

# Ministry of Grace

## 3 – A Parting of Ways

### Genesis 13:1-18

<sup>1</sup>So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negeb. <sup>2</sup>Now Abram was very rich in livestock, in silver, and in gold. <sup>3</sup>And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup>to the place where he had made an altar at the first. And there Abram called upon the name of The LORD.

<sup>5</sup>And Lot, who went with Abram, also had flocks and herds and tents, <sup>6</sup>so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, <sup>7</sup>and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land. <sup>8</sup>Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. <sup>9</sup>Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left." <sup>10</sup>And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of The LORD, like the land of Egypt, in the direction of Zoar. (This was before The LORD destroyed Sodom and Gomorrah.) <sup>11</sup>So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other.

<sup>12</sup>Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. <sup>13</sup>Now the men of Sodom were wicked, great sinners against The LORD. <sup>14</sup>The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup>for all the land that you see I will give to you and to your offspring forever. <sup>16</sup>I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. <sup>17</sup>Arise, walk through the length and the breadth of the land, for I will give it to you." <sup>18</sup>So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to The LORD.

## Synopsis

After their awkward and embarrassing experience with Pharaoh, Abram and Sarai returned to Canaan with Lot still accompanying them. As a result of the interactions with Pharaoh, Abram had become wealthier than when he first headed to Egypt. In terms of his witness for Yahweh, however, he was much poorer, having shown himself to be a deceiver. He returned to the place where he had built an altar between Bethel and Ai, and there called on the name of Yahweh. This was a time of confession and repentance as well as an act of submission to God.

Because both he and Lot had increased the size of their herds, the land was unable to support both of them if they stayed together. Abram, as the patriarch of the group, informed Lot that they would have to separate and he magnanimously offered to his nephew the option of choosing whether he wanted to take the northern portion of the land or the southern portion. This selfless act was in stark contrast to the selfish actions he had demonstrated in his interaction with the Egyptians. It seems that Abram was beginning to learn that acts driven purely by self-interest sometimes (well, nearly always) produce unintended negative results.

Lot, it appears, had not learned the lesson. In his own act of selfishness, he chose not the northern or southern portion, but the eastern portion of the land with its fertile, well-watered fields that would more easily support his flocks and herds. Abram, still stinging from the embarrassment of his Egyptian encounters, agreed to let Lot have the best of the land while he remained in the more difficult western hill country. Lot moved east and settled in the Jordan Valley with his focus on the outwardly attractive city of Sodom.

After Lot's departure, God spoke to Abram again and informed him that He was giving the entire land to Abram and his descendants, as far as he could see north, south, east and west. He also informed Abram that He would cause his descendants to be as numerous as the dust of the earth. Abram then moved on and settled by the Oaks of Mamre, in the area that today is Hebron. There, he built another altar and called on the name of Yahweh. Abram was developing a closer relationship between himself and God than had existed before the Egyptian excursion.

### **Genesis 13:1, 2**

**So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negeb. Now Abram was very rich in livestock, in silver, and in gold.**

“went up from Egypt” – We tend to think of “up” as north on a map. However, when the Bible talks about someone going up, it is almost always a reference to elevation. The Nile river valley, especially the Nile River Delta, is lowland and most of Canaan is mountainous. In addition to going north, one would have to go “up” in elevation when traveling from Egypt to Canaan.

“and Lot with him” – Nothing was mentioned about Lot during the side trip into Egypt. This statement, however, makes it clear that Lot had gone with them to Egypt. Lot's name means “deviation” or “departure,” which is an appropriate designation given the events of this chapter.

“Negeb” – This word means “dry and parched.” The Negeb (or Negev) refers to the portion of the land of Canaan south of Beersheba, which is arid wilderness. Since it is the southern portion of the land of Canaan, the word Negeb eventually came to mean “south.”

“Abram was very rich” – One of the results of Abram’s travels into Egypt was increased wealth. On the human level we could say that Pharaoh made Abram richer than he had been before. On the spiritual level, however, we know that it was God who made him so.

### **Genesis 13:3, 4**

**And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, to the place where he had made an altar at the first. And there Abram called upon the name of The LORD.**

“to the place where his tent had been” – Abram returned to the place his tent had been between Bethel and Ai.

“at the beginning” – This is a reference to the time before the excursion into Egypt.

“to the place where he had made an altar at the first” – Some believe this is a reference to the first altar that Abram constructed at Shechem, believing that he went all the way back there. This verse tells us something different, however, because we are specifically told that it was “between Bethel and Ai.”

“Abram called on the name of The LORD” – The fact that there is no mention of Abram building an altar or calling on the name of the LORD during his travels in Egypt suggests that he did not actively worship God (or at the very least, did not live in close fellowship with God) while traveling in “the world” of Egypt. His return to this place and the altar which he had built appears to result in a time of penitence and confession, and a recommitment to serving and following Yahweh.

### **Genesis 13:5-7**

**And Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land.**

“Lot ... also had flocks and herds and tents” – During the travels from Ur to Haran, to Shechem, to Bethel, to Egypt, and back, God had increased Lot’s wealth because of his association with Abram. Remember that part of God’s promise to Abram was, “I will bless those who bless you.”

“the land could not support both of them” – In fact, both Lot and Abram had increased their flocks and herds so much that there was not enough pasture land around them in the western hills of Canaan for all of their animals to exist together.

“there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock” – Because of the large number of animals that both Abram and Lot had, there was contention between their herdsmen. Lot and his herdsmen very likely knew why they had all been suddenly escorted out of Egypt and they may have developed a bit of distrust for Abram as a result. It is also very likely that the famine was only just beginning to ease and the flocks and herds would now require even more grazing land than they had while in Egypt.

“Canaanites and the Perizzites were dwelling in the land” – There may be a couple of reasons that God wanted us to know this fact. The first is that both the Canaanites and Perizzites were

pagans (they did not worship Yahweh), indicating that Abram was living in a world inhabited by unbelievers (just like we are today). The second, and more probable, reason for mentioning them is for us to see that Abram was called to a land that was already inhabited by a couple of different nationalities. For Abram to believe that God was giving him this land would take even more faith, knowing that it was already inhabited.

We have already seen that Canaan was a son of Ham ([Genesis 10:6](#)) but Periz is not mentioned in any of the genealogies in the Old Testament. The word *perizziy* (or *peraziy*) means “a rural area or an open village.” It is believed that either the Perizzites lived in small rural villages or they were nomads traveling throughout the land of Canaan.

### **Genesis 13:8, 9**

**Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left."**

“Then Abram said to Lot” – As the patriarch of the clan, superior in age, family relation, and probably in wealth, it was Abram’s responsibility to address the issue of the strife between his herdsmen and Lot’s. And, as the patriarch, Abram would have been well within his rights to decide which direction for each of them to go. However, in spite of his rights, he humbled himself and offered Lot the choice of which direction each of them would take.

“Let there be no strife between you and me ... for we are kinsmen” –Abram’s primary concern was to maintain a solid family relationship with Lot. This was important since they were living in a land occupied by pagans with whom they had no family relationship. It may have been important to Abram that the people of the land not see his people and Lot’s people as contentious, but peace loving people (which they were). Living in a land of pagans, it was also important that Abram and Lot dwell at peace with each other because they had a testimony to maintain as the worshipers of Yahweh.

“the left” – Hebrew *semole*, properly meaning “dark.” This word was typically used to refer to the northerly direction. Metaphorically, it refers to the left side (as if facing East).

“the right” – Hebrew *yaman*, meaning “firm,” metaphorically referring to “the right hand side.”

Abram and Lot were facing east and Abram offered Lot a choice to go north or south, indicating that he (Abram) would go the opposite direction. He was, in effect, offering Lot half of the land that God had promised to him. This plan was practical because by splitting the land into north and south, each would receive lowland pasture as well as highland pasture.

### **Genesis 13:10, 11**

**And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of The LORD, like the land of Egypt, in the direction of Zoar. (This was before The LORD destroyed Sodom and Gomorrah.) So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other.**

“And Lot lifted his eyes and saw all the Jordan Valley” – From this statement we can surmise that they were facing east when Abram offered the separation proposal to Lot to go left or right.

“well watered everywhere like the garden of The LORD” – Having just experienced a famine in the land, Lot recognized that the Jordan valley would provide better grazing land than the hill country they were currently living in.

“like the land of Egypt, in the direction of Zoar” – There is some discussion among scholars as to whether this is a reference to Zoan, in the Nile river Delta, or Zoar, the small town to which Lot fled when God destroyed Sodom and Gomorrah. Zoan, being in the Nile River Delta was very lush and green. This is the area where the children of Israel settled when they went down into Egypt.

It is more likely, however, that this is a reference to the small town of Zoar to which Lot fled when he escaped from Sodom. It was at the southern end of the valley near Sodom and Gomorrah. Its location today is believed to be beneath the waters of the Dead Sea.



**Figure 1 - The Jordan River Valley**

“Lot chose for himself” – Lot’s selfish focus was on himself and his future needs. He apparently gave no heed to the fact that his choice would leave Abram with only highland pasture. Pay particular attention to what did and didn’t happen as a result of Lot’s close association with Abram. He did increase in worldly possessions, but he didn’t grow spiritually and he didn’t learn from Abram’s actions and their consequences.

“all the Jordan Valley” – The selfishness of Lot’s choice becomes all the more obvious when he chose to move east to the prime grazing area of the lowland. The choice Abram offered him was “north or south” in which they would each have both highland and lowland pasture. Instead, Lot chose “east,” taking the best for himself and leaving Abram with inferior land. Note: "Jordan" means "descender" - The Jordan River flows from the living waters of Galilee to the lowest spot on the surface of the earth, the Dead Sea, where nothing lives!

**Genesis 13:12, 13**

**Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. Now the men of Sodom were wicked, great sinners against The LORD.**

In spite of Lot's selfish decision, Abram stuck to his word and stayed in the hill country to the west, while Lot moved to the lush valley of the east. This is evidence of Abram's growing faith in Yahweh.

“Lot settled among the cities of the valley” – Having large flocks and herds, Abraham typically located himself separate from high population areas. Lot, on the other hand, chose to live “with” the people of the land, near their cities (or towns).

“as far as Sodom” – Could be translated as “by Sodom” or “toward Sodom.” The way this is written makes it appear that Lot's focus was on the city of Sodom. If it means that he pitched his tent “toward” Sodom, then the front entrance of his tent faced Sodom and the first thing he would have seen each day as he left his tent would have been Sodom.

“the men of Sodom were wicked, great sinners against The LORD.” – Not only were the men of Sodom wicked people, they were ungodly people, against the things of Yahweh. In **Genesis 18:20** we learn about how wicked these people were, “Because the outcry against Sodom and Gomorrah is great, and their sin is very grave.” Although Egypt had been worldly, these two cities were beyond worldly; they were exceedingly wicked and sinful.

**Genesis 13:14-16**

**The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted.**

“The LORD said to Abram” – The fact that the text does not say that Yahweh “appeared” to Abram, as He did in previous interactions, indicates that he simply spoke to him in some way. We don't know if it was an audible voice, a mental communication, or spoken in a vision or a dream. What we do know is that Abram had no doubt that God spoke to him and that the message was clearly communicated.

Abram had just made a very unselfish and generous arrangement with Lot and did not seem to react to the fact that Lot chose “the best” and left Abram with less than the best. God responded to Abram's unselfish liberality by promising him that he would have all of the land, north, south, east, and west.

“all the land that you see” – Abram was standing on a high point in the land of Canaan. This could have been a high point near Bethel and Ai or it could have been on the top of Mt. Ebal by Shechem.

“I will give to you and to your offspring forever” – The first part of the promise – the entire land of Canaan, as far as the eye could see, was promised to Abram and his descendants.

“I will make your offspring as the dust of the earth” – The second part of the promise – Abram would have innumerable descendants to fill this land promised to him.



“**if one can count the dust of the earth**” – The word translated “count” is *manah*, meaning “to count” or “to number.” It means basically “to count up or to tally a quantity.” This is a different word from the word translated “count” in **Genesis 15:5**, which is *saw-far*, meaning “to recount” or “to tell the story of.” We will see the significance of this difference when we get to chapter 15.

### **Genesis 13:17, 18**

**Arise, walk through the length and the breadth of the land, for I will give it to you." So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to The LORD.**

“settled” – Hebrew *yashab* = “to sit down,” metaphorically it means “to settle down” or “to remain.” This is where Abram made his most permanent residence.

“oaks” – As we pointed out in **Genesis 12:6**, this Hebrew word (*aylone*) can refer to a strong tree (oak or terebinth), or it can refer to “a plain.” The fact that it is given here in the plural (three or more) would indicate that “oak grove” or “terebinth grove” might be most accurate rendering of this word.

“Mamre” – We are told in the next chapter that Mamre was the name of an Amorite man.

Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. (**Genesis 14:13**)

“there he built an altar to The LORD” – This is Abram’s third altar. Notice that everywhere he has settled down in the land of Canaan he has built an altar. This indicates the strength of his belief in Yahweh and his regular worship of God.

## **A Case of Give and Receive**

Sometimes we feel the painful chastening of God when we act contrary to His desires. But occasionally we don’t feel the pain and we may think we “got away with one?” Consider this, God sometimes rewards us for our obedience and chastens us for our disobedience, while at other times he doesn’t reward us for obedience and doesn’t chasten us when we sin against Him? Could it be that God is not training us (his children) to be obedient so much as He is training us to build our faith? Keep in mind what it says in **Hebrews 11:6**,

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

Have you noticed that it’s when we act on faith that He rewards us, and it’s when we turn away from Him and act selfishly, not trusting Him, that he chastens us? Think about that for a minute.

As we look at the life of Abram, we will see that, in fact, it is faith and a personal relationship that God is developing in him. He is not teaching Abram to be an obedient slave. He is not teaching him to go through the motions and to perform certain actions every week. He is not teaching him to perform ritualistic practices or to pray a certain way and to use certain words when he does pray. He is not teaching him to wait for special empowerment. He is not teaching him to take specific steps and to learn a bunch of facts. No, He is teaching Abram how to walk by faith, and how to build a close personal relationship with his God. As we have said before, the

life of Abram is a “type” of the Christian walk. What God is developing in Abram’s life is precisely what He wants to develop in our lives today. Yes, our God wants obedient children. Yes, he wants us to give Him our time, our talent, and our devotion. But more than that, he wants His children to develop a deep personal relationship with Him so that they can carry out His mission with confident faith.

As we looked at Abram’s travel into Egypt, we learned that he and Sarai conspired together to deceive the Pharaoh of Egypt instead of trusting God for their safety. Because of their “brilliantly conceived plan,” Sarai’s welfare was put in extreme danger, but God intervened to protect her. As a result, Abram received a stern rebuke from Pharaoh and God blessed him with great wealth. That seems to be a reward for disobedience, doesn’t it? On the surface it may seem so, but God will now use that wealth for Abram’s second test. As we look at this, let’s keep in mind what the Apostle Paul teaches us in his first letter to the Corinthian church:

Let no one seek his own good, but the good of his neighbor. (1Corinthians 10:24)

This is a lesson that Abram needs to learn. Let’s see how well he did.

## Abram Trial #2 – Greedy or Gracious

Let’s use our sanctified imagination for a minute and speculate what Abram may have been thinking and experiencing as he returned to Canaan.

Throughout the travel back from Egypt to the land of Canaan, Abram perhaps replayed in his mind the events of the past few months, feeling guilty for having deceived Pharaoh. He knew he should have trusted Yahweh to protect him and Sarai, but it was so much easier just to stretch the truth a little bit. He was sure that would keep him safe. Now, as he slowly moved his flocks and herds northward he vowed to trust God. After all, hadn’t God promised Abram that He would give him the land of Canaan? Perhaps if he had remained there when the famine came, instead of heading to the safety of Egypt’s Nile River Valley, he might have seen how God could take care of him and his family. He’ll never know now. “If only I had ...,” Abram may have thought. “Never again will I let the fear of personal harm override my trust in Yahweh. From now on I’m going to trust Him!”

Having finally reached his former encampment between Bethel and Ai, Abram found the altar he had built previously and fell down on his knees before God. Embarrassed and humbled in spirit, he poured out his heart to God. As an intense sense of humility overtook him, he confessed his sin to Yahweh and thanked Him for His protection and mercy even while Abram had been sinning against Him. It calls to mind what Yahweh told Solomon when his people stray from His blessing:

if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin ...  
(2 Chronicles 7:14)

As Abram rose from the altar, gazing heavenward, oh, how his heart must have glowed in the loving presence of a merciful God.

Have you ever felt that way, ashamed, embarrassed, and truly sorry for what you’ve done? Yes, we all have. God doesn’t want us to be embarrassed, but He loves it when we come humbly before Him, seeing our sinful actions the same way He does. It is at those times that He recalls



the cleansing action of the blood of His son and sees us with the righteousness of Christ. His restored fellowship makes us glow inside through the indwelling presence of the Holy Spirit.

As Abram settled into the routine of life in the land promised to him, he may have often thought about how merciful God had been to him in Egypt and it probably gave him a sense of peace. Soon, however, that peace was disturbed, as he began to hear reports of fighting between his herdsmen and Lot's. It seemed that they were having more trouble getting along with each passing week. As he discussed the problem with Lot, he realized that there just wasn't enough good pasture land here in the hill country to support his animals and Lot's as well, particularly since they were squatting on the land currently occupied by other people. Deep down inside Abram knew that the only solution would be for him and Lot to split up. But, how would he do it? He couldn't just tell Lot to take off! Well, actually he could, since he was the elder in their relationship, but that just wouldn't be right. They could cast lots (no pun intended) and let God choose for them, but that didn't seem right either. As he wrestled with the problem and how to solve it, perhaps Abram thought of his own father. "If only dad were still alive. He always knew just what to do. It was easy then. All I had to do was say, 'Dad, I need some advice.'" That's when it hit him. Why not just ask God what to do? So, Abram headed out to the altar again and poured out his heart to his Heavenly Father. "What should I do, God? I have to do something. I feel responsible for Lot. He's my nephew and I need to take care of him." I suspect that God didn't answer him audibly, but in the ensuing days Abram slowly realized what he should do. He should offer Lot his choice of the northern or the southern part of the land and he would take the other. He would trust Yahweh to take care of him no matter which way he went.

A few days later, as Abram and Lot stood on top of the hill facing the valley to the east, he said to his nephew, "Lot, my brother, we can't go on like this. Though we are family, the fighting among our herdsmen is getting worse. Yahweh has truly blessed us both and has greatly increased both your herds and mine. The only way I can see for us to keep our family together is for us to part company. So here's my offer. You choose which part of the land you want and I'll take the other. If you take your herds and head north, I'll head south, and if you choose to head south, I'll take my family and herds to the north." Letting his gaze linger eastward, Lot realized that what Abram was proposing was a good solution. But he couldn't keep his eyes off the lush valley before him. He had often eyed it before, wondering why Abram always stayed in the highlands. The valley would be much better for his flocks and herds. They would multiply greatly down there and it would take less work. Plus – he wouldn't have to worry about drought because the land was watered by the river.

"I think you're right," he finally responded. "We need to split up. But instead of splitting north and south, I'd like to take my family and animals down there to the valley and you can stay here in the hills that you seem to like better anyway." As Abram thought about Lot's choice he realized that it really wasn't fair for Lot to take the best of the land and leave him with rest. But, he had committed to Yahweh that he would trust Him. So they struck a deal; Abram would stay in the hills and Lot would head into the valley. Somehow, deep down inside, he knew that if he did what he could to bless Lot, that Yahweh would bless him as well.

And, we know what happened. As a result of his trusting God, Abram was rewarded with not just half of the Promised Land, but all of it. Because Abram was willing to offer the best to Lot, God gave it all to him. From a human perspective, Lot made the obvious choice, didn't he? He took the best of the land (remember, the lust of the eyes, the lust of the flesh, and the pride of life?).

Because of it, he didn't have to depend on God as much. He became self-reliant. And, since he didn't need God as much, he eventually became separated from God, and without Abram around to keep reminding him that this all came from Yahweh, Lot slowly drifted away from Abram and his God. Abram, on the other hand, now had to rely even more on Yahweh, causing him to draw closer to Him. And Abram's blessings grew as he drew closer to his God. *What if God hadn't blessed him?* you may ask. *Would Abram still have followed Him?* Well, we can't answer that, but our choice to follow God is not based on how much He blesses us, rather on how much we want to bless Him. If we claim to be following God and complain about what He allows to come into our lives, then we aren't following Him and His desires, we're following our own desires. The book of Proverbs has a lot to say about making ourselves rich versus trusting God to take care of us. Here are a couple of examples:

Better is a little with the fear of The LORD than great treasure and trouble with it. Better is a dinner of herbs where love is than a fattened ox and hatred with it. (Proverbs 15:16-17)

Better is a little with righteousness than great revenues with injustice. (Proverbs 16:8)

Abram could have been greedy and could have taken the best for himself, giving the leftovers to Lot. He had every right to do so and no one would have thought the less of him. Instead of focusing on himself, however, Abram was learning to focus on Yahweh and on the good of others, knowing that He would provide Abram everything he needed for life and happiness. As we see from God's response to Abram, by giving the best away, Abram received the best from God.

### So What?

How about you? Are you still looking out for good ol' number one, or are you ready to truly trust God? Are you thinking about how you can receive a blessing, or are you thinking about how you can be a blessing to others. Remember, as Christians we already have far more than we deserve! We have a promise of eternal life in the presence of our Holy God. No matter what happens in this life, no matter how much we might suffer, no matter how great our struggle here might be, we will be in God's presence for eternity. And, if that's what God has promised to His children in the eternal state, don't you think He wants to bless us here as well? Of course, He does! But that blessing comes from us pleasing our God. The writer of Hebrews says:

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. (Hebrews 11:6)

Notice that it doesn't say, "... he rewards those who obey Him." God rewards are given to those who seek a closer relationship with him. In fact, the Greek word translated "seek" means "to earnestly seek."

And just a couple of verses later the writer of Hebrews says:

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. (Hebrews 11:8-10)

Are you just going through the motions of a Christian life? Are you trying to go through life with one foot in the church and the other foot in the world? Or, are you ready to seek an intimate relationship with God, to live by faith, and completely trust Him?

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