

4), and Abram married a number of years on his way to Canaan. Lot—Abram's nephew, a son of Haran, who had died in Ur. Nahor, Abram's other brother, remained at Haran. Both Rebekah and Rachel were descended from him. 5. Sarai—same as Isciah, Haran's daughter and Abram's niece (Josephus). "Daughter-in-law" in ch. 11: 31 must mean "grand-daughter." It may be that Terah had two wives, one the mother of Haran and the other of Abram (ch. 20: 12). In ch. 14: 14 Lot, Sarai's brother, is called Abram's brother. All their substance—He was now at the head of a very large tribe and the equal of any of the petty kings of Canaan. A few years later he could muster 318 armed men (ch. 14: 14). His delay at Haran had prepared him for entering the promised land with dignity and safety. The souls that they had gotten—slaves, or bond servants, and dependents. His immense flocks and herds would require a large number to attend to them. (For a graphic description of such a caravan as Abram's, see Brown, Jamieson and Fausset's commentary on this verse. Trace on the map the probable route. Across the upper fords of the Euphrates, through Aleppo and Damascus, over the Hauran and down the valley of the Jabbok to the ford of the Jordan).

III. TAKING POSSESSION. 6. Sichem—between mount Ebal and Gerizim. It is the *Sychar* of the New Testament (John 4: 5). The oak of Mereh (R. V.)—probably named from its owner. See also Judges 7: 1. The Canaanite was then in the land—The Canaanites gave the name to the whole territory (Gen. 10: 18, 19). They were still in this portion of the land when Deuteronomy was written (Deut. 11: 29, 30). This sentence does not necessarily imply that the Canaanites had been driven out before the time of the writer. It is a simple statement that the land was pre-occupied, and explains why Abram needed a confirmation of the promise and why he removed, so soon to another place. It may be that Abram was a little disappointed at finding that the Utopia of his hopes was in possession of alien descendants of Ham 7. The Lord appeared unto Abram—This is the first time that the Lord is said to have "appeared" to anyone, although he must have communicated directly with Adam, Cain, Enoch and Noah, and with Abram himself, before this. Unto thy seed will I give this land—Repeated ch. 13: 15, 17: 15: 18: 17: 8; to Isaac 26: 3: 28: 4; to Jacob 28: 13: 35: 12; to Moses Deut. 34: 4. Builded an altar—formally taking possession of the land in the name of his covenant God. Jacob did the same when he purchased this spot (ch 33: 20) and Joshua here set up a stone at the renewal of the covenant (Josh. 24: 25-27). "The distance between Bethel and Ai is three-quarters of an hour's ride. The road passes over a ridge, on the top of which is a level plateau, stony but still fertile when compared with the rocky wilderness around" (Porter). 8. Bethel—not so named till the time of Jacob (Gen. 28: 19: 35: 15). Its ancient name was Luz, which name it bore at the time of the conquest (Judges 1: 22, 26). It was about 18 miles south of Shechem and 12 north of Jerusalem. Hai—same as Ai (Josh. 7: 2). 9. Moving as fresh pastures for his flocks were required. The south was known as the *Negeb* or dry region.

## SUMMARY AND REVIEW.

Every rainbow repeated God's promise that the human race would not again be wiped out by a flood. Yet men looked at the rainbow and forgot the God of whose loving forbearance it was the beautiful token. (Speak of the building of Babel and God's interference to prevent foolish and obstinate men from thwarting his plan of redemption.) Evidently it would take a long time to prepare such a world for its Saviour. Wayward man must learn for himself that it is "an evil thing and bitter" to forsake the Lord his God (Jer. 2: 19). The impulse that led to the first sin will not be controlled. So God wrote down the names of all the nations of the world in order that when missionaries came to them in after ages they could see that he had never lost sight of them and that there was a place waiting for them when they came home again. Then he selected Abram and renewed his covenant with him as with Noah. He separated him from his idolatrous surroundings and promised him fame and riches for himself and blessing for the world. Read 2 Chr. 20: 7: Isa. 41: 8: Jas. 2: 23. (Dwell on the honor and privilege and profit of being God's friend).

It was doubtless hard for Abram to give up all and start off for an unknown land, but God made it as easy as possible. His father went with him as far as Haran and they staid there some years. Then Terah died, and it wasn't so difficult to say "good-bye" to Haran as to Ur; besides Abram was older and had become very wealthy. Try to do what God wants you to do and he will help you to succeed. Abram's obedience