

Contrast of Life: Carnal or Spiritual

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[0 : 00] Abraham now has left Egypt sojourning as a nomad through the land of Canaan as God has directed him.

! Originally built the first altar unto the Lord there.

And so we looked last week, remember, about the idea of the first encounters. And how useful it is from time to time for even us to return back to the place of first encounters.

We saw Jacob doing that later on, you recall. We looked at his life and again, he went there to that place and called upon the name of the Lord there.

Literally the name of Jehovah there. We've said before that the idea of the name, particularly the name of God, the name Jehovah, whatever, is a picture of the attributes and characteristics that God possesses, whatever that name may be.

[1 : 19] Do you know whatever characteristic it's speaking of? But I want us to turn over some of the things, unless we get confused here. Go to Exodus chapter 6 with me just a moment.

Exodus chapter 6. Moses here, of course, starting the challenge with Pharaoh, if you will, in verse 1 of chapter 6 of Exodus, God tells Moses that you're now going to see what I'm going to do to Pharaoh.

And the things I do to him, he'll end up letting you go out of Egypt with a strong hand. I'll drive them out of this land. All right. Now, verse 2.

God spake unto Moses and said unto him, I am the Lord. Now, notice, that's the word Jehovah. I am Jehovah. Look at verse number 3.

And I appeared unto Abraham, or yeah, Abraham and Isaac and unto Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.

[2 : 27] Now, but if you back up, if you back up, then you'll see some indications of the name Jehovah being used, even in the life of Abraham or the time of Abraham.

But keep in mind, who is it that is writing the book of Genesis? Who? Moses. He's the one that inserts the name Jehovah here.

All right. Because that's by whom he knows. Now, it's not that Abraham did not know God as Jehovah. But he did not, according to Scripture, he did not know God by that name.

In other words, he did not see and know of the characteristics, per se, that that name Jehovah represented. He did by the name El Shaddai.

All right. The name El Shaddai, which we'll see one of these days down the road. The name El Shaddai is the idea of God being the breasted one.

[3 : 33] And the idea there is, just as a baby nurses with its mother and gets nourishment and strength and comfort.

You know, you see a baby nursing. That baby's happy. It's content. It's satisfied. Just as that takes place between a mother and a baby, likewise, the same is to take place between God and Israel. As that comfort, that strength, that nourisher that the people of Israel are going to need. All right. So, El Shaddai.

Then, Jacob, of course, we looked at a little bit last week, but let's remember it here. To Jacob, as he was leaving, running from Esau, remember.

All right. Has the dream of the ladders stretched from earth to heaven, angels of God ascending, descending upon it. All right. And God then speaks to Jacob in verse 13.

[4 : 43] Scripture says, Behold, the Lord. Now, it's Jehovah. The Lord stood above it. Jehovah stood above it and said, I am. Notice the name.

I am Jehovah. Jehovah Elohim of Abraham, thy father, and the Elohim of Isaac. All right. So, he makes the promises, confers the covenant to him and so forth.

And so, we see there that God did identify himself as that. Later on, remember, we see that God says, this is my name forever.

It's Jehovah. That's what I'll be known as. So, don't get confused there when you come across those things because the idea there is God speaks to and reveals himself in his names, but does not necessarily at that given moment express outwardly the characteristics of that name by the things that he does to that individual or those people that he reveals that to.

So, just keep that in mind, if you will. Now that I've got you totally confused here, let's go on. So, again, we see the contrast.

[6:01] We just kind of opened the door here last week, I think. The contrast between the carnal and the spiritual life. The carnal life and the spiritual life. So, in Genesis 13, verses 5 through 7, we read, And Lot also went with Abram and had flocks and herds and tents.

By the way, we don't know where Lot got all of that. All right. Whether he was bestowed of that in Egypt as well or not. Don't know.

Now, and the land was not able to bear them that they might dwell together, for their substance was great so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelled then in the land.

Now, just as Abram was very rich in cattle and stuff bestowed upon him by Pharaoh, Lot also had a number of people, cattle, servants, men, servants, all of those things.

[7:10] Now, they both, all of them together left Egypt, came back into Canaan. Now, there were so many of them, and the land was so limited that it created a problem between the groups that Abram possessed and those that Lot possessed.

And so, the question is, what are we going to do about this? What are we going to do about this? Not only that, but the Canaanites and the Perizzites and whoeverites were there.

All right. Yeah. So, that just added to the mix. Neither Abram nor Lot at this time had any particular legal standing to possess that land.

And, in fact, the way the thing laid out in those days was that whoever, no matter who, Canaanite or whoever, just found a parcel of land that they could get to and tend to their place.

They could make that theirs, not legally, but they could stay there and work it and do whatever. So, it's this kind of a free-for-all type thing. You think of the Oklahoma land rush.

[8:25] Okay. That's the kind of deal. So, that's what took place here now. All right. Now, in verses 8 and 9 of Genesis 13, Abram said unto Lot.

You can think of Lot just pondering all of this. All right. Abram said unto Lot. Let there be no strife, I pray thee, between me and thee, between my herdmen and thy herdmen.

For we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right.

If thou depart to the right hand, then I will go to the left. Keep in mind as well here, when the Scripture said a minute ago that there at Bethel, he called upon the name of the Lord.

Lord, we don't know what he said and asked God or what God may have even said to him. We don't know anything about that conversation, that communication between the two of them.

[9:30] So, somehow or other, Abram watched all of this, saw all of this. Don't know how long it was after they came back into Canaan. This took place.

But he noticed the strife. He said, we can't have this. We're related here. You're my nephew. We cannot have this dispute between our people.

So, let's do something. I really have to believe God is instructing the heart and mind of Abram here about what to do. Abram decides to give Lot the choice.

Though Lot's the elder, that he is the leader of this band of whatever's, he lets Lot make the choice. Now, let me ask you the question. Why did Abram allow Lot to make the choice?

I have to believe that, you know, look what Abram learned from his experience in Egypt. Because now, he is, he does have absolute confidence.

[10:40] And it's confident assurance in God for God to direct all of this the way he wants it to happen. Sure, let Lot take the choice.

God will do what he wants to through Lot and lead him where he wants Lot to go. All right? Totally, absolute, perfect confidence in what God is going to do because of the promises that he's made to Abram.

I love that change in Abram. I really do. Such humility here now, at this point, from what he was going on his own in Egypt to now and getting in trouble, serious trouble, and now coming back to a place where he trusts God.

So, Lot, if you turn to the left, I'll turn to the right. If you turn to the right, I'll turn to the left. Now, you remember what Proverbs chapter 3, verses 5 through 6 says?

Proverbs chapter 3. I'm going to read this out of the Amplified because it amplifies it. Okay? It says, Lean on, trust in, and be confident in the Lord with all your heart and mind, and do not rely on your own insight or understanding in all your ways.

[12:10] Know, recognize, and acknowledge him, and he will direct and make straight and plain your paths. All right? Trust in the Lord.

Notice what it says. With all your heart. All right? Not half-heartedly. With all of your heart. Boy, it gives to us a good place to ask the question of ourselves.

How much of my heart do I seek God with? You know. How much of myself do I empty out so that I can seek him? Totally. All right?

Seek him with all your heart and mind. King James, lean not unto the own understanding. Amplified renders it. Don't trust and rely on your own insight or your understanding.

That word understanding in the original Hebrew. Discernment, knowledge, wisdom. Not on your own discernment. Your own knowledge and your own wisdom. It has to come from God.

[13:13] Because he wants to do that. He wants to direct you. Notice it says, in all of your ways. Acknowledge him. Follow him. He'll direct your path.

All right? Now, Genesis chapter 13, verses 10 through 13. So, Lot, you make the choice. No coin flipping here. Just make the choice.

Lot lifted up his eyes. Oh, what a statement that is. Amen? Now, he didn't lift his eyes to heaven. He just lifted his eyes to gaze.

To see what the land looks like. And he beheld all the plain of Jordan. That it was well watered everywhere. That's before the Lord destroyed Sodom and Gomorrah.

Even as the garden of the Lord. Like the land of Egypt. As thou comest unto Zoar. Then Lot chose him all the plain of Jordan.

[14:15] And Lot journeyed east. And they separated themselves the one from the other. Abram dwelled in the land of Canaan. Lot dwelled in the cities of the plain.

And pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord. Exceedingly. So, now.

He chooses what appears to be the best portion of the land. It's rich. It's fertile. It's the whole district of Jordan. The valleys on each side of the Jordan River.

Alright? It was watered like the Garden of Eden is the idea here. The Garden of Paradise where God put Adam and Eve. Just like that.

Alright? And you think about the idea here. The fertile plains. It says it's like unto Egypt. Egypt when the Nile River overflows.

[15:10] Makes that ground so fertile. So rich. To grow things when it's not flooded. Alright? And so that's the picture God gives of what this land that Lot chose was.

Great place to feed his herds and to raise a family because there was richness and goodness there. Alright? So he chose that. A good picture of human reasoning.

Amen? Amen? Amen? Yeah. So. Carnal mind at work there. Now. So. With that. Abram then remains in Canaan.

Remember? Canaan at this point was the land of famine. What a lesson he learned. Stayed there. Alright? So. But.

Look at the statement. The last statement of those verses. But the men of Sodom were wicked and sinners before the Lord exceedingly.

[16:20] Alright? More than likely when Lot went there. When he left Abram. He was probably a single man. And probably married a woman of Sodom.

Alright? We have no indication of any spiritual insight or inclination of Lot. He sees it. He sees the fertility of the land.

He sees Sodom for what it is. No doubt. And he just falls into that snare. Of mingling himself with the ungodly of the world.

Now. Realize. That's the same sin of condemnation. That came upon the people prior to the flood in Noah's day. Genesis 6.

5 through 6. Speaking of that day. Says. And God saw that the wickedness of man was great in the earth. And every imagination of the thoughts of his heart were only evil continually.

[17:25] And it repented the Lord that he had made man on the earth. And it grieved him at his heart. You see the inclination of mankind there.

And what it does to the heart of God. Brings great grief. To the heart of God. Look over in Deuteronomy chapter 7. Deuteronomy chapter 7.

Again. Again. The indication that. That God saw. What was in the heart of the people of Sodom. He knew what that was. Only evil continually. Before the Lord. Before God. In front of him. He sees them. He knows who they are.

Knows what they are. So. With that in mind. Foresight here now. For us. Yeah.

[18:21] Using hindsight. As instruction. God speaks to Israel. And gives them some instruction here. Look with me. Beginning in verse 1. Alright.

God giving instruction to Israel. Concerning how they are to proceed. Into the land. And it says in verse 1. Of Deuteronomy 7. When the Lord God.

That is Jehovah thy God. Shall bring thee into the land. Whether thou goest to possess it. And hath cast out many nations. Before thee. Here we go again. The Hittites.

And the Gergesites. The Amorites. The Canaanites. The Perizzites. The Hivites. And the Jebusites. How many ites is that? Seven. Yeah.

It says that. Doesn't it say? Well I got so tied up with the ites. You know. Seven nations greater and mightier than thou. When Jehovah thy God.

[19:17] Shall deliver them before thee. Thou shalt smite them. And utterly destroy them. Thou shalt make no covenant with them. Nor show mercy on them.

Neither shalt thou make marriages with them. Thy daughter thou shalt not give unto his son. Nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me.

Ah. There's the danger. They will turn away thy son from following me. That they may serve other gods. So will the anger of Jehovah be kindled against you.

And destroy thee suddenly. But thus shall you deal with them. You shall destroy their altars. Break down their images. And cut down their groves. And burn their graven images with fire.

And here's the reason. For thou art an holy people. Holy means separated. You are a separated holy people unto Jehovah thy God.

[20:16] Jehovah thy God hath chosen thee to be a special people unto himself. Above all the people that are upon the face of the earth. Now catch that.

God chose them. Because he had a purpose in them. And for that purpose to be realized. He then makes them something. All right.

I love you above all the people of the earth. And this is what he goes on to say. Verse 7. Jehovah did not set his love upon you.

Nor choose you because you were more in number than any people. For you were the fewest of all. But because Jehovah loved you. And because he would keep the oath which he had sworn unto your fathers.

That's to Abram in particular. Hath Jehovah brought you out with a mighty hand. And redeemed you out of the house of bondmen. From the hand of Pharaoh king of Egypt.

[21:20] So. Remember the oath that God made to Abraham. When he made the promise. In what? Genesis 17 or so. About the land. About the number of the seed.

Of his descendants. He swore that by an oath. That by two unchangeable immutable things. In which God cannot lie. He promised. And made that oath.

Seal that covenant relationship. And seal those promises. He gave in that. And that's what he's speaking of here. Know therefore. Verse 9.

That Jehovah thy God. He is God. Know others. Know question. That seals it. Jehovah your God. He is God.

The faithful God. Which keepeth covenant and mercy with them. That love him. And keep his commandments to a thousand generations. If that's not enough motivation.

[22:16] Amen. To live righteously. To live for God. To honor him. That's got to be it. All right. If nothing more than just his love.

Now. You'll be a special people. A people that I redeem. A people that I desire to use. For my glory. Now. What's God's warning to us? First John. Chapter 2.

First John. Chapter 2. Verses 15 through 17. Love not the world. Neither the things that are in the world.

If any man love the world. The love of the Father is not in him. For all that is in the world. The lust of the flesh. And the lust of the eyes. And the pride of life.

[23 : 13] Is not of the Father. But of this world. And the world passeth away. And the lust thereof. But he that doeth the will of God. Abideth for ever.

Now. Notice something here. Love not the world. Do you know that that word love there. Is the word agape. Or a derivative of it.

Yeah. Literally the rendering is. Stop doing that. Stop. Loving. The world. Don't have it as a habit. Of doing it. Now. Remember something. Remember the characteristic. Of agape love. Basically. First and foremost. Agape love.

Is a love. That deems the. Person. Or the object. Loved. As being something. Very very precious. So you see the picture here. Don't.

[24 : 11] Think. Of the world. As having things. Or being things. To you. That. Are. Very. Very precious. Don't. Think. The world. To be precious. To you.

Yeah. Don't. Stop doing it. As if they were already doing that. Stop. Making. That. A. Habit. Neither. The things. Of the world. Now. If any man. Love the world. Literally. Same word. Agape. If any man. Keep on. Loving the world. Is the idea. Here. Then that means.

The agape love. Of the father. Is not in him. All right. So. You get the picture. You got to love. One or the other. You can't love both. With agape love.

All right. Yeah. For all. That is in the world. The lust of the flesh. The lust of the eyes. And the pride of life. It's not of the father. It doesn't have his origin here.

[25 : 06] It's of the world. All right. Now. Think about something. Just a moment. Go to Matthew chapter 4. Familiar passage.

First one. Then was Jesus led up. Mark. Says he was driven up. By the spirit. Led up. Of the spirit. Into the wilderness. To be tempted of the devil.

When he had fasted. 40 days. And 40 nights. He was an afterward. Hungered. What a time. Huh? That 40 days. And 40 nights. No doubt. Was time. Just.

Spent. In communion. With the father. You know. It's not a ceremonial. Fasting here. He was so. Caught up. In. Communing. With the father. The father.

With him. For 40 days. And 40 nights. Without eating. Didn't even think. About eating. Probably didn't even. Get hungry. Until he stopped. My guess. All right. Now.

[26 : 04] When the tempter. In verse 3. That's when the tempter. Comes. When the tempter. Came to him. He said. If thou. Be the son of God.

Command. These stones. To be made bread. All right. Lust of the flesh. There. That appeals. To the natural man. Hunger.

Of all things. All right. Jesus responds. It is written. Man shall not live. By bread alone. But by every word. That proceeds. Out of the mouth. Of God. Then.

There's the pride. Of life. And that is. Whatever there is. That tends. To promote pride. The devil. Then takes him up. Into the holy city. Sets him on the pinnacle.

Of the temple. And saith. To him. If thou be the son of God. Cast thyself down. For it is written. He shall give his angels. Charge concerning thee. In their hands.

[26 : 57] They shall bear thee up. Lest at any time. Thou dash thy foot. Against a stone. All right. Now. Satan showed him.

All the. Kingdoms of the world. And in their glory. And said. All this will I give you. If you will bow down. And worship me. There's the lust of the eyes. Okay. And that is.

It just takes sight. Of what. Merely. Satisfies. Gratifies. The sight. All right. That's where pride comes from. Now. Notice something.

Let me ask you the question. I think I've asked it before. But. I'll ask it again. How did Jesus respond. To each of those. Three. Given temptations. Okay.

Quoted scripture. Now. There's a difference. In quoting scripture.

[27 : 57] As something you've memorized. And speaking scripture. That you've been living. In your life.

That's what Jesus did here. Here. This was not. A memorization. Test. Jesus. Knew. The word of God. In his humanity now. He knew the word of God. He had lived. The word of God. And so.

When these temptations came. He knew what God said. He knew what the will of the father is. Can you not think.

That possibly. In that 40 days. And 40 night. Of communion. With the father. That perhaps. Some of this stuff. Is what the father. Spoke to him of. You know what I think.

[28 : 56] I'm going to. I'm just going to throw this out there. I could see the father saying to his son. Everything you face.

Remember. Who and what you are. And just be yourself. Amen. Yeah. Just be who you are. You're my son.

You were in the bosom of the father. Intimate relationship. You know me. I know you. Jesus. Just. Resisted. The temptations. By being who he was. And living out. What God had said. That's what you and I.

Are to do. Amen. Now. There are three examples. Three instances. Of temptation. Given here. I don't know that. That's all the temptation was. But anyway.

[30 : 00] You and I. Need to remember. Who and what we are. Amen. Yeah. We need to take the scripture. Know what the scripture says. Know what God is saying.

And live that. So that when temptation. Comes. Our way. The spirit of God. Could bring to our minds. What God says about that.

And we can say. Yes Lord. Yeah. And we can. If you want to quote the scripture. In that temptation. Experience. Do it.

Yeah. Whatever. But live it. Father again. Thank you for your loving kindness. And goodness. And grace to us today. And just for the privilege of being back together to study your word.

Thank you Father again. That you love us. That you know us. And that you want us to know more and more of you. And see your faithfulness and goodness in everything we study.

[30 : 58] So Father enable us to glean that from this. And glean your faithfulness to your people. and that includes us and enable us then to more and more dedicate ourselves consecrate ourselves to being like Jesus living your word and being able to conquer the temptations that come and we'll thank you for it bring us back again next week to see what you show us we thank you in Jesus name Amen Amen