

Genesis - Lesson 15

Genesis Chapter 15

Distributed by: KJV Bible Studies

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Memory verses for this week: *Eze 15:7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.*

Introduction: We continue our study on the book of Genesis this week as we cover Chapter 15 in regards to Abram and his vision.

I. The Abrahamic Covenant Confirmed

Gen 15:1 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.

Gen 15:2 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?

Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Abram has a conversation with God. It says in verse 1 "After these things," God speaks to Abram. What things is this in reference to? This speaks of what happened in last week's study in chapter 14 where Abram went down and rescued Lot and the King of Sodom came and asked for the people whom Abram had taken. We spoke of how the king of Sodom typified Satan who is always there to take advantage of every situation if we are not cautious.

Gen 14:17 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.

Gen 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Gen 14:22 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,

Gen 14:23 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:

Gen 14:24 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.

Abram did not respond to the king of Sodom but talked of how he served the Lord.

God drives away fear. God Himself was Abram's shield. In verse 1, God says he will be Abram's shield and a weapon of defense. If the kings pursued him, God would be His shield. The Lord Himself was Abram's "exceeding great reward." This shows us how little Abram needed the reward offered by the King of Sodom.

Abram responds to God in prayer in verses 2 and 3. At that time a steward was his heir. But Abram longed for a son. Heirship was based on sonship.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

...

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

God's Covenants are certified and dependable.

- a. The Rainbow covenant God made with Noah was that there would never be another flood and that was and is kept today.
- b. His covenant to Abram, Isaac and Jacob has been kept.
- c. God is still on the throne and is still keeping His covenants.

God's supremacy is why He is able to keep His covenants. God is omnipotent and omniscient. The means he is all powerful and knows all things. His love causes Him to make and keep His covenants. His eternal purpose forms the foundation of His covenants.

In Barne's Notes on the bible, he made these comments about Yahweh who spoke to Abram.

I, Jehovah (Yahweh), the Self-existent One, the Author of existence, the Performer of promise, the Manifest of myself to man, and not any creature however exalted. This was something beyond a seed, or a land, or any temporal thing. The Creator infinitely transcends the creature. The mind of Abram is here lifted up to the spiritual and the eternal. (1) thy shield. (2) thy exceeding great reward. Abram has two fears - the presence of evil, and the absence of good. Experience and conscience had begun to teach him that both of these were justly his doom. But Yahweh has chosen him, and here engages himself to stand between him and all harm, and himself to be to him all good. With such a shield from all evil, and such a source of all good, he need not be afraid. The Lord, we see, begins, as usual, with the immediate and the tangible; but he propounds a principle that reaches to the eternal and the spiritual. We have here the opening germ of the great doctrine of "the Lord our righteousness," redeeming us on the one hand from

the sentence of death, and on the other to a title to eternal life.

II. God's Covenant With Abram

Gen 15:4 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.

Gen 15:5 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.

Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Gen 15:7 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.

God promised that Abram would have a son. This son would be blessed and his seed (offspring) would be as the stars in number. This perhaps refers to the destiny of the spiritual seed of Abram, and may have pointed to the even greater spiritual seed that has come forth through Jesus Christ. Many think that the Old Testament saints were saved in a different manner than we are today. There were so many laws and animal sacrifices back in the Old Testament. But none of the blood of bulls and goats could take away one sin, but they pointed forth in time to the one who could, which is of course God's only begotten son, Jesus Christ. The bible is very clear that the old and new testament saints have all been saved the same way. Abram believed and that faith was counted for righteousness as recorded there in verse 6.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Gal 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Gal 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Gal 3:9 So then they which be of faith are blessed with faithful Abraham.

Not only would there be man descendants, but the land was also given as an inheritance.

III. The Sacrifice and the Vision.

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 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.

Gen 15:10 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.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Abram asks a question about whereby shall I know that I shall inherit the land and all the promised blessings. He tells him to make an offering to the Lord. God commands a sacrifice. He was to take an heifer of 3 years of age, a 3 year old goat, a ram of the same age, and a turtle dove and a young pigeon and offer these to the Lord. God's dealings with man could only be permitted on the basis of a sacrifice.

All these animals are mentioned later on in Leviticus.

Adam Clarke commented about the name used in verse 18 for God since it is capitalized.

And he said, Lord God - אֲדֹנָי יְהוָה Adonai Yehovah, my Lord Jehovah. Adonai is the word which the Jews in reading always substitute for Jehovah, as they count it impious to pronounce this name. Adonai signifies my director, basis, supporter, prop, or stay; and scarcely a more appropriate name can be given to that God who is the framer and director of every righteous word and action; the basis or foundation on which every rational hope rests; the supporter of the souls and bodies of men, as well as of the universe in general; the prop and stay of the weak and fainting, and the buttress that shores up the building, which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation Lord; the same term by which the word Jehovah is expressed: but to distinguish between the two, and to show the reader when the original is יְהוָה Yehovah, and when אֲדֹנָי Adonai, the first is always put in capitals, Lord, the latter in plain Roman characters, Lord

All of them typical of Christ.

- (1) Heifer of 3 years points to the freshness of His vigor.
- (2) Goat of 3 years points to the sin offering.
- (3) Ram of 3 years points to His consecration.
- (4) The birds speak of heaven.

The dividing of the animals indicates that this sacrifice was to form the basis for a covenant.

Jer 34:18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

Jer 34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

The fowls Abram drove away typify evil.

Mat 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Mat 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Mat 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

IV. The Vision Received

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

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

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

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

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Gen 15:17 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.

The deep sleep that fell upon Abram and the darkness represent death. By this he would know that he and his seed would suffer death before all of God's promises would be fulfilled. Verses 13 and 14 pointed out that the inheritance would be reached through suffering.

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Act 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Many try to shield their children from hardship or having to do any hard work while they are growing up. The child is the biggest loser of all when this happens. By hardship we learn how to survive in this world. I'm sure you've heard the story about the fellow who saw the cocoon where a butterfly was fighting to get out of its encased position. The person watching the horrible battle the butterfly was going through took a pen knife and carefully slit the sides to help the poor insect out of the enclosure. Upon entering the real world, it stood up for a few seconds and then died. What he didn't realize is that by the struggle to get out of the cocoon, the wings are formed and make the butterfly strong. Without the struggle to exist, the butterfly could not exist at all.

Butterfly eggs are protected by a hard-ridged outer layer of shell, called the chorion. This is lined with a thin coating of wax which prevents the egg from drying out before the larva has had time to fully develop.

God allows many hardships to come through our lives, but they are there for a reason, and He works it all to our good. Not all of the things that happen are good, but God in his perfect plan makes even the bad work to our good.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

There is a seven-fold prophecy in these verses 13-16

- a. Abram's descendants to be strangers in a land not their own. v. 13
- b. In this strange land they were to "serve." v. 13
- c. They were to be "afflicted" 400 years. v. 13

They "sojourned" in Canaan & Egypt 430 yrs.

Exo 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

- d. God would judge the nation they served. v. 14
- e. They would come out with great substance. v. 14;

Psa 105:37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

- f. Abram spared from this would die in peace. v. 15
- g. In the 4th generation they would return to Canaan. v. 16

There were also two symbols of Abram's offspring.

- a. "A smoking furnace."

Deu 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

Jer 11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant,

Jer 11:4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

b. "A burning lamp."

2Sa 22:29 For thou art my lamp, O LORD: and the LORD will lighten my darkness.

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

V. The Covenant Made

Gen 15:18 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:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

The Covenant God made with Abram was based upon death--the death of Christ. The promise was made and God always does what he promises. "I will give it."

Gen 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Gen 13:16 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.

Verse 18 records that the promise was kept. "Unto thy seed have I given." This was after the sacrifice had been made, the blood shed, that God says, "have I given." God, unlike man, is not limited by time. He knows the end and the beginning at the same time, because He is God. When He promises something, it is as good as already given to the recipient.

Notice The Beautiful Typology In This Passage.

1. The sacrifice made. v. 9
2. The seed (sons). v. 13
3. The suffering. v. 13 "afflictions.".
4. The inheritance. v. 16 "come hither."

STUDY QUESTIONS

1. Who or what was Abram's shield and exceeding great reward?

God

Gen 15:1 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.

2. What did Abram pray for?

Gen 15:2 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. Heirship is based upon :
sonship.

4. To illustrate the number of the seed (offspring) of Abram, God showed him the stars of heaven.

Gen 15:5 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.

5. "And he believed in the Lord; and he counted it to him for:
Righteousness. (his salvation.)

6. When God made the covenant with Abram, God said, "Unto thy seed have I given this land, from the river of Egypt the great river, the river Euphrates. ."

*Gen 15:18 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:*

KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at the email below.

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Website: www.KjvBibleStudies.net

Email: mailKjvBibleStudies@gmail.com

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.

