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MANITOULIN BIBLE CAMP - 1988

ABRAHAM

Speaker: Bro. John Martin

Class #2

Arise Walk Through the Land

Reading: Genesis 13

Well, brethren and sisters, we come to another great chapter in the story of Abraham. They're all great chapters, they get better as they go, you know, it opens up very significantly does it not, in chapter 13 here it says, 'Abraham went up out of Egypt'. Back in chapter 12 and verse 10, it says 'he went down into Egypt' and of course, we understand don't we, that it doesn't matter where you come from in the land, whenever you go towards the land and towards Jerusalem in particular, you go up. Although you may not always go up geographically, brethren and sisters, you always do spiritually and when you go down, you always go down spiritually. And he made his mistake, there's no question of that, and the whole point of those first few verses of chapter 13, is to tell us of Abraham's determination to correct that mistake.

And this record is beautifully written; I never cease to marvel at the way the bible is written. You know, you get story books written by men, they fill out their stories with chapter after chapter, but the bible speaks eloquently in just ever so few words. And we read in verse 3 of this chapter, 'he went on his journeys'; he went on his journeys, in the Hebrew it says, 'according to his stations'. How do we know, how does the record know that he went according to his stations, what does it mean? Well, when you read these few verses, brethren and sisters, you see what Abraham's doing, he's retracing his steps. He's made a mistake, he's learned his lesson and he's going to put it right, and he retraces his steps. He goes back according to his stations, and he follows the route and he goes right back to where he made his mistake from, and starts again. And I believe that's extremely important that we read this record. A 180 miles he went back from Egypt, back to Beth-el; every phrase is pregnant with meaning here.

Look what it says! Verse 3, 'He went on his stations according to his stations from the south even to Beth-el (he went back to the house of God) unto the place where his tent had been at the beginning' and you can rest assured, brethren and sisters, he didn't stop in a tent in Egypt. But he went back to his 'tent' as our bro. Claude has said, 'he went back to that' where his tent had been at the beginning. He went to correct that mistake, and he never made it again, and we're going to read in this very chapter of a

decision that Lot made, and that at this time, Abraham is not going to make that mistake. And he goes back to where his tent had been at the beginning, between Beth-el and Hai, between the house of God and ruin, the difference now, brethren and sisters, is that Abraham is fortified by bitter experience. And you know, very often, brethren and sisters, that's what happens with us in life. We can determine in our minds and in our hearts, that whenever we're given the choice between the 'house of God' and 'ruin' that we'll choose the house of God, but we don't always do that! Circumstances, whatever may happen, cause us very often to make a bad decision, but I tell you something, the bitter experience of bad decisions is the best teacher, and it's the greatest fortifier against making that decision again, wrongfully. Many brethren and sisters don't recover from bad decisions, some do; and Abraham did, and he went back there and he stood with his tent at the beginning. He's right back at square one! and now that man is determined that he won't make that mistake again. He made it again, later on in life, but for the moment he's learned that lesson and he's fortified against that decision now; not only that, but in verse 4 it says, 'he went back to the place of the altar which he had made there at the first'. See the emphasis? Can't you see that in the record of God's word? When you read the bible, read it carefully! He goes back to where his tent had been at the beginning; he went back to the altar which he had made at the first, he's getting back to his original zeal and enthusiasm. He's going to start all over again, brethren and sisters, and this time correctly.

And then he went back and he calls there it says 'on the name of Yahweh'. And you can well and truly imagine what sort of a call that would be! And when he first built that altar there in Beth-el, it would be in appreciation of 'the promises made to him and thy seed have I given this land', and he would have built that altar in appreciation of the wonder of God's promise. But you can rest assured that when he went back to the altar and he bowed his head in reverence and called upon the name of Yahweh, there would have been a deep contrition and humility in that, and he would have prayed to God to forgive him of that bad mistake, which could have been a disaster to his married life, which God's providence rescued him from, and he hurried back to start all over again. It's a wonderful record!

And Lot went with him we read in this record, in verse 5. Lot went with him, and you know, brethren and sisters, the travesty of Lot's life is that he stuck with Abraham in adversity, and divided from him in prosperity; and that's ever the way! It's ever the way, even the prosperity that they both had here, were blessings from God; there's no doubt about that, but they proved a stumbling block because of their attitudes towards it. 'And Lot came back with him', we must not condemn 'just Lot'; he'll be in God's kingdom, Peter's reference proves that. They won't get to that kingdom lightly, he's a wonderful man is Lot, for all his mistakes, and his mistakes are there for our learning, that we might learn from them, brethren and sisters, that he stuck with his uncle and came back with him, until they got back there, and what happens? The record says, 'the land was not able to bear them'. Now, you read that casual, and you think of that; you imagine the psychological impact on the mind of Abraham and Lot, they're back in the promised land. Abraham is told 'unto thy seed will I give this land'; he's to learn later on that his seed, in this chapter, ('the dust of the earth for multitude'), the dust of the earth,

it cannot contain two families! Goodness me, why would you need the space there? Two families, and it can't contain them, and here he's promised his seed would be as the dust of the earth. Imagine the test of Abraham's faith! You know, you read that casually but because it's words and theory to us, but just put yourself in his position; two families and it can't contain them, what on earth are they going to do? And where is the promise of God? But Abraham's faith is equal to it, brethren and sisters; it's absolutely equal to that!

But now there's trouble in the camp! Verse 7 says there was 'strife'. Strife, strife over what? MATERIALISM, there's your problem isn't it? Both of them, very rich men now, multiplying their households, their cattle, their sheep, their silver, their gold, and what's the sum result of that, TROUBLE, and STRIFE coming over those riches and Paul is right, 'for the love of money', brethren and sisters, 'is the root of all evil, which some having, caused them to err from the faith' and Lot separated from the 'father of the faithful'. And says the apostle to Timothy, 'they finish up piercing themselves through with many sorrows' and you see that poor wretch lost, when he hurt in his hands, and the holocaust of Sodom and Gomorrah over the money, and his family obliterated, where did it get him? Where did all the riches get him, brethren and sisters, it got him into a large amount of strife and that's how it began. Right! Poor Lot, he lost his home, he lost his wife, his daughters married outside the truth, tragically his son-in-law's mocked the truth and wanted nothing of it, and when he finally escaped from the city with the skin of his teeth, his daughters commit incest with him. And worse than that, brethren and sisters, the very descendants of those girls, Moab and Ammon, 'from father' and 'of father' are what the words mean, out of their own father came their own children, and they became some of the most inveterate enemies of Israel, hating Abraham's seed with a hatred that has to be seen to be believed, and they are called in Psalm 83, 'the children of Lot'. How would you like that in the ecclesia of God? that through foolishness on your part or my part? Just take myself because that's the best way! why would I feel through my own stupidity that if I got rich and increased with goods, I couldn't live with my brethren but chose the world for my habitation? and lose my home, lose my wife, see my children marry outside the truth and my own girls, children through me? Think of that! and then the ecclesia ripped to bits and people going around saying, 'How did it happen? it was John Martin's children? and living with a legacy like that for years and years, hundreds of years later, 'that's what John Martin's children did'. The 'children of Lot', Psalm 83, and they're listed with the Edomites and the Egyptians and the Amalekites and the Hagarenes and all the haters of Israel, the children of Lot. And you know, brethren and sisters, he was responsible for that! How it would grieve him and in the kingdom age when Lot, just Lot will be delivered, because he was rescued by Yahweh in the end, but he will have to learn in the kingdom, that the haters of Israel down through the centuries, were known as 'the children of Lot'. Now I think that's a tremendous lesson; it would be an awful thing, it would eat me out, to think that my children were ripping Christadelphia to bits because of my stupidity, and that's what happened here. An incredible thing!

Now, 'the Canaanite' we read, 'and the Perizzite were then in the land'. The Perizzite is added here to the Canaanite because the Perizzites were named because they were

herdsmen; vast lots of sheep and goats with cattle, and so Abraham and Lot had competition from the world. And when they got competition from the world, brethren need to stick together; that was Abraham's point but Abraham could see in his wisdom, that if they stayed together, it would only increase the tension between them. And so we read in verse 8 that Abraham said unto Lot, 'let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren'. We're brethren he says, brethren should dwell together in unity, says Psalm 133 and verse 1, and you know brethren and sisters, Abraham knew that and he knew it would be best if Lot could stay with him, and he knew it would be better for Lot. But in his wisdom he could see attitudes that were building up, that were getting out of control; that he couldn't control his herdsmen no more than Lot could control his, and in his wisdom Abraham saw fit, that it may be better if they separated. But I want you to notice what he said when they separated; and here is one of the most stupendous acts of faith that you'll ever read about in the bible. 'Is not', he says in verse 9, 'the whole land before thee', in other words, 'you take the best, take whatever you like'. You know, brethren and sisters, that's a remarkable attitude, it's a wonderful attitude. It's an attitude that we all should adopt in our lives and practice both personally, family wise, and in the ecclesia. We should always step back and let the others take first pick of the best!

This man was promised the whole of that land; by the time you get to Genesis 15, which I'll show you how in Romans 4, he's promised the world. Paul calls him in Hebrews 6 to quote the Greek, 'the holder of the promises', so he's the holder of the promises. The promises promised him that land; he's older than Lot, he should have demanded respect from Lot; he should have been the one to take first pick, and he says to Lot, 'you go first; take what you like!' That's a wonderful attitude, brethren and sisters, a remarkable attitude, and it's an attitude that we should endeavour to adopt everywhere we go. Back home in Adelaide we get some projects that we try to do ecclesially together; there's eight suburban ecclesias that cooperate together and time and again we have to fight this principle, that when we want to do something together, inevitably the criticism comes up, 'Oh, yes, but who's going to use it when, and who's going to have first go?' Well, I'm sick of that; our attitude, I've always tried to tell our brethren, let's go last, and we'll win every time!' God will see to it; He will shower our blessings upon us and He has! and we need to have that attitude; let others go first, no matter. And Abraham said to Lot, 'you go', and he says, 'separate thyself'. What an expression and later on we're going to see that God held Lot responsible for this separation, brethren and sisters.

You know, Paul tells us in Galatians chapter 3, 'that they which are of faith, are blessed with faithful Abraham'. They which are of faith are blessed WITH faithful Abraham; now here's Abraham telling him, 'separate thyself'; it was up to him. If Lot had been a wise man what he would have done was, he would have thought about that, and he would have said to himself, 'Listen, forgive me uncle; (he's the man of faith, he's a towering man. I'm going to be blessed only with him; I'm not going to take the initiative and separate from him)', and he would have quelled the strife, he would have given in and he would have verged himself into Abraham's family, if he'd been wise.

But he wasn't! and the record says in verse 10, 'and Lot lifted up his eyes'. He lifted up his eyes and his very name means 'veiled'; those eyes were veiled, brethren and sisters, and in this record we have hints as to what was in his mind. Now every thought this man declines we see is a progressive decline or a retrogressive decline. Now there are stages in this man's decline and you can follow those stages in your own lives. First of all, in verse 7 it began with strife; there was trouble between brethren, that's the beginning of things. In verse 10 it's the sight of the eyes, brethren and sisters, when we can't get on with our brethren we want to go somewhere else where we can get on, and it's the sight of our eyes that is the next step downwards. Then in verse 11 he chose him all the plain of Jordan; he made a choice. In verse 12 he pitched his tent towards Sodom, he perhaps didn't intend to go all the way, but he starts on that way down hill. In chapter 14 and verse 12 we read there, brethren and sisters, 'that he dwelt in Sodom' until finally we get to chapter 19 and verse 1, 'and he sat in the gate' as a judge of that city, as later on they said, 'Who made this man a judge over us?' Look at that! so there's trouble among brethren, we can't get on so we look elsewhere for companionship. The sight of our eyes; we make a choice to go somewhere else other than with faithful people. Oh, we know the world's crooked, so we don't go all the way, we start going towards it, we pitch our tent towards the world. Not long before we're dwelling in the place and it's not long before we've got positions of importance and we find our wife is rooted in that place and we can't get her out. What a tragic way to live, that is! His eyes were veiled, and Paul says, 'if our gospel be hid, it is hid to them at a loss; his eyes are blind, he says, by the gods of his world', and that's exactly what happened to Lot. And what can he see? What did that man see?

It says this, 'he beheld all the plain of Jordan'; (the circle of Jordan), the word 'plain' means 'a circle'; it's a region down there at the base of Jordan. Of course, it was different, wasn't it? Yahweh had not destroyed Sodom and Gomorrah, and you know, brethren and sisters, there must have been dramatic changes through that earthquake there, that shook Sodom and Gomorrah. Because you take it, 65 miles from Galilee to the top of the Dead Sea, only 65 miles but that river winds like that for 240 miles. Now, if you've got a river starting at 600 feet below and going down nearly 1400 feet below in 65 miles, it should go like that (showing how on a map), it should have gone straight. No river would run like that with an incline so steep, so obviously that incline was not so steep! and when Yahweh hit Sodom, He hit it like this! Whish!! and it went down like that, didn't it? The river remained, of course, in the course that it had made for itself, but it was all different. They tell us that the lake which is the Dead Sea and you know the little peninsula that sticks out at the end of it; the geologists tell us that the top of that lake is very shallow and in the summertime you can almost walk the whole width of that lake right through, you can wade through it almost, in summertime. But down the bottom beneath that peninsula the depths of some parts haven't even been plumbed, and the whole strata, the whole character of those two ends are entirely different. So a dramatic thing happened, but before it happened it was glorious to look at!

And look how Lot was thinking! Look, how he was thinking, brethren and sisters. Look out, see, look at the way the Word of God puts it. Listen to it, it says, 'he beheld all the

plain of Jordan, that it was well watered everywhere before Yahweh destroyed Sodom and Gomorrah (now listen to this) even as the garden of Yahweh LIKE the land of Egypt, and that is eloquent as to what he was thinking. You see, in his mind, brethren and sisters, the garden of Yahweh, he compared it with the land in Egypt; and there were similarities. The Nile runs down there (shows on a map) making the Nile delta, as we said last evening, all along the Nile banks there's wonderful fertility. There's the Jordan and you see what happens, Lot saw the truth like the world. He didn't see the difference; he likened the truth to the world, he could not see the line of demarcation. He was like brethren and sisters running around and saying among themselves and to their other brethren and sisters and young people, 'that it's not such a bad thing to do this in the world because really they're nice people' or 'it's not really evil, it's the way you see it'. They can't see the difference! and he saw the land of Yahweh was like the land of Egypt; so you see what's going on in his mind. Lot's eyes were veiled, brethren and sisters; his eyes were veiled and 'Lot chose all the plain of Jordan and Lot journeyed east', he went straight towards Hai (ruin). They made that decision between Bethel and Hai and as they stood there, Abraham says, 'Go the way you want to go; you take first pick'. He went straight through the village of Hai (ruin) which was directly east of where they were. He walked to ruin and when he'd gone, Abraham turned around and went straight up towards Beth-el, the house of God. One man chose ruin and the other one chose the house of God. The record says, 'they separated themselves, the one from the other' and do you know what the Hebrew says? you have read a good translation on that when you put it like this, 'they separated themselves, a man from his son'. There was a man who separated himself from his son; that's the absolute truth!

Then we find in verse 12, 'And Abraham dwelt in the land and Lot dwelt in the cities of the plain', see the picture? One man chose land and the other man chose cities, and if you ever want to understand God's attitude towards the two, you need to go through the Law of Jubilee sometime, brethren and sisters, and here's what you'll find! That Israel could never sell the land forever, and the purpose of the year of Jubilee was not primarily to return the land to the original owner; the record doesn't say that. That was not the reason given for why the land returned to a family. It's because Yahweh said, you can't sell the land forever because it's mine! So, if I sold my land to you, I never got it back in Jubilee because it belonged to me, but because you never had the right to buy it! That's the reason; the land shall not be sold forever because it's mine (God's), and so the land could never be sold forever, but the cities could! And in the same Jubilee year, if a man did not return that city, and it was not wanted, he kept it! In other words, God was saying, 'I care less for cities', but land was important to Him. Abraham dwelt in the land and Lot dwelt in the city, and in the age to come brethren and sisters, this world's going to change. The concrete jungles are going to go, and there's a verse in Isaiah 30 which contains every Hebrew word ever used, to describe cities in one verse and says, 'God is going to make them a joy of wild asses and a den of dragons'. And the whole face of the world will be changed, and in the 14th chapter of Isaiah, the prophet hurled his thunderbolts against the king of Babylon and said that, 'God would dash these children against the stone, lest He fill the face of the world with these cities', and the world today is filled with a fate, and the face of the world is filled with the concrete jungle where men like ravaging beasts as Dr. Thomas says, 'rove around

those streets like wild animals unfit to live' and they're going to go, brethren and sisters. And Abraham dwelt in the land, and Lot chose the cities of the plain. There was the difference in attitudes!.

And, of course, as he pitched his tent towards Sodom, he would have gone through ruin (Hai), he'd moved on and he'd have moved towards those ruins and he'd have stopped in his tracks, and he'd have thought to himself, 'Hey, wait a minute; I think I'll stop here', and he pitched his tent not in Sodom but towards Sodom because it says, 'the men of Sodom were wicked and sinners before Yahweh exceedingly'. All the riches in the world, brethren and sisters, all the riches in the world are not worth a cracker, if your neighbourhood's polluted; better to dwell in a tent somewhere than to have a palatial residence in a rotten neighbourhood. And whilst Lot had pitched his tent toward Sodom, he hadn't gone there; in the end he went, it's inevitable isn't it? sooner or later your perception becomes blunter. The line of demarcation becomes blurred and you're a goner! It's absolutely critical, brethren and sisters, that we choose for our children an environment for the good; we can't always do that because of the factors of money and circumstances. We've got to live where we can; God does not expect us in every sense to take this literally, but what we can do, is provide an environment for our children that is wholesome and good. They've got to go to Sodom unfortunately, to school. 'I HATE school, I hope in the kingdom of God, I'll be given the joy of burning them to the ground! I DETEST THEM for what they do to my kids; I HATE THEM and to me it's a heartache to see my little kids go off to school, and I hurry them home at 4:00 o'clock or whenever they get out. GET HOME! and our children land home as soon as they can, and they get inside my gate, and walk with friendly and respectful children outside, and they don't come into my place. And all my children's friends are in the ecclesia and they don't need the world; they're not interested in it, fortunately through God's blessing, they've got stacks of children to play with. That's a wonderful blessing, not everyone's got that, but we've got it and we thank God for it and that's the environment, and that's what we ought to do for our children and ourselves, brethren and sisters; don't get mixed up with so-called nice people. Preach the truth to them, be friendly to them, be respectful, treat them kindly, I don't believe we should be rude to people, but we are brethren of Christ. Choose your neighbours properly and your best neighbour is a brother or sister and their family, and if you can come away, like we've come away, and our children, where are they? They're in houses that act exactly like we do when we're at home, and I know exactly what's going on with my son and daughter who are with other brethren and sisters, one of them is my own daughter, and I know how they're going to be treated. I'm not going to leave them with a neighbour'.

And Lot went down there and he made that incredible mistake, and what was the problem with Sodom? Ezekiel the prophet put his finger on it when he said, 'Pride, fullness of bread, and an abundance of idleness and who cared less for the underprivileged', Ezekiel 16:49. Pride, fullness of bread, abundance of idleness, I could be describing Canada, couldn't I? and Australia? Australia, you know, brethren and sisters, some people have national pride; I've got not a shred of pride in Australia, I think they're the most despicable race. They're uncouth, uncivilized and they're full of themselves! They think nothing of themselves but for themselves; they've got fulness of

bread, there's plenty of idleness-13 weeks of long service leave, I'd have been in this country, America, 20 years ago, and you can get that in Canberra after 7 years service with any company. 13 weeks! long weekends every couple of months, four weeks of leave a year. Flexi-time-when you can choose when you come and go to work, and if the boss smiles upon you and you crawl to him, you can get time off without pay and very often they'll pay you anyway. PRIDE, abundance of idleness and fullness of bread, and what is the country like? Full of themselves and they care less for the underprivileged, and they commit abomination, and you know, brethren and sisters, when the Lord Jesus Christ said this, 'As it was in the days of Lot', He never said a word about immorality, He said, 'they built and they planted, they ate and they drank, they married and they were given in marriage'. What's wrong with planting crops? What's wrong with building houses? What's wrong with eating and drinking? What's wrong with getting married? He never said a word about immorality, never mentioned it! He didn't have to because it was the very circumstances that Christ described that led to that! It was because of the super abundance of life that people were led to that sort of practice, and into that Lot took his family. They were wicked and sinned exceedingly before Yahweh.

Now verse 14 says, 'As Yahweh said unto Abraham, after that Lot was separated from him', notice how Yahweh, brethren and sisters, saw that Lot was responsible for that, for Yahweh said unto Abraham after that Lot was separated from him, it wasn't that Abraham was blamed for sending him away; God saw the responsibility for that on Lot. What did He tell Abraham? 'Lift up now your eyes' (as Lot had lifted his up) and that means, that when Lot was gazing over the glory of the kingdoms of this world, likening them to the truth, the garden of Yahweh being equivalent to the land of Egypt, Abraham's eyes, brethren and sisters, were down on the ground. He wasn't seduced by those things; he wasn't drawn away by his eyes, he just waited. Now God said to him, this wonderful man, the holder of the promises, who had every right to have first pick, He said to Abraham, 'Now, Abraham, you lift up your eyes' (and he did) and God promised him everything, didn't He? 'Northward', you look toward Hermon, 'Southward' he'd gaze down from where he was down over Bethlehem, Hebron, Beer-sheba, down to the Negev, southward. He'd look up the hills of Judea, Bethel, Shiloh over the top to Shechem right on beyond that to the Mediterranean; Eastward, he'd have turned around and watched Lot depart from him, There God's telling him, 'don't worry about him; you'll have all that anyway'. See the point? It didn't matter, did it? He made the right choice, didn't he brethren and sisters? Eastward, that's the direction that Lot went in, but Abraham's going to get it anyway. Here's an interesting thing; you think about the mind of our Lord Jesus Christ, and this particular incident! You see, that promise that Abraham would inherit north, south, east and west, was given carefully here, after that Lot was separated from him. And when the Lord Jesus Christ was in conflict with the Scribes and Pharisees, He said unto them, 'ye shall be thrust out', He said, 'ye shall see Abraham, Isaac and Jacob in the kingdom, and you yourselves thrust out, and many shall come from the west and from the east and from the north and from the south and sit down with Abraham' AFTER THAT Lot was separated from him, and the Lord was talking there to people, who acting characteristically like Lot was acting then, fleshly Israel choosing the sight of their eyes and taking that context He quoted that to them

and said, 'the day is coming when these people (the Jews, Scribes and Pharisees) would be cast out, given those directions, they would come from everywhere to sit down in the kingdom of God, with Abraham, Isaac and Jacob, that's Luke 13 verses 28 to 30.

And in verse 15, we read from Genesis 13, 'For all the land which thou seest, to thee (Abraham) will I give it, and to thy seed for ever', and that's the first time, brethren and sisters, that Abraham is promised the land personally. He'd been promised it to his seed, 'and to thy seed will I give this land', but now God says, 'to thee will I give it, and to thy seed for ever' so the order is to thy seed (Christ first) to thee (Abraham) and his seed. That's Galatians isn't it? 'He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ' and then he talks about Abraham being the heir to the promise and all those baptized in Christ become heirs according to the promise because they are Abraham's children. And that's how it goes, so that's exactly the order in which the promise was given. And then says God, 'So that if a man can number the dust of the earth, then shall thy seed also be numbered'. Interesting brethren and sisters that that expression is first used to describe the multiplicity of Abraham's seed as 'the dust of the earth', but when we get around to the sacrifice and resurrection of Isaac, it's described as the 'stars of the heavens'. We're going to go from dust to stars; unto dust man returns (he's of the dust) but out of that dust God is calling a nation to Abraham's side; his seed, and those that be wise will shine as the stars of heaven for multitude, so there's the development of the seed of Abraham. A beautiful figure, brethren and sisters, you look at Isaiah 44, look at the way it's presented there, the way in which the seed of Abraham, Isaac and Jacob will be developed.

And in Isaiah 44 we read this, referring to the development of that seed, verse 1, 'Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith Yahweh that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty (dust of the earth) and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. And one shall say, I am Yahweh's; and another shall call himself by the name of Jacob; and another shall subscribe himself with his hand unto Yahweh, and surname himself by the name of Israel', so you see what's happening here. Abraham, your seed is going to be like the dust of the earth, and here the prophet Isaiah, brethren and sisters, is speaking about spreading the gospel and the calling of the Gentiles, and likens it to pouring water on dry ground, thirsty ground. Floods upon the dry ground and then what happens? there's no slow growth, it springs up like grass, willows by the water courses and you see the willow and the reeds, they almost grow up overnight, they spring up like nothing! And so here is a wonderful prophecy that here is the seed of Abraham, not developed by dead trees of time or descent;(my father was him and his father was him, and his father was him, tracing it back to Abraham, brethren and sisters) but the apostles went out didn't they 'to the dust of the earth', to the confines of the Roman empire, and the water of the gospel got poured upon the ground. 3,000 baptized on the day of Pentecost, springing up like grass and everywhere they went, the apostles found a tremendous response from people who were dry and thirsty for the Word of God. And the seed of Abraham was

bought overnight, that's the description, and people ran around saying, 'I'm Yahweh', and another said, 'Well, I belong to the family of Jacob', 'My surname is Israel', they could have been anything, they could have been Babylonians, Galatians, they could have come from Rome, Cappadocea, Pontus, wherever, but they called themselves by divine names, God's name, Jacob's name, Israel's name, because they sprang up when the Word of the gospel was poured upon them and there, Abraham's seed was nurtured by the dust of the earth. A magnificent figure in that particular prophecy.

Now we come back to Genesis 13, brethren and sisters, a wonderful, wonderful scene (I'm watching the clock over there and I've got time to do it) it's beautiful; it really is lovely! Now look at this, you listen to this, it is beautiful! Verse 17, 'Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.' WALK through the land; now I want to show you a theme on that statement. You follow these references with me!

In the 11th chapter of Deuteronomy and verse 24, we find Moses saying this, 'Every place whereon the soles of your feet shall tread shall be yours', so when God said to Abraham, WALK through the land', Abraham did, you know. You follow his journeys; you get a pen sometime or pencil and trace Abraham's journeys as they're mentioned in the scriptures, and see where he went, brethren and sisters. See where he came from, first of all, follow him down to Egypt, back to Bethel, follow him over to Hebron, follow him to Beer-sheba, follow him down the River Jordan, follow him everywhere. He walked through the land and Abraham's footprints are all over that land, all the footprints wherever they're found will be his. Now the question is, brethren and sisters, if we are exhorted by the apostles to walk in the steps of that faith of our father Abraham, not any faith, in that faith, a faith that propels people on a course of action. Where are our footprints? You go home and think to yourself, where have you left your mark in this world? Are you known in the ecclesia as an active member? Have you a reputation, (not the reputation that matters as far as flesh is concerned), but in this context it does. Have you a reputation for being known to help others? Are your footprints among those who have been visiting the sick? drinking the gospel? are your footprints, brethren and sisters, around letter boxes distributing leaflets? Are your footprints in your ecclesia? are you an influence among the brethren and sisters? Do you teach Sunday school? do you lecture, do you exhort? Do you help out and clean up the hall or whatever, are your footprints everywhere that they should be? or are they somewhere else? Will they be found in the grandstand of a football game? where are your footprints? God said, 'you have whatever your footprints say'. WALK THROUGH THE LAND, and the father of all those who walked in the steps of that faith overcame! An absolutely classic theme if you follow that theme through the scriptures. Absolutely beautiful, in other words, brethren and sisters, if we don't show initiative and act and walk in the truth, we'll get nothing! If Abraham had commented, 'What a wonderful covenant God has made to me', and did nothing about it, 'God will give it all to me', he would have got nothing! WALK IN IT, ABRAHAM! And he did! And it wouldn't have been easy for a man with a household like he had, with all of the retainers and flocks and the herds, it would have been a difficult thing for him to do, to move from one place to another, but that's what he did!

And finally as we come back to our 13th chapter of Genesis, brethren and sisters, this is what we learn. 'Arise', God said in verse 17, 'walk through the land, in the length of it and in the breadth of it; for I will give it unto thee. Then Abraham removed his tent (isn't that significant?), Abraham removed his tent', you know, time would fail me, to develop that. You know, bro. Claude, in his opening comments gave us a little indication of how that applies.

You remember David, king of Israel, he got old, so old that they laid him in a bed because he had no heat in his body. They got him a young woman, and he married this young woman in order to get warmth in his body; couldn't do it. He's decrepit, he's absolutely gone, as far as the world is concerned, he's gone. Then there's the matter of Adonijah who tries to usurp the throne, and because of the need of David to make a public announcement, lo and behold, the king, as far as the world was concerned was dead, stands on his feet, incredible! Almost resurrected, he stood before the whole nation, he put Zadok on his right hand and Solomon on his left, (righteousness and king), and he stood there, brethren and sisters, with the blueprints of the temple in his hands, an absolute cameo of God's kingdom, and he said, 'Keep this in the thoughts and the imaginations of the heart of this people forever'. And in the midst of all that greatness, with all the preparations of Solomon's temple, he mentioned the fact that he had all this silver and all this gold, and all the other metals and materials, all piled up, to build Solomon's temple and then he said this, he said this to God. He said, 'we're strangers and sojourners as were our fathers'. And in the middle of all that Abraham had, God said to him, 'Arise, walk through the land, in the length and in the breadth for I will give it unto you, and Abraham removed his tent'. They were strangers and sojourners, brethren and sisters, and David alluded to that very record at the height of all the splendour, just before he died.

'And Abraham came and dwelt in the plain of Mamre, the 'oak' really of Mamre'. And the word 'Mamre' means 'vigorous'; you know, brethren and sisters, the incredible part about it was, it was the name of a Canaanite. It was the name of a Canaanite, the name of Mamre, it was the name of a man of whom it is said in chapter 14, was confederate with Abraham, and the word is 'baal-berith'. He had accepted a covenant with Abraham, and his name means 'vigorous' and he was an Amorite, and Abraham was not deceived, he did not return to that land until the iniquity of the Amorite was complete. And that chapter closes with the mentioning of that place, I believe deliberately, that as Lot had chosen to dwell among the Canaanites, whose iniquity was reaching its absolute zenith, there was a Canaanite to come out of those Amorites, and has now come to Abraham, and was confederate with him, and together they walked the length and breadth of that land. We pray to God, brethren and sisters, that when our Lord Jesus Christ comes, we'll be accounted for the seed, the seed of Abraham according to the promise, because in walking in this life, we have left our footprints all over that land.