

# Unlocking The Mystery & Treasure Of My Inheritance

## Lesson #7 Lessons From The Call Of Abraham

Dispensation of Promise started with the call of Abraham [Father of Believers], continued through the lives of the patriarchs, and ended with the Exodus of the Jewish people from Egypt, a period of about 430 years. During this dispensation God developed a great nation from people He had chosen as His people (Gen. 12:1-Ex. 19:25).

The basic promise during the Dispensation of Promise was the Abrahamic Covenant.

God makes three promises to Abraham: 1) The promise of a land of his own  
2) the promise to be made into a great nation and 3) the promise of blessing.

These promises form the basis for the Abrahamic Covenant. [Gen. 15 & ratified in Gen. 17]

Gen. 12:1 "Now the Lord had said unto Abram, Get out of your country, from your family and from your father's house, to a land that I will SHOW YOU. [Do 4 things]

1. The verb tense looks back to an incident referred to by Stephen and recorded in:

Acts 7:2-3 The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, <sup>3</sup> and said to him,

'Get out of your country and from your relatives, and come to a land that I will show you.'

2. This call demanded absolute confidence in and obedience to the word of Jehovah.

3. It was a Call Of Separation from the ties of the natural man: his home and his family.

a. He was called to go to a place which afterwards God would give him for an inheritance.

b. This typifies one whose citizenship is in heaven but who is still in the world.

c. One is called upon to walk by faith and live as a stranger and pilgrim on the earth.

d. Abram illustrates the heavenly calling of those who are members of the body of Christ.

4. As "the father of all that believe," Abram shows us the starting-point of the life of FAITH.

a. First requirement is separation from the world and our place in it. Leave Kindred & Country

What was Abram's response to God's call?

Gen. 11:31 And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and DWELT there.

Note: Four things were commanded by God. He was to leave his own country, separate himself from his kindred, and go forth unto a land which Jehovah had promised to show him.

Perils Of Partial Obedience: He obeyed the 1st command, but failed the other 2 commands.

I. He left Chaldea, but instead of separating himself from his kindred, Terah his father and Lot his nephew accompanied him.

a. Terah means "delay." His accompanying Abram resulted in a delay of at least five years in Haran, which word means "parched"! [Born again; Delay Sanctification; Sparse Abundant Life]

b. Abram's response to God's call was partial and slow.

Grace Note: In the New Testament Abram's failure is not mentioned; seems hidden!

Heb. 11:8 "By faith Abram, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went"

His obedience in leaving Ur is singled out, but no notice is taken by the Holy Spirit of his disobedience in taking kindred with him. That sin and others had been "blotted out."

Heb. 8:12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more

Ps. 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

Consider: "Get thee out" was Jehovah's command. God's commands are rarely accompanied with reasons but they are always accompanied with PROMISES.

God's 1<sup>st</sup> Promise: Gen. 12:2 "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shall be a blessing"

Observations:

1. This promise was given in very general terms and in a manner purposed to test Abram's faith. "Get thee out..... unto a LAND," not unto "a land flowing with milk and honey;" "Unto a land I will show thee." As yet there was no assurance God was going to give it to him and his seed.

2. The Promise [3 fold blessing] corresponds with the command [3 fold requirement].

a. I Will Make Of Thee A Great Nation Compensation for the loss of country

His nation had fallen into gross idolatry and ultimately perished under God's judgments.

b. I Will Bless Thee Compensation for Loss of Carnal Joys

c. Make Thy Name Great Leave His Father's House

God would make him head of house of Israel

3. This promise included within its scope the call and blessing of the Gentiles.

a. Abram's response was the first link in a series of Divine interventions by which God's mercy might be extended to the whole earth.

b. Abraham was not merely the subject of Divine blessing, but a medium of blessing to others.

Gen. 12:3. "I will bless those who bless you, and curse him who curses you. And in you all the families of the earth shall be blessed.

Note: This part of the promise received a partial fulfillment in the birth of Him who was according to the flesh, "the son of Abraham" (Matt. 1:1). Its complete and ultimate fulfillment looks forward to the Millennium. Then all families of the earth shall receive blessing through Abram and his seed. "

Gen. 12:4 "So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran"

Note: Instead of journeying to Canaan, Abram tarried at Haran.

It was not until after Terah's death that Abram left Haran and came into Canaan.

Note: It was DEATH which broke the link which bound Abram to Haran.

Acts 7:4 "Then he came out of the land of the Chaldeans, and dwelt in Haran.

And from there when his father was dead, He moved him to this land in which you now dwell.

Consider: True for God's children! It is death which separates a believer from that which by nature unites him with the old creation.

Gal. 6:14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

Gen. 12:5-6 Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan. <sup>6</sup> Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh.

1. Abram did not enter into occupation of Canaan. He merely Passed Through The Land.

Acts 7:5 And *God* gave him no inheritance in it, not even *enough* to set his foot on.

But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him.

2. Abram first halted at Shechem which signifies "shoulder" - the place of strength.

3. As far as the oak of Moreh which means "instruction."

Consider: How significant! It is only as we separate ourselves from the world and walk in the path marked out for us by God that we reach the place where STRENGTH is to be found.

It is only then we can enter into fellowship with and learn from Him in whom are hid all the treasures of wisdom and knowledge!!!

12:6c And the Canaanites *were* then in the land.

They are there to challenge and contest the occupation of the Promised Land.

Hosts of wickedness presently occupy the heavenlies to wrestle with those who are partakers of the heavenly calling.

God's 2<sup>nd</sup> Promise: Gen. 12:7-8 Once in Canaan, God promises the land to Abram's offspring.

Gen. 12:7 Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

Note #1: There is no record of Abram receiving any further revelation from God until His call had been fully obeyed. Now that he had left Ur and Haran behind him and actually arrived in the land, Jehovah appeared once more unto him.

Note #2 At the first appearing God called him to go unto a land He would show him.

Now He rewards Abram's faith and obedience by promising to give this land unto his seed.

Note #3: At the first appearing the God of Glory called upon Abram to separate himself from his place by nature. [justification] At the second appearing, He reveals Himself to Abram for communion. [sanctification] Result: Abram erects an altar.

Consider: There was no "altar" for Abram in Ur or Haran.

It is not until there is real separation from the world that fellowship with God is possible.

Obedience of faith > then communion and worship.

Spurgeon: If you think you can walk in holiness without keeping up perpetual fellowship with Jesus, you have made a great mistake. If you would be holy, you **MUST** live close to Jesus.

Gen. 12:8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.

Note #1: How significant! Bethel means "the house of God" while Ai signifies "a heap of ruin."

Note #2: He pitched his tent between them.

Note #3: 2 objects which symbolize a walk in separation with God

Tent = Our Pilgrim Life

Altar = Dependency Upon & Worship of God

Note #4: Order of mention: We must first be strangers and pilgrims on earth before acceptable worship is possible.

### Two-fold Failure of Abram

#### II. Leaving Canaan And Going Down Into Egypt

Gen. 12:9 So Abram journeyed, going on still toward the South. Toward EGYPT

a. When the famine overtook Abram, his face was already toward Egypt.

Gen. 12:10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land.

Note #1: First mention in Scripture of Egypt - It stands for that which is a constant menace to the people of God. It symbolizes alliance with the world and reliance upon the arm of the flesh.

Isa. 31:1 Woe to those who go down to Egypt for help, *and* rely on horses, Who trust in chariots because *they are* many, And in horsemen because they are very strong, But who do not look to the Holy One of Israel, Nor seek the LORD!

Note #2 The famine was sent as a trial of Abram's faith. Famine in the Land Of Promise!

Question: Does Abram have great confidence in God's goodness even famine cannot shake it?

Ridout: "Alas, Abram did as we are all prone to do, he sought relief from all his difficulties, rather than profit by the trial." He could not yet trust God enough to stay in Canaan.

This shows again the weakness and failure of man to live up to God's requirements.

Consider: When this famine came there was no seeking counsel from the Lord.

Abram was prompted by the WISDOM OF THE FLESH > Relief in human help > ANYTHING but from the living God.

SAD: We have Faith In God with regard to our eternal destination, but we are afraid to confide in Him for the supply of our temporal needs.

Consider: Abram had journeyed all the way from Chaldea to Canaan on the bare word of Jehovah and was now afraid to trust Him in the time of famine.

Realize: One sin leads to another. In Egypt Abram deceives and denies that Sarai is his wife.

He endangers the honor of the one who was nearest and should have been dearest to him.

But Jehovah would not allow His purposes to be frustrated.

II Tim. 2:13 "If we are faithless, He remains faithful: He cannot deny Himself.

God's Action: Gen. 12:17 But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

Gen. 13:1, 3-4 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. <sup>3</sup> And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, <sup>4</sup> to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

Note #1: He returned to the very place he had left.

He repented and "DID THE FIRST WORKS."

Note #2: His journey in Egypt was so much lost time!

Application:

1. The call which came to Abram comes to each one of us —

the call for absolute confidence in God;

the call to take Him at His word and step out in simple and unquestioning faith;

the call to separate ourselves from the world to a life of pilgrimage in dependency upon Jehovah.

2. The trial of Abram's faith is also the lot of all his children. Profession must be tested and at times the "meal in the barrel" will run very low.

The failure of Abram is a solemn warning against being occupied with circumstances instead of with God. Look not at the famine but unto God's faithfulness.

3. Beware of going down to Egypt. The friendship of the world is enmity with God. Time spent in Egypt is wasted. Days lived out of communion with God produce nothing but "wood, hay and stubble."

4. Do you see in the failures of Abram the sad record of your own history?

Marvel anew at the long suffering of God!

He deals in infinite patience and grace with His erring and ungrateful children.

Results of Abram's Failure: God, in faithfulness and grace, restored His wandering child, yet the effects of his departure from the path of faith were manifested soon afterwards and continued to harass him the remainder of his days.

Note: The principle of sowing and reaping is true of believers equally as much as unbelievers.

Abraham obtained two things from his sojourn in Egypt, each of which proved a hindrance and curse, though in the end both were overruled by God for His own glory.

1. Gen. 16:3 Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan.

The strife, the jealousy, the trouble which Hagar introduced into the Abram's household is well known. Ishmael (Hagar's son) "mocks Isaac" (Gen. 21:9) and his subsequent expulsion from Abram's tent.

2. Abraham seems to have obtained great earthly possessions in Egypt.

Gen. 13:1-2 Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South. Abram *was* very rich in livestock, in silver, and in gold. "

Note: This is the first mention of "riches" in Scripture.

I Tim. 6:10 For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

Note: God's ways are mysterious. The "strife" which God permitted to arise between the herdsmen of Abram and Lot was designed to carry out His own counsel.

The Declared Purpose of God was to separate Abram from the land of his birth and from his own kinsmen, in order to educate him in the knowledge and obedience of Jehovah.

## Abram Inherits Canaan

Gen. 13:14-17 And the LORD said to Abram, after Lot had separated from him:

"Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; for all the land which you see I give to you and your descendants forever. And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. Arise, walk in the land through its length and its width, for I give it to you."

## God's Covenant With Abram

Gen. 15:1 After these things the Word Of The LORD [1<sup>st</sup> mention] came to Abram in a vision, saying, "Do not be afraid, Abram. I *am* your shield, your exceedingly great reward."

This special promise is applicable to those who are "strangers and pilgrims on the earth."

Heb. 11:25-26 It is God's word to those who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt" for he LOOKED to the reward.

Unto such, God promises to be their Shield, their Defense, the One behind whom faith shelters and trusts; as well as their exceeding great Reward.

1<sup>st</sup> Mention: Word of the Lord; Vision; "Fear not" ["Be not afraid," occurs in Scriptures almost 180 times]; God as a "Shield"; first occurrence of the Divine title "Adonai Jehovah" — Lord God; first time for the words "Believed," "counted" or reckoned, and "righteousness."

Gen. 15:2-6 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?" Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." He believed in the LORD, and He accounted it to him for righteousness.

Note: 1<sup>st</sup> Mention of condition of salvation by faith. Righteousness is reckoned in return for faith. Literal: And he stayed himself upon the Lord; and He counted it to him for righteousness. At the time God promised Abram his heir should be one who came forth from his own bowels, Abram's body was: Heb. 11:12 Therefore from one man, and him as good as dead, NEVERTHELESS Rom. 4:20-21 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, <sup>21</sup> and being fully convinced that what He had promised He was also able to perform.

Gen. 15:7-8 Then He said to him, "I *am* the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

<sup>8</sup> And he said, "Lord GOD, How Shall I Know That I Will Inherit It?"

The LORD answers by putting Christ, in type, before him.

Gen. 15:9-11 "And He said unto him, Take Me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not. And when the vultures came down upon the carcasses, Abram drove them away."

"Type picture": 1. "Take Me," for the sacrifice belongs to, is for God.

2. Death passed upon all the animals, for without shedding of blood is no remission.

Where there is no remission, there can be no inheritance.

3. The "dividing" of the animals indicated this sacrifice was to form the basis for a covenant. (Jeremiah 34:18-19).

4. Unclean birds of prey [represent Satanic activity in the Bible] swooped down on the offering animals—an evil omen. Consider: Abram had to stand over the cut-up sacrifices and beat back the birds of prey that would steal the sacrifices unto the LORD. An incomplete sacrifice is no sacrifice at all. Shows his watchfulness!

Gen. 15:12-13 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. <sup>13</sup> Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

*A Profound Truth Is Taught In Type.*

Abram learns: The Inheritance Can Be Reached Only Through Suffering!

1. His heirs would have to pass through the furnace before they entered into that which God had prepared for them.

2. First the suffering, the four hundred years' "affliction." and then the inheritance.

Example set by Jesus Christ: First the "sufferings;" then "the glory."

This reminds us of Romans 8:17 "And if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with Him, that we may be also glorified together."

Acts 14:22 strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying*, "We Must Through Many Tribulations Enter The Kingdom Of God."

Spurgeon: "There are no crown wearers in Heaven who were not cross-bearers here below."

Gen. 15:13-16 Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years. <sup>14</sup> And also the nation whom they serve I will judge; afterward they shall come out with great possessions. <sup>15</sup> Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup> But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete."

These verses contain a sevenfold prophecy:

1. Abram's descendants were to be strangers in a land not theirs.

2. They were to "serve" in that strange land.

3. They were to be "afflicted" four hundred years.

4. The nation whom Abram's descendants "served" God would "judge."

5. Abram's offspring would come out of Egypt with "great substance." cf. Psalm 105:37.

6. Abram was to be spared these afflictions; die in peace and be buried in a good old age.

7. In the "fourth generation" Abram's descendants would return again to Canaan

Note: Exodus 6:16-26: It was exactly in the "fourth generation" the children of Israel left Egypt and returned to Canaan. Coincidence?

Gen. 15:17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

The "smoking furnace" and the "burning lamp" symbolized the two leading features of the history of Abram's descendants.

Jeremiah 11:3-4 I brought them out of the land of Egypt, from the iron furnace,

II Sam. 22:29 For You *are* my lamp, O LORD; The LORD shall enlighten my darkness. Psalm 119:105 Your word *is* a lamp to my feet and a light to my path.

Isaiah 62:1 For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp *that* burns.

Cutting A Covenant: When two participants wanted to confirm a solemn oath, they would participate in a ritual in which a blood sacrifice would be divided into two parts, and both would walk between the elements in a Figure-8, repeating the terms of the agreement. God performs this solemn ritual, but first puts Abraham in a deep sleep. God passes between the pieces alone, signifying the unilateral and unconditional nature of the unconditional covenant. The imagery: God was represented by a smoking oven and a burning torch.

Consider: Abram has NO commitment. This is entirely God's grace; NO performance required.

Gen. 15:18 On the same day the LORD made a covenant with Abram saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates..."

The covenant which God made with Abram was based upon death, in type, the death of Christ. This covenant, based on sacrifice, was made by the Lord Himself; it concerned the land; and was absolutely unconditional. It has never yet been completely fulfilled.

Note carefully its wording — "Unto thy seed I Have Given this land."

Contrast these words with Gen. 13:15 — "For all the land which thou see to thee I Will Give It." But now a sacrifice had been offered, blood had been shed, the purchase price had been paid, and hence the change from "I will" to "I HAVE."