

Genesis 13-14 - Dueling Desires

I. Introduction

A. This morning, we are going to go back and start a two week series on the story of Lot

1. Lot is a major character in Abraham's story - he appears in two extended stories within Abraham's story
2. Both of these stories exist in the promise sections, Genesis 13-14 is in the promise of a land and Genesis 18-19 is in the promise of a son
3. Lot's appearance tells us that he is an important character and we need to learn something from him
4. So we are going to do that for the next two weeks - Genesis 13-14 this week; Genesis 18-19 next week

B. The first question we need to answer, though, is why does Lot appear in Abraham's story, what is his purpose?

1. To answer that, I look to see how Lot relates to Abraham, and I see Lot relating to Abraham in two ways
 - a. Lot exists as a contrast to Abraham
 - i. Lot and Abraham make several choices throughout Genesis
 - ii. But Lot and Abraham usually make opposite choices
 - iii. So Lot exists as character foil to Abraham, we can contrast Lot and Abraham to see Christ better
 - b. Lot exists as a character for Abraham to rescue
 - i. Both times Lot appears in Abraham's story, Abraham has to rescue Lot somehow
 - ii. First, Abraham has to rescue Lot from the five kings who come and capture him
 - iii. Then, Abraham has to intercede for Lot so that he will be rescued from Sodom and Gomorrah
 - iv. So, Lot exists for Abraham to rescue, we can look at Lot as the rescued one and learn something
 - c. Obviously, these two themes are related - when Lot makes bad choices, Abraham has to rescue him
 - i. But as we define both of these roles, I think we can learn well from Lot
 - ii. We'll want to see how Lot is rescue by Abraham and learn something from that
 - iii. And we'll want to see how Lot's choices are contrasted with Abraham's and learn something
2. As I synthesize these two roles Lot plays, I think there is a great truth that will help us study Lot well
 - a. Both times Lot appears, he appears in the blessed and a blessing sections
 - b. In these sections, Abraham is shown to be blessed and to be a blessing (usually to Lot)
 - c. When Abraham is shown to be blessed and a blessing, he is being a type of Christ
 - d. But, if Abraham is a type of Christ then Lot is also a type - a type of us, those who need to be rescued
 - e. So if Abraham's story is about seeing Christ and learning faith, then Lot's story is about seeing us - who are we in relation to the promise of Christ?

C. Since Lot is a type of us and since we should learn two things from Lot, we are going to see the story in Genesis 13-14 as two things this morning

1. Genesis 13-14 is going to be a story about our past
 - a. As we see who Lot is, he teaches us who we are, or at least who we were before a deliverer came
 - b. So we'll look at the story of Lot as the one delivered and consider who we are in light of that
2. Genesis 13-14 is also going to be a warning about our future
 - a. As we see who Lot is, we learn we don't want to go back to being what he is
 - b. So, we'll look at the story of Lot in contrast to Abraham and consider who we should be in light of that

D. Read Genesis 13:5-13, 14:8-16

E. Proposition and Outline

1. Proposition: We have been delivered from the world by Christ, therefore we must not be captured again.
2. Outline:
 - a. Wanting the things of the world leads to living like the world
 - b. Living like the world leads to being captured and enslaved by the world
 - c. Those captured by the world have only one hope - the Deliverer
 - d. Those rescued by the world must not go back

II. Wanting the things of the world leads to living like the world (13:8-13)

Genesis 13:8-13 - *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." 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. 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.*

A. Lot's story starts with him looking at the things of the world and thinking they are good

1. This is the first time Lot has a major role in the story of Abraham
 - a. He is mentioned in passing in chapter 12 to tell us that Lot came with Abraham, so we know who Lot is
 - b. But, to this point, Lot hasn't done anything that was worth recording in Genesis
 - c. So, the first thing we see Lot doing is wanting something
2. Verse 10 is Lot's first action, he lifts up his eyes and sees something good to the east
 - a. When Abraham gives Lot a choice, he now has to decide what he wants
 - b. He looks around and he sees something really good to the east
 - c. So he decides to head east
3. Lot's desire wasn't necessarily for something sinful, it was just for something in this world
 - a. The text is clear what Lot's desire was for - it was for good land, land so good it was compared to Eden
 - b. Good land isn't a bad thing, in fact God created Eden to be a good land and God promises Abraham a land as well
 - c. But the problem was that the land Lot wanted was in the world - the text adds verse 13 almost as a footnote to Lot's decision - the men of Sodom were great sinners against the Lord
 - d. Lot's eyes weren't on the spiritual dimensions of the choice, they were on the physical dimensions
 - e. He wanted something good in the here and now instead of looking for something good from God

B. Wanting is what gets Lot in trouble - he wanted something in the world so he goes to be with the world

1. In verse 11, Lot decides to act on his desires and goes to the east to settle by Sodom
2. Overtime, as Lot continued to pursue his desire for good in this world, he comes to be associated closer and closer with Sodom
3. In verse 11 Lot pitches his tent in the valley by Sodom, by chapter 14 verse 12 Lot is living in Sodom
4. As Lot pursues the things of the world, not pursuing sin directly, but pursuing what he desired in the world, he starts to live more and more like the world and associated more and more with the world

C. So Lot's actions here can be contrasted with Abraham's actions in the chapter - in fact there is a close parallel

1. Whereas Lot lifts up his eyes and sees the good things of the world, Abraham lifts up his eyes and sees the promise - Genesis 13:14-15 - *The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are... for all the land that you see I will give to you and to your offspring forever.*
2. Whereas Lot acts to gain his desires in this world, Abraham waits for God to give him a land - Genesis 13:15, 17 - *for all the land that you see I will give to you and to your offspring forever... So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron*
3. So the difference between Abraham and Lot isn't about gross sin, it's about where their desires are and how they act on those desires
4. Lot desired the things of the world, not sinful things, things that could be called good, but things that are in the world, not the promise, and so ends up living like the world
5. Abraham desired the things of the promise and so ends up living for the promise

D. Lot's desire for this world is a continuing theme in Genesis

1. When Lot lifts up his eyes and sees something good, it should remind us of another story
 - a. Genesis 3:6 - *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.*
 - b. Adam and Eve's fall also started with a desire - they looked and saw that the fruit was good
 - c. So they disregarded the commands of God and pursued their own desires
2. And again, when Lot travels to the east, it should remind us again of that story
 - a. Genesis 3:24 - *He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*
 - b. Going to the east is a theme of Genesis that recalls the effect of sin
 - c. So when Lot willingly goes to the east, he is pursuing the things of the fall, not the things of God
3. So Lot reminds us again that we are those who desired worldly goods instead of heavenly goods
 - a. All of humanity has already done what Lot has done - we have looked on the things of the world as good and rejected our Creator in favor of what was in creation
 - b. And, having done that, now we live in pursuit of those desires in rebellion toward our Creator
 - c. All of us, individually and corporately, are Lot

III. Living like the world leads to being captured and enslaved by the world (14:8-12)

Genesis 14:8-12 - *Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.*

A. Lot's capture by the five kings was a direct result of his pursuit of the world

1. It is no accident that Lot ends up in the middle of a battle after choosing the things of the world
2. This was a sovereignly ordained part of history that God desires for us to understand from
3. When Lot joined himself to the things of the world, he ends up being captured
4. He has identified himself with the world, somehow, not necessarily approving of their sin but desiring their good things, their pleasures
5. And, having identified himself with the world, when the world is carried off captive, Lot is carried off captive too - he is made a slave

B. When Lot was captured by the world, he was completely helpless

1. Just imagine Lot's position after being captured
 - a. All of his friends have been defeated
 - b. A well armed army is carrying him captive away from his home and this army is mad
 - c. Lot doesn't have any hope left in the world
2. Lot only has a lifetime of slavery, at best to look forward to
 - a. The ancient world was not known for being overly merciful to captives in war
 - b. Those captured in battle would be subjected to hard, merciless slavery in unappealing positions
 - c. Or, alternatively, they could be tortured and killed - it was really up to their captors
 - d. Neither option is very pleasant - but this is all Lot has
3. After being captured, Lot doesn't have another chance to change his choice
 - a. Having chosen the things of the world he is captured by the things of the world
 - b. He now has no ability to oppose those who have captured him, he is completely in their control
 - c. And they aren't going to do good things to him, he was captured as a rebel

C. Again, we are Lot - having chosen the things of the world over our Creator we have been enslaved to the world

1. We are slaves to our desires
 - a. So, Jesus tells the Jews they are slaves in John 8:34 - *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin.*
 - b. And Peter warns that those who are overcome in sin are slaves to sin in II Peter 2:18-19 - *For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved.*
 - c. Since our first parents chose the things of the world and we have wilfully followed, we all have become slaves to sin - we can do nothing except live in our choice
2. We are helpless to free ourselves from our slavery
 - a. The punishment of sin was death - Genesis 2:17 - *but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die*
 - b. And death is completely helpless to regain life - Ephesians 2:1-3 - *As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.*
 - c. In fact, being dead in sin and being enslaved to sin are closely related - Hebrews 2:14-15 - *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.*
3. In fact, like Lot, we are without hope - having loved the world we have been captured
 - a. So Paul says in Ephesians 2:12 - *[we are] without hope and without God in the world*
 - b. We have been captured by sin, we have been enslaved by sin and we are dead in sin
 - c. We can't change that fact - we are helplessly and hopelessly captured

D. So, to return to the introduction, Lot teaches us about ourselves

1. We are those who chose the things of the world over the things of God
 - a. We chose them in our first parents
 - b. And we each continue to individually choose them
2. And, as those who chose the things of the world, we have been enslaved to the world
 - a. Now we can do nothing except continue in the world
 - b. We can't turn around and change our choice because we have been captured by the world
3. And, as those captured by the world, we have no hope left
 - a. Our position is that of Lot, being carried away captive by the angry kings
 - b. But, this leads us to our next point

IV. Those captured by the world have only one hope - the Deliverer (14:13-16)

Genesis 14:13-16 - *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. When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.*

A. We can't deal with Lot as a type of us without having Abraham as a type of Christ come up

1. If we recall from some weeks ago, Abraham is a type of Christ, the deliverer, here
2. Abraham hears of Lot's plight, and he takes action
3. He gets his army ready, gathers his allies and attacks the kings who took Lot captive
4. And, on defeating the kings, he rescues Lot from slavery, making him a free man again

B. Like Lot, we are absolutely hopeless on our own, but we too have a deliverer who has come to rescue us

1. Abraham is a picture of Christ, so if Lot is a picture of us, although on our own we are without hope, we see hope even in this picture
2. Like Abraham, Christ intervenes in our situation - he goes on the offensive to defeat what had carried us captive - Colossians 2:13-15 - *And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.*
3. As captured slaves, the only hope we have is if someone else, someone greater comes to deliver us, and that someone is Christ

C. Lot is one more picture in the Bible of what we sometimes call 'reformed theology'

1. Lot couldn't choose to save himself and honestly, he couldn't choose not to be rescued either
2. Lot was completely helpless in the matter - he didn't have choices left, but Abraham intervened and defeated the armies that held him captive
3. Beforehand, Lot was incapable of doing anything except be a slave, afterward Lot was emphatically free, and none of it was by Lot's hand
4. Abraham did it all reminding us that Christ did it all

D. So, I have characterized us as in Lot's position being carried off captive

1. But, if we are in Christ, then we are no longer in that position
2. Now we are in Lot's position as the one rescued by the deliverer - the one who was captive but who was freed, not by his own power but by the power of the deliverer
3. We are no longer hopeless, we are no longer enslaved, we are no longer dead
4. Instead, we are what Paul describes in Romans 6:5-11 - *For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*
5. We are no longer hopelessly enslaved to sin, because the deliverer delivered us - now we have been set free from sin, from slavery and from death because Christ subjected Himself to those things
6. But, again, this leads us to our last point

V. Those rescued from the world must not go back

A. We have looked at Lot's story primarily as a story about who we were, past tense, now we want to look at Lot's story as a warning for our future

1. In other words, if we are those who were enslaved, but have been delivered, what should we do now
2. Should we return to slavery? Or should we live in freedom? What does this mean?

B. If we are those who have been rescued from the world, we must not become enslaved to the world again

1. Paul puts this in a positive sense in Romans 6:12-19 - *Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Are we to sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.*
 - a. If we have been made free by Christ, then we should be free from sin in Christ
 - b. We should not go and become slaves of the world again, that holds no promise for us
2. Peter puts it in a negative sense in II Peter 2:19-22 - *They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire."*
 - a. If we have experienced freedom in Christ we must not choose slavery again
 - b. If we choose slavery again, it will be worse for us than if we had never seen freedom in Christ
 - c. So, we should look at Lot and say, no, we don't want to make the same choices Lot made, we don't want to look at the things of the world, desire them and run after them

C. But how do we do this? It all starts with desire

1. Lot stands as an excellent warning in Scripture because his thought process is laid out for us - his fall into captivity started with something much more benign - he simply desired good things in the world
 - a. His problem started by lifting up his eyes and seeing good land, and he desired that good land more than he desired the promises
 - b. In fact, this is where all captivity to sin starts, consider James and I John
2. James 1:14-15 - *But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.*
 - a. Captivity, or death, starts with desire which leads to action, which leads to captivity
 - b. James warning is Lot's story
3. I John 2:15-17 - *Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world---the desires of the flesh and the desires of the eyes and pride in possessions---is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.*
 - a. Again, what John warns us of is desire - we shouldn't love the world - the sinful kingdom opposed to Christ, but we also shouldn't love the things of the world - the physical blessings that the world seeks
 - b. And John says that love has to do with desires - the desire of the flesh, desire of the eyes and pride of life (or we might say, desire for ourselves) - we shouldn't desire the things the world desires

- c. And John tells us why we shouldn't desire these things - they aren't desiring the promise and thus they are things that will be destroyed
- 4. So all sin begins with desire, not necessarily a desire for sin, but a desire for things in this world
 - a. We can hear the danger of desiring things in the world in Paul's warning against one thing we could desire in this world
 - b. I Timothy 6:9-10 - *But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.*
 - c. It is not that money is, in itself, a bad thing - but it is something of this world, the pleasure derived from it is not from Christ, but from the world
 - d. So desiring it is dangerous - in fact, Paul says desiring money has led many way from the faith
 - e. And we could expand that desire to encompass many other things as well, in fact everything in this world, which is exactly what John does in I John 2:15-17
- 5. So, if we want to live as those who are delivered from captivity, we must guard our desires
 - a. We can't desire things in this world - we can't desire anything in this world
 - i. If you have a desire for health, for wealth, for recognition, for pleasure, for anything in this world you are in dangerous territory
 - ii. That desire is a desire leading away from Christ, a desire denying your freedom from those things, a desire that will tend to get you captured in the world
 - b. Instead, our lives should be characterized by a radical unlove, a radical undesire for this world
 - i. Revelation 12:11 - *And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.*

D. The only antidote is a better desire

- 1. Ok, so I say we can't desire things in this world, the problem is, sometimes we do desire things in this world
 - a. What do we do when we find ourselves desiring things in this world?
 - b. Do we just throw up our hands and declare the battle lost? Or what do we do
- 2. We must fight desire for this world
 - a. Consider what Paul says in I Corinthians 9:24-27 - *Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. So I do not run aimlessly; I do not box as one beating the air. But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.*
 - b. Paul tells us that we must discipline ourselves - we must battle our desires for this world and bring them under control so that we aren't recaptured and disqualified
 - c. We will find ourselves desiring things in this world, but we must battle those desires - but how
- 3. Our battle against worldly desires cannot be by the power of self will
 - a. When we think about battling worldly desires, probably many of our first thoughts run to self-denial
 - i. To battle against our desires we must exert self-will and deny ourselves the things of the world
 - ii. The battle is between me and my desires - can I bring them under control by my self-will?
 - b. But Paul tells us that this isn't the answer
 - i. Colossians 2:16-23 - *Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ. Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God. If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations--- "Do not handle, Do not taste, Do not touch" (referring to things that all perish as they are used)---according to human precepts and teachings? These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.*

- ii. Paul is emphatic that asceticism and severity to the body are not the answer to wrong desires
- iii. He agrees that they can often have the appearance of wisdom, but they don't really reach the core of the problem - in reality they are just a bandaid over the problem
- iv. Asceticism and severity to the body, or trying to beat our desires by self-will, will never change our desires, in fact they just trade one form of slavery for another form of slavery
- c. If we must battle our desires, but we can't battle our desires by self-will, by asceticism, by severity to the body, how do we battle our worldly desires?
- 4. Our battle against worldly desire can only by a better desire
 - a. Our self-will can't overcome our desires, we might mask them and trade one form of slavery for another form, but there is something that can overcome desire and that is a better desire
 - b. This is well illustrated in Matthew 13:44 - *"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field."*
 - i. The man in the parable is able to give up all the things of the world, not because he decides he is going to - it isn't his self-will that causes him to sell all that he has
 - ii. Instead, it is his joy! His joy in a better treasure is what guides him - better treasure is Christ
 - iii. In Christ we have better promises and better pleasures than anything the world could offer - II Peter 1:3-4 - *His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.*
 - iv. And it is our desire for the promises in Christ that defeats our desire for the world
 - c. So, we come back to the contrast between Lot and Abraham, and this is how Abraham did not fall to the same desires that Lot did
 - i. Hebrews 11:13-16 - *These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.*
 - ii. Abraham's eyes were on different desires - Lot lifted up his eyes and saw the good things of the world, Abraham lifted up his eyes and saw the good things of the promise
 - iii. So Abraham had a better desire - he desired a better country, that is a heavenly one
 - d. So, when we find ourselves desiring something, whether it is directly sin or merely something in this world, the only right response is to remind ourselves that we desire Christ more
 - e. And the only right battle tactic is to search for a better joy in Christ - to remind ourselves that there are better things, more glorious things, more pleasurable, more fulfilling things in Christ than whatever the world might be offering
 - f. When we understand this, we will understand Mark 10:29-30 - *"Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time ... and in the age to come eternal life."*
 - g. Paul also continues after rejecting asceticism in Colossians 3:1-4 - *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory.*

E. Question 1: Have you ever been delivered by the deliverer? If not, he stands ready to save - cry out to Him!

F. Question 2: When you see desire in your life, do you:

- 1. Not fight at all? If so, I would challenge you to reconsider question 1 - have you ever really been delivered?
- 2. Fight by self-will? If so, come back to Scripture and see that the glory of Christ is much better than your puny self-effort. Come find a joy in Christ that will overwhelm and destroy your other desires.
- 3. Fight by desiring Christ? If so, keep doing so. Keep seeking joy in Christ and as you see more and more of Christ, use your joy in Him to defeat your desires from the world.