

All the families of the earth. The descendants of Abraham have been a means of blessing to the world, through their thrift, maintenance of the moral law, guardianship of the Word of God, and especially through Christ.

II. Abram's Response, 4, 5.

V. 4. *So Abram departed.* By obedience he showed his faith and revealed his true nature. *Seventy and five years old.* His age is noted as a distinct point of time, because it marks the beginning of a new era in the life of Abraham, and in God's dealings with the world. *Out of Haran;* north from Ur. He had come thither in obedience to the call of God at first, together with his wife, his father Terah, his nephew Lot, and other members of the family. (11: 27-32.)

V. 5. *Sarai his wife, and Lot,* whom he may have come to regard as his own son. Perhaps these were all of his father's family that believed in the true God, and were willing to go farther on the unknown way. *And the souls they had gotten in Haran;* household servants and attendants, possibly hundreds in number. (Ch. 14: 14.) *Into the land of Canaan they came.* They did not pause on the way as before, at Haran, but made a long and perilous journey of three hundred miles farther.

III. In the Land, 6-9.

V. 6. *And Abram passed through the land unto Sichem.* This verse gives details of the journey. (For proper names see map, and Bible Dictionary for Quarter, page 246.) *The Canaanite was then in the land;* rude, idolatrous, vile, a vexation and peril.

Now the Lord had said unto Abram, v. 1. God recognizes the value of the individual. He calls Abram by his name; which call assures us that each soul has its separate worth in the presence of our Heavenly Father. So also, Jesus the good shepherd calls His sheep by name and leadeth them out. (John 10: 3.) It is only as we realize that God is willing and able to enter into covenant relation with us separately, that our religion really begins. Then the soul knows itself alone with God. He who spake to the child

V. 7. *The Lord appeared unto Abram.* "Here for the first time is the revelation of God accompanied by His rendering Himself visible." (Delitzsch.) The spot was hallowed where it occurred, and henceforth this is the land of revelation. *Unto thy seed will I give this land;* not unto himself. This is the foundation of Israel's legal right to Canaan. Henceforth it is "the land of promise." This promise, like the original command, is a trial of Abram's faith, for as yet he was childless. *There builded he an altar unto the Lord.* He formally took possession of the land by an act of religious worship. *Who appeared unto him.* This authority for the erection of an altar was afterwards made a law in Israel. This anticipates the covenant with Joshua. (Joshua 24: 1-25.)

V. 8. *And he removed from thence.* Henceforth he lived the life of a pastoral nomad, compelled to move from place to place in search for pasturage for his herds and flocks. *Unto a mountain on the east of Bethel;* then called Luz (28: 19), named Bethel here by anticipation. This is to-day one of the finest tracts of pasturage in the whole land. *ai;* about five miles from Bethel. It was here that Israel at the conquest met the first check. (Josh 7: 2.) *Pitched his tent . . . and builded an altar;* the altar and the fireside.

V. 9. *And Abram journeyed, going on still toward the south.* The original is picturesque, and has been paraphrased thus, "And Abram broke camp, keeping on and breaking camp, toward the South country," a section of the land lying on the borders of the Arabian desert.

APPLICATION

Samuel is ready to speak to us and to hear our petitions as they rise; for God knows each child.

Get thee out, v. 1. For an affectionate child, it is a very hard thing to leave home. The first time we say farewell to kindred and country, it is with deep pain. It was no whit easier to Abram than to us. But faith is measured by the difficulty that it meets. If God asks us to "get out" from anything we like, if He asks us to make any sacrifice for Him, that becomes our chance to display