

In The Beginning – Part 9

Gen 13:12 *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. 13 But the men of Sodom were exceedingly wicked and sinful against the LORD.*

- ❖ We had seen last time the separation that took place between Abram and Lot following Abram's return from Egypt to the mountain between Bethel and Ai where he had first built an altar to the Lord.
- ✓ And we had seen in this separation a dual type with Abram picturing both the Kingdom minded Christian and 'the new man', the man of the spirit and Lot the carnally minded Christian and 'the old man', the man of the flesh. And no matter which of these types we look at, there must always be a separation between them. A separation that is described this way in –

Heb 4:12 *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.*

- After their separation, Abram 'dwelt in the land of Canaan', the land of promise, the land to be given to him as an inheritance, whereas Lot 'dwelt in the cities of the plain and pitched his tent even as far as Sodom'. Lot had begun the journey with Abram to Canaan leaving behind Ur of the Chaldeans, a place picturing the world under the god of this world, a place of darkness and inherent wickedness.
- ❖ But, Lot's interest was not in Canaan – given 'all the land' before him to choose from, he chose to come down from the mountain into the plain below to associate with those who were exceedingly wicked and sinful towards the Lord'. With the complete separation now, Abram has now completed that which God wanted him to do. He was out of his country, out of his father's house and out from his family and because of this separation God can now reveal to him what He had intended all along with regards to the land that He would show him.

Gen 13:14 *And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are-northward, southward, eastward, and westward; 15 "for all the land which you see I give to you and your descendants forever. 16 "And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. 17 "Arise, walk in the land through its length and its width, for I give it to you." 18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.*

- All the land that Abram can see is now given to him and his descendants '[forever](#)' and Abram's descendants will be '[as the dust of the earth](#)'.
- And following the greater revelation of God's promise to him, Abram is told to '[Arise, walk in the land through its length and its width](#), for I give it to you'.
- Here then, is an action of jurisdiction, just as we have seen in an earlier study with Satan going to and fro about the earth as recorded in the Book of Job.
- ✓ We will remember what had happened when Abram had gone walking in the land on a previous occasion without being told to do so – there was a famine in the land and he went down to Egypt.

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- ✓ But when Abram waited and followed God's instruction we see him moving his tent to dwell 'by the terebinth trees of Mamre, which are in Hebron', and building an altar there to the Lord.
- ✓ In this new location we can see the complete opposite of that seen earlier – Mamre is a word that means 'fatness' and 'strength' and Hebron means 'the place of association'.
- ✓ And so, rather than famine and estrangement from God through turning to the world, we now see Abram in a place of strength, a place of fatness, dwelling in association with the Lord, building an altar there to Him.
- ✓ And I am sure we can remember that Hebron is the place that Caleb received as his inheritance at the end of the wilderness journey of the children of Israel ([Remember Joshua and Caleb- what happened?](#))

Jos. 14:11 "As yet I am as strong this day as on the day that Moses sent me; just as my strength was then, so now is my strength for war, both for going out and for coming in. **12** "Now therefore, give me this [mountain of which the LORD spoke in that day](#); for you heard in that day how the Anakim were there, and that the cities were great and fortified. It may be that the LORD will be with me, and I shall be able to drive them out as the LORD said." **13** And Joshua blessed him, and gave [Hebron](#) to Caleb the son of Jephunneh as [an inheritance](#). **14** Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, [because he wholly followed the LORD God of Israel](#). **15** And the name of Hebron formerly was Kirjath Arba (Arba was the greatest man among the Anakim). Then the land had rest from war.

- And why did Caleb get Hebron as his inheritance? "Because he wholly followed the Lord God of Israel". And again, this is also what is required for the faithful Christian if they will enter the kingdom of the heavens and receive their inheritance. [Wholly following the Lord God of Israel](#) – **Ruth 3:5** And she [Ruth] said to her [Naomi], "All that you say to me I will do." **Jam 1:22** But be doers of the word, and not hearers only, deceiving yourselves.
- ❖ And with the account of Caleb and Joshua we find another picture of the same separation seen with Abram and Lot, with Caleb and Joshua entering the land of promise to receive their inheritance while the rest of their generation perished in the wilderness.
- That pictured by Caleb's inheritance in Hebron though takes us to a totally different, future time than that seen through Abram in Hebron. With Caleb in Hebron we see the expulsion of the Anakim from the land with the land then having 'rest from war' providing us with a [dual type](#) that takes us beyond the end of the tribulation into the Millennial Kingdom.
 - i. In the taking of the mountain by Caleb we see the physical descendants of Abraham, the dust of the earth, entering the land of promise to rule at the head of the nations, Gentile world power having been destroyed.
 - ii. And we can also see the spiritual descendants of Abraham, faithful Christians, entering the heavenly land of promise into positions of rulership with Christ. The original occupants of the heavens, those who fathered the Anakim having been thrown down.
- Whereas that seen through Caleb in Hebron takes us to a time when there will be 'rest from war', this is not what we see when Abram is in Hebron.

Gen 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, **2** that they made war with Bera king of Sodom,

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Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). 3 All these joined together in the Valley of Siddim (that is, the Salt Sea). 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

- ❖ It is then as soon as Abram 'dwelt by the terebinth tress of Mamre, which are in Hebron' that we see warfare beginning. And that presented through this is a multifaceted picture.
- ✓ Let's begin with that which we can learn for ourselves. In Abram moving to dwell in Hebron we can find the picture of the Christian who has understood the Word of the Kingdom and then has set their mind towards a position of rulership with Christ in His Kingdom through choosing faithful obedience – this is the Christian typified through Ruth-

Ruth 1:16 *But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.*

And typified through Rebekah –

Gen 24:58 *Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*

- ✓ And for the Christian who makes this choice the spiritual warfare now ensues, as those presently in possession of the heavenly land, to which the Christian now aspires, seek to keep it at all cost. The instructions given to us in Ephesians Chapter 6 with respect to the spiritual warfare begin with this –
Eph 6:10 *Finally, my brethren, be strong in the Lord and in the power of His might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.*
- Our victory in the spiritual warfare will be if we fight in association with the Lord, following His instructions and allowing ourselves to be in that place of strength, in Him.

Gen. 14:11 *Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way. 12 They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed. 13 Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram. 14 Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. 15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. 16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.*

- ✓ That seen through the capture of Lot and his 'goods' forms another one part of the picture of the separation between the carnally minded Christian and the Kingdom minded Christian, between the man of the flesh and the man of the spirit.

Lot has no part in the warfare as he is neither interested in, nor has any knowledge of how the warfare is to be conducted. He is captive to the things of the world and therefore captive to the god of this world and can do nothing about it as he has no spiritual awareness –

Rom 6:16 *Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?*

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- ✓ This is in stark contrast to Abram, picturing the Kingdom minded Christian, the man of the spirit, who knows exactly how to fight and gains the victory over the world, the flesh and the devil –
1Cor 9:26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.
1John 5:4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world--our faith.
- ✓ And then, through these same events we find a prophetic picture of what yet awaits the nation of Israel, those who are Abram's descendants through Isaac and Jacob.
Lot's capture by the kings looks to that future day at the mid-point in the tribulation when a spiritually void Israel embroiled in the world is taken captive into the Gentile nations.
Rev 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.
Luke 21:24 "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.
- ✓ And just as Abram came down from the mountain to rescue Lot so will the Lord come down from heaven to rescue Israel –
Mat 24:30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- ✓ Abram's defeat of the kings foreshadows the total destruction of Gentile world power following the Lord's return to the earth at the end of the tribulation and that which follows in the Genesis account foreshadows what awaits Israel in that day. Melchizedek, king of peace, is both king and priest and pictures the Lord Jesus Christ in that day –
Heb 7:17 For He testifies: "You are a priest forever According to the order of Melchizedek."
- ✓ And it will be the Christ occupying the Melchizedek Priesthood who will come forth with bread and wine to bless the descendants of Abram –
Gen 14:17 And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. 18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. 19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all
- ✓ And we will note here the first mention of the heavenly realm of the Kingdom in relation to Abram, 'Possessor of heaven and earth'. And in that day the physical descendants of Abram will receive the earthly realm of the Kingdom, the Gentile nations having been delivered into their hand and the spiritual descendants of Abraham, by faith will receive the heavenly realm of the Kingdom; Satan and his fallen angels having been delivered into their hand. –
Gal 3:7 Therefore know that only those who are of faith are sons of Abraham.

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Gen 15:1 *After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." 2 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" 3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" 4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." 5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." 6 And he believed in the LORD, and He accounted it to him for righteousness.*

- ❖ It is ‘after these things’, the defeat of the kings, the blessing from Melchizedek and Abram giving ‘a tithe of all’ that the Lord came to Abram in a vision to give him affirmation, ‘Do not be afraid Abram. I am your shield, your exceeding great reward’.
- ✓ There was no need for Abram to fear for the future, God Himself would be his protection and God Himself would be his exceedingly great reward.

- ✓ And in verses 2-3 we can see that which caused Abram to be fearful-

Gen. 15:2 *But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" 3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"*

- o From Abram’s perspective, how could God give him anything when he is childless?
- o The Lord then promises, ‘that one who will come from your own body shall be your heir’. And Abram is taken outside to ‘count the stars’.
- o The heavenly realm of the Kingdom had been introduced by Melchizedek and now the Lord confirmed that this realm of the Kingdom will be occupied by Abram’s descendants, the stars in the heavens, and Abram believed in the Lord with respect to this and it was accounted to him for righteousness.
- o However, although Abram believed in the Lord he still could not reconcile his childlessness with the promises –

Ge 15:7 *Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." 8 And he said, "Lord GOD, how shall I know that I will inherit it?"*

And to alleviate Abram’s doubts the Lord enters into something immediately recognizable in the human realm, a covenant.

Gen 15:9 *So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a threeyear-old ram, a turtledove, and a young pigeon." 10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. 11 And when the vultures came down on the carcasses, Abram drove them away.*

- ✓ Although God’s word is more than sufficient as a guarantee for Abram the covenant would speak volumes to Abram at the time that it was made, and looks prophetically to the new covenant that will be made with the descendants of Abraham to bring the Melchizedek Priesthood into being, making possible that which we have just seen in the previous Chapter –

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Luke 22:20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

Jer 31:31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah.

Gen 15:12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. **13** Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. **14** "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

- ✓ And here in these verses is direct reference to Israel and what awaits them in the future – the 400 years of being strangers in a land that is not theirs, their affliction at the hands of the Egyptians, God's judgment upon the Egyptians and their coming out of that land 'with great possessions'. And although the timeframe deals directly with Israel from Isaac to the Exodus we know that this also foreshadows that which we have already seen through the events leading to the defeat of the kings and beyond. That as we had seen is the total destruction of Gentile world power following the Lord's return to the earth at the end of the tribulation, followed by what awaits Israel in that day.
- We will pick up from Genesis 15 next time the Lord willing. Let us remain diligent; 2Tim.2:15

QUESTIONS

1. Read Genesis 13:14-18 – What is added to God's original promise to Abram in these verses?
 - a). What do we see in v17 and where have we seen this before?
2. Read Joshua 14:11-15 – Why did Caleb receive Hebron as his inheritance?
 - a). In a spiritual sense, where has Caleb been dwelling during the wilderness journey?
 - b). Why does Caleb receive his inheritance at this point in his life and what is the parallel with Abram?

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- c). What is the final statement made at the end of v15?
 - d). What is the period of time that this prophetically looks to and what are the dual types seen in this?
3. Read Genesis 14:1-4 – What immediately precedes these verses?
- a). What connection is there between Abram dwelling in Hebron and the war which follows?
 - b). What should we learn from this?
 - c). Read Ephesians 6:10-11. What parallel is there between these verses and Abram dwelling by the terebinth trees of Mamre, which are in Hebron?
4. Read Genesis 14:11-16. What do we learn through Lot's capture and Abram's victory over the kings?
- a). Read Genesis 14:17-20 – What is pictured through what we see in these verses?
 - b). What should we note about the blessing Melchizedek gives Abram?
 - c). What does Abram do at the end of v20 and why does he do it?