

GENESIS
PROMISE OF AN HEIR VSS.1-6

4TH ENCOUNTER WITH YAHWEH

EXEGESIS VERSES 1 – 4:

אַחַר־הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהוָה׃^{WTT} Genesis 15:1
אֶל־אַבְרָם בַּמַּחֲזָה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לָךְ׃
שְׂכָרְךָ תִּרְבֶּה מְאֹד׃

^{NAS} Genesis 15:1 **After these things the word of the LORD came to Abram in a vision, saying,** (לַמַּחֲזָה הָ בַּאֲבְרָם אֶל יְהוָה דְּבַר הָיָה אֵלֶּה הַ דְּבַר הָ אַחַר) אַמֵּר [adv: 'achar; "after"; + d.a. n/com/m/pl/abs: dabar {word/thing}; "the things"; + d.a. + abj/b/pl: 'elleh; "these"; + v/qal/3ms/hayah; "came"; + n/com/m/s/constr: dabar + proper n: yahweh + prep: 'el + proper n: 'abram; "the word of the Lord to Abram"; + prep: bet + d.a. + n/com/m/s/abs: machezeh {from root: chazah/prophesy}; "in a vision"; + prep: lamed + v/qal/inf/constr: 'amar; "saying"]

"Do not fear, Abram, I am a shield to you; (לֹא מִגֵּן אֲנֹכִי אַבְרָם יִרְא אֵל) [neg.adv: 'al + v/qal/IPF/2ms/jussive: yara'; "stop being afraid" + proper n: "Abram"; + pro/1/c/s: 'anikiy; "I Myself"; + n/com/m/s/abs: magen; "a shield"; + prep. w/2fs suff: lamed; "to you"]

Your reward shall be very great." (מְאֹד תִּרְבֶּה שְׂכָרְךָ) [n/com/m/s/constr. w/2ms suff: chakar; "your wage/reward"; + v/Hiphil/inf/abs: rabah; "will cause to be great"; + adv: me'od; "exceedingly"]

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוָה מִה־תִּתֶּן־לִי וְאֲנֹכִי׃^{WTT} Genesis 15:2
הַגֵּלְךָ עִרְיָי וּבֶן־מִשְׁק בֵּיתִי הוּא דְמִשְׁק אֱלִיעֶזֶר׃

^{NAS} Genesis 15:2 **And Abram said, "O Lord God, what will You give me,** (אַבְרָם אָמַר) אֲדֹנָי נָתַן מָה יְהוָה אֲדֹנָי לִי [waw consec. + v/qal/IPF/3ms: 'amar + proper n: 'abram; "and he said, Abram"; + proper n: 'adonay {master/owner}; "Lord"; + proper n: yahweh; "God"; + interr.pro: mah; "what?"; + v/qal/IPF/2ms: nathan; "will you give"; + prep. w/1cs suff: lamed; "to me"]

since I am childless, and the heir of my house is Eliezer of Damascus?" (הֲלֹךְ אֲנֹכִי) אֱלִיעֶזֶר דְּמִשְׁק הוּא בֵּית מִשְׁק בֵּן וְ עִרְיָי [waw conj: "since"; + pro/1cs: 'anokiy; "I myself"; + v/qal/ptc/m/s/abs: halak; "am walking/advancing"; + adj/m/s/abs: -ariyriy {lit. stripped}; "without child"; + waw conj. + n/com/m/s/constr: ben; "and the son of"; + n/c/m/s/constr: mesheq; "the acquisition of/possession of/heir of"; + n/com/m/s/constr. w/1cs

GENESIS

suff: bayith; "my house"; + pro.3ms: hu'; "he is"; + proper n: ddammeseq; "of Damascus"; + proper n: 'eliy-ezer; "Eliezer"])

וַיֹּאמֶר אַבְרָם הֲנִי לֹא נָתַתָּה זָרַע וְהִנֵּה
בֵּן-בֵּיתִי יוֹרֵשׁ אֹתִי: ^{WTT} Genesis 15:3

^{NAS} Genesis 15:3 **And Abram said, "Since You have given no offspring to me, (אָמַר אַבְרָם וְהִנֵּה בֵּן בֵּיתִי יוֹרֵשׁ אֹתִי)** [*waw consec. + v/qal/IPF/3ms: 'amar + proper n: 'abram; "and he said, Abram"; + interj.par: hen; "behold/if"; + prep. w/1cs suff: lamed; "to me"; + neg.part: lo' + v/qal/PF/2ms: nathan; "you have not given"; + n/com/m/s/abs: zera-; "a seed/offspring"])*

one born in my house is my heir. (וְהִנֵּה בֵּן בֵּיתִי יוֹרֵשׁ אֹתִי) [*waw conj. + interj.part: hinneh; "then lo/behold"; + n/com/m/s/constr: ben + n/com/m/s/constr. w/1cs suff: bayith; "a son of my house"; + v/qal/ptc/m/s/abs: yarash; "inheriting/possessing"; + prep. w/1cs suff: 'eth; "with me"])*

וְהִנֵּה דְבַר-יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה
כִּי-אִם יֵצֵא מִמְּעֵיךָ הוּא יִירָשְׁךָ: ^{WTT} Genesis 15:4

^{NAS} Genesis 15:4 **Then behold, the word of the LORD came to him, saying, (וְהִנֵּה דְבַר יְהוָה אֵל אַבְרָם)** [*waw conj. + interj.part: hinneh + n/com/m/s/constr: dabar + proper n: yahweh + prep. w/3ms suff: 'el + prep: lamed + v/qal/inf/constr: 'amar; "Then behold, the word of the Lord to him was saying"])*

"This man will not be your heir; (זֶה יִירָשׁ לֹא) (אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה) [*neg.part: lo' + v/qal/IPF/3ms w/2ms suff: yarash; "he will not be your heir"; + adj/m/s: zeh; "this one"])*

but one who shall come forth from your own body, (מִמְּעֵה מִן יֵצֵא אִשְׁרֵךָ אִם כִּי) [*conj: kiy + conj: 'im; "because surely"; + rel.pro: 'asher; "who"; + v/qal/IPF/3ms; yatsa; "will come forth"; + prep: min; "from"; + n/com/m/pl/constr. w/2ms suff: me-eh {lit. inward parts}; "your loins/body"])*

he shall be your heir. (וְהִנֵּה דְבַר יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה) [*pro/3ms: hu' + v/qal/IPF/3ms w/2ms suff: yarash; "he will be your heir"])*

ANALYSIS VERSES 1 – 4:

1. Vs.1 introduces us to the 4th time that the **Lord** manifests Himself to **Abram**:
 - A. 1st verbally in Ur of the Chaldees (12:1-3).
 - B. 2nd in Theophany after entering Canaan (12:7).
 - C. 3rd verbally after separating from Lot (13:14-17).

GENESIS

2. Now Yahweh appears to him “**in a vision**/bet ha machezeh”.
3. This mode of revelation is associated with the prophets of the Bible. Cp.Num.24:4,16; Eze.13:7 cf.vs.4
4. Abraham is called a prophet in 20:7, though he did not actually hold the office. *See Doctrine of Prophets and Prophecy*
5. We note that God’s “**word**/dabar” supernaturally “**came**/hayah” to him via this venue of communication.
6. The revelation itself fills chapter 15 as a singular scene following the events of chapter 14 referred to as “**After these things**”/achar ha dabar”.
7. It finds its beginning most specifically centering on Abram’s military success against the Chedorlaomer coalition and God’s “**deliverance**” celebrated in Melchizedek’s blessing of 14:20.
8. This notion is now tied into the immediate setting using the cognate noun *magen* translated “**shield**” in vs.1 complimenting its verbal form “*magan/delivered*” used in 14:20.
9. The root of the cognates is “גָּנַן – ganan” meaning “defend”.
10. God protects by both deliverance and shielding the believer from their tests in life.
11. **Abram** is just coming off of being delivered from a major test in life.
12. Yet here we find him once again under **fear** for his life.
13. This is evident by the Hebrew grammar in vs.1b and particularly the choice of the negative adverb ‘*al*’ rather than the more common negative *lo* e.g., vss.3,4,10,13,16.
14. The revelation begins with a chide and should be rendered, “**Stop being afraid Abram...**”.
15. The statement begs to ask, “Of what or why was he now **afraid**?”
16. The text remains silent in that respect and only continues with the doctrine, “**I am a shield to you; Your reward shall be very great**”.
17. The noun “**shield**” is used in general metaphorically for God’s protection (Psa.3:4; Pro.2:7; 30:5) and more explicitly in a military role (Deu.33:29; 2Sam.22:31-36; Psa.3:1-4; Psa.18:31-35; 35:1-2; 76:1-3; etc.).
18. The noun suggests that **Abram** has been considering possible retaliation from the armies of the east, or maybe a vindictive attack from Bera, allowing STA **fear** to resurface.
19. However, the overall silence as to the reason of **fear** tends to dismiss any specific reason.
20. This implies that the real issue is simply the fact that **Abram** had a strong **fear** trend (cf.12:10-20) and just because he was delivered otherwise, the STA wasn’t abated.
21. The purest reading of the reproof is for **Abram** to overrule any STA **fear**.
22. The exhortation and promise that follows is also general.
23. Abram’s compliance in overruling his STA ensures **God** will continue to defend him for his obedience to His will and his “**reward/wages shall be very great**/chakar rabah me’od”.
24. As far as Abram’s temporal **reward** is concerned see 24:1 thus fulfilling the promise of Gen.12:1-3.
25. Abram’s **reward** then extends into the afterlife (SG₃).
26. **Reward** under the condition of isolation of the STA is indeed **great** “**exceedingly**”.
27. As great as a believer that Abraham was, he was like any other +V believer in that he had to continually battle his STA throughout his life.
28. Sin **fear** promotes energy of the flesh if the **fear** is not overruled.
29. That in turn diminishes (weakens) active faith in the believer’s life which is obviously the main concern contextually per vs.6.

GENESIS

30. **Abram** again becomes an example of failure to faith-rest.
31. The evidence of lack of faith under the rulership of the STA is then made apparent in Abram's responding complaint and solution, "**O Lord God, what will You give me, since I am childless...Since You have given no offspring to me...**"
32. Vs.2 shows exasperation by **Abram** while vs.3 appeals for permission to rectify the perceived problem.
33. Failure to faith-rest leads to frustration and human viewpoint alternatives.
34. That Abraham doesn't immediately overrule his worry trend illustrates that getting a handle on STA is not always as simple as R_B but further demands orientation to God's **word**.
35. This is why 2 adjustments are necessary in the Christian life: R_B and the MAJG.
36. For **Abram** his **fear** has now encroached on God's promise of producing a promised **heir**.
37. **Abram** and Sarai had been married close to a half century and the union produced no children.
38. This added increased pressure in their souls as the prospect of a natural born child faded due to their advancing age.
39. Over the years they had to contend with watching the fecundity of man and animal.
40. Newborns among his people were a constant phenomenon for celebration.
41. Sarah saw her pregnant counterparts and no doubt was present from time to time at their childbearing.
42. No **heir** meant no fulfillment of critical aspects of the Covenant like "a great nation" and the Messianic blessing upon all families of the earth.
43. Abram's appeal uses the formula "**Lord, Lord**/'adonay yahweh" meaning "**Sovereign Lord**" used only here and vs.8 in Genesis.
44. The appeal suggests that **Abram** recognizes the doctrine that **God** is in control over the situation, but he simply is not mustering the faith in the doctrine to overrule anxiety.
45. The barrenness of Sarah has already been mentioned (11:30) and 3 times Abraham has been promised a multitude of descendants (12:2,7; 13:16).
46. Principle: What you intellectually learn and believe doctrinally is tested in a willingness or not to apply it against the counterintuitive STA.
47. The term "**childless**/'ariyriy" occurs in Lev.20:20-21 and Jer.22:30 where it is a punitive judgment.
48. Abram's situation on the surface contradicts not only the view of Genesis that divine blessing leads to a man being fruitful and multiplying (1:23; 9:1; 26:24; 35:11), but also to the specific assurances already made to him.
49. The literal Hebrew language is "**I am walking** (halak) *stripped* ('ariyriy)".
50. Abraham is relating his dilemma to a path in life that there is no physical remedy that he can cling to for hope.
51. He has his eyes on the physical rather than the promise of BD.
52. "**The heir of my house is Eliezer of Damascus...one born in my house is my heir**" is Abram's human viewpoint proposal to solve the problem of Sarah's barrenness.
53. His solution was to adopt the manager of his house as a well-known alternative to childlessness in ancient times.
54. That Lot has been removed from the picture, **Abram** now grasps for the next alternative.
55. That would entail the elevation of a slave to the rank of free man and **heir** to Abram's estate and the promises revealed to him back in Ur.

GENESIS

56. There are parallels in non-biblical texts where adoption was possible.
57. The adopted person would be expected to look after the adopter in his old age, bury him and then he could expect to inherit the estate of the deceased.
58. **Abram** has yet to fully except the doctrine at face value and twists it into conformity with his STA readout.
59. **God** responds to Abram's frustrated request by an emphatic affirmation that a natural son will inherit from him in vs.4.
60. The repetitive and exclamatory statement, "**Then behold, the word of the Lord came to him saying**" highly suggests that Abram's addressing **God** in vss.2,3 was after failing to truly get a handle on his STA in spite of vs.1.
61. In other words, **God** had to readdress him with another reprimand.
62. Abraham illustrates that the STA easily slips into another mode of the STA when the believer fails to be oriented to BD (**fear** to **fear**).
63. If not arrested, this negatively impacts our understanding and application of the doctrine we have been taught.
64. The words "**Not this one...but.../lo'** zeh kiy 'im" is abrupt and to the point.
65. YHWY tells **Abram** that the child that will inherit "**shall come forth from your own loins**".
66. The NAS "**body**" is the Hebrew *me'eh* that literally means inward parts and refers to the seat of the reproductive organs (cp.Psa.71:6: Lit. "*By You I have been sustained from the womb, the productive organs of [me'eh] my mother...*")
67. So the Divine promise related to the generational perpetuation of the Covenant is made more specific and that is that the **heir** will come from Abram's reproductive organs ruling out simply a legal **heir**.
68. The clarity of God's response illustrates that even under STA weakness, **God** will provide answers to clear up any human viewpoint interference for the +V believer.
69. Nothing explicitly is said here regarding Abram's wife Sarai, but ample evidence to date suggests that she is going to be the mother of his child.
70. Here we have what is the early development of the doctrine of Isaac.
71. All things progress and **Abram** and Sarai were expected to faith-rest a situation that grew increasingly hopeless with each passing year.
72. For Abram's part, it is an example of putting this critical matter in God's hands and simply relax.
73. It is human nature to try and help **God** out as if He needs anyone's help.
74. Such energy of the flesh is nothing more than acts prompted by some level of **fear**.
75. He will do whatever it takes to keep the integrity of His promises intact.
76. We are told in Scripture to "cease from our own works" and to "enter into His rest". Heb.4:10-11
77. This includes both mental and overt gymnastics!

GENESIS

ABRAM BELIEVES THE PROMISE

EXEGESIS VERSES 5 – 6:

וַיֹּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבִּטְנָא הַשָּׁמַיִמָה ^{WTT} Genesis 15:5
 וְסָפַר הַכּוֹכָבִים אִם-תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
 זְרַעֲךָ:

^{NAS} Genesis 15:5 **And He took him outside and said,** (וַיֹּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר) [*waw consec. + v/Hiphil/IPF/3ms: yatsa'; "and He caused to go forth"; + sign of d.o. w/3ms suff: 'eth; "him"; + d.a. + n/com/m/s/constr: chuts; "outside"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"*)]

"Now look toward the heavens, and count the stars, if you are able to count them." (נִבְטָ) [*v/Hiphil/Imp/m/s: nabath; "look/cause to see"; + interj.part: na'; "now"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"; + waw conj. + v/qal/Imp/m/s: saphar; "count/number"; + d.a. + n/com/m/pl/abs: kokab; "the stars"; + conj: 'im; "if"; + v/qal/IPF/2ms: yakol; "you are able"; + prep: lamed + v/qal/inf/constr: saphar + sign of d.o. w/3mpl suff: 'eth; "to count them"*)]

And He said to him, "So shall your descendants be." (וַיֹּאמֶר לְכֹה יִהְיֶה זְרַעֲךָ) [*waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed; "and he said to him"; + adv: koh; "thus/so"; + v/qal/IPF/3ms: hayah; "it will come to pass"; + n/com/m/s/constr. w/2ms suff: zera-; "your seed/descendants"*)]

וְהָאֱמוּנָה בִּיהוָה וַיִּחְשְׁבֶנָּה לוֹ צְדָקָה: ^{WTT} Genesis 15:6

^{NAS} Genesis 15:6 **Then he believed in the LORD;** (וַיִּאֱמָן בַּיהוָה) [*waw conj. + v/Hiphil/PF/3ms: 'aman {to confirm - Qal; to be established, faithful - Niphal; to be certain/to believe - Hiphil}; "and he believed"; + prep: bet + proper n: yahweh; "in the Lord"*)]

and He reckoned it to him as righteousness. (וַיִּחְשְׁבֶנָּה לְכֹה יִהְיֶה זְרַעֲךָ) [*waw consec. + v/qal/IPF/3ms w/3fs suff: chashab; "and it was credited/reckoned/counted"; + prep. w/3ms suff: lamed; "to him"; + n/com/f/s/abs: tsedaqah; "righteousness"*)]

ANALYSIS VERSES 5 – 6:

1. That Abram has his eyes on the physical, Yahweh uses same to drive home the doctrine.
2. Principle: Physical realities help validate and illustrate spiritual realities. Joh.3:12; Rom.1:19
3. We now see that Yahweh came to Abram at night while in his abode.

GENESIS

4. He summons Abram **outside** to view the **heavens** and clear night sky.
5. The Lord's command, "**look/nabath**" suggests more than just a casual viewing of the night sky filled with **stars**.
6. The verb means to regard an object.
7. As the language insinuated in Abram's previous address to God in vs.2, "*Lord, Lord*" adonay yahweh", Abram recognizes Yahweh as the creator of the universe.
8. God uses the doctrine he is firm in to now impress upon him the reality of the promise of his heir.
9. The challenge to "**count the stars, if you are able...**/saphar ha kokab 'im yakol" is a reminder of the doctrine of God's omnipotence.
10. With God, nothing is impossible, though impossible for man.
11. This doctrine is employed for Abram to **look** to God to fulfill the promise of the heir and thus place his trust in Him.
12. Yahweh compares Abram's future **descendants** so innumerable that only God could create so vastly...so what is one person, Abram?
13. This is the reality Abram is to consider and the thrust behind, "**So shall your descendants be**".
14. "**Stars**" is used here and in 22:17 and 26:4 to illustrate the great multitude of **descendants** that will call Abram their father.
15. **Stars** are used in the Bible of angels and humans. Cf.Job 38:7; Jdg.5:20; Isa.14:13; Dan.8:10; Rev.1:16; 12:1; etc.
16. Doctrinally when used of humans **stars** refer to only believers.
17. Abram's **descendants** include believing Jews from the dispensations as well as believing Gentiles.
18. Abram is the genetic father of the Hebrew race and the spiritual father of all who come to saving faith. Cf.Act.7:2; Rom.4:11,12,16,17
19. The Millennium will greatly add to the number not to mention the eternal state.
20. These **descendants** are organized into nations. Cf.Gen.17:5; Rom.4:18 *Paul quotes the words of Yahweh*
21. In vs.6, Abram's thinking clicks with his STA aside and this 3rd reiteration of the covenant first revealed in Gen.12 nets his faith and he **believed** or engaged in active faith as to the promise of innumerable **descendants**.
22. This editorial comment with which this part of the scene closes points out that Abram's silence showed his faith in the promise just made to him.
23. In vs.6 we have the first occurrence of the verb "**believed**/'aman" from which we get the English term "Amen".
24. The verbal stem is hiphil and suggests that Abram **believed** based on his +V and not against his will.
25. "**He believed**" means to rely on someone, give credence to a message or consider it to be true; to trust in someone.
26. While the verb is limited in its use in the OT, it does not mean it was peripheral to OT theology.
27. Rather faith is presupposed everywhere as the correct response to divine revelation.
28. Abram's faith then incites a divine response, "**He reckoned it to him as righteousness**".
29. The verb "**reckoned**/chashab" is to consider something as the case (cf.Gen.31:15; 38:15).

GENESIS

30. Yahweh considered Abram's faith as "**righteousness**/tsedaqah".
31. Abram did not do or say anything, yet his silence suggests consent.
32. Paul quotes this verse to teach the fact that saving faith in Christ results in the imputation of +R to all who believe. Rom.4:3,22; Gal.3:6
33. In the OT the righteous are those acquitted by God.
34. All that believe in the promise of a coming Messiah are constituted "the righteous".
35. On this occasion, Abram exercised faith in the promise of **descendants** and God "deemed" his faith an act of **righteousness**.
36. His actions here establish the prerequisite of "faith" to God "accounting" **righteousness** to men.
37. Paul's citations teach that imputation of God's **righteousness** is based on faith apart from works to gain eternal salvation for man.
38. Obviously Abram didn't make the salvation adjustment in the events of this chapter.
39. He received the imputation of +R at the point of saving faith when he lived in Ur. Cp.Heb.11:8; Gal.3:8
40. However, his actions now in embracing the evidence of truth is a clear teaching aid to illustrate the importance of faith and +R.
41. That Abram shows no overt evidence of believing illustrates that saving faith does not demand overt evidence and is otherwise recognized by God who reads our tape.
42. All that believe in Christ and receive justification by faith based on the imputation of +R are part of a family that has Abram as the model believer (cf.Gal.3:7).
43. The **righteousness** that God attributed to Abram in our verse is not imputed +R since he was already in possession of same.
44. It simply illustrates the doctrine that simple belief in the truth is a righteous activity.
45. Ph₂ **righteousness** that is faith plus works is illustrated in the book of James that cites this very same verse in Jam.2:23.
46. That Abram was not required to perform any overt deeds in our verse and in direct correlation with the promise of **descendants** underscores the righteous act of saving faith.

GENESIS

YHWY REAFFIRMS THE REAL ESTATE CLAUSE

EXEGESIS VERSES 7 – 8:

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר
כְּשָׂדִים לְתַתּוֹ לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:

^{NAS} Genesis 15:7 **And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans,** (וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר מֵאוּר כְּשָׂדִים אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and He said to him"; + pro/1cs: 'aniy + proper n: yahweh + rel.pro: 'asher + v/Hiphil/PF/1cs w/2ms suff: yatsa + prep: min + proper n: 'ur + proper n: kasediym; "I Myself am Yahweh who caused to bring you forth from Ur of the Chaldeans"])

to give you this land to possess it." (לְרִשְׁתָּהּ לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ [prep. + v/qal/constr: nathan + prep. w/2ms suff: lamed + sign of d.o. + d.a. + n/com/f/s/abs: 'erets + d.a. + adj/f/s: zo'th; "to give you the land, this one"; + prep: lamed + v/qal/constr. w/3fs suff: yarash {same as vss.3,4}; "to possess/inherit it"])

וַיֹּאמֶר אֲדֹנָי יְהוָה בַּמָּה אֲדַע כִּי אֵרֶשְׁנָה:

^{NAS} Genesis 15:8 **And he said, "O Lord God, how may I know that I shall possess it?"** (וַיֹּאמֶר אֲדֹנָי יְהוָה בַּמָּה אֲדַע כִּי אֵרֶשְׁנָה [waw consec. + v/qal/IPF/3ms: 'amar + proper n: 'adonay + proper n: yahweh; "and he said, Lord, Lord"; + prep: bet + interr.pro: mah; "in what way?"; + v/qal/IPF/1cs: yada-; "may I know"; + conj: kiy + v/qal/IPF/1cs w/3fs suff: yarah; "that I will possess it"])

ANLYSIS VERSES 7 – 8:

1. The vision continues with Abram having fully embraced the promise of producing an heir from his own loins and that his descendants will be beyond count (cf.vss.4-5).
2. With his fear (doubt) overruled and now engaged in active faith (vs.6) Yahweh validates his +V.
3. This by revisiting the real estate clause of the covenant and the overt evidence of the veracity of that promise.
4. This is the idea of vs.7, **"I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to possess it"**.
5. The Hiphil form of the verb **"brought you out"** is causative recognizing Yahweh providing the effects of circumstances and situations mobilizing Abram to depart from **Ur** arriving in Canaan.

GENESIS

6. This began with the supernatural revelation of the Covenant promises (12:1-3) and delivering from and protecting from hazards in route and occupancy (exs.: removal of the stumbling block of his father; deliverance from famine and dangers in Egypt; defeat of the Eastern Kings)
7. The purpose for Yahweh's defending of Abram was in fulfillment of the real estate promise of the covenant.
8. All Abram has to do is recall Yahweh's protection over him relocating him geographically to his present residence in Canaan to draw upon further confidence that His promises of the covenant are being fulfilled.
9. Again we see the principle of the physical aspects of life validating or evidencing the truth of BD.
10. That Abram is running on active faith he is now in a position spiritually to look at his "path in life" not as without hope/evidence to support his faith (contrasted to vs.2), but to see the hand of **God** in life as continued encouragement and support.
11. Yahweh's faithful provisions in life's path are designed as tangible evidence for the +V adjusted believer to draw upon for encouragement.
12. The verb "**to possess it**/yarash" is the same word to "inherit as an *heir*" in vss.3,4.
13. The real estate promise means that Abram was to legally receive the right to occupy and enjoy the land in view as an owner.
14. This is the essence of the question by Abram in vs.8, "**O Lord God, how may I know that I will possess it?**".
15. The phrase "**Lord God**" is the same as vs.2, "**Lord, Lord**/'Adonay Yahweh" denoting Abram's recognition of Yahweh as Sovereign over His creation.
16. In other words, Abram recognizes the doctrine the Yahweh has the right to deed the land to him as Creator.
17. Abram's request then is in "**what way**/bet mah" might he "**know/discern**/yada-" that legally he will be given ownership to the land.
18. A deed that obviously would be recognized as legitimate in a just court of law.
19. After all, he is presently a sojourner in a land occupied by others and what evidence can he provide in witness to others that he is destined to receive title to it.
20. His request for a sign here is not out of doubt or fear as many interpreters suggest.
21. It is a legitimate request in that deeding of land requires a legal right to own and occupy.
22. Abram wants to **know** if there is any overt evidence of such a legal transaction transpiring.
23. Not unlike Yahweh having just used the heavens and stars as overt evidence of His omnipotence to validate His ability to produce offspring from Abram's own loins (vss.4,5).
24. Yahweh's answer lies embedded in the highly symbolic sacrifice and prophecy that follows in vss.9-17.
25. This as it prefigures the Person of Christ and deliverance of Israel from slavery of her oppressors.

GENESIS
A CEREMONIAL RITUAL OF CONTRACT FOR TITLE
AND EVIDENCE OF ITS VALIDITY VSS.9-21
THE ENTITLED PRINCIPLES RECORDED

EXEGESIS VERSES 9 – 11:

וַיֹּאמֶר אֵלָיו קַח־לִי עֵגֶלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלֶּשֶׁת וְתוֹר וְגֹזָל׃^{WTT} Genesis 15:9

^{NAS} Genesis 15:9 So He said to him, "Bring Me a three year old heifer, (אֵל אָמַר וַיֹּאמֶר אֵלָיו קַח־לִי עֵגֶלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלֶּשֶׁת וְתוֹר וְגֹזָל׃ [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + v/qal/imp/m/s: laqach; "bring/fetch"; + prep. w/1cs suff: lamed; "to Me"; + n/com/f/s/abs: -egelah {form used 8x}; "a heifer"; + v/Pual/ptc/f/s/constr: shalash; "being three times {three years old}"])

and a three year old female goat, and a three year old ram, (וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלֶּשֶׁת [waw conj. + n/com/f/s/abs: -ez; "and a female goat"; + v/Pual/f/s/constr: shalash; "being three years"; + waw conj. + n/com/m/s/abs: 'ayil: "a ram"; + v/Pual/ptc/m/s/abs: shalash; "being three years"])

and a turtledove, and a young pigeon." (וְתוֹר וְגֹזָל׃ [waw conj. + n/com/f/s/abs: tor; "a dove"; + waw conj. + n/com/m/s/abs: gozal; "a young" {of birds; used only here and Deu.32:11}])

וַיִּקַּח־לּוֹ אֶת־כָּל־אֵלֶּה וַיִּבְתֵּר אֹתָם בְּתוֹךְ וַיִּתֵּן אִישׁ־בְּתָרוֹ לְקַרְבָּת רֵעֵהוּ וְאֶת־הַצֶּפֶר לֹא בָתָר׃^{WTT} Genesis 15:10

^{NAS} Genesis 15:10 Then he brought all these to Him and cut them in two, (וַיִּבְתֵּר אֹתָם בְּתוֹךְ וַיִּתֵּן אִישׁ־בְּתָרוֹ לְקַרְבָּת רֵעֵהוּ וְאֶת־הַצֶּפֶר לֹא בָתָר׃ [waw consec. + v/qal/IPF/3ms: laqach + prep. w/3ms suff: lamed; "and he brought to Him"; + sign of d.o. + n/com/m/s/constr: kol + adj/b/pl: 'elleh; "all of these"; + waw consec. + v/Piel/IPF/3ms: bathar; "and cut in two" {used 4x, Sol.2:17; Jer.34:18,19}; + sign of d.o. w/3mpl suff: 'eth; "them"; prep: bet + d.a. + n/com/m/s/abs: tawek; "in the middle/midst"])

and laid each half opposite the other; (וַיִּבְתֵּר אִישׁ נֹתֵן לְקַרְבָּת רֵעֵהוּ [waw consec. + v/qal/IPF/3ms: nathan {give}; "and laid"; + n/com/m/s/abs: 'ish; "the individual"; + n/com/m/s/constr. w/3ms suff: bether; "cut dual pieces/parts of it"; + prep: lamed + v/qal/inf/constr: qara'; "to encounter/opposite"; + n/com/m/s/constr. w/3ms suff: re-a; "it's companion/the other""])

GENESIS

but he did not cut the birds. (בַּתֵּר לֹא צִפּוֹר הָ אֵת ג') [waw conj. + sign of d.o. + da. + n/com/b/s/abs: tsiphor {same as 7:14}; "and the birds"; + neg: lo' + v/qal/PF/3ms: bathar; "he did not cut in two"])

וַיֵּרֶד הָעֵיט עַל־הַפְּגָרִים וַיִּשֶׁב אֹתָם אֲבִרָם: ^{WTT} Genesis 15:11

^{NAS} Genesis 15:11 **And the birds of prey came down upon the carcasses, and Abram drove them away.** (וַיֵּרֶד הָ עֵיט הָ עַל וּפְגָר הָ נִשְׁב אֹת אֲבִרָם [waw consec. + v/qal/IPF/3ms: yarad; "and it descended/came down"; + d.a. + -ayith; "the bird of prey" {used 8x}; + prep: -ad; "upon"; + d.a. + n/com/m/pl/abs: peger; "the corpse/carcass"; + waw consec. + v/Hiphil/IPF/3ms: nashab {lit. to blow}; "he shooed/drove away"; + sign of d.o. w/3mpl suff: eth; "them"; + proper n: "Abram"])

ANALYSIS VERSES 9 – 11:

1. The legitimacy of Abram's request is assumed by an immediate response from Yahweh.
2. As with any legal transaction, the first order of business is that the parties involved are represented.
3. Here, the two obvious principles of the contract are Yahweh and **Abram**.
4. That Yahweh is the Sovereign owner the land (vs.7), He gives title to **Abram** and decides any terms of the contract.
5. He does so now through a ceremonial ritual designed to provide overt substantiation of agreement.
6. This in turn provides in part assurance for **Abram** that the terms and conditions are from God.
7. The practice of this type of ritual in the OT for said purpose is validated in Jer.34:18,19.
8. There, a promise of contract was made by Israel to God and broken by Israel inciting national discipline.
9. In our passage the promise is from God to **Abram** affecting his descendants.
10. In addition, the terms of the ritual are symbolic with spiritual parallels representing certain legal instruments (applicable laws and documents) that make the contract at hand valid i.e., a legally binding transfer of deed to **Abram**.
11. So the ritual combines both physical and spiritual realities as a complete contract.
12. The two main parties interact in the transaction as the Sovereign Lord commands **Abram** to make a sacrifice with certain terms and conditions, "So He said to him/waw 'amar 'el".
13. The animals and actions associated with them are symbolic of the legal instruments highlighting the spiritual principles binding to the contract.
14. That **Abram** is required to provide the animals for sacrifice signifies that the legal terms of the contract involves man.
15. The list of animals, "heifer, female goat, ram, turtle dove and young pigeon/-egelah, -ez, 'ayil', tor waw gozal" are all species that could be offered in a regular sacrifice.
16. There is some debate about the identity of the last bird (*gozal*) as the only other example of its use is Deu.32:11 (*young*).

GENESIS

17. While the animals are reminiscent of an ordinary sacrifice, these are not placed upon an altar and burned.
18. Neither is there any sprinkling of blood.
19. Also the actions of cutting up the large animals but leaving the birds “**not cut/lo’ bathar**” is reminiscent of a burnt offering but not exact. Cf.Lev.1:6,17
20. The difference is that the priest cut up the large animals into pieces removing organs and entrails. Cf.Lev.1:6-13
21. Each of the animals is designated as clean under the Law and utilized for sin/atonement offerings. Cp.Num.19:9; Lev.4:28; 5:7; 19:22
22. A young **ram** could also be used as a peace offering. Num.6:14
23. Unique to our ritual these sacrifices were “**cut in two down the middle and laid each half opposite the other**/bathar bet tawek waw nathan ‘ish bether lamed qara’ re-a”.
24. Essentially they are arranged in mirror reflection of **two** parts of a whole.
25. This unusual feature of the rite was probably included in the divine command of vs.9.
26. The additional instructions omitted in recording mirrors the invisible spiritual realities hidden symbolically in the ritual i.e., there’s more to the ritual than what appears on the surface.
27. The symbolic significance of the animals prefigures the Person of Christ, His death and resolving the sin barrier of man as reconciliation with God. Cp.Heb.10:4-7; Rom.5:10,11
28. Christ is the primary legal instrument providing **Abram** a right of title for the land.
29. That there is no burnt offering or sprinkling of blood looks to Messiah before the incarnation.
30. The reality of His work on the cross has yet to come.
31. The aspect of His sacrifice in this way is now anticipated in the death of the animals.
32. The **two** parts in mirror arrangement teaches the uniqueness of His Person and role as Messiah.
33. He is unique in that He is both God and man.
34. His humanity mirrored His Deity. Cp.Joh.1:14,18
35. Most specifically of near context His uniqueness is seen in His role as both King and High Priest via the order of Melchizedek (Gen.14:18; Psa.110:4).
36. These are mirror functions as both are in perpetuity (for king see 1Tim.1:17) and both function hand-in-hand.
37. The age of the large animals is literally the Hebrew intensive passive Pual form, “**having utterly been three**/shalash”.
38. This teaches that His Person is a member of the Godhead most specifically God the Son. Mat.16:16; et al
39. This gives Him equal Sovereign rights to the land as God.
40. The role of His humanity mirroring His Deity provides the human connection to the land.
41. That Yahweh in theophany will pass between the **two** halves (vs.17) illustrates that the binding nature of the covenant is equally dependent upon the whole of His person.
42. The uncut **birds** recognizes His person as One and available to all for salvation no matter rank and file. Cf.Lev.5:7
43. The legal basis of the covenant is based in anticipation of the coming Messiah fulfilling His role before both God and man.
44. Christ is the legal instrument making the contract valid. Cf.Joh.16:16
45. It is through His person that possession or rights of inheritance of the land is made possible.

GENESIS

46. Most interpreters see the attacks of the carrion **birds** in vs.11 as an ominous sign, “**And the birds of prey came down upon the carcasses**”.
47. It is to be expected that if raw flesh is laying on the open ground that carrion **birds** would soon spot it and proceed to descend upon it.
48. This happened periodically and **Abram** was compelled to drive **them away**.
49. These **birds** represent interests hostile to the covenant made between God and **Abram**.
50. The attack is upon the symbolically significant corpses of the animals.
51. The **birds of prey** are unclean and therefore unacceptable for sacrificial use. Cf. Lev.11:13-19; Deu.14:12-18
52. Unclean birds can represent foreign nations. Eze.17:3,7; Zec.5:9
53. Most commentaries relate these **birds** primarily to Egypt because of the prophecy to follow and symbolize the **carcasses** (*peger*) as Abram’s descendants that are protected by Abram as he scares them away.
54. Yet this redefines the obvious symbolism of the **carcasses**.
55. Maintaining continuity of the legality of the contract, another alternative is suggested.
56. The Hebrew language is slightly strange in that the singular person is used defining the “***bird of prey and it came down***/ha –ayith yarad”.
57. Further the definite article is used with the noun “***the bird of prey***/ha –ayith” insinuating a specific **bird**.
58. While it is regarded as a collective singular via the use of the plural suffix attached to the sign of the direct object, “**them**’/eth”, its symbolism is more diverse.
59. “**The bird of prey**” (with the definite article) symbolizes Satan hostile to the POG via Christ.
60. The plural further recognizes his army of demons implementing all of the human viewpoint evil designed to try and keep people from saving faith.
61. This analogy is used in the parable of the sower. Mat.13:4 “*and as he sowed, some seeds fell beside the road, and the birds (plural) came and ate them up*” cp. Mat.13:19 in interpretation, “*When anyone hears the word of the kingdom, and does not understand it, the evil one (singular with d.a.) comes and snatches away what has been sown in his heart...*” cp. parallel: Mar.4:4 cp. 4:15 (“The Satan” substituted for *the evil one*)
62. The word translated “**drove away**/nashab” literally means to “blow” and has the visual idea of “shooing away”.
63. It is used of the wind (Psa.147:18 used in connection with BD) and Yahweh’s breath of omnipotence over death (Isa.40:7).
64. The symbolism points to the Satanic attack on the gospel message as a result of Christ accomplishing His role at the 1st Advent through death.
65. Abram’s role of shooing/blowing them away looks at the combined actions of his active faith in the gospel Ph₁ (cf.vs.6) with the power of God in His convicting ministry (cf.1The.1:5).
66. The Holy Spirit is likened to the wind in Joh.3:8 and the very Hebrew noun for spirit (רוּחַ - ruach) means breath or wind.
67. In this way **Abram** is able to symbolically repel the Satanic/demonic attack.
68. Abram’s actions ties him into the Person of Christ.
69. It is this link that legally gives **Abram** the right to possess the land.
70. Because Abraham has believed in the coming Messiah, He is a recipient of the inheritance bestowed upon Messiah as its Sovereign King and Priest.

GENESIS

71. Abram's action of faith in Christ is the critical legal documentation clinching his right to inherit the land.
72. That documentation is recorded in the Lamb's Book of Life. Cf.Rev.13:8 cp. right of access to the New Jerusalem in 21:27; also see Heb.11:10
73. By means of this ceremonial ritual God has now formulated a legally binding contract that gives **Abram** right to inherit the land.
74. All that remains is its ratification/notary of seal concluding the ritual (vs.17) of which is to be preempted with the prophecy of vss.12-16.

GENESIS

A PROPHEIC ADDENDUM

EXEGESIS VERSES 12 – 16:

וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וְתַרְדֵּמָה נָפְלָה עַל־אַבְרָם
וְהָנָה אֵימָה חֹשֶׁכָה גְדוֹלָה נִפְלְתָה עָלָיו:

^{NAS} Genesis 15:12 Now when the sun was going down, a deep sleep fell upon Abram; (7

וְהָנָה אֵימָה חֹשֶׁכָה גְדוֹלָה נִפְלְתָה עָלָיו [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass/Now when"; + d.a. + n/com/b/s/abs: shemesh; "the sun"; + prep: lamed + v/qal/inf/constr: bo'; "setting"; + waw conj. + n/com/f/s/abs: tareddemah; "a deep sleep" {same as 2:21} + v/qal/PF/3fs: naphal; "fell"; + prep: -al + proper n: "upon Abram"])

and behold, terror and great darkness fell upon him. (7 נָפְלָה גְדוֹלָה חֹשֶׁכָה אֵימָה הָנָה ה) [waw conj. + interj.part: hinneh; "and behold"; + n/com/f/s/abs: 'eymah; "and terror/dread"; + n/com/m/s/abs: chashekah; "darkness"; + adj/f/s/abs: gadol; "great"; + v/qal/Ptc/f/s/abs: naphal; "falling"; + prep. w/3ms suff: -al; "upon him"])

וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי־גֵר אֶהְיֶה זְרַעְךָ
בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

^{NAS} Genesis 15:13 And God said to Abram, "Know for certain (7 יָדַע לְאַבְרָם לֵאמֹר ה) א

יָדַע [waw consec. + v/qal/IPF/3ms: 'amar + prep: lamed + proper n: aberam; "and He said to Abram"; + v/qal/inf/abs: yad + v/qal/IPF/2ms: yad; "knowing you will know/certainly know"])

that your descendants will be strangers in a land that is not theirs, (7 בְּזֶרַע הָיְדָה גֵר כִּי) [conj: kiy; "that"; + n/com/m/s/abs: ger; "strangers/sojourners"; + v/qal/IPF/3ms: "they will exist"; + n/com/m/s/constr. w/2ms suff: zera-; "your seed/descendants"; + prep: bet + n/com/f/s/abs: erets + neg.part: lo' + prep. w/3mpl suff: lamed; "in a land not for them"])

where they will be enslaved and oppressed four hundred years. (7 אֵת עֲנָה וְעַבְדוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה) [waw consec. + v/qal/PF/3cpl w/3mpl suff: -abad; "and they will enslave them"; + waw consec. + v/Piel/PF/3cpl: -anah; "and they will be utterly oppressed/afflicted"; + sign of d.o. w/3mpl suff: 'eth; "them" {ref. to the ones enslaved}; + adj/f/s/constr: 'arebba-; "four"; + adj/f/pl/abs: me-ah; "hundred"; + n/com/f/s/abs: shanah; "years"])

GENESIS

וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ בְרֻכְשׁ גְּדוֹל׃^{WTT} Genesis 15:14

^{NAS} Genesis 15:14 "But I will also judge the nation whom they will serve; (גוֹי הַאֵת גַּם) אֲנִי וְאַחֲרֵי־כֵן אֲנִי דָן עֲבָד אֲשֶׁר [waw conj. + conj: gam; "But also"; + sign of d.o. + d.a. + n/com/m/s/abs: goy; "the nation"; + rel.pro: 'asher; "whom"; + v/qal/IPF/3mpl; "will ensave"; + v/qal/Ptc/ms/abs: dayan; "judging"; + pro/1cs: 'anikiy; "I Myself"])

and afterward they will come out with many possessions. (וְאַחֲרֵי כֵן יֵצְאוּ בְרֻכְשׁ גְּדוֹל) [waw conj. + prep: 'acherey; "and afterward"; + adv: ken; "thus/so"; + v/qal/IPF/3mpl: yatsa'; "they will come out"; + prep: bet + n/com/m/s/abs: rekush; "with property/possessions"; + adj/m/s/abs: gadol; "many/great"])

וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבֹּר׃^{WTT} Genesis 15:15

^{NAS} Genesis 15:15 "And as for you, you shall go to your fathers in peace; (וְאַתָּה) אַתָּה תָּבוֹא אֶל אֲבֹתֶיךָ בְּשָׁלוֹם [waw conj. + pro/2ms: 'attah; "and you yourself"; + v/qal/IPF/2ms: bo'l + will go"; + prep: 'el + n/com/m/pl/constr. w/2ms suff: 'ab; "to your fathers"; + prep: bet + n/com/m/s/abs: shalom; "in peace"])

you shall be buried at a good old age. (טוֹב שִׁיבָה בְּקִבְרָה) [v/Niphal/IPF/2ms: qabar; "having been buried"; + prep: bet + n/com/f/s/abs: seybah; "at an age"; + adj/f/s/abs: tob; "a good one"])

וְדוֹר רְבִיעִי יָשׁוּבוּ הִנֵּה כִּי לֹא־שָׁלֵם עוֹן הָאֱמֹרִי עַד־הִנֵּה׃^{WTT} Genesis 15:16

^{NAS} Genesis 15:16 "Then in the fourth generation they shall return here, (וְדוֹר רְבִיעִי) דוֹר רְבִיעִי יָשׁוּבוּ הִנֵּה [waw conj. + n/com/m/s/abs: dor; "then a generation"; + adj/m/s/abs: rebiy-iy; "a fourth one"; + v/qal/IPF/3mpl: shub; "they will return"; + adv: hinneh; "hither/yet/here"])

for the iniquity of the Amorite is not yet complete." (עוֹן הָאֱמֹרִי הַזֶּה עוֹן שָׁלֵם לֹא כִּי) [conj: kiy; "for/because"; + neg: lo' + adj/m/s/abs: shalem; "not complete"; + n/c/b/s/constr: -awon; "is the iniquity of/guilt of"; + d.a. + proper n: 'emoriy; "the Amorite"; + prep: -ad; "as far as"; + adv: hinnah; "yet"])

GENESIS

ANALYSIS VERSES 12 – 16:

1. With the draft of the ceremonial rite formulated (vss.9-10), we might conclude the next logical step to be its ratification or closing.
2. Instead, Abram's vision is interrupted with a dark and dreadful prophecy before the ceremonial signature in vs.17.
3. The prophecy itself points to the Jew's Egyptian bondage and deliverance to **return** to the land.
4. The purpose of inserting this prophecy at this point in the ritual is at least two-fold:
 - A. It functions as an addendum to the main body of the covenant/contract.
 - B. It provides tangible evidence for Abram's offspring of the binding nature of the contract.
5. In real estate transactions an amendment makes changes to an already existing agreement; an addendum adds to the agreement without changing the original draft.
6. The prophecy does nothing to change the stipulations legally or otherwise as set forth in the ceremony, hence an addendum is now in view.
7. An addition is necessary to the contractual terms due to the unique nature of the real estate portion of the covenant.
8. That is that the binding terms of the covenant extend beyond **Abram** to his **descendants** granting them title in perpetuity and that the literal occupancy of the land is yet future.
9. In other words, while the ritual is overt evidence of Abram's right to inherit, it does not address the provisions for his offspring providing them like evidence overtly and legally of their right of inheritance and occupation.
10. Hence enter the prophetic addendum providing such validation for them i.e., the fulfilled prophecy.
11. In this way both **Abram** and his **descendants** have overt and legal confirmation to the real estate promised and notice of occupancy.
12. As with the main ritual, spiritual symbolism is also embedded in the prophecy in accord with the legality of the main contract/ritual.
13. The complexity of our passage is that the ritual and prophecy are two dimensional combining both spiritual and physical, time and eternity, faith and experience.
14. Abram's vision takes a dramatic turn and "**a deep sleep fell upon him**/tareddemah naphal –al".
15. This condition occurs "**when the sun was setting**/waw hayah ha shemesh lamed bo".
16. While this may appear problematic in light of chapter 15 occurring in one day (vs.18) and that the stars were already shining in the night sky (vs.5), it is remedied noting vs.5 as an early predawn morning.
17. Abram's vision is now into the final hours of that day.
18. The "**deep sleep**" indicates that he entered into a state similar to unconsciousness at the least totally oblivious to whatever else was going on around him.
19. While in that state, "**terror and great darkness fell upon him**"/"eymah chashekah gadol naphal –al".
20. The exclamatory "**behold**/hinneh" indicates a sudden and dramatic event.
21. The depiction is reminiscent of the ominous nature of the birds of prey in vs.11 following on its heal now in vs.12.
22. This is the one time that **Abram** experiences fear in the presence of a Divine manifestation.

GENESIS

23. The noun “**terror**” means “deep distress/dread” and the “**great darkness**” signifies a vast absence of light.
24. No illicit action by **Abram** prompts such dread.
25. The Hebrew noun for “**terror**” (*‘emah*) reflects a human emotion that is inspired most often by Yahweh’s presence. Cf.Exo.15:16; 23:27; Deu.32:35; Job 9:34; 13:21; Psa.88:15
26. Such a **terror** is destructive (e.g., Exo.23:27; Deu.32:25; Psa.88:15), immobilizing (Exo.15:16), intimidating and coercive (Job 9:34 cf.33:7) or unnerving (Job.13:21).
27. None of these nuances are now seen in the use of *‘emah* in our verse.
28. In fact, we know of no **terror** that might have seized **Abram** in these two scenes had not vs.12 stated it so.
29. We are simply provided a condition in which **Abram** was gripped in helpless fear seeing no hope otherwise for the situation.
30. Out of the **darkness**, Yahweh then speaks to him providing prophetic insight with regard to his **descendants** and the **land** they would occupy.
31. The NAS phrase “**know for certain** (Qal infinitive *yad* + Qal Imperfect *yad*) literally would be translated “*knowing you will know*”.
32. The verbs pick up on the “*how may I know*” of vs.8.
33. It recognizes two distinct perceptions of knowledge as it relates to time.
34. The forms of the verbs are parallel to and the emphasis is not unlike “dying (spiritually) you will die (physically)” with respect to Adam’s fall in the Garden in Gen.2:17.
35. The idea is that at the present **Abram** will accurately discern the prophecy (in faith) while in the future it will be further validated experientially in fulfillment.
36. In this way there are no questions as to the certainty of God’s plan.
37. Obviously **Abram** will not be alive at the fulfillment per vs.15.
38. It is language tying together the knowledge now being imparted to **Abram** with his futuristic offspring that are represented in Covenant.
39. It is a phrase linking knowledge both present and future tantamount to the binding nature of Abram with his descendants.
40. It is a oratory devise addressing all concerned (ex. of similar speech, 1The.4:15).
41. God is making sure that **Abram** knows He is speaking in certainties and not possibilities talking about exile and deliverance and that fulfillment will validate that for all concerned.
42. The first historical event to overtly validate the Covenant for Abram’s offspring is that his **descendants will be strangers in a land that is not theirs**.
43. The “**land not theirs**” is not specifically mentioned, though it is Egypt from where they will exit in vs.14.
44. The noun “**strangers/ger**” means “sojourners” normally depicting visitors or guests staying temporarily and not having rights to property as would a natural citizen. Cf.Gen.23:4; Exo.12:19
45. However, this stay is not so temporary as they find themselves “**enslaved and oppressed four hundred years**”.
46. The 400 **years** of exile mentioned in this prophecy is quoted by Stephen in Act.7:6.
47. However Exo.12:40-41 and Paul in Gal.3:17 attribute 430 years to the exile.
48. In addition, Act.13:19 seems to indicate 450 years before complete deliverance from exile.
49. The apparent contradictions have brought ridicule from liberals as to the accuracy and thus veracity of the Bible.

GENESIS

50. The differences are reconciled by harmonizing the perspective from which the authors derive their citations.
51. That the Jews left Egypt in 1446 BC, we would add 430 years providing a date of 1876 BC, the initiation of the Abrahamic Covenant.
52. So Moses in Exodus and Paul are looking at the reality of the Jewish race in retrospect from the beginning of the promise to inherit.
53. Further, Exo.12:40 is not saying the Jews “lived” in Egypt for 430 years, but were sojourners for that period of time (the NAS is ambiguous at best).
54. The English translation “*time*” in the Hebrew is “**מוֹשָׁב** – moshab” meaning “assembly” and the cognate to “**תּוֹשָׁב** – toshab” meaning “sojourner”.
55. In addition, the Hebrew relative pronoun ‘*asher*’ follows the phrase “*the sons of Israel*”.
56. A literal translation of Exo.12:40 could be rendered, “*Now the collective sojourners of the sons of Israel, those who lived in Egypt – four hundred and thirty years*”.
57. Further, the lineage from Levi to Moses shows that the Israelites could not have lived in Egypt 430 years.
58. Their actual time in Egypt was some 210 years of residency when Jacob’s family entered in 1656 BC.
59. Not always were they in Egypt pre-exodus, but always they were **sojourners in a land not theirs** (why Egypt isn’t mentioned specifically in our verse).
60. The reference to 400 years before 1446 BC in our verse dates the birth of Isaac in 1846 BC.
61. So Genesis and Stephen in Act.7:6 are looking from the perspective of the beginning of Abram’s offspring.
62. It was upon the birth of Isaac that Ishmael, the son of Hagar the Egyptian (having Egyptian ties), began a form of persecuting with threat of subjugating Abram’s descendants. Cf.Gen.21:9-10
63. The threat of Ishmael was of such gravity that it prompted Sarah to call for his expulsion.
64. The addendum as it pertains to Abram and his **descendants** makes the time of 400 years in our verse most pertinent as both are being tied together in concept.
65. The mention of 450 years by Paul in Act.13:19 is also from the perspective of Isaac using the first Sabbatical year observed by the Jews in 1396 BC as a chronological marker in retrospect (1846 – 450 = 1396).
66. There are no real contradictions in the dates, just different emphasis.
67. Though Abram’s offspring find themselves in such a situation, God **will also judge the nation whom they will serve** and deliver them from bondage acquiring **many possessions**.
68. This comprises both the 2nd and 3rd historical events that validate the prophecy for Abram’s racial offspring.
69. “**The nation/ha goy**” as we know is the Egyptian empire.
70. During the process of their exit from Egypt, God will bring the 10 plagues upon this **nation** as recorded in Exo.7-11.
71. Commensurate with the exodus the Jews will “**come out/yatsa**” a wealthy people.
72. This reality is recorded in Exo.12:35-39.
73. In vs.15, Yahweh turns aside from revealing the future of Abram’s **descendants** to **Abram** himself.

GENESIS

74. The future for **Abram** personally is that he “**shall go to your fathers in peace and shall be buried at a good old age**”.
75. The interrupting insertion of vs.15 that refocuses solely on **Abram** has a three-fold purpose:
 - A. It regards **Abram** as distinct from his progeny as to their destiny indicating that the bulk of the prophecy is primarily for the benefit of Abram’s offspring.
 - B. It adds the elements of near and far fulfillments to the prophecy.
 - C. It provides a chronological marker regarding the 4th **generation** in vs.16.
76. Here we have the first use of the term “**peace/shalom**” in the Bible.
77. This indicates that Abram’s life is unique in contrast to the enslavement and the oppression of his **descendants** in discerning the prophecy.
78. The “**buried at a good old age/qabar bet seybah tob**” is a near term prophecy fulfilled in 25:8.
79. This evidences the distinction of the present and future aspects embodying the prophecy and ritual otherwise.
80. Advanced **age** is not what makes the prediction intriguing, rather that the advanced **age** is “**good**”.
81. Jacob illustrates that the elder years of one’s life can be those of misery (Gen.42:38; 44:29,31); but his misery was self-induced.
82. Abram’s manner of death will be future evidence for himself that Yahweh’s promise to him as a “*shield*” in vs.1 beginning the vision is true.
83. The near prophecy in essence encapsulates the idea that the fear and dread he experienced in vs.12 has a remedy.
84. The legal remedy is revealed in the symbolism embedded in the prophecy.
85. It is from the chronological point of Abram’s death that we can now calculate “**the fourth generation/rebiy-iy dor**” that will “**return/shub**” to Canaan.
86. Abraham was 175 years **old** when he died in 1771 BC.
87. Isaac was born when Abraham was 100 years **old** in 1846 BC.
88. At **age** 60, Isaac had Jacob in 1786 BC, 15 years before Abram’s death.
89. Jacob succeeds the generational line began by his father Isaac during the time of **Abram**.
90. It is Jacob’s generation that is to start the count of the 4 **generations** in view.
91. A generation is calculated as the average lifespan of Homo Sapien under normal conditions, which during the time from Jacob to Moses was ~100 years.
92. Looking to the line of Moses representing the Exodus generation we can count:
 - A. Generation #1: Jacob
 - B. Generation #2: Levi
 - C. Generation #3: Kohath
 - D. Generation #4: Amram, Moses father.
93. According to Jewish tradition, Moses mother, Jocheved (Exo.6:20) had the rare distinction of both entering and leaving Egypt (Ref. *Seder Olam Rabba 9*) entering the Holy Land at age 250. Ref. www.chabad.org/library/article-cdo/aid/487778/jewish/
94. The Jews’ journey in the wilderness wanderings put them on the **land** of Canaan prior to the time of the Conquest (ex: they were in Kadesh-barnea at the southern border, Deu.1:46).
95. Our verse doesn’t say that they will possess the **land**, only that they will **return** to it.
96. Moses father, Amram lived to be 137 years old.

GENESIS

97. That Moses was 80 years **old** at the Exodus (Exo.7:7), this leaves a window of 57 years of his father's life that he and his brother and sister (Aaron and Miriam) were born.
98. It is fairly safe to assume that there were those of the 4th **generation** of Amram that left Egypt with Moses and set foot on Canaanite soil; our verse now documents that assumption.
99. The final clause, "**for the iniquity of the Amorite is not yet complete**" provides cause as to why the delay of occupying the **land** must occur.
100. What is strange in this portion of the prophecy is that the **Amorite** is singled out of all the other nations that will be kicked out of Canaan at the Conquest such as recorded in vss.19-21.
101. These were a people particularly hostile to the Jewish intentions of conquest as detailed in the Book of Joshua.
102. They become representative in the cosmos for all those involved trying to overturn Yahweh's plan for Abram's **descendants** to inherit under the Abrahamic Covenant.
103. As with the main body of the contract, what provides the legal rights for Abram's offspring to be released from captivity and inherit along with Abraham is represented in the symbolic significance of the prophecy.
104. This as to the spiritual realities governing the physical realities.
105. The symbolisms build upon and harmonize with the spiritual symbolism embedded in the ceremonial ritual itself (faith in the coming Messiah).
106. The main core of symbolic significance is two-fold:
 - A. The Egyptian bondage and deliverance.
 - B. The dual references to the number 4.
107. The enslavement and deliverance symbolizes Christ's death providing freedom for believers from the slave market of sin. Rom.6:6,7,22; 8:2
108. "4" in numerology symbolizes universality or completeness (ex.: 4 corners of the earth; Isa.11:12; Rev.7:1).
109. The details are as follows:
 - A. The **sun going down** (dusk) symbolizes a period in history just before **darkness** rules the day.
 - B. Abram's **deep sleep** symbolizes man's loss of touch with spiritual realities imitating death itself. Cf.Eph.5:14; 1The.5:6,7
 - C. The **terror and great darkness** symbolizes the helpless and frightful state that humanity finds itself in a world governed by evil.
 - D. Together, these things picture the fall of mankind in the Garden and the spiritual death he undergoes now ruled by Satan via the STA. Cf.Eph.6:12 cp.Gen.2:17
 - E. The aspect of fear and void in spiritual perception is evidenced in Adam's action of hiding and resorting to human viewpoint rhetoric in God's presence. Gen.3:9-12
 - F. This symbolism legally underwrites the symbolic satanic attack of the birds of prey in vs.11.
 - G. Through the means of spiritual death and acquiring a sin nature, Satan has the ability to attack God's plan as it pertains to humanity.
 - H. Man finds himself in a helpless estate (**dread and great darkness**). Cf.Rom.5:6 cp.Psa.136:21-24
 - I. God speaking from the **darkness** is the provision of Bible doctrine in the form of the gospel as remedy to the fall.

GENESIS

- J. That God speaks from “**great darkness**” personifies the comprehensive evil of the world postured to repel the light of truth.
- K. The phrase “**knowing you will know**” highlights the act of faith in time leading to its experiential reality (ex: Col.3:4).
- L. Contextually it pertains to escaping the enslavement of Satan’s world finding deliverance in God’s kingdom by becoming a believer.
- M. “**Strangers in a land that is not theirs**” looks to the alien status of believers living in the cosmos. Cf.Heb.11:9 cp.Eph.2:19
- N. Their enslavement and oppression for 400 **years** symbolizes the universal status for all believers living under the conditions of the cosmos in time.
- O. God’s judgment upon **the nation they serve** symbolizes His judgement upon Satan’s kingdom through Christ’s deaths on the cross. Joh.16:8,11
- P. The result provides redemption for mankind able to exit this world with the wealth of eternal life. Cf.Eph.1:18,19; 2:7 cp. The ex. Of Moses: Heb.11:24-26
- Q. Abram’s individual destiny (vs.15) outstanding from his **descendants** symbolizes the spiritual root of blessing from which his progeny has right for their inheritance.
- R. Symbolically **Abram** is a type of Christ in his death.
- S. Abram’s death is pictured in two ways.
- T. This recognizes Jesus underwent two deaths. Isa.53:9
- U. The first, “**you shall go to your fathers in peace**” illustrates reconciliation.
- V. This symbolizes Jesus spiritual death on the cross reconciling God the **father** with the Son’s human lineage. Cp.Rom.5:1,10,11; 2Cor.5:18,19,20; Col.1:20,22
- W. Reconciliation opened the doors for Christ to redeem man from sin also through His blood (spiritual death). Cp.Eph.1:7; Rev.5:9; 1Pet.1:18,19
- X. This in turn allows man to legally fall under the law of eternal life having been freed from the law of sin and death. Rom.8:2 cf.5:21; 6:22,23
- Y. To possess eternal life is essential to the addendum as the **land** is given to his **descendants** forever. Gen.13:15
- Z. The 2nd aspect of Abram’s death is literally in the Hebrew, “**having been buried, gray haired, good/qabar seybah tob**”.
- AA. “**Gray headed**” is symbolic of a “crown of glory” and “honor”. Cf.Pro.16:31; 20:29
- BB. This death illustrates Christ’s physical death (**buried**) that resulted in His glorification in resurrection and eternal honor. Cp.Heb.2:9; 1Pet.1:21 cf.1Pet.3:13-22
- CC. Believers share in Christ’s glory through resurrection. Rom.6:4; 8:17
- DD. Resurrection provides the experiential evidence of the believer’s redemption and the right to literally occupy the **land** in perpetuity.
- EE. Indeed, Jesus’ death was “**Good**”.
- FF. While the prophecy addresses Abram’s racial **descendants**, the right of title for some is only temporary (unbelieving Jews will not inherit forever).
- GG. It is his spiritual progeny that are given perpetual right of title. Rom.4:16; 9:1-8
- HH. The legal terms of the addendum extends the right to all believers to occupy the **land** in perpetuity (believing Jew and Gentile alike).
- II. This will find fulfillment in the Millennium and extend to the Eternal State (cp.Heb.11:10).

GENESIS

- JJ. The 4th **generation** symbolizes the universal portion of mankind that come to saving faith.
- KK. The Hebrew verb “**return**/shub” is used for repentance. Cp.1Kgs.8:47; Psa.7:12
- LL. Believers change their mind of letting Satan’s world determine their eternal destiny and opt for God’s kingdom (the **land**).
- MM. The **iniquity of the Amorite not yet complete** symbolizes the ongoing state of the hostile unbelieving world throughout history.
- NN. Not until the GWT judgment will the conditions of the prophecy and Covenant find its ultimate fulfillment experientially.
- OO. By the time of the Eternal State, every believer in human history will see the evidence with certainty that the Abrahamic covenant was *bona fide* and guaranteed.
110. In summary, the legal provisions of the addendum give Abram’s **descendants** the right of possession for all eternity.
111. This through the redeeming work of Christ on the cross releasing believers from the constraints of death and its governing laws of the universe.
112. The near fulfillment of the prophecy of Abram’s racial progeny (the Hebrew race) gaining possession of the **land** is overt evidence in time that the promise of the Abrahamic Covenant will also be fulfilled for eternity (far fulfillment) based on the supreme law of God spiritually.

GENESIS

THE COVENANT RATIFIED

EXEGESIS VERSE 17:

וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעַלְטָה הָיָה וְהָיָה תַנּוּר
 עֵשֶׂן וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַנְּזָרִים הָאֵלֶּה: ^{WTT} Genesis 15:17

^{NAS} Genesis 15:17 **And it came about when the sun had set, that it was very dark,** (לִּיהָ 7) *וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעַלְטָה הָיָה* [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + d.a. + n/com/b/s/abs: shemesh; "the sun"; + v/qal/PF/3fs: bo'; "had set"; + waw conj. + n/com/f/s/abs: -alatah; {used 4x} "and very dark"; + v/qal/PF/3ms: hayah; "it became"])

and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. (וְהִנֵּה 7) *וְהִנֵּה הָיָה תַנּוּר הַנְּזָרִים הָאֵלֶּה וְעֵשֶׂן וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַנְּזָרִים הָאֵלֶּה* [waw conj. + interj.part: hinneh; "and behold"; + n/com/b/s/constr: tannur; {used 15x} "an oven of"; + n/com/m/s/abs: -ashan; {used 18x} "smoke"; + waw conj. + n/com/m/s/constr: lappiyd; {used 14x}; "a torch of"; + n/com/b/s/abs: 'esh; "fire"; + rel.pro: 'asher + v/qal/PF/3ms: -abar; "which passed through"; + prep: bayin; "between"; + d.a. + n/com/m/pl/abs: gezer {lit. cut in two/divided}; "the divided parts"; + d.a. + adj/b/pl: 'elleh; "these"])

ANALYSIS VERSE 17:

1. The vision returns to the ceremonial setting.
2. With the addendum to the main contract in place, the contract can now be signed.
3. That the real estate transaction requires no actual purchase but is presented as a “gift” (cf.vs.7, “to give you this land to possess it”), only one signature is required and that by the owner.
4. This highlights that the real estate clause is unconditional.
5. The ratification includes both literal and spiritual significance following the pattern of the ceremony and contractual addendum.
6. The literal and present significance presents the contract as signed immediately before Abraham.
7. The spiritual again looks to the legal significance of the signing and points to a future reality.
8. The time of the day progresses to after the **sun set** and it **was very dark**.
9. The noun “**very dark**”/alatah” emphasizes the deep darkness of night (cp.Eze.12:6,7,12).
10. This in contrast to the previous “*great darkness*” in the prophesy (vs.12) that emphasized the volume or vastness of the absence of light.
11. With this setting, a theophany occurs “**and behold, an oven of smoke and a torch of fire which passed between these divided pieces**”.
12. Something representing Deity passes **between** the rows of the divided animal carcasses showing that this covenant is unilateral (one-sided).

GENESIS

13. If it was bilateral we would have something representing Abram as well passing through the animals.
14. The verb “**passed**” literally means to “pass through or by” and signifies that the theophany **passed between** all 4 pairs of animals.
15. This shows an act of completeness.
16. The Qal perfect form of the verb validates that God considers the covenant a done deal.
17. This provides for Abram unquestionable validation by God that he is destined to inherit the land.
18. It is the symbolic significance of the theophany that points to the legal validation providing God with the right to guarantee this title for future occupation of the land.
19. The setting of “**very dark**” symbolizes the darkness equivalent to night that came over the land during Christ’s work on the cross. Cp.Mat.27:45; Mar.15:33; Luk.23:44
20. The symbolism of an “**oven/tannur**” looks to something being prepared in offering to God. Cf.Lev.2:4; 7:9
21. The “**smoke/-ashan**” symbolizes God’s wrath or anger. Cp.Deu.29:19; 2Sam.22:9; Psa.18:8
22. The “**torch/lappiyd**” represents an instrument used to provide spiritual light (cf.Isa.62:1).
23. The “**fire/’esh**” is fuel for the **torch** and is symbolic of judgment (cf.Gen.19:24; Exo.9:23,24; 32:20; etc.) that illuminates in the midst of darkness (cf.Exo.13:21; Neh.9:12,19; Psa.78:14).
24. So God is symbolically personified as:
 - A. Preparing an offering for His wrath.
 - B. Providing light in darkness through judgment.
25. God’s passing **between** the divided animals symbolizes that it is through the Person of Christ that the execution of His wrath in judgment will be accomplished.
26. It is an action once for all time. Rom.6:10; 1Pet.3:18
27. As with the beginning of the ceremony, the symbolic hypostasis of Christ’s Person presented in its two parts indicates that the hypostasis is yet to be realized.
28. Now in the context of judgment it further symbolizes that Christ’s Deity will reject His humanity during the 3 hours on the cross. Cf.Mat.27:46; Mar.15:34
29. Christ’s anticipated work on the cross is the legal foundation by which God now ratifies the covenant with Abram.
30. The signing of the contract by God is a statement of certainty that the reality making all this legal will occur.
31. God approaches the covenant legally as a “done deal” to be evidenced at the 1st Advent.
32. Christ’s work on the cross evidences the spiritual reality that light (the law of spiritual truth) overcomes darkness (the law of Satan, human viewpoint and death). Joh.1:5

GENESIS

THE READING OF THE ABSTRACT

EXEGESIS VERSES 18 – 21:

WTT Genesis 15:18
 בְּיּוֹם הַהוּא פָּרַת יְהוָה אֶת־אַבְרָם בְּרִית
 לֵאמֹר לְזַרְעֶךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְהַר מִצְרַיִם
 עַד־הַנְּהַר הַגָּדוֹל נְהַר־פָּרַת:

NAS Genesis 15:18 **On that day the LORD made a covenant with Abram, saying, (יִם בַּ)**

אֵמֶר לְ בְרִית אַבְרָם אֵת יְהוָה כִּרַּת הוּא הֵ [prep: bet + n/com/m/s/abs: yom; "on that day"; + d.a. + pro/3ms: hu'; "He Himself"; + v/qal/PF/3ms: karath {lit. to cut}; "cut/made"; + proper n: "Yahweh"; + prep: 'eth + proper n: "with Abram"; + n/com/f/s/abs: berith; "a covenant"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying""]

"To your descendants I have given this land, (לְ נָתַן זָרַע לְ) [prep: lamed + n/com/m/s/constr. w/2ms suff: zera-; "to your seed/descendants"; + v/qal/PF/1cs: nathan; "I give"; + sign of d.o. + d.a. + n/com/f/s/abs: 'erets + d.a. + adj/f/s: zo'th; "the land, this one""]

From the river of Egypt as far as the great river, the river Euphrates: (מִן נְהַר מִצְרַיִם נְהַר עַד)
 פָּרַת נְהַר גָּדוֹל הֵ נְהַר הֵ עַד [prep: min + n/com/m/s/constr: nahar; "from the river of"; + proper n: mitserayim; "Egypt"; + prep: -ad + d.a. + n/com/m/s/abs: nahar; "the river"; + d.a. + adj/m/s/abs: gadol + n/com/m/s/constr: nahar + proper n: perath; "the great river Euphrates""]

WTT Genesis 15:19
 אֶת־הַקֵּינִי וְאֶת־הַקֵּינִי וְאֶת־הַקַּדְמוֹנִי:

NAS Genesis 15:19 **the Kenite and the Kenizzite and the Kadmonite (אֵת וְ קֵינִי הֵ אֵת)**

קַדְמוֹנִי הֵ אֵת וְ קֵינִי הֵ [sign of d.o. + d.a. + proper n: qeyniy; "the Kenite"; + waw conj. + sign of d.o. + d.a. + proper n: qeniziy; "and the Kenizzite"; + waw conj. + sign of d.o. + d.a. + proper n: qademoniy; "and the Kadmonite""]

WTT Genesis 15:20
 וְאֶת־הַחִתִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַרְפָּאִים:

NAS Genesis 15:20 **and the Hittite and the Perizzite and the Rephaim (וְ אֵת הֵ אֵת וְ)**

רְפָאִים הֵ אֵת וְ פְרִזִּי הֵ אֵת [waw conj. + sign of d.o. + d.a. + proper n: chittiy; "and the Hittite"; + waw conj. + sign of d.o. + d.a. + proper n: periziy; "and the Perizzite"; + waw conj. + sign of d.o. + d.a. + proper n: repha'iym; "and the Rephaim""]

GENESIS

וְאֶת־הַגִּרְגָּשִׁי וְאֶת־הַכְּנַעֲנִי וְאֶת־הָאֹמִרִי וְאֶת־הַיְבוּסִי: ם WTT Genesis 15:21

NAS Genesis 15:21 **and the Amorite and the Canaanite and the Girgashite and the Jebusite.**" (ם יְבוּסִי הָ אֵת וּ גִרְגָּשִׁי הָ אֵת וּ כְנַעֲנִי הָ אֵת וּ אֹמִרִי הָ אֵת וּ)
[waw conj. + sign of d.o. + d.a. + proper n: 'amoriy; "and the Amorite"; + waw conj. + sign of d.o. + d.a. + proper n: kena-anii; "and the Canaanite"; + waw conj. + sign of d.o. + d.a. + proper n: gireggashiy; "and the Girgashite"; + waw conj. + sign of d.o. + d.a. + proper n: yebusiy; "and the Jebusite" + end of para: samek]

ANALYSIS VERSES 18 – 21:

1. On this historical **day** of Abram’s life along with his **descendants**, Yahweh unconditionally formulated a binding contract to secure the real estate clause of the Abrahamic **Covenant**.
2. The verb “**made**” is in the Hebrew the word “**cut/karath**” (not *–asah*) recognizing a separate legal form established solely for this purpose.
3. This as was prescribed in the ceremonial rite and associated prophecy in vss.9-17.
4. The verb *karath* is used in the removal of the foreskin, which would come to be the sign of the **covenant** (cf.Gen.17:14).
5. Here, Jesus Christ is the symbolic sign that points to the covenant being legal and binding in all respects.
6. With real estate transfers of deeds/titles, another document associated in the transaction is a real estate abstract.
7. The abstract gives the dimensions of the property and further lists all prior owners of the real estate.
8. One may be given title and legally occupy the land apart from having an abstract, but it leaves an open door for someone to challenge the actual ownership of the property.
9. God holds deed to this land which is beyond challenge per, “**to your descendants I have given this land**”.
10. Yet its titling consists of previous owners.
11. The presentation of the boundaries of the **land** along with the pre-Israelite inhabitants in our verses is the legal document presented to overturn any that may challenge the **covenant** in the future.
12. Symbolism is not necessary as the abstract addresses only these matters.
13. The boundary to the west called **the river of Egypt** is not the Nile, but the modern Wadi el-Arish, the dividing line between Palestine and **Egypt**. Cf.Num.34:5; Jos.15:4
14. The geographical extremes obviously extend beyond Canaan proper witnessed by the phrase “**as far as the great river, the river Euphrates**.”
15. The 10 nations having pre-title to the **land** fills in the gap.
16. This is the longest list of pre-Israelite inhabitants recorded in one section.
17. Kenites mostly dwelt in the south of the **land** in the Negev.
18. Caleb is called a **Kenizzite** in Num.32:12.
19. Kadomites is mentioned only here.

GENESIS

20. “**Hittite**” is a regularly mentioned in the list of peoples.
21. Perizzites is also a regular mention in the lists and were noted in association with Sodom’s peoples (Gen.13:7).
22. The **Rephaim** represent a race of giants. Cf.Gen.14:5
23. For the **Amorite, Canaanite, Gergashite and Jebusite** see Jos.3:10; 24:11; Neh.9:8.
24. Yahweh leaves no stone unturned to ensure all the “t’s” are crossed and “i’s” dotted in the legal precision of the covenant.