

GENESIS

ABRAM SEPARATES FROM LOT VSS.1-13

THE RETURN TO CANAAN

EXEGESIS VERSES 1 – 4:

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ
וְלוֹט עִמּוֹ הַנֶּגֶב׃

WTT Genesis 13:1

NAS Genesis 13:1 So Abram went up from Egypt to the Negev, (מִן אַבְרָם עֹלָה ו)
מִצְרַיִם [waw consec. + v/qal/IPF/3ms: -alah; "So he ascended/went up"; + proper n: 'abram;
"Abram"; + prep: min + proper n: mitserayim; "from Egypt" {"to the Negev" at sentence end in
the Hebrew}]

he and his wife and all that belonged to him; and Lot with him. (כָּל ו אִשְׁתּוֹ ו הוּא)
אֲשֶׁר ל אִשְׁרַח [pro/3ms: hu' + waw conj. + n/com/f/s/constr. w/3ms suff:
'ishshah; "he and his wife"; + waw conj. + n/com/m/s/constr: kol + rel.pro: 'asher + prep.
w/3ms suff: lamed; "and all of which was {belonged} to him"; + waw conj. + proper n: lot +
prep. w/3ms suff: -im; "and Lot with him"; + d.a. + n/com/m/s/abs: negeb; "the negev"]

וְאַבְרָם כְּבֹד מְאֹד בְּמִקְנֵה בַּכֶּסֶף וּבַזָּהָב׃

WTT Genesis 13:2

NAS Genesis 13:2 Now Abram was very rich in livestock, in silver and in gold. (אַבְרָם ו)
כְּבֹד מְאֹד הָיָה בּוֹ כֶּסֶף הָיָה בּוֹ מִקְנֵה הַבְּמִאֲדָה [waw conj. + proper n: 'abram;
"Now Abram"; + adj/m/s/abs: kabad; lit. weighty, "was rich"; + adv: me'od; "exceedingly/very
much"; + prep: bet + d.a. + n/com/m/s/abs: miqeneh; "in livestock"; + prep: bet + d.a. +
n/com/m/s/abs: keseph; "in silver"; + waw conj. + prep: bet + d.a. + n/com/m/s/abs: zahab;
"and in gold"]

וַיֵּלֶךְ לְמִסְעָיו מִנֶּגֶב וְעַד-בֵּית-אֵל עַד-הַמָּקוֹם
אֲשֶׁר-הָיָה שָׁם אֵהְלָה בְּתַחֲלָה בֵּין בֵּית-אֵל וּבֵין הָעֵי:

WTT Genesis 13:3

NAS Genesis 13:3 And he went on his journeys from the Negev as far as Bethel, (הָלַךְ ו)
ל מִסְעָיו ל [waw consec. + v/qal/IPF/3ms: halak; "and he
went/walked"; + prep: lamed + n/com/m/pl/constr. w/3ms suff: massa-; "at pulling up his tent

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pegs/ breaking camps/on his journeys"; + prep: min + proper n: negeb; "from the Negev"; + waw conj. + prep: -ad + proper n: beyth-'el; "and as far as Bethel"])

to the place where his tent had been at the beginning, between Bethel and Ai, (**עַד הַמָּקוֹם** **אֲשֶׁר הָיָה שָׁם הָיְתָה אֹהֶל הָאֵל בֵּין תְּחִלָּתָהּ הִיא בֵּין בֵּית־אֵל וּבֵין אֵי** [prep: -ad + d.a. + n/com/m/s/abs: maqom; "as far as the place"; + rel.pro: 'asher + v/qal/PF/3ms: hayah + adv: sham; "which came to pass there"; + n/com/m/s/constr. w/ 3ms suff: 'ohel; "his tent"; + prep: bet + d.a. + n/com/f/s/abs: techillah; "at the beginning/first"; + prep: bayin + proper n: beyth-el + waw conj. + prep: bayin + d.a. + proper n: -ay; "between Bethel and between the Ai"])

שָׁם אַבְרָם בָּשָׂם יְהוָה: ^{WTT} אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא ^{Genesis 13:4}

^{NAS} Genesis 13:4 **to the place of the altar, which he had made there formerly;** (**מְקוֹם אֵל** **הַמָּקוֹם** **אֲשֶׁר עָשָׂה שָׁם בְּרֵאשִׁיטָה הִיא** [prep: 'el + n/com/m/s/constr: maqom; "to the place of"; + d.a. + n/com/m/s/abs: mizebbecha; "the altar"; + rel.pro: 'asher + v/qal/PF/3ms: -asah + adv: sham; "which he had made there"; + prep: bet + d.a. + adj/v/s/abs: ri'shon; "at the first/formerly"])

and there Abram called on the name of the LORD. (**וַיִּקְרָא אַבְרָם בְּשֵׁם יְהוָה** **וַיִּקְרָא אַבְרָם בְּשֵׁם יְהוָה** [waw consec. + v/qal/IPF/3ms: qara' + adv: sham + proper n: 'abram; "and he called there, Abram"; + prep: bet + n/com/m/s/constr: shem + proper n: yahweh; "upon the name of the Lord"])

ANALYSIS VERSES 1 – 4:

1. After his failed endeavors in Egypt, **Abram** returns to Canaan readjusting to God's geographical will.
2. This illustrates spiritual recovery after abandoning BD in a bout of energy of the flesh/FSH.
3. The verb “**went up/ascended/-alah**” looks to the incline of elevation from Egypt to Canaan in contrast to going “down” to Egypt in 12:10.
4. He returned to the land with **his wife and all that belonged to him** to include his nephew **Lot**.
5. **Lot** figures prominently in the episode that characterizes this chapter.
6. He was last referred to in 12:5.
7. More is at stake for Abraham to completely adjust to God's covenant will for him than a simple return geographically.
8. The test of separation continues and Lot's reintroduction emphasizes that tests don't just go away when revolving around God's directive will.

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9. The separate mention of **Lot** in vs.1 along with Sarai and Abram's possessions implies his presence as something other than what really belongs in the entourage.
10. "**To the Negev**/ha negeb" returns the reader to the point of Abram's final decision to enter into Egypt with his cockamamie plan in 12:11ff.
11. That his final destination was **Bethel** in central Canaan, the mention of the **Negev** separately may infer that he was escorted all the way out of Egypt, though not stated.
12. More than likely, it is an insertion of irony by the author that **Abram** is no further along now than we he bolted from Canaan.
13. This pictures the fact that abandonment of God's geographical will only neutralizes the believer spiritually and there is no further spiritual advance until recovery geographically.
14. We would apply this today as it relates to being in Bible class under MPR with your right under-shepherd.
15. That irony is present in these verses is seen in vs.2 that summarizes Abram's financial assets, "**Now Abram was very rich in livestock, in silver and in gold**".
16. While his financial portfolio is impressive, why record it in connection with returning to the **Negev**?
17. The adjective "**rich**/kabad" literally means "weighty/heavy" and is the same word to describe the famine in 12:10, "*the famine was heavy in the land*".
18. In our verse, his "heavy" wealth is further modified by the adverb "**very**/me'od".
19. The irony can't be missed as **Abram** abandoned God's will to avoid loss initiating a plan that completely backfired, yet he still prospers and that exceedingly.
20. Obviously he can't take credit for being blessed by God in light of the circumstances.
21. The mention of his "heavy" wealth is designed to show that God will take care of **Abram** no matter the hazards of life, even in the event of a "heavy" famine.
22. "**Livestock**/miqeneh" is a catchall to describe all of the domesticated herds and flocks of animals (cp.Gen.47:17).
23. "**In silver and in gold**/bet ha keseph waw bet ha zahab" is the first mention of hard currency of patriarchal assets.
24. It appears that Abram's holdings greatly increased at the expense of near pharaonic adultery.
25. If that is not irony...what is?
26. Further, we have yet another aspect of Abram's sojourn in Egypt that foreshadows the exodus. Cf.Exo.12:35-36
27. **Abram** then retraces his steps "**on his journeys**/halak lamed massa-" into Canaan all the way back to **Bethel**.
28. His itinerary was in stages all the while setting up and breaking camp along the way.
29. Vs.3b-4 are a detailed and repetitive reminder of 12:8.
30. By its very fullness and the twofold reference to "**at the beginning**/bet ha techillah" and "**formerly**/bet ha ri'shon", the narrator is surely suggesting that **Abram** is trying to recapture his previous experience of God.
31. The only difference this time is that he does not need to build an **altar** as the old one is still there.
32. This illustrates the fact that the benefits of Christ's work on the cross are always available for use when a believer determines to reorient to God's will for spiritual recovery.
33. Again, **Abram called on the name of the Lord** (cf.12:8).

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34. The calling is to invoke God's reputation in Person for a spiritual purpose (cf.Gen.4:26).
35. The contrast between the first calling, in the face of the famine, and the second, as to the deliverance from Egypt, strongly implies Abram's confession of sin.
36. He has returned from being out of the geographical, operational and viewpoint will of God.
37. Using the sacred **name** does not by itself insure divine blessing; it must be done in truth and righteousness. Cp.Isa.48:1
38. Calling **on the name of Yahweh** is used in connection with a determination to move forward and serve Him. Cf.Zep.3:9 cp.Mic.4:5
39. It would include thanksgiving for deliverance. Cf.Psa.116:4,13,17
40. Abraham confesses his sin(s), offers thanks and asks for help to get his life where it should be in every respect.
41. He has learned a valuable lesson: God will take care of him...so faith-rest!
42. That he applies it will be seen in the conflict that arises between him and **Lot** in vss.5ff.
43. Paradoxically, it is the blessings of God on **Abram** that creates the problem.

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CONFLICT ARISES

EXEGESIS VERSES 5 – 7:

וְגַם לְלוֹט הָהוּא אֶת־אֲבְרָם הָיָה צֹאן־וּבָקָר
וְאֵהֳלָיִם: ^{WTT} Genesis 13:5

^{NAS} Genesis 13:5 **Now Lot, who went with Abram, also had flocks and herds and tents.** (7

וְגַם לְלוֹט הָהוּא אֶת־אֲבְרָם הָיָה צֹאן־וּבָקָר וְאֵהֳלָיִם [waw conj. + conj.part: gam; "Now also"; + prep: lamed + proper n: lot; "for Lot"; + d.a. + v/qal/ptc/m/s/abs: halak; "the one walking/traveling"; + prep: 'eth + proper n: 'abram; "with Abram"; + v/qal/PF/3ms: hayah; "it existed"; + n/com/f/s/abs: tso'n; "flocks"; + waw conj. + n/com/m/s/abs: baqar; "and cattle/oxen"; + waw conj. + n/com/m/pl/abs: 'ohel; "and tents""])

וְלֹא־נִשְׂא אֶת־הָאָרֶץ לְשַׁבְּתָם יַחְדָּו כִּי־הָיָה
רַב כְּוֹשֵׁם רֹב וְלֹא יָכְלוּ לְשַׁבְּתָם יַחְדָּו: ^{WTT} Genesis 13:6

^{NAS} Genesis 13:6 **And the land could not sustain them while dwelling together;** (7 לֹא

וְלֹא־נִשְׂא אֶת־הָאָרֶץ לְשַׁבְּתָם יַחְדָּו [waw conj. + neg.part: lo' + v/qal/PF/3ms: nasa'; "and it could not lift up/carry/sustain"; + sign of d.o. w/3mpl suff: 'eth; "them"; + d.a. + n/com/f/s/abs: 'erets; "the earth"; + prep: lamed + v/qal/inf/constr: yashab; "for the purpose of dwelling"; + adv: yacheddaw; "together""])

for their possessions were so great that they were not able to remain together. (כִּי הָיָה כִּי

וְלֹא־נִשְׂא אֶת־הָאָרֶץ לְשַׁבְּתָם יַחְדָּו [conj.part: kiy + v/qal/PF/3ms: hayah; "for/because it happened that"; + n/com/m/s/constr. w/3mpl suff: rekush; "their possessions"; + adj/m/s/abs: rab; "were so much"; + waw conj. + neg.part: lo' + v/qal/PF/3cpl: yakal; "that they were not able"; + prep: lamed + v/qal/inf/constr: yashab; "to dwell"; + adv: yacheddaw; "together""])

וַיְהִי־רִיב בֵּין רְעֵי מִקְנֵה־אֲבְרָם וּבֵין רְעֵי
מִקְנֵה־לוֹט וַהֲפִנְעֵנִי וַהֲפִרְוִי אֹז יֹשֵׁב בְּאֶרֶץ: ^{WTT} Genesis 13:7

^{NAS} Genesis 13:7 **And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.** (וַיְהִי־רִיב בֵּין רְעֵי מִקְנֵה־אֲבְרָם וּבֵין רְעֵי מִקְנֵה־לוֹט

וַהֲפִנְעֵנִי וַהֲפִרְוִי אֹז יֹשֵׁב בְּאֶרֶץ [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + n/com/m/s/abs: riyb; "strife/contention"; + prep: bayin; "between"; + v/qal/Ptc/m/pl/constr: ra-ah; "those tending

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pasture of/the herdsmen of"; + n/com/m/s/constr: miqenah; "the livestock of"; + proper n: 'abram; "Abram"; + waw conj. + prep: bayin + v/qal/Ptc/m/pl/constr: ya-ah + n/com/m/s/constr: miqeneh + proper n: lot; "and between the herdsmen of the livestock of Lot"])

Now the Canaanite and the Perizzite were dwelling then in the land. (וְהָיָה כְּנַעֲנִי וְהָיָה פְּרִזִּי וְהָיָה אִם שָׁב אֶרֶץ כְּנַעַן [waw conj. + d.a. + proper n: kena-aniy; "and the Canaanite"; + waw conj. + d.a. + proper n: periziy; "and the Perizzite"; + adv: 'az; "then"; + v/qal/Ptc/m/s/abs: yashab; "were dwelling"; + prep: bet + d.a. + n/com/f/s/abs: 'erets: "on the land""])

ANALYSIS VERSES 5 – 7:

1. In these verses, the reader is informed that **Lot** had also acquired much property in terms of “**flocks and herds and tents**/tso’n waw baqar waw ‘ohel”.
2. The participial phrase “**who went with Abram**/halak ‘eth ‘abram” strongly suggests how he was able to leverage such wealth.
3. The phrase appears redundant in the face of its mention in vs.1.
4. In vs.1, the emphasis was Abram’s continued failure to separate from his reversionist nephew.
5. In our verse, the emphasis is on Lot’s determination to stick with **Abram** in light of Abram’s weakness (continuous action of the participle “**who went/walking**”.
6. That because **Lot** found association with **Abram** a means to an end.
7. God was blessing **Abram** in terms of Ph₂ wealth and **Lot** saw advantage of sticking with **Abram** to benefit his own business dealings.
8. Keeping company with success is often a means for one’s own success.
9. As the continued narrative will make clear, **Lot** had a strong monetary grid and made choices in life in that STA vein (cp.vss.10-13).
10. **Lot** had no interest in **Abram** as to +V and spiritual realities, only physically and to feed his own STA agenda.
11. He is a perfect illustration of a reversionist choosing to maintain associations with +V because of ulterior motives. Cf.2Cor.6:14b cp.1Joh.1:7
12. The mention of “**tents**” recognizes that the patriarchs were semi-nomadic **herdsmen** living on the fringe of the settled population.
13. Their movements were dictated by the need to find pasture in areas that were already partially settled and cultivated.
14. Multiple **tents** imply a large labor force necessary to take care of livestock on an open range.
15. Given the large increase of bounty for **Abram** in Egypt (cf.12:16), any sizeable herd possessed by **Lot** would naturally generate a problem of sharing limited pasturage.
16. Hence, a conflict arose because “**the land could not sustain them while dwelling together; for their possession were so great that they were not able to remain together**”.
17. Similar problems precipitated conflicts between Isaac and the Philistines (26:12-22), Jacob and his uncle Laban (30:43) and Jacob and Esau (36:6-7).

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18. The common denominator with all references is a conflict between +V and –V trying to occupy the same space.
19. The inclusion “**dwelling/remain together**/yashab yacheddaw” using the key word of this episode “dwell” (used 6x; vss.6 [2x],7,12 [2x],18), further illustrates the conflict between +V and –V parties.
20. The conflict is summed up in vs.7a, with the term “**strife/riyb**” meaning “contention/dispute”.
21. It can have a technical sense of legal dispute (e.g., Exo.23:3) or as here simply meaning “quarrel/complaint” (cf.Pro.15:18; 26:21).
22. The contentions in our verse arose “**between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock**”.
23. That 3rd parties are involved illustrates that the failure to separate extends it affects upon others aligning with +V or –V.
24. God had geographical and operational will for Abraham for his blessing; Lot’s association was just gumming up the works.
25. Lot’s true colors come out in his willingness to associate with perverse men to sustain his monetary grid (vs.13).
26. +V not wanting to associate with –V is one way to avoid potential **strife**. Cp.Pro.20:3
27. Had Abraham separated from **Lot** previously, this is one conflict he could have avoided in life.
28. The final clause, “**Now the Canaanite and the Perizzite were dwelling then in the land**” adds the latter to the list of inhabitants in 12:6.
29. The mention of these ethnic peoples explains why the **herdsmen** felt congested in **the land**.
30. They add to the cosmic mix of –V (unbelievers and believers) living in a world of the minority of +V.
31. The **Perizzite** are mentioned 25x in the OT.
32. They are mentioned 8x in connection with the **Canaanite** or adjacent to each other in listings.
33. They appear to be aggressive in nature (Gen.34:30) and are seen united in force (Jdg.1:4,5).
34. Contextually, that **Abram** settled in Canaanite territory (vs.12a), this suggests that the **Perizzite** inhabited the territory of Sodom and Gomorrah, Lot’s choice of residence (vs.10,12b).
35. The meaning of the Perizzites’ name is unknown.

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CONFLICT RESOLUTION

EXEGESIS VERSES 8 – 10:

וַיֹּאמֶר אַבְרָם אֶל־לוֹט אֶל־נָא תְּהִי מְרִיבָה בֵּינִי
וּבֵינֶיךָ וּבֵין רְעִי וּבֵין רְעִיךָ כִּי־אֲנָשִׁים אַחִים אֲנַחְנוּ:

^{NAS} Genesis 13:8 **Then Abram said to Lot,** (וַיֹּאמֶר אַבְרָם אֶל לֹט [waw consec. + v/qal/IPF/3ms: 'amar + proper n: 'abram + prep: lamed + proper n: lot; "the he said, Abram, to Lot"])

"Please let there be no strife between you and me, (בֵּין וּ בֵּין מְרִיבָה הִיָּה נָא אֵל [adv.neg: 'al; "not"; + inter.part: na'; "please"; + v/qal/IPF/3fs/jussive: hayah; "let come to pass"; + n/com/f/s/abs: meriybah; "strife/contention"; + prep. w/1cs suff: bayin; "between me"; + waw conj. + prep. w/2ms suff: bayin; "and between you"])

nor between my herdsmen and your herdsmen, (וּ רְעֵה בֵּין וּ רְעֵה בֵּין [waw conj. + prep: bayin + v/qal/Ptc/m/pl/constr. w/1cs suff: ra'ah; "and between my herdsmen"; + waw conj. + prep: bayin + v/qal/Ptc/m/pl/constr. w/2ms suff: ra'ah; "and between your herdsmen"])

for we are brothers. (כִּי אֲנַחְנוּ אָחִים אֲנִישׁ כִּי [conj.part: kiy; "because/for"; + n/com/m/pl/abs: 'ish; "men"; + n/com/m/pl/abs: 'ach; {apposition to men} "brothers"; + pro/1cpl; "'anachenu"; "we ourselves"])

הֲלֹא כָּל־הָאָרֶץ לִפְנֵיךָ הַפָּרָד נָא מִעַלִּי
אִם־שָׂמָאֵל וְאִימָנָה וְאִם־הַיְמִין וְאִם־מֵאִלָּה:

^{NAS} Genesis 13:9 **"Is not the whole land before you?** (הֲלֹא לְ אֶרֶץ הַ כָּל לֹא הִיא [interr.part: ha + neg.part: lo'; "Is not?"; + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets + prep: lamed + n/com/b/pl/constr. w/2ms suff: paneh; "all of the land before you"])

Please separate from me: (עַל מִן נָא פָּרַד [v/Niphal/imp/m/s: pharad; "separate/divide"; + interr.part: na'; "please"; + prep: min + prep. w/1cs suff: -al; "from me {spatially}"])

if to the left, then I will go to the right; (וְ יָמִין וְ שָׂמָאֵל הִיא אִם [part: 'im: "if"; + d.a. + n/com/m/s/abs: shemo'l; "the left"; + waw conj. + v/Hiphil/IPF/1cs; yaman; "then I will go right"])

or if to the right, then I will go to the left." (וְ יָמִין הִיא אִם [waw conj. + part: 'im; "and if"; + d.a. + n/com/f/s/abs: yamin; "the right"; + waw conj. + v/Hiphil/IPF/1cs: shama'l; "the I will go left"])

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וַיִּשָׂא לֹוט אֶת־עֵינָיו וַיִּרְא אֶת־כָּל־כְּבַד הַיַּרְדֵּן כִּי
כָּלָה מִשְׁקָה לִפְנֵי שַׁחַת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה
כִּנְוִיָּהוּהָ כְּאֶרֶץ מִצְרַיִם בְּאֶכָה צֹעַר:

^{NAS} Genesis 13:10 And Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere (וַיִּרְדֵּן הַ כְּבָד כָּל אֶת רֵאָה ו עֵינַי אֶת לֹוט נִשָּׂא ו) *[waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted up"; + proper n: "Lot"; + sign of d.o. + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/f/s/constr: kihar; {lit. round disk}; "the valley of"; + d.a. + proper n: yaredden; "the Jordan"; + part.conj: kiy; "that"; + n/com/m/s/constr. w/3fs suff: kol; "it was all/everywhere"; + n/com/m/s/abs: masheqeh; "irrigated/well-watered"])*

-- this was before the LORD destroyed Sodom and Gomorrah-- (לְ אֶת יְהוָה שַׁחַת פָּנָה ל) *[prep: lamed + n/com/b/pl/constr: paneh; "before"; + v/Piel/inf/constr: shachath; "destroying"; + proper n: Yahweh; + sign of d.o. + proper n: sedom; "Sodom"; + waw conj. + sign of d.o. + proper n: -amorah; "Gomorrah"])*

כִּי יְהוּדָה גַּן כִּי כְּיָרְדֵן הַ כְּבָד כָּל אֶת רֵאָה ו עֵינַי אֶת לֹוט נִשָּׂא ו) *[prep: kaph + n/com/b/s/constr: gan; "like a garden of"; + proper n: Yahweh; + prep: kaph + n/com/f/s/constr: 'erets + proper n: mitserayim; "like the land of Egypt"; + v/qal/inf/constr. w/2ms suff: bo'; "as you're going to"; + proper n: tso-ar; "Zoar"])*

ANALYSIS VERSES 8 – 10:

1. A reoriented **Abram** seems to now appear on the scene.
2. This in contrast to the one instigating the Egyptian affair in chapter 12.
3. From a believer running under emotions, energy of the flesh and passively accommodating his reversionist family arises one now applying doctrine in no uncertain terms.
4. The humbling experience of divine discipline had its desired effect on Abram's +V and it becomes obvious that his prayers were affective in vs.4.
5. **Abram** addresses **Lot** taking the initiative to resolve the conflict that had arisen in vs.7.
6. The tension and quarrels **between** the **herdsman** also impacted Abram's and Lot's relationship as seen in the 1st clause "**Please let there be no strife between you and me**".
7. The particle "**please/I pray/na**" denotes Abram's desire in the matter and is designed to have a calming affect diffusing any anger.

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8. This illustrates a compulsory for effective conflict resolution: Both parties are willing to approach the situation in a calm and objective manner.
9. **Abram** offers **Lot** a peace accord to resolve all disputes including “**between my herdsmen and your herdsmen**”.
10. **Abram** seeks to fulfill the imperative “*If possible, so far as it depends on you, be at peace with all men*”. Rom.12:18
11. This points to the objective of conflict resolution.
12. The appeal then finds cause close to home in the phrase “**for we are brothers**”
13. The Hebrew expression is literally “**for men brothers are we**/kiy ‘ish ach anachenu”.
14. The two nouns “**men brothers**” are in apposition indicating a relationship between two being the same.
15. The wording seems to imply, “Men should not quarrel, let alone **brothers**.”
16. “**Brothers**” contextually here is in the sense of “kinsmen”. Cf.Gen.31:32; Lev.10:4
17. **Lot** was in fact Abram’s nephew, his brother’s son.
18. The cause points to why conflict resolution should be applied i.e., we are all part of the human race being genetically bound.
19. Abram’s ideal expressed in vs.8 is summed up by Psa.133:1: “*Behold, how good and pleasant it is for brothers to dwell together in unity*”.
20. However, peace is not to be at the expense of BD.
21. Contextually this is in terms of violating God’s directive for **Abram** to **separate** from **Lot** (cf.12:1).
22. Abraham uses tact in applying the doctrine, “**Is not the whole land before you? Please separate from me**”.
23. **Abram** illustrates that separation is not to be exercised in animosity towards another, rather because it is a royal imperative. *See Doctrines of...*
24. When separation must be applied, the believer should make clear that it is not in contempt.
25. The question opening vs.9 is an affable way to point out that they each have their own lives to live and there is no need to crowd each other.
26. Just because they’re kin doesn’t mean they have to be glued “at the hip”.
27. The genial “**please/na**” in terms of asking **Lot** to leave is further attempt to keep any further feelings of hostility at bay.
28. **Abram** is not giving **Lot** the option to “**separate/pharad**”, only implying that separation/division is a matter of choices in life (based on volition/will). Cp.Rev.22:11
29. Abraham invites **Lot** to share the Promised Land with him, either to go “**left/shemo’l**” or “**right/im**”, which is idiomatic to mean “I’ll go wherever you don’t go”.
30. The sharing of the Land illustrates that separation is not in terms of geography, but in terms of one’s private/familial life.
31. Which direction **Lot** chooses, **Abram** will go the opposite direction (illustrates –V and +V going separate ways spiritually).
32. That **Abram** gives **Lot** first choice of prime real estate to support the livestock shows that **Abram** now faith-rests that God will take care of him no matter.
33. Further, it illustrates the continued expression of grace even under separation.
34. **Lot**, having **eyes** only for his own prosperity, scopes the situation and sees that **the valley of the Jordan was well watered everywhere**.

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35. From a hill southeast of Bethel, a good view may be had of the southern end of the **Jordan valley** and the northern end of the Dead Sea.
36. Moses then provides a commentary on the area as it existed during the narrative, “*this was before the Lord destroyed Sodom and Gomorrah*”.
37. That event does not happen until later recorded in Gen.19 (vs.29).
38. The phrase “**before the Lord destroyed**/lamed paneh shachath yahweh” could be translated “*in the presence of Yahweh to destroy*” and anticipates future destruction.
39. Contextually the Hebrew implies that Yahweh’s view of the region is not the same as Lot’s.
40. Whether **Lot** could visually see the cities from his perspective is not made clear, only that the terrain was much different than during the penning of Genesis.
41. Before then, the area is described as “**like the garden of the Lord, like the land of Egypt as you go to Zoar**”.
42. “**The garden of the Lord**/gan Yahweh” is an allusion to the **Garden** of Eden. Cf.Gen.2:8-14; Isa.51:3
43. “**The land of Egypt**/’erets mitserayim” throughout Genesis is the place where the patriarchs went in times of famine.
44. The lush Nile Delta is in view here.
45. “**Zoar**” is probably located south southeast of the Dead Sea.
46. It is the city to which **Lot** escaped from **Sodom**. Gen.19:20-23
47. Ptolemy claimed that **Zoar** was famous for balsam and date palms.
48. Powerful springs in the **Jordan valley** and beside the Dead Sea create very fertile areas e.g., Jericho, Ain Feshka and Engredi.
49. This lush southern region caught Lot’s eye and he chose accordingly.
50. Things are not necessarily as good as they look (cf.vs.13 cp.1Sam.16:7) and may in fact have a dismal future.

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LOT CHOOSES

EXEGESIS VERSES 11 – 13:

וַיִּבְחַר-לוֹ לֹט אֶת כָּל-כַּבֵּר הַיַּרְדֵּן וַיֵּסַע לֹט מִקְדָּם וַיִּפְרְדּוּ
אִישׁ מֵעַל אָחִיו:

^{NAS} Genesis 13:11 So Lot chose for himself all the valley of the Jordan; לֹט ל בחר ו
אֶת (waw consec. + v/qal/IPF/3ms: bachar; "and he chose"; + prep. w/3ms suff: lamed + proper n: lot; "for himself, Lot"; + sign of d.o. + n/com/m/s/constr: kol + n/com/f/s/constr: kikkar {lit. oval/round disk} + d.a. + proper n: yaredon; "all of the valley of the Jordan")

and Lot journeyed eastward. (לֹט נסע ו) [waw consec. + v/qal/IPF/3ms: nasa-; "and he journeyed"; + proper n: "Lot"; + prep: min + n/com/m/s/abs: qedem; "eastward"]

Thus they separated from each other. (אח על מן איש פרד ו) [waw consec. + v/Niphal/IPF/3mpl: parad; "thus they were divided/separated"; + n/com/m/s/abs: 'ish + prep: min + prep: -al + n/com/m/s/constr. w/3ms suff: 'ach; "a man from against his brother"]

וַיָּשֶׁב אַבְרָם יֹשֵׁב בְּאֶרֶץ-כְּנָעַן וְלֹט יֹשֵׁב בְּעָרֵי הַכַּבֵּר וַיֵּיָאֵל
עַד-סֹדֹם:

^{NAS} Genesis 13:12 Abram settled in the land of Canaan, (כְּנָעַן אֶרֶץ ב ישב אַבְרָם) [proper n: 'abram + v/qal/PF/3ms: yashab {sat/remained/dwelt} + prep: bet + n/com/f/s/constr: 'erets + proper n: kena-an; "Abram settled in the land of Canaan"]

while Lot settled in the cities of the valley, (לֹט ב ישב עיר ו) [waw conj. + proper n: "and Lot"; + v/qal/PF/3ms: yashab + prep: bet + n/com/f/pl/constr: -iyr + d.a. + n/com/f/s/abs: kikkar; "settled in the cities of the valley"]

and moved his tents as far as Sodom. (עד אהל ו) [waw consec. + v/qal/IPF/3ms: 'ahal; "and pitched tent"; + prep: -ad + proper n: sedom; "as far as Sodom"]

וְאֲנָשֵׁי סֹדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד: ^{WTT} Genesis 13:13

^{NAS} Genesis 13:13 Now the men of Sodom were wicked exceedingly and sinners against the LORD. (מְאֹד יְהוּה ל חטא ו רע סדם איש ו) [waw conj. + n/com/m/pl/constr: 'ish + proper n: sedom; "Now the men of Sodom"; + adj/m/pl/abs: ra-; "were evil/wicked men"; +

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waw conj. + adj/m/pl/abs: chatta' {lit. miss the way}; "and sinners"; + prep: lamed + proper n: yahweh; "against the Lord"; + adv: me'od; "exceedingly"}])

ANALYSIS VERSES 11 – 13:

1. **Lot** follows his “eyes” (vs.10) and chooses what he sees best **for himself**.
2. Vs.11 makes clear that the territory he “**chose for himself**/bachar lamed” lies outside the borders of **Canaan**, where “**Abram settled**/’abram yashab” (vs.12a).
3. As mentioned in the analysis of vs.10, it appears that the Perizzite were then the inhabitants in “**all the valley of the Jordan**/kol kikkar ha yaredon”.
4. In choosing such a place for his grazing grounds, **Lot** removes himself from consideration as the heir who would succeed his uncle.
5. Ancient Eastern legal documents do provide instances of adoption of an heir in case of childlessness.
6. Lot’s choice to live outside **Canaan** proper eliminates him from any consideration in this regards.
7. The promise that “the seed” of Abraham would inherit the land (Gen.12:7) makes it clear that if for no other reason, **Lot** could not be Abram’s beneficiary.
8. **Abram** no doubt saw in **Lot** an unacceptable heir based on his disinterest in the promise of God.
9. In other words, he was negative to God and his plan.
10. Hence, the reason they were to be “**separated from each other**/parad ‘ish min –al ‘ach”.
11. On one level Lot’s choice was practical and logical and on another it was driven by his STA (covetousness).
12. He lived for one thing and that was getting ahead monetarily.
13. This was his god and so he serves this god accordingly.
14. Greed is idolatry. Col.3:5
15. **Lot** was a believer that was a monetary reversionist.
16. The opening verb “**chose**” demonstrates Lot’s –V in this vein.
17. So he goes his way choosing what his negative STA driven-self sees as the most financially lucrative path.
18. He moves to the edge of **Canaan**, if not beyond it.
19. Gen.10:19 certainly suggests that **Sodom** and Gomorrah and neighboring “**cities**/-iyr” mark the borders of the land.
20. He is stepping out toward a territory that is marked for destruction.
21. In so doing, he turns his back on any share of **Canaan**.
22. The direction “**eastward**/min qedem” in his travel echoes Adam, Eve and Cain who went east after sinning (3:24; 4:16) and the men of Babel that **journeyed** “*east*” before commencing their ill-conceive tower (11:2).
23. Lot’s decision portends divine judgment as vs.12 sees him gradually moving **his tents** ever closer to **Sodom**.
24. Lot’s “spread” of livestock was so vast that he has places of business “**in the cities of the valley**”.

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25. That **cities** were prevalent in the **Jordan valley** at this time pictures a setting of urban life preferred by its inhabitants.
26. This allowed grazing to be more plentiful for Lot's needs.
27. We note the deliberate contrast between **Abram** living in the **land of Canaan** and **Lot in the cities of the plain**.
28. "**Abram—settled/dwelt...Lot—settled/dwelt**".
29. They have both determined their path in life.
30. **Lot** had no real interest in the spiritual realities of life as was evidence in the new company he was willing to embrace, "**Now the men of Sodom were wicked and sinners against the Lord, exceedingly**".
31. Whatever reports that he and **Abram** might have heard about these **cities** previously, **Lot chose** to overlook.
32. The rare phraseology of both "**wicked and sinners, exceedingly**/ra- waw chatta me'od" exposes the extreme seriousness of Sodom's sin.
33. Obliquely the future fate of the city is indicated and the folly of Lot's choice is underlined.
34. **Lot** illustrates the spiritual rebellion "**against the Lord**" that characterizes the reversionist company of a negative world he is willing to keep.
35. His blessing by association with Abraham is soon to turn to cursing by association based on his choice.

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COVENANT REAL ESTATE AND DESCENDANCY

CLAUSES EXPANDED AND REAFFIRMED

EXEGESIS VERSES 14 – 18:

WTT Genesis 13:14
 וַיֹּהִי אֵלֶּי אֱלֹהִים אַחֲרֵי הַפָּרֶד־לוֹט
 מֵעֲמֹל שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׂם צַפְנָה
 וּנְגִיבָה וּקְדָמָה וַיִּמָּה:

^{NAS} Genesis 13:14 **And the LORD said to Abram, after Lot had separated from him, (7**

יהוה אמר אל אברם אחר הפרד לוט [waw consec. + proper n: yahweh + v/qal/PF/3ms: 'amar + prep: 'el + proper n: 'abram; "and He said, the Lord, to Abram"; + adv: 'acharey; "after"; + v/Niphal/inf/constr: parad; "having been separated"; + proper n: Lot; + prep: min + prep. w/3ms suff: -im; "from with him""]

ראה ו עין נא נשא) [v/qal/imp/m/s: nasa; "lift up"; + interj.part: na'; "now!"; + n/com/b/dual/constr. w/2ms suff: -ayin; "your eyes"; + waw conj. + v/qal/imp/m/s: ra'ah; "and look"; + prep: min + d.a. + n/com/m/s/abs: maqom; "from the place"; + rel.pro: 'asher + pro/2ms: 'attah + adv: sham; "which you yourself are there""]

northward and southward and eastward and westward; [ו קדם ו נגב ו צפון]
 [n/com/f/s/abs: tsaphon; "north"; + waw conj. + n/com/m/s/abs: negeb; "and south"; + waw conj. + adv: qedem; "and eastward"; + waw conj. + n/com/m/s/abs: yam; "and west/seaward""]

WTT Genesis 13:15
 אַתָּה רֹאֵה לְךָ כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֵה לְךָ
 אַתָּנָה וְלִזְרַעְךָ עַד־עוֹלָם:

^{NAS} Genesis 13:15 **for all the land which you see, (כי את כל ארץ ה אשר אתה ראה לך**
אתה וזרעך עד עולם: [conj: kiy; "for/because"; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets + rel.pro: 'asher + pro/2ms: 'attah + v/qal/Ptc/m/s/abs: ra'ah; "all of the land which you yourself are seeing""]

I will give it to you and to your descendants forever. [ו נתן ל ו זרע ל ו נתן ל]
 [prep. w/2ms suff: lamed + v/qal/IPF/1cs w/3fs suff: nathan; "to you I will give it"; + waw conj. + prep: lamed + n/com/m/s/constr. w/2ms suff: zera-; "and to your seed"; + prep: -ad + n/com/m/s/abs: -olam; "until everlasting/forever""]

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וְשִׁמְתִי אֶת־זֶרְעִי כַעֲפַר הָאָרֶץ אֲשֶׁר | ^{WTT} Genesis 13:16
 אֲסִיּוּכֵל אִישׁ לְמִנּוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זֶרְעִי יִמְנָה:

^{NAS} Genesis 13:16 "And I will make your descendants as the dust of the earth; (שִׁים ו)
 אֶת זֶרַע אֵת [waw consec. + v/qal/PF/1coms: shiym; "and I will appoint/make"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your seed"; + prep: kaph + n/com/m/s/constr: -apar; "like/as the dust of"; + d.a. + n/com/f/s/abs: 'erets: "the earth""]
 so that if anyone can number the dust of the earth, then your descendants can also be numbered. (אֲשֶׁר ל אִישׁ יִכַּל אִם אֲשֶׁר) [rel.pro: 'asher; "which/so that"; + conj: 'im; "if"; + v/qal/IPF/3ms: yakol; "are able"; + n/com/m/s/abs: 'ish; "man/anyone"; + prep: lamed + v/qal/inf/constr: manah; "to count/number"; + sign of d.o. + n/com/m/s/constr: -apar + d.a. + n/com/f/s/abs: 'erets; "the dust of the earth"; + conj: gam; "also"; + n/com/m/s/constr: w/2ms suff: zera-; "your seed"; + v/Niphal/IPF/3ms: manah; "can be numbered""])

קוּם הִתְהַלֵּךְ בְּאַרְצְךָ לְאַרְכָּהּ וּלְרֹחְבָּהּ כִּי | ^{WTT} Genesis 13:17
 לְךָ אֶתְנָנָה:

^{NAS} Genesis 13:17 "Arise, walk about the land through its length and breadth; (קוּם)
 לְךָ הִלַּךְ ל אֶרְצְךָ ל ו אֶרְצְךָ ל רֹחַב ל ו אֶרְצְךָ ל פ הִלַּךְ [v/qal/imp/m/s: qum; "arise"; + v/Hithpael/imp/m/s: halak; "you yourself walk"; + prep: bet + d.a. + n/com/f/s/abs: 'erets: "over the land"; + prep: lamed + n/com/m/s/constr. w/3fs suff: 'orek; "to its length" {same as 6:15}; + waw conj. + prep: lamed + n/com/m/s/constr. w/3fs suff: rochab {same as 6:15}; "and its width/breadth""]
 for I will give it to you." (כִּי ל נתן) [conj: kiy + prep. w/2ms suff: lamed + v/qal/IPF/1cs w/3fs suff: nathan; "for to you I will give it""])

וַיֵּאָהֵל אַבְרָם וַיָּבֵא וַיֵּשֶׁב בְּאֵלְנֵי מַמְרֵא אֲשֶׁר | ^{WTT} Genesis 13:18
 בְּחֶבְרוֹן וַיְבִן־שָׁם מִזְבֵּחַ לַיהוָה: פ

^{NAS} Genesis 13:18 Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, (אֲשֶׁר מַמְרֵא אֵלּוֹן ב יֵשֶׁב ו בוא ו אַבְרָם אהל ו)
 חֶבְרוֹן [waw consec. + v/qal/IPF/3ms: 'ahal; "and he moved tent"; + proper n: 'abram; "Abram"; + waw consec. + v/qal/IPF/3ms: bo'; "and he went"; + waw consec. + v/qal/IPF/3ms: yashab; "and dwelt/settled"; + prep: bet + n/com/m/pl/constr: 'elon {same as 12:6}; "by the

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oaks of"; + *proper n: mamere*'; "Mamre"; + *rel.pro: 'asher* + *prep: bet* + *proper n: cheberon*; "which are in Hebron"])

and there he built an altar to the LORD. (*וַיִּבְנֶה אֲבְרָם מִזְבֵּחַ לַיהוָה* [waw consec. + v/qal/IPF/3ms: banah + adv: sham + n/com/m/s/abs: mizebbach + prep: lamed + proper n: yahweh + end of para: phe; "and he built there an altar to the Lord"])

ANALYSIS VERSES 14 – 18:

1. Yahweh reaffirms the real estate and successor clause of the covenant in no uncertain terms.
2. In order for Abram's descendants to inherit the promises, obviously Abraham must have legal possession.
3. What has been alluded to in the covenant discourses (12:1-3,7) is now stated specifically in vss.15b, 17b "**I will give it to you**/lamed Nathan".
4. With the separation from **Lot** applied, the conditions for separation are complete (12:1) and the title of possession is a future guarantee for **Abram**.
5. Key terms in vs.14, "**separate**/parad", "**lift up**/nasa" and "**look**/ra'ah" are reminiscent of vss.9-11.
6. Separation (vss.9,11) contested Lot's decision in life and in application by **Abram** freed him to now enjoy the full complement of covenant promise.
7. The blessing for **Abram** in contrast to Lot's pursuit reveals just how narrow-minded and restricted the things of life are for the reversionist.
8. While on the surface the valley of the Jordan seemed affluent, it was just one small area for enjoyment and destined for destruction.
9. The invitation for **Abram** to "**lift up and look**" to the four points of the compass, "**northward**/tsaphon", "**southward**/negeb", "**eastward**/qedem" and "**westward**/yam" illustrates just how miniscule the desires of the STA are compared to the blessings of +V.
10. Abram's invitation to go to the left or right in separation pays off big.
11. According to the Genesis Apocryphon (pseudepigraphal work not accepted as canonical; one of the most important works of the Essene community of the Jews), Abraham went north from Bethel to Ramat-Hazor from where he had a panoramic view of **all the land**. *Ref. Ballinger; Gen.13:14-18*
12. M. North (ZDPV 82 [1966] 266) has found a place to the NE of Bethel where it is possible to see the Mediterranean in the west, the mountains of the Transjordan in the east, and the Dead Sea to the south. *Ibid*
13. The magnitude of blessing is further seen as the fullness of the land and descendant promises are expanded in description:
 - A. The **land** is more precisely defined.
 - B. It is given in perpetuity "**forever**/-ad –olam".
 - C. The enormity of his role as a nation is beyond count.
14. Israel is the only nation promised real estate in perpetuity.
15. Further, as a nation Abram's "**descendants**/zera-" will blossom from just he and Sarai to so many they will be "**as the dust of the earth**/kaph –apar ha 'erets".

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16. This in contrast to Lot's heirs last seen as reduced down to two reversionistic daughters with their incestuous children by **Lot** (Gen.19:36).
17. The conditional "**if anyone can number the dust...**" is literally "**if a man is able to number the dust**/im 'ish yakol lamed manah –apar...".
18. The language insinuates a challenge pitting *man* against Yahweh in terms of providing blessing.
19. Whatever *man* might be capable of is limited, God's resources are not.
20. Abram's blessing = glory and honor beyond measure; Lot's frantic search for happiness (FSH) = disgrace, deprivation and SUD.
21. The command to "**arise, walk about the land through its length and breadth**" in vs.17 probably represents a symbolic appropriation of the **land**.
22. The 2nd affirmation following, "**for I will give it to you**" (cp.vs.15), illustrates that the promises of God spiritually "seen" via BD (cp.vs.15) are designed to be a reality physically.
23. Vs.18 resumes the itinerary style characteristic of 12:6-9 and 13:1-4.
24. "**Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron**".
25. This contrasts to **Lot** having "*moved his tents as far as Sodom*" in vs.12.
26. On "**oaks**/'elon" see 12:6.
27. The plural indicates **Abram** picked a spot where a stand of these large trees were available for shade and protection from the weather.
28. "**Mamre**" is first mentioned here and only in Genesis.
29. It began as personal property of an Amorite named **Mamre** (Gen.14:13) and later identified as a place name (Gen.18:1; 23:17,19; 25:9; etc.).
30. It is usually identified with Ramat el-Khalil about 2 miles north of Hebron.
31. From a narrative point of view, **Mamre** and Hebron are central to the Abrahamic story.
32. From these areas the central episodes (Gen.14-19) are set and all the patriarchs were buried.
33. The cave of Machpelah is the first piece of real estate purchased by Abraham in Canaan (cp.Gen.23:17-18).
34. The spiritual significance of the site is emphasized by the final note: "**and there he built an altar to the Lord**".
35. **Mamre** is the place Abraham receives the promise of Isaac's birth (Gen.18:1-15) and the judgment against Sodom and Gomorrah (Gen.18:16-33).
36. Some concluding observations of Chapter 13:
 - A. Separation is the central theme of this section revolving around Abraham and **Lot**.
 - B. It is the final application of separation necessary for **Abram** to fulfill the conditions of the covenant (Gen.12:1; *go forth...from your relatives*).
 - C. It may be that **Lot** was originally regarded by **Abram** as his heir.
 - D. However, after the Egyptian debacle of Gen.12, **Abram** becomes reoriented to God's plan and starts to see things differently (vss.1-4).
 - E. Developments occur providing opportunity for **Abram** to make the application via conflict between Abram's herdsmen and Lot's herdsmen (vss.5-7).
 - F. What was true spiritually was evidenced physically between the two i.e., conflict existed.
 - G. **Abram** in grace and faith-rest pursues peace between the parties while restoring peace with God via separation (vss.8-9 cp.Jam.4:4).

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- H. Abram's application was greatly rewarded.
 - I. The evidence of Lot's spiritual degeneracy is seen in his choice of real estate and company (vss.10-13).
 - J. The real estate was destined for judgment and his associates were spiritual degenerates.
 - K. **Lot** unwittingly becomes a victim of "*the one who disdains you I will curse*" (12:3).
 - L. And, "*He who is not with me is against me*" (cp.Mat.12:30).
 - M. And, "*many who are first shall be last*" (cp.Mat.19:30).
 - N. Abram's generosity toward his nephew in allowing him to pick the best of the land for himself is widely recognized as being a model for his **descendants** to imitate.
 - O. It is at least suggested in the narrative that the homosexual population associated with Sodom and Gomorrah were of the Perrizites (vs.7).
 - P. The reaffirming of covenant blessing upon **Abram** recognizes his final application fulfilling the pre-conditions (vs.14a).
 - Q. His blessing by God is contrasted to Lot's FSH.
 - R. Lot's direction in life as a reversionist was limited and destined for destruction (vs.10).
 - S. Abram's blessing was universal (vs.14b) and to be everlasting (vs.15).
 - T. That the **land** will be Israel's eternal possession is reaffirmed in Gen.17:8; 48:4, and is the presupposition of the jubilee legislation and the inheritance laws (Lev.25:25-34; Num.36:3-9).
 - U. The God-given nature of this **land** is a central theme of Deuteronomy (e.g.,3:18-21; 30:3-5) and the basis for the prophetic hope that Israel will return there after the exile (e.g.,Jer.31:2-21).
 - V. Abram's heritage is magnified beyond the scope of man's ability to even comprehend (v.16).
 - W. The unaccountability of Abram's **descendants** is a perennial theme of Genesis (15:5; 16:10; 28:14; 32:12).
 - X. Balaam found the Hebrews already beyond counting in his day. Num.23:10
 - Y. Solomon said the same thing centuries later. 1Kgs.3:8
 - Z. In application of separation **Abram** entered into a new state of blessing and spiritual stability (vss.17-18).
37. End of chapter "phe" is recognized by the Hebrew scribes and a new setting is introduced in chapter 14.