

LESSON EIGHT

ABRAHAM AND LOT

TEXT: Genesis chapters 13 thru 20.

A. ABRAHAM'S NEPHEW:

Lot was the nephew of Abraham who had traveled with him all the way from Ur in Chaldea.

There is a great difference between these two men:

1. Abraham had received a call; Lot was only accompanying him;
2. Abraham walked by faith; Lot walked by sight;
3. Abraham was generous; Lot was greedy and worldly;
4. Abraham was a man of prayer; there is no record that Lot prayed;
5. Abraham sought a city whose builder and maker is God; Lot chose a city built by man but destroyed by God.

2. LOT'S CHOICE:

When a Christian goes back into the world there is always a price that must be paid. Thus it was when Abraham visited Egypt. Sarah brought back an Egyptian maid, Hagar, whose presence brought occasion for a great sin, and subsequent trouble. Also Abraham came back from Egypt a wealthy man (Genesis 13:2). It was this wealth that brought a division between Abraham and Lot, and pierced them with many sorrows (I Timothy 6:10).

Because of the increase in the number of cattle, there was strife among the herdsmen. Although Abraham was the elder and could have settled the problem another way, he showed the true Christian's attitude.

"As much as lieth in you, live peaceably with all men" (Romans 12:19).

"And the servant of the Lord must not strive" (II Timothy 2:24).

Abraham did exactly as the Bible teaches. He told Lot to choose the land that he wanted. It was better to part in peace than to strive.

Lot's choice reveals his character. Lot lifted up his eyes and looked (verse 10). He walked by sight, rather than by faith. His choice revealed that his heart was centered in material riches. He chose GRASS rather than GRACE. Let us note carefully Lot's steps downward:

1. He lifted up his eyes and looked;
2. He chose all the plain of Jordan;
3. He separated himself from Abraham;
4. He dwelt in the cities of the plain;
5. He pitched his tent toward Sodom;
6. He dwelt in Sodom (Genesis 14:12);
7. He sat in its gate (Genesis 19:1);
8. His daughters married to men of Sodom, etc.

Let us not overlook the fact of Lot's responsibility in his choice. He had been given the right to choose. Therefore, if he wanted to pitch his tent towards Sodom, that was his right and privilege. But what right did he have to take with him his family, his herdsmen and their families. There was a large group who traveled to Sodom with Lot and lost their lives there. Lot was clearly responsible for this.

Likewise if a person makes his choice of living in sin and losing his soul in Hell, he has been given the right to choose and this is his rightful privilege, but what right does he have to take others with him. One will never go to hell alone!

C. THE BATTLE OF THE KINGS:

Lot moved with his family to Sodom for to gain worldly possessions and riches. It was not long before he lost everything he possessed because he was in Sodom. He became involved in a battle between four and five heathen kings. Lot had no business in being involved but he was. Now that a time of crisis and need had arisen, Lot found himself helpless and powerless. This lack of power was directly due to his compromise with the world. Power with God always comes through separation from the world and fellowship with God.

When Abraham heard that Lot had been taken captive, he did not hesitate. He arms his 318 servants and sets out in bold pursuit. It was a distance of about 120 miles before he overtook the four heathen kings and defeated them. Through his prompt action, great courage, and skilful leadership he wins the victory and delivers Lot.

"And when Abram heard that his brother was taken captive (Genesis 14:14). The Scripture tells us a great deal. Note that it is "brother" not "nephew." What should be our action when we hear that the enemy has taken a "brother" captive?

Abraham showed his complete separation from the world by refusing to accept anything of the spoils. He refused to accept even a thread or a shoelace. He would not be contaminated with anything out of Sodom. He refused to compromise. This was the secret of Abraham's success. This was why he could overthrow the heathen kings but Lot went down in defeat.

D. MELCHIZEDEK:

A description of Melchizedek is given in the seventh chapter of the epistle to the Hebrews. It is the conviction of the writer that Melchizedek was a Theophany of God, none other than the Lord Himself. We shall not deal with this subject at any length here. However, it should be pointed out that: (1) Melchizedek was greater than Abraham; (2) He was both priest and king which was contrary to God's order until this took place in the person of Jesus; and (3) He was the priest of the most high God. This meant that he also knew the one true God. As the writer sees it, this would greatly nullify Abraham's call and God's revelation to Abraham.

Everything that is said about Melchizedek points to Jesus Christ.

E. TITHING:

Scriptural Reference:

"And he gave him tithes of all" (Genesis 14:20).

Here is the beginning of tithing. Tithing started with Abraham and proves that it is not a legalistic act but rather an act of faith. It is an act of faith, obedience, and worship, and recognition of complete dependence upon Almighty God.

The writer believes that Abraham was recognizing that without the help of Melchizedek he would never have won the victory.

F. HAGAR:

Hagar was an Egyptian maid that Sarah had brought out of Egypt. The trouble that developed from having Hagar in the Home was the result of their journey into Egypt.

When Abraham came into the land of Canaan at the age of seventy-five, God had given him a wonderful promise. *"I will make of thee a great nation"* (Genesis 12:2). Ten years had now passed and still Abram had no children. It is one thing to believe God and yet another thing to be able to wait upon God until the promise is fulfilled. Only too often we try to take things into our own hands and help God out. Abram was now eighty-five years old and Sarah decided that she had the answer. She gave Abram her maid, Hagar (Genesis 16:3).

Adam transgressed by listening to Eve. Now we find Abram doing the same. The consequences of this act were soon evident. When Hagar learned that she had conceived, she was delighted, and looked down upon her mistress. She no longer was respectful and obedient, and showed that she despised Sarah. When Sarah complained to Abraham, he refused to accept the blame and leaves it completely up to Sarah to deal with Hagar.

Hagar flees from the anger of her mistress into the wilderness. As we read this story, we again see the infinite grace of a merciful Savior as He appears to Hagar by a fountain of Water. The angel of the Lord is another Theophany of God. The fountain of water speaks of the wells of salvation. The story speaks of a personal Savior having compassion upon and seeking an outcast who had no claim upon Him. Note the personal pronouns, "Thou" and "Me" (Genesis 16:13).

G. NINETY-NINE YEARS OF AGE:

Abraham was eighty-six-years old when Ishmael was born. Thirteen years later God again appeared to Abraham and renewed the covenant and the promise. The Lord revealed Himself as the "ALMIGHTY GOD" or "EL SHADDAI" which brought the thought of the "SUFFICIENT" God (Genesis 17:1).

At this appearance God changed Abram's name to Abraham. He also changed Saria's name to Sarah for she was to be a mother of nations. The promise of a son is renewed. Abraham laughed but it was a laugh of faith (Genesis 17:17). This should be compared to Sarah's laugh of unbelief (Genesis 18:13). At this time God instituted circumcision which was to be a token of separation.

Abraham made a very touching appeal for Ishmael (Genesis 17:18) and God promised to bless Ishmael and also make of him a very great nation. Abraham obeyed God and was circumcised at ninety-nine years of age and Ishmael was circumcised when he was thirteen years old.

Shortly afterwards the Lord appeared to Abraham while he sat in the tent door. This appearance was again a Theophany and the Lord was accompanied by two angelic beings appearing in

human form. Abraham entertained his three guests with true hospitality. It is interesting to note that the Lord and the two angelic beings ate food.

The faith of Sarah is tested and she is rebuked for her unbelief. Sarah was eighty-nine years of age.

The Lord revealed to Abraham the fact that judgment was about to fall on Sodom. Abraham interceded for Sodom beginning at fifty righteous souls, then to forty-five, forty, thirty, twenty, and finally ten. Each time the Lord promised to spare Sodom if the stated number of righteous could be found.

Let us examine carefully verse nineteen, "*For I know him, that he will command his children...*" This was one of the reasons why God trusted Abraham and confided in him.

H. THE DESTRUCTION OF SODOM AND GOMORRAH:

Genesis chapter nineteen gives us the tragic story of the judgment that fell upon Sodom and Gomorrah, and the end of Lot's life. We shall not comment on the sordid story of the events that took place on the last night in Sodom. The degradation and perversion of Sodom is unmentionable.

Lot's wife looked back not with mere curiosity but with a desire to return. The daughters also revealed their sinful condition in committing incest with their father. Lot was responsible for all of this when he decided to pitch his tent towards Sodom. He himself was actually saved by the prayers of his Uncle Abram.

LESSON EIGHT

SELF HELP TEST

State whether the following are TRUE or FALSE:

1. _____ Sarah brought back an Egyptian maid from Egypt.
2. _____ Lot parted from Abraham because his uncle strove with him.
3. _____ Lot's life was not affected by living in Sodom.
4. _____ Abraham armed five hundred servants to rescue Lot.
5. _____ Abraham refused to accept even a shoelace from Sodom.
6. _____ Melchizedek was greater than Abraham.
7. _____ Abraham was eighty-six years old when Ishmael was born.
8. _____ The Lord promised to spare Sodom if there were five righteous there.
9. _____ Isaac was born when Abraham was one hundred years old.
10. _____ Lot was saved through the prayers of his Uncle Abraham.