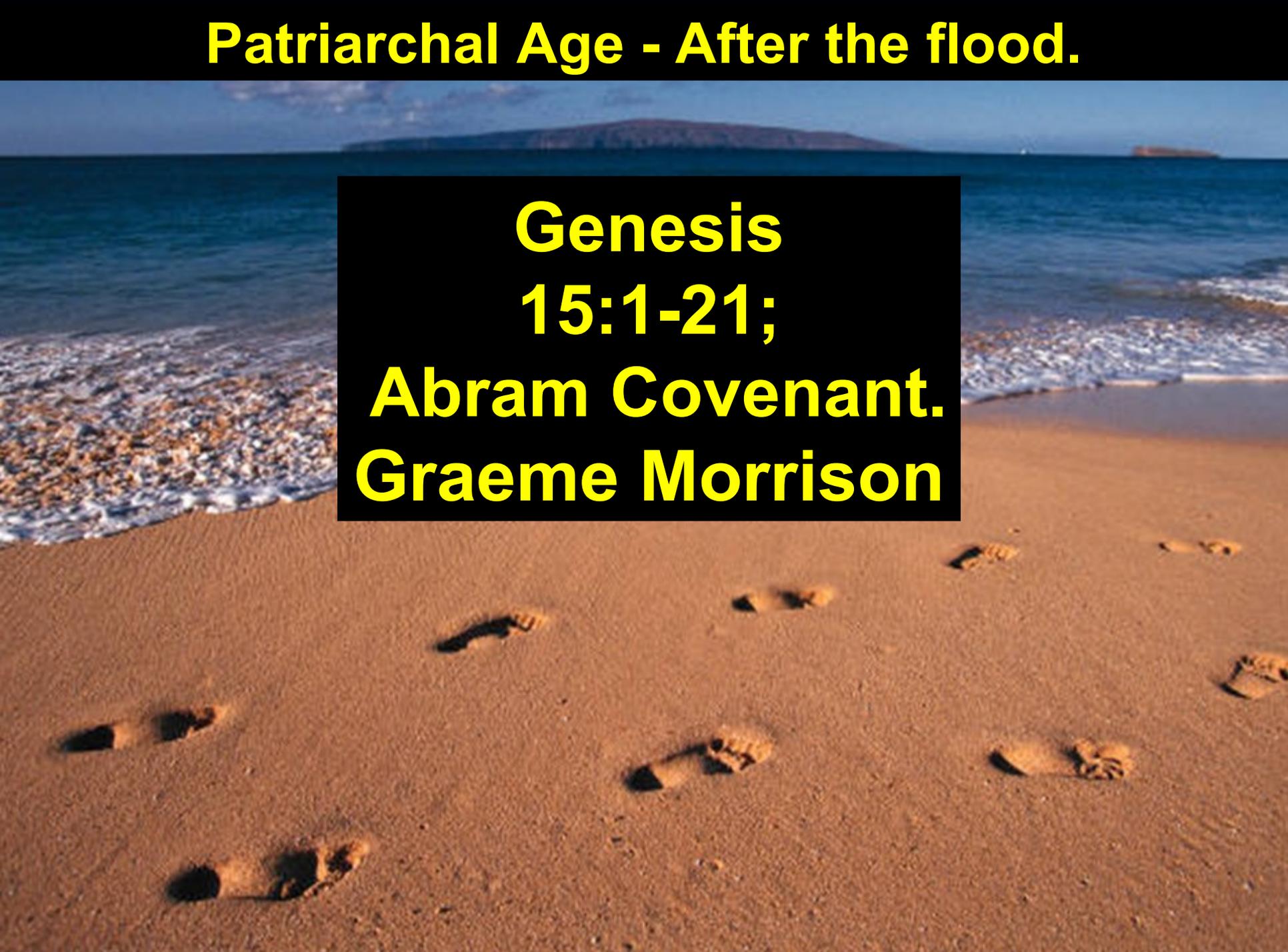
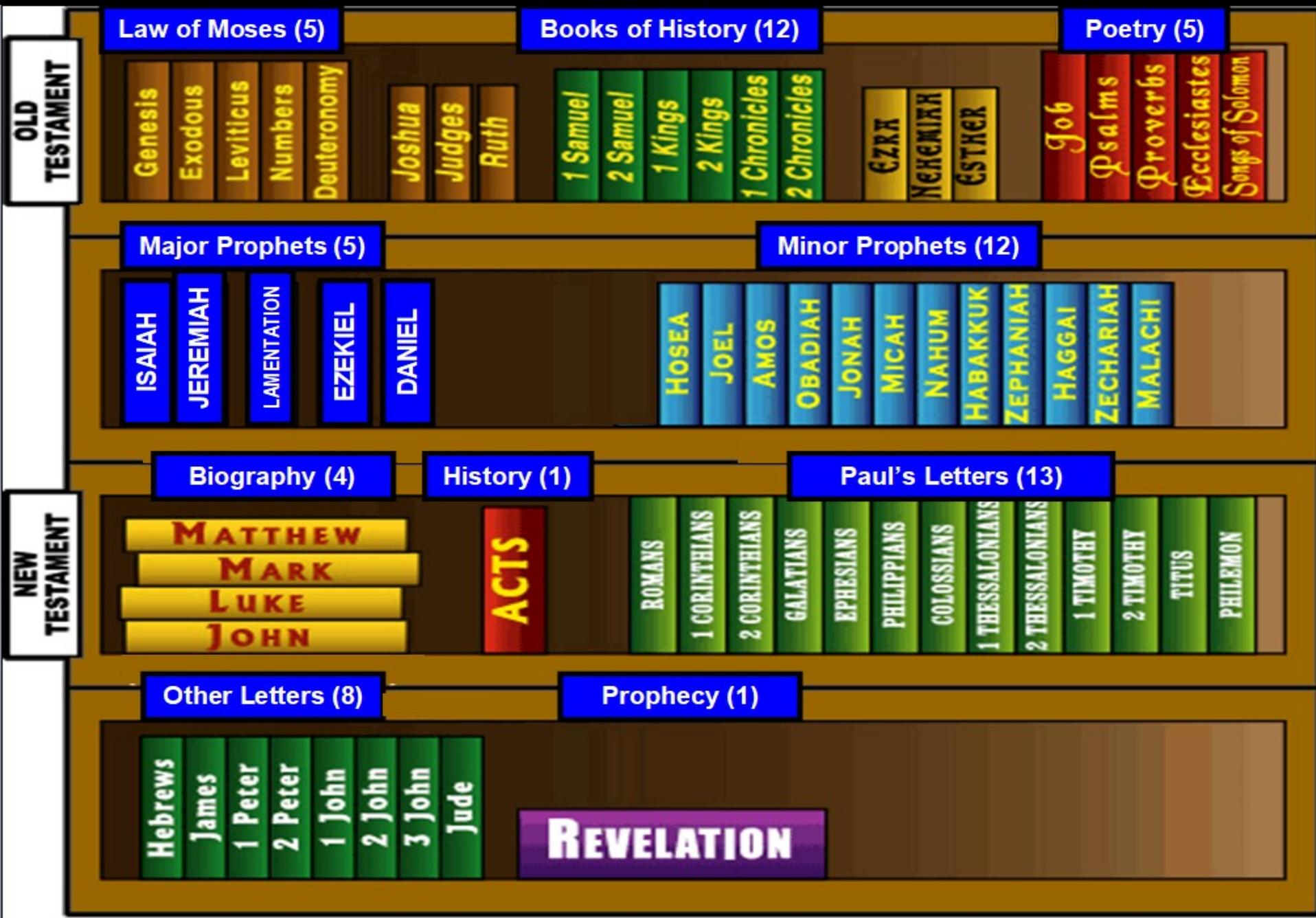


Patriarchal Age - After the flood.

A photograph of a beach with waves crashing onto the shore. The sand is golden-brown and has several footprints in it. The water is a deep blue, and the sky is a lighter blue. In the background, there is a long, low island or headland.

**Genesis
15:1-21;
Abram Covenant.
Graeme Morrison**

Remember The BIBLE is a LIBRARY of 66 Books.



THE LIFE OF ABRAHAM SO FAR.

God Calls Abram Out of Ur. (not only in Haran)

“Get Out of the Land of your Birth.”

Gen 11:27-28; Gen 12:1; Gen 15:7; Neh 9:7; Acts 7:2;

The Family Moves To Haran. (Mistake)

Terah may not have wished to be apart from Abram.

Nahor may have left with the family. (Gen 24)

God Calls Abram out of Haran To Canaan.

God Makes Promises To Abram

Abram Leaves Haran and Takes Lot.

Abram Builds an Altar in Shechem

Abram Moves To Bethel and Ai – Built Altar

Abram Journeyed Further South. (12:9;)

ABRAHAM'S JOURNEYS

Joshua 24:3;

Acts 7:2-5;



Ur to Haran

Shechem. Genesis 12:6-7;

Between Bethel and Ai. Genesis 12:8;

South of Egypt. Genesis 12:9-20;

The Negev. (in the south) Genesis 13:1;

The Patriarchal World

<http://www.bible-history.com>

The Oak of Mamre. Genesis 13:18;

THE LIFE OF ABRAHAM.

Abram Flees to Egypt during Famine.

Abram Returns to Canaan, with Great Wealth.

Abram and Lot separate.

God reiterates promises to Abram.

Lot taken captive in the Battle of the Kings.

Abram rescues Lot.

Abram meets Melchizedek

God's Covenant With Abram.

God appeared to Abram in a vision.

(15:1-4;)

Abram questioned God

about his heir as he had no child.

His servant Eliezer was his only heir.

God promised Abram a son.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

God’s Covenant With Abram. Gen 15;

Change points. Life is full of them.

You go through one stage of your life and, while you are in that stage, it looks as though that is the way your life is going to be.

Then something happens to give you a different direction and a different outlook.

It might involve a big change or it might only be a slight deviation, but it affects your entire life.

Chapter 15 reflects such a change point in the life of Abram.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

**In Genesis 12-14; we can see
Abram and his dealings with others.**

First we saw Abram going down to Egypt in **Genesis 12:10-20;** where **he was afraid** for his life and had **Sarai pretend she was his sister.**

In Genesis 13 Abram returned to Canaan where there was **friction** between **himself** and his nephew **Lot.**

Finally in Genesis 14 Abram went to battle against the **kings of the east** in order to rescue **Lot.**

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

Throughout each of these chapters,
the focus of the promise from God
was largely upon **the promise of the land.**

Now there is a change. Though the land
will still be mentioned as a part of the promise,
our **focus** will be more upon the descendants
of Abram and the seed that shall flow from him.

This seed motif is a familiar one to Genesis.
It was introduced in **Genesis 3;** where we were
given the promise of the seed of the woman.

It was traced through the line of Seth to Noah
and then through Noah’s son, Shem,
down to Abram.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

The **ongoing promise** has been that there will eventually come **a seed of the woman who will destroy the binding work of the serpent and who will reunite man with God.**

With the promise to Abram, **the promise has not been limited to one seed, but an entire nation that is to be devoted to the Lord.**

This promise had particular ramifications to the **original readers** of the book of **Genesis.**

This promise concerned **the Israelites** in the **wilderness** for whom **Moses** was writing this work.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

The promise given to Abram

is something that was **needed** on Abram’s part.

This is understood when we **consider** what took place in the previous chapter.

Genesis 14 tells of a **conflict of kingdoms** and of **kings** that saw **invaders** from the east **coming** against the **inhabitants** of the **land of Canaan**.

Abram entered into the fray when his nephew, **Lot**, was taken captive and **Abram** conducted a **night assault**, putting the invaders to the sword **beating the invaders**.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

As our narrative opens, **the battle has already been won**, but there are no guarantees that **the invaders** will not **return** and **seek retribution** upon **Abram** for his part in their defeat.

Furthermore, the actions of **Abram in refusing the gift** of the king of Sodom could have been taken as an insult.

The possibility for **reprisal** from this direction would have been an added worry.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him,
“Do not be afraid, Abram, for I will protect you, and your reward will be great.”

From Faith to Fear.

**Abram went from a period
of great faithfulness to one of fear.**

Granting Lot his choice.

Fighting the Kings to rescue Lot.

Receiving the blessing from Melchizedek.

**What other Bible characters did the same?
How often do we do the same in our lives?**

Abram's fears?

**Retribution from
the kings he had fought**

I am a shield to you.

**Loss of his wealth
Lot's choice
Refusal of spoil
(Retribution)**

**Trust Me your reward
shall be very great.**

**Still no descendant
Childless
Thought a Servant
was his heir**

**So shall your
descendants be.**

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

God comes to Abram in a vision. 15:1;
We have not been told up to this point
how God communicated
to Abram or the other patriarchs.

**This is the first specific mention
of a vision in Genesis.**

There will be **other dreams and visions to follow.**

**The significant thing about this vision will be
that Abram is not only given verbal promises,
but he will SEE a sign of confirmation
so that He can believe the promises.**

Gen 15:1; “the Lord spoke to Abram in a vision and said to him,
“Do not be afraid, Abram, for I will protect you, and your reward will be great.”

These promises are threefold:-

1) God will be his Shield:-

Abram, I am a shield to you.

The shields of the second millennia before Christ were very large, often standing as tall as a man.

**When such a shield covered a man,
he was completely covered.**

**The image of the Lord as a shield pictured
an all-encompassing work.**

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

The Lord will be Abram’s protection and shield,
whether it is from **Chedorlaomer** or from
the **king of Sodom** or from **the pharaoh of Egypt**
or from **any other threat.**

The promise of protection is one
that God also gives to us also. **He is our shield.**
Proverbs 30:5; tells us that **the Lord is a shield**
to those who take refuge in Him.

In the same way, **2 Thessalonians 3:3;** promises that
He will strengthen and protect us from the evil one.

Gen 15:1; “the Lord spoke to Abram in a vision and said to him, “Do not be afraid, Abram, for I will protect you, and your reward will be great.”

2) God will give him a great reward:-

Your reward shall be very great.

Abram had refused the reward that had been offered to him by the king of Sodom; now he is told that the Lord would greatly reward him.

Jesus made the point in the Sermon on the Mount that you can seek the reward of men or you can seek the reward of God, but you cannot do both.

They are mutually exclusive.

You can do your good works to be seen of men or you can do them in such a way that you are doing them before the Lord. (Matthew 6:1-5; 6:16-18;)

Gen 15:2; “But Abram replied, “O Sovereign Lord, what good are all your blessings when I don't even have a son? Since I don't have a son, Eliezer of Damascus, a servant in my household, will inherit all my wealth.”

3) A PROMISE OF OFFSPRING.

The Lord had promised to Abram at the very outset that he would be the **founder of a great nation.** (Genesis 12:2;)

Since Abram was without children, **he must have wondered whether this promise would be fulfilled through his nephew, Lot.**

But then there was a **separation** between **himself and Lot** and the original promise was subsequently confirmed in **Genesis 13:16;**

When **God** said that **Abram's descendants** would be **“as the dust of the earth”** when it came to their numbers.

Gen 15:2; “But Abram replied, “O Sovereign Lord, what good are all your blessings when I don't even have a son? Since I don't have a son, Eliezer of Damascus, a servant in my household, will inherit all my wealth.”

Abram therefore is in a quandary.

How can this promise be fulfilled if Abram has no children?

Gen 15:2; Is the only specific mention of Eliezer of Damascus.

We may take it that he is the chief steward of Abram's household and therefore served as his heir.

As steward Eliezer was responsible for all the household and would know better than Abram the extent of his wealth, if there was no heir then all would go to Eliezer, yet we see that he was completely trusted by Abram.

Gen 15:2; “But Abram replied, “O Sovereign Lord, what good are all your blessings when I don't even have a son? Since I don't have a son, Eliezer of Damascus, a servant in my household, will inherit all my wealth.”

Excavations at Nuzi in the **1920's** revealed adoption customs that shed some light on Abram's reference to **Eliezer as his heir.**

God could easily have given Abraham a son or many of them. **He only gave Abram a promise of many descendants.**

Surely anyone around that heard of God's promise to aging Abram would laugh and mock him.

This was the challenge of his faith that was embedded in his name 'Abram,' meaning 'exalted father.'

Gen 15:2; “But Abram replied, “O Sovereign Lord, what good are all your blessings when I don't even have a son? Since I don't have a son, Eliezer of Damascus, a servant in my household, will inherit all my wealth.”

If people asked the reason **Abram lived in Canaan,** he would tell them that **this was where God would give him a multitude of descendants.**

Surely we can hear the difficulty he went through. **Perhaps to make the difficulty a bit worse, we read of these promises:-**

4. “Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.”
5. “And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.”
And He said to him, “So shall your descendants be.”

☐ **God Makes a Covenant with Abram *Gen.15***

1. Shield and Exceeding Great Reward

- **Shield – *Protector***
- **Exceeding Great Reward *Gen.24:1***
 - ***Physically - Lived to 175 years old Gen. 25:7***
 - ***Materially – Exceedingly Rich Gen.24:35***
 - ***Spiritually – Counted Righteous Heb.11:8-10***

2. Abraham's Question – *How going to Happen?*

- **Belief – *Righteous Rom.4:3; Gal.3:6; Jam.2:23***

3. God makes a Covenant with Abram

- **Dividing of the Animals *Ex.24:9-11; Jer.34:18***
- **Repeat of the Land and Nation Promises**
- **God Appears - *Smoking Firepot / Burning Torch***

Gen 15:4; “Then behold, the word of the LORD came to him, saying,
“This man will not be your heir; but one who will come forth
from your own body, he shall be your heir.”

This time **the promise** is even **more specific**.
Abram’s heir will be one who shall come forth
from Abram’s own body.

He will be **a physical son of Abram**
and **not merely one who has been legally adopted**.

The resulting offspring
shall be **virtually innumerable**.

The same God who we are told created
the heavens and the earth promises Abram
that **his descendants will be as innumerable**
as the stars of the heavens
and as innumerable as the dust of the earth.



Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

A PROMISE BELIEVED.

Notice that the result of Abram’s belief
was that **God reckoned** it to him **as righteousness.**

Was **Abram** literally righteous in his own mind?

No. But **God counted him as righteous.**

Abram was considered and accounted as righteous.

This idea of a **reckoning of righteousness**
is at the heart of the doctrine
we know as **imputation.**

By this term, we mean that **God reckons**
or imputes or credits to us the very
righteousness of Jesus Christ
when we trust Him and are obedient to Him.

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

In the same way **our sins were imputed**
or reckoned to Jesus when He was upon the cross,
so **His righteousness is imputed or credited to us.**

2 Cor 5:21; says “God made Him who knew no sin
to be sin on our behalf, that we might
become the righteousness of God in Him.”

What was it that **Abram believed**
in order to be counted as righteous?

The **context** of the passage makes it clear
that **he believed the promises of God.** He believed
that **God was going to provide a promised son**
who would ultimately be a blessing to all the world.
(Genesis 12:3;)

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

The New Testament gives its own commentary on this passage.

19 “And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;”

20 “yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,
21 and being fully assured that what He had promised, He was able also to perform.”

22 “Therefore also it was reckoned to him as righteousness.” **(Romans 4:19-22;)**

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

In Rom 4:18; we read that “**in hope against hope**
he believed.” **KJV** This is a bit of an **oxymoron**

“**Though there seemed no hope, he hoped and believed**
that he was to become father of many nations in fulfilment
of the promise: Just so will your descendants be.”

New Jerusalem Bible.

In other words, Abram continued to believe
even when there was no hope.

We can draw the following conclusions
about Abraham's faith:-

**Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”**

**Abram's faith was grounded upon the promises
of God, not upon his own subjective faith.**

**This was not a faith in faith. Nor was it
a subjective feeling. It was a faith based upon
the objective promises of God.**

**Abram believed in the promises
despite evidence to the contrary. He and Sarah
were far past the age of bearing children.**

**It seemed impossible that the promise of God
could indeed come to pass.**

There is a lesson here.

**We need to believe the promises of God, even
when they go against earthly or human wisdom.**

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

**Abraham's faith was not inert,
but rather it was active.**

**It produced a corresponding action
in the life of Abram.**

**Real faith works. It produces a corresponding
manner of life in the one who believes.**

**Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”**

**People have often tried to make peace
in the Middle East without really understanding
the great friction that is at the heart of the problem.**

**Islam is perhaps right in understanding that
there will not be peace as long as Israel shall exist.**

**On the other side, Israel will be with us to the end.
This is essentially a spiritual problem
rooted right back in Abram's
creation of a son through his own efforts.**

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

**True peace will come from Christ Jesus,
not from these countries.**

**Jesus is the Prince of Peace
and all who believe in Christ will have this peace.**

**The real land is not the physical Canaan,
polluted with blood
but heaven - the land of promise.**

**Like Abraham, then, let us look
“for the city which has foundations,
whose architect and builder is God.”
(Hebrews 11:10;) This is a better country.**

Gen 15:6; “And Abram believed the Lord,
and the Lord declared him righteous because of his faith.”

WE HAVE SEEN:-

The Call and the Promises.

The Wandering in Canaan.

The Separation and Rescue of Lot.

We Have seen:- Abram believed in the Lord,
and God reckoned it to him as righteousness.

NOW WE WILL SEE:-

The Sign of Circumcision.

The Promise of Isaac.

The Offering of Isaac.

God's Covenant With Abram Genesis 15:7-11;

7 “And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.” 8 And he said, “O Lord God, how may I know that I shall possess it?”

9 “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

10 “Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.”

11 “And the birds of prey came down upon the carcasses, and Abram drove them away.”

Gen 15:7-8; “And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it." 8 And he said, "O Lord God, how may I know that I shall possess it?”

Gen 15:8; “O Lord God, how may I know?”

Gen 15:8-11; Arrangement of the animals and birds for Sacrifice.

Gen 15:12-16; Descendants enslaved in a foreign land for 400 years. Oppressor will be judged, people will come out with many Possessions. You shall die in peace. People shall return to Canaan

Gen 15:17; Appearance of oven and torch passing between the animal pieces.

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

The **question asked by Abram** is the same that would have been **asked by the Israelites** in the wilderness for whom Moses writes this book:-

How do they know they will be able to possess the land?
The answer will be by way of a ritual of promise.

The Covenant Ceremony. (15:8-10;)
Abram brought a heifer, a goat, a ram, a turtle dove, and a pigeon.

He split the animals and placed each piece opposite the other along with the birds.

God passed between the pieces as a smoking oven and a burning torch. (15:17;)

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

In the Ancient Near East, **treaties between kings was common.** These were treaties drawn up among equals and mostly outlined agreements to honour each other's boundaries, to maintain trade relations, and return run-away slaves. **These treaties are preserved in the Mari Tablets and in the Amarna texts.**

Also preserved in these collections are **treaties drafted between a superior and his inferior.**

If the relationship was familial or friendly, **the parties are referred to as "father" and "son."**

If the relationship is bereft of kindness and intimacy, **the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king."**

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

The greater king is the SUZERAIN and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king.

The Lord made covenants with Abraham twice:- (Gen 15 and 17;) but both are developments of the initial promises made in Genesis 12:2-7;

The promises form three distinct strands:-

a) Descendants. (12:2; 15:5; 17:4-5; 22:17;)

b) Land. (12:7; 13:15; 15:18; 17:18;)

c) Blessing to the nations.

(12:3; 18:18; 22:18; 26:4; 28:14;)

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

Elements a) **The land.** and b) **The descendants.**
can be seen expressed in **the Mosaic covenant.**
(Deut 1:8, 11; 4:37-38; Josh 1:2-6; Psalm 105:8-11; Jer 3:18;)

The third element c. **Blessing to the nations.**
Rarely occurs under the Mosaic covenant.
(Psa 72:17; Isa. 2:2-4; 49:1-6; Jer 1:5; 4:1-2; Jonah 1-3;)

But is **developed by Paul** and
the **writer to the Hebrews** as
an important element **in the New Covenant.**

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

Genesis 15 describes **the covenant ceremony** by which the **Lord confirms his promise** that **Abram will possess the land.**

The Lord passed through alone. (v.17;) this is generally seen as indicating that **God was solely obligated to fulfil the covenant promises.**

However, other passages in Genesis make it clear that **Abram still had a part to play in the covenant relationship.**

(Gen 17:1-4; 18:19; 22:2, 16-18; 26:4-5;)

Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

The **instructions to Abram seem rather strange and remote to us.** That is because we are not a part of the culture of the second millennia before Christ.

Were that not the case, **Abram’s preparations would ring to us of familiarity.**

These were the preparations one typically understood in order to enter into a binding covenant.

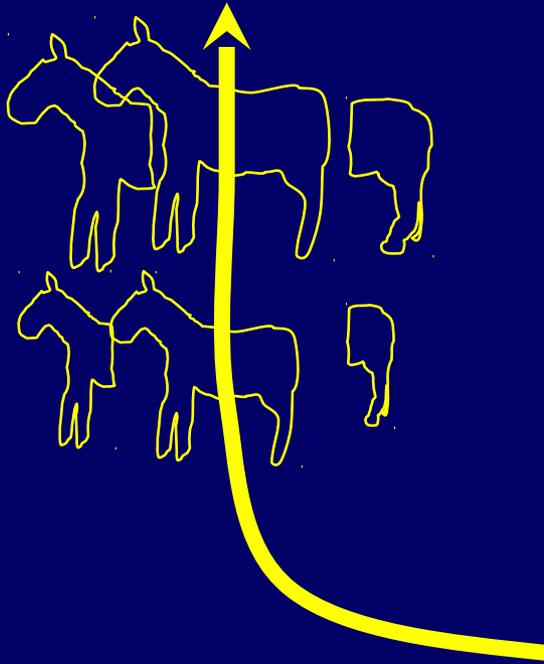
Gen 15:9; “So He said to him, “Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon.”

The making of this sort of covenant involved several animals being sacrificed. The animals would be cut into two parts and then **placed in parallel with a pathway between the animals.**

Then when **the parties** who were entering into the covenant were ready to go through the **covenant ceremony**, they would **walk between the pieces of the animals as they verbally stated the terms of the covenant.**

The idea behind the ceremony is that they were **Binding themselves** to the fate of the slain animals as they took an oath that, **if they broke their word, they might suffer the same fate.**

Genesis 15:8; The Covenant Ceremony



“To Cut a Covenant.”

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

They were saying in effect,
“**If I break the terms of this covenant,
then may I similarly be torn apart and die.**”

You did not **sign a covenant** in those days.
Instead you **“cut” a covenant.**

This practice was so widespread that
in later times, one could speak of **entering
Into a covenant** merely by speaking of:-
how he **“cut” with someone.**

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

“Incline your ear and come to Me.
Listen, that you may live; And I will **make (Literally, "cut")**
an everlasting covenant with you, According
to the faithful mercies shown to David.” (Isaiah 55:3;)

“There was nothing in the ark except the two tablets
which Moses put there at Horeb, where the LORD **made**
a covenant (Literally, "cut" – the word for “covenant”
is not even used here) with the sons of Israel,
when they came out of Egypt.” (2 Chronicles 5:10;)

Other examples of this same phenomena is seen
in the following passages:-
2 Chronicles 7:18; - the word which NAS **translates**
“covenanted” is the Hebrew **KARAV, to cut.**

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

Haggai 2:5; says literally, “as for the word which I **cut** with you...”

Psalms 105:9; (“...that which He **cut** with Abraham.”)

1 Kings 8:9; is literally, “where the Lord **cut** with the sons of Israel...”

The word translated “**covenant**” is **Beriyth**.

The origin of the word is uncertain. It is thought by some to have come from the **Akkadian birit**, which relates to the **Hebrew** word meaning - “**between.**”

Another suggestion points to the **Akkadian** root **baru**, “**to bind or fetter.**” Both ideas are present in the covenant.

It is a **binding action** and its **initiatory rite** also mandated **an agreement** made **between the pieces of two animals.**

JEREMIAH 34:18-20;



And I will give the men who have **transgressed My covenant**, who have **not performed the words of the covenant** which they made before Me, when they cut the calf in two and passed between the parts of it, the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf, I will give them into the hand of their enemies.

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

As the makers of the covenant passed between the divided parts of the dead animal, they would recite the terms of the covenant.

By so doing, they were pronouncing a curse upon themselves should they fail to keep the covenant.

The implication was that if they broke the terms of the covenant, then may they also be killed and divided asunder as had been these animals.

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

The act of entering into a covenant involved in itself the symbolic death of the covenant maker.

When the animals were cut, they represented the covenant-maker himself being cut and put to death. Hebrews 9:22; says “there is no remission of sins without the shedding of blood.”

Why is this?

Because the people have taken part into a covenant of death which demands that all covenant-breakers be put to death.

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

The Fulfillment by Looking Ahead.

We can see God's faithfulness to His promises to Abraham when we note his many descendants.

**Abram was the father
of the Arab nations through Ishmael.**

**He is the father of the Jews
through Jacob. (which means Israel.)**

Abraham

Abraham's Descendants

Hagar

Sarah

Ishmael

Isaac

Arabs - Moslems
(Ge 37:25, 27, 28)

Esau

Jacob
(Israel)

Edomites (Dt 23:7; Nu 34:3
Nu 24:18; Jos 15:1; II Sa 8:14)

(Leah)

(Bilhah)

(Zilpah)

(Rachel)

Reuben, Simeon, Levi, Judah
Issachar, Zebulun, Dinah

Rachel's maid

Leah's maid

Dan Naphtali

Gad

Asher

Joseph Benjamin

Manasseh Ephraim

David

Jesus

The Lord will not leave Judah, the staff will not depart from his feet until Shiloh comes (Genesis 49:10).

- ✗ Reuben (Ge 49:3-4, 35:22)
- ✗ Simeon (Ge 49:5-7, 34:1-31)
- ✗ Levi (Ge 49:5-7, 34:1-31)
- ✓ Judah (Ge 49:8-12)

Gen 15:10; “Abram took all these and killed them. He cut each one down the middle, laid the halves side by side. He did not divide the birds in half.”

**As a spiritual father,
Abraham becomes the father of faith.**

**Only of those who have faith like him
are able to be part of that
special family through Jesus Christ.**

ABRAM - A PROMISED HISTORY.

God Showed Abram The Future. (15:12-16;)

**His descendants would be slaves
in a foreign land for 400 years.**

Their oppressors would be judged.

**His descendants would come out
with great possessions.**

Abram would die in peace at an old age.

God Showed Abram The Future. (15:12-16;)

**12 “Now when the sun was going down,
a deep sleep fell upon Abram;
and behold, terror and great darkness fell upon him.**

**13 And God said to Abram, “Know for certain
that your descendants will be strangers in a land
that is not theirs, where they will be
enslaved and oppressed four hundred years.”**

**14 “But I will also judge the nation whom they will serve;
and afterward they will come out with many possessions.**

**15 And as for you, you shall go to your fathers in peace;
you shall be buried at a good old age.”**

**16 “Then in the fourth generation
they shall return here, for the
iniquity of the Amorite is not yet complete.”**

Gen 15:12; “Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.”

As Abram completes the covenant cutting in preparation for the actual ceremony, a deep sleep falls upon him.

The **last time** we saw this taking place was when a **deep sleep fell upon Adam in the Garden of Eden** so that the **first woman** could be fashioned from his rib.

This time, **a deep sleep falls upon Abram** so that he can be given the ratification of **the promise** of, **not just a woman, but an entire nation that shall come forth from him.**

Gen 15:12; “Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.”

The promise of God was that before being given a land of their own, **the descendants of Abram** would **first live in a land that was not their own.**

It would not be until **many hundreds of years later** that **the Israelites** would **return to the land of Canaan.**

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Most modern Bibles say that the **length of time** that The **Israelite people lived in Egypt was 430 years** But that is **not mathematically possible.**

40 Now the length of time the Israelite people lived in Egypt^a was 430 years. 41 At the end of the 430 years, to the very day, all the LORD's divisions left Egypt. 42 Because the LORD

Exodus 12:40 bring them out of Egypt, on this night all the Israelites are to keep vigil

Paul in Gal 3:16-17; clarifies the problem by saying:-

one annuls or adds to it.
16 Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of ^a“one,” ^b“And to your Seed,” who is ^cChrist.

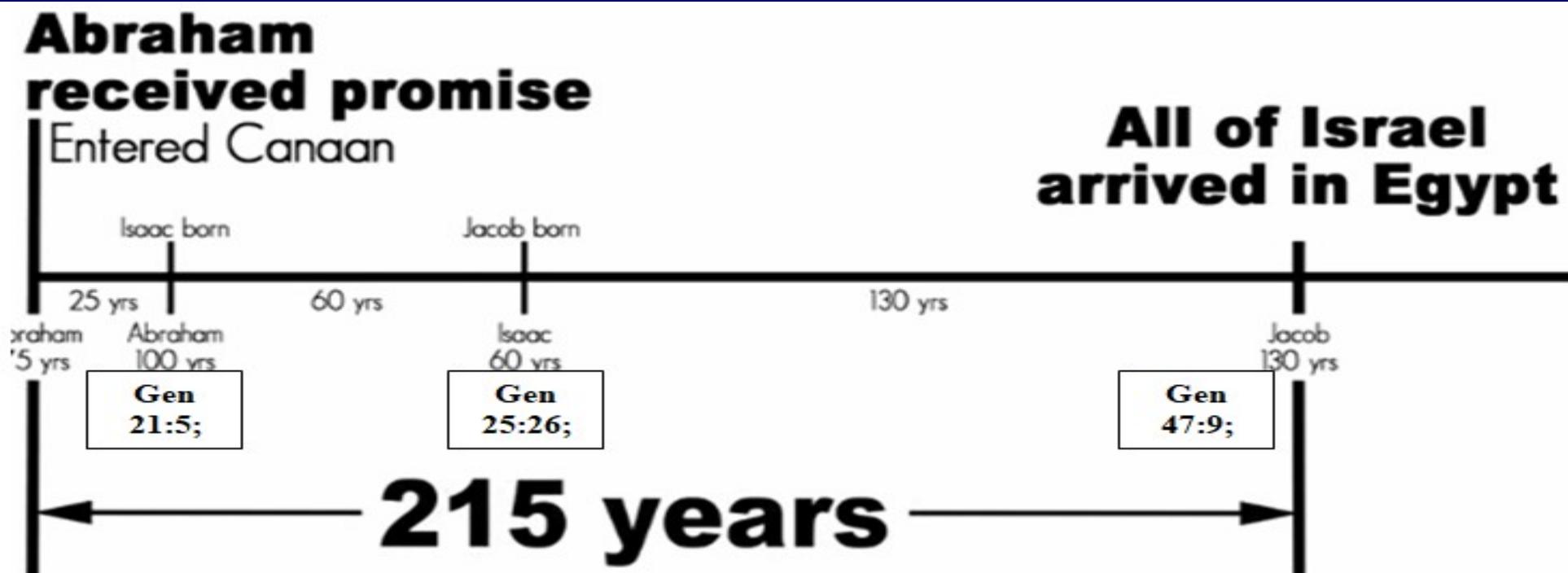
17 And this I say, that the law, ^a“which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God ¹in Christ, ^bthat it should make the promise of no effect. **Galatians 3:16,17**

18 For if ^a“the inheritance is of the

Chri
18 a[
8:17
4:14
19 aJ
bGal
cAct
dEx.
20 a[
3:29
22 aE
11:3
4:11
24 aE

Gen 15:12; “Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.”

Paul in Gal 3:16-17; clarifies by stating that **the Law was given 430 years after the promise to Abraham.**



There was **215 years** between the time that **Abram at 75 years old entered Canaan, Gen 12:3-4,7;** and **received the promise** and the time that **Jacob and his family entered Egypt. Gen 47:9;**

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Moses received the law at the same time as the Israelites left Egypt.



Remember Moses led them out of the land of Goshen.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Paul is saying that there was **430 years** from **Abram** receiving the promise and the law being given to Moses.



And according to the Old Testament there are **215 years** from **the promise to Abram** and **the arrival in Egypt**.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Therefore when you **take away 215** from the total **430** you see that **the Israelites were 215 years in Egypt.**



This is **exactly** what the **Greek Septuagint** says:-

“And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, [was] four hundred and thirty years.”

-Exodus 12:40 (Greek Septuagint)

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

The Samaritan Pentateuch says the same thing.

"Now the sojourning of the children of Israel and of their fathers which they had dwelt in the land of Canaan and in Egypt was four hundred and thirty years"

-Exodus 12:40 (*Samaritan Pentateuch*)

FLAVIUS JOSEPHUS
1ST CENTURY JEWISH HISTORIAN

“They left Egypt...four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.”

-(*Josephus, Antiquities of the Jews 2.15.2*)



Flavius Josephus agrees and says they spent only 215 years in Egypt.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Most modern Bibles are translated from the Hebrew Masoretic text or the Leningrad Codex. Although these are good they are not as close to the original text because they date from 11 and 12 century AD.



Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Josephus and Paul lived long before the Masoretic text and would have been speaking and preaching from a much older copy of the text.



Older Copy of Hebrew



GREEK SEPTUAGINT

250 B.C.



SAMARITAN
PENTATEUCH



Paul the Apostle



Flavius Josephus

400 B.C.

300 B.C.

200 B.C.

100 B.C.

1 A.D.

100 A.D.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

So **we see** that we have **4 clear witnesses** that the older Hebrew Text said that **time in both Canaan and Egypt was included in the 430 years.**

Now the length of time the Israelite people lived in Egypt and Canaan was 430 years.



Older Copy of Hebrew



GREK
AGINT

250 B.C.



SAM
PEN
CH



Paul the Apostle



Flavius Josephus

400 B.C.

300 B.C.

200 B.C.

100 B.C.

1 A.D.

100 A.D.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Unfortunately if you go to Bible Gateway .com you will see that over 50 versions of the Bible have:-



BibleGateway.com

“Now the length of time the Israelite people lived in Egypt was 430 years.”

-Exodus 12:40

Which is inaccurate and mathematically impossible.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

**The actual years of slavery
in Egypt is also a lot less time.**

6 And Joseph died, all his brothers, and all that generation.

7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

8 Now there arose a new king over Egypt, who did not know Joseph.

9 And he said to his people, “Look, the people of the children of Israel are more and

Exodus 1:6,8

**They Israelites were not enslaved until
after Joseph died and a new king in Egypt arose.**

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

The Israelites time in Egypt was 215 years and their time as slaves would be less than that:-

Entered
Pharaoh's service

All Israel
arrived in Egypt

7 years of abundance

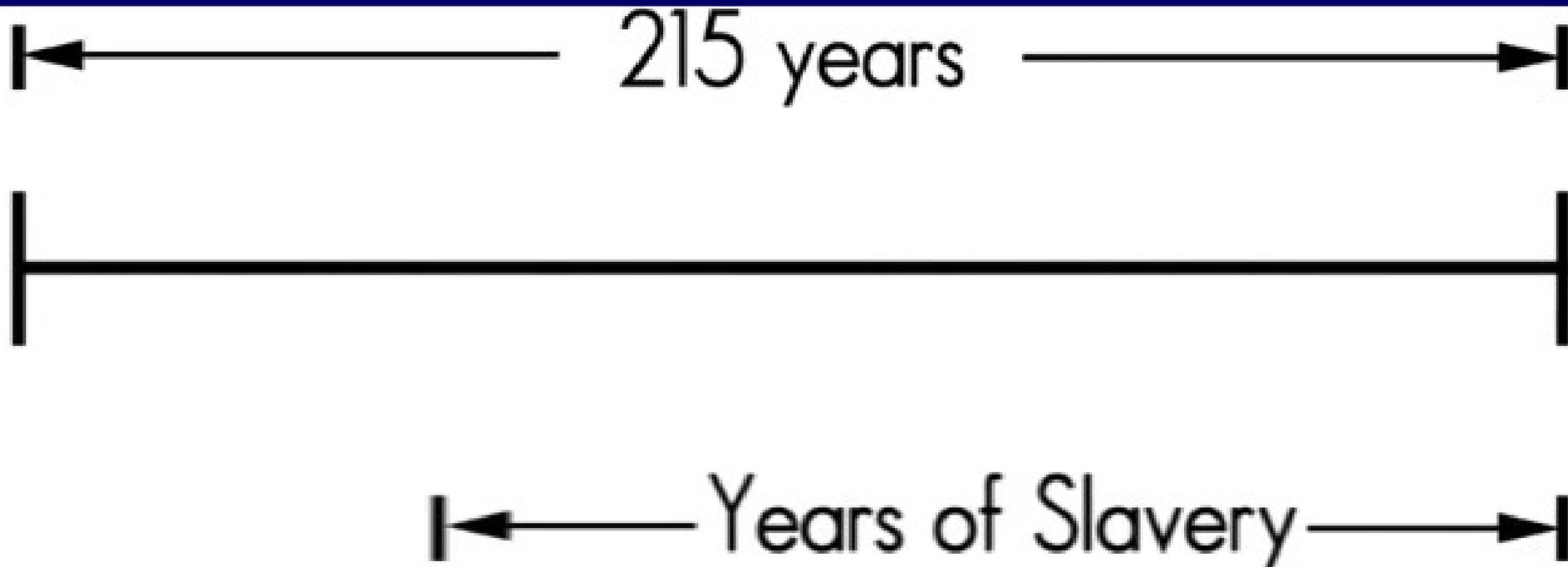
27 years of famine

Joseph
30 yrs
Genesis
41:46;

37 39
Genesis
45:6;

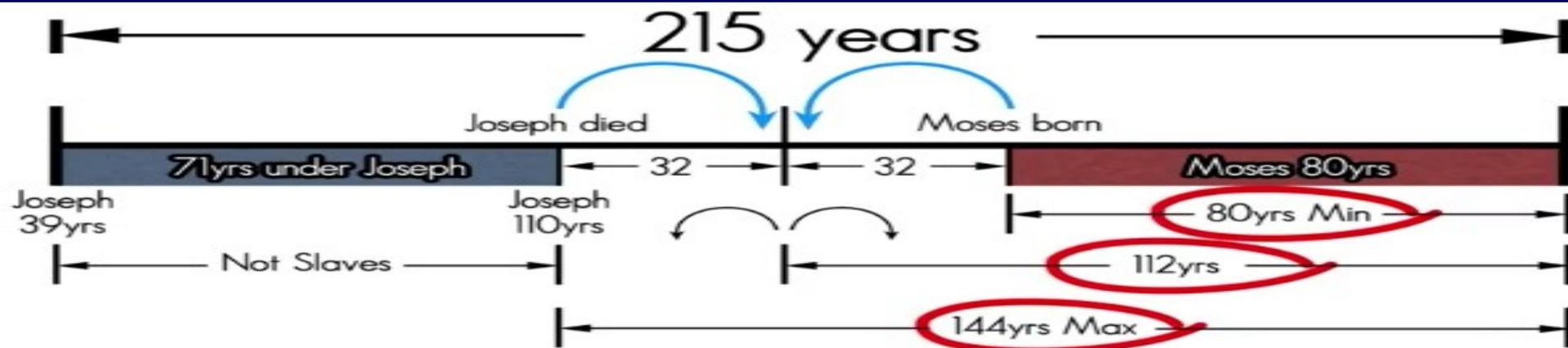
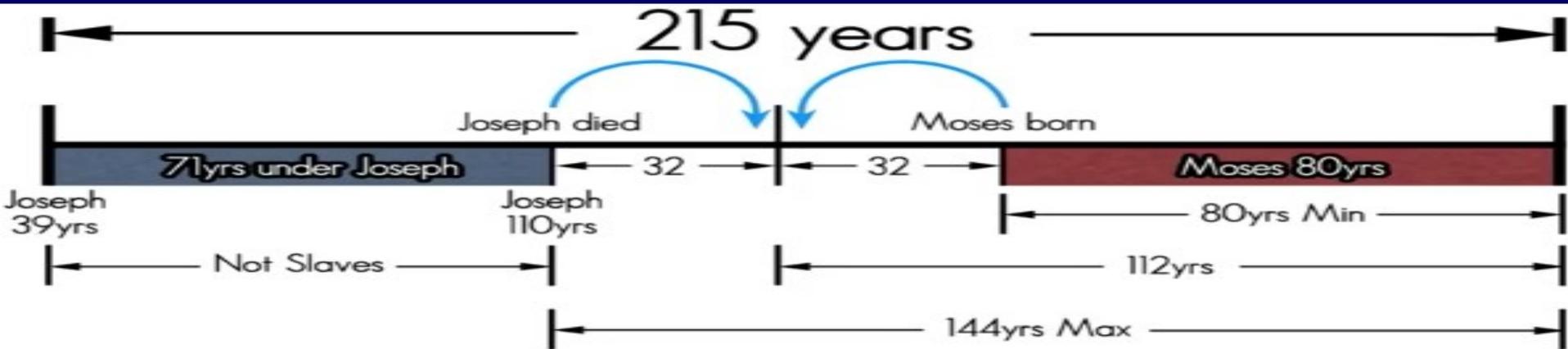
Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

**The Israelites time in Egypt was 215 years
their time as slaves would be less than that:-**



Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

This would mean that the maximum time the Israelites were actual slaves would be 144 years.



Maximum time would be 144 years the minimum 80 years.

Gen 15:13; “{God} said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.;" N A S

What about Genesis 15:13;?

But doesn't Genesis 15:13 say that they'll be enslaved 400 years?

13 Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years."

No, it doesn't

It says:-

Abraham's seed
will be
enslaved & mistreated
in
a land not their own
400 years

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

Isaac , Jacob, and the multitudes in Egypt

were all Abraham seed living in a land not their own.



Paul said that Ishmael persecuted Isaac. Gal 4:29;

28 Now ^awe, brethren, as Isaac was, are ^bchildren of promise.

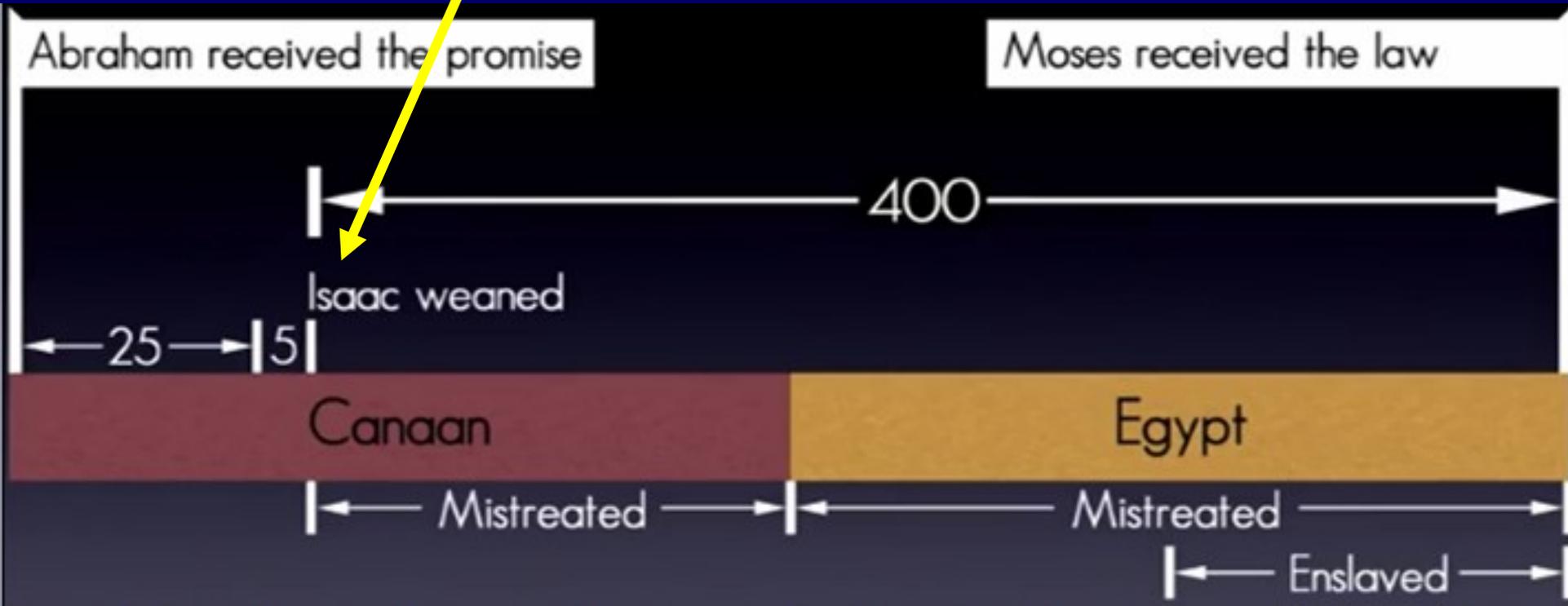
29 But, as ^ahe who was born according to the flesh then **persecuted** him who was born according to the Spirit, ^beven so it is now.

30 Nevertheless ^awhat does ^athe Scripture say? ^b“Cast out the bondwoman and her son, for ^cthe son of the bondwoman shall not be heir

Galatians 4:29

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

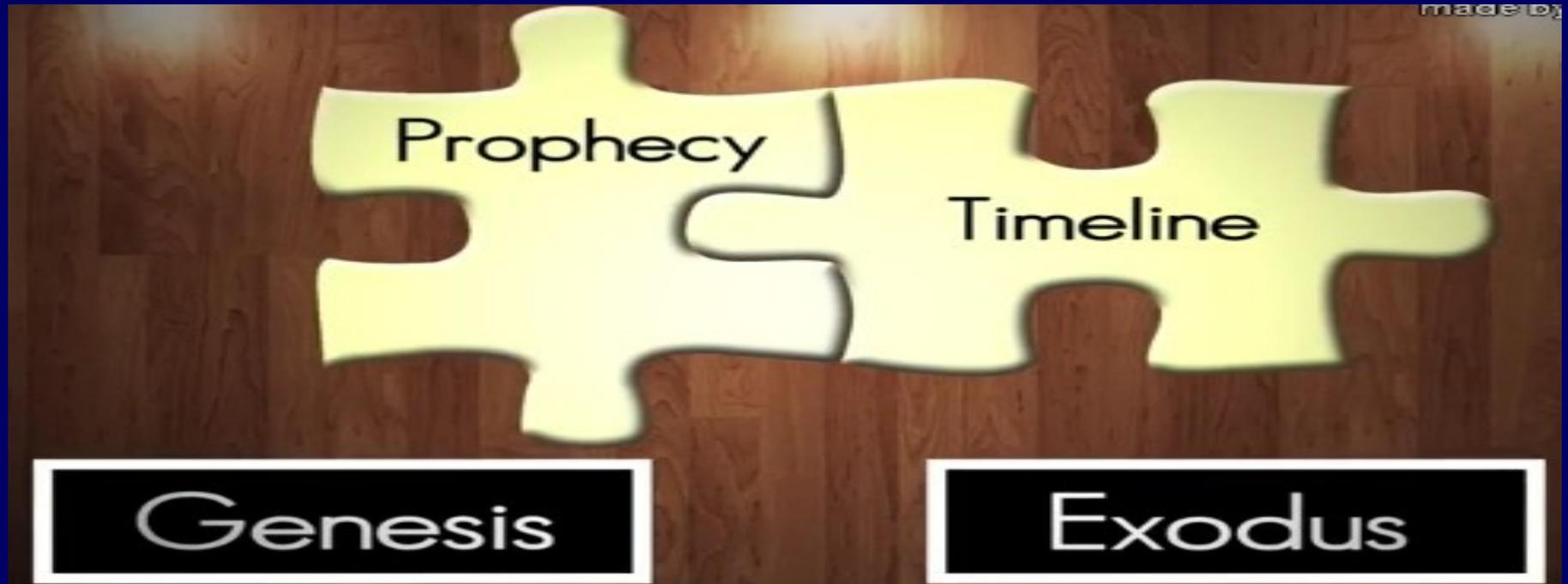
Isaac weaned Ishmael scoffed. Gen 21:8-9;



Abraham's seed was mistreated and enslaved in a land not their own for 400 years.

Gen 15:13; “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” KJV

When you take the **prophecy in Genesis** and the **prophecy in Exodus** and **Paul’s writing in Galatians** you can **see how all the puzzle fits together.**



If **the copyist** had not **dropped** the words “**and Canaan**” **out of the text** we would not have had this **problem.**

Gen 15:16; “After four generations your descendants will return here to this land, when the sin of the Amorites has run its course.”.”

ABRAM-A PROMISED HISTORY:-

Within these verses Abraham is given a brief outline of his heritage and a reason why he cannot possess the land of Canaan at this point in time.

First, the Lord tells Abraham that his descendants would be **servants in another land (Canaan and Egypt) for four hundred years.** (Exod 12:40;)

Second, Yahweh declares that he will judge this nation. (Exod 6:11;)

Third, the Lord tells Abraham that his posterity in Egypt **will come out with great wealth.** (Exod 12:31-36;)

Fourth, Abraham is **promised a peaceful death.** (Gen 25:7-8;)

Gen 15:16; “After four generations your descendants will return here to this land, when the sin of the Amorites has run its course.”.”

“After the four hundred years in bondage, the Israelites would come again to Canaan.”

Why? What was the reason for this delay?

It is because the iniquity (SINS) of the Amorite is not yet complete. The term “Amorite” was often used as a synonym for Canaanite.

**God had foreknowledge
of the wickedness of the Amorites.
(Numb 21:21ff;)**

Gen 15:16; “After four generations your descendants will return here to this land, when the sin of the Amorites has run its course.”.”

It may be that **Moses** had in mind **the whole of the Canaanites** when he used the term “**Amorite**” and thus this justifies their extermination.
(cf. Josh 24:15; Judges 6:10;)

There were **Amorites** in the days of **Abram** who had become **believers in the Lord**.

There was **Melchizedeck**, the king of Jerusalem who was a priest of God. (Genesis 14:18;)

There were also **Mamre, Eshcol and Aner**, **Amorite chieftains** who had aided Abram in the **rescue of Lot**.
(Genesis 14:13;)

Gen 15:16; “After four generations your descendants will return here to this land, when the sin of the Amorites has run its course.”

God promises to withhold His divine judgment against the Canaanite/Amorite until the iniquity of that people has been filled up to the brim.

Until that time, God is seen to be patient, not wishing for any to perish but for all to come to repentance. (2 Peter 3:9;)

Note that this section illustrates **the omniscience of God.**

“He has declared the end from the beginning and thereby He is God.”
(cf. Isa. 46:9-10;)

Gen 15:17; “As the sun went down and it became dark, Abram saw a smoking fire pot and a flaming torch pass between the halves of the carcasses.”

When the time comes for the parties to pass between the pieces of the animals, Abram is unable to do so. He has fallen asleep with a “deep sleep” and we do not read of Abram passing between the pieces.

Instead, we read of an apparition described as a smoking oven and a flaming torch. It is this which passes between the pieces.

Gen 15:17; “As the sun went down and it became dark, Abram saw a smoking fire pot and a flaming torch pass between the halves of the carcasses.”

This is evidently **a manifestation**
of **the presence of the Lord.**

God is fulfilling the covenant ritual
by having **His manifested presence**
pass between the pieces of the animals.

God is binding Himself to the terms of the covenant.
But why is the description given in such a manner?

What is the significance
of a smoking oven and a flaming torch?

Gen 15:17; “As the sun went down and it became dark, Abram saw a smoking fire pot and a flaming torch pass between the halves of the carcasses.”

To answer this question,
we must remember **who is the human**
author of this account and **who are his recipients.**

It is **Moses** who writes these words
and he writes them
to the Israelites who are **in the wilderness.**

They are being **led** through the wilderness
by the presence of God.

In the **daytime** this is a **cloud.**
In the **night** it is a **pillar of fire.**

Gen 15:17; “As the sun went down and it became dark, Abram saw a smoking fire pot and a flaming torch pass between the halves of the carcasses.”

The **first thing** they see each morning when they look out their tent is **a cloud** over the tabernacle.

The **last thing** they see before they go to bed at night is **a pillar of fire**.

**A smoking oven and a flaming torch:-
God is describing Himself in the very terms
with which they are familiar.**

Gen 15:17; “As the sun went down and it became dark, Abram saw a smoking fire pot and a flaming torch pass between the halves of the carcasses.”

The **Israelites read this** description and their eyes widen and **they look out** of their tent to see the cloud and the torch

They recognize that **this same presence of God** was manifested many hundreds of years earlier **when God bound Himself to the terms of a covenant promise.**

This is the second covenant
that God has made with man.

Previously, **God made a covenant with Noah**
that entailed an agreement
that **God would never again**
destroy the earth with water. (Gen 9:8;)

ABRAM - A PROMISED LAND

**God defined the boundaries
of the Land of Promise. (15:18-21;)**

**“from the River of Egypt
to the great river, the River Euphrates”**

**18 “On that day the LORD made a covenant
with Abram, saying, To your descendants
I have given this land, From the river of Egypt
as far as the great river, the river Euphrates:
19 the Kenite and the Kenizzite and the Kadmonite
20 and the Hittite and the Perizzite and the Rephaim
21 and the Amorite and the Canaanite
and the Girgashites and the Jebusites.”**



“From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.” (Joshua 1:4)

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The **“river of Egypt”** has been alternately
thought to **refer to either the Nile** or else
one of the wadis that serve as a **border** between
the territories of Egypt and the land of Canaan.

Some think the **“river of Egypt”** was
a **branch of the Nile** that no longer exists.

Others think this **river** is a **desert stream**
that **flows during the rainy season**.

This would concur with **Kadesh-Barnea** being
the southern border. It was from
Kadesh-Barnea that the spies entered the land.

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The **land of promise** is said to **extend**
between the two great centres of civilization
from the border of Mesopotamia
to the border of Egypt.

During the **reign of Solomon**, the **kingdom of Israel**
did extend from the river of Egypt (el-Arish, not the
Nile) to the Euphrates River in Mesopotamia.
Note the testimony of 1 Kings 4:21;

Also “And Solomon ruled over all the kingdoms from
the River [Euphrates] unto the land of the Philistines,
and **unto the border of Egypt:** they brought tribute,
and served Solomon all the days of his life.”

(2 Chronicles 9:26;)

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The **historical border** between Israel and Egypt
has always been **the Wadi el-Arish,**
also known as the River of Egypt.

See Isa 27:12-13;

Notice the **interchange** ability between
brook of Egypt and **border of Egypt!**

| Brook of Egypt | Border of Egypt |
|--|---|
| Euphrates to brook of Egypt: Gen 15:18; | Euphrates to border of Egypt: 2 Chron 9:26; |
| Solomon ruled to brook of Egypt: 1 Kings 8:65; | Solomon ruled to border of Egypt: 1 Kings 4:21; |

South border: brook of Egypt

North border: Euphrates

Used as the global reference boundaries in the same verse.

| Text | Northern border | Southern border |
|--------------------|---|---|
| <i>Gen 15:18;</i> | <i>as the great river, the river Euphrates</i> | <i>from the river of Egypt</i> |
| 1 Kin 8:65; | from the entrance of Hamath | to the brook of Egypt |
| 2 Kin 24:7; | to the river Euphrates | from the brook of Egypt |
| 2 Chr 7:8; | from the entrance of Hamath | to the brook of Egypt |
| Isa 27:12; | from the flowing stream of the Euphrates | to the brook of Egypt |
| 2 Chr 9:26 | from the Euphrates River | as far as the border of Egypt |
| 1 Kin 4:21; | from the River | to the border of Egypt |
| Jer 2:18; | to drink the waters of the Euphrates | to drink the waters of the Shihor? |
| Ex 23:31; | to the River Euphrates | from the wilderness |

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The Shihor River is the Wadi el-Arish.

It refers to the **River/brook of Egypt** in several **key** passages: “So **David** assembled **all Israel** together, from **the Shihor of Egypt** even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim.”

1 Chronicles 13:5;

Shihor used interchangeably with Wadi Arish

Josh 13:2-5

Shihor which is east of Egypt

Ekron

Ashdodite

Gazite

Josh 15:45-47

as far as **the brook** of Egypt

Ekron

Ashdod

Gaza

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The **"river of Egypt"** in Gen 15:18 **cannot be the Nile:**
Usage of **Hebrew word for river** in OT: Gen 15:18 uses:
Heb **"Nahar"** (Strong's 5104) yet of **98 uses**
and **never refers to Nile** except in Gen 15:18;?

| Term | Hebrew | comment |
|---|--------------------------|---|
| Nile | Ye'or misrayim | Egyptian term exclusively used of Nile in Bible |
| Brook of Egypt. | Nahal misrayim | Wadi Arish: southern boundary of promised land |
| River of Egypt. (Gen 15:18;) | Nahar misrayim | If the Nile, why didn't God use the exclusive term "Ye'or" Why a one time exception "Nahar?" |

“It [the nation of Israel] sent out its branches unto the sea,
and its shoots unto the River.” (Psalm 80:11;)

Gen 15:18; “On that day the LORD made a covenant with Abram, saying,
to your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:”

The chapter ends with **this listing of the various peoples** who occupied the land that was to be given to Abram and to his descendants.

This is significant to the original readers of this book because those **same people** were still living in these lands and they would soon be called to **go in and to take it from them.**

These people constituted a serious obstacle to be overcome,
but **the Israelites** could rest in the assurance
that **God had not been taken by surprise**
and that **He had been aware of their presence**
hundreds of years later.

**Genesis
15:1-21;
Abram Covenant.
Graeme Morrison**

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**Next in the series:-
Gen 16 and 17; Birth of Ishmael.
Circumcision Covenant.**