

Crystallization-Study Outlines

GENESIS (2)

Message Two

Living by Faith—Being Today's River Crossers to Live the Life of the Altar and the Tent

EM Hymns 535, 1190

Scripture Reading: Josh. 24:2-3; Acts 7:2; Heb. 11:8-10; Gen. 12:1-3, 7-8; 13:3-4, 18

- Josh 24:2 And Joshua said to all the people, Thus says Jehovah the God of Israel, Your fathers dwelt across the River long ago, Terah the father of Abraham and the father of Nahor; and they served other gods.
- Josh 24:3 And I took your father Abraham from across the River and brought him throughout all the land of Canaan; and I multiplied his seed and gave him Isaac.
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
- Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

I. As believers in Christ, we are the corporate seed of Abraham, repeating the history of Abraham—Rom. 4:11-12:

- Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all those in uncircumcision who believe, that righteousness might be accounted to them also,
- Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- A. Christ as the life-giving Spirit is the transfigured seed (descendant, or son) of Abraham dispensed into us to make us the sons of Abraham and the corporate seed of Abraham—1 Cor. 15:45; Gal. 3:6-7, 9, 16, 29.
- 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- Gal 3:6 Even as "Abraham believed God, and it was accounted to him as righteousness."
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Gal 3:9 So then they who are of faith are blessed with believing Abraham.
- Gal 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

- Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- B. Abraham's living by faith is presently being repeated among us—Heb. 11:6.
 Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- C. The Christian life and the church life today are the harvest of the life and history of Abraham—Rom. 4:12.
 Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

II. The first Hebrew was Abraham, the father of all those who contact God by faith; therefore, God is called “the God of the Hebrews”—Gen. 14:13; Exo. 7:16; 9:1, 13; Rom. 4:11-12; Heb. 1:1:

- Gen 14:13 And one who had escaped came and told Abram the Hebrew. Now he was dwelling by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies of Abram.
- Exo 7:16 And you shall say to him, Jehovah, the God of the Hebrews, has sent me to you, saying, Let My people go that they may serve Me in the wilderness. But until this very moment you have not listened.
- Exo 9:1 Then Jehovah said to Moses, Go to Pharaoh, and speak to him, Thus says Jehovah, the God of the Hebrews, Let My people go that they may serve Me.
- Exo 9:13 Then Jehovah said to Moses, Rise up early in the morning, and present yourself before Pharaoh, and say to him, Thus says Jehovah, the God of the Hebrews, Let My people go that they may serve Me.
- Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all those in uncircumcision who believe, that righteousness might be accounted to them also,
- Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
- A. The root of the word *Hebrew* means “to pass over”; it can mean specifically to pass over a river, that is, to pass over from this side of the river to the other side; therefore, a Hebrew is a river crosser— Gen. 14:13:
 Gen 14:13 And one who had escaped came and told Abram the Hebrew. Now he was dwelling by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies of Abram.
1. River crossers are a people separated from the world.
 2. Abraham left Chaldea, crossed the river, and came into Canaan, the good land of blessing— Josh. 24:2-3.
 Josh 24:2 And Joshua said to all the people, Thus says Jehovah the God of Israel, Your fathers dwelt across the River long ago, Terah the father of Abraham and the father of Nahor; and they served other gods.
 Josh 24:3 And I took your father Abraham from across the River and brought him throughout all the land of Canaan; and I multiplied his seed and gave him Isaac.
- B. Abraham's crossing the river and entering into the new land signifies his entering into an uplifted, new mankind, which would be used by God to be His expression:
1. We need to leave the law and cross over to grace —Heb. 4:16; 7:18-19; 12:28; 13:9.
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 Heb 7:18 For there is, on the one hand, the setting aside of the preceding commandment because of its weakness and unprofitableness
 Heb 7:19 (For the law perfected nothing), and, on the other hand, the bringing in thereupon of a better hope, through which we draw near to God.
 Heb 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

- Heb 13:9 Do not be carried away by various strange teachings, for it is good for the heart to be confirmed by grace, not by the food of sacrifices, by which those who walk were not profited.
2. We need to leave the old covenant and cross over to the new covenant—8:6-7, 13.
- Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- Heb 8:7 For if that first covenant had been faultless, no place would have been sought for a second.
- Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.
3. We need to leave the ritualistic service of the Old Testament and cross over to the spiritual reality of the New Testament—Heb. 8:5; 9:9-14.
- Heb 8:5 Who serve the example and shadow of the heavenly things, even as Moses was divinely instructed when he was about to complete the tabernacle; for, "See," He said, "that you make all things according to the pattern that was shown to you in the mountain."
- Heb 9:9 Which is a figure for the present time. According to this tabernacle both gifts and sacrifices are offered, which are unable to perfect, according to conscience, him who worships,
- Heb 9:10 Consisting only of foods and drinks and various washings, being ordinances of the flesh, imposed until the time of setting things right.
- Heb 9:11 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,
- Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.
- Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who are defiled sanctifies to the purity of the flesh,
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
4. We need to leave Judaism and cross over to the church—13:13; 10:25.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- Heb 10:25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.
5. We need to leave the earthly things and cross over to the heavenly things—12:18-24.
- Heb 12:18 For you have not come forward to a mountain which could be touched and which was set on fire, and to darkness and gloom and whirlwind,
- Heb 12:19 And to the sound of a trumpet and to the voice of words, because of which those who heard entreated that no further word be spoken to them;
- Heb 12:20 For they could not bear that which was being commanded: "If even a beast touch the mountain, it shall be stoned."
- Heb 12:21 And so fearful was the sight, Moses said, "I am full of fear and trembling."
- Heb 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;
- Heb 12:23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect;
- Heb 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.
6. We need to leave the outer court, where the altar is, and cross over to the Holy of Holies, where God is—13:9-10; 10:19-20.
- Heb 13:9 Do not be carried away by various strange teachings, for it is good for the heart to be confirmed by grace, not by the food of sacrifices, by which those who walk were not profited.
- Heb 13:10 We have an altar from which they who are serving the tabernacle have no right to eat.
- Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood

- of Jesus,
- Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
7. We need to leave the soul and cross over to the spirit— 4:12.
- Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.
8. We need to leave the beginning of truth and life and cross over to the maturity of life in the truth—5:11—6:1.
- Heb 5:11 Concerning whom we have much to say that is also difficult to interpret since you have become dull of hearing.
- Heb 5:12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.
- Heb 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;
- Heb 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.
- Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,
- C. Apparently, Abraham journeyed into Canaan (Gen. 12:4-5), but actually, the God of glory appeared to him (Acts 7:2-3) and then “removed him” across the Euphrates River into the good land (v. 4; Josh. 24:2-3).
- Gen 12:4 So Abram went as Jehovah had spoken to him, and Lot went with him. Now Abram was seventy-five years old when he went out of Haran.
- Gen 12:5 And Abram took Sarai his wife and Lot his brother's son and all their possessions that they had gathered and the souls that they had acquired in Haran, and they went out to go to the land of Canaan. And they came to the land of Canaan.
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Acts 7:3 And said to him, "Come out from your land and from your relatives, and come into the land which I will show you."
- Acts 7:4 Then he came forth from the land of the Chaldeans and dwelt in Haran. And from there, after his father died, He removed him into this land, in which you now dwell.
- Josh 24:2 And Joshua said to all the people, Thus says Jehovah the God of Israel, Your fathers dwelt across the River long ago, Terah the father of Abraham and the father of Nahor; and they served other gods.
- Josh 24:3 And I took your father Abraham from across the River and brought him throughout all the land of Canaan; and I multiplied his seed and gave him Isaac.

III. If we would walk in the steps of Abraham's faith, we must be those who live the life of the altar and the tent, taking Christ as our life and the church as our living to live a life of being transfused by God, consecrating our all to God, and taking His presence as our road map—Rom. 4:11-12; Gal. 3:6-9; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:

- Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, that he might be the father of all those in uncircumcision who believe, that righteousness might be accounted to them also,
- Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- Gal 3:6 Even as "Abraham believed God, and it was accounted to him as righteousness."
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."
- Gal 3:9 So then they who are of faith are blessed with believing Abraham.

- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- A. The Lord Jesus appeared to Abraham as the great I Am, the God of glory, to transfuse Himself into Abraham— John 8:56-58; Exo. 3:14-15; Acts 7:2.
- John 8:56 Your father Abraham exulted that he would see My day, and he saw it and rejoiced.
- John 8:57 The Jews then said to Him, You are not yet fifty years old, and have You seen Abraham?
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- B. We need to come again and again to the Lord and beseech Him:
1. We must pray, “Appear to me again and again, and speak to me again and again!”
 2. We need to have a continuous seeing, an eternal seeing, of what the goal of God is— John 14:21; Acts 26:16; 2 Tim. 4:8.
- John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- 2 Tim 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.
- C. God’s goal with Abraham was not merely to save him out of his environment and his background but to bring him into the land of Canaan for the fulfillment of God’s purpose; likewise, God’s goal with the New Testament believers is not merely to save them from their fallen condition but to bring them into the reality of the good land, which is the all-inclusive Christ as the portion allotted by God to all the called ones—Gen. 12:5; Deut. 8:7-10; Col. 1:12; 2:6-7.
- Gen 12:5 And Abram took Sarai his wife and Lot his brother's son and all their possessions that they had gathered and the souls that they had acquired in Haran, and they went out to go to the land of Canaan. And they came to the land of Canaan.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
- Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
- D. Through His repeated appearances to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion with a spiritual infiltration of God's essence into his being—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.
- Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
- Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;
- Gen 13:15 For all the land that you see I will give to you and to your seed forever.
- Gen 13:16 And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.
- Gen 13:17 Rise up; walk through the land according to its length and its breadth, for I will give it to you.
- Gen 15:1 After these things the word of Jehovah came to Abram in a vision, saying, Do not be afraid, Abram; I am your shield and your exceedingly great reward.
- Gen 15:2 And Abram said, O Lord Jehovah, what will You give me, for I go childless, and the heir of my house is Eliezer of Damascus?
- Gen 15:3 And Abram said, Since You have given me no seed, therefore, a servant in my house is my heir.
- Gen 15:4 But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own body shall be your heir.
- Gen 15:5 And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be.
- Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.
- Gen 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.
- Rom 4:3 For what does the Scripture say? "And Abraham believed God, and it was accounted to him as righteousness."
- Gen 18:17 And Jehovah said, Shall I hide from Abraham what I am about to do,
- Gen 18:18 Since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him?
- Gen 18:19 For I know him, that he will command his children and his household after him to keep the way of Jehovah by doing righteousness and justice, that Jehovah may bring upon Abraham what He has spoken concerning him.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 22:14 And he said, The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth;
- Acts 22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.
- E. God's appearing and transfusing issue in our living by faith for His perfect will to build up the church as the Body of Christ, consummating in the New Jerusalem—Gen. 12:7-8; 13:3-

4, 18; Rom. 1:17; 4:16-17; Heb. 12:1-2a; Matt. 16:18; Rom. 12:1-2; Rev. 21:2.

Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.

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

Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

Rom 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Rom 4:16 Therefore the inheritance is out of faith that it might be according to grace, so that the promise may be certain to all the seed, not to that which is of the law only, but also to that which is of the faith of Abraham, who is the father of us all

Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

Heb 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

- F. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusing and infusing of God's element into his being—Acts 7:2.

Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

- G. God's appearing and transfusing issue in our consecration, causing us to build an altar, live in a tent, and live totally for God; by God's appearing and transfusing, Abraham trusted in God for His instant leading, taking God's presence as the road map for his traveling—Gen. 12:7-8; 13:3-4, 18; Heb. 11:8:

Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.

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

Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.

Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

1. When we meet God Himself, we have the power to deny ourselves.
2. The matter of denying the self ceases to be optional when we have met God—no man can see God and live.

- H. An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God— Gen. 8:20-21a; Exo. 29:18-22.

Gen 8:20 And Noah built an altar to Jehovah and took of every clean beast and of every clean bird and offered burnt offerings on the altar.

Gen 8:21a And Jehovah smelled the satisfying fragrance; and Jehovah said in His heart, I will never again curse the ground on account of man, ...

Exo 29:18 And you shall burn the whole ram on the altar; it is a burnt offering to Jehovah; it is a satisfying fragrance, an offering by fire to Jehovah.

Exo 29:19 And you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

Exo 29:20 Then you shall slaughter the ram and take some of its blood and put it on the lobe of Aaron's right ear and on the lobe of the right ear of his sons and on the thumb of their right hand and on the big toe of their right foot, and sprinkle the rest of the blood on and around the altar.

Exo 29:21 And you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments, and on his sons and on his sons' garments with him; and he and his garments shall be sanctified, as well as his sons and his sons' garments with him.

Exo 29:22 You shall also take the fat from the ram, that is, the fat tail and the fat that covers the inward parts, and the appendage of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of consecration),

IV. Abraham built three altars in three places—Shechem, Bethel, and Hebron; these three places represent the good land, typifying the all-inclusive Christ as the all-inclusive Spirit—Col. 1:12; 2:6-7; Phil. 1:19:

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

- A. “Abram passed through the land to the place of Shechem, to the oak of Moreh...And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him”— Gen. 12:6-7:

1. *Shechem* means “shoulder”—the place of strength; the name *Moreh* means “teacher” or “teaching”; Abraham journeyed to a land where he could receive God as his power and where he could know God as we do today through the healthy teaching of God’s economy—Phil. 3:10; 1 Tim. 1:3-6; 6:3.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

1 Tim 1:6 From which things some, having misaimed, have turned aside to vain talking,

1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

2. The power of the good land is the power of life that satisfies man, the power of the flowing Triune God to know Christ inwardly, so that we may become and build up the New Jerusalem— John 4:14b; Psa. 84:3, 5-7, 11.

John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.

- Psa 84:3 At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God.
- Psa 84:5 Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.
- Psa 84:6 Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings.
- Psa 84:7 They go from strength to strength; / Each appears before God in Zion.
- Psa 84:11 For Jehovah God is a sun and a shield; / Jehovah gives grace and glory; / He does not withhold anything good / From those who walk uprightly.

B. “And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah”— Gen. 12:8:

1. *Bethel* means “house of God,” and *Ai* means “a heap of ruins”; in the eyes of the called ones, only Bethel—the church life, the Body life —is worthwhile; everything else is a heap of ruins— cf. Eph. 1:10.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

2. The desolate heap includes our natural life; only after our natural life has been dealt with by God, and only after we have been subdued to realize that the natural life should be judged rather than praised, will we be joined spontaneously to the brothers and sisters to live out the life of the Body of Christ—Phil. 3:3; Gal. 6:3, 14-15; 2 Cor. 12:7-9.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Gal 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

C. “And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah”— Gen. 13:18:

1. *Hebron* means “fellowship,” “communion,” or “friendship”; *Mamre* means “strength” or “fatness” with riches for transfusion, infusion, saturation, and permeation by the sealing Spirit—Eph. 1:13-14.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

2. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2.

Gen 12:9 And Abram journeyed onward, journeying toward the Negev.

Gen 12:10 And there was a famine in the land; and Abram went down to Egypt to sojourn there, for the famine was severe in the land.

- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
3. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him— Gen. 13:18.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
4. If we have seen the house of God, the church as the Body of Christ, we will do everything in fellowship with God and with one another—1 John 1:3.
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
5. At Hebron God was revealed to Abraham as the God in His human friendship so that He might gain him to be His intercessor for the rescue of His backslidden believer, for the bringing forth of Christ, and for the destruction of the works of the devil in His chosen people — James 2:23; 2 Chron. 20:7; Isa. 41:8; Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.
- James 2:23 And the Scripture was fulfilled which says, "And Abraham believed God, and it was accounted to him as righteousness"; and he was called the friend of God.
- 2 Chron 20:7 Did You not, O our God, dispossess the inhabitants of this land before Your people Israel and give it forever to the seed of Abraham Your friend?
- Isa 41:8 But you, Israel, My servant, / Jacob, whom I have chosen, / The seed of Abraham My friend;
- Gen 18 (be omitted.)
- 1 John 5:16a If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. ...
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- 1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

V. Abraham's dwelling in a tent, a movable abode, testifies that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world but that we belong to a better country, the New Jerusalem—Heb. 11:9-10, 13-16; cf. Psa. 90:1:

- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.
- Heb 11:14 For those who say such things make it manifest that they seek after a country of their own.
- Heb 11:15 And if indeed they continued to remember that country from which they went out, they would have had opportunity to return;
- Heb 11:16 But as it is, they long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.
- Psa 90:1 O Lord, You have been our dwelling place / In all generations.

- A. By living the life of the altar and the tent, Abraham bore God’s testimony, God’s expression—Gen. 12:1-3; Exo. 25:22; 38:21:
- Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
- Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Exo 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
- Exo 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.
1. All the things we possess must pass through the altar; they are given back to us by the Lord to meet our need in the world.
 2. We may use them, but they must not govern us; we can have them and let them go; they can be given, and they can be taken away—this is the principle of the tent life.
- B. God’s purpose in choosing His people is for them to become His testimony, a great and holy nation; God’s goal is to gain a group of people who will declare, “I belong to Jehovah; I am the Lord’s”—1 Pet. 2:9; Rom. 14:7-9.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Rom 14:7 For none of us lives to himself, and none dies to himself;
- Rom 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.
- Rom 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.
- C. Abraham’s tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
- Exo 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.
- D. Abraham’s tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God— Gen. 9:26-27; John 1:14; Rev. 21:2-3.
- Gen 9:26 And he said, Blessed be Jehovah, / The God of Shem; / And let Canaan be his servant.
- Gen 9:27 May God enlarge Japheth, / And let him dwell in the tents of Shem, / And let Canaan be his servant.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- E. As we are living in the “tent” of the church life, we are waiting for its ultimate consummation—the ultimate Tent of Meeting, the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:9-10; cf. Lev. 23:39-43.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Lev 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying,
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

- Lev 23:39 Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest.
- Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
- Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.
- Lev 23:42 You shall dwell in booths seven days-all who are native in Israel shall dwell in booths
- Lev 23:43 So that your descendants may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah your God.