

1/16/05

### Genesis 14-15

At the same time Abraham was receiving God's promise to be the father of multitudes and possess the land, others were fighting for their independence from servitude in chapter 14.  
 -Chapter 14 had long been disputed, rejected and used as proof that the Bible was inaccurate until 1929 when archaeological digs found various civilizations and the "Code of Law of Hammurabi."  
 -Chapter 14 and 15 go together, they are a unit and can only be understood by their relations to each other with the background of chapter 13 when Lot separated from Abram.

#### 14:1-16 The invasion of four Kings from Mesopotamia.

14:1-4 The background of the invading kings.

- 1) The time period is prefaced by the phrase, "And it came to pass in the days of". Vs. 1a  
 \* This is a major event, a world empire confederation!
- 2) The eastern kings who had confederated were five. Vs. 1
  - a) Amraphel king of Shinar, Babylon, Assyria. Gen. 10:10

\* Some believed Hammurabi to be Amraphel King of Shinar, Babylon, but dismissed by archeological findings, revealing he came years later.

- b) Arioch king of Ellasar is believed to be in southern Babylon.
- c) Chedorlaomer king of Elam, east of Babylon, Persia.
  - 1)) His name means servant of Lagamer, one of Elam's gods.
  - 2)) The capital of Elam was Suza.
  - 3)) He is the evident leader of the confederation. Vs. 4, 5
- d) Tidal king of nations, some have thought this to be a confederacy of Hittite cities but it is clear they are from Mesopotamia, probably north-eastern Babylon.
  - 1)) These invading kings came from the area Abram had been called out of and were attempting to take the land promise.
  - 2)) They were most likely city-states confederated together.
- 3) The five rebellious kings of Canaan. Vs. 2
  - a) The four eastern kings of Mesopotamia made war with the five western kings of Canaan. Vs. 2

- 1)) They came down from the area of Damascus on the east side of the Jordan as far as the Dead Sea.
- 2)) The historicity of such events have been confirmed by Dr. Nelson Glueck, a leading Palestinian archaeologist of our modern times. (Genesis Record, Morris: 312)
- 3)) This is the first time war is mentioned in the Bible.
- b) Bera king of Sodom. Vs. 2a
- c) Birsha king of Gomorrah. Vs. 2b
  - \* The first two are found together for their judgment of God for their perversity.
- d) Shinab king of Admah. Vs. 2c
- e) Shemeber king of Zeboiim. Vs. 2d
  - \* The next two are found together also regarding God's judgment, also but with the idea of not being very well remembered after the judgment. Hos. 11:8
- f) Bela king of Bela, that is, Zoar. Vs. 2e-f
  - \* This is the city Lot asked to flee to as he left Sodom, all of these were located in the south-eastern part of the Dead Sea
- g) The critics scoffed at the thought of such extensive campaigns and large inhabitation in the Jordan Valley until

the discovery of an Elamite dynasty revealed in its cuneiforms trade, travel and temporary overlordship in the region of Sumer and Akkad, (Archer, O.T. Survey:169)

- 4) The battlefield encounter. Vs. 3
  - a) All nine gathered together to go to battle.
  - b) The location was in the Valley of Siddim "Siddiym", located in the area of the Dead Sea.
- 5) The reason for the attack was that the five kings served Chedorlaomer for twelve years. and they rebelled on the thirteenth. Vs. 4
  - a) They refused to pay tribute without doubt.
  - b) Chedorlaomer did not do anything for a year but now moved to take his past wages and revenge.
  - c) Number 13 represents rebellion and is the first time it appears.

**14:5-9** The battles of the four attacking kings.

- 1) The fourteenth year Chedorlaomer and the kings that were with him came and attacked surrounding region of Moab, Edom and the southern part of the Dead Sea towards the Negev, this was the first battle. Vs. 5-6

- a) The Rephaim in Ashteroth Karnaim, west of the Sea of Galilee on the east side of the Jordan, north-east of the Dead Sea. Vs. 5a-b
  - b) The Zuzim in Ham, probably referring to the Zamsummims. Vs. 5c  
\* They were known for their height, giants. Deut. 2:20; Josh. 15:13
  - c) The Emim in Shaveh Kiriathaim. Vs. 5d  
\* It means terrors. Deut. 2:10
  - d) The Horites in their mountain of Seir, as far as El Paran, which is by the wilderness, the area of Edom, down by Elat. Vs. 6a-c
    - 1)) They are known as Hurrians, a non-semitic group made known by the Nuzu archaeologists, who became competitors with the Hittites and Sumerians.
    - 2)) They ravaging, destroying and decimating all, from the far north-east region, down the route of the kings highway. Num. 20:17
- 2) The kings reversed their direction for the second battle. Vs. 7
- a) They turned back and came to En Mishpat (that is Kadesh), about 70 miles southwest of the Dead Sea. Vs. 7a-b

- b) They attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. Vs. 7c-d
  - c) Having this full momentum of vicious butchering the armies of the four kings arrive to confront their rebellious tributaries.
- 3) The five rebelling kings went out to meet the four kings from Mesopotamia for the third battle. Vs. 8
- a) The king of Sodom, the king of Gomorrah. Vs. 8a-b  
\* These two cities are known by all for the moral corruption of homosexual life-style.
  - b) The king of Admah, the king of Zeboiim. Vs. 8c-d  
\* These two cities are not very well remembered, so God declares His difficulty to deal with Israel like these two cities. Hos. 11:8
  - c) The king of Bela (that [is], Zoar). Vs. 8e-f  
\* This is the city which Lot was told to flee to by the angels. Gen. 19:22-23
  - d) These all went out and joined together in battle in the Valley of Siddim. Vs. 8g

- 4) The four attacking kings were met by the five rebelling kings. Vs. 9
- a) Chedorlaomer king of Elam. Vs. 9a
  - b) Tidal king of nations. Vs. 9b
  - c) Amraphel king of Shinar. Vs. 9c
  - d) Arioch king of Ellasar. Vs. 9d
  - e) The forces were four kings against five. Vs. 9e

**14:10** The outcome and brief details of the battle.

- 1) The battlefield was in the Valley of Siddim and was full of asphalt pits. Vs. 10a  
\* Slimepits refers to asphalt or tar, they most likely were slowed down in their flight.
- 2) The kings of Sodom and Gomorrah fled. Vs. 10b  
\* They didn't consider the ruling kings to be as powerful, underestimating them!
- 3) Some fell there, and the remainder fled to the mountains. Vs. 10c-d  
\* They were utterly dismayed and defeated!

**14:11** The spoils of the war.

- 1) Then they took all the goods of Sodom and Gomorrah. Vs. 11a

- \* The word goods “r@kuwsh” means property, possessions, such as livestock and utensils.
- 2) And all their provisions, and went their way. Vs. 11b  
\* The word provisions “’okel” means food supplies.
  - 3) These were their compensation for all they had been denied as tributary masters and for the expense of the war campaign.

**14:12** The prisoners of war.

- 1) They also took Lot, Abram's brother's son who dwelt in Sodom. Vs. 12a  
\* Lot began by pitching his tent towards Sodom, now he was living there. Gen. 13:2
- 2) And his goods, and departed. Vs. 12b

**14:13-16** The fourth battle of the four attacking kings.

**14:13** The news of the captivity came to Abram.

- 1) A person escaped came and told Abram the Hebrew. Vs. 13a
  - a) This is the first mention of Abraham as “the Hebrew”.  
\* Abram lived in Hebron. Gen. 13:18
  - b) The root comes from his descendent Heber, that means “the region

beyond” from the verb “to pass over”.  
Gen. 10:21

- c) The LXX translates it passenger.
- 2) He was from the general area residing by the terebinth trees of Mamre the Amorite.  
Vs. 13b
- a) The terebinth tree at Manre was the place where Abram went to dwell after God confirmed the blessing.  
Gen. 13:18a-b; 14:24  
\* The word dwelling “shakan” suggest fairly long-term dwelling.  
Gen. 9:27; 26:2; 35:22
- b) The place was in Hebron and Abram built an alter to the Yahweh. Gen. 13:18c-d  
\* The event marked the separation of Lot from Abram.
- c) God would appear to Abram by the terebinth tree of Manre and confirm the birth of Isaac and send two angels to destroy Sodom and Gomorah, after delivering Lot. Gen. 18:1
- 3) He was the brother of Eshcol and brother of Aner, who were allies with Abram.  
Vs. 13c
- a) Eshcol “Eschol” means cluster, the name of the valley the spies took a cluster of grapes as evidence of the abundance of the land. Num. 13:23-24
- b) Aner “Aner” means boy.

c) Both are names of persons and used for name of places also.

**14:14** The readiness of Abram to rescue Lot.

- 1) When Abram heard that his brother was taken captive, his immediate responded.  
Vs. 14a-b
- a) Abram armed his three hundred and eighteen trained servants.
- 1)) The word armed “ruwq” means to pour, to make empty, to draw or unsheath, dismissing them from their normal duties and prepared them with weapons for war.
- 2)) The word trained “chaniyk” simply means instructed and experienced but not necessarily in warfare and appears only this time.
- 3)) Abram is probably about 84 years old, seeing he was 86 at Ishmael’s birth. Gen. 16:16
- b) Abram did not hesitate but hearing of the captivity of Lot he was lovingly ready to rescue and restore Lot.
- 1)) Lot would be rescued by Abram’s intercession from the judgment of Sodom. Gen. 18-19
- 2)) This was no match for the confederacy of the eastern kings, who were professional soldiers.

- 3)) But with God this was much like the 300 of Gideon. Judges 7
- b) Abram maintained his separation from Lot, yet was not indifferent to his need of help nor had he become bitter, he did what was right. 2Cor. 6:14
- c) Abram was dependent and directed by God. Vs. 22
- 2) These servants were born in his own house. Vs. 14c
- a) Abram was very wealthy at this time.
- b) These were the sons of the servants he had obtained since leaving Ur.
- 3) Abram went in pursuit as far as Dan. Vs. 14d
- a) Dan is the one in Gilead, south of Damascus, the northern most point of the promise land, at the base of Mount Herman by Caesarea Philippi.
- b) A distance of 120 miles from Hebron.

**14:15** The strategy of Abram's rescue.

- 1) Abram divided his forces against them by night. Vs. 15a
- a) To attack from two different directions.
- b) The night would provide the element of surprise.
- c) The details of the warfare are not important and are omitted purposely that God get the glory.

- 2) Abram and his servants attacked them and pursued them as far as Hobah, which was north of Damascus. Vs. 15b-c
- a) They overwhelmed them.
- b) They fled running for their lives.
- c) The distance is marked by the city of Hobah, believed to of been 80 miles north-east of Damascus.
- d) This is the time it is mentioned.

**14:16** The outcome of the rescue by Abram.

- 1) Abram brought back all the goods. Vs. 16a
- a) The battle was a success, losing nothing taken.
- b) All was recovered.
- 2) Abram also brought back his brother Lot and his goods. Vs. 16b
- a) The two-fold mention of being brought back is for emphasis.
- b) Lot was the motive for the rescue.
- 3) Abram brought back as well as the women and the people. Vs. 16c
- a) There is no record of gratitude by any of the people.
- b) There is no expression of appreciation.
- c) There is no evidence of repentance for next time we see Lot again in Sodom  
\* Later rules of war for the capture of women and the booty or spoils are

given. Num. 31:25-54; Deut. 21:10-14; Josh. 7; 1Sam. 30:21-25

**14:17-24**    **The reception of Abram by two kings.**

**14:17**    The first king was the king of Sodom.

- 1) The king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). Vs. 17a-b
  - a) The king of Sodom is downplayed in importance by not even giving his name, simple his title.
  - b) Abram was probably returning to Mamre in Hebron, so the valley is probably the one in Jerusalem, where the Valley of Himmon joins the Kidron Valley. 2Sam. 18:10
- 2) The occasion was after his return from the defeat of Chedorlaomer and the kings who were with him. Vs. 17c
  - a) This journey by the king of Sodom, coming up to Jerusalem perhaps was perhaps not so much to thank Abram but was due to thinking that Abram was attempting to keep the people for himself.
  - b) If so his coming was more in displeasure than gratitude and appreciation.

c) Yet Abram was the deliverer and war hero.

**14:18-20** The second king was the king of Salem.

**14:18**    The king of Salem was the representative of heaven.

- 1) Then Melchizedek king of Salem brought out bread and wine. Vs. 18a
  - a) Melchizedek is made up of two words "Melek" king and "Sedek", which means righteousness.
  - b) In other words "king of righteousness.
  - c) King of Salem "Shalem" means peace, believed to be the king of Jerusalem, for the Psalmist joins Salem and Zion together. Ps. 76:2
  - d) He brought bread and wine the elements of communion, perhaps prophetic of Christ and the ultimate blessing on the families of the earth, the Gentiles. Gen. 12:3
- 2) He was the priest of God Most High. Vs. 18b
  - a) He is the first priest named in Scripture, a mediator between God and man, which means that God had made Himself know to others prior than to Abram.

- b) He was in the service of the most exalted and powerful God, the Almighty, “ ‘El-Elyown”, the title of the God worshipped by the Patriarchs.
  - c) Nowhere in the Old Testament could a man hold both offices, Uzziah attempted it and God struck him with leprosy. 2Chron. 26:18-21
  - d) Melchizedek is not mentioned again till 900 years later by David and 1,000 later by the book of Hebrews.
- 3) Many believe he is Jesus Christ, a Christophany, an appearance of Jesus before the Incarnation.
- a) Priesthood of Christ is said to be after the order of Melchizedek. Ps. 110:1,; Heb. 5:6, 1; 6.20; 7:1-3
  - b) But the book of Hebrew settles it for us in chapter seven, “For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but

- made **like** the Son of God, remains a priest continually.” Heb. 7:1-3
- c) The word “like” and “as” are called similes used for attributing similar characteristic of one thing to another but never confusing the one from the other, “he ran fast like a deer”.
- d) Like “aphomoioo” the son of God means a model, copy, type or facsimile.
- e) To say that Melchizedek was Jesus, is to say that Jesus was both the type and antitype, the fulfillment, which is non-sense.
- f) He can not be both a Christophany and a type, it is one or the other!

**14:19** The blessing of Abram by Melckizedek.

- 1) And he blessed him and said: “Blessed be Abram of God Most High.” Vs. 19a-b
  - a) The blessing was due to the salvation relation Abram had with God.
  - b) Abram belonged to God “Abram of God most high”.
  - c) The word blessed “barak” is the same as when God blessed Adam and Eve to be fruitful and multiply. Gen. 1:22
  - d) This is the heavenly honor, an allusion to Abram’s name, exalted father and



later father of multitudes, prophetic including the Gentiles! Gen. 12:3

**2) Possessor of heaven and earth. Vs. 19c**

- a) Elohim owned heaven and earth by virtue that He created them. Gen. 1:1
- b) The earth was made for man and Elohim was giving to Abram the land of Canaan.
- c) Melkizedek is benevolent, kind and joins in intimate fellowship by eating with Abram.

**14:20 The blessing of God by Melchizedek.**

**1) Melchizedek said, “Blessed be God Most**

**High. Vs. 20a**

- a) Not just because He created the heaven and earth, “El-Elyown”.
- b) But for His exaltation above everything, He is the highest.
- c) The Eternal Omnipotence, Omnipresence and Omniscience.

**2) Melchizedek reminds Abram of the source of his victory over the enemy, “Who has delivered your enemies into your hand.” Vs. 20b**

- a) God was the One that made it all possible.

\* The word delivered “magan” is a cognate word of shield “magen” in the first verse of chapter 15.

- b) Abram was the mere vessel.

**3) Abram gave him a tithe of all. Vs. 20c**

- a) Abram acknowledged the greatness of this man and gave a tithe. Heb. 7:4

- b) This is the first time tithing is mentioned.

- c) He was greater than the Levitical priesthood to come and in Abram, Levi was actually tithing to Melchizedek himself, therefore the lesser was blessed by the greater. Heb. 7: 5-10

- d) Jacob made a deal with God, if He would bring him back Jacob would give a tenth of all he had. Gen. 28:22

- e) Paul deals with giving to God on the basis of our attitude of heart and according to what we have not what we do not have. 2Cor. 8-9

**14:21 The blessing of the king of Sodom.**

- 1) The king of Sodom was the representative of the earth.

- a) Superficial.
- b) Self absorbed.

- 2) The king of Sodom said to Abram, “Give me the persons. Vs. 21a-b

- a) He is cold, unappreciative and ungrateful, demanding the return of the people.

- 1) The King of Sodom needed the people to serve him.

- 2)) The people were his security and insured the perpetuation of his kingdom.
- b) The spoils of war, all of them were rightfully Abram's.
- 3) The king of Sodom said to Abram, "And take the goods for yourself." Vs. 21c
  - a) He gave nothing to Abram, they were rightfully his.
    - \* Passing himself off as enriching Abram a little more.
  - b) He was attempting Abram to feel indebted to him.
    - \* Revealing himself as greedy and evil.

**14:22-24** The response of Abram to the king of Sodom.

- 1) Abram sharply rebukes the king of Sodom before all present, by declaring his total dependence of God, not man for his deliverance. Vs. 22a-c
  - a) The word "But" marks the sharp contrast.
  - b) Abram said to the king of Sodom, "I have raised my hand to the covenant God Yahweh, the Creator Elohim, the most high "el-yown, 'el".
  - c) The raising of his hand was symbolic both of an oath and of dependency for strength, courage and victory.

- 2) Abram declares his complete confidence in the power of God, the Creator. Vs. 22d
  - a) The Possessor of heaven and earth,"
  - b) He possessed all and had promised all the land to Abram.
  - c) It has been said that through fear Abram received gifts in Egypt but not in faith rejects them!
- 3) Abram declares his acknowledgment and contentment with God's provisions. Vs. 23
  - a) Abram would take nothing, from a thread to a sandal strap, Vs. 23a
  - b) Abram would not take anything that was his. Vs. 23b
  - c) Abram states the reason clearly, "Lest you should say, 'I have made Abram rich' –" Vs. 23c-d
    - 1)) He would not allow the world to contaminate, partake or glory in God's work.
    - 2)) The damsel possessed at Philippi attempted to announce Paul and Silas. Acts 16:16-18
- 4) Abram declares the exception. Vs. 24
  - a) Abram said, "Except only what the young men have eaten", probably the 318 of his trained servants. Vs. 24a
    - \* Kind of like Gideon. Judges. 7:6
  - b) Abram said, "And the portion of the men who went with me: Aner, Eshcol,

and Mamre; let them take their portion”, his surrounding neighbor that accompanied him. Vs. 24b-f  
 \* The character of Abram come through, not imposing his choice on his other three friends!

**15:1-11    The vision of Abram confirmed  
God’s promise by a covenant.**

**15:1-6**    The concerns of Abram that were testing his faith regarding the promises of God.

**15:1**    The first concern of Abram was about the king he had just defeated.

- 1) The phrase “After these things” indicates a time regarding events. Vs. 1a
  - a) Abram had just defeated he invading four kings of Mesopotamia and robbed them of their spoils of war.
  - b) Abram was now back at home and all alone.
- 2) The word of the LORD came to Abram in a vision, saying, “Do not be afraid.” Vs. 1a-b
  - a) This is the first time the phrase “the word of the Yahweh” appears, indicating the conscience presence of God to make Himself heard and understood.

- b) A vision is while a person is awake, a dream is while a person is asleep.
  - 1)) The word for vision “machazeh” occurs only one other time with Balaam. Num. 24:4, 16
  - 2)) God calls Abram a prophet. Gen. 20:7
- c) The revelation was, “Do not be afraid”.
  - 1)) Abram was thinking and reflecting on what he had done in going against the four kings.
  - 2)) Without any doubt he was thinking in retrospect, “What if they come back to fight against me”
  - 3)) The fear is real, it is not hypothetical, this phrase is stated by God often to men.
- 3) Yahweh comforts Abram. knowing his fear by saying, “I am your shield, your exceedingly great reward.” Vs. 1c-d
  - a) Yahweh was the One who would protect Abram, like a warriors battle shield and is emphatic in Hebrew.
    - \* This is the first time the word “shield” appears.
  - b) Yahweh was the One who would supply him abundantly in reward, a word for a soldiers spoils or booty. Ezk, 29:19

\* This is also the first time the word “reward” appears.

- c) Abram is presented as completely human, having second thoughts on the decision he had made of attacking the five kings from the east and refusing the reward from the king of Sodom.

**15:2-3** The second concern of Abram was that he had no heir.

- 1) Abram expressed he had no child of his own to leave everything to. Vs. 2a-d
- a) Abram’s response to God is in view of His declaration of being Abram’s exceeding and great reward. Vs. 1e
- b) Abram’s word recorded are, “But Abram said, “Lord GOD, what will You give me, seeing I go childless.”
- 1)) This is the first time it is recorded that Abram spoke to God.
- 2)) The word Lord “Adonai” means master, “Yahweh” the sovereign covenant God, not “Elohim”., appearing twice. Vs. 8
- 2) Abram declares he only has an adopted heir to leave everything to. Vs. 2e
- a) Abram said, “And the heir of my house is Eliezer of Damascus?” Vs. 2e
- \* Eliezer means “God is my help”.

b) This was a well known and accepted practice of adopting an heir to insure your burial and the passing of your inheritance, as archaeological discoveries at Nuzu in Mesopotamia have revealed.

- 3) Abram re-affirms he had not yet had a son as God promised. Vs. 3
- a) Then Abram said, “Look, You have given me no offspring. Vs. 3a-c
- \* Key term descendants. Vs. 3, 5, 13, 18
- b) Indeed one born in my house is my heir! Vs. 3d
- c) It had been ten years. Gen. 16:3

**15:4-5** The concerns of Abram is laid to rest.

- 1) The word of the Yahweh came to Abram a second time. Vs. 4
- a) Yahweh said, “This one shall not be your heir.” Vs. 4a-c
- \* Eliezer who he obtained at Damascus would not be the fulfillment, according to the custom of the land.
- b) Yahweh said, “But one who will come from your own body shall be your heir.” Vs. 4d
- 1)) Twice “heir” is stated and two others later. Vs. 7, 8

- 2)) One born of Abram and Sarai, Isaac.
- 2) The word of Yahweh was illustrated by the stars in the heavens. Vs. 5
- a) Yahweh brought Abram outside and said, “Look now toward heaven, and count the stars if you are able to number them.” Vs. 5a-c
- \* The comprehension of the command was obvious, they could not be numbered.
- b) And He said to him, “So shall your descendants be.” Vs. 5d
- \* The application was personal and unmistakable!

**15:6** The committed trust of Abram to God’s promise.

- 1) And he believed in the LORD. Vs. 6a
- a) This is the first time belief is mentioned, which describes the foundation of our relationship to God for salvation.
- b) The word believed is related to the word “Amen”, which means truly and the word for a faithful nurse who can be trusted to care for a child. “omeneth”. Num. 11:12; Ruth 4:16, 2Sam. 4:4
- c) Abram trusted Yahweh to fulfill the promise.

- 2) And He accounted it to him for righteousness. Vs. 6b
- a) Abram came by faith not works. Rom. 4:3, 11, 20-21; Gal. 3:6; Heb. 11:7, 11-12; Ja. 2:23
- b) We are children of Abram in faith, children of promise. Gal. 3:7
- c) God is the object of our faith.
- d) God’s word is the grounds for our faith.
- e) God's righteousness results of such faith.

**15:7-11** The vision of Abram instructed him to prepare a covenant.

- 1) Yahweh first remind Abram who He was and what He had done. Vs. 7a-c
- a) Then He said to him, “I am the LORD, who **brought you out** of Ur of the Chaldeans.”
- b) He had not been the origin of his call from Ur.
- 2) Yahweh second reminds Abram what He had done. Vs. 7d
- a) To give you this land to inherit it.
- b) The land was as good as his already.
- 3) The response of Abram was for a token to be assured and confirmation. Vs. 8
- a) Abram addresses God in honor, Adonai Elohim, Master and Creator.
- b) How will I know that I will inherit it?

- 4) The sacrifices were ordered by Yahweh. Vs. 9
- a) So He said to him, “Bring Me a three-year-old heifer.” Vs. 9a-b
  - b) A three-year-old female goat,. Vs. 9c
  - c) A three-year-old ram. Vs. 9d
  - d) A turtledove, and a young pigeon. Vs. 9e-f
- 5) The process is described. Vs. 10-11
- a) Abram brought all these to Him. Vs. 10a
  - b) And cut them in two down the middle. Vs. 10b
  - c) And placed each piece opposite the other. Vs. 10c
  - d) But he did not cut the birds in two. Vs. 10d
  - e) And when the vultures came down on the carcasses, Abram drove them away. Vs. 11
- \* Birds are always evil in Scripture unless the context dictates otherwise.

**15:12-21 The vision of Abram was to reveal how God would fulfill the covenant.**

**15:12** The setting of the vision.

- 1) When the sun was going down, a deep sleep fell upon Abram. Vs. 12a

\* The text indicates God caused the deep sleep.

- 2) And behold, horror and great darkness fell upon him. Vs. 12b

**15:13-14** The particulars of the vision.

- 1) The prophecy was for the far future, Vs. 13a-b
- \* Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs.”
- 2) The prophecy dealt with their enslavement. Vs. 13c-d
- \* And will serve them, and they will afflict them four hundred years. Vs. 13c-d
- a) The 400 years is a round figure.
  - b) Galatians says it was 430 years from this covenant to Sinai. Ex. 12:40.;Gal. 3:17
  - c) The actual time they were in Egypt was about 215 years.
- 3) The prophecy assured judgment for that nation. Vs. 14a
- \* And also the nation whom they serve I will judge. Ex. 12:12
- 4) The prophecy assured their freedom and blessing in wealth. Vs. 14b
- \* Afterward they shall come out with great possessions. Ex. 12:35-37

**15:15** The assurance of the vision.

- 1) The personal life satisfaction of Abram is declared. Vs. 15a  
\* Now as for you, you shall go to your fathers in peace.
- 2) The prolonged life duration of Abram is declared. Vs. 15b  
\* You shall be buried at a good old age.

**15:16** The fulfillment of the vision.

- 1) The time is stated. Vs. 16a
  - a) But in the fourth generation they shall return here.
  - b) A generation in this context is 100 years, the age of Abram when Isaac was born. Gen. 21:5
- 2) The technical reason for the delay. Vs. 16b
  - a) For the iniquity of the Amorites is not yet complete.
  - b) God had made Himself known in the past and given a set time for their repentance.
  - c) God being just and righteous could not give the land till that time had elapsed.
  - d) The discoveries at the ancient Ugarit, north of Tyre and Sidon, have revealed Canaanite religion promoted child sacrifice, idolatry, prostitution in

the name of religion, and all kinds of occultic and immoral practices.

**15:17** The one responsible for the vision and to fulfill the covenant.

- 1) The time was when the sun went down and it was dark. Vs. 17a
- 2) The tangible evidence was that behold, there appeared a smoking oven and a burning torch that passed between those pieces. Vs. 17b
  - a) A smoking furnace is used for purifying metals.
  - b) A flaming torch, pillar of fire, etc.  
\* God is light. 1Jn. 1:5
  - c) The custom was for the two parties to walk but God alone walked between therefore the covenant is dependent only on God, not Adam. Jer. 34:18-19

**15:18-21** The territory and boundaries yet to be fulfilled.

- 1) The proclamation was made, “On the same day the LORD made a covenant with Abram.” Vs. 18a
- 2) The promise was , “To your descendants I have given this land, . Vs. 18b-c
- 3) The parameters were, “From the river of Egypt to the great river, the River Euphrates—“ Vs. 18d-e

\* This extent was almost fulfilled in the time of Solomon but it will be ultimately fulfilled in the Millennium.  
Zech. 9:10; Ps. 72:8

- 4) The people it included ten nations, “The Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.” Vs. 19-20

\* These are listed in the table of nations.  
Gen. 10:15-18