

Genesis

Creation, Covenants, All Grace – study 14



TESTS & TYPES

The CHOICE WE ALL FACE (13:5-13)

13:5-7 Calculate the cost of prosperity. (Eccl. 5:10-15)

(1) A careful study of the entire Bible seems to show that there is no sin in being wealthy provided the riches have been honourably obtained, are regarded as belonging to God, and are being constantly used as in the sight of God. At the same time, wealth very seriously increases the responsibility of a believer, and his riches will soon become a sin if they are not used properly and with a sense of stewardship, not of ownership. -- **W.H. Griffith Thomas**, *Genesis 1-25* p. 158

(2) [Lot] seems to have been one of those men who take right steps, not because they are prompted by obedience to God, but because their friends are taking them. ... In every great religious movement there always have been, and always will be a number of individuals who cast in their lot with it, without knowing the power which inspires it. Beware of them! They cannot stand the stress of the life of separation to God. The mere excitement will soon die away from them; and, having no principle to take its place, they will become hindrances and disturbers of the peace. -- **F.B. Meyer**, *Abraham* pp. 43,44

13:8,9 May we chart any progress in Abraham's character?

(3) Abram as the leader, the elder, the one to whom God had given the promises, might have asserted his "rights," but he abandoned them. He had learned the great lesson that the only "right" we have is the right to go to hell.

“... riches will soon become a sin if they are not used properly and with a sense of stewardship, not of ownership.” -- **W. H. Griffith Thomas**

Everything else is ours by grace. -- **Donald Grey Barnhouse**, *Genesis* p. 87

(4) The Abram now resettled in Canaan contrasts sharply with the Abram in Egypt. He who earlier fomented strife now moves to nip strife in the bud. The manipulation that Abram formerly manifested now gives way to magnanimity. Lot, unlike Sarai, is given a free hand. One wonders if Abram's return to the altar and meeting with God (v.4) had anything to do with this change in disposition. ... he is prepared to sacrifice what has been promised to him, as he will later willingly offer Isaac who had been promised to him. -- **Victor Hamilton**, *The Book of Genesis* pp. 391-2

13:10-13 How is it Lot has reached not merely a geographic crossroads?

(5) There are many modern counterparts to Lot's action; even professedly Christian people often choose their home in a locality simply for its scenery, or its society, or its other material advantages without once inquiring what Church privileges are there. The souls of their children may starve amid worldliness and polite indifference. The same disastrous choice is often made in connection with public schools, to which boys are sent simply for the position and reputation of the school, regardless of the moral and spiritual atmosphere of the institution. This was the great mistake of Lot's life, from which he ever afterwards suffered. -- **W.H. G. Thomas**, *op.cit.*, p. 160

(6) How many have stood upon those Bethel heights, intent on the same errand as took Lot thither! Age after age has poured forth its crowds of young hearts, to stand upon an exceeding high mountain, whilst before them have been spread all the kingdoms of the world, and the glory of them; the tempter whispering, that for one act of obeisance all shall be theirs. In assurance and self-confidence; eager to do the very best for themselves; prepared to consider the moralities only in so far as these did not interfere with what they held to be the main chance of life -- thus have succeeding generations looked towards the plains of Sodom from afar. And, alas! like Lot, they have tried to make stones into bread; they have cast themselves down from the mountain side, for angels to catch; they have knelt before the tempter, to find his promise broken, the vision of power an illusion, and the soul beggared for ever -- whilst the tempter, with hollow laugh, has disappeared, leaving his dupe standing alone in the midst of a desolate wilderness. Let us not condemn Lot too much because he chose without reference to the moral and religious conditions of the case; lest, in judging him, we pronounce sentence on ourselves. Lot did nothing more than is done by scores of professing Christians every day. -- **F.B. Meyer**, p. 50

**Where do WE
choose to live
– and WHY?**

“Lot did nothing more than is done by scores of professing Christians every day.” -- **F.B. Meyer**

13:14-18 Though Abraham is here given the title deed to ALL Canaan (including Lot's spread!), how is he still walking by faith? (Heb. 11:1,6,8-10)

(7) This third communication of Jehovah to Abram is remarkable in that it sets Abram in direct contrast to Lot in every way. Lot, in response to the selfish desire for his own enrichment, had chosen for himself, and now Jehovah declared his choice for Abram. Lot had chosen by sight; he "lifted up his eyes, and beheld." Abram by faith had chosen not to choose for himself, but to leave himself entirely to the direction of Jehovah; and now Jehovah brought him into the place of sight on the basis of his faith. Lot had lifted up his eyes in answer to his own impulse. Now Jehovah commanded Abram, "Life up now thine eyes," and he did so in answer to the Divine command. Lot having thus chosen, obtained, but was unable to possess. Abram in trusting God, received from Him the title-deeds to all the land, even including that which Lot had chosen for himself. -- **G. Campbell Morgan**, *The Analysed Bible: Genesis* pp. 91-2

TWO CHARACTERS TESTED BY FIRE (14:1-24)

14:1-17 In the midst of the superficial details of this first war chronicle, count the cost Lot's choice of lifestyle to both Abraham and himself.

(8) Lot was beaten with these scourges, because having been allured and deceived by the richness of the soil, he had mixed himself with unholy and wicked men. -- **John Calvin**, *The Book of Genesis* p. 379

(9) As they journeyed back, uncle and nephew, we again wonder what were Lot's thoughts. There is no record of any expression or even feeling of gratitude, and the fact that he deliberately went back to Sodom is another illustration of the essential shallowness and worldliness of his mind in contrast to the magnanimity and genuine spirituality of Abraham. -- **W.H. Griffith Thomas**, *op. cit.*, p. 168

14:18-20 A mysterious, almost intrusive episode, only satisfactorily interpreted in the light of the New Testament. What is the point of God's silence as to the identity of Melchizedek? (Heb. 6:20-7:10)

(10) He was first "King of Righteousness," and after that also King of Salem, which is King of Peace (Heb. vii. 2). Mark the order. Not first Peace at any



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Lot beaten with scourges
forged by his own self-
deception

price, or at the cost of His personal character; the righteous meeting, on our behalf, of the just demands of a Divine and holy law. And then founded on, and arising from, this solid and indestructible basis, there sprang the Temple of Peace, in which the souls of men may shelter from the shocks of time. -- **F.B. Meyer**, *op. cit.*, p. 70

14:21-24 Is this the same Abraham who in Egypt put his entire family at risk?

(11) That he will take nothing on this occasion, while he allowed himself to be so abundantly gifted by Pharaoh, shows him ... "inwardly more elevated and advanced than in the days of his self-incurred humiliation in Egypt." ... Melchizedek is like the setting sun of the primitive revelation made to men before their separation into nations, the last rays of which shine upon the patriarch, from whom the true light of the world is in process of coming. This sun sets to rise again in antitype in Jesus Christ, when the preparatory epoch of Israel shall have passed. In the light of this antitype the gifts of Melchizedek acquire a typical significance. They foreshadow the gifts which the exalted heavenly Priest-King brings in love for the refreshment of those who are of the faith of Abraham. -- **Franz Delitzsch**, *A New Commentary on Genesis* pp. 411-12

(12) Except for 2 Peter ii.7,8, we should have hardly credited Lot with any vital religion. Although 'righteous,' he is yet **living by sight**, seeking only his own advantages and pleasure; worldliness is his dominant characteristic, his one thought is the well-watered plains. He is a type and illustration of the Christian who is not fully consecrated -- one who is trying to make the best of both worlds, endeavouring to stand well with God, while pushing to the full his own earthly interests. Yet one part of his life must necessarily suffer; so it was with Lot, so it is always. Contrast Abraham with his large-heartedness of spirit, his simple acceptance of God's promises, his whole-hearted obedience to God's will, and his courageous testimony in the altar of worship. He is a type and illustration of the consecrated believer, the one who puts God first, and to whom God's presence, God's way are everything. ... The results in the lives of Lot and Abraham were vastly different. **Lot obtained what he wanted, earthly prosperity**, but spiritually it may be questioned whether he was ever happy after making that choice. There was no witness for God, no real blessing on his home, and in the end came spiritual and social disaster. Abraham's experience was very different; **God became an increasing reality** to him, there was a glory and power in his life, and we are sure that he never regretted his action in putting God first. God's children always experience His Divine favour and blessing in proportion to their faithfulness ... -- **W.H. G. Thomas**, pp. 162-4

**Will we cast our lot with Abraham, type of the believer
who walks by faith, or with Lot, "type and illustration
of the Christian who is not fully consecrated -- one who
is trying to make the best of both worlds"**