

“Walking by Faith: The Call of Abraham”

The Reflection Year Series

Scripture: Genesis 12:1-9 (NIV)

The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. ² “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.^[a] ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”^[b]

⁴ So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran. ⁵ He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

⁶ Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. ⁷ The LORD appeared to Abram and said, “To your offspring^[c] I will give this land.” So he built an altar there to the LORD, who had appeared to him. ⁸ From there he went on toward the hills east of Bethel and 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.

⁹ Then Abram set out and continued toward the Negev.

Subject Question: What three foundational faith-evoking actions are described in Abraham’s Call in the Book of Genesis?

Compliment answer: The Divine Voice of Command and Promise, The Demonstrated Obedience and Departure, and The Dedicated Life of Hope and Trust.

Big Idea: The three foundational faith-evoking actions that are found in Abraham’s Call in the Book of Genesis are: The Divine Voice of Command and Promise, The Demonstrated Obedience and Departure, and The Dedicated Life of Hope and Trust.

Homiletical Idea: “Faithful Calling of the Faith-Filled Faithful...”

Purpose: I want the congregation to understand the elements involved that are always present and necessary for the child of God to begin to live a true life-long journey of walking by faith with God.

Introduction: We start a new series today exploring the lives of six biblical characters and their individual reaction to the unique call of God to live a life of faith. The Call of Abraham, The Commitment of Hanna, and the Confidence of Elijah will be the subject of our first three messages. We begin by exploring the true father of all faith: Abraham. Here, we find three unique elements that each and every person who is called and then commits to living out a life of walking with God by faith, encounters. The real question for Abraham and thus, for each of us is: will we? Let's take a brief look now at the account of God's calling of this unique individual who MacLaren points out: *The call of Abram is the most important event in the Old Testament, but it is also an eminent example of individual faith. For both reasons he is called 'the Father of the Faithful.'*

(Pick up: This call is for you!)

Groundwork: MacLaren's Expositions

AN EXAMPLE OF FAITH

Genesis 12:1 - Genesis 12:9.

We stand here at the well-head of a great river—a narrow channel, across which a child can step, but which is to open out a broad bosom that will reflect the sky and refresh continents. The call of Abram is the most important event in the Old Testament, but it is also an eminent example of individual faith. For both reasons he is called 'the Father of the Faithful.' We look at the incident here mainly from the latter point of view. It falls into three parts.

1. The divine voice of command and promise.—God's servants have to be separated from home and kindred, and all surroundings. The command to Abram was no mere arbitrary test of obedience. God could not have done what He meant with him, unless He had got him by himself: So Isaiah 51:2 put his finger on the essential when he says, 'I called him alone.' God's communications are made to solitary souls, and His voice to us always summons us to forsake friends and companions, and to go apart with God. No man gets speech of God in a crowd. If you desired to fill a person with electricity, you used to put him on a stool with glass legs, to keep him from earthly contact. If the quickening impulse from the great magnet is to charge the soul, that soul must be isolated. 'He that loveth father or mother more than Me is not worthy of Me.'

The vagueness of the command is significant. Abram did not know 'whither he

went.' He is not told that Canaan is the land, till he has reached Canaan. A true obedience is content to have orders enough for present duty. Ships are sometimes sent out with sealed instructions, to be opened when they reach latitude and longitude so-and-so. That is how we are all sent out. Our knowledge goes no farther ahead than is needful to guide our next step. If we 'go out' as He bids us, He will show us what to do next.

'I do not ask to see

The distant scene; one step enough for me.'

Observe the promise. We may notice that it needed a soul raised above the merely temporal to care much for such promises. They would have been but thin diet for earthly appetites. 'A great nation'; a divine blessing; to be a source of blessing to the whole world, and a touchstone by their conduct to which men would be blessed or cursed;-what was there in these to fascinate a man, unless he had faith to teach him the relative importance of the earthly and the heavenly, the present and the future? Notice that the whole promise appeals to unselfish desires. It is always, in some measure, elevating to live for a future, rather than a present, good; but if it be only the same kind of good as the present would yield, it is a poor affair. The only really ennobling faith is one which sets before itself a future full of divine blessing, and of diffusion of that blessing through us, and which therefore scorns delights, and for such gifts is content to be solitary and a wanderer.

2. The obedience of faith. We have here a wonderful example of prompt, unquestioning obedience to a bare word. We do not know how the divine command was conveyed to Abram. We simply read, 'The Lord said'; and if we contrast this with Genesis 12:7, 'The Lord appeared . . .and said,' it will seem probable that there was no outward sign of the divine will. The patriarch knew that he was following a divine command, and not his own purpose; but there seems to have been no appeal to sense to authenticate the inward voice. He stands, then, on a high level, setting the example of faith as unconditional acceptance of, and obedience to, God's bare word.

Observe that faith, which is the reliance on a person, and therefore trust in his word, passes into both forms of confidence in that word as promise, and obedience to that word as command. We cannot cut faith in halves, and exercise the one aspect without the other. Some people's faith says that it delights in God's promises, but it does not delight in His commandments. That

is no faith at all. Whoever takes God at His word, will take all His words. There is no faith without obedience; there is no obedience without faith.

We have already said enough about the separation which was effected by Abram's journey; but we may just notice that the departure from his father's house was but the necessary result of the gulf between them and him, which had been opened by his faith. They were idolaters; he worshipped one God. That drove them farther apart than the distance between Sichem and Haran. When sympathy in religion was at an end, the breach of all other ties was best. So to-day, whether there be outward separation or no, depends on circumstances; but every true Christian is parted from the dearest who is not a Christian, by an abyss wider than any outward distance can make. The law for us is Abram's law, 'Get thee out.' Either our faith will separate us from the world, or the world will separate us from our faith and our God.

The companionship of Lot, who attaches himself to Abram, teaches that religion, in its true possessors, exercises an attractive influence over even common natures, and may win them to a loftier life. Some weak eyes may discern more glory in the sunshine tinting a poor bit of mist into ruddy light than in the beam which is too bright to look at. A faithful Abram will draw Lot after him.

'They went forth to go into the land of Canaan; and into the land of Canaan they came.' Compare this singular expression with [Genesis 11:31](#), where we have Terah's emigration from Ur described in the same terms, with the all-important difference in the end, 'They came' not into Canaan, but 'unto Haran, and dwelt there.' Many begin the course; one finishes it. Terah's journeying was only in search of pasture and an abode. So he dropped his wider scheme when the narrower served his purpose. It was an easy matter to go from Ur to Haran. Both were on the same bank of the Euphrates. But to cross the broad, deep, rapid river was a different thing, and meant an irrevocable cutting loose from the past life. Only the man of faith did that. There are plenty of half-and-half Christians, who go along merrily from Ur to Haran; but when they see the wide stream in front, and realize how completely the other side is separated from all that is familiar, they take another thought, and conclude they have come far enough, and Haran will serve their turn.

Again, the phrase teaches us the certain issue of patient pilgrimage and persistent purpose. There is no mystery in getting to the journey's end. 'One foot up, and the other foot down,' continued long enough, will bring to the goal of the longest march. It looks a weary journey, and we wonder if we shall

ever get thither. But the magic of 'one step at a time' does it. The guide is also the upholder of our way. 'Every one of them appeareth before God in Zion.'

3. The life in the land. The first characteristic of it is its continual wandering. This is the feature which the Epistle to the Hebrews marks as significant. There was no reason but his own choice why Abram should continue to journey, and prefer to pitch his tent now under the terebinth tree of Moreh, now by Hebron, rather than to enter some of the cities of the land. He dwelt in tents because he looked for the city. The clear vision of the future detached him, as it will always detach men, from close participation in the present. It is not because we are mortal, and death is near at the furthest, that the Christian is to sit loose to this world, but because he lives by the hope of the inheritance. He must choose to be a pilgrim, and keep himself apart in feeling and aims from this present. The great lesson from the wandering life of Abram is, 'Set your affection on things above.' Cultivate the sense of belonging to another polity than that in the midst of which you dwell. The Canaanites christened Abram 'The Hebrew' {[Genesis 14:13](#)}, which may be translated 'The man from the other side.' That is the name which all true Christians should deserve. They should bear their foreign extraction in their faces, and never be naturalized subjects here. Life is whole-somer in the tent under the spreading tree, with the fresh air blowing about us and clear sky above, than in the Canaanite city.

Observe, too, that Abram's life was permeated with worship. Wherever he pitches his tent, he builds an altar. So he fed his faith, and kept up his communion with God. The only condition on which the pilgrim life is possible, and the temptations of the world cease to draw our hearts, is that all life shall be filled with the consciousness of the divine presence, our homes altars, and ourselves joyful thank-offerings. Then every abode is blessed. The undefended tent is a safe fortress, in which dwelling we need not envy those who dwell in palaces. Common tasks will then be fresh, full of interest, because we see God in them, and offer them up to Him. The wandering life will be a life of walking with God, and progressive knowledge of Him; and over all the roughnesses and the sorrows and the trivialities of it will be spread 'the light that never was on sea or land, the consecration' of God's presence, and the peacefulness of communion with Him.

Again, we may notice that the life of obedience was followed by fuller manifestations of God, and of His will. God 'appeared' when Abram was in the

land. Is it not always true that obedience is blessed by closer vision and more knowledge? To him that hath shall be given; and he who has followed the unseen Guide through dimly discerned paths to an invisible goal, will be gladdened when he reaches the true Canaan, by the sight of Him whom, having not seen, he loved. Even here on earth obedience is the path to fuller knowledge; and when the pilgrims who have left all and followed the Captain of salvation through a deeper, darker stream than Abram crossed, have touched the other side, God will appear to them, and say, as the enraptured eye gazes amazed on the goodly land, 'Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.'

Bible Study Tools

Abraham

The Old Testament. This man, whose name may mean "the father is exalted, " was the first of the great patriarchs of Israel. In the ancient Near East a patriarch was the leader or ancestor of a family, but Abraham exceeded this status by becoming the progenitor of one specific nation, the Hebrews, as well as of other peoples. The story of his life ([Gen 11:27b-25:12](#)) appears to comprise one of eleven Mesopotamian tablets underlying Genesis, and in typical fashion probably had a title ("Abram, Nahor and Haran, [11:27b](#)) and a concluding colophon "these are the generations of" (KJV), that is, "family histories of" ([25:12](#)). The material was apparently compiled in the time of Isaac at Beer Lahai Roi ([Gen 25:11](#)), the finished unit probably comprising a group of smaller tablets linked in a series.

The date of Abraham's birth in Ur "of the Chaldees" (i.e., southern Ur) is not known, but can be computed roughly from archeological evidence at Bab-edh-Dhra, near Sodom. The latter was destroyed about 1900 b.c. No monuments to him have survived, but discoveries at Mari, Nuzi, and elsewhere have shown that his activities were consistent with Middle Bronze Age Mesopotamian life (ca. 2000-1500 b.c.). As such, Abraham emerged from a background of high culture, and was not the illiterate shepherd envisaged by some nineteenth-century literary critics.

Abraham is of profound religious significance because he was the historic ancestor of the twelve tribes, the "seed of Abraham, " who regularly described their God as "the God of Abraham." By virtue of being children of divine

promise ([Gen 12:2](#)), the Israelites were living proof of God's existence and power in human society. This general promise was made specific by means of a covenant between God and Abraham ([Gen 15:8-18](#) ; [17:1-14](#)), which provided the offspring of the patriarch with a large tract of territory. Abraham was to father many nations ([Gen 17:5](#)), and the covenant that was to be established with him and his seed was to be perpetual in nature.

The idea of a covenant, or binding agreement between two parties, was already familiar in the early Middle Bronze Age, and by mutual agreement involved penalties if one of the participants defaulted. It was normally marked by some form of ritual ([Gen 15:9-17](#)), which emphasized the solemnity and significance of the occasion. Abraham was instructed to keep the covenant obligations, and as a material token the institution of circumcision was imposed upon him and his descendants. When performed, this procedure constituted formal indication of membership within the Israelite community.

Although coming from a background of polytheism and idolatry at Ur, Abraham had been reared in the faith of the one true God by his father Terah. But when he received the Lord's call at a mature stage of his life, he recognized that he had been chosen to implement a specific part of God's plan for human destiny. He was not to fulfill it alone, because the Lord undertook to go with him ([Gen 12:4](#)). He was required to be consistently obedient to God's will, however difficult that might be, and to trust without question the guidance he would receive against the background of the covenant framework. It should be noted that Abraham was not asked to be obedient as a condition of the covenant. Rather, his response in faith was based upon what he already knew about the God of his ancestors, and was thus a matter of free choice. The importance of strict obedience to the Lord's injunctions assumes early prominence in Old Testament theology. Put simply, without unquestioning submission to God's stipulations there could be neither fellowship with the Lord nor blessings poured out upon the covenant people.

The continuing faith Abraham had can be illustrated by reference to four specific occasions in his life. The first was God's command to leave both family and homeland and migrate to a strange country ([Gen 12:1](#)). The severing of emotional ties was bound to be costly, yet Abraham went forward without once questioning God's directives, believing instead in God's power to fulfill his promises.

The second occasion actually completed the first, consisting of Abraham's parting company with his nephew Lot ([Gen 13:1-16](#)) because of friction between their herdsmen. Although doubtless distressed at withdrawing from a relative, Abraham behaved generously in allowing Lot to choose the territory that he preferred ([Gen 13:8-11](#)), whereupon God renewed his promises of land and offspring to the childless Abraham.

The third was yet another occasion when the covenant was confirmed, this time in greater detail ([Gen 17:1-27](#)). God promised Abraham a son who would be named Isaac ([Gen 17:16](#)), and who would be the inheritor of the everlasting covenant ([Genesis 17:19](#) [Genesis 17:21](#)). It seems that Abraham assumed that Ishmael was to function in that capacity, but when this was denied he acknowledged the Lord's will obediently, and awaited in faith the fulfillment of the promise that all the nations of the earth would be blessed in him ([Gen 18:18](#)).

Perhaps the most serious test of Abraham's obedience and faith came when God ordered him to offer up in sacrifice the very one through whom the covenant was to be perpetuated: his son Isaac ([Gen 22:1-2](#)). Dutifully and without questioning, Abraham followed the ritual procedure, and at the climactic moment God intervened on behalf of Isaac ([Gen 22:11](#)), stating that Abraham had passed the divinely imposed test of submission and faith ([Gen 22:12](#)). For such implicit obedience Abraham was to become an example of covenant fidelity. In 2 Chronicles 20:7 (cf. [James 2:23](#)) Abraham is described as the "friends" of God. As late as New Testament times, he and Sarah were lauded as people who lived and died in an attitude of faith ([Heb 11:8-18](#)).

The New Testament If God's plan for human salvation was to be implemented, the Lord had to be able to trust those whom he called and empowered for this task. Only after testing under difficult conditions did the relative trustworthiness of the servant become apparent. In Abraham's case, his unwavering faith accomplished the fulfillment of the covenant promises in terms of a great nation that would honor him through the centuries as "their father" ([John 8:39](#) ; [Rom 4:16](#)). This privilege, however, was not to be restricted to the Jews, but was also shared by adherents to the world religions of Christianity and Islam.

The prophecy whereby all human families would be blessed (or "bless themselves") came to fruition in the work of Jesus Christ, the Messiah of God, who was the long-promised descendant of Abraham ([Matt 1:1](#) ; [Gal 3:16](#)). His

atonement death broke the power of sin over human beings and enabled them to be reconciled to God through repentance and faith. The saving work of Christ ushered in the new covenant prophesied by Jeremiah (31:31) and was given definitive shape in the Christian church, a body of believers committed to serve Jesus as king and lord through Acts of obedience and faith. This privileged group is blessed by the assurance of God's love and his saving power that sustain all who trust in him. But while being a recipient of blessing, the Christian church is commanded to fulfill covenant responsibilities ([Matt 28:14](#)) in a manner unknown to the covenant people of Old Testament times. It is by this means, however, that the Abrahamic blessings come into effect when both Jewish and Gentile sinners find forgiveness and spiritual rebirth in Christ through the proclamation of the gospel.

The Christian faith thus stands in an unbroken chain of spirituality that has come down through the ages. The new covenant on which the Christian church is founded is based upon an individual's relationship with God in Christ, and not upon the response of a group such as a tribe to the Lord's commands. The atoning work of Christ on Calvary, achieved by a man as fully obedient to God's commands ([Php 2:8](#)) as Abraham ever was, has released a flood of divine grace upon an undeserving world, and has brought the blessed fruit of the Spirit ([Gal 5:22-23](#)) into the believer's life.

Paul stressed that the children of God by faith in Jesus were in fact members of Abraham's offspring, and thus heirs according to the promise ([Gal 3:26-29](#)). Thus Christians can speak confidently of Abraham as "the father of the faithful, " and praise a merciful God because it was through his fidelity in remote ages that our eternal salvation has become an actuality. Abraham, Sarah, Isaac, and others are no longer shadowy images which, in an earlier age of biblical criticism, were often dismissed as legendary or even mythological. Instead, the participants in the Abrahamic covenant are seen as real persons with whom modern Christians are privileged to join in witness to God's power and his plan of salvation through Christ. While Christians can rejoice in the realization that the blessings of Abraham's covenant have become their very own, it is important for them to remember that, as Jesus taught, the true children of Abraham perform the deeds of Abraham ([John 8:39](#)).

Dynamic though Abraham's covenant was, sheer physical descent from the revered patriarch did not of itself guarantee an individual's salvation, as John the Baptist pointed out ([Matt 3:9](#)). Nor did it imply that there were no

unbelievers in ancient Israel (Ro 9:6). Only those members whose lives manifested the obedience and trust of the patriarch would participate in covenant blessings. The man who for Paul was the exemplar of faith (Rom 4:16-22 ;Gal 3:6-12) was understood by James to demonstrate that justification by faith is proved in works that issue from such a faith (Jas 2:20-24). The emphasis, however, is upon the genuine nature of the faith rather than such deeds as may result.

(Pick up: This call is for you!)

Abraham (*Hebrew*: אַבְרָהָם, *Modern Avraham*, *Tiberian 'Abrāhām*), originally **Avram** or **Abram**, is the common patriarch of the three *Abrahamic religions*.^[1] In Judaism he is the founding father of the Covenant, the special relationship between the Jewish people and God; in Christianity, he is the prototype of all believers, Jewish or Gentile; and in Islam he is seen as a link in the chain of prophets that begins with Adam and culminates in *Muhammad*.^[2]

<https://en.wikipedia.org/wiki/Abraham>

- A. The Divine Voice of Command and Promise (Vs.1-4) *The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. ² “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ^[a] ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”^[b]*
- B. As with all appeals to people that God calls and claims as his own, Abraham’s call is first and foremost a personal, inner calling that arrested his attention, captures his imagination and seized his heart. The calling of Abe and also our individual calls, is mysterious, oft times inexpiable, and for the most part something that someone has to experience to know its reality. It may be hard to describe but it is impossible, for any who have experienced it, to deny. It is indeed the most incredible mind-boggling, life altering, joy invoking event that one can ever experience in this life! At the heart of it however is the realization that His calling to come and walk with Him, is the most profound privilege that one is ever given. It is not a call to a different kind of life as much as it is a beckoning to life itself: a life that one only once could dream of, an all-consuming reality that once engaged upon changes one perception of the world, the people around oneself, but most of all, it changes a person’s perspective about themselves—for the good and for good.
- C. As MacLaren points out: *God’s communications are made to solitary souls, and His voice to us always summons us to forsake friends and companions, and to go apart with God. No man gets speech of God in a crowd.* The example of Abrams calling is of

course, a template, a paradigm that exactly coincides with how Christ makes himself known to you and me. “Behold I stand at the door (your door of your heart) and knock, if anyone (you specially) hears my voice (His voice, not many voices, not His knock, but His voice) and opens the door (to invite Him in), I, Jesus says, will come into Him or her, and will sup with them and he or she with me... (Jesus will enter our lives in such a way that the main emphasis is not on, believe it or not, obedience, but more on-- fellowship... getting to know one another... finding some common ground, sharing some common dreams, a shared dialog of talking and listening, a constant and consistent... being together... a sort of inner walk. My question to you this morning is of course, : Have you heard His gentle knocking? More, don't you want with all your heart ot hear his calling...

- D. The second interesting fact concerning God's call to Abraham was the command to “go” and the promise to “Bless.” As one commentator points out: *The vagueness of the command is significant. Abram did not know 'whither he went.'* He is not told that Canaan is the land, till he has reached Canaan. A true obedience is content to have orders enough for present duty. Ships are sometimes sent out with sealed instructions, to be opened when they reach latitude and longitude so-and-so. That is how we are all sent out. Our knowledge goes no farther ahead than is needful to guide our next step. And also the promise that God would “bless” Abraham and flow through the patriarch and be a true “blessing” to people far and wide. No wonder the calling of God captivated, inspired and loosed Abraham to go and to be. Has the pattern changed to whom God calls. No, God is the same yesterday today and forever. His intention has always been to woo men and women, inspire them change them and promise to bless them and more, for them to live with the highest of purposes, the Divine mandate to be a blessing to others. The first foundational faith-evoking action for Abraham was indeed hearing the Divine voice of Command and Promise... it is also the first foundational step in the life of a Christian.

(Pick up: This call is for you!)

- A. The Demonstrated Obedience and Departure (Vs.5-8) ⁴*So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran.* ⁵*He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.*

⁶ Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. ⁷ The LORD appeared to Abram and said, “To your offspring^[c] I will give this land.” So he built an altar there to the LORD, who had appeared to him. ⁸ From there he went on toward the hills east of Bethel and 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.

- B. Because Abraham had heard the voice of command and promise, he responded in obedience and courage. God said, go... and he went. Consider... and Observe that faith, which is the reliance on a person, and therefore trust in his word, passes into both forms of confidence in that word as promise, and obedience to that word as command. We cannot cut faith in halves, and exercise the one aspect without the other. Some people’s faith says that it delights in God’s promises, but it does not delight in His commandments. That is no faith at all. Whoever takes God at His word, will take all His words. There is no faith without obedience; there is no obedience without faith.
- C. Again Maclaren points out: Observe, too, that Abram’s life was permeated with worship. Wherever he pitches his tent, he builds an altar. So he fed his faith, and kept up his communion with God. The only condition on which the pilgrim life is possible, and the temptations of the world cease to draw our hearts, is that all life shall be filled with the consciousness of the divine presence, our homes altars, and ourselves joyful thank-offerings. Then every abode is blessed. The undefended tent is a safe fortress, in which dwelling we need not envy those who dwell in palaces. Common tasks will then be fresh, full of interest, because we see God in them, and offer them up to Him. The wandering life will be a life of walking with God, and progressive knowledge of Him; and over all the roughness’s and the sorrows and the trivialities of it will be spread ‘the light that never was on sea or land, the consecration’ of God’s presence, and the peacefulness of communion with Him.
- D. And let’s face it, we only worship that which we truly love and adore. Abraham trusted God for sure. But Abraham more than anything else, loved God and always was looking for ways to display that love through worship. Have you ever considered why when one asks Jesus into their lives they ask him to come into their hearts and not their minds? It’s simple in a sense, that God is not looking for people that will simply obey Him out of fear or duty but... rather willing obey him out of gratitude, thankfulness, and love for Him for not only all he has done; in them and for them. But more than that, love Him simply for who He is; a good God, a loving Deity, an approachable Heavenly Father, an understanding Friend. Abraham must have thought, “who am I that such a God would ever consider me...?” This same sentiment is without doubt, the heart cry of every true, blood bought, born again believer. Who as well as Abraham, struggles with and yet glories in! Love drove Abraham to go

out to the unknown, and Love will also allow you and I to live this life of faith in such a way that we ever are learning to trust and follow and obey this God who for some reason has decided to go with us wherever He may lead us to go. The first foundational faith-evoking action for Abraham was indeed hearing the Divine voice of Command and Promise. The Second foundational faith-evoking action that we can't help but share with Abraham is a Demonstrated Obedience and Departure... and finally...

(Pick up: This call is for you!)

- A. The Dedicated Life of Hope and Trust. (Vs.9) *Then Abram set out and continued toward the Negev.*
- B. The third and last foundational faith-evoking action that we see and share with Abraham is a life, a lifetime, if you will, of writing our own account of how God blessed and used us to be a blessing to countless others. That how it was with Abraham. From Verse 9 forward the scriptures literally are filled with the saga of the "One" life that changed and shaped so many others.
- C. Maclaren points out about Abraham's *The life in the land. He dwelt in tents because he looked for the city. The clear vision of the future detached him, as it will always detach men, from close participation in the present. It is not because we are mortal, and death is near at the furthest, that the Christian is to sit loose to this world, but because he lives by the hope of the inheritance. He must choose to be a pilgrim, and keep himself apart in feeling and aims from this present. The great lesson from the wandering life of Abram is, 'Set your affection on things above.' Cultivate the sense of belonging to another polity than that in the midst of which you dwell. The Canaanites christened Abram 'The Hebrew' {Genesis 14:13}, which may be translated 'The man from the other side.' That is the name which all true Christians should deserve. They should bear their foreign extraction in their faces, and never be naturalized subjects here. Life is more whole-some in the tent under the spreading tree, with the fresh air blowing about us and clear sky above, than in the Canaanite city.*
- D. The Divine Call, the deliberate decision of Obedience, the abundant Life in the Land. Three faith evoking actions. A simple paradigm if you will, for each of us to consider, to ponder, to follow.

(Pick up: This call is for you!)

