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Go, Walk Through the Length and Breadth of the Land, for I am Giving it to You

13: 14-17

Go, walk through the length and breadth of the Land, for I am giving it to you DIG: In response to Abram's faith, what new promise does ADONAI give? Why wasn't Abram concerned about which land Lot took to settle in? When will Abraham physically possess all the Land that the LORD promised to him? What did God confirm in this promise? Why does this verse disturb Amillennialists?

REFLECT: About what one thing might ADONAI be asking you to "lift up your eyes... look... see...go, walk?" Is there a separation in your life that needs to take place before God can talk to you? Are you enjoying what the LORD has promised you?

Abram was now **alone** and it was at that time that **the LORD of mercy** spoke to him. **The Lord** did not talk to **Abram** until **after Lot had parted from him**. This is the second of seven times that **Abram** receives direct revelation from **ADONAI (12:1-7, here, 15:1-21, 17:1-21, 18:1-33, 21:12-13 and 22:1-18)**. Then **He** said to **him**, "**Lift up your eyes (18:2 and 22:13) from where you are and look north and south, east and west (13:14)**". This is the same place from which **Lot** had looked. So all that **Abram** sees, **Lot** already saw. This included **the Land** that **Lot** chose for **himself**.

Because **Abram** was now **alone**, the purpose of **the Lord** was finally realized. **ADONAI called him alone (Isaiah 51:2 NKJ)**. **He** had said: **Leave your country and your people and go to the Land I will show you (Acts 7:3)**. But **Abram** went to Haran with **his** father **(11:31-32)**, and came to Canaan with **Lot**. But finally, **Lot** was gone and **Abram** was left alone with **Elohim**. It was not a coincidence that it was not until this point that **the LORD** would say: **All the Land that you see I will give to you and your offspring forever (13:15)**. So **Abram**

had not lost the best **land**, because **God** was giving **him** the whole land of Canaan. All of it would be **his**, including that well-watered pasture in the plain.

Previously, **the LORD** said that **Abram's offspring** would inherit **the Land**. Now **He** promised that **Abram** himself would have it **forever**. **Abram** never actually owned **the Land** during his lifetime. Nor, for most of human history, have his **offspring** actually possessed **the land**. The nation of Isra'el has currently regained partial possession of it. The word **forever**, literally means *for an age*, because it is during the messianic Age that the Jewish people will enjoy *all* of the Promised Land (see my commentary on **Revelation, to see link click [Fj](#) - My Chosen People Will Inherit My Mountains**). Once again the difference between **Abram** and **Lot** are dramatic. **Abram** waited for **God** to give it to **him**, while **Lot** took it for **himself**.

Previously, **ADONAI** had said that **Abram** would have **offspring**. Now He said that **Abram** would have an uncountable number of them. Therefore, **Abram** had not lost family by being obedient to His calling and leaving Haran. **The LORD** said: **I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted (13:16)**.

We have three different idioms for **Zera Avraham**, or **the seed of Abraham**: **the sand on the seashore (22:17 and 32:12)**, **the dust of the earth** and **the stars in the sky**. **Abraham** would be the spiritual **father of all who believe (Romans 4:11)** and from him **came descendants as numerous as the stars in the sky and as countless as the sand on the seashore (Hebrews 11:12)**. **God's** perfect plan was accomplished through **Zera Avraha, the seed of Abraham**. **The seed is Messiah Yeshua**, who came so that those of every tribe and tongue and nation could find life through **Him (Galatians 3:16)**.



ADONAI told him, “Go, walk through the length, north and south, and

breadth of the Land, east and west.” This is the first Holy **Land** tour. **Abraham** is to prophetically take physical possession of **the Land** because he would not own it during his lifetime, only during the messianic Kingdom. **He** would own it then because **God** said: **I AM giving it to you (13:17). This is the second confirmation of God’s covenant with Abraham (12:1-3, here, 15:7-21, 17:1-8 and 22:15-18).** It was as though **the LORD** had said to **Abram**: *I have called you into this Land, I have given it to you and your descendants; now enjoy it.* **He** was to travel through **the Promised Land** and look upon it as already **his, his** by faith because **he** had **God’s** word on it. **Abram** was to act as if it were already his absolute possession. And is this not what **God** invites **His** people to do today? We, too, have received a call to separate ourselves from the world. We too have been called **into an inheritance that can never perish, spoil or fade - kept in heaven (First Peter 1:4).** In other words, *we are called to exercise of faith; not to look at the things that are seen, but at the things above, and not upon things below.* In short, we are to enjoy what **God** has promised us.²⁴⁴

Verses like this make the amillennial view indefensible. Amillennialists believe that **the Land** is nothing but a symbol of heaven. But is **ADONAI** asking **Abram** to come up to heaven to take a look around to see if **he** likes it because someday **he** will be able to possess it? This is hardly the meaning of the text. This verse is talking about **the Land** that **Abram** was standing on, and **he** is told to walk all over it because some day **he** is going to possess it. We cannot spiritualize these verses away to fit a preconceived theology. There is no doubt that the New Covenant teaches that **Abraham** longed **for a better country, a heavenly one (Hebrews 11:16),** but one does not contradict the other. We cannot relegate this verse to a mere promise of heaven because it would make the entire passage meaningless.

Therefore, what started out as a negative situation of discontent, quarreling, and friction turned out to be a positive one of divine promise and blessing.