



Genesis 13:1—14:24 (Darian Jones)

Abram: The Gift of the Promise

NT

1. The absolute gift of grace through faith: Ephesians 2:8
2. The hope of faith: Hebrews 11:1
3. The promise of resurrection through the cross: Luke 23:32-43
4. Resurrection hope of the world to come: Romans 8:18-24
5. Rock solid promise made by the Christ of this new covenant: Hebrews 6:13-8-13, 1 Cor 11:23-26

OT

6. Genesis 13:1-6: God the Provider - Abram and Lot's great possessions in Egypt
7. Genesis 13:7-8: Abram's faith is evidenced according to God's promise, Lot turns his back on God's promise to Abram.
8. Genesis 13:9-11: Lot 'lifts his eyes' not from faith but works – he appears to forge his own path, a path which places him in peril of God's judgment of Sodom - the author's reminder breaks into the narrative of Sodom's coming destruction (Gen chs 18-19). So, Lot journeys east to settle in Sodom. This term traveling east is also referred to Adam and Eve (Gen 3:24), Cain (Gen 4:16) and the people of Babel (Gen 11:1) – not much good goes on in the east!

9. Genesis 13:12-13: Abram settles in Canaan; God's promised land to Abram's descendants contrasted with Lot's living over the border in the lush land of 'wicked' men who were 'great sinners' - words used for those judged by the great flood (Gen 6:5-7). Contrast of two men; One who lives under the promise and looks forward in hope, the other who lives for what he can gain now; seems to have been charmed by the false beauty of a lush land that hides human depravity, this places him and his family in peril. (1 Timothy 6:6-10) – love of money is the root of all evils.

10. Genesis 13:14-18: God's promise of nationhood to Abram reiterated. God's tells Abram to 'Lift up his eyes' and Abram's faith is seen again. It is God who directs, it is God who promises, it is God who does it. God is Abram's driving force of faith because God is both object and giver of true faith; the author and the finisher of faith (Heb 2:2).

11. Genesis 14:1-10: There's war afoot: The five kings of the Jordan River plain have rebelled against the four kings Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim – kings of early Persia and Elam (great kingdom in the early bronze age). King Chedorlaomer (means Son, the Unsparring – divine connotations from Akkadian religion) leads the group. The Kings of Sodom and Gomorrah, Bera – hateful/wicked (ra) and Birsha – one who excels in wickedness (be-resha). The war is presented as a warning judgment against Sodom and Gomorah – a sign of things to come.

12. Genesis 14: 11-12: King Chedorlaomer – conquers Sodom and Gomorrah and takes all possessions including Lot. Lot is caught in the judgment – wrong place wrong time. Scene is set for liberation, but how?

13. Genesis 14:13-16. The Abramic rescue – Abram takes a meager force – how is it he was able to rescue Lot from such a formidable foe as king Chedorlaomer – son, the Unsparring? - Clash of kingdoms. Brevity of rescue shows immediacy of action - Abram rouses himself and his household to action and rescues Lot.