually useful. It is transformed from gnôsis into epignôsis.
    d. For good news came to us just as to them, but the message they heard did not benefit them, **not being mixed by faith** by those who listened (Heb. 4:2). See also 1Thess. 2:13 2Thess. 2:13 Heb. 3:18–19 11:6
    e. James calls this the implanted word in James 1:21. The adjective that he uses means *inborn, implanted by nature, implanted by others instruction*. He amplifies this by distinguishing between a hearer of the Word and a doer of the Word (James 1:22–25). This is James' vocabulary, as opposed to Paul's. This does not mean that you read the verse, "Help little old ladies walk across the street" and so you immediately run outside, find some little old lady, and help her across the street. You implant the Word of God in your soul through faith. You believe the Word of God, and it becomes a part of your understanding of the world. Automatically, once you believe something, it will affect your life and what you do.
    f. This is how you grow spiritually. When Bible doctrine is simply academic knowledge, it is much easier to forget; and since it has not become a part of your soul, you are unable to put it into a whole system of thinking, where spiritual things are compared with other spiritual things. 1Cor. 2:13 James 1:23–25
    g. When Bible doctrine is not believed, John speaks of the Word not being in us. 1John 1:10 (this is someone asserting that he does not sin, which is contrary to the teaching of the Word of God).
20. It is Bible doctrine which is accurate and believed which is active in the soul of the believer. Here is another reason why we never stop thanking God: When you received God's Word from us, you realized it wasn't the word of man [human viewpoint]. Instead, you accepted it for what it really is—the Word of God. This word is at work in you believers (1Thess. 2:13).
21. The difference between an immature believer and a mature believer is the word of righteousness. Those who are taking in the most basic of doctrines are spiritual infants; those who take in advanced doctrines are mature believers (obviously, these doctrines must be believed). For though by this time you ought to be teachers, you need someone to teach you again the basic principles of God's revelation. You need milk, not solid food. Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. But solid food is for the mature--for those whose senses have been trained to distinguish between good and evil (Heb. 5:12–14). See also 1Cor. 3:1 14:20 Eph. 4:14 1Peter 2:2. In other words, you are not a mature believer simply because you have been a Christian for a long time, and you don't sin as much as you used to. Morality is essential to the preservation of a national entity, but simply improving your morality is not the Christian way of life.
    a. The Apostle John has a slightly different vocabulary. He has a much more limited Greek vocabulary than Paul, so he speaks of keeping (guarding, protecting) the Word, which results in the perfecting

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(completing) of the love of God in us (which is synonymous with spiritual maturity). 1John 2:5

22. The Word of God is alive and powerful, sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart (Heb. 4:12).
23. The Word of God is eternal. Matt. 5:18 1Peter 1:23
24. Peter makes one of the most amazing statements in the Bible. He saw the glorified Jesus Christ, something which we can barely imagine. He and James and John saw Jesus transformed on the Mount of Transfiguration in Matt. 17:1–9. However, even more important than this thing which he saw with his own eyes is the Bible doctrine which he was writing and disseminating. When we apostles told you about the powerful coming of our Lord Jesus Christ, we did not base our message on clever myths that we made up. Rather, we were eye-witnesses to His majesty with our own eyes [Peter saw the glorified Jesus Christ with his own eyes]. For example, we were eyewitnesses when He received honor and glory from God the Father and when the voice of our majestic God spoke these words to him: "This is my Son, whom I love and in whom I delight." We heard that voice speak to him from heaven when we were with him on the holy mountain [Peter heard the very voice of God with his own ears]. We also keep on having a stable word of prophecy [Peter and his associates know and teach Bible doctrine] that you would do well to keep on being attentive to, as a light that shines in a dark place as you wait for day to come and the morning star to rise in your hearts. First, you must understand this: No prophecy in Scripture is a matter of one's own interpretation. No prophecy ever originated from man. Instead, it was given by the Holy Spirit as men spoke under God's direction (2Peter 1:16–21). Peter has the gall to compare what he is writing to (1) seeing the glorified Christ and hearing God speak and to (2) the accepted prophecies of the Old Testament.
25. It might help to simply see synonyms for doctrine and how often they occur in the New Testament:
    a. Didachê (διδαχή) [pronounced *dihd-ahkh-AY*], which means, *1) teaching 1a) that which is taught 1b) doctrine, teaching, concerning something 2) the act of teaching, instruction 2a) in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public*. Thayer definition only. Strong's #1322. 30 times.
    b. Its verbal cognate, *to teach,* is found 97 times in the New Testament.
    c. *Teacher,* which is based upon this verb, is found 59 times.
    d. Another related word is didaskalia (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah* or *did-as-kal-EE-ah*], which means *teaching, instruction; 2) teaching; 2a) that which is taught, doctrine; 2b) teachings, precepts*. Zodhiates spends over two pages on this word, giving the meanings *the act or manner of teaching; the thing which is taught, the instruction, the precept, the doctrine*. Strong's #1319. 21 NT occurrences.
    e. The word for truth is alêtheia (ἀλήθεια, ας, ή) [pronounced *ahl-Ā-thi-ah*], which means *[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint*. Thayer Definitions: *1) objectively; 1a) what is true in any matter under consideration; 1a1) truly, in truth, according to truth; 1a2) of a truth, in reality, in fact, certainly; 1b) what is true in things appertaining to God and the duties of man, moral and religious truth; 1b1) in the greatest latitude; 1b2) the true notions of God which are open to human reason without his supernatural intervention; 1c) the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians; 2) subjectively; 2a) truth as a personal excellence; 2a1) that candour of mind which is free from affection, pretence, simulation, falsehood, deceit*. Strong's #225. It is found 104 times in the New Testament Bible.
    f. A noun previously mentioned, epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], is found 21 times.
    g. The verbal cognate of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is found 43 times.
26. Finally, consider what God left us: the Bible, which is 1000+ pages, some of which is easy to understand; some which seems easy but is not, and some material which is quite difficult to grasp. Personally, I have

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been studying for 30+ years, and I still have a long ways to go. God did not give us a 20 page or 50 pages rule book, or set of morality laws. What He left for us is far more complex, and takes far more than a lifetime to fully understand.

What I have learned over the years is, the Bible is a very technical and specific book. The Christian life is not simply, you believe in Jesus Christ and then you do whatever. Or, you try to be more moral than you used to be. Morality is a wonderful thing, but it is not the Christian way of life.

Now, let's say, you're skeptical, or you don't care, or you don't have time, or you have some excuse. Once you believe in Jesus Christ, you are saved. You cannot lose that. If you choose to ignore the mandates of Christianity after being saved, then you are subject to God's discipline (Heb. 12:6). It is not my business to follow you around and tell you what you ought to be doing; and it is not the business of your pastor to follow you around and tell you what to do. Before your own master, you stand or fall (Rom. 14:4). You learn to be more concerned about what God does to you and less concerned what man does to you (Heb. 13:6).

Other places where you can read about the Importance of Bible Doctrine. Most of these studies are very different and approach this topic in a different way. I cannot vouch for all of the teachers below, but this particular teaching in each case appears to be accurate:

http://www.lakeeriebiblechurch.org/Doctrine/pdf/ImportanceofBibleDoctrine.pdf
http://www.versebyverse.org/doctrine/importanceofBD.html
http://www.swordofthespiritbibleministries.com/RJSonnet/RJSonnetNOTES/Doc%20of%20the%20Importance%20of%20Bible%20Doctrine.pdf
http://www.middletownbiblechurch.org/doctrine/idoctrin.htm
http://www.realtime.net/~wdoud/topics/doctrine_importance.html
http://www.gospelway.com/bible/bible-importance.php
http://www.biblebc.com/forpreachers/SermonVault/Christian%20Growth/sound_doctrine.htm

Chapter Outline Charts, Graphics and Short Doctrines

Gen 13:14–17 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are; [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."

With Abram begins the Age of the Jews (or the Age of Israel). Included in this is a land grant to the Jewish people, given above. What was never included in this promise was political independence. Now, God gave this land to Israel, and they will begin as an independent nation, but this independence was never guaranteed. In fact, before they ever enter into this Land of Promise, God warns them about their spiritual state, and how He would bring all kinds of discipline upon them, including being defeated and removed from the land for their apostasy (Lev. 26:14–39).

However, as a part of this same prophecy, if they obeyed God and kept His commandments, then He would bless them as a nation (Lev 26:1–10). Much of the Old Testament is all about the nation Israel and how God either blesses them or curses them, depending upon their attitude toward Him This is foretold in Lev. 26 and Deut. 27–28.

However, in between the blessing and cursing in Lev. 26 are these verses: "**I will make My dwelling among you**, and My soul shall not abhor you. And **I will walk among you** and I will be your God, and you shall be My people." (Lev. 26:11–12). This is one of the many times that the Jews were told that God would be with them (in more than some sort of a spiritual sense). "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel [which means, *God with us*]." (Isa. 7:14).

Jesus Christ fulfilled these and many more prophecies when He was born of a virgin and walked among the Jews. He fulfills the words of the prophets, He is the antitype to the hundreds of types found in the Old Testament, and He keeps the Law. In this way, Jesus was related to the Jewish Age.

However, also in His life, Jesus set the pattern for our lives in the Church Age. We function by means of the Holy Spirit as guided by the Word of God. We do not depend upon miracles or signs or dramatic acts of God, but upon the power of God the Holy Spirit and the knowledge of His Word. In these ways, the time of the 1st Advent, the ministry of Jesus Christ, had ties both to the Church Age and to the Age of Israel. In the Age of the Hypostatic Union, Jesus fulfilled almost all that was found in the Jewish Age and His life looked forward to our spiritual lives in the Church Age.

By the way, the 1st Advent is when Jesus is born of the virgin Mary and the 2nd Advent is when He returns to this earth, first to take up those of the church, and then when He comes back to the earth, 7 years later, to destroy nation Israel's enemies. Jesus will fulfill all of the prophecy about Him in the 2nd Advent and the Millennium (His 1000 year reign over the earth).

You will notice how the focus changes from age to age. In the Jewish Age, the focus is upon altars, the Tabernacle, the Temple and the sacrifices. These things all look forward to Jesus Christ and His sacrifice on the cross. When we come to David and Solomon, there is less focus upon these things, and more focus upon these 2 men, as David represents our Lord in the 1st and 2nd advents and Solomon represents our Lord in the Millennium.

However, once we come into the Age of the Hypostatic Union, Jesus Christ is the focal point. He is the fulfillment of all things in the Old Testament. He offers no animal sacrifices because He is the true Lamb of God (John 1:29, 36 Rev. 5:6). In fact, there is a new ritual which takes place in this age—baptism. There are almost no references to animal sacrifices in the gospels because Jesus is the fulfillment of these sacrifices. The Temple is only incidental in the gospels, because the Temple is the type and our Lord is the antitype. Why spend time studying that which speaks of the Lord when you have the actual Lord before you?

Right now, we live in the Church Age. In the Church Age, we no longer offer up animal sacrifices, because they looked forward to our Lord's death on the cross. We look backwards, through fragrance of memory through the one ritual of the Lord's Supper (the Eucharist).

In the Church Age, the nation Israel is irrelevant to spiritual dynamics. Sometimes there will be a nation Israel and sometimes there won't be. However, there will always be Jews, and we need to respect them based upon their lineage from Abraham and their future relationship to God (only blg Jews have an eternal relationship with God). In the Church Age, God no longer works through the nation Israel, but through the local church. It is through the local church that people are spiritually nourished and by means of the church that missionaries and evangelists are sent out.

The Church Age began in a transitional state called the Pre-Canon period. During this time, there were still animal sacrifices being offered (illegitimately); there were many still alive who had seen the risen Christ, and the Apostles exercised authority over more than one church. Since the Church Age was unknown to the Age of Israel, and barely spoken of in the Age of the Hypostatic Union, its differences had to be fully explained, which took place over a period of about 70 years. This information was called the mystery doctrine by Paul, who was the chief teacher of this mystery doctrine (Rom. 11:25 16:25 Eph. 1:9 3:3–12 Col. 1:26–27). God was no longer working through the nation Israel; God no longer wanted animal sacrifices, the Temple or anything else which was associated with the ceremonial laws of Israel. All of those things looked forward to the Person of Christ. When these things were fulfilled by our Lord Jesus Christ, then they are no longer needed. These are tremendous changes, and these changes needed to be laid out and explained by those who had spiritual authority.

In the Age of the Hypostatic Union, our Lord did signs and wonders so that we knew that He is the Lord (Matt. 11:1–6). However, the import of His ministry was not that He could do miracles—heal the sick and feed the hungry—but that He would die for our sins. Although Jesus felt compassion, and compassion factored into healing the sick and feeding the hungry, alleviation of suffering was not the purpose of His miracles. Jesus, as God, could

have waved His hand in the air and cured all sicknesses and provided food for all over whatever time period that He chose for all people (as He had done for Israel in the desert for 40 years). However, He did not do that. In order to be healed, one had to have personal contact with Jesus Christ (in some way); in order to be satiated, one had to have personal contact with Jesus Christ. Being filled and being made whole had to be associated with the Person of Jesus Christ, as He is the Way, the Truth, and the Life; and no man comes to the Father but through Him (John 14:6). These miracles revealed Who Jesus is and were representative of having a relationship with Jesus Christ (i.e., through believing in Him). Through believing in Him, we are healed; through believing in Him, we are fed. Such things are representative analogies of what faith in Christ accomplishes. Therefore, Jesus did not only feed the 5000 and the 4000, but He also proclaimed, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." (John 6:35b). So, these miracles were both real and representative; and they gave Jesus spiritual authority, at a time when it was the pharisees and the sadducees who had usurped spiritual authority.

Jesus is often referred to today as the *Great Physician*. However, every time Jesus healed someone, this was accompanied by teaching of some sort. In healing the paralytic, Jesus compared his healing to one's sins being forgiven (Matt. 9:1–6). He testified to His Own authority by indicating that He had the ability to forgive sins. Being made well was associated with faith in Matt. 9:20–22 (we are made whole in Christ by believing in Him). When Jesus said, "It is your faith that made you whole;" He had set up an analogy to salvation. When you believe in Jesus Christ, it is your faith in Him which makes you whole. That Jesus had the ultimate power over death is taught when He raised the young girl from the dead in Luke 8:49–56.

Because of the way Jesus was revealed in the Old Testament, many expected to see a warrior, like David, who would free Israel from the shackles of Rome. There were many prophecies of the conquering Messiah. Psalm 2:8–9: Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession. You will break them with a rod of iron; You will dash them in pieces like a potter"s vessel. Isa. 9:6b–7: His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of the armies will do this. This we understand to be the 2nd Advent, when our Lord will return and destroy Israel's enemies, establish Israel as an independent and preeminent nation again, and rule over Israel as their king, as David's Greater Son (the 2nd Advent is His return and the Millennium will be the time that He reigns).

This is not an easy thing to understand, particularly during the 1st Advent. Even John the Baptizer was confused about this. Jesus pointed to his sign gifts as proofs of Who He was. Luke 7:18–22 The disciples of John reported all these things [that Jesus was doing] to John. And John, calling two of his disciples to him, dispatched them to the Lord, saying, "Are you the One Who is to Come, or should we look for another?" And when the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the One Who is to Come, or should we look for another?' " In that hour Jesus healed many people of diseases and plagues and evil spirits, and on many who were blind He bestowed sight. And He answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them." (Isa. 35:5–6 61:1). These miracles of Jesus were both illustrative of being made whole in Him as well as proofs of Who He was.

You see, John the Baptizer was confused, because he had studied the Old Testament, and there were many passages where the 1st advent (the incarnation) and the 2nd advent (our Lord's return to the earth) were treated as one contiguous event (Psalm 2:6–9 22:22–23 96:11–13 98:2–3, 9 146:7–10 Isa. 9:6–7—there are many more). The best known of these passages is Isa. 61:1–2 The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to bring good news to the poor; he has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's grace, and the day of vengeance of our God; to comfort all who mourn. These are color-coded to separate the 1st and the 2nd advents. Here is why these words are well-known. They are quoted by our Lord in Luke 4:15–21 And Jesus taught in their synagogues, being glorified by all. And He came to Nazareth, where He had been brought up. And, as was His custom, He went to the synagogue on the Sabbath day, and He stood up to read. And the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was

written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's grace." [After speaking these words], He rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." Notice what Jesus did—He read v. 1 and halfway through v. 2, and stopped. He just stopped. And He rolls up the scroll, and everyone is looking at Him. Of course, He read with great passion and gave life to these words, but He just stopped in the middle of the verse, and rolls up the scroll, handing it back to the attendant. These 2 verses have the 1st and 2nd advents in them; Jesus read only the portion which spoke of the 1st advent, and He stopped there—all eyes were upon Him (meaning He had their complete attention)—and He said, "Today, this Scripture has been fulfilled in your hearing." They were witnesses to the 1st advent. Now, they certainly did not understand or distinguish between the advents of our Lord, and what amazed them was Him stopping His reading right in the middle of a verse. However, Jesus understood.

In retrospect, we distinguish between the 1st and 2nd advents of our Lord; and many of us have enough doctrine to read the passages from the Old Testament, and we know where the 1st advents leaves off and the 2nd advent begins. I previously quoted some verses which spoke of our Lord's 2nd Advent. Now, let me go back and quote them again, but include both the 1st and 2nd Advents (color-coded again). Isa. 9:6–7: For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. Psalm 3:6–9: Yea, I have set My king on My holy mount on Zion. I will declare concerning the statute of Jehovah: He said to Me, You are My Son. Today I have begotten You. Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession. You will break them with a rod of iron; You will dash them in pieces like a potter"s vessel. In over two dozen passages in the Old Testament, we have the 1st and 2nd Advents of our Lord presented as one event.

John the Baptizer did not get this, which suggests that there were others who understood prophecy, but were confused by our Lord's incarnation (I personally believe that Satan did not understand this either, and this is why he participated in getting the Lord to the cross). Jesus, in His 1st Advent, was not here to throw off the shackles of Rome (John 18:36).

Intercalated between the 2 advents of our Lord is the Church Age, which was unknown to prophecy. Even that there were 2 advents was not fully understood, because even John the Baptizer, our Lord's herald, had to send disciples to Jesus to ask Him if He was truly the Messiah. We see much of this as history, so the 2 advents and the intercalation of the Church Age do not generally confuse us.

The Advents of Jesus Christ within the Dispensations

The Dispensation	The Two Advents	Description
The Age of Israel	Prophesied the Lord's 2 advents (appearances)	From Abraham to Malachi, the Bible looks forward to the 1st and 2nd Advents.
The Age of the Hypostatic Union	The 1st Advent	Our Lord is incarnated as our Savior, here to die for our sins. His life is the model for the Christian walk.

The Church Age	Intercalated (inserted) between the 1st and 2nd Advents	This is the Mystery Age, not revealed in the Old Testament. All believers have access to all of the spiritual assets of our Lord. This fulfilled what Jesus said in John 14:12 "Point of doctrine: I say to you, whoever believes in Me will also do the works that I do; and greater works than these will he do, because I am going to the Father."
The Age of Israel/the Tribulation	The 2nd Advent	Jesus returns to destroy all of Israel's enemies. This is the completion of the Age of Israel. The rest of Scripture about the Messiah is fulfilled.
The Millennium	The 2nd Advent is continued	Jesus rules over Israel during perfect environment

Chapter Outline Charts, Graphics and Short Doctrines

The complete **Doctrine of Intercalation** is found here: (**HTML**) (**PDF**).

The complete **Doctrine of Dispensations** is found here: (**HTML**) (**PDF**).

The Apostles also had the credit card of being able to work signs and wonders, just as Jesus had, at the beginning of the Church Age. The Church Age marked a great departure from the Jewish Age, so this could not occur simply because 12 guys started saying, "Listen up, there are changes to be made, and here they are." These men needed to have their authority recognized, and signs and wonders demonstrated their authority through the power of the Holy Spirit (1Thess. 1:5). Once their authority had been established, there was no longer a reason to re-authenticate them. That is, in order for Paul to teach in a church or to get them to accept as authoritative an epistle, he did not have to, time after time after time, heal someone or perform some kind of a miracle. If that were the case, we'd all belong to the church of Penn and Teller today.

Therefore, Paul's ability to heal, for instance, faded as time went on (Philip. 2:26–27 1Tim. 5:23 2Tim. 4:20). Once the epistles are completed, we have all of the information that we need to understand our place and function in the Church Age. We no longer need miracles in order to authenticate a teacher, because his authority rests upon the Word of God, not in some miracle he can perform. Paul first showed that he had the authority of God through signs and miracles, and then he wrote the epistles, having established his authority; and these epistles became authoritative. When I walk into a church, seeing the pastor put on some kind of healing show means nothing to me—where is the spiritual growth in that? What he teaches from the pulpit determines whether or not I want to return. The real power in is the Word of God. If you think that the power of God today is in signs, healings and miracles, you have completely missed the point of the Church Age. The power of God is in His Word. The Word of God is alive and powerful, sharper than any two-edged sword, piercing even to the dividing of the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12). You have been born again, not of perishable seed but of imperishable, through the living and abiding Word of God (1Peter 1:23). By faith we understand that the universe was created by the Word of God, so that what is seen was not made out of things that are visible (Heb. 11:3). And we also thank God constantly for this, that when you received the Word of God, which you heard from us, you accepted it not as the word of men but as what it really is, **the Word of God, which [Word] is at work in you believers** (1Thess. 2:13). Again and again and again, the New Testament epistles stress the power of the Word; not the power of miracles, signs and healings. When Billy Graham proclaimed the gospel of Jesus Christ, 10,000 or 20,000 might be in the audience. If televised, there might be a few million more. I personally know an unbeliever who, for many years, would be transfixed by the words spoken by Billy Graham (I don't think he ever believed, but his daughter did). Billy Graham did not do any miracles; he did not do any healings; and yet, he could go to nearly any city in America, and

thousands of people would be drawn to him, because he would speak the Word of God to them. Even unbelievers recognized its power.

I saw an evangelist speak to about 800 high school freshmen and they were transfixed. The bell rang for their lunch, and he said, "Give me 5 more minutes, if you would" and no one moved. No one called out, "Lunch." 800 hungry 9th graders were transfixed by the Word of God being proclaimed to them.

The Age of Israel was interrupted by the intercalation of the Church Age; but there were 7 more years to go in the Age of Israel.

Once the rapture occurs, and all believers are taken out of the world, the church is gone, along with the restraining ministry of God the Holy Spirit. This is when the Age of Israel resumes, with the 7 final years of that age. This is when the Jews throughout the world and the nation Israel will become the entities through which God works once again. And, at the end of the Tribulation, our Lord will return as the Great King and Conqueror, which will be His 2nd Advent, and in that, He will fulfill all that is spoken of Him in Scripture.

American Heritage Insert

We will depart from the exegesis of Gen. 13 for a special on our American heritage.

So that you understand how we have gotten to this point in this study: with Abraham begins the Jewish Age. At some point in the Jewish Age, in the book of the Exodus, God will form the nation Israel. Therefore, we need to examine the various dispensations and the differences within each dispensation (which we have already covered in previous lessons). This leads us to the relationship between church and state, which is directly applicable to us today.

The principles of the Jewish Age and the Church Age become confused when the church and state merge in some way or another; or when one exerts authority over the other. In the Church Age, church and state are two different entities, which our Lord differentiated between in Matt. 12:17–21 and Paul in Rom. 13:1–9. In fact, this is a fundamental change between the Age of Israel (which we are just beginning to study) and the Church Age (the age in which we live).

When the Catholic Church assumed political power, this violated the principal of these two separate entities, and that marked a point of great degeneracy of the Catholic Church. There was little wrong with the doctrines of the early Catholic church. Jerome's Latin translation of the Bible was an excellent translation.

For nearly 200 years, our nation had this balance between church and state just about right. The church and state were separate and, to some extent, equal entities, the state owing its stability and prosperity to the function of the church within the land. The church was able to evangelize and teach the Word of God (this was a part of public and private education), because there was stability and order in the land. However, when the court began to misinterpret the separation of church and state, that was indicative of a national downward spiral to the spiritual state of our nation. The court began to give the state power over the church, and began to restrict *religious expression* by the state. *Religious expression* is not the same as the institution of the local church, but the courts intentionally chose to blur the distinction between these things, so that separation of church and state (a legitimate concept) could be changed into separation of religious expression and state (an illegitimate concept). That is, the state (actually, the courts) would begin to deny, limit and/or regulate religious expression (which is a violation of the separation of church and state).

In this way, our courts became lawmakers. Legally, this is very problematic. When our President issues an executive order that we dislike or the Congress begins passing laws with which we disagree, then we are able to vote them out of office. However, when the courts begin to make laws and strike down laws which the people pass, we have a serious problem. They have become a governing body of as few as 1, determining laws and

policies for all, many as non-elected officials (we have the exact same problem when non-elected bureaucrats set policies based upon overly vague or open-ended laws, often designed to give them this power through regulation).

The Bill of Rights, the first ten Amendments to the United States Constitution, were all limitations placed upon the entity of government, not upon the people of the United States. The First Amendment reads: ***Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof****; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances*. The first amendment is all about what *Congress cannot do*. There are no restrictions found in this amendment on the people of the United States (which includes, the people in Congress). The restriction is upon the body of Congress as an institution. Congress has the authority to make laws, and the first amendment limits that authority with respect to free expression of religion, speech, press, assembly and petition.

What happened in the 1950's and 1960's is, the concept of the wall of separation between church and state was reintroduced (taken from an old letter of Thomas Jefferson's—out of context, might I add), but it was changed, through the clever use of language, into a wall of separation between religious expression and state, which is very different concept. This semantical change allowed the courts to become very antagonistic toward certain types of religious expression.

Let me insert a comment here—one thing which I have observed about liberalism over the past decade is, they love to use language in order to obscure their intentions, or to do things or assert things which simply are not true and right. That is exactly what occurs here with the Warren Court (1953–1969), which became one of the most evil institutions in our nation's history.

Let me add another comment, lest you think I am demagoging this court. A country gets the government it deserves. As more and more believers turned against the Word of God, this was reflected and institutionalized by our courts. What they did was wrong and evil; but this is a reflection of the evil in our society. Such things do not occur within a vacuum. The spiritual state of our society lent itself to the courts acting as they did.

The Warren Court began to restrict religious expression. Restricting some religious expression by the state or by state entities or by state officials, has led to a very confused state of affairs. How does the Supreme Court ban the Ten Commandments from state courts, yet has Moses and the Ten Commandments featured prominently on the Supreme Court building? How does this make sense? How are the Ten Commandments problematic in a nation of mostly Christians with a handful of Jews and Muslims (all of whom accept the Ten Commandments)? Furthermore, even most atheists accept the second half of the Ten Commandments. How does a set of laws upon which our own laws are based, become so controversial? If various stripes of Christians, Jews and Muslims all accept the Ten Commandments, then how could their display establish a religion? However, this is how the court gets away with banning the Ten Commandments in some places—it is religious expression, and the courts have decided that they have the authority to determine when and where religious expression can occur. The framers of our Constitution would have been shocked at this ultimate power grab.

The Ten Commandments are attacked because they are a part of the Word of God; Satan is at work in this nation; and man has a sin nature. Mix these things together, and the Ten Commandments are going to be attacked.

The sin nature has several lusts in varying degrees: sexual lust, approbation lust, materialism lust and power lust. Lust might be seen as the motivator for the sin nature. What happened was, very liberal men were appointed to the Supreme Court, and they desired power and they took power, essentially enacting law, and changing the power of the court forever. Whereas the founding fathers set up our Supreme Court as the weakest branch of government (and, therefore, with the fewest checks), the Warren Court (named after Earl Warren, the Chief Justice) made it the strongest branch of government, answerable to no one. From that point on, individual judges could strike down whatever laws did not please them, even if a majority of people voted for that law. Because these are generally professional lawyers, they can essentially take whatever viewpoint they believe, and then argue for that when making their decision. It has only been in a recent decision, where our courts actually took into consideration what the words of the Constitution meant during the time that they were written.

As a part of the Warren Court evil, they changed the First Amendment so that it became a restriction upon the people of the United States rather than upon the laws that Congress could make. This change put forth by the Supreme Court, causes great confusion as to what is acceptable and what is not. How do all of our coins have "In God, we trust" on them, which is the national motto; and how is it that almost every state constitution and motto has God named, but singing Christmas carols in public schools is somehow problematic? Once the true doctrine of the separation of church and state was obfuscated through the use of language, confusion in this area has reigned, with our courts being clogged with all kinds of cases that would have never seen the light of day prior to 1950. At this point in time, we have two sets of entities—the taxpayer supported ACLU and privately supported organizations like the American Center for Law and Justice, the Alliance Defense Fund, the American Civil Rights Union, Liberty Council and the Judicial Action Group—who are usually at odds over these court cases (the ACLU tends to fight against Christian religious expression, unless it is way goofy).

Historically, the wall of separation between church and state was so that neither entity was able to exercise power over the other. The federal government could not establish an official religion and the church could not assume political power. However, religious expression is quite a different matter, which can be seen in many of the pronouncements and prayers of our early presidents. Even FDR recognized publically in his speeches that the United States was the place *where the Word of God is taught* (he used those exact words in public speeches during the war). This man had many failings; but he publically expressed the importance of the fact that the United States is great because this is where the Word of God is taught. This was not a presidential aberration on his part; as nearly every president expressed faith in God, faith in Jesus Christ and/or faith in the Word of God publicly, recognizing how integral this was to the United States as a nation.

The very same people who crafted the first amendment met for church in public buildings (the very buildings where Congress met to enact legislation were also used for church services for many years). In their minds, this did not violate the separation of church and state; this was not the Congress establishing a religion (which was correct). Having prayers, reading psalms from the Bible in Congress, and having a chaplain in Congress all go back to the Continental Congress and continue even to this day.[28]

So, in the Church Age, we have the church universal, which is composed of all those who have believed in Jesus Christ; and, in various geographical locations, there are local churches, in which believers receive instruction. Political expression in the church is not to be banned any more than religious expression by the state should be banned. Politics is a rich fountain of illustration and application. However, political expression is not the chief function of the church any more than religious expression is the chief function of the state. The founding fathers had no problem with hearing politics taught from their pulpits and they had no problem expressing their own faith in public, even in their roles as public servants. Many of the arguments of the founding fathers in making law centered upon the correct interpretation of the Bible and its proper application to government function. When authorities are quoted in order to support this or that opinion, the Bible was quoted by our founders more often than any other source as proof of this or that idea.

There are a myriad of examples of religious expression by our founders, but this one is pretty clear and unambiguous. The proclamation of Thanksgiving by George Washington.

By the PRESIDENT of the United States Of America
A PROCLAMATION

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favour; and Whereas both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a DAY OF PUBLICK THANKSGIVING and PRAYER, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:"

[28] See **http://chaplain.house.gov/**

By the PRESIDENT of the United States Of America
A PROCLAMATION

NOW THEREFORE, I do recommend and assign THURSDAY, the TWENTY-SIXTH DAY of NOVEMBER next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed;-- for the peaceable and rational manner in which we have been enable to establish Constitutions of government for our safety and happiness, and particularly the national one now lately instituted;-- for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;-- and, in general, for all the great and various favours which He has been pleased to confer upon us.

And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions;-- to enable us all, whether in publick or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shewn kindness unto us); and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best.

GIVEN under my hand, at the city of New-York, the third day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

(signed) G. Washington

Source: The Massachusetts Centinel, Wednesday, October 14, 1789

From: **http://www.leaderu.com/humanities/washington-thanksgiving.html**
If you want to see this in the newspaper, go **here**.

Can you imagine a president making a proclamation in this way today? What if the principal of every school, prior to Thanksgiving, gathered the student body and read this proclamation to them? Do you think that the ACLU might be up in arms?

Chapter Outline **Charts, Graphics and Short Doctrines**

God creates **life**: Jehovah Elohim formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature (Gen. 2:7). See Acts 3:15.

It is Jesus Christ Who has given us our **liberty**. For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery (Gal. 5:1).

The pursuit of happiness is granted by God. I perceived that there is nothing better for them than to be joyful and to do good as long as they live; also that everyone should eat and drink and take pleasure in all his toil--this is God's gift to man (Eccles. 3:12–13).

The inherent need for law and order is in all mankind: Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus (Rom. 2:14–16).

Quotations from our Founding Documents

Thomas Jefferson, in the Declaration of Independence:
"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights, among these are life, liberty, and the pursuit of happiness, that to secure these rights governments are instituted among men. We . . . solemnly publish and declare, that these colonies are and of right ought to be free and independent states. . . And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge our lives, our fortunes, and our sacred honor."

The First Charter of Virginia (granted by King James I, on April 10, 1606) read, in part:
“We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God.”

The Mayflower Compact (authored by William Bradford) 1620 read, in part:
"Having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually, in the presence of God, and one of another, covenant and combine our selves together."

In 1812, President Madison signed a federal bill which economically aided the Bible Society of Philadelphia in its goal of the mass distribution of the Bible. This was " An Act for the relief of the Bible Society of Philadelphia" Approved February 2, 1813 by Congress. James Madison said,
"It is the mutual duty of all to practice Christian forbearance, love, and charity toward each other."

At the Constitutional Convention of 1787, James Madison proposed the plan to divide the central government into three branches. He discovered this model of government from the Perfect Governor, as he read Isaiah 33:22; "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; He will save us." Although some have claimed that this is apocryphal, I have never read any good evidence for that opinion. Given the founders’s strong faith in God and the Bible, it makes sense that they were inspired by the Word of God. What I do know for a certainty is, liberals absolutely hate the idea that Christianity and the formation of our nation are fundamentally linked.

Chapter Outline **Charts, Graphics and Short Doctrines**

Our nation originally recognized and embraced the God Who gave them this land. Our founding fathers spoke of Him and recognized our God regularly, both privately and publically.

Public and Private Quotations from our Founding Fathers

John Adams, writing to Thomas Jefferson, in their later lives:
The general principles on which the fathers achieved independence, were the only principles in which that beautiful assembly of young men could unite, and these principles only could be intended by them in their address, or by me in my answer. And what were these general principles? I answer, **the general principles of Christianity**, in which all those sects were united, and the general principles of English and American liberty, in which all those young men united, and which had united all parties in America, in majorities sufficient to assert and maintain her independence. Now I will avow, that I then believed and now believe that **those general principles of Christianity are as eternal and immutable as the existence and attributes of God**; and that those principles of liberty are as unalterable as human nature and our terrestrial, mundane system. [Emphasis, mine]

Benjamin Rush, signer of the Declaration of Independence:
“The great enemy of the salvation of man, in my opinion, never invented a more effectual means of extirpating [extinguishing] Christianity from the world than by persuading mankind that it was improper to read the Bible at schools.[54] [T]he Bible, when not read in schools, is seldom read in any subsequent period of life. . . . [It] should be read in our schools in preference to all other books from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.”

Fisher Ames (author of the house language for the first amendment):
“[Why] **should not the Bible regain the place it once held as a school book**? Its morals are pure, its examples captivating and noble. The reverence for the Sacred Book that is thus early impressed lasts long; and probably if not impressed in infancy, never takes firm hold of the mind.” [Emphasis, mine]

John Adams to Zabdiel Adams:
Statesmen, my dear Sir, may plan and speculate for Liberty, but it is **Religion and Morality alone**, which can **establish the Principles upon which Freedom can securely stand**. The only foundation of a free Constitution is pure Virtue, and if this cannot be inspired into our People in a greater Measure than they have it now, They may change their Rulers and the forms of Government, but they will not obtain a lasting Liberty. They will only exchange Tyrants and Tyrannies. [Emphasis, mine]

John Adams in a speech to the military in 1798 warned his fellow countrymen:
"We have no government armed with power capable of contending with human passions unbridled by morality and religion . . . **Our Constitution was made only for a moral and religious people**. It is wholly inadequate to the government of any other." [Emphasis, mine]

Samuel Adams, from a speech at the State House, Philadelphia, August 1, 1776:
"He who made all men hath made the truths necessary to human happiness obvious to all. Our forefathers threw off the yoke of Popery in religion; for you is reserved the honor of leveling the popery of politics. **They opened the Bible to all**, and maintained the capacity of every man to judge for himself in religion." [Emphasis, mine]

John Quincy Adams, in 1837, at the age of 69, when he delivered a Fourth of July speech at Newburyport, Massachusetts. :
"Why is it that, next to the birthday of the Savior of the world, your most joyous and most venerated festival returns on this day [the Fourth of July]? Is it not that, in the chain of human events, the birthday of the nation is indissolubly linked with the birthday of the Savior? That it forms a leading event in the progress of the Gospel dispensation? Is it not that the Declaration of Independence first organized the social compact on the foundation of the Redeemer's mission upon earth? That it laid the cornerstone of human government upon the first precepts of Christianity?"

Public and Private Quotations from our Founding Fathers

Benjamin Franklin, Constitutional Convention of 1787:
"God governs in the affairs of man. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without His aid? We have been assured in the Sacred Writings that except the Lord build the house, they labor in vain that build it. I firmly believe this. I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel"

In Benjamin Franklin's 1749 plan of education for public schools in Pennsylvania, he insisted that schools teach "the excellency of the Christian religion above all others, ancient or modern."

Noah Webster, author of the first American Speller and the first Dictionary:
"[T]he Christian religion, in its purity, is the basis, or rather the source of all genuine freedom in government. . . . and I am persuaded that no civil government of a republican form can exist and be durable in which the principles of that religion have not a controlling influence."

John Jay, the first Chief-Justice of the U. S. Supreme Court:
"The Bible is the best of all books, for it is the word of God and teaches us the way to be happy in this world and in the next. Continue therefore to read it and to regulate your life by its precepts."

Patrick Henry:
"The Bible is a book worth more than all the other books that were ever printed."

Thomas Jefferson, from *The Writings of Thomas Jefferson:*
"An eloquent preacher of your religious society, Richard Motte, in a discourse of much emotion and pathos, is said to have exclaimed aloud to his congregation, that he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in heaven, having paused to give his hearers time to stare and to wonder. He added, that in heaven, God knew no distinctions, but considered all good men as his children, and as brethren of the same family. I believe, with the Quaker preacher, that he who steadily observes those moral precepts in which all religions concur, will never be questioned at the gates of heaven, as to the dogmas in which they all differ. That on entering there, all these are left behind us, and the Aristides and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all principles which are in concert with the reason of the supreme mind. Of all the systems of morality, ancient and modern, which have come under my observation, none appear to me so pure as that of Jesus."

Thomas Jefferson, from the Jefferson Memorial:
"God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever. Commerce between master and slave is despotism. Nothing is more certainly written in the book of fate than that these people are to be free. Establish a law for educating the common people. This it is the business of the state and on a general plan."

James Madison:
"We've staked our future on our ability to follow the Ten Commandments with all of our heart."

Horace Greely: "It is impossible to enslave mentally or socially a Bible reading people. The principles of the Bible are the groundwork of human freedom."

Our founding fathers were not deists (as I was falsely taught in school); nor were they uncertain about their faith; nor did they restrict their expression of faith to private functions and personal letters. They believed that, what they had received by way of freedom and blessing was from God, the God of Jesus Christ, and they were not ashamed of their faith and they were not ashamed of Jesus Christ.

While President of the United States, Thomas Jefferson was elected the first president of the Washington, D.C. public school board, which used the Bible as a reading text in the classroom.

Books could be filled with private and public quotations of the founding fathers and their faith in God and in His Son, Jesus Christ. Many of these came from:
http://www.seekfind.net/AmericaWiseSayingsAboutAmerica.html accessed March 22, 2011.

Other examples can be found here: **http://www.loc.gov/exhibits/religion/rel04.html**
here **http://vftonline.org/EndTheWall/Educ_Bible.htm**
here **http://www.free2pray.info/5founderquotes.html**
and here **http://www.wallbuilders.com/LIBissuesArticles.asp?cat=HD** (this link also lists a number of Thanksgiving proclamations, which were, at one time, a recurring part of our history).

Chapter Outline **Charts, Graphics and Short Doctrines**

This is simply another example of a clear expression of reliance upon God as found in the Preambles of State Constitutions.

The Preambles of State Constitutions

Alaska 1956, Preamble. We, the people of Alaska, grateful to God and to those who founded our nation and pioneered this great land ...

Arkansas 1874, Preamble. We, the people of the State of Arkansas, grateful to Almighty God for the privilege of choosing our own form of government...

California 1879, Preamble. We, the People of the State of California, grateful to Almighty God for our freedom ...

Delaware 1897, Preamble. Through Divine Goodness all men have, by nature, the rights of worshipping and serving their Creator according to the dictates of their consciences...

Georgia 1777, Preamble. We, the people of Georgia, relying upon protection and guidance of Almighty God, do ordain and establish this Constitution...

Illinois 1870, Preamble. We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy and looking to Him for a blessing on our endeavors.

Iowa 1857, Preamble. We, the People of the State of Iowa, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of these blessings establish this Constitution

Maine 1820, Preamble. We the People of Maine . acknowledging with grateful hearts the goodness of the Sovereign Ruler of the Universe in affording us an opportunity .. and imploring His aid and direction.

Massachusetts 1780, Preamble. We...the people of Massachusetts, acknowledging with grateful hearts, the goodness of the Great Legislator of the Universe ... in the course of His Providence, an opportunity .and devoutly imploring His direction ...

Ohio 1852, Preamble. We the people of the state of Ohio, grateful to Almighty God for our freedom, to secure its blessings and to promote our common ...

Oklahoma 1907, Preamble. Invoking the guidance of Almighty God, in order to secure and perpetuate the blessings of liberty ... establish this ..

Texas 1845, Preamble. We the People of the Republic of Texas, acknowledging, with gratitude, the grace and beneficence of God.

Vermont 1777, Preamble. Whereas all government ought to ... enable the individuals who compose it to enjoy their natural rights, and other blessings which the Author of Existence has bestowed on man ...

The Preambles of State Constitutions

Virginia 1776, Bill of Rights, XVI .. Religion, or the Duty which we owe our Creator ... can be directed only by Reason ... and that it is the mutual duty of all to practice Christian Forbearance, Love and Charity towards each other ..

West Virginia 1872, Preamble. Since through Divine Providence we enjoy the blessings of civil, political and religious liberty, we, the people of West Virginia . reaffirm our faith in and constant reliance upon God ...

Wyoming 1890, Preamble. We, the people of the State of Wyoming, grateful to God for our civil, political, and religious liberties .. establish this Constitution .

This is a sampling of what is found in the various state constitutions. Notice that an acknowledgment of God, His blessings, protection and benevolence, are found in the constitution of virtually every state of the union, from all periods of time.

From: **http://www.seekfind.net/TheStatesPreamblesToTheirConstitutions.html**

Chapter Outline **Charts, Graphics and Short Doctrines**

The Bible was no stranger to early U.S. education.

Early U.S. Education

In 1642 and 1647, Puritan Massachusetts passed a compulsory education laws saying that all children needed to learn how to read; that Satan attempted to keep people from the Scriptures through their inability to read was the rationale for this law. Latin Grammar schools were established in 1635. They taught reading, writing and arithmetic, and prepared students for Harvard.

The New England Primer followed a tradition of combining the study of the alphabet with Bible reading. It introduced each alphabet letter through mostly religious phrases and then illustrated the phrase with a woodcut. The New England Primer was first printed in Boston in 1690 and was used into the 19th century.

The New England Primer introduced colonial children to their ABC's by means of pictures and rhymes such as these.

In Adam's fall
We sinned all.

Thy life to mend,
This Book attend.

The Cat doth play,
And after slay.

A Dog will bite
A thief at night.

An Eagle s flight
Is out of sight

The idle Fool
Is whipt at school.

As runs the Glass,
Man's life doth pass.

My Book and Heart
Shall never part.

Job feels the rod,
And blesses God.

Proud Korah's troops
Were swallowed up.

The Lion bold
The lamb doth hold.

The Moon shines bright
In time of night.

From: **http://upload.wikimedia.org/wikipedia/en/7/71/NewEnglandPrimerAtoM.jpg**

Early U.S. Education

Originally, admittance into Harvard required one to pass a test in Latin and in Greek (the New Testament was written in Greek and the first major translation of the New Testament was into Latin). Although religion was fundamental to a Harvard education, that began to change in the early 1700's.

In 1786, Dr. Benjamin Rush wrote the essay *Thoughts upon the Mode of Education Proper in a Republic*. This was one of the fundamental documents in the history of American education. Some quotes from this essay:

Our schools of learning, by producing one general and uniform system of education, will render the mass of the people more homogeneous and thereby fit them more easily for uniform and peaceable government.

I proceed, in the next place, to inquire what mode of education we shall adopt so as to secure to the state all the advantages that are to be derived from the proper instruction of youth; and here I beg leave to remark that the only foundation for a useful education in a republic is to be laid in RELIGION. Without this, there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all re publican governments.

Such is my veneration for every religion that reveals the attributes of the Deity, or a future state of rewards and punishments, that I had rather see the opinions of Confucius or Mohammed inculcated upon our youth than see them grow up wholly devoid of a system of religious principles. But the religion I mean to recommend in this place is the religion of JESUS CHRIST.

See **http://www.schoolchoices.org/roo/rush.htm** for the entire essay.

Article 3 of the Northwest Ordinance of 1787 read: *Religion, Morality and knowledge being necessary to good government and the happiness of mankind, Schools and the means of education shall be forever encouraged.*

This is, by no means, a comprehensive view of early U.S. education. This simply indicates that Christianity and education, at the very beginning, were not at odds with one another, but worked in tandem with one another.

Chapter Outline **Charts, Graphics and Short Doctrines**

And from a Supreme Court decision: *This republic is classified among the Christian nations of the world. It was so formally declared by the Supreme Court of the United States. But in what sense can it be called a Christian nation? Not in the sense that Christianity is the established religion or that the people are in any manner compelled to support it. On the contrary, the Constitution specifically provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Neither is it Christian in the sense that all its citizens are either in fact or name Christians. On the contrary, all religions have free scope within our borders. Numbers of our people profess other religions, and many reject all. Nor is it Christian in the sense that a profession of Christianity is a condition of holding office or otherwise engaging in the public service, or essential to recognition either politically or socially. In fact the government as a legal organization is independent of all religions. Nevertheless, we constantly speak of this republic as a Christian nation-in fact, as the leading Christian nation of the world*. U. S. Supreme Court Justice, David J. Brewer, The United States A Christian Nation (Philadelphia: John C. Winston Company, 1905), pp. 11-12.

My point in listing a portion of these historic documents or writings or speeches is to indicate that, from our founding, our nation has been closely associated with our Lord Jesus Christ and His Father, our God, and His power, the Holy Spirit. As we find ourselves, as a county, becoming more and more separated from our Lord, the greater are the evils which threaten our country (communism, socialism, Islam, a soaring and nearly unpayable debt, a dependence upon other nations for rare earth minerals, as well as the disintegration of the family and the work ethic and the dependence upon God). These things all go hand in hand. We must never, as individuals or as a nation, forget the words of Jesus: "To whom much is given, much is required." (Luke 12:48b).

As an aside, I remember very little of what I was taught in my history classes in high school, but one thing which sticks in my memory is, our founding fathers were deists who believed that God started up the world and wandered off, leaving us here without His assistance. This sort of nonsense has been taught for decades in our schools, and it is evidence of the spiritual battle in which we are engaged. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places (Eph. 6:12). Why else would historians go to such great lengths to distort our nation's history? This is because our adversary is the father of lies (John 8:44).

One of the great enemies of the United States was and is communism. There were 45 goals of communism designed to breakdown America from the inside so that they could take over our country.

Some Communist Goals

17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.
27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity, which does not need a "religious crutch."
28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."
29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.
30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."
31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.

It should not come as a shock to anyone that communism is anti-God. This should be further evidence that we are not in some political battle, but the struggle we are in runs much deeper than that.

Chapter Outline **Charts, Graphics and Short Doctrines**

The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness (2Thess. 2:9–12).

End of American Heritage Insert

So far, we have studied this:

Gen 13:14–17 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are; [look] northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you."

We stopped here and took a lot of time to examine the concept of dispensations, as this begins the dispensation of Israel. Also, connected to the dispensations are the advents (appearances, the coming into being) of our Lord. We saw that there is a 1st and 2nd Advent, which appears to be treated as one event in Old Testament prophecy, but is actually 2 events. Sandwiched (intercalated) between our Lord's 2 advents is the Church Age, a period of time which is not prophesied in the Old Testament, a time period which was hidden from view, but a time during

which God's function on earth changes dramatically (Eph. 3:5). In the Church Age, the Angelic Conflict kicks into high gear, as does the spiritual life of the individual believer. During this period of time, all of our lives have impact. The Holy Spirit is given to all believers in the Church Age, whether Jew or Gentile, and each individual believer has a real and active place in the plan of God. In the Old Testament, only a handful of believers were given the Holy Spirit, for specific projects (see, for instance, Ex. 31:2–3); and it was possible to lose the Spirit (Psalm 51:11). Most believers in the Age of Israel sat on the side lines. However, in the Church Age, there are no sidelines. All believers are given the Holy Spirit and all believers have a place in the plan of God (1Cor. 12:7, 13 Gal. 5:25 6:8 Eph. 2:22).

Since many who read this live in the United States, I took the time to document the great spiritual heritage of the United States, which spiritual heritage has been deliberately hidden and distorted; and which historical impact has been reduced in the past 100 years. The reason we are on the brink of economic collapse is, we have strayed far from our spiritual heritage.

Now, we return to Abram, who is going to build his 3rd altar to God. Remember, this is like planting a flag in enemy territory (he is in the midst of idolatrous peoples).

And so moves [his tent] Abram and so he goes and so he dwells by oaks of Mamre which [is] in Hebron. And so he builds there an altar to Y^{e}howah.	Genesis 13:18	**Abram therefore moved [his tent] and he went and lived by the oaks of Mamre, which [are] near Hebron. There, he built an altar to Y^{e}howah.**

Abram therefore moved his tent from there and went to the oaks of Mamre, which is near Hebron. There, he built an altar to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Abram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and builded there an altar before the Lord.
Latin Vulgate	So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.
Masoretic Text (Hebrew)	And so moves [his tent] Abram and so he goes and so he dwells by oaks of Mamre which [is] in Hebron. And so he builds there an altar to Y^{e}howah.
Peshitta (Syriac)	Then Abram removed his tent and came and dwelt by the oak of Mamre which is in Hebron, and built there an altar to the LORD.
Septuagint (Greek)	And Abram, having removed his tent, came and dwelt by the oak of Mamre, which was in Hebron, and there he built an altar to the Lord.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	So Abram packed his tent and went and settled by the oaks of Mamre in Hebron. There he built an altar to the LORD.
Contemporary English V.	Abram took down his tents and went to live near the sacred trees of Mamre at Hebron, where he built an altar in honor of the LORD.
Easy English	So Abram moved his tent. And he went to live by the *oaks that Mamre owned. They are in the area called Hebron. There he built an *altar for the *Lord's honour.

Easy-to-Read Version	So Abram moved his tents. He went to live near Mamre's big trees. This was near the city of Hebron. At that place Abram built an altar for worshiping the Lord.
Good News Bible (TEV)	So Abram moved his camp and settled near the sacred trees of Mamre at Hebron, and there he built an altar to the LORD.
New Century Version	So Abram moved his tents and went to live near the great trees of Mamre at the city of Hebron. There he built an altar to the LORD.
New Living Translation	So Abram moved his camp to Hebron and settled near the oak grove belonging to Mamre. There he built another altar to the LORD.
The Voice	So Abram moved his family and belongings again, *this time* to Hebron, settling near the oaks of Mamre. Abram built yet another altar table to the Eternal here in this new place.

Partially literal and partially paraphrased translations:

American English Bible	Then Abram packed up his tent and took up living by the big tree of MamRe (in Hebron), and he built an altar there to Jehovah.
Christian Community Bible	So Abram moved his tent and came to live by the oak of Mamre at Hebron. There he built an altar to Yahweh.
God's Word™	So Abram moved his tents and went to live by the oak trees belonging to Mamre at Hebron. There he built an altar for the LORD.
New Advent (Knox) Bible	So Abram moved his tent, and went to live by the valley [The Hebrew text has `oaks' instead of `valley'; (cf. 12.6 above).] of Mambre, at Hebron, and there he built an altar to the Lord.
New American Bible (R.E.)	Abram moved his tents and went on to settle near the oak of Mamre, which is at Hebron. There he built an altar to the LORD. Gn 14:13.
NIRV	So Abram moved his tents. He went to live near the large trees of Mamre at Hebron. There he built an altar to honor the LORD.
Today's NIV	So 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.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram came, pitched-tents, and dwelled by Mamre's oaks in Hebron, and built there an altar to Yahweh.
Bible in Basic English	And Abram, moving his tent, came and made his living-place by the holy tree of Mamre, which is in Hebron, and made an altar there to the Lord.
The Expanded Bible	So Abram moved his tents and went to live near the great ·trees [[L]oaks; or terebinths] of Mamre [[C]an area near Hebron, named after an Amorite leader; 14:13, 24] at the city of Hebron [[C]nineteen miles south of Jerusalem]. There he built an altar to the LORD.
Ferar-Fenton Bible	So Abram struck his camp, and came and settled in the Oakwoods of Mamrah which is near Hebron, and there he built an Altar to the EVER-LIVING.
NET Bible®	So Abram moved his tents and went to live [Heb "he came and lived."] by the oaks [Or "terebinths."] of Mamre in Hebron, and he built an altar to the Lord there.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	And Abram removes his tent and comes and settles in the mighty oak of Mamre in Hebron and builds there a sacrifice altar to Yah Veh.
Judaica Press Complete T.	And Abram pitched his tents, and he came, and he dwelt in the plain of Mamre, which is in Hebron, and there he built an altar to the Lord.

Kaplan Translation	Abram moved on [Literally, 'moved his tents.' See Genesis 13:12.]. He came and settled in the Plains [Eloney Mamre in Hebrew. Others translate it, 'Terebinths of Mamre.' See note on Genesis 12:6. Josephus states that it was by an oak called Ogyges (Ancient One) (Antiquities 1:10:4; Wars 4:9:7).] of Mamre [An Amorite who was Abram's ally (Genesis 14:13). This area was later known as Kiryath HaArba (Genesis 35:27).], in Hebron [A well known city, some 18 miles west of the Dead Sea, not very far from Sodom. This would mean that Abram migrated some 28 miles southward from Bethel.], and there he built an altar to God.
Orthodox Jewish Bible	Then Avram moved his ohel, and came and dwelt in Elonei Mamre, which is in Chevron, and built there a Mizbe'ach unto Hashem.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And tenting is Abram, and coming and dwelling among the oaks of Mamre, which are in Hebron. And building is he there an altar to Yahweh.
English Standard Version	So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the LORD.
Green's Literal Translation	Then Abram moved *his* tent and came and lived among the oaks of Mamre, which were in Hebron; and he built an altar to Jehovah there.
NASB	Then Abram moved his tent and came and dwelt by the oaks [Or terebinths] of Mamre, which are in Hebron, and there he built an altar to the LORD.
New King James Version	Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre [Hebrew Alon Mamre], which are in Hebron, and built an altar there to the LORD.
Syndein/Thieme	Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto Jehovah/God. {Note: This clearly tells us that Abram at this point is in fellowship with God. He has allowed God to make the choice and He and his descendents will be greatly blessed by God. And, obviously we have seen that he did not earn nor deserve this blessing - it was all by the grace of God - to Him be the glory forever and ever. Amen.}.
Webster's Bible Translation	Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar to the LORD.
World English Bible	Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to Yahweh.
Young's Updated LT	And Abram tents, and cometh, and dwells among the oaks of Mamre, which are in Hebron, and builds there an altar to Jehovah.

The gist of this verse: After God making these promises to Abram, he moves to an area near the oaks of Mamre and builds an altar to Jehovah there.

Genesis 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâhal (לַהֲא) [pronounced *AW-hahl*]	*to tent, to pitch a tent, to [re] move a tent [from place to place]*	3rd person masculine singular, Qal imperfect	Strong's #167 BDB #14
ʾAb^{e}râm (מָרְבַא) [pronounced *ab^{v}-RAWM*]	*father of elevation, exalted father;* and is transliterated *Abram*	masculine singular proper noun	Strong's #87 BDB #4

Translation: Abram therefore moved [his tent]... In response to what God said, Abram picks up from there and moves, moving throughout the land of promise.

Genesis 13:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾêlôwn (אֵלוֹן) [pronounced *AY-lohn*]	*oak, terebinth,*[29] *tall tree, a strong and hardy tree; plain; hill?*	feminine plural construct	Strong's #436 BDB #18
Mam^{e}rêʾ (מַמְרֵא) [pronounced *mahm-RAY*]	*strength; fatness;* transliterated *Mamre*	proper singular noun/location	Strong's #4471 BDB #577
This is the first mention of Mamre in Scripture.			
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Cheb^{e}rôwn (חֶבְרוֹן) [pronounced khe^{b}v-ROHN]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289
This is the first mention of Hebron in Scripture.			

Translation: ...and he went and lived by the oaks of Mamre, which [are] near Hebron. Abram goes to the oaks of Mamre, which are near Hebron.

If Abram moves due south from the Bethel-Ai area, he will come to Jerusalem in 10 miles; if he continues for approximately 18 miles, he will be in Hebron. So Lot has moved off to the east/southeast, and Abram begins to travel throughout the Land of Promise, moving due south. However, if Abram and Lot were on a mountain near

[29] A *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

the Dead Sea, with the land of promise to the west, from there, Lot would be moving west to the cities of Sodom and Gomorrah, and Abram would be moving northwest up towards Hebron.

Genesis 13:18c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bânâh (הָנָבּ) [pronounced *baw-NAWH*]	*to build, to construct; to erect; to rebuild, to restore*	3rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
miz^{e}bêach (חֵבְזִמ) [pronounced *miz-BAY-ahkh*]	*altar;* possibly *monument*	masculine singular noun	Strong's #4196 BDB #258
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
YHWH (והיה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: There, he built an altar to Y^{e}howah. Notice Abram's response. He does not write about the beautiful land which God has given him. He builds an altar to Y^{e}howah.

Abram is directly between the Dead Sea and the Mediterranean. He understands his relationship of Jesus Christ as well as any man on the earth and he is constantly building altars to God.

Normally, I don't quote lyrics from hymns, but here is a stanza which is pertinent, from ***Sands of Time****:*

The bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory
But on my King of grace.
Not at the crown He giveth
But on His pierced hand;
The Lamb is all the glory
Of Emmanuel's land.

This describes Abram. He is going through the land, but at God's insistence; and he does not lose the meaning of the Giver, the God of grace, that One Who has given all to us.

In Abram's era, an altar was a sign of worship; an animal was offered on the altar, and that indicated obedience and dedication to Lord Jehovah. However, in retrospect, we understand that all of these animal sacrifices look forward to our Lord dying for our sins on the cross.

Altogether, there are 4 altars which the Bible records that Abram builds. God the Holy Spirit communicates to us spiritual information through these 4 altars. On these altars, Abram would offer up an animal sacrifice (or several).

The altar is to the believers of the Old Testament as the cross is to believers in the New Testament. The altar looks forward in time to the cross. On the altar, an innocent animal, without spot or blemish, is offered up to God (which act goes all the way back to the Garden of Eden where the animal skins given to Adam and Eve, to cover their nakedness, had to have come from an animal sacrifice). In the same way, the innocent Jesus, Who was without sin, was offered up to God. This substitutionary death, the just for the unjust (1Peter 3:18), is both clearly represented by these altars, as it is in the manner of our Lord's arrest and trials. Jesus was clearly without fault, and yet, condemned by both the Jews and the Romans (who represent all Gentiles). So, even the system by which our Lord was put on the cross, represents the just being condemned because of the unjust. This is why these altars are important.

The Altars Built by Abram

Location	Meaning	Commentary
The Oak of Moreh in Shechem.	Moreh means *teacher, fruitful*. Shechem means *back, shoulder*.	Abram leaves the land of his father and comes to Shechem, which is right in the middle of Israel between the two seas and west of the Jordan River, halfway to the Mediterranean. It is here where God first promised the land of Canaan to Abram's seed (Gen. 12:6–8). This promise is the basis for all promises of God to Abram; the basis for Abram being *taught* by God. These promises are made certain by the power of God (which is represented by *back, shoulder*). Abram is in the heart of the land of Canaan, which is occupied by a number of different people, most of whom are degenerate idolaters. Building this altar in the middle of this land is akin to Abram planting his nation's flag into the ground (both fallen and elect angels would recognize this). Abram may not realize that is what he is doing, but God does. Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, Who had appeared to him (Gen. 12:7). Being given the land is analogous to positional truth. When we are saved, we are placed into Christ, and that is our eternal position (which guarantees our salvation). Abram is given this land eternally.
Between Bethel and Ai.	Bethel means *house of God* and Ai means *ruins*.	This is about 20+ miles south of Shechem. The altar indicates the choice that we have between the House of God and the place of ruins. Abram and Lot represent these two choices. Lot chooses the riches which he sees in the world; Abram chooses to follow God. Gen. 13:3–4. In this context, both Lot and Abram choose between the House of God and ruins. Lot would have moved in the direction of Ai. He envisioned vibrant, exciting cities; what he found were ruins. Sodom will become actual ruins in the future.

The Altars Built by Abram		
Location	**Meaning**	**Commentary**
The oaks of Mamre in Hebron.	Hebron means *alliance, confederacy;* and Mamre means *rebellious, bitter*.	As believers in Jesus Christ, we have two directions in which we can go: toward an alliance with God (Abram was called the *friend* of God) or towards *rebelliousness* and *bitterness*. In other words, we can be in or out of fellowship after salvation. Gen. 13:18. In this context, God has promised Abram the land all around and that his seed would be like the dust of the earth (Gen. 13:15–17).
Golgotha	Golgotha means *the skull*.	This is where our Lord was sacrificed on the cross. Although the text does not specifically state where Abram was when he offered up his son, I will bet, given the text, that he ended up making this offering on Golgotha. When Abram was to offer up Isaac, his son, he was not allowed to just go to the nearest hill and make an offering. This will be discussed in more detail when we come to this passage (Gen. 22).
Bear in mind the all of this was written about 2000 years before Christ (according to most conservative theologians and historians), and at least a millennium before Christ (according to liberal theologians who do not believe the Bible is the Word of God).		

Chapter Outline Charts, Graphics and Short Doctrines

When our military conquers a significant piece of land or when we landed on the moon, what we did was plant a flag there. One of the iconic photos to come out of World War II is American soldiers planting a flag over Iwo Jima. This is what Abram is doing, for all intents and purposes. He is one man in the midst of a land filled with idolaters, and he plants the flag of his country, so to speak, by building an altar to the true God. First in Shechem, then between Bethel and Ai and then at the oaks of Mamre near Hebron. Although we primarily associate Jerusalem with Israel, these are 3 of the most important geographical locations in all of Israel.

Planting the Flag at Iwo Jima (from **japanfocus.org**).

Shechem is in the valley between Mount Ebal and Mount Gerizim. Smith describes the *streams issuing from the numerous springs there, flow down the opposite slopes of the valley, spreading verdure and fertility in every direction*. Dr. Robinson, seeing this land in late spring or early summer, remarked, "The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by fountains which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine."

Abram's grandson, Jacob, will restate this claim upon the land, when he builds an altar in Shechem (Gen. 33:18–20). Part of the land he purchased will become the final resting place for Joseph, his son, who lived in Egypt until his death, but his bones were brought back to the land of promise and to Shechem almost 500 years after his death (Joshua 24:32 Acts 7:16).

On both sides of Shechem were Mount Ebal and Mount Gerizim, from which the sons of Israel would clearly delineate the blessings and cursings that were theirs, depending upon their relationship to God. When reading off these blessings and cursings to one another, these citizens of Israel foretold the future of Israel—how and why God would bless them and how and why God would curse them. When Israel pursued he True God, they would be blessed; and when they disobeyed God, they would be cursed. From one mountain, they would proclaim boldly the words of God: "If you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out. The LORD will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways." (Deut. 28:1–7). From the other mountain, they would answer back the words of God: "But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your basket and your kneading bowl. Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. Cursed shall you be when you come in, and cursed shall you be when you go out." (Deut. 28:15–19). See also Deut. 11:29 27:4–28:68 Joshua 8:30–35

The city of Shechem was given to Ephraim, a son of Joseph's, and it became one of the cities of refuge in which the Levites also lived. Joshua 20:7 21:21

This was a place of great drama, wherein one man tried to make himself king over all Israel, by being recognized in Shechem; and where King Jeroboam lived after rebuilding the city.

Bethel was another great city of Israel, where Jews would go during times of distress to inquire of God (Judges 20:18, 26, 31 21:2). On the other hand, Ai was associated with sin and failure (see Joshua 7–8).

It is the Oaks of Mamre where God will appear to Abram and the place where he will eventually bury his wife. Hebron, where in was the Oaks of Mamre, has an important place in history during several periods of Israel's history. During the patriarchal period of Israel's history, 3 angels will tell Abram that he will become a father; there, Sarai will eventually die and be buried, and there, Isaac and Jacob will spend much of their lives.

During the time of the Exodus, when the people of Israel are about to enter into the Land of Promise, Moses sends in spies to look over the land, as God had told Moses and the people to go into the land and take it. These spies enter into the land from the south and they will go through Hebron and make note of it and the great grapes from there. Hundreds of years later, during the time of the monarchy, King David will begin his reign in Hebron.

Quite obviously, Mount Golgotha in Jerusalem, is significant because that is where our Lord will pay for our sins.

Chapter Outline		**Charts, Graphics and Short Doctrines**
Forward	**Doctrines Covered and Alluded to**	**Chapters of the Bible Alluded To**
Psalms Appropriately Exegeted with this Chapter	**Other Chapters of the Bible Appropriately Exegeted with this Chapter**	**Definition of Terms**
Introduction	**Text**	**Addendum**
www.kukis.org		**Exegetical Studies in Genesis**

Addendum

There was a great deal to learn with this chapter.

What We Learn from Genesis 13

1. God blesses Abraham despite his failures.
2. We learn about the importance of God's geographical will.
3. We learn what it means for Abram *to call upon the name of the Lord*.
4. We studied how to understand the Bible, as both the word of man and the Word of God. We learned about the figures of speech found throughout Scripture.
5. We studied blessing by association, including a real-life example.
6. Money does not solve problems or fix things.
7. We learned the true and false concepts of separation.
8. We studied the great blessings of evangelism and Bible doctrine which came from Billy Graham's evangelilzation and R. B. Thieme, Jr.'s teaching.
9. We studied the difference in topology for the land around Sodom. Although the Salt Sea is clearly there, there may have also been a river flowing from the Salt Sea into the Gulf of Aqaba.
10. We learned more about progressive revelation and why God repeated many things to Abram.
11. We examined a lot of material about dispensations and intercalation.
12. We studied the importance of Bible doctrine.
13. We learned that the reason for signs and wonders, as used by our Lord and the apostles, was to establish their relationship with God. The power of signs and wonders for the apostles faded.
14. We learned about the Christian heritage of the United States and that Biblical teachings affected how our founders thought.
15. We saw how even FDR understood that the United States is where the Word of God is taught.
16. We studied a great deal about American heritage and about the evil. Warren court. We studied about the original intent of the 1st Amendment and how it was distorted, and how the use of language distorted the 1st Amendment.
17. We saw great evidence as to the Christian testimony of our founders.
18. We saw how many communist goals are absolutely anti-God and how they have affected our nation to date.

Chapter Outline Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 8.

THAT WHEN THERE WAS A FAMINE IN CANAAN, ABRAM WENT THENCE INTO EGYPT; AND AFTER HE HAD CONTINUED THERE A WHILE HE RETURNED BACK AGAIN.

3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river

Josephus' History of this Time Period

Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter.

From: **http://www.sacred-texts.com/jud/josephus/ant-1.htm** accessed June 30, 2013. Josephus *Antiquities of the Jews;* Book 1, Chapter 1.

Chapter Outline **Charts, Graphics and Short Doctrines**

Alfred Edersheim wrote a book called The Bible History, Old Testament, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 12, entitled *The Separation of Abram and Lot*.

Edersheim Summarizes Genesis 13

CHAPTER 12

The Separation of Abram and Lot - Abram at Hebron - Sodom plundered - Lot rescued - The fleeting with Melchizedek (GENESIS 13, 14)

HITHERTO Abram had been accompanied by Lot in all his wanderings. But a separation must take place between them also. For Abram and his seed were to be kept quite distinct from all other races, so that the eye of faith might in future ages be fixed upon the father of the faithful, as on him from whom the promised Messiah was to spring. Like so many of God's most marked interpositions, this also was brought about by what seemed a series of natural circumstances, and probably Abram himself was ignorant of the Divine purpose in what at the time must have been no small trial to him. The increase of their wealth, and especially of their herds and flocks in Egypt, led to disputes between the herdsmen of Abram and of Lot, which were the more painful that, as the Bible notes, "the Canaanite and the Perizzite dwelled then in the land," and must have been witnesses to this "strife" between "brethren." To avoid all occasion of it, Abram now proposed a voluntary separation, allowing Lot, though he was the younger and the inferior, the choice of district - and this not merely from generosity, but in faith, leaving it to the Lord to determine the bounds of his habitation.

As the two stood on that highest ridge between Bethel and Ai, the prospect before them was indeed unrivaled. Looking back northwards, the eye would rest on the mountains which divide Samaria from Judaea; westwards and southwards, it would range over the later possession of Benjamin and Judah, till in the far distance it descried the slope on which Hebron lay. But the fairest vision was eastward: in the extreme distance, the dark mountains of Moab; at their foot, the Jordan, winding through a valley of untold fertility; and in the immediate foreground, the range of hills above Jericho. As the patriarchs gazed upon it, the whole cleft of the Jordan valley was rich with the most luxuriant tropical vegetation, the sweetest spot of all being around the Lake of Sodom, at that time probably a sweetwater lake, the "circuit" of the plain resembling in appearance, but far exceeding in fertility and beauty, the district around the Sea of Galilee. In this "round" of Jordan, and by the waters of Sodom, rich cities had sprung up, which, alas! were also the seat of the most terrible corruption. As Lot saw this "round" or district, fair like Paradise, green with perennial verdure, like the part of Egypt watered by the Nile, his heart went out after it, unmindful of, or not caring to inquire into, the character of its inhabitants. The scene might well have won the heart of any one whose affections were set on things beneath. Lot's heart was so set; and he now vindicated by his choice the propriety of his being separated from Abram. Assuredly their aims went asunder, as the ways which they took. Yet, even thus, God watched over Lot, and left him not to reap the bitter fruit of his own choice.

Nor was Abram left in that hour without consolation. As most he needed it when alone, and with apparently nothing but the comparatively barren hills of Judaea before him, Jehovah once more renewed to him, and enlarged the promise of the land, far as his eye could range, bestowing it upon Abram and his "seed for ever."

Edersheim Summarizes Genesis 13

For the terms of this promise were not made void by the seventy years which Judah spent in the captivity of Babylon, nor yet are they annulled by the eighteen centuries of Israel's present unbelief and dispersion. The promise of the land is to Abram's "seed for ever." The land and the people God has joined together; and though now the one lies desolate, like a dead body, and the other wanders unresting, as it were a disembodied spirit, God will again bring them to each other in the days when His promise shall be finally established. So Abram must have understood the word of Jehovah. And when, so to speak, he now took possession by faith of the promised land, he was directed to walk through it. In the course of these wanderings he reached Hebron, one of the most ancient cities of the world, where in the wood of one, Mamre, he pitched his tent under a spreading terebinth, and built an altar unto Jehovah. This place seems through the rest of his life to have continued one of the centers of his movements.

Meanwhile Lot had taken up his abode in a district which, like the rest of Canaan at the time of Joshua's conquest, was subdivided among a number of small kings, each probably ruling over a city and the immediately surrounding neighborhood.

From http://www.levendwater.org/books/v1bhot.pdf accessed June 30, 2013.

Chapter Outline Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 13

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Abram returns from Egypt to the land of promise	
Abram went up from Egypt—he and his wife and all that was his [lit., *and all that (was) to him*]; and Lot—toward the Negev. Abram [was] now very rich in livestock, [and] in silver and in gold.	Consequently, Abram returned from Egypt back to the Negev, taking with him his wife, his possessions and Lot. Abram, at this time, had become quite wealthy in livestock, as well as in silver and gold.
He advances in [lit., *concerning, according to*] his travels from the Negev to Bethel, to the place where his tent was at the beginning, between Bethel and Ai; to the place of the altar that he made there at the beginning. Consequently, Abram proclaimed [and celebrated] the name of Y^{e}howah there.	Abram continued traveling through the land, moving from Negev back to Bethel, back to where he pitched his tent at the first, between Bethel and Ai; and to the place where he made the altar at the beginning. Consequently, Abram proclaimed and celebrated the name of Jehovah there.
Disputes arise between the herdsmen of Abram and the herdsmen of Lot	
Lot, the one going with Abram, also had [lit., *to Lot were*] flocks, herds and tents. The land could not support them remaining together, for their possession were great. Therefore, they were unable to live together. [There] was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.	Lot, who traveled with Abram, also had flocks, herds and tents. It became apparent that the land could not support Abram and Lot remaining together, because they had too many possessions. Therefore, they concluded that they could no longer remain as two companies functioning in the same area.. This is because there was great strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.

A Complete Translation of Genesis 13

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Also, the Canaanite and Perizzite was living in the land at that time.	Also, at this time, Canaanites and Perizzites were living in the land of promise.
Abram and Lot go their separate ways	
Abram then said to Lot, "I urge you [that there] not be strife between you and I nor between your herdsmen and my herdsmen, for we [are] companions [possibly, *business associates*] [and we are] brothers. Is not the entire land before you? Please separate yourself from attachment to me. If [you take] the left hand, then let me choose the right; if [you take] the right hand, then let me choose the left."	Abram then said to Lot, "I urge that there the not be any strife between you and I nor between your herdsmen and mine; for we are both business associates and brothers. Is not the entire land before you? Then separate yourself from being in association with me. You may go in whatever direction you choose. If you go to the left, then I will go to the right; and if you go to the right, then I will go to the left."
So Lot lifted up his eyes and he examines [lit., *sees, looks*] all [which is] around the Jordan [valley], that all of it is [well-] irrigated ([this is] before Y^{e}howah destroyed Sodom and Gomorrah). [He observed that it was] like a garden of Y^{e}howah [and] like the land of Egypt, when you enter Zoar. Lot chose for himself all the circular tract of the Jordan and so he journeyed from the east.	So Lot lifted up his eyes and he examined a great circle around the Jordan valley, and observed that it was well-watered (this is before Jehovah destroyed Sodom and Gomorrah). He could see that it was like the garden of Jehovah and like the cultivated land of Egypt—that area where you go into Zoar. Lot chose for himself the circular district of the Jordan, and he journey to there from the east.
Thus, they separated each one from association with his brother. Abram lived in the land of Canaan while Lot dwelt among the cities of the circular district [that he chose]. He moved his tent as far as Sodom.	Thus, these men separated from one another, severing their business ties. Abram lived in the land of Canaan while Lot dwelt among the cities of that circular district. He moved his tent to Sodom.
The men of Sodom [are] evil and extreme deviants regarding Y^{e}howah.	The men of Sodom are evil and extreme deviants before Jehovah.
God promises a huge swath of land to Abram and his descendants	
And Y^{e}howah had said unto Abram, after Lot separated from him, "Now lift up your eyes, and look from the place where you are [are], northward, southward, eastward and westward, for all the land that you [can] see, I give to you and to your descendants [lit., *seed*] forever. Furthermore, I have designated your descendants [lit., *seed*] [to be] as the dust of the earth, so that, if one is able to count the dust of the earth, [so] also your seed may be counted. Arise [and] walk throughout the land—to its length and to its breadth—for I will give it to you."	After Lot had separated from Abram, Jehovah had then said to him, "Lift up your eyes and look all around, to the north, to the south, to the east and to the west—all the land that you are able to see, that land I give to you and to your descendants forever. Furthermore, I have determined that your descendants will be as the dust of the earth, so that, if one is able to count the dust of the earth, then, in the same way, your seed may be counted. Arise and walk throughout this land. Travel its length and its breadth, for I want you to see what I am giving to you."
Abram therefore moved [his tent] and he went and lived by the oaks of Mamre, which [are] near Hebron. There, he built an altar to Y^{e}howah.	Abram therefore moved his tent from there and went to the oaks of Mamre, which is near Hebron. There, he built an altar to Jehovah.

Chapter Outline **Charts, Graphics and Short Doctrines**

The following Psalms would be appropriately studied at this time:

Chapter Outline		Charts, Graphics and Short Doctrines
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