GENESIS 13

Abraham and Lot

1 Abram went up out of Egypt with his wife and all that he had. Lot was with him. They entered the Negev.[i]
2 Now Abram was very[ii] rich in cattle, in silver, and in gold. **3** Then he traveled from the Negev toward
Bethel in several stages.[iii] This was the place where his tent had been at the beginning, between Bethel
and Ai.[iv] **4** This was also the place where he had built his first altar. It was there that Abram had called on
Yahveh's name.

5 Lot, who went with Abram, also had flocks, herds, and tents. **6** Now the land was not able to support them
while they lived together. They had so many possessions that they could not dwell together. **7** So the
shepherds of Abram's cattle and the shepherds of Lot's cattle quarreled. The Canaanites[v, vi] and the
Perizzites[vii] also lived in the land. **8** So Abram said to Lot, "Please. There should be no strife between us
and between our shepherds. We are family. **9** Isn't the whole land before you? Let's go our separate[viii]
ways. If you go to the left, I will go to the right. Or if you want to go to the right, I will go to the left."

10 Then Lot lifted up his eyes and saw the whole Jordan Valley. It was well watered everywhere, that is,
before Yahveh destroyed Sodom and Gomorrah. It was just like Yahveh's garden. It was like the land of
Egypt, as you come into Zoar.

11 So Lot chose the whole Jordan Valley. Then Lot traveled east and they separated themselves from each
other.[ix] **12** Abram dwelled in the land of Canaan. Lot dwelled in the cities of the valley and pitched his
tent near Sodom.

Wicked Sodom

13 But the men of Sodom were wicked. They committed horrible[x] sins against Yahveh.

14 After Lot left[xi] Abram, Yahveh said to him, "From where you are, look around you. Look to the north,
and the[xii] south, and the east, and the west. **15** For I will give all the land that you see to you and your
descendants[xiii] forever.[xiv] **16** I will make your descendants like the dust of the earth, so that if it were
possible to count the dust of the earth, it would be possible to count your descendants. **17** Arise. Go through
the length and breadth of the land. I am giving[xv] it to you."

18 Then Abram moved his tent and came to the tree[xvi] of Mamre, which is in Hebron. He lived there and
built an altar to Yahveh.

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i The southern part of Canaan. Today, this is a hot dry desert. Back then, it must have been well-watered and fertile.

ii The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

iii The Hebrew מַסָּע usually means journeys or setting up camp. It reflecting a series of stops or stages. It captures not just the physical movement, but also the idea of progress or phases in a long journey.

iv The Hebrew is הָעַי ("The Ai"). The definite article may be proleptic, treating the site as already known in view of its later significance in Israel's history. Ai is an important place in the Book of Joshua.

v The Hebrew is הַכְּנַעֲנִי (*hah k^{e}-nah-^{a}-nee*), which is a singular. However, in Hebrew a singular ethnic term is often used collectively. It can represent the people as a whole, not as an individual. The English does not use singular ethnic labels collectively in the same way Hebrew does. The English equivalent requires the plural to convey the intended sense.

[vi] Genesis 10:6, 15-17 identified the Canaanites as sons of Canaan and grandsons of Ham. The Gen 12:6 and 13:7 references hint at a fearsome nation. Josephus, in describing the Gen 14 war of giants, describes the kings of Sodom as the children of giants (Josephus, *Antiquities of the Jews*, Book 1, 9:1). This passage simply notes that the Canaanites were fearsome. They had interbred with the Rephaim (Gen 14:5, 15:20). The Rephaim were the offspring of fallen angels. The devil is already preparing for the future battles when Israel comes to claim its right to live in God's land. Moses told the Israelites to "utterly destroy them" (Deut 20:17).

[vii] The Perizzites were not identified with a patriarch in the Gen 10 Table of Nations. The implication is that they were offspring of fallen angels. They are grouped with the Canaanites who were in the Gen 14 War of Giants. They were also grouped with the Amorites, Hittites, Hivites and Jebusites (Exo 23:23, 33:2, 34:11). Moses told the Israelites to "utterly destroy them" (Deut 20:17).

[viii] The Hebrew פָּרַד means divide or separate.

[ix] Literally: "One from the other."

[x] The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

[xi] The Hebrew פָּרַד means divide or separate.

[xii] The literary technique of Polysyndeton uses multiple "and the"s (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.

[xiii] The Hebrew לְזַרְעֲךָ is a masculine singular noun. Wordplays are impossible to translate with few words. It applies to the one nation of Israel and to the one King Jesus who will rule the earth during the Millennium. The reader should see both national Israel and King Jesus at the one same time. The context is plural.

[xiv] Gal 3:16.

[xv] The Hebrew נתן ("to give") is in the Imperfect Tense. Hebrew Imperfect verbs do not strictly mark time and may express present or future action depending on context. A Future Tense translation emphasizes the future possession of the land. A Present Tense translation emphasizes the certainty of the promise. Both ways are true and acceptable.

[xvi] Or "by the great trees."