

## Life of Abraham

October 31, 2011

### Genesis 13

We have seen in chapter 12 the call of Abram (which was his name originally), which according to the latter part of chapter 11 and Acts 7:1-4 he received while he was in Ur of the Chaldees, how he left his home with his father, Terah, and went west to Haran. Haran was located several miles north of the promised land. We do not know how long he was there, but when his father died, then Abram went on down into Canaan where the Lord said to him, according to 12:7, "Unto thy seed will I give this land." This is only the second time that the Lord had appeared to Abram, according to what is written. And it is said that there he built an altar unto the Lord. That was in the plain of Moreh.

Abram continued to go south to where Bethel was on his west, and Hai (Ai) was to the east. And there Abram built another altar to the Lord. The altars showed Abram's gratitude for the faithfulness of the Lord, and also his desire to worship the Lord. It was at these altars that he called upon the Name of the Lord.

But Abram discovered two things that were a test of his faith. The first is mentioned in 12:6 that the Canaanite was then in the land. And the second is stated in verse 10 that "there was a famine in the land." We don't know why he moved around in the land unless it was possibly to find as secure a place as he could where he and his family would be at a safe distance from the Canaanites.

Although the Canaanites were idolaters, as Abram had been originally, they did not cause him any problem. But it was the famine that caused Abram to leave the promised land, and he went down into Egypt. He did this without waiting on the Lord, without any prayer, without seeking guidance from the Lord as to what he should do. He did not go down into Egypt to stay, but to "sojourn." We can say his in his favor. But during the time that Abram and Sarai were in "Egypt," there is no mention of an altar. It was clearly a time when this man who became known for his faith, failed the test that the famine had presented to him.

This should be a warning to us. I have heard about several Christians, mostly men, who when the time came for them to die, expressed regret that they had not prayed more than they had. I am sure that all of us have had similar experiences where what we should do seemed so clear, but what proved to be a time of failure because we did not wait on the Lord to show us what to do. This is why I say that here we have a missing chapter in Abram's life which could not be written because he did not wait to see how the Lord would have provided for him during the famine.

But we see that there was another weakness in his faith, and that had to do with Sarai. We see in verses 11-13 what Abram's promise was, and how Abram had decided that they would handle this. And, sure enough, it happened, and Sarai was taken into Pharaoh's house, evidently to become a part of Pharaoh's harem. But that is when the judgment of God became evident. The Lord brought plagues on Pharaoh's house, and somehow Pharaoh knew why it had happened. So after calling Abram in and questioning him, Pharaoh commanded that Abram and his whole *entourage* get out of Egypt. He did not tell them where to go, just that they were to go!

This brings us to chapter 13.

**13:1** In 12:10 we are told that "Abram went down into Egypt." Here we are told that "Abram went up out of Egypt. He went down geographically, and he went up geographically. But the sad part is that in going down geographically, he went down spiritually as well. But the good part is that when he went up geographically, he went up spiritually as well. As I said last week, many Bible teachers believe that in more than one instance in Scripture, Egypt appears as a type of the world. Many professing Christians try to live with one foot

in the world, and the other with the Lord. But God's call to us is to "come out from among them, and be ye separate." See the whole passage in 2 Corinthians 6:17-18

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

And actually verse 1 of 2 Corinthians 7 goes right along with these verses:

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Do you remember how much the Lord said about "the world" in His prayer in John 17? The world is mentioned 80 times in the Gospel of John, and 18 of these are in John 17. See verses 5 through 25. (Read.)

The Devil is "the god of this world" and things are going the way that the Lord wants them to go. The word "world" is used in the Bible of the world on which we live, the earth. It is used of the people of the world. But it is also used of the Satanic forces that are present in this physical world. Remember the Apostle John's description of the world in 1 John 2:15-17. Along with the flesh and the Devil, the world makes up all that we have to contend with in this life, and we cannot be too careful about the world.

Getting back to Genesis 13, Lot, Abram's nephew, the son of Abram's brother Haran, is mentioned again. Some expositors believe that he was more like a son to Abram, and that may have been true. But spiritually Lot was not one with Abram. We learn much about him in this chapter. And we are going to learn more in Genesis 19. I have doubts in my mind as to whether or not he knew the Lord. Perhaps to Abram he was like some people are to us, we pray for them, and encourage them, and help them all we can, but we can never really be sure that they know the Lord.

And I think I have expressed to you, that Abram may have disobeyed the Lord in taking Lot with him when he left Ur of the Chaldees. The command of the Lord to Abram had been, as we read in Genesis 12:1, "Get thee out of thy country, and from thy kindred, and from thy father's house . . ." So I have my doubts as to why Lot was with Abram. However, God is gracious, and knows our hearts, and often blesses us even when we do not obey Him perfectly. And so we read that when Abram left Egypt, "Lot went with him." But it may have been that Lot would have been glad to stay in Egypt. We do not know.

**13:2** Here we have an interesting comment: "And Abram was very rich in cattle, in silver, and gold." Abram was not only rich, we was "very rich." He was evidently a rich man when God called him. He got richer as time went on. Pharaoh had added to his riches. This is what most people live for. You doubtless will remember that a man came to the Lord asking the Lord to make his brother divide the father's inheritance with him. The Lord didn't do it, but he said to this man that "a man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). Wars were fought in Abram's day over money and possessions. The Lord also said that it is hard for a rich man to be saved. See Matt. 19:23; Mark 10:23; Luke 18:24. You don't see many rich Christians, and even less that are spiritually minded. So Abram was a real trophy of the grace of God. He was very rich and at the same time, very devoted to the Lord. He wasn't back in the land before his tent had been at the beginning. And verse 3 tells us why he went back to where he had been when he first came into the land.

**13:3-4** He wanted to get back to the altar. He sought restored fellowship with the Lord. And so we read that "there Abram called on the name of the Lord." I have the feeling from this expression that Abram new that he had done the wrong thing in going down into Egypt, *and that he wanted to make a fresh start in the land with the Lord.* I don't think that this was for any special display of his faith before the Canaanites, but that

this is one of many times that Abram called upon the name of the Lord *for himself*. We fail before men when we are not right with the Lord, and the only way to get back to the place where our lives are a testimony of our faith in God, is to make sure that our hearts are right with God. Getting back into fellowship with the Lord is more than just getting back to where He wants us to be, as important as that it, but it is getting back to the altar where we meet with the Lord.

**3:5** It is interesting to see how often the providential circumstances which God brings about in our lives, are used to bring us to do what originally had been the will of God. The problem which Abram had to face is clearly stated here. Not only was Abram “very rich,” as we are told in verse 2, *but so was Lot very rich*. And so the two of them faced a practical problem which is stated in verse 6.

**3:6** The flocks and herds of Abram and Lot was so great that it was impossible for them to “dwell together. They were forced to make a decision, and that was that they were going to have to part company. But it seems that that decision was delayed until we learn about the problem which developed according to verse 7.

**3:7** What was the problem? “There was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle. Now there is a principle that is stated in the NT, and the Lord may have made Abram conscious of it although it had not been stated yet as a revelation from God.

In the Corinthian church when the Apostle Paul wrote his two epistles to them, there was about every problem imaginable in the Corinthian church that could possibly have been in any church. One of them is stated in 1 Corinthians 5. There was fornication in the church, such sin that you would rarely, if ever, have found among unregenerate Gentiles. It was that one of them had become involved in a sexual relationship with “his father’s wife – evidently his stepmother. But the people in the church had not done anything about it. So Paul told them “to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5). Evidently the Apostle Paul considered this a sin unto death.

It seems that the church had taken Paul’s advice, and that this man had been excommunicated from the fellowship of the church. But when we get into 2 Corinthians it seems that this man had repented and was seeking to have his fellowship with the church restored. But at this point there were those in the church who did not want to take him back. After all, restoration is the ultimate purpose of church discipline. But at this point the Apostle Paul sounded another warning. And we have this in 2 Corinthians 2:6-11. I want to remind you of what the Apostle Paul told them. He said,

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

We always need to be on our guard lest we make a bad situation worse.

Obviously a decision had to be made, and made immediately. The trouble does not seem to have been primarily between Abram and Lot, but between their herdmen. What was the solution? They had to part company, move away from each other into separate pasture lands. But this raised the question as to who had the right to make the decision. The answer to that question was clearly, Abram. The Lord had not called Lot to

go to the promised land; He had called Abram. So Abram was the one who had the right to make the first choice, and it was Lot's responsibility to abide by Abram's decision. But is this what happened? Read on to verse 8.

**13:8** Notice what Abram said.

Abram knew that it was not right for him and Lot to let the strife between their servants to continue and become worse. That was Abram's primary concern. And the reason? "For we be brethren." So the trouble between their servants, Abram believed, would eventually affect the two of them. And he was right! So they were the ones to make the decision, and the right for the first choice was with Abram. But what did Abram say? Did he tell Lot that he would make the first choice, and that Lot could take what was left? See the answer in verse 9.

**13:9** (Read.) I believe that Abram made this statement knowing full well the kind of a man that Lot was. But Abram had learned a lesson about trusting God in connection with the famine (which incidently was over), and Abram said what he did trusting the Lord to lead Lot even though we have no indication that Lot was a man who was concerned about the Lord's will.

Those of you who heard my message on the third Beatitude will remember, I hope, that I mentioned that in this situation in Abram's life, Abram, without trying to do so, was an excellent example of meekness.

What is meekness? In our study of the Beatitudes I have been pointing out to you that there is progress in the ways of the Lord. The Beatitudes picture for us what a Christian is, and how a Christian lives. The Lord begins by humbling us, and causing us to humble ourselves. Second, we grieve over our sins and our sinfulness. And the next step is meekness, which basically is a realization of our own unworthiness of the Lord, and certainly of His ways with us.

I remind you again of what Jacob said to the Lord when he was going back home after twenty years, and faced the prospect of meeting Esau. Listen to Jacob's words recorded for us in Genesis 32:10:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Have you heard that little four-line verse which say, speaking of the Lord?

He knows, He loves, He cares;  
Nothing this truth can dim:  
He always does the best for those  
Who leave the choice with Him.

It looked like Abram was leaving the choice with Lot. But we can see that Abram had his eyes on the Lord, and that he was trusting the Lord to lead in Lot's decision. Let's go on to see what happened.

**13:10** When you read a verse like this, you need to remember that one of the factors in Eve's choice to eat of the forbidden fruit, was in what she "saw" (Gen. 3:6). This also was a factor in Achan's decision to take from Jericho what God had told him not to take. He "saw" (Joshua 7:21). The Devil even tried this tactic on our Lord. He took the Lord up into "an exceeding high mountain, and showed Him all the kingdoms of the world" (Matt. 4:8). Remember what the Apostle John said was in the world, "the lust of the eyes" (1 John 2: 15-17). And remember what the Lord said about man looking on the outward appearance when he had sent Samuel looking for a king for Israel among the sons of Jesse ((1 Sam. 16:7).

Lot saw the area around Sodom and Gomorrah. He didn't give a thought to what was in those two places, just how lush the land was around those two cities. Neither did he know that those cities were marked for destruction by the Lord. And it seems that while the Lord had gotten Lot out of Egypt, He hadn't gotten Egypt out of Lot. Lot had evidently been looking for a place like Egypt ever since he had left that land.

We need to give a lot of thought to Genesis 13:10. Everything that Lot saw was good, but in reality he could not have made a worst choice.

**13:11-12** It is important to see that Lot did not pray for guidance. Nor did he ask his Uncle Abram for advice. He made his decision entirely on his own. It looked to him like the best, but in reality it was the worst. What ominous words those are, that he "pitched his tent toward Sodom." One step in the wrong direction, can lead to a life of terrible consequences/

**13:13** Here the Spirit of God tells us what Lot did not know, and maybe Abram did not know. But it was to have dire consequence upon Lot and his family as we will learn in Genesis 19. The fact that is stated here could not possibly make Lot's choice anything but the worst. As the words of the hymn we sing so often, remind us,

Oh, what peace we often forfeit, oh, what needless pain we bear,  
All because we do not carry everything to God in prayer.

Could it have been that Lot had been influenced by the way Abram made his decision when he judged by the sight of his eyes, and not by faith in God. The fact that Lot went ahead of Abram to make the first choice, shows that his heart was not right with God, nor with Abram. Abram had done much for Lot, but Lot, instead of honoring Abram, moved ahead and made the first choice.

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Perhaps you are reminded, as I am, as you read this account of the Lord's Beatitude in which He declared, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Abraham did not try to negotiate an agreement with Lot. He surrendered the place which the Lord had given him, that of having the first choice, in order to make peace. We might say that Abram did not pray about what he did before he suggested to Lot that Lot make the first choice. But when it comes to humbling ourselves before others, there really is no need to pray. Abram had learned by his experience in Egypt that when you humble yourself before the Lord, *you never lose!* What was it that James would write many years later about humility? I am thinking about James 4:10: "Humble yourselves in the sight of the Lord, and He shall lift you up." We all know that it is possible to act like we are being humble, and yet not be doing it from the heart. So note especially James' words, "in the sight of the Lord." Abram could have felt that he was going to teach Lot a lesson, by letting him get himself in trouble by making the wrong decision. But I don't think that at all. Abram was thinking about the test that this was for his own faith. What he was primarily after was peace, and the continuation of the blessing of the Lord in both of their lives.

I think that it is very important to notice that the Spirit of God directed Peter to write about the same thing in his first epistle. Let me read to you 1 Peter 4:5-7, but then I want to add the following verses to show you how crucial situations are that Abram was facing at this particular situation.

- 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
- 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
- 7 Casting all your care upon him; for he careth for you.

But now notice how Peter follow His exhortation to be humble:

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen (1 Peter 5:8-11).

I think that the Spirit of God wants us to see what Abram may have not seen, and which Lot certainly did not see (he didn't have that kind of spiritual eyesight) – that if the Devil did not create this situation between Abram and Lot, he stood prepared to take advantage of it.

Concerning the Devil, the Apostle Paul said, “We are not ignorant of his devices (2 Cor. 2:11). Paul was not ignorant of the Devil’s methods, but too often we are. I wonder how many relationships between Christians, and perhaps how many Christian marriages have been broken up because husbands and wives have not been aware that the Devil will move into a situation and turn a difficult situation into a worse one.

Abram certainly was wise in the way he handled this problem, and he was also to learn that you never really move when you put the Lord first, and do things His way! I think that this is one of the greatest lessons we have to learn from the Biblical account of the life of Abram.

Did Abram lose out? Let the last verses of this chapter answer the question for us.

**13:14** Note in 12:17, “And the Lord plagues . . .” And here we have, “And the Lord said unto Abram . . .”

The Lord is always looking out for us, and caring for us if we will only trust Him. And the words we have here were spoken to Abram after Abram had watched, possibly with a heavy heart, as Lot moved away. I don't think that was an easy time for Abram because of the love that he had for Lot. Separations are never easy, nor are they usually happy.

Did Abram lose out? He didn't lose an inch of ground. The Lord said basically the same thing that He had said to Abram in Ur of the Chaldees, only now he could see what the Lord had talked to Him about since then.

Now the Lord has chosen to work with people and for people. But people are continually changing, sometimes for the better, sometimes for the worse. But God never changes. He never takes back His promises. He is never caught by surprise by any of us. Not even the Devil can take the Lord by surprise. In verse 10 we are told that Lot lifted up his eyes, and what he saw. Now it is Abram's time to lift up his eyes, not just in an either or vision, right or left, but “northward, and southward, and eastward, and westward.” The Lord had Abram turn in a complete circle. And then look at what the Lord said to him in verse 15.

**13:15** Abram did not have to make a choice because the Lord said to him, “For all the land which thou seest, to thee will I give it, and to thy seed forever.” Abram could see the land, but he still could not see his “seed,” which had to begin with *a son*.

But here is another point for all of us to notice. Abram could see the land, but the Canaanite was still in the land, so he did not have possession of it. But – and here is the point – to see part of the promise that the Lord had given to Abram, fulfilled, would have been encouragement to Abram to believe that the rest of the promise would be fulfilled. Over time, for example, we know that God has healed people instantly. The Lord Jesus did

this hundreds of times during His brief ministry here on earth. And He can do that anytime that He chooses to. But most of the time God heals by degrees. It is just as much His work whether it is done immediately or gradually. No one can heal but God. Medicines can help, but the Lord has given wisdom to men to make the medicine which is so beneficial to our health. Sometimes the medicine works; at other times it doesn't, but that is in the Lord's hand too.

Now in Moses' case, the Lord showed Abram the land. He was standing in it. But Abram did not take possession of it immediately. Nor did He have a son yet from whom over hundreds of years would multiply into a nation. But Abram was seeing the beginning. Lot's choice had not diminished a square inch of the land that the Lord had promised to Abram, although temporarily he had a part of it. And the land was to be Abram's forever!

But that is not all. More detail was given by the Lord about his seed. And we see this in verse 16.

**13:16** One difficult thing about the English language is that the singular form of a word is often the same as the plural. The same is true in Hebrew, and probably in many other languages as well. Now the word "seed"

- 1) Sometimes referred in Scripture to Abram's son Isaac.
- 2) Sometimes it referred to the nation of Israel.
- 3) Sometimes to Christ.
- 4) Sometimes to those of us who are not Israel, but of the Church. Spiritually you and I who are saved today are "the seed of Abraham." This does not mean that we become Jews, but it means that we all have been saved in the same way by the same Savior. God's purpose for Israel and His purpose for the Church, are not the same, but we are all the recipients of the same salvation.

Here in verse 16 I think that probably the Lord had in mind both the redeemed of Israel as well as those who are saved since the death of Christ and who constitute the Church. But the Church is a mystery, a secret, that was not revealed until after the death and resurrection of the Lord Jesus Christ. And it was revealed primarily by God through the Apostle Paul. But when you count Israel, the redeemed of Israel, and the Church, the total is to be as numerous as the sand of the sea. Now that is an enormous number of people. This does not mean that there will be more saved people than unsaved, because some other Scriptures seem to suggest the opposite. But let us be assured that there are going to be many, whom no man can number any more than we can number the sand by the sea, who will finally saved by the grace of God through the sacrifice of Jesus Christ on the Cross.

Now just think about this. Abram was to believe this when as yet he and Sarai had no son! Could anything have seemed more beyond the realm of possibility to Abram. Humanly speaking it was, *but not with God* "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20). "The things which are impossible with men are possible with God"(Luke 18:27).

**13:17** But Abram was not just to stand where he was looking at the land, as glorious as that sight must have been, but the Lord's command to him was, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

We are not told what Abram did about this, but I think that we are safe in assuming that this is what Abram did. This was the choice place in all the earth. And in spite of the fact that he was very wealthy, he could never have purchased such a lovely land for himself, described twenty times later as "a land flowing with milk and honey," from Exodus 3:18 to Ezekiel 20:15.

Now let me take this passage as an opportunity to make a spiritual application for us today. Our eternal home is in heaven. The Lord is preparing a place for us there. It is evidently still in preparation because the idea seems to be that when the preparations are complete, the Lord is coming after us to take us to be with Him. But what is it that He has given us concerning our present possessions as Christians today, and of the glory that is yet to come? We have the Word of God, don't we? The Jews had the Law and the Prophets, but they also had the land. We are under a new covenant, or testament. That is why we call the second part of the Bible, the New Testament, or the New Covenant. Most of it has to do with the Church, the Body of Christ, of which we all are a part. This is made up of all believers from Acts 2 on until the rapture of the Church.

Now all that we now have, and all that God has been pleased to reveal to us about what we will have when we are in heaven, is in our Bibles. Can we not see an application of the Lord's words to Abram as having a message for us. First, Abram was to go to the land. Second, he was to view the land from where he was standing before the Lord. Then third, he was to walk through the land, all of it, through its length and breadth..

Now we don't have a land here on earth. We don't have a city like Jerusalem. But what we do have is the Bible. And just as Abram's first command from the Lord was to go to the land, to view it in every direction, and then to walk through it, so we have the Bible. We are to get into it, to read it. To read it all, to learn what we have in Christ. And then to walk in it, to live in it. You can be sure that Abram's life in the land was very different from what it had been like in Ur. We are learning in the book of Genesis what it was like. Just so, when we come to know the saving grace of God in Christ, and begin to learn about God, and about Christ, and about the Holy Spirit, and about prayer, and all about a holy life, and the other great truths of the Bible, things change for us too. Christians today need to be told that they need a Bible, that they need to read it from cover to cover, and that we need to "walk in it," to live according to it by the strength that we get from the Bible itself and by the power of God. Obedience to God was the main emphasis in Abram's life, in his walk, and obedience to God is always to be our main concern in our lives as God's people today.

Before we leave these two chapters, let me make one more very important point.

It is in the contrast that we see between Abram and Lot. We may have different ideas about Lot and his relationship with the Lord. Was he a believer? Did he really know the Lord? Well, in some ways, when we take all that is revealed to us about Lot, it seems that he was saved. After all, the Lord did deliver him out of Sodom. He tried to protect the angels appearing as men who came to warn him about the coming judgment. So he is a kind of a puzzle to us. But there are a lot of people today who claim to be Christians who often act like it, but then again their situation on other occasions makes us wonder. Think of the opportunity that Lot had to live each day with a true man of God, his own uncle Abram, but he would rather go his own way than to reduce the number of animals that he had so he and Abram could continue to live together.

We can't always tell about people, but we can make sure that there will be no question in the minds of people as to whether or not we love the Lord. And what you are doing this morning, attending a Bible class, is a positive point for you. And I know that you are the kind of people who are not just interested in attending church, but you read your Bibles every day. You pray. You thank God for the way He blesses you and keeps you. You are seeking to please the Lord day by day, and even moment by moment. When the Apostle John told us how to identify a Christian, including ourselves, he didn't say that the important thing was to know when you were saved, but that you tell that a person is a Christian by what is going on in his life day after day.

As I have been listening to Pastor Will teach 1 Peter, and speaking of the fact that persecution was such a big issue in those days, I have asked myself, Why is it that there is not more persecution these days? Now I am not looking for it. But we seem to have a much easier time than Christians have in the past. What explanation would you give for the difference? I think that it must be that in the past there has been a greater difference in



the lives of professing Christians than there is today. We are not as outspoken about the Lord. We are not as zealous to talk to people about the Lord, or to point out to people how much they need a Savior, or if they know the Lord, how much they need to be walking in obedience to the Word so that they can know what true fellowship with the Lord is. There is something very wrong when a man like Lot can go to a city like Sodom, and choose to raise his family there. Remember what I said about Lot last week. Abram was able to get Lot out of Egypt, but he couldn't get Egypt out of Lot

The compromise between the Lord's people and the world's people is not new. It is as old as the world. Let us exhort each other, as Peter exhorted believers in his day, to make their calling and election sure. See 2 Peter 1:10. And let us remember our Lord's words in the Sermon on the Mount as He exhorted His disciples with these words:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt, 5:16)

Our good works is one way, the most important way, of describing the way we live. The way we live shows if we really know the Lord.