

Genesis 12-15 → Abraham

Genesis 12 (The Call of Abraham);
 Genesis 13 (The Separation of Lot);
 Genesis 14 (The Battle of the Nine Kings);
 Genesis 15 (The Abrahamic Covenant).

Genesis

#2

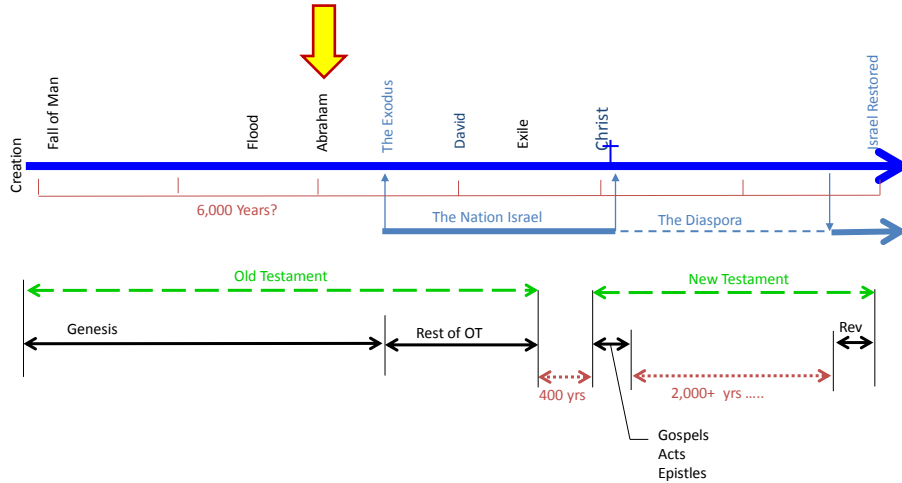
Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

The Panorama of History



Major Topics:

- Genesis 12 (The Call of Abraham);
- Genesis 13 (The Separation of Lot);
- Genesis 14 (The Battle of the Nine Kings);
- Genesis 15 (The Abrahamic Covenant).

Abraham is mentioned 74 times in NT.

He is venerated by all three monotheistic religions
(Judaism, Christianity, and Islam).

He is called: "Father of the Faithful" (*Heb 11:8*)
"Friend of God" (*Jas 2:23*).

Evidence of Design

“Friend of God” → Prophetic Privilege

- Abraham *James 2:23; Genesis 18:17*
- Disciples *John 15:15*

“Beloved” → Apocalyptic Privilege

- Daniel *Daniel 7-12*
- John *Revelation*

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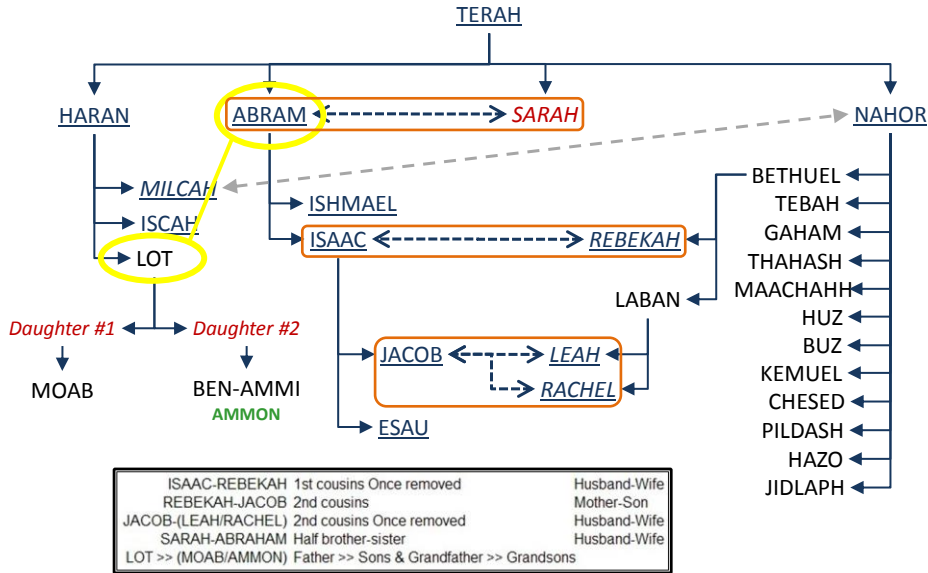
Abraham (Highlights)

- Everlasting Covenant
- A struggle between the flesh and Spirit
 - Abraham’s personal life;
 - Ishmael vs Isaac;
 - Sarah vs Hagar (*Gal 4:21-31*).
- Melchizedek
 - King and Priest of the Most High.
- Akedah: Isaac offered (*Gen 22*).

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Terah's Family



Your Family Relationship to your Common Ancestor						
		1	2	3	4	5
Relationship of the Other person to your Common Ancestor	TERAH Common Ancestor	ABRAHAM Child	ISAAC-ISHMAEL Grandchild	JACOB-ESAU Great Grandchild	JACOB'S SONS 2nd Great Grandchild	1
	NAHOR Child	Siblings Brothers	Nephew Uncle	Grand Nephew Grand Uncle	Great Grand Nephew Great Grand Uncle	2
	BETHUEL Grandchild	Uncle Nephew	1st Cousins	1st Cousins	1st Cousin 2 Removed	3
	LABAN / REBEKAH Great Grandchild	Grand Uncle Grand Nephew/Niece	1st Cousins 1 Removed	2nd Cousins	2nd Cousin 1 Removed	4
	LEAH - RACHEL 2nd Great Grandchild	Great Grand Uncle Great Grand Niece	1st Cousins 2 Removed	2nd Cousins 1 Removed	3rd Cousin	5

ISAAC-REBEKAH 1st cousins Once removed Husband-Wife
 REBEKAH-JACOB 2nd cousins Mother-Son
 JACOB-(LEAH/RACHEL) 2nd cousins Once removed Husband-Wife
 SARAH-ABRAHAM Half brother-sister Husband-Wife
 LOT >> (MOAB/AMMON) Father >> Sons & Grandfather >> Grandsons

Your Family Relationship to your Common Ancestor						
		1	2	3	4	5
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	HARAN Child	Siblings Brothers	Nephew Uncle	Grand Nephew Grand Uncle	Great Grand Nephew Great Grand Uncle	2
	LOT Grandchild	Uncle Nephew	1st Cousins	1st Cousins	1st Cousin 2 Removed	3
	LOT'S DAUGHTERS Great Grandchild	Grand Uncle Grand Niece	1st Cousins 1 Removed	2nd Cousins	2nd Cousin 1 Removed	4
	MOAB-AMMON 2nd Great Grandchild	Great Grand Uncle Great Grand Nephew	1st Cousins 2 Removed	2nd Cousins 1 Removed	3rd Cousin	5

Genesis 12: The Call of Abraham Terah's Family

Terah was an idolater (*Josh 24:2*).

Terah's youngest son Haran was born and died in Ur (*Gen 11:28*), capital of Sumer.

Sarai (Sarah) was Terah's daughter from a different wife than Abram – she was Abram's half-sister.

Gen 20:12: And yet indeed she [Sarai] is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

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Genesis 12:1-3 The Call of Abraham

1] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

"...had said"... God spoke but apparently Abram did act (at least not immediately)

- Abram didn't *leave* "his kindred"; he took them with him...
- Abram didn't *leave* "his father's house"; he simply moved up river...

"Terah" means "delay";

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Genesis 12:1-3 The Call of Abraham

Abram's failure seems "hidden (Cf. *Heb 11:8*)

Heb 8:12; 10:17: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Psalms 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us."

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. Acts 7:2-4

Stephen's address to the Sanhedrin. (Talk about *Chutzpah!*)

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Haran (or Charran):

"Haran" means "parched."

An important city in ancient Mesopotamia.

It was situated about 550 miles northeast of Ur and 280 miles north of Damascus.

Principal routes converged there.

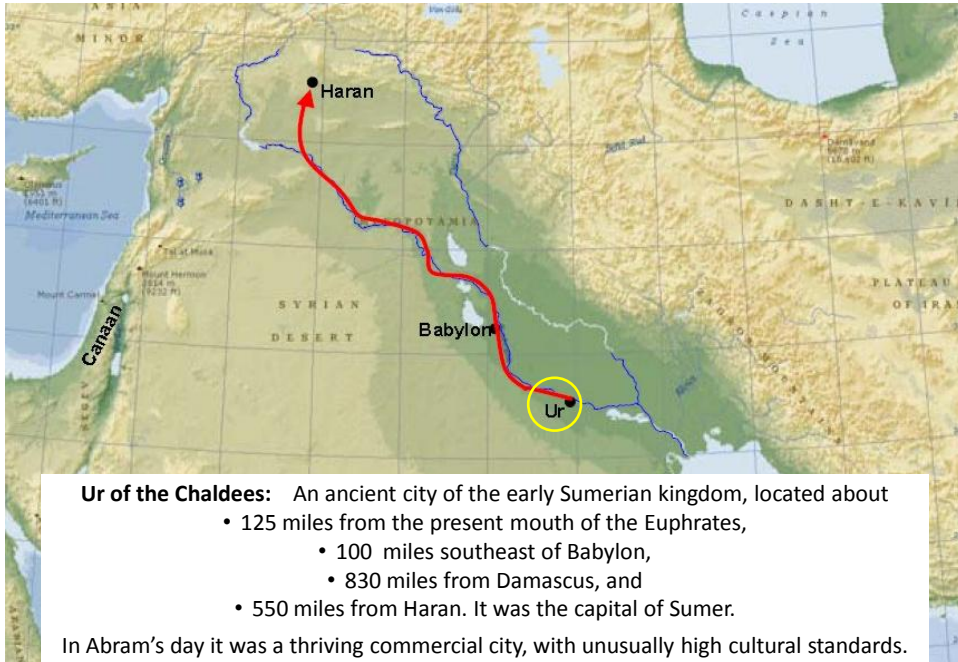
Highways to Nineveh, Babylon, and Damascus had their start from it.

It was only 60 miles from the stronghold of Carchemish, the capital of the Hittite empire.

Haran was one of the chief centers for the worship of *Sin, the moon-god*.

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- Ur of the Chaldees:** An ancient city of the early Sumerian kingdom, located about
- 125 miles from the present mouth of the Euphrates,
 - 100 miles southeast of Babylon,
 - 830 miles from Damascus, and
 - 550 miles from Haran. It was the capital of Sumer.

In Abram's day it was a thriving commercial city, with unusually high cultural standards.

The inhabitants worshiped the moon-god, *Sin*.

Genesis 12:2-3 Abrahamic Covenant

2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Seven "I Wills" of God to Abram

1. And I will make of thee a great nation,
2. and I will bless thee,
3. and make thy name great;
4. and thou shalt be a blessing:
5. And I will bless them that bless thee,
6. and curse him that curseth thee:
7. and *in thee shall all families of the earth be blessed.*

God's contract is still intact. Nations will be judged (*Matt 25:31-46*).

It foresees the blessing of the family of the entire earth (*Gal 3:8*) before the Throne of God (*Rev 5:9*).



4] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Nephew Lot went with him; Abraham is now 75 years old.

Genesis 12:6-7

6] And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7] And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Shechem = "shoulder";

First appearance of God

There is no record of Abram receiving any further revelation or contact with God until His initial call instructions had been fully obeyed.

Abraham is now in the land: worship; communion; promise.

Notice: Abraham's "altar-ed" life...

Genesis 12:8-9

8] And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9] And Abram journeyed, going on still toward the south.

Again, note the altars.

There was no altar for Abram in Ur or Haran.

Tents = emblem of a pilgrim.

We must be strangers and pilgrims on the earth before acceptable worship is possible.

[Note the contrasts in Revelation with the “earth dwellers”...]

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Genesis 12:10-11

10] And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11] And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Many commentators view this as a failure of faith on Abram’s part.

This is the first mention of Egypt,
symbolizing an alliance with the “world.”

*Isaiah 31:1 “Woe to them that go down to Egypt for help;
and stay on horses, and trust in chariots, because they are many;
and in horsemen, because they are very strong;
but they look not unto the Holy One of Israel,
neither seek the LORD!”*

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Genesis 12:12-13 Always tell the truth...

12] Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13] Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Can something be accurate, yet untruthful?

The claim that she is “my sister” occurs three times in the patriarchal narratives (v. 13; 20:2; 26:7).

In the second instance Abram explained that this was their policy wherever they went (20:13).

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Genesis 12:14-15 ...don't always tell it all.

14] And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15] The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

She was indeed his sister (actually a half-sister; cf. 20:12),
so he told the Egyptians only what he wanted them to know.

His motive was undoubtedly based on society laws
(cf. Laban, 24:29-61).

In enemy territory a husband could be killed for his wife.

But if Abram were known as her brother,
someone wanting her would have to make marriage
arrangements with him, which would possibly give him time to
react in his own interest.

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Gen 12:16-18 ...and now, the rest of the story

16] And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17] And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18] And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

The ironic twist to the story came when Pharaoh wanted Sarai. He did not need to bargain for her.

Abram's very words ("so that I will be treated well," *v. 13*) came back on him for Pharaoh treated Abram well because of beautiful Sarai, and Abram got very wealthy.

But this bound Abram to an obligation from which he was not able to deliver himself.

His scheme nearly lost him his wife, *and without Sarai his promised blessing would be doomed.*

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Genesis 12:19-20

19] Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20] And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

The world is at enmity with God (*1 Cor 10:2-13*).

Faith is not a single journey to a distant scene, but rather a continual experience with the unseen.

Its symbol is the tent;

Its secret is the altar.

(Cf. losing one's first love: *Rev 2:4*, Letter to Ephesus.)

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Anticipatory Parallel?

- The famine in the land (*Gen 12:10; 47:13*);
- The descent to Egypt to sojourn (*Gen 12:10; 47:27*);
- The attempt to kill the males but save the females (*Gen 12:12; Ex 1:22*)
- The plagues on Egypt (*Gen 12:17; Ex 7:14-11:10*).
- The spoiling of Egypt (*Gen 12:16; Ex 12:35-36*).
- The deliverance (*Gen 12:19; Ex 15*);
- The ascent to the Negev (*Gen. 13:1; Num 13:17, 22*).

The great deliverance out of bondage that Israel experienced was thus already accomplished in her ancestor, and probably was a source of comfort and encouragement to them.

God was doing more than promise deliverance for the future nation; it was as if in anticipation He acted out their deliverance in Abram.

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Gen 13:1-4 Abram Comes “Home”

1] And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2] And Abram was very rich in cattle, in silver, and in gold.

3] And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4] Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

Results of Abraham’s “backsliding”:

- He picks up Hagar in Egypt
 - Ishmael mocks Isaac (*Gen 21:9*)
 - Hagar and Ishmael are sent out
 - Their offspring and Israel battle yet today...

Abram was rich in earthly possessions, but had strife and many sorrows (*1 Tim 6:10*).

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Gen 13:5-8 Can't We All Just Get Along

5] *And Lot also, which went with Abram, had flocks, and herds, and tents.*

6] *And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.*

7] *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.*

8] *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.*

Abram could be "generous" because he knew the prophetic outcome!

[So can we (and you) be!]

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Gen 13:7-8 Can't We All Just Get Along

7] *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.*

8] *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.*

The Perizzites were one of several tribes usually listed with the Canaanites (cf. *34:30; Deut 7:1; Judg 1:4; 3:5*).

Let's not have any quarreling (*meribah*, related to the word for "rib")

Meribah (*Ex. 17:1-7*): In that wilderness there was no water to drink and the people strove with Yahweh so that Moses smote the rock.

Massa ("testing") and Meribah ("quarreling") became ominous names because the people out of unbelief provoked YHWH and were sent to wander in the wilderness until they died (*Ps 95:8-10*).

Their selfishness exhibited unbelief so that they did not enter the land (*Ps 95:10-11*).

Gen 13:9-10 Take your pick...

9] Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

“Lifting his eyes”:

Eyes → Satan’s portals (*Gen 3:6; Josh 7:21; 1 Jn 2:16; et al.*)

Ears → Portals of the Lord: *Rom 10:17*; “He that hath an ear...” etc.

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Gen 13:11-15

11] Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12] Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13] But the men of Sodom were wicked and sinners before the LORD exceedingly.

14] And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15] For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Note: The Lord did not talk to Abram until after Lot split from him – rather he separated himself from Lot.

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Gen 13:16-18

16] And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17] Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18] Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Hebron = "joined together; communion."

A place of separation becomes a place of vision (*2 Pet 2:6-7,9; Lk 17:26*).

This time near the great trees of Mamre; cf. *14:13*, at Hebron.

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Gen 13:18 Hebron

18] Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

An ancient city in southern Judah, Hebron was 19 miles southwest of Jerusalem, at the junction of all the principal highways of the region.

- It stood out prominently on the landscape, 3,040 feet above sea level.
- Josephus speaks of it as being more ancient than the city of Memphis in Egypt.
- The cave of Machpelah, later bought by Abraham for a tomb for Sarah, was very near.
- It became the burial place not only of Sarah, but of Abraham, Isaac, Jacob, Rebekah, and Leah.

Lot's Steps

- Beheld...
- Chose...
- Departed...
- Dwelt in the plain...
 - Pitched...toward
 - Dwelt in Sodom...
- Seated in the gate (Councilman).

Sin always occurs in small steps...

Lot was saved from abduction (*Chapter 14*),
but he still returns to Sodom.

Still recorded "righteous" in *2 Pet 2:7-8* but vexed...

Abram's Steps

Abram "lifted up his eyes":

- saw the Land;
- saw three "visitors" at the Oaks of Mamre;
- saw the ram substituted at Mt Moriah.

Abram vs. Lot

- Abram walked by faith
 - Lot by sight
- Abram: generous and magnanimous
 - Lot: greedy and worldly
- Abram: looked for God's city
 - Lot: home in a city destroyed by God
- Abram: "Father of all who believe"
 - Lot: perpetual infamy
- Abram: "Heir of the world" (Rom 4:30)
 - Lot: dwelled in a cave (Gen 19:30)
 - All possessions destroyed in Sodom.

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Gen 14:1-2 The Separation of Lot

- 1] *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;*
- 2] *That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.*
- 3] *All these were joined together in the vale of Siddim, which is the salt sea.*
- 4] *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.*

An example of God's promise to make Abram great and *to bless those who blessed him and curse those who cursed him (12:3)*.

Why was Amraphel (king of Babylon) mentioned 1st?

Mentioned ahead of the obvious leader, Chedorlaomer (king of Persia).

Cf. Dan 10.

The Battle of 9 Kings

Shemites

- Amraphel, king of Shinar
- Arioch, king of Ellasar
- Chedorlaomer, king of Elam
- Tidal, king of nations;

Hamites

- Bera, king of Sodom
- Birsha, king of Gomorrah
- Shinab, king of Admah
- Shemeber, king of Zeboiim
- King of Bela (Zoar)

Served Chedorlaomer 12 years; 13th year rebelled.

Chedorlaomer defeated and spoiled the rebels.

Took Lot, Abram's nephew, captive from Sodom.

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Gen 14:5-10

5] And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6] And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

7] And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

8] And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9] With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10] And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

“slimepits”= bitumen; tar. (Oil!)

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Gen 14:11-14

11] *And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.*

12] *And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.*

13] *And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

14] *And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*

First mention of the word "Hebrew" = "crossed over."

"trained": or, "instructed." Should Christians be prepared for battle?

Abram's eldest servant was heir in the absence of his own issue...

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Gen 14:15-17

15] *And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.*

16] *And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

17] *And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

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Gen 14:18-20

18] And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Bread and Wine:

prophetically used in Joseph's interpretations in prison;
and in the Lord's Last Supper for communion...

19] And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20] And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Abraham gives Melchizedek tithes.

Used by the writer of the Epistle of Hebrews to indicate that the Priestly order of Melchizedek higher (earlier) than that of Levi...

(Heb 6:20).

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The Slaughter of the Kings

- Abram's army (318 trained servants) rescues Lot, and the people of Sodom
- Melchizedek:
 - King & Priest of Salem;
 - Receives Abram's tithes (*Heb 6:20*).
 - Allusions (*Psalm 110; Hebrews 5, 6, 7*).
 - Administers Bread and Wine.

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Melchizedek

- “King of Righteousness”;
- King of Salem (Jerusalem) & Priest of the Most High God
(received tithes of Abraham);
- Only mention in OT
(vs. Levitical Priesthood: unclean; mortal);
- Separation of Priesthood (Levi) and Kingship (Judah);
cf. *Heb 7:1*;
- Two elements provided by Melchizedek:
Bread & Wine (Cf. Lord’s Supper);

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Melchizedek Speculations

- No recorded birth or death
(*Heb 5:7; Cf. Isa 32:17; Col 1:20; Rom 3; Ps 110*);
- Was Melchizedek Shem?
No: we know his genealogy – birth and death
(*Heb 7:3*);
- Was Melchizedek Christ?
No: His priesthood was “after the order of” (the similitude of) Melchizedek (*Heb 7:3, 15*);
- Was Melchizedek a celestial being?
No: a man (*Heb 7:4*).;

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“Type” of Christ

- Emphasized by the writer to the Hebrews (*Heb 7:11*);
- King of Righteousness and Peace
(Rom 3-5:1; 14:17; Isa 32:17);
 Work of righteousness shall be peace (*Rom 14:17*);
 Righteousness, peace, and joy (*Col 1:20*);
 Made peace through blood of Jesus (*Rom 5:1*);
 justified by faith we have peace with God.
- vs. Adonizedek, [“Lord of Righteousness”]
(Joshua 10:1-3).

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Genesis 14:21-24

**Great victories can also yield great tests:
 Abraham will not take spoil.**

21] And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22] And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23] That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24] Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Abraham does not get involved with the immorality of Sodom.
 God gives Abraham the whole land.

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Genesis 15:1 The Abrahamic Covenant

1] After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

First mention of the “Word of the Lord.”

Vision: “Fear not, I am your Shield (Lord).”

The Lord is Abraham’s shield and reward.

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Genesis 15:2-3 ...shield and reward

2] And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3] And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Heirship is based upon sonship (*Rom 8:16,17; Eph 1:5,11*).

[The Prodigal Son never lost his sonship...]

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Genesis 15:4-6 Believe the Lord

4] *And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

5] *And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

6] *And he believed in the LORD; and he counted it to him for righteousness.*

First mention of the primary condition of salvation

(Rom 4:20, 21; Heb 11:12).

This foundational truth is repeated three times in the New Testament (*Rom 4:3; Gal 3:6; Jas 2:23*) to show that righteousness is reckoned in return for faith.

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Genesis 15:7-8 'Seal' the deal

The Terms

- Declared eternal and unconditional.
- Re-confirmed by an oath (*Gen 22:15-18*).
- Confirmed to Isaac and to Jacob: (*Gen 26:2-5*)
(despite their acts of disobedience)
- NT declares it immutable (*Heb 6:13-18*).

7] *And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

8] *And he said, Lord GOD, whereby shall I know that I shall inherit it?*

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Gen 15:9-10 Covenant is 'cut'

9] *And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.*

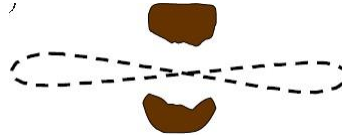
Heifer: goat, lamb; 3 years old.

10] *And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.*

Covenant basis by dividing animal, cf. *Jer 34:18, 19*

A divinely ordered ritual: **barath**, "To cut a covenant."

Participants would divide a sacrifice, and together, passing among the pieces in a figure "8" pattern would repeat the terms of the covenant.



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Gen 15:11 Terms of the Covenant

11] *And when the fowls came down upon the carcasses, Abram drove them away.*

Unclean birds of prey swooped down on the offering
— an evil omen.

Abram drove the fowls (evil) away when they
attacked the sacrifice

We must remain vigilant, true, and strong
when our belief, faith is attacked.

God's announcement of Israel's enslavement (vv.
13-14) clarified the meaning of the attacking birds.

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Gen 15:11-12 Terms of the Covenant

12] And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

“Deep sleep,”

Here, like Adam (Gen 2), Abram is in a “deep sleep.”

Abram is not a participant – has no ‘terms’ to fulfill except to believe and accept the deal.

God passes through sacrifice alone: unilaterally, unconditionally

Israel has not been abandoned = not today, never in the past, nor ever in the future...

Gen 15:13-14 Terms of the Covenant

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;

14] And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Prophecies yet to be completed.

In Egypt: 430 years, afflicted 400 years.

Starting with the times of his grandson, Jacob
Return in the fourth generation (*Ex 6:16-26*).

The word afflicted (‘anah, v. 13; cf. 16:6) is the same word used in *Exodus 1:11-12* to describe Egypt’s oppression of Israel.

Egypt, (like the PLO, the UN, and the EU) like birds of prey, oppose the covenant, but ultimately the covenant will be fulfilled.

God would judge that ‘strange’ land and people.

Abram’s descendants would leave the ‘strange’ land – the land that is not their own – rich and with much possessions.

Gen 15:15 Terms of the Covenant

15] And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Abram promised a 'peaceful' end to a long life.

All the previous prophecies concerning his ancestors would happen after he was gone...

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Gen 15:16 Terms of the Covenant

16] But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

'...iniquity of the Amorites is not yet full'

- Settling in lands 'owned' by Abram's descendants ???
- The mixing of 'spiritual' and 'physical' ???

Gen 6:4 There were giants in the earth in those days;

and also after that,

*when the sons of God came in unto the daughters of men,
and they bare children to them,*

the same became mighty men which were of old, men of renown

Was there still remnant who had not defiled themselves ???

Was there still a chance for saving them as a people ???

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Gen 15:17 Terms of the Covenant

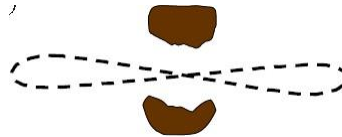
17] And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Abram is in a “deep sleep” and is not an active participant.

“a burning...”: Heb. “a lamp of fire.”

Shekinah: Smoking furnace, burning lamp → symbol of God’s presence and glory.

God is passing through the sacrifice, cutting the covenant alone: unilaterally, unconditionally.



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Gen 15: 18-21 Unconditional Covenant

18] In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19] The Kenites, and the Kenizzites, and the Kadmonites,

20] And the Hittites, and the Perizzites, and the Rephaims,

21] And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

10 nations:

3 in *Ex 23:28*;

6 in *Ex 3:17*;

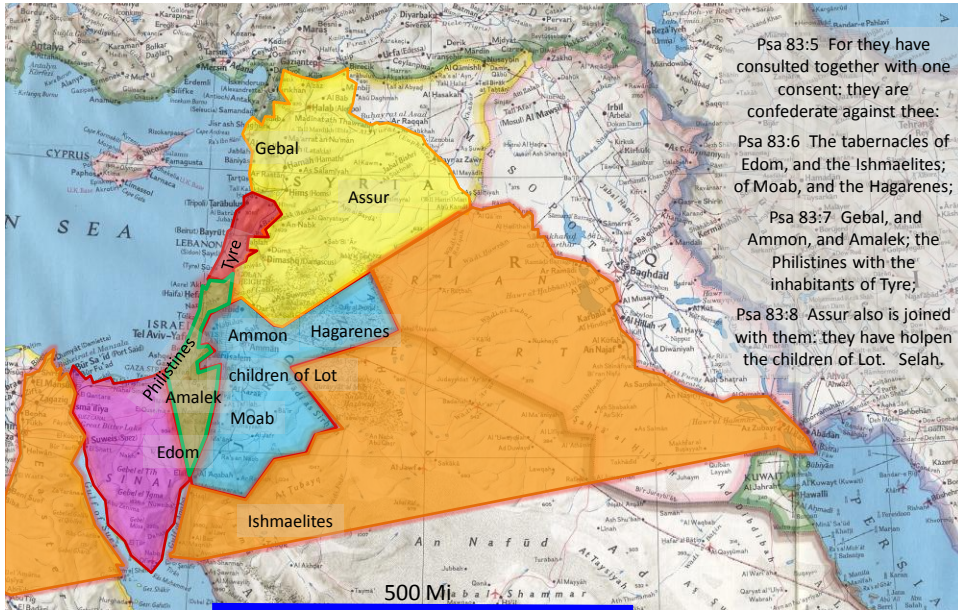
7 in the conquest of *Joshua 24:11*.

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Covenant Promised Lands

Gen 15:18 ... Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.



Psa 83:5 For they have consulted together with one consent: they are confederate against thee:

Psa 83:6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

Psa 83:7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

Psa 83:8 Assur also is joined with them: they have holpen the children of Lot. Selah.

The Covenant(s)

- Commitment of the Land to Abraham's descendants
 "from the river of Egypt to the great river, the River Euphrates"
 "West Bank" ?
 Which rivers ?!
- Afflicted in Egypt: 400 years (*Acts 7:6*);
 in Egypt 430 years (*Ex 12:40*);
 Return in the fourth generation (*Ex 6:16-26*) with great possessions.
 Satan had four centuries to lay down a "mine field:"
 The *Nephilim (Rephaim) in the land!*

Three Major Promises

- God's Covenant with Abraham;
 - In his seed all nations shall be blessed.
- God's Covenant with the Nation Israel;
 - If they faithfully served Him they'd prosper.
 - If they forsook Him they would be destroyed.
- God's Covenant with David;
 - His family would produce the Messiah who would reign over God's people forever .

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans 8:29-30

Predestined → Called → Justified → Glorified !!
 Abraham → Isaac → Jacob → Joseph

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Study Questions

- 1) What does the title "Friend of God" signify?
- 2) Sketch Terah's family tree, and highlight the relevant links impacting the Biblical narrative.
- 3) How did Abraham fail to heed God's call?
 Why is it not more evident in the text?
- 4) List the ways that Abraham's events prefigured the bondage and deliverance of Israel generations later.
- 5) List the seven steps of Lot's backsliding.
- 6) What makes Melchizedek so distinctive?
 Why has he become a pivotal Biblical topic?
- 7) Why is the unconditional aspect of the Abrahamic covenant so relevant?
- 8) Map the extent of God's land grant to Abraham.
 How is that relevant to the geopolitical discussions today?

Discussion Questions

“Where two people agree, one is redundant.”

- 1) How is Genesis 12:2,3 relevant to our world today?
To the U.S. in particular?
- 2) Should Christians go to war?
- 3) Who was Melchizedek and why is he significant?
- 4) How is the Abrahamic Covenant relevant to the tensions in the Middle East today?

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Research

- 1) Compile the Biblical basis for Israel’s right to the land that is being challenged today.
- 2) Investigate the legitimacy of the plight of the Palestinians in the land of Israel today.

[Joan Peters, From Time Immemorial, McMillan & Co.]

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