

GENESIS 15

Written and compiled by Gary Kukis

Genesis 15:1–21

Abram Has a Vision of God/A Solemn Covenant

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Preface: God graciously grants to Abram and his descendants a massive amount of land. Abram questions how he knows this is true, and God grants him an unusual experience.

This should be the most extensive examination of Genesis 15 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 15:

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¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

- Addendum [“Lucky Guesses” found in Genesis \(thus far\)](#)
- Addendum [What is Incontrovertible about the History of the Bible](#)
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www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered	Doctrines Alluded To		
			Liberalism, Conservatism and Christianity
	Redemption	Slave Market of Sin	Stages of National Discipline

Chapters of the Bible Alluded To			
	Genesis 14		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Ancient world adoption	This is when a man of wealth selects someone outside of his own family to take control of the family fortune. In such a case, the man of wealth either lacks natural heirs or his natural heirs are a bunch of layabouts and degenerates.

Definition of Terms	
Covenant Theology	One of the most prevalent theories in Christianity; that God has replaced Israel with the church and that the promises made to Israel have been spiritualized and made to the church instead. This is a false theory.
Dispensational Theology	An over-arching view of God's relationship to man; that God has, at different times in history, used different entities (Israel, the church) to move His plan forward. Sometimes an era is defined by God's use of these different entities.
Type	Persons and events often foreshadow future persons and events. The real person or event in the past is called a type; and that which follows it as an historical parallel is its antitype.
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

An Introduction to Genesis 15

Introduction: Genesis 15 is one of the more unusual chapters in the book of Genesis, even though one verse from this chapter is quoted many times in the New Testament. God comes to Abram and we sense a little push-back from Abram. Up until this point in time, Abram has half-obeyed God on a couple of occasions, but he has more or less done what God required of him; and, at the beginning of this chapter, Abram appears to be wholly and completely in the plan of God. He is in the Land of Promise, where God told him to go, and he has separated from Lot, and yet, he did not abandon Lot when Lot needed him most.

In the previous chapter, Abram went to war against one of the greatest armies of the ancient world and literally changed the course of history with 318 citizen-soldiers. He met with the king of Sodom and with the priest of Salem. But in this chapter, God comes to Abram, saying, “**Do not fear, Abram; I am your Shield and your great reward.**” Abram, instead of reviewing the tremendous events of Genesis 14 in his head, and agreeing with God; he sounds rather impertinent. He says to God, “Just what are you going to give me, seeing that I have no children, and all that I have will probably be inherited by one of my young servants.” But God assures Abram that his son, the son of promise, will come from him directly. And then God takes Abram outside to look at the stars and He tells him, “**Just like the number of stars in the sky, so your descendants (lit., seed) will be.**” Then we have the marvelous, oft-quoted verse, **And Abram believed Y^ehowah and it was credited to him as righteousness.**

God then reminds Abram that He brought Abram out of Ur of the Chaldees; so Abram then asks God, “**How do I know that I will take possession [of this land]?**” Then, in answer to Abram's question, God sends Abram off to gather up some sacrificial animals, and Abram lays them out and they are attacked by birds, and Abram drives these birds away.

Then Abram falls into a deep sleep, as the sun is setting, and God tells him what will happen to his seed in Egypt, and how they will be oppressed for 400 years, but that the 4th generation would return to this land, *when the iniquity of the Amorite is full*. God then verifies this covenant by walking between the pieces of meat offered to Him; and had promised Abram a very large chunk of land, extending from the River of Egypt to the River Euphrates.

This is an outstanding overview of the age and life of the patriarchs and what distinguished them. This might also be placed in Genesis 50.

Introduction and Overview of the Patriarchs (College Press)

With the death of Joseph the Patriarchal Age of Israel's history may be said to close. The Family had now thrown out many branches and was now on the point of emerging into the Nation. At this juncture, then, it may be well to look back, and review some of the chief features of the Patriarchal Life.

1. And the first of these that claims attention is its Nomadic character. Unlike the founders of Egypt, of Babylon, of Nineveh, the Patriarchs were not the builders of cities and towns, but pilgrims and sojourners, dwellers in tents (Hebrews 11:9). But they were very different from rude hordes, like the Amalekites and other "sons of the desert," abhorring any higher mode of life. Abraham was no stranger to the highest form of civilization that his age afforded. He was acquainted with Ur, with Nineveh, with Damascus, with Egypt; he had left his home in one of the chief cities of Mesopotamia, not from choice, but in consequence of a direct personal call from God. Moreover, so far from regarding his present mode of life as an ultimate end, he and Isaac and Jacob were ever looking forward to a time when it would close, when their descendants should be settled in the Land of Promise, and become a great nation, when the portable tent should give way to the city that had foundations (Hebrews 11:10; Hebrews 11:13–16; comp. Genesis 24:7; Genesis 28:4; Genesis 49:4; Genesis 50:24). Hence, from time to time, as opportunity offered, we see the wandering life freely and willingly laid aside. Lot settled in Sodom (Genesis 13:10–12); Abraham in Egypt went direct to Pharaoh's court (Genesis 12:14); at Hebron he settled and became a "prince of God" in the midst of the Hittites (Genesis 23:6); Isaac not only lived near the Philistines, but occupied a house opposite the palace (Genesis 26:8), and practised agriculture (Genesis 26:12); and Joseph's dream of the sheaves points out that this was also continued in the time of Jacob (Genesis 37:7).
2. The Family was the center of the Patriarchal commonwealth. Its head was the source of authority and jurisdiction; he possessed the power of life and death (Genesis 38:24); he united in himself the functions of chief and priest; he offered the burnt-offering; he had his armed retainers (Genesis 14:14; Genesis 48:22; Genesis 34:25; Genesis 33:1); his intercourse with his wives (for polygamy was not forbidden) was free and unrestrained; the wife's consent was asked before wedlock (Genesis 24:57–58); love hallowed the relations of Abraham with Sarah, of Isaac with Rebekah, of Jacob with Leah and Rachel; woman, indeed, did not occupy the position since conceded to her, but her position was far from degraded, and the sanctity of the marriage-bond was defended by severe laws, which made death the punishment for adultery (Genesis 38:24). Slavery, it is true, existed, but in the tents of Abraham the slave was ever treated with consideration, and not excluded from, but made a partaker of religious privileges (Genesis 17:13). The fidelity and attachment of Eliezer the steward of Abraham's house, the mourning for Deborah, Rebekah's nurse (Genesis 35:8), are pleasing proofs of the peace that reigned in the Patriarchal household.
3. Civilization. The life of the Patriarchs was chiefly that of the shepherd, and their wealth consisted in their flocks and their herds. But besides practising agriculture they were not unacquainted with money and the precious metals. Abraham paid for the field of Machpelah with coin (Genesis 23:9–20), and the sons of Jacob took money with them into Egypt (Genesis 42:25; Genesis 42:35); while the gold ring and armlets presented to Rebekah by Eliezer (Genesis 24:22), the bracelet and signet ring of Judah (Genesis 38:18), the ear-rings of Rachel (Genesis 35:4), the many-coloured coat of Joseph, indicate an acquaintance with the luxuries of life.
4. Religion. While other nations were rapidly learning to deify the powers of nature, the Patriarchs believed not only in a God above and beyond nature, but in a God Personal, Omnipotent, and Holy. The God of Abraham, Isaac, and Jacob was. no mere abstraction, no mere law. He could and did reveal Himself by angelic appearances, by visions, by dreams; He could console, strengthen, encourage; He could punish, rebuke, and on repentance forgive. Abraham, the Friend of God (James 2:23), intercedes with Him in behalf of Sodom and Gomorrah (Genesis 18:23–33); Isaac is warned by Him against going down into Egypt (Genesis 26:2); Jacob is consoled by Him at Bethel when setting out into the land of exile (Genesis

Introduction and Overview of the Patriarchs (College Press)

28:13–15), and wrestles with Him by the fords of Jabbok till the break of day (Genesis 32:24); Joseph believes in His invisible but ever-present help in prison and in a strange land, and ascribes to Him all his wisdom in the interpretation of dreams (Genesis 41:16). The Divine Promise of a great future Abraham believed under circumstances of greatest trial, and his faith was counted to him for righteousness (Romans 4:3). Moreover, the God of the Patriarchs was not a mere “national or household God.” His sphere of operation was not restricted to the Patriarchs and their families; He is the God of all the earth (Genesis 24:3), the God of Righteousness and Holiness. He punishes the people of Sodom and Gomorrah (Genesis 19:24–25); He plagues Pharaoh’s house (Genesis 12:17); He is the God of the priest-king Melchizedek (Genesis 14:18), and of the Philistine Abimelech (Genesis 20:3); He protects not only Isaac the “child of promise,” but the outcast Ishmael the “child of the bond-woman” (Genesis 21:13); He is with Joseph in prison, but He sends dreams to Pharaoh, and through Joseph He saves Egypt from famine (Genesis 50:20).

5. The Religious Worship of the Patriarchs was in keeping with the simplicity of their creed. The head of the family was also the priest of the family. Whenever Abraham, Isaac, or Jacob, reached any new spot in their pilgrimage, they invariably erected an altar, generally of stone and on a high situation (Genesis 22:9; Genesis 26:25; Genesis 35:7); there they called on the name of Jehovah, there they presented their burnt sacrifice, there they offered up their prayers. Their history also proves the existence of offering covenant-sacrifices, and celebrating covenant-feasts (Genesis 15:9–18); the making and paying of vows (Gen. 28:23); the erection of memorial pillars, and the consecration of them by pouring upon them oil and wine (Genesis 28:18); the rite of circumcision (Genesis 17:10–14); and the paying of tithes (Genesis 14:20).
6. The Character of the Patriarchs is never represented as perfect; their faults are freely exposed; theirs is no ideal history. If we compare the four most eminent amongst them, we seem to trace in (i) Abraham, “the faith that can remove mountains” in its power and in its fulness, revealing itself in unflinching trust and unquestioning obedience under the most trying circumstances conceivable; in (ii) Isaac, the faith that can possess itself in patience, and discharge the ordinary duties of life in quietness and waiting; in (iii) Jacob, the violent contest of faith with the flesh, the higher with the lower nature, till by hard discipline the latter is purified, and the “Sup-planter” becomes the “Prince,” the “Prevailer with God”; in (iv) Joseph, the fidelity and perseverance of faith, revealed not only in the patient endurance of the most grievous trials, but in energetic action, and at length crowned with victory. “He unites in himself the noble trust and resolution of Abraham, with the quiet perseverance of Isaac, and the careful prudence of Jacob.” He is moreover an eminent historic type of Christ, in (1) his persecution and sale by his brethren, (2) his resisting temptation, (3) his humiliation and exaltation, and (4) his dispensing to a famine-stricken people the bread of life, and (5) in the fulness of his forgiving love.

*The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Genesis 27 (chapter comments). They cite **Recapitulation: Survey of the Patriarchal Age**; from *A Class-Book of Old Testament History*, pp. 73–76; by G. F. Maclear, D.D. Published by Macmillan, London, 1881, now long out of print.*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Genesis 15

In the previous chapter, Abram had enjoyed a great spiritual victory. So, now, God comes to him. Abram defeated a coalition of kings in battle, and he chose not to take the spoils of victory for himself. However, Abram did not self-righteously force his standards upon his own allies. Furthermore, after the battle Abram understood and accepted the authority of Melchizedek, the priest of the Most High God.

Genesis 15 will begin with God speaking to Abram in a vision.

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Genesis 15

Characters	Commentary
Y ^e howah Elohim	God comes to Abram and speaks to Him, both giving him great promises, and prophesying the future of Abram's seed.
Abram	Abram appears rather skeptical in this chapter—at least at first—but the emphasis in this chapter is upon God and His Word; and not upon Abram.
Eliezer of Damascus	A slave born in Abram's house; whom Abram feared would be his heir.

Chapter Outline

Charts, Graphics and Short Doctrines

The Abrahamic Timeline for Genesis 15

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2164 B.C.	0	1967 B.C.	Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 <i>Terah lived 70 years and fathered Abram, Nahor, and Haran.</i>
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.				
		1907 B.C. 1927 B.C. (Klassen)	Genesis 11:28, 15	Abram's family travel from Ur to Haran , although their original intention had been to go to the land of Canaan . Gen 11:28, 15 <i>Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there.</i>

Brent MacDonald	Age of Abraham	Reese's Chronology Bible	Scripture	Event/Description
2089 B.C.	75	1892 B.C.	Genesis 12:1–4	Abraham leaves for Promised Land from Haran , after being so instructed by God. Gen 12:4 <i>So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran.</i>
Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C.				
		1891 B.C. 1892 B.C. (Klassen)	Genesis 12:10–20	Abraham & Sarah in Egypt (Goshen, Memphis), return to the Land of Promise (Genesis 12:10-15:1)
		1891 B.C. 1889 B.C. (Klassen)	Genesis 13:1–13	Abram returns to Bethel in the land of Canaan , returning as a very wealthy man. His wealth is so great that he and Lot separate from one another.
			Genesis 13:14–17	God renews His covenant with Abram.
			Genesis 13:18	Abram moves to the plain of Mamre , which is in Hebron .
		1884 B.C. 1888 B.C. ² (Klassen)	Genesis 14:5–16	Lot is taken captive and Abram delivers Lot.
		1883 B.C.	Genesis 14:17–24	Abram speaks with the King of Sodom and to Melchizedek in Salem (Jerusalem) after his victory.
		1882 B.C.	Genesis 15:1–21	God's covenant with Abram is given in greater detail.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 15:

² I had 1868 B.C.; I do not know if that is a typo on my part or if Klassen had a different order of events.

A Synopsis of Genesis 15

God comes to Abram in a vision, and tells him not to be afraid, and that He is Abram's great reward (v. 1). Abram responds with, "What else are you going to promise me? I don't have a son; so who exactly am I going to leave anything to?" (vv. 2–3). God assures Abram that he will not leave his fortune to some servant, but that his descendants will be like the stars of the heavens (vv. 4–5).

Abram had faith in Y^ehowah God, and this is credited to him as righteousness (v. 6).

God reminds Abram that He brought him from Ur of the Chaldees to give him this land; this prompts Abram to ask, "Just how exactly do I know that I will be given this land?" (vv. 7–8).

God then gives Abram both the basis for His giving all of this to the descendants of Abram, as well as establishing an official covenant with Abram. God has Abram bring a set of sacrificial animals. God both tells Abram what will happen in the near future and then the far future. God's walking between the pieces of sacrificed animals is how such a covenant was ratified (vv. 9–21).

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Normally when dividing a chapter up into its component parts, I find this to be the easiest thing in the world to do. Certainly, various scholars disagree on these divisions, but rarely are they dramatically different. This chapter, however, was difficult to divide up. Either the chapter would be divided into sections of individual verses or pairs of verses, as many did; or it could be taken as a whole (which was a more reasonable approach, in my opinion).

Where God and Abram are is rather difficult to determine. In v. 1, God's Word comes to Abram in a vision. However, during this vision, God takes Abram outside (v. 5). Are they really outside? Does Abram simply perceive them as being outside? I would say that the clear reading of Scripture must override any theory; and the clear reading of Scripture is, God takes Abram outside and they look at the stars, indicating that this is all taking place at night.

Then God calls for a sets of sacrifices to be offered to him. Is it still night? Abram rounds up these sacrifices, and lays them out, and drives birds of prey away. Because the sun is said to set in v. 12, we must assume that vv. 8–11, for the most part, take place during the day. Despite the first and the second nights, which seem to be required here, there is no feeling of a passage of time (apart from v. 1a). We could reasonably say that the sun begins to go down in v. 12 and it has gone down in v. 17. However, then in v. 18, we have the phrase, *in that day*. Now, even though there is no requirement for the word *day* to refer to a time of daylight, the covenant made in vv. 18–21 to not appear to be given as the next event after v. 17 (most of the time, a series of wāw consecutives followed by imperfect verbs gives us a successive passage of time). So vv. 18–21 appear to be a covenant given to Abram on that day, but not necessarily after the other things which God said to him.

In any case, attempts will be made to construct some sort of a timeline; but there is no clear timeline offered by Scripture. The events of this chapter reasonably occur after Genesis 14 and before Genesis 16; but they seem to be almost outside of time with the way that these events are presented.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Abram's Great Vision of the Revealed God

Kukis slavishly literal:

After the words the these was the word of Y^ehowah unto Abram in the vision to say, “Do not fear, Abram, I [am] a shield to you; your reward—great very.” Genesis 15:1

Kukis moderately literal:

After these things, the word of Y^ehowah came [lit., was] to Abram in a vision, saying, “Do not fear, Abram—I [am] your shield and your exceedingly great reward.”

Kukis not so literal:

After these things, the word of Jehovah came to Abram in a vision, saying, “Do not be afraid, Abram, because I am your shield as well as your exceedingly great reward.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

Ancient texts:

Targum (trans. By Cook)

After these words, when the kings had gathered together, and had fallen before Abram; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (pithgama) of the Lord with Abram in a vision, saying, Fear not; for if these men should gather together in legions and come against thee, My Word (Memra) will be thy shield: and also if these fall before thee in this world, the reward of thy good works shall be kept, and be prepared before Me in the world to come, great exceedingly.

Jerusalem targum

After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous, saying, Fear not, Abram, though they should gather together and come

against thee with many legions, My Word shall be thy reward and thy shield in this world, and a protector over thee all the days of the world to come. And though I deliver up thy adversaries before thee in this world, the reward of thy good works is prepared for thee also before Me in the world to come.

Latin Vulgate	Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.
Masoretic Text (Hebrew)	After the words the these was the word of Y ^h owah unto Abram in the vision to say, "Do not fear, Abram, I [am] a shield to you; your reward—great very."
Peshitta (Syriac)	AFTER these things the word of the LORD came to Abram in a vision, saying, Fear not, Abram; I am your shield, and your reward is exceedingly great.
Septuagint (Greek)	And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I am your shield. Your reward shall be very great.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God's covenant with Abram After these events, the Lord's word came to Abram in a vision, "Don't be afraid, Abram. I am your protector [Or shield or benefactor]. Your reward will be very great."
Contemporary English V.	Later the LORD spoke to Abram in a vision, "Abram, don't be afraid! I will protect you and reward you greatly."
Easy English	The promises in the *covenant, 15:1-6 After that, the *Lord spoke to Abram. The *Lord spoke in a *vision. 'Do not be afraid, Abram. I am protecting you. I will give a very big reward to you.'
Easy-to-Read Version	After all these things happened, the word of the Lord came to Abram in a vision [Like a dream. God gave messages to his special people by letting them see and hear things in visions.]. God said, "Abram, don't be afraid. I will defend you. And I will give you a great reward."
Good News Bible (TEV)	After this, Abram had a vision and heard the LORD say to him, "Do not be afraid, Abram. I will shield you from danger and give you a great reward."
<i>The Message</i>	After all these things, this word of GOD came to Abram in a vision: "Don't be afraid, Abram. I'm your shield. Your reward will be grand!"
New Berkeley Version	Following these events the word of the LORD came to Abram in a vision. Have no fear, Abram; I am your Shield; your reward is marvelously rich.
New Century Version	God's Agreement with Abram After these things happened, the Lord spoke his word to Abram in a vision: "Abram, don't be afraid. I will defend you, and I will give you a great reward."
New Life Version	After these things, the word of the Lord came to Abram in a special dream, saying, "Do not be afraid, Abram. I am your safe place. Your reward will be very great."
New Living Translation	The Lord's Covenant Promise to Abram Some time later, the Lord spoke to Abram in a vision and said to him, "Do not be afraid, Abram, for I will protect you, and your reward will be great."
The Voice	Some time passed. One day, the word of the Eternal One came to Abram through a vision—a <i>kind of waking dream</i> . Eternal One: Do not be afraid, Abram. I am <i>always</i> your shield and protector. Your reward for loyalty and trust will be immense.

Partially literal and partially paraphrased translations:

American English Bible	After that, Jehovah sent word to Abram in a vision, saying, 'Don't be afraid, Abram; for, I am your shield, and You will have a huge reward.'
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New Advent (Knox) Bible	It was after this that the Lord sent word to Abram in a vision, Have no fear, Abram, I am here to protect thee; thy reward shall be great indeed.
New American Bible (2002)	Some time after these events, this word of the LORD came to Abram in a vision: "Fear not, Abram! I am your shield; I will make your reward very great."
New American Bible (2011) ⁴	<i>The Covenant with Abram.</i> [Genesis 15:1-21] In the first section (vv. 1-6), Abraham is promised a son and heir, and in the second (vv. 7-21), he is promised a land. The structure is similar in both: each of the two promises is not immediately accepted; the first is met with a complaint (vv. 2-3) and the second with a request for a sign (v. 8). God's answer differs in each section—a sign in v. 5 and an oath in vv. 9-21. Some scholars believe that the Genesis promises of progeny and land were originally separate and only later combined, but progeny and land are persistent concerns especially of ancient peoples and it is hard to imagine one without the other. Some time afterward, the word of the LORD came to Abram in a vision: Do not fear, Abram! I am your shield; I will make your reward very great.
NIRV	God Makes a Covenant With Abram Some time later, Abram had a vision. The Lord said to him, "Abram, do not be afraid. I am like a shield to you. I am your very great reward."
New Jerusalem Bible	Some time later, the word of Yahweh came to Abram in a vision: Do not be afraid, Abram! I am your shield and shall give you a very great reward.
Today's NIV	God's Covenant With Abram After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward.+t +u" I have no idea what these symbols mean at the end of this verse.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	After these words, the word of Yahweh was to Abram in a glimpse, saying, "Fear not, Abram. I am a shield to you, and will multiply your wage a hundredfold!"
Bible in Basic English	After these things, the word of the Lord came to Abram in a vision, saying, Have no fear, Abram: I will keep you safe, and great will be your reward.
Conservapedia	After all these happenings, the word of the LORD came to Abram by means of a vision. He told him, "Don't be afraid, Abram. I am your Shield. Your reward will be absolutely tremendous."
The Expanded Bible	God's Covenant with Abram After these things happened, the Lord spoke his word to Abram in a vision: "Abram, don't be afraid. I will defend [^t be a shield to] you, and I will give you a great reward [^t your reward will be great]."
Ferar-Fenton Bible	<i>The Ever-Living appears to Abram, with a Promise</i> It was after these events that the Ever-living spoke to Abram in a vision, saying, "Be not afraid. Abram; I am your Shield, your abundant reward ; I will greatly enrich you."
NET Bible®	<i>The Cutting of the Covenant</i> After these things the word of the Lord came to Abram in a vision: "Fear not, Abram! I am your shield [The noun "shield" recalls the words of Melchizedek in 14:20. If God is the shield, then God will deliver. Abram need not fear reprisals from those he has fought.] and the one who will reward you in great abundance [Heb "your reward [in] great abundance." When the phrase הַבְּרָכָה (harbeh m'yod) follows a noun it invariably modifies the noun and carries the nuance "very great" or "in great abundance." (See its use in Gen 41:49; Deut 3:5; Josh 22:8; 2 Sam 8:8; 12:2;

⁴ Also called the revised edition.

1 Kgs 4:29; 10:10-11; 2 Chr 14:13; 32:27; Jer 40:12.) Here the noun “reward” is in apposition to “shield” and refers by metonymy to God as the source of the reward. Some translate here “your reward will be very great” (cf. NASB, NRSV), taking the statement as an independent clause and understanding the Hiphil infinitive absolute as a substitute for a finite verb. However, the construction *וְאֵת הַבְּרָכָה* is never used this way elsewhere, where it either modifies a noun (see the texts listed above) or serves as an adverb in relation to a finite verb (see Josh 13:1; 1 Sam 26:21; 2 Sam 12:30; 2 Kgs 21:16; 1 Chr 20:2; Neh 2:2).] [Abram has just rejected all the spoils of war, and the Lord promises to reward him in great abundance. In walking by faith and living with integrity he cannot lose.].” When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011

The Lord's Covenant With Abram

After this, the word of the Lord came to Abram [1Sa 15:10; 2Sa 7:4; 1Ki 6:11; 12:22; Jer 1:13; Eze 3:16; Da 10:1] in a vision [Ge 46:2; Nu 12:6; 24:4; Ru 1:20; Job 33:15]:

"Do not be afraid [Ge 21:17; 26:24; 46:3; Ex 14:13; 20:20; 2Ki 6:16; 2Ch 20:15, 17; Ps 27:1; Isa 7:4; 41:10, 13-14; 43:1, 5; Jer 1:8; Hag 2:5], **Abram. I am your shield** [Or sovereign] [Dt 33:29; 2Sa 22:3, 31; Ps 3:3; 5:12; 18:2; 28:7; 33:20; 84:11; 119:114; 144:2; Pr 2:7; 30:5],
your very great reward [Or shield; / your reward will be very great] [Ps 18:20; 37:25; 58:11; Isa 3:10]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some time later the word of ADONAI came to Avram in a vision: "Don't be afraid, Avram. I am your protector; your reward will be very great."
exeGesex companion Bible	THE COVENANT OF YAH VEH TO ABRAM After these words, so be the word of Yah Veh to Abram in a vision, saying, Awe not, Abram! I am your buckler and your mighty abounding hire.
Kaplan Translation	<i>The Pact Between Halves</i> After these events, God's word came to Abram in a vision, saying, 'Fear not Abram, I am your shield. Your reward is very great.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	After these things the Devar Hashem came unto Avram in a vision, saying, Fear not, Avram; I am thy mogen, and thy exceeding great sachar (reward).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	After these things, the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I am your Shield [The reference is to the Lord as Abram's King.], your abundant compensation, and your reward shall be exceedingly great.
Concordant Literal Version	After these matters came the word of Yahweh to Abram in a vision, saying, "You must not fear, Abram! I am your Shield, your exceedingly increased Hire.
Context Group Version	After these things the word of YHWH came to Abram in a vision, saying, Don't be afraid, Abram: I am your shield, [and] your exceeding great reward.
English Standard Version	God's Covenant with Abram After these things the word of the LORD came to Abram in a vision: "Fear not [ch. 26:24; Dan. 10:12; Luke 1:13, 30], Abram, I am your shield [Ps. 3:3; 18:2; 84:11; 119:114]; your reward shall be very great."

Green’s Literal Translation After these things the Word of Jehovah came to Abram in a vision, saying, Do not fear, Abram; I am your shield, your reward will increase greatly.

NASB **Abram Promised a Son**
 After these things the word of the Lord [Gen 15:4; 46:2; 1 Sam 15:10] came to Abram in a vision, saying,
 "Do not fear [Gen 21:17; 26:24; Is 41:10], Abram,
 I am a shield [Deut 33:29] to you;
 Your reward [Or Your very great reward] [Num 18:20; Ps 58:11] shall be very great."

New King James Version **God's Covenant with Abram**
 After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

Syndein/Thieme {Note: Abram has grown afraid. Probably he is afraid of counter attacks by Chedorlaomer or consequences of rebuking the 'rewards' of the king of Sodom. This chapter is a great declaration of the principal of 'do not worry' - rely on the Lord.}
 {Verses 1-7: First Cure for Worry - Word of God}
 After these sayings/things {dabar}, the word {dabar} of Jehovah/God came unto Abram in a vision, saying {'amar}, "Fear not, Abram, I {God} am your shield, {you're worried about Chedorlaomer coming back, why worry? I am your shield} and your exceeding great reward {maybe the king of Sodom is maligning him for rebuking the reward. And, maybe Abram was thinking about all that money kind of Sodom offered you? Why worry? I will reward you.}" {Note: This was God's solution to his anxiety and worry. It still applies to us today. Put your faith in God and His communication to you. Today is through His Word.}

Third Millennium Bible 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."

Young’s Updated LT After these things has the word of Jehovah been unto Abram in a vision, saying, “Fear not, Abram, I am a shield to you, your reward is exceeding great.”

The gist of this verse: God comes to Abram in a vision and tells him not to be afraid, as God is his protection and God will give him a great reward.

Genesis 15:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
’achar (אחַר) [pronounced ah-KHAHR]	after, following, behind; afterwards, after that	preposition/adverb	Strong’s #310 BDB #29
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, reports	masculine plural noun	Strong's #1697 BDB #182
’èlleh (אֵלֶּה) [pronounced ALE-leh]	these, these things	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Genesis 2:4 6:9 11:10), or it refers back to what has come before (see Genesis 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Samuel 17:23).

Genesis 15:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ab ^e râm (אֲבִרָם) [pronounced ab ^v -RAWM]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăzeh (מַחְזֵה) [pronounced mahkh-uhz-EH]	<i>vision</i>	masculine singular noun with the definite article	Strong's #4236 BDB #303

Translation: After these things, the word of Y^ehowah came [lit., was] to Abram in a vision,...

The things which came before was Abram leading a raid against the eastern armies, and he saved Lot and many of the people of Sodom. All that Abram did showed great wisdom and bravery. This was a great victory in all respects.

After these things refers to the events of Genesis 14, which was about Abram rescuing Lot, who had been captured and taken hostage in a war between alliances of kings. In that chapter, Abram met with Melchizedek, the king of Salem (Jerusalem) and gave him a tenth of everything. Then Abram declined to keep all of the goods and people which he took from the eastern alliance of kings.

At this point, there are two possible theories as to what is going on in Abram's head. He may be somewhat concerned that he just defeated one of the greatest armies from the east. When Sodom decided to rebel against them, that army came into Sodom with allies and beat Sodom down. Abram defeated that army with a small company of men, surprise and momentum carrying the day. But, does Abram had, somewhere in his mind, *what if they decide to come back?*

The other things that Abram might be thinking—and he can think both of these things, even though they are somewhat contradictory—is, “Let's get a move-on with your plan, God. You have made me promises, and that is great; but I don't have a son. Are these promises going to be confirmed in a slave born in my house?”

So, it is possible that Abram has had both of these thoughts, and that both his fear of the future as well as his desire to see God's promises come to pass, occur on alterative days or even in alternative moments. Certainly

you have had fears and uncertainties occur for you at various times; and, near the same time, have also had thoughts concerning God’s plan in your life. That is what appears to be true for Abram.

This suggests some instability—and sometimes we are a bit unstable after a great victory. So, what does God offer Abram, to steer him in the right direction? Bible doctrine.

After these things occurred, the word of Y^ehowah came to Abram in a vision. We know very little about the visions and meetings between God and His people. The word *words* indicate that there is content; there is more to this contact than a groovy feeling.

Although God does come to Abram a number of times, you will note that Abram goes for long period of time—over a decade sometimes—between these encounters.

After these things, the word of Y^ehowah came [lit., was] to Abram in a vision,... This is the first time that we are told exactly how God spoke to Abram (He may have used other methods before). Even here, it is vague. We do not know if these words are audible, although that would be likely; and we do not know if they are disembodied. What is Abram actually seeing in this vision? It also appears as though this begins as a vision, but continues in reality. That is, Abram goes into some kind of a trance, and then God, while continuing to communicate with him, brings him out of the trance and back into the real world. This word for *vision* is found only four times in the OT: here, Num. 24:4,16 and Ezekiel 13:7. In the latter case, it is used of false visions. When such a word is used so infrequently over approximately 4000 years of human history, then we should not expect to have similar visions on a regular basis. That’s known as being in a psychotic state rather than being in a divine rapture. If you go into a trance and hear voices, it is either your very vivid imagination at best, and demonic communication at worst. God does not have to speak to us in visions; He speaks to us through His Word. You do not have to over-think every second of the day and wonder if you should drive down beltway 8 or if God wanted you to take FM 1960 instead. People will disregard Bible class, entertain gross sin in their lives, and then be disappointed that God does not tell them what to do in their daily lives for trivial matters. If you are regularly attending Bible class, rebounding and dealing with God’s known mandates for your life, you do not need God coming to you in a vision and revealing some trivial piece of guidance to you.

Genesis 15:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong’s #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words</i> . ⁵			
’al (אל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong’s #408 BDB #39

⁵ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget’s Fifth Edition Thesaurus).

Genesis 15:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
'Ab ^e râm (אֲבִרָם) [pronounced ab ^v -RAWM]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4

Translation: ...saying, "Do not fear, Abram..."

We begin with the content of what God says to Abram. God tells Abram not to be afraid, which is reasonable and something which we hear often when God speaks to anyone. However, these words may suggest that Abram is giving some thought to his recent war with the kings of the east, and that God is saying this with the intention of Abram to refocus his attention from that war.

After God tells Abram not to fear, using the Qal imperfect. This means that Abram is to continue in a state of non-fear). There are no more verbs. In the Hebrew, word-for-word, it reads, *I shield to you; your reward great exceedingly*. *I am* would be the subject and the very for both phrases (the shield and the reward) because *I* is in a grammatical position of great emphasis. The normal way to phrase this would have been to not even use the personal pronoun but to use the first person singular Qal perfect (or imperfect) of the absolute statues quo verb *to be*. We would expect to find *hâvâ'* (אָוַה) [pronounced *haw-VAW*], *hâvâh* (הָוַה) [pronounced *haw-VAW*] or *hâyâh* (הַיַּה) [also pronounced *haw-VAW*]. However, instead, we find the personal pronoun *I* in the emphatic position, indicating a very strong *I am* should be here. For this reason, it should be the subject and verb for *shield* and for *reward*.

Genesis 15:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
mâgên (מָגֵן) [pronounced maw-GAYN]	<i>shield, smaller shield; protection</i>	masculine singular noun	Strong's #4043 BDB #171
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation:...—I [am] your shield...

God claims to be a shield to Abram, indicating that Abram is protected by God. This should be clear after the previous chapter. If Abram is giving any thought at all to his conflict with the kings of the east, he needs to think about that situation in context. The context is, he and his little army should not have stood a chance against the great army out of the east, but, because God is his shield, he was able to defeat them.

Notice the time frame; Abram has gone off and fought against the four strongest kings of that region and has recovered his nephew Lot. This required courage and strength and divine guidance. After this is over, then God tells Abram "I am your shield." This is also a promise to us. As believers in Jesus Christ, we are protected by God in many ways:

- ❑ He is our shield (Genesis 15:1)
- ❑ He is our wall of fire (Zechariah 2:5)
- ❑ He has provided guardian angels for us (Genesis 32:24 Exodus 14:19 Dan. 3:28 6:22 Psalm 91:11)
- ❑ If we desire to know the Truth, God will guide us into all Truth (John 16:13)

Here is how Abram should reason—If God is able to take his little army of 300+ men and defeat the great army of the east; then God is certainly able to give Abram a child. If God can and does the greater for Abram; then God is able to do the lesser.

As we have assumed for a long while, Abram believes in Jehovah, and this is the basis of his salvation. That will come out in this chapter. Also, Abram lived a life after salvation, which involved knowing the Word of God and then acting in accordance with that truth. The end result is, Abram enjoyed great spiritual victories, which will be translated into great eternal rewards.

With this apparition of God, we are given a little more information. What comes to Abram is *the Word of Y^ehowah (Jehovah)*, Whom we know as Jesus Christ (John 1:14). He comes to Abram in a vision, which is a fairly rare word, occurring only 4 times in the entire Old Testament. The word is machāzeh (מַחֲזֵה) [pronounced *mahkh-uhz-EH*], and it means *vision*. Strong's #4236 BDB #303. It is related to the much more common word chāzāh (חָזָה) [pronounced *khaw-ZAW*], which means *to see, to behold, to look upon; to see [God], therefore, to enjoy His favor, to know Him*. Strong's #2372 BDB #302. Therefore, Abram is likely in a state where he is seeing something which is not necessarily there (that is, if there was anyone around Abram, they would not be able to see what he is seeing). We might even say this is an hallucination, as long as we understand, this is really happening and this is really God.

In our physical world, there are things which we can see, hear and/or touch. However, outside of this physical realm is a great spiritual realm. Now, I know when I interact with other people, I am interacting with their souls—however, I am not able to actually see their souls. As a teacher, I interacted with 20–30 different souls every hour, and I had to be cognizant of the variety of personalities within my classroom in order to manage the classroom. I could see the manifestations of these various souls, but I could not ever see the actual soul of any student.

Similarly, I also have a relationship with God and there is this great spiritual world which, in this life, I am unable to see. Perhaps God made Abram able to see into this spiritual realm to some a limited degree.

Or in the alternative, think about your dreams—you see things which are not physically there. Your mind is powerful enough to concoct images which appear to be real to you. Some people who take various drugs see things which are not physically there. So, all we can do, when we come to a word like this, is speculate. Abram is able to see Jesus Christ, in His preincarnate form. Apart from this being visual to Abram, we do not know anything else.

When it comes to things like this, people get goofy, and they think, once they reach some spiritual state, that they are going to, now and again, have visions of God or Jesus. Here it is, in the Bible, and so they think, therefore, they ought to experience these visions as well. There are 4 things which they never take into consideration: (1) Given the billions of people who have lived on the earth, only a tiny fraction of a percentage of them have really seen Jesus Christ (Jehovah Elohim) in a vision; (2) what God is about to reveal to Abram is significant, not just to Abram, but to the entire human race; (3) those who claim to have had visions or want to have visions are usually idiots (and their best friends, if they have any, can confirm this); and (4) the canon of Scripture had not been closed yet in the time of Abram; therefore, God was still revealing Himself in person, in visions and in dreams.

We do not need to have a vision or a dream in order to figure out our lives. We do not need to have some vision or some dream about God in order to figure out what we ought to do tomorrow, or next year or for the rest of our lives. It is all in the Bible; we have the written Word of God in its totality. Therefore, what will a vision do for us? Will it reveal to us some aspect of God that no one has known before? Is there some hidden secret about salvation or spiritually which is not found in the Word of God, that God needs to reveal to you personally? Is it so important tomorrow that you take 59 to work, rather than cutting down West Lake Houston Parkway, and taking the beltway from there, that God needs to come to you in a vision? Are you that insane or that egotistical?

When God appeared to Abram, these were times of great significance. Abram is the father of the Jewish race, and much of human history is related to the Jewish people who would come from Abram's seed. This is a matter of importance even today.

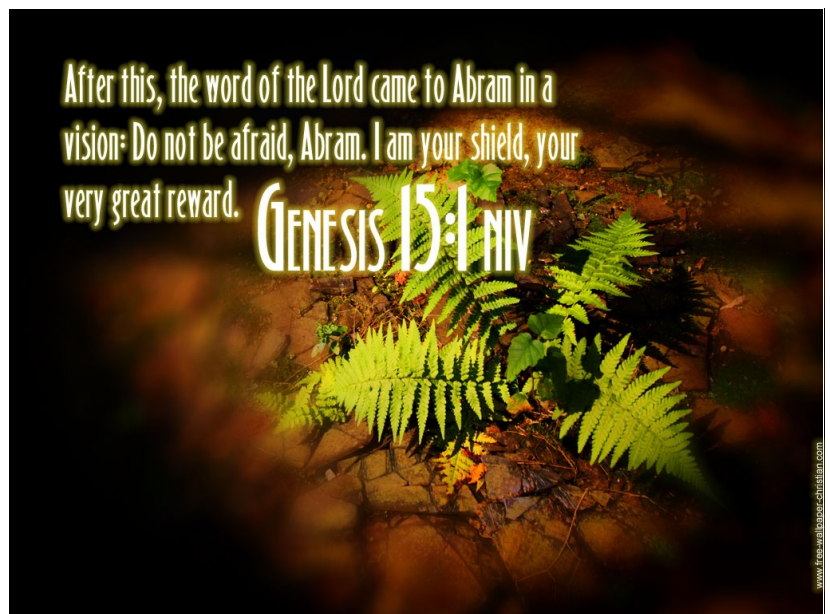
Genesis 15:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sâkâr (שָׂכָר) [pronounced saw-KAWR]	remuneration, hire, wages	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7939 BDB #969
râbâh (רָבַח) [pronounced raw ^b -VAWH]	to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]	3 rd person masculine singular, Hiphil imperfect	Strong's #7235 BDB #915
When the Hiphil is followed by an infinitive and gerund—or by a finite verb—, it can mean <i>much</i> .			
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m^oôd</i>).			
m ^o ôd (דָּאָם) [pronounced m ^e -ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547
Together, they are translated <i>exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance</i> .			

Translation:...[and] your exceedingly great reward.”

God is also a great reward to Abram. This is quite fascinating because Abram took nothing from this war with the kings of the east. He allowed the people and possessions of Sodom to return to the king of Sodom; and he took none of the booty, since he did not want it to be said that he became rich because of this fight.

Genesis 15:1 Graphic; from [Wall Paper 4 God](#); accessed November 29, 2013.

Abram, operating from truth in his soul, without God having to tell him, passed up the reward given to him by the king of Sodom. God



indicates that what he did was correct. God tells Abram that He is his great reward. Abram does not need to depend upon man for blessing and reward. It is important when something occurs in the Bible, when something is said, that we note who is speaking, who is being spoken to, and what is the context. Here God is speaking to Abram after a great spiritual victory.

What Abram has a vision of is, Jesus Christ, in a preincarnate form. Jesus Christ is the Word of Jehovah. **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth** (John 1:1–3, 14).

These appearances of Jesus Christ to Abram are quite amazing. This marks the 4th time that God has come to Abram. This is very unusual for God to appear to anyone, and even more unusual to appear to one person so many times. In his generation, Abram was certainly unique in this regard.

What is even more amazing is, Abram recognized the spiritual authority of Melchizedek in the previous chapter. There was no spiritual standoff where Abram challenged Melchizedek, saying, “I have seen God on 3 occasions; how many times have you spoken face to face with Him?” Abram paid a tithe to Melchizedek, so, whatever took place between them must have been quite significant.

At this point in time, Abram probably has access to about 10 or 12 chapters of the book of Genesis, a small portion of which he may have written himself. He probably also had the book of Job. That is obviously not the complete Word of God. As previously discussed, much of this may have been passed along to him by Melchizedek (which is uniquely speculative on my part).

And, even though the Seed of the Woman is revealed as far back as Genesis 3, Abram is going to find out (eventually) that this promise made to Adam and the woman so long ago was going to be fulfilled in his line. Let me remind you that Abram still has no natural son at this time.

This is significant. We find out in this chapter that Abram, who is nearly too old to have a son, will have a son. He is clearly not siring children through Sarai. They had been married at least a decade and perhaps several decades; and yet she has not given birth to any children. In later revelations, it will be revealed that this line will lead to Jesus Christ, the Savior of all mankind.

Now, put this revelation side-by-side a vision in which some doofus claims to have seen God and read what he says about his vision, and you will walk away, after talking to such a one, thinking, “What a load of meaningless tripe;” [other words may have occurred to you]. “This guy has got nothing but an ego-trip going for him.” I recall one such person who claimed to have numerous encounters with Jesus Christ, including having a splash fight with Jesus in some river in heaven.⁶ Do you grasp just how insignificant and meaningless this experience is, compared to Abram finding out that from him will come a people whose number will be like the sand by the sea or the stars in the sky; within which people will the blessing of God be? All that Abram hears directly from God still has meaning for us today; and the Jews are still with us. 4000 years later, this impacts our lives; 4000 years later, the seed of Abraham have a significant impact upon the world. So, when you compare illusionary splash fights with Jesus as over against God’s Word being promised to Abram of what would occur in the future; which seems like a vision of God and which seems like Doofus-insanity?

Let me give you a simple application: if you meet any person who claims to have seen God, or claims to converse with God (apart from normal prayer) or claims to be a prophet, then it is time to back away and to remove that person from your circle of acquaintances. If he talks about splash fights with Jesus, then I would make a run for it.

⁶ I’m serious. <http://www.jesusneedsnewpr.net/what-do-you-think-did-this-pastor-really-go-to-heaven/> accessed August 15, 2011. Just in case you thought I just made up this illustration.

The power of God is in His Word (Hebrews 4:12), not in visions or face to face meetings with God. Our interest ought to be upon the mind of Christ (1Corinthians 2:16); our spiritual life ought to be about the renovation of our thinking (Romans 12:1–2); our focus ought to be growing in grace and knowledge of our Lord Jesus Christ (2Peter 3:18). We ought not to chase after unique “spiritual” experiences and things which titillate the emotions; in fact, we are told to avoid those whose God is their emotions (Romans 16:17–18 Philip. 3:18–19). The key to the Christian life is having the correct doctrine, not having some grandiose experience (Romans 16:17 Ephesians 4:14 1Timothy 4:6–7, 15–16 6:3–5 2Timothy 4:2–4 Titus 1:7–9 2:1 2John 2:9–10). One of the most important passages in this regard is 2Peter 1:16–21; wherein Peter speaks of a real and legitimate experience which he had—seeing the glorified Jesus Christ with his own eyes—and yet, more important than this, and more accurate than this is, the word of prophecy which Peter was teaching. If a real and legitimate experience of seeing the glorified Christ is subordinate to the **more certain word of prophecy**, then how much less meaningful is some contemporary vision of God today?

People desire an experience like this for 2 reasons: it titillates their emotions and they now have a religious experience that none of their friends have. This same person might be listening to almost no Bible doctrine; they may entertain various gross sins in their lives (e.g., pride, anger, jealousy); they might, from their ignorance, be making all kinds of absurd applications, and then think that God ought to appear in their lives and guide them in incredibly trivial matters. Such people live in the midst of the perfect storm of ignorance and arrogance.

Gen 15:1 After these things the Word of Y^ehowah came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great."

Genesis 15:1 After these things, the word of Y^ehowah came [lit., was] to Abram in a vision, saying, "Do not fear, Abram—I [am] your shield and your exceedingly great reward." (Kukis mostly literal translation)

Genesis 15:1 After these things, the word of Jehovah came to Abram in a vision, saying, "Do not be afraid, Abram, because I am your shield as well as your exceedingly great reward." (Kukis paraphrase)

The first thing that God says to Abram is, "**Fear not**;" and it means just that. I don't care who you are, the thought of having a conversation with the Lord of Glory ought to give you some pause. You ought not to be thinking, *it's cool*. The idea of having any encounter with God ought to make you uncomfortable if not outright afraid, because you know what you are like and you know what God is like. So Abram, who was far more important to the scheme of things than you or I, would have been struck with fear to speak to God (more accurately, to have God speak to him). It does not matter that God has spoken to Abram before; Abram should be taken aback, and God reassures him by saying, "**Fear not**."

God gives Abram 2 assurances, the first being, "**I am your shield**." As believers, we are protected by God; we are protected by a wall of fire. If you are in fellowship and you are growing spiritually, then you need not fear because God is your shield; He is your Protector.

Revealing Himself as Abram's shield is quite apropos, because Abram was just in a battle with a huge professional army—an army which Abram defeated with a comparatively small company of men.

God also assures Abram that his reward will be great. Recall that Genesis 14 was an incredible chapter, rich with meaning and content, and all the Abram did was correct. Abram recognized that he needed to rescue his nephew Lot. He used good strategy and tactics in order to defeat an army which was perhaps 10–100 times the size of his own army. Abram was fearless in making such an attack. He met Melchizedek and recognized his spiritual authority, and paid him a tithe. However, at the same time, Abram refused to take any of the spoils of victory because he had made a vow to God that he would not.

Furthermore, we have such great doctrines as the **Doctrine of Redemption** and the **Slave Market of Sin Illustration** to come out of that chapter, as well as the seeds to the **Stages of National Discipline**, all found within **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)). Therefore, God would reward Abram for his correct actions throughout Genesis 14, as this is one of the greatest and most overlooked chapters in all of Scripture.

The Word of Y^ehowah came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." Having heard this, You or I might have said, "That's great. Thanks." Not Abram. Back in Genesis 12:2–3, God promised him: "I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." God told Abram to go the land of Canaan (which would become Israel), and when Abram got there, God told him, "To your offspring [seed] I will give this land." God expands on this promise in Genesis 13:14–17.

However, it is going to become clear that Abram has something else on his mind.

And so says Abram, "My Adonai Y^ehowah, what will You give to me and I go childless and a son of acquisition of my house, he [is of] Damascus, Eliezer."

Genesis
15:2

Abram then said, "Y^ehowah my Adonai, what will You give to me, [seeing] that I continue [lit., go] childless. The son of acquisition of my house [that is, my only heir]—[is] Eliezer [of] Damascus."

Abram then said, "Jehovah, my Lord, what can You really give me, seeing that I go childless, my only heir being Eliezer of Damascus."

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And Abram said, Lord God, great blessings hast Thou given me, and great (are they which it is) before Thee to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (bar pharnasath, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir?
Jerusalem targum	And Abram said, Before Thee I supplicate mercy, O Lord God. Manifold blessings Thou hast given me, and many hast Thou before Thee still to give: nevertheless, what profit have I who go from the world childless, and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expecteth in himself to be my heir?
Latin Vulgate	And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.
Masoretic Text (Hebrew)	And so says Abram, "My Adonai Y ^e howah, what will You give to me and I go childless and a son of acquisition of my house, he [is of] Damascus, Eliezer."
Peshitta (Syriac)	And Abram said, O LORD God, what will thou give me, for I will die childless, and Eliezer of Damascus, one of my household, will be my heir?
Septuagint (Greek)	And Abram said, Master and Lord, what shall You give me? Seeing I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus <i>is my heir</i> .

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	But Abram said, "Lord God, what can you possibly give me, since I still have no children? The head of my household is Eliezer, a man from Damascus [Heb uncertain]."
Contemporary English V.	But Abram answered, "LORD All-Powerful, you have given me everything I could ask for, except children. And when I die, Eliezer of Damascus will get all I own."

Easy English	But Abram said, `*Lord God, what will you give to me? I am still without a child. Eliezer from Damascus will have all my goods.'
Easy-to-Read Version	But Abram said, "Lord God, there is nothing you can give me that will make me happy. Why? Because I have no son. So my slave Eliezer from Damascus will get all the things I own after I die."
Good News Bible (TEV)	But Abram answered, "Sovereign LORD, what good will your reward do me, since I have no children? My only heir is Eliezer of Damascus.
<i>The Message</i>	Abram said, "GOD, Master, what use are your gifts as long as I'm childless and Eliezer of Damascus is going to inherit everything?"
New Berkeley Version	Abram said, "O, LORD God, what can You give me, since I am ending life childless and my ehir is this Eliezer of Damascus."
New Century Version	But Abram said, "Lord God, what can you give me? I have no son, so my slave Eliezer from Damascus will get everything I own after I die."
New Life Version	Then Abram said, "O Lord God, what will You give me? For I have no child. And the one who is to receive what belongs to me is Eliezer of Damascus."
New Living Translation	But Abram replied, "O Sovereign Lord, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth.
The Voice	Abram: Eternal Lord, what could You <i>possibly</i> give to me <i>that would make that much of a difference in my life?</i> After all, I am still childless, and Eliezer of Damascus stands to inherit all I own [Meaning of the Hebrew is uncertain.].

Partially literal and partially paraphrased translations:

American English Bible	<p>Then Abram said: 'O Almighty Jehovah; What can You give me, since I'm about to die without a son? EliEzer of Damascus, the home-born son of my [slave girl] Masek of Damascus, is my heir.'</p> <p>The AEB interprets this in this manner: The Greek word that is often translated as concubine is pallake.</p> <p>According to Wikipedia, 'A concubine is generally a woman in an ongoing, matrimonial-like relationship with a man, whom she cannot marry for a specific reason. The reason may be because she is of lower social rank than the man (including slave status) or because the man is already married. Generally, only men of high economic and social status have concubines. Many historical rulers maintained concubines as well as wives.</p> <p>'Historically, concubinage was frequently voluntary (by the woman and/or her family's arrangement), as it provided a measure of economic security for the woman involved. Today, concubinage is reserved for the most apex alphas who can maintain a de facto harem with concurrent long term relationships.</p> <p>'In opposition to those laws, traditional Western laws do not acknowledge the legal status of concubines, rather only admitting monogamous marriages. Any other relationship does not enjoy legal protection, making the woman essentially a mistress.'</p> <p>In patriarchal times, concubines were usually slaves; and as the result, their offspring were referred to as 'home-born' or 'native-born servants' (see Ecclesiastes 2:7). AbraHam, for example, was known to have more than a hundred of such offspring (see Genesis 14:14). And although many have written to argue this conclusion; note God's instructions to AbraHam, when He was making the Agreement with him involving circumcision (Genesis 17:12): 'All of your male children must be circumcised by you when they are eight-days old, throughout all your generations. [This includes all the] servants who are born in your house, and those who are bought with money (the sons of aliens who are not your seed).'</p> <p>Notice that those who are 'home-born' are differentiated from those who are not the seed of AbraHam.</p>
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Kukis note: I include commentary like this for a variety of reasons. Most of the information contained herein will be refuted below.

Beck's American Translation	"Lord GOD," Abram asked, "what will You give me? I'm leaving no children, and Eliezer of Damascus will get the property of my household.
Christian Community Bible	Abram said, "My Lord Yahweh, where are your promises? I am still childless and all I have will go to Eliezer of Damascus.
<i>God's Word</i> TM	Abram asked, "Almighty LORD, what will you give me? Since I'm going to die without children, Eliezer of Damascus will inherit my household.
New Advent (Knox) Bible	But Abram answered, Lord God, what can this gift of thine be? I must go the way of childless men; Damascus here, the son of Eliezer, is but the son of my steward [The meaning of this verse is obscure both in the Hebrew text and in the versions; it seems likely that there has been a corruption in the manuscripts. As the text stands, Damascus must be the name of a person, not of a place, and the words 'Damascus (of) Eliezer' will probably imply that Eliezer was his father.];...
New American Bible (2002)	But Abram said, "O Lord GOD, what good will your gifts be, if I keep on being childless and have as my heir the steward of my house, Eliezer?"
New American Bible (2011)	But Abram said, "Lord GOD, what can you give me, if I die childless and have only a servant of my household, Eliezer of Damascus?"
NIRV	But Abram said, "Lord and King, what can you give me? I still don't have any children. My servant Eliezer comes from Damascus. When I die, he will get everything I own."
Today's NIV	But Abram said, "Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abram said, "Lord Yahweh, why give to me? I go childless, and the son of my house, he's its steward, Eliezer of Damascus!"
Bible in Basic English	And Abram said, What will you give me? for I have no child and this Eliezer of Damascus will have all my wealth after me.
Conservapedia	Abram said, LORD God, what reward are you going to give me? I have no issue, and the manager and first-in-line of my estate is this Damascene, Eliezer."
The Expanded Bible	But Abram said, "Lord God [^c Hebrew Adonai Yahweh; combination of covenant name YHWH (2:4) with common Hebrew word for "sir," "lord," or "master"], what can you give me? I ·have no son [am childless], so my ·slave [servant] Eliezer from Damascus [^c a major city in Syria] will ·get everything I own after I die [be my heir; ^c a household servant would take care of a childless couple in their old age and in turn inherit their possessions]."
Ferar-Fenton Bible	But Abram replied, " Mighty God, why should You give to me, when I go childless? And the possessor of my house will be Eliezerof Damascus? "
HCSB	But Abram said, "Lord GOD, what can You give me, since I am childless and the heir of my house is Eliezer of Damascus?"
NET Bible®	But Abram said, "O sovereign Lord [The Hebrew text has אֲדֹנָי יְהוִה ('adonay yehvih, "Master, Lord"). Since the tetragrammaton (YHWH) usually is pointed with the vowels for the Hebrew word אֲדֹנָי ('adonay, "master") to avoid pronouncing the divine name, that would lead in this place to a repetition of אֲדֹנָי. So the tetragrammaton is here pointed with the vowels for the word אֱלֹהִים ('elohim, "God") instead. That would produce the reading of the Hebrew as "Master, God" in the Jewish textual tradition. But the presence of "Master" before the holy name is rather compelling evidence that the original would have been "Master, Lord," which is rendered here "sovereign Lord.'], what will you give me since [The vav (ו) disjunctive at the beginning of the clause is circumstantial, expressing the cause or reason.] I continue to be [Heb "I am going."] childless, and my heir [Heb "the son of the acquisition of my house."] [For the custom of designating a member of the

household as heir, see C. H. Gordon, "Biblical Customs and the Nuzu Tablets," *Biblical Archaeologist Reader*, 2:21-33.] *is* [The pronoun is anaphoric here, equivalent to the verb "to be" (R. J. Williams, *Hebrew Syntax*, 23, §115).] *Eliezer of Damascus* [The sentence in the Hebrew text employs a very effective wordplay on the name Damascus: "The son of the acquisition (בן־משֶׁהָ, ben-mesheq) of my house is Eliezer of Damascus (דַּמְשֶׁהָ, dammesheq)." The words are not the same; they have different sibilants. But the sound play gives the impression that "in the nomen is the omen." Eliezer the Damascene will be Abram's heir if Abram dies childless because "Damascus" seems to mean that. See M. F. Unger, "Some Comments on the Text of Genesis 15:2-3," *JBL* 72 (1953): 49-50; H. L. Ginsberg, "Abram's 'Damascene' Steward," *BASOR* 200 (1970): 31-32.]?"

New Heart English Bible

Abram said, "Lord GOD, what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?"

NIV, ©2011

But Abram said, "Sovereign Lord [ver 8; Isa 49:22; Jer 44:26; Eze 5:11; 16:48], what can you give me since I remain childless [Ac 7:5] and the one who will inherit [The meaning of the Hebrew for this phrase is uncertain.] my estate is Eliezer of Damascus [S Ge 14:15]?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Avram replied, "ADONAI, God, what good will your gifts be to me if I continue childless; and Eli'ezer from Dammesek inherits my possessions?"

exeGesés companion Bible

And Abram says, Adonay Yah Veh,
what give you me - seeing I go barren
and the son of the holdings of my house
is this Eli Ezer of Dammeseq?

JPS (Tanakh—1985)

But Abram said, "O Lord GOD, what can You give me, seeing that I shall die childless, and the one in charge of my household is Dammesek Eliezer!"

Kaplan Translation

Abram said, 'O Lord, God, what will you give me if I remain childless? The heir [Ben Meshek in Hebrew. It can also denote a steward or caretaker. (See Radak, Sherashim, s.v. Meshek, Shakak).] to my household will be Damascus Eliezer [He may have been called this because he was from Damascus, or because he led the chase to Damascus (Bereshith Rabbah 44). In Hebrew it is Dameshek, and some say it is a title given to the one in charge of a household or a teacher (Yoma 28b; cf. Amos 3:12).]'

Orthodox Jewish Bible

And Avram said, Adonoi Hashem, what wilt Thou give me, since I go childless, and the Ben Meshek of my Bais is this Eliezer of Dameshek (Damascus)?.

Literal, almost word-for-word, renderings:

The Amplified Bible

And Abram said, Lord God, what can You give me, since I am going on [from this world] childless and he who shall be the owner and heir of my house is this [steward] Eliezer of Damascus?.

Concordant Literal Version

And saying is Abram, "My Lord Yahweh, what are You giving to me, when I am going heirless, and the son running about my house, he is Damascus Eliezer?"

Context Group Version

And Abram said, O Lord YHWH, what will you give me, seeing I go childless, and the son of the inheritance of my house is Eliezer of Damascus?.

English Standard Version

But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"

Green's Literal Translation

And Abram said, Lord Jehovah, what will You give to me since I *am* going childless and the son of the inheritance of my house *is* Eleazar of Damascus?

NASB

Abram said, "O Lord God [Heb YHWH, usually rendered Lord], what will You give me, since I am [Lit go] childless, and the heir of my house [Lit son of acquisition] is Eliezer of Damascus?"

Syndein/Thieme {Complaining Follows Worry}
 And Abram said {'amar}, " 'Adonay/Lord Jehovah/God, what will You give me, seeing I go childless, and the 'son' {ben} of my household {meaning his current heir is the 'foreman of ranch' who grew up in his household} is this Eliezer of Damascus?"

Webster's Bible Translation 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?

World English Bible Abram said, "Lord Yahweh, what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?"

Young's Updated LT And Abram says, "Lord Jehovah, what will You give to me, and I am going childless? and an acquired son in my house is Demmesek Eliezer."

The gist of this verse: Abram asks God, "What will you give me, seeing that I am without a genetic heir?"

Genesis 15:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ab ^e râm (אברם) [pronounced ab ^v -RAWM]	father of elevation, exalted father; and is transliterated Abram	masculine singular proper noun	Strong's #87 BDB #4
'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
This is the first time this word occurs in the Bible.			
There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; 'ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and 'ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced eem], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: Abram then said, "Y^ehowah my Adonai,..."

Abram finds himself speaking to God, and he speaks to God, the Revealed Lord, calling Him Y^ehowah my Adonai. Although this is a vision, Abram is fully cognizant of what God has said and where Abram is right now. No doubt,

you have had dreams, and, after you wake up, unless you make an attempt to remember and write them down, they are gone. Here, Abram is clear-headed about the vision during the vision and after the vision.

Bear in mind, God spoke to Abram in visions and in dreams because there was barely a Word of God at this time. We have the complete Word of God now, and there is no reason to think that God must appear to you to give you special instructions or guidance. That is not necessary in the Church Age.

Genesis 15:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
<p>(1) Mâh can also be used as an exclamatory adverb <i>how</i>; as in “How incredible is this place!” (Genesis 28:17b). (2) Mâh can also be used as an interrogatory adverb <i>how</i> to express that which is impossible, as in “How shall we justify ourselves?” (Genesis 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning <i>why, wherefore</i>.</p>			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
<p>All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i></p>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Abram has no child at this point, so Abram doesn't say, “Thank you, Lord, for what You intend to bless me with.” Instead, Abram says this:

Translation: ...what will You give to me,...

God has just told Abram that He is his exceedingly great reward. Well, Abram gives this about 3 seconds thought and realizes that (1) he is an old man; (2) he does not have a son to inherit anything that is promised him; and (3) there does not appear on the horizon that he will have such a son.

God has made many promises to Abram, and Abram here cuts God short, asking, “Okay, what sort of a promise are you going to give me this time? Oh, by the way, I have no sons.”

Several of the translations give an idea as to how Abram feels about this.

Translations that Reveal Abram's Reticence to Believe

Common English Bible	But Abram said, "Lord God, what can you possibly give me, since I still have no children? The head of my household is Eliezer, a man from Damascus [Heb uncertain]."
Contemporary English V.	But Abram answered, "LORD All-Powerful, you have given me everything I could ask for, except children. And when I die, Eliezer of Damascus will get all I own.
Good News Bible (TEV)	But Abram answered, "Sovereign LORD, what good will your reward do me, since

Translations that Reveal Abram's Reticence to Believe

New Living Translation	I have no children? My only heir is Eliezer of Damascus. But Abram replied, "O Sovereign Lord, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth.
The Voice	Abram: Eternal Lord, what could You <i>possibly</i> give to me <i>that would make that much of a difference in my life?</i> After all, I am still childless, and Eliezer of Damascus stands to inherit all I own [Meaning of the Hebrew is uncertain.].

This is one of the reasons I have come to appreciate the less than literal translations.

Over the years, I have changed my mind about the less-than-literal translations, inasmuch as, they sometimes offer a contextual flavor which is not immediately apparent from a purely literal translation. God has said that He is Abram's exceedingly great reward, and Abram essentially says, "Big deal; I am an old man, I don't really need or want very much; but, point in fact, I don't have a son to leave Your gifts to, anyway. So really, what use are these rewards to me?" Abram is not quite that crass, but you get the general idea.

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God has made many promises to Abram, but they all hinge upon that line of promise, a son to come from Abram. This son will be Isaac; but he is representative of the Lord Jesus Christ. However, Abram does not know for certain that there will be such a son. He is expecting a son through the normal course of action; and no son is forthcoming. If he and Sarai were going to have children, this would have happened by now; but she has been barren

Genesis 15:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
hâlak ^e (הִלַּךְ) [pronounced <i>haw-LAHK^e</i>]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
'ârîyrîy (אֲרִירִי) [pronounced <i>gar-e-REE</i>]	often translated <i>childless</i> , but it means <i>bare, stripped, barren</i>	masculine singular adjective	Strong's #6185 BDB #792

Translation:...[seeing] that I continue [lit., go] childless.

Abram is rather impertinent here. "Oh, what kind of things will you give to me now, to be fulfilled through my son? Oh, by the way, I have no son."

However, Abram's focus upon a son is what God wants. There is no son yet, but everything which God has promised depends upon this son. That is a parallel which God wants.

Abram, although blessed in almost every way, is over-thinking on his progeny. God has specifically promised him that **his** seed will be like the dust of the earth and has indicated, by divinely intervening to recover Sarai from the Egyptians that Sarai will bear the child (or children) which will result in descendants galore. God has just led him into battle, has made Abram victorious; God has blessed Abram in every way; God is Abram's shield and his

reward. Furthermore, it isn't that Abram wants just one more thing which God has not given him; God has promised Abram a son. Abram will have descendants. He will not go childless. God, Who has done everything else for Abram, has already promised a child to Abram, so Abram does not need to whine about being childless. God is cognizant of that and God has a plan for Abram's life and a child will be born to Abram in God's time, not Abram's because God's timing is perfect.

The birth of Isaac is quite important—the timing and the way in which he will be born will make the birth of Isaac **typical** of the birth of Jesus Christ.

Genesis 15:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
mesheq (משק) [pronounced <i>MEH-sheik</i>]	<i>an acquisition, a possession</i>	masculine singular construct	Strong's #4943 BDB #606
Together, these two words mean <i>a son of acquisition, an heir</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
Dameseq (דַּמְשֵׁק) [pronounced <i>dahm-MEH-sehk</i>]	<i>alertness; and is transliterated Damascus</i>	proper singular noun; location	Strong's #1833 and #1834 BDB #199 and #200
There are at least two spellings of this word.			
‘Ēlîy‘ezer (אֱלִיעֶזֶר) [pronounced <i>ul-ee-EH-zehr</i>]	<i>El [God] of help; God is help; transliterated Eliezer</i>	masculine singular proper noun	Strong's #461 BDB #45

Translation: *The son of acquisition of my house [that is, my only heir]—[is] Eliezer [of] Damascus.*”

The *son of acquisition of my house* could be shortened to *heir*. Abram is telling God, “I do not have an heir; I have Eliezer of Damascus—he is the closest thing to an heir. And, in case you don't know, he is not my son.”

Abram does have one person that he favors as a son, Eliezer of Damascus, who, perhaps, was born as they traveled through or near Damascus. We know nothing about this person other than, insofar as Abram is concerned, he is the only person who is close to being an heir of his.

God wants Abram to be focused upon a natural-born son. His heir cannot be a slave, as this harms the analogy or the type. Abram's heir must be his actual son. This is why Jesus was born into the human race. We cannot be saved by someone completely outside of the human race. We must understand that Jesus **was tempted in all points just as we are**. Hebrews 4:15

The entire note of the AEB is listed above with the other translations.

Refuting the Claims of the American English Bible Regarding Abram's Children

1. While the American English Bible is a good resource, it has a note of explanation here which is completely wrong. They begin with the true statement that many wealthy men in history have had concubines, which are mistresses. They were not hidden; they lived in the home with the family and were often female slaves or daughters of female slaves.
2. But then they write this: *In patriarchal times, concubines were usually slaves; and as the result, their offspring were referred to as 'home-born' or 'native-born servants' (see Ecclesiastes 2:7). AbraHam, for example, was known to have more than a hundred of such offspring (see Genesis 14:14). And although many have written to argue this conclusion; note God's instructions to AbraHam, when He was making the Agreement with him involving circumcision (Genesis 17:12): 'All of your male children must be circumcised by you when they are eight-days old, throughout all your generations. [This includes all the] servants who are born in your house, and those who are bought with money (the sons of aliens who are not your seed).'* Notice that those who are 'home-born' are differentiated from those who are not the seed of AbraHam.¹
3. Eccles. 2:7 reads: *I acquired many slaves (both men and women), and many native servants were then born.* (AEB). A master owned his slaves, and if he provided a wife for one of his slaves, then their children became the slave of the master (just like the offspring of cows, goats or chickens belong to the rancher owning those cows, goats or chickens. Solomon is not writing that he acquired these slaves and then had a bunch of children by them.
4. Genesis 14:14 reads: *And when Abram heard that his nephew Lot had been captured, he gathered three hundred and eighteen of his personal home-born servants, and pursued them all the way to Dan.* (AEB) I would be hard-pressed to see Abram as the father of 100 or 318 children. How does a man with 100 children say, "I have no heirs"?
5. Gen. 17:12 *All of your male children must be circumcised by you when they are eight-days old, throughout all your generations. [This includes all the] servants who are born in your house, and those who are bought with money (the sons of aliens who are not your seed).* (AEB) This simply states that all of Abram's slaves needed to be circumcised, whether born in the house or purchased from without. It is made clear that this is for all males, not just those related to Abram. This verse does not require Abram to have a bunch of children.
6. The simple point is, how can Abram, if he has 100 children, say he has no heirs? That is just silly (I realize you may have not heard that term in a theological argument before).

¹ From http://www.2001translation.com/Christian_Morality.htm#_Concubines accessed November 24, 2013.

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Gen 15:2 But Abram said, "O Lord Y^ehowah, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"

Genesis 15:2 Abram then said, "Y^ehowah my Adonai, what will You give to me, [seeing] that I continue [lit., go] childless. The son of acquisition of my house [that is, *my only heir*]—[is] Eliezer [of] Damascus." (Kukis mostly literal translation)

Genesis 15:2 Abram then said, "Jehovah, my Lord, what can You really give me, seeing that I go childless, my only heir being Eliezer of Damascus." (Kukis paraphrase)

What Abram says is rather impertinent. It is almost, "What are you going to promise to give me this time? Oh, by the way, I don't have a child yet. My heir is Eliezer, and he's from Damascus" (indicating that Eliezer is pretty far removed from being Abram's actual *seed*, which is the word which God used).

Bear in mind, nearly a decade has passed since God first spoke to Abram (compare Gen 12:4 and 16:16). Abram is still young enough to father a child, but his years are running out. So, Abram, having heard God make promises to him on 3 previous occasions is now becoming somewhat impatient with God.

There are times when ancient saints say this or that to God, and my jaw drops. But what Abram is saying has some legitimacy, at least from the view of a man. God made Abram a promise. God promised Abram that the entire world would be blessed through his seed, and yet, he has no seed. God promised him that his seed would be like the dust of the earth (Genesis 13:16), and yet, here is Abram, without seed one to his name. It is almost as if Abram is saying, "So, what are You going to promise me this time? Oh, by the way, I don't have that son yet, who You already promised me."

And so says Abram, "Behold to me; You have not given seed and behold, a son of my house is taking possession of me."

Genesis
15:3

Abram then said, "Listen to me: You have not given an offspring [to me], so observe, a son of my house will be my heir [lit., *is possessing me*]."

Abram then said to God, "Listen—you have not given me a son; therefore, someone who was simply born in my house will be my heir."

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And Abram said, Behold, to me Thou hast not given a son; and, behold, the manager of my house will be my heir.
Latin Vulgate	And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.
Masoretic Text (Hebrew)	And so says Abram, "Behold to me; You have not given seed and behold, a son of my house is taking possession of me."
Peshitta (Syriac)	And Abram said, Behold, thou hast given me no son; and, behold, one of the members of my household will be my heir.
Septuagint (Greek)	And Abram said, <i>I am grieved</i> since You have given me no seed, but my home-born servant shall succeed me.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	He continued, "Since you haven't given me any children, the head of my household will be my heir."
Contemporary English V. Easy English	You have not given me any children, and this servant of mine will inherit everything." Abram said again, 'Look! You have not given me a child. When I die, a slave will have all my goods. That is, a slave that was born in my house.'
Easy-to-Read Version	Abram said, "You have given me no son. So a slave born in my house will get everything I have."
Good News Bible (TEV) <i>The Message</i>	You have given me no children, and one of my slaves will inherit my property." Abram continued, "See, you've given me no children, and now a mere house servant is going to get it all."
New Century Version	Abram said, "Look, you have given me no son, so a slave born in my house will inherit everything I have."

New Life Version	Abram said, "Because You have not given me a child, one born in my house will be given all I have.
The Voice	Since You have not given me the gift of children, my only heir will be one of the servants born in my household.

Partially literal and partially paraphrased translations:

American English Bible	And Abram continued: 'I'm so very sad, because You haven't given me a seed. So, the home-born [of my slave girl] will be my heir.'
Beck's American Translation	You have given me no children," Abram added: "so a member of my household will get my property."
New Advent (Knox) Bible	...to me (Abram added) thou hast given no children, so that all the heir I have is a slave born in my house
New American Bible (2002)	Abram continued, "See, you have given me no offspring, and so one of my servants will be my heir."
New American Bible (2011)	Abram continued, "Look, you have given me no offspring, so a servant of my household will be my heir."
NIRV	Abram continued, "You haven't given me any children. So a servant in my house will get everything I own."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Abram said, "You never gave me a seed here, a son as heir to my house!" And Abram said, You have given me no child, and a servant in my house will get the heritage.
Conservapedia	Abram repeated: "Look, You haven't provided any children for me, and someone born in my household will inherit my estate."
The Expanded Bible	Abram said, "Look, you have given me no son, so a slave born in my house will inherit everything I have [be my heir]."
Ferar-Fenton Bible	And Abram continued, " Look at me; You have not given me offspring, so that the steward of my house will become my heir."
NET Bible®	Abram added [Heb "And Abram said."], "Since [The construction uses הַ (hen) to introduce the foundational clause ("since..."), and וְהִנֵּה (v'yhinneh) to introduce the main clause ("then look...").] you have not given me a descendant, then look, one born in my house will be my heir [Heb "is inheriting me."]"
NIV, ©2011	And Abram said, "You have given me no children; so a servant [Ge 24:2, 34] in my household [S Ge 12:5] will be my heir."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You haven't given me a child," Avram continued, "so someone born in my house will be my heir."
exeGesés companion Bible	And Abram says, Behold, you give me no seed! And behold, a son of my house supersedes me!
JPS (Tanakh—1985)	Abram said further, "Since You have granted me no offspring, my steward will be my heir."
Kaplan Translation	Abram continued, 'You have given me no children. A member of my household will inherit what is mine.'
Orthodox Jewish Bible	And Avram said, See, to me Thou hast given no zera; and, hinei, one born in my bais is my yoresh (heir).
<i>The Scriptures</i> 1998	And Abram said, "See, You have given me no seed, and see, one born in my house is my heir!"

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Abram continued, Look, You have given me no child; and [a servant] born in my house is my heir.
Concordant Literal Version	And saying is Abram, "Behold! To me no seed have You given. And behold! A son of my household is to enjoy my tenancy.
English Standard Version	And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir."
NASB	And Abram said, "Since [Lit Behold] You have given no offspring [Lit seed] to me, one [Lit and behold, a son of] born [Gen 14:14] in my house is my heir."
New RSV	And Abram said, `You have given me no offspring, and so a slave born in my house is to be my heir.'
Syndein/Thieme	{Blaming Follows Worry and Complaining - Abram is Blaming the Lord} And Abram said, "Behold, You have given me no seed. And, lo, one born in my house {Eliezer} is my heir."
World English Bible	Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir."
Young's Updated LT	And Abram says, "Lo, to me You have not given seed, and lo, a domestic does heir me."

The gist of this verse: Abram complains that God has not given him seed, therefore, one of the domestics born into his household would be his heir.

Genesis 15:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ab ^e râm (אָבְרָם) [pronounced <i>ab^v-RAWM</i>]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4
hên (הֵן) [pronounced <i>hayn</i>]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: Abram then said, "Listen to me:...

Abram is speaking to God within a dream; and he asks God to listen to him.

Genesis 15:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 15:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
zera' (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282

Translation: ...You have not given an offspring [to me],...

God has made all of these promises to Abram, but these promises are essentially dependent upon Abram having a child. He has no children, and he points this out to God—just in case God missed this little fact.

You may have noticed the commentary in the previous verse where the AEB suggests that this Damascus Eliezer might have been Abram's son, but by some mistress or slave woman. This verse tells us that is not the case. Abram is complaining here that God has given him *no seed*. The implication is, Abram has no natural sons.

Have you ever noticed that there are some people who obviously think that you are stupid so they say the same thing twice in slightly different ways so that you are able to get the point? This is what Abram was doing to God; he states the same thing twice: I am childless because God did not give me a child, and therefore, the best that I have got as an heir is some person born in my household (and that person born probably to a slave). Oh, and by the way, God, did you know that I am childless because God did not give me a child, and therefore, the best that I have got as an heir is some person born in my household (and that person born probably to a slave). Abram says this as if God doesn't know the score and needs to be told twice what to do. In some relationships, I believe this is called nagging. Abram has gone from great spiritual victory in one fell swoop to being a nag.

Genesis 15:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>possessing, occupying [a geographical area by driving out the previous occupants], taking possession [of people or their goods]; inheriting; expelling, driving out; those possessing; the ones driving out; those inheriting; heirs</i>	Qal active participle	Strong's #3423 BDB #439

Genesis 15:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	me; untranslated mark of a direct object; occasionally <i>to me</i> , <i>toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84

Translation: ...so observe, a son of my house will be my heir [lit., *is possessing me*]."

A *son of my house* simply refers to someone who has been born on Abram's compound. Abram is concerned about this. What meaning is it for God to make all of these promises, all of which are based upon Abram having a son—and he does not have a son.

Again, the young man mentioned earlier is called a *son of my house*; he is not called a *son of my mistress* or a *son of my slave girl*. So the interpretation suggested by the American English Bible back in v. 2—that such a one would be Abram's natural son—is simply wrong.

Gen 15:3 And Abram said, "Listen, You have given me no offspring [seed], and a member of my household will be my heir."

Genesis 15:3 Abram then said, "Listen to me: You have not given an offspring [to me], so observe, a son of my house will be my heir [lit., *is possessing me*]." (Kukis mostly literal translation)

Genesis 15:3 Abram then said to God, "Listen—you have not given me a son; therefore, someone who was simply born in my house will be my heir." (Kukis paraphrase)

Do you understand what Abram is saying? He is explaining to God his circumstances in detail. "You have made promises to me, but I don't have a son; and this guy—totally unrelated to me—will be my heir. So, what will You promise me this time?" He is speaking to God as if God did not fully understand the first thing that Abram said, so now he is explaining the implication of the first statement. He essentially repeats the first statement, so that God fully understands:

"O Lord Y^ehowah, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus? Listen, You have given me no offspring [seed], and a member of my household will be my heir."

God promised Abram a son, and Abram does not have a son. God promised Abram a great inheritance for his seed, and he has no seed. Some random employee is slated to inherit what Abram has. "Look, You have not given me a child; the only heir I have is some person in my household who is not remotely related to me."

As Abram becomes older, discussion have been had and possibly provisions have been made as to who would inherit his possessions. Recall that Abram was very wealthy. Therefore, some thought had to be given to what would happen to Abram's wealth if he passed away or died in battle. Someone would have to take over; someone would have to run the show. So, in some way, Abram had determined that this would be Eliezer of Damascus.

Abram with 300+ men, and maybe some additional help, just defeated the greatest army in the world at that time. Abram just changed human history with this victory. Abram just met Melchizedek and possibly was given the Word of God. Abram just enjoyed the greatest week of his life, which could only have come about by God running interference for Abram, and yet, he does not get it.

The illustration I have heard R. B. Thieme, Jr. give is, a quarterback may be the fastest man on the gridiron and able to throw a 60 yard pass and hit a dime; but he is not going to advance one foot without good blocking. Most of the people in the stands have their eye on the quarterback and the ball, but he cannot move an inch without

blockers. Does Abram think that he just defeated the greatest army of his day, and that God had nothing to do with it. Does he think that running into Melchizedek was some fluke event?

As we are finding out, God speaking to Abram is a lot like Bible class: there is a lot of review with some new stuff thrown in. God will clarify for Abram a misapplication of the doctrine that he knows, God will give Abram another illustration, and God will even offer a little proof (apologetics, if you will), taking Abram back 10 or so years, so that Abram can understand how far he has come in his relationship with Him. Since this was a small Bible class, God even allowed Abram a chance to ask a few questions. Finally, God will teach Abram a little eschatology (doctrines of future things).

So far, this is what we have studied in Genesis 15:

Gen 15:1–3 After these things the Word of Y^ehowah came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord Y^ehowah, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Listen, You have given me no offspring [seed], and a member of my household will be my heir."

God comes to Abram, telling him that He is his shield and that his reward will be great; but Abram answers with a bit of impertinence. "Remember that son you have promised me, 3 times already, and I have no son. What I have is, Eliezer of Damascus; somehow, he is going to be my heir? Is this what Your promises mean?"

There are so many things going on in these narratives, most of which, are rarely taught. God made some fairly clear promises to Abram, and Abram thinks that these promises are going to be half-fulfilled or fulfilled in some half-assed way.

You may or may not be aware of **Covenant Theology**, but this is a theology which takes all of the promises made to Abraham, Isaac, Jacob, David and to the Jewish race, and says that they will be half-fulfilled or fulfilled in some half-assed way. Covenant Theology is God saying, "These promises that I made to you Jews about your race and what will happen to you in the future? That's not really how it's all going to shake out. Your spiritual children are the people in the Church Age who believe in Jesus and all that stuff I promised you, is actually going to be fulfilled with respect to them, because, after all, they are your spiritual children. I chose you Jews, and that turned out to be a pretty lousy choice. You failed, failed, failed, and now I am moving on to a much better group of people, the church. Furthermore, whatever happens to you Jews, well, that is just how the cookie crumbles."

Dispensational Theology, which is accurate and Biblical, see the Jews and the Church as two different but related entities. There are a set of absolutes which are a part of the Jewish Age and a part of God's relationship with the Jew, and these will be fulfilled, just as God has promised. These promises are not going to be transferred from group A (the Jews) to group B (church age believers). God made these promises to Abraham and his seed, and God will fulfill these promises to Abraham and his seed. The Church Age is a dispensation which had not been prophetically revealed, with the exception of a few things which Jesus said (which would include the Upper Room Discourse).

There is a certain continuity between the Jews and Church Age believers: God's promises will be fulfilled to those who have believed in Jehovah Elohim in the Old Testament and in Jesus Christ in the New Testament (Who are One and the Same Person). This non-meritorious faith will be credited to both Jews and Gentiles as righteousness. Just as Gentiles in the Age of Israel could be saved, Jews during the Church Age can be saved. We all come to God in exactly the same way—sinful, undeserving, exercising faith in Jehovah Elohim (Jesus Christ). We may not know very much about Jesus, but Whoever and Whatever He is, we put our trust in Him, which changes our lives forever.

So now, God comes to Abram with another promise, and Abram says, "So, is this going to be like Your last promise, which really did not shake out the way I expected it to?" So God corrects Abram from this misapplication of His Word.

And behold, a word of Y^ehowah [comes] unto him, to say, “Is not possessing you, this one; for if that who comes out from your inward parts—he possesses you.”

Genesis
15:4

Dramatically [lit., and behold], the word of Y^ehowah [came] to him, saying, “This one will not be your heir [lit., he will not possess you]; except that he who comes from your loins—he will be your heir.”

Dramatically, the word of Jehovah came to him, saying, “This man will not be your heir; only someone who is your actual son—he will be your heir.”

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And, behold, a word from before the Lord was to him, saying, He will not be your heir; but a son whom you will beget will be your heir.
Latin Vulgate	And immediately the word of the Lord came to him, saying : He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.
Masoretic Text (Hebrew)	And behold, a word of Y ^e howah [comes] unto him, to say, “Is not possessing you, this one; for if that who comes out from your inward parts—he possesses you.”
Peshitta (Syriac)	Then the LORD said to him, This man shall not be your heir; but your own son that shall come out of your own loins shall be your heir.
Septuagint (Greek)	And immediately the voice of the Lord came to him, saying, This shall not be your heir; but he that shall come out of you shall be your heir.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord's word came immediately to him, "This man will not be your heir. Your heir will definitely be your very own biological child."
Contemporary English V.	The LORD replied, "No, he won't! You will have a son of your own, and everything you have will be his."
Easy English	The *Lord spoke to Abram again. `That man will not have all your goods. Your own son will have all your goods.'
Easy-to-Read Version	Then the Lord spoke to Abram. God said, "That slave will not be the one to get the things you have. You will have a son. And your son will get the things you have."
Good News Bible (TEV)	Then he heard the LORD speaking to him again: "This slave Eliezer will not inherit your property; your own son will be your heir."
New Century Version	Then the Lord spoke his word to Abram: "He will not be the one to inherit what you have. You will have a son of your own who will inherit what you have."
New Life Version	Abram said, "Because You have not given me a child, one born in my house will be given all I have."
New Living Translation	Then the Lord said to him, "No, your servant will not be your heir, for you will have a son of your own who will be your heir."
The Voice	Immediately the word of the Eternal One came to him. Eternal One: <i>No, Abram, this man will not be your heir. No one but your very own child will be an heir for you.</i>

Partially literal and partially paraphrased translations:

American English Bible	And immediately Jehovah replied, saying: 'He won't be your heir. another who comes from you will be your heir.'
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Beck's American Translation Christian Community Bible	"He will not get it," the LORD told him, "but your own child will get your property." Then the word of Yahweh was spoken to him again, "Eliezer will not be your heir, but a child born of you (your own flesh and blood) will be your heir."
New Advent (Knox) Bible	Whereupon the Lord sent word to him, This man shall not succeed thee; thou shalt have an heir sprung from thy own body.
New American Bible (2002)	Then the word of the LORD came to him: "No, that one shall not be your heir; your own issue shall be your heir."
New American Bible (2011)	Then the word of the LORD came to him: No, that one will not be your heir; your own offspring will be your heir. Gn 17:16.
NIRV	Then a message came to Abram from the Lord. He said, "This man will not get what belongs to you. A son will come from your own body. He will get everything you own."
New Jerusalem Bible	Then Yahweh's word came to him in reply, 'Such a one will not be your heir; no, your heir will be the issue of your own body.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Behold, Yahweh said the word to him, "This is not your heir, when your heir, he will proceed from your bowels!"
Bible in Basic English	Then said the Lord, This man will not get the heritage, but a son of your body will have your property after you.
Conservapedia	Then behold, the word of the LORD came to him again, to say, "This man will not inherit your estate. Instead, your biological son will inherit your estate." Literally, "one that shall come forth out of your own inward parts," a Hebrew idiom for a biological son.
The Expanded Bible	Then the Lord spoke his word to Abram: "He will not be the one to inherit what you have. You will have a son of your own who will inherit what you have."
Ferar-Fenton Bible	But the Ever-living answered him, saying, "That man shall not be your heir ; but one who shall owe his birth to yourself, shall become your heir."
NET Bible®	But look [The disjunctive draws attention to God's response and the particle הִנֵּה (hinneh, translated "look") mirrors Abram's statement in v. 3 and highlights the fact that God responded to Abram.], the word of the Lord came to him: "This man [The subject of the verb is the demonstrative pronoun, which can be translated "this one" or "this man." That the Lord does not mention him by name is significant; often in ancient times the use of the name would bring legitimacy to inheritance and adoption cases.] will not be your heir [Heb "inherit you."], but instead [The Hebrew כִּי־יִמ (ki-'im) forms a very strong adversative.] a son who [Heb "he who"; the implied referent (Abram's unborn son who will be his heir) has been specified in the translation for clarity.] comes from your own body will be your [The pronoun could also be an emphatic subject: "whoever comes out of your body, he will inherit you."] heir [Heb "will inherit you."]."
NIV, ©2011	Then the word of the Lord came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir [Gal 4:28]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the word of ADONAI came to him: "This man will not be your heir. No, your heir will be a child from your own body."
exeGesés companion Bible	And behold, the word of Yah Veh says to him, This one supersedes you not; but he coming from your own inwards supersedes you.
Judaica Press Complete T.	And behold, the word of the Lord came to him, saying, "This one will not inherit you, but the one who will spring from your innards-he will inherit you."

Kaplan Translation **Suddenly** [The word hiney used here is untranslatable. It is often rendered as 'here' or 'behold,' but this is an approximation of an expression that has no equivalent in the Indo-European languages. For this reason, it is often left untranslated. In general, it serves to intensify a statement and to provide emphasis. Here, the intensity denotes that it was a sudden or intense experience.] **God's word came to him:** 'That one will not be your heir! One born from your own body will inherit what is yours.'

Orthodox Jewish Bible And, hinei, the Devar Hashem came unto him saying, This shall not be thy yoresh; but he that shall come forth out of thine own body shall be thy yoresh.

Literal, almost word-for-word, renderings:

Concordant Literal Version And, behold! The word of Yahweh comes to him, saying, "Not this one is to enjoy your tenancy, but rather one who shall fare forth from your bowels, he is to enjoy your tenancy.

Context Group Version And, look, the word of YHWH came to him, saying, This man shall not be your heir; But he who shall come out of inside you shall be your heir.

English Standard Version And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son [Hebrew what will come out of your own loins] [ch. 17:16] shall be your heir."

Green's Literal Translation And behold! The Word of Jehovah *came* to him saying, This one shall not be inheriting. But he that shall come forth out of your own bowels shall be your heir.

New RSV But the word of the Lord came to him, 'This man shall not be your heir; no one but your very own issue shall be your heir.'

Syndein/Thieme {God's Promise - His Heir is His Flesh and Blood Son}
And, behold . . . the Word {dabar} of Jehovah/God came unto him {Abram}, saying {amar}, "This {Eliezer} shall not be your heir {yarash}, but He that shall come forth out of your own genitals/'inner being' { me`ah} shall be your heir." {Note: God's challenge to Abram. You are miserable through worry (mental attitude sinning). Are you going to worry or rely on Me?}.

Webster's Bible Translation And behold, the word of the LORD [came] to him, saying, This shall not be thy heir; but he that shall come forth out of thy own bowels shall be thy heir.

World English Bible Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir."

Young's Updated LT And lo, the word of Jehovah is unto him, saying, "This one does not heir you; but he who comes out from your bowels, he does heir you;"

The gist of this verse: God assures Abram that his heir will come from his own body.

Genesis 15:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182

Genesis 15:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: *Dramatically* [lit., *and behold*], *the word of Y^ehowah [came] to him,...*

The Word of Y^ehowah is the Lord Jesus Christ in His Preincarnate form. When Abram challenges God, God challenges Abram.

Genesis 15:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words.</i> ⁷			
lô' (אול או אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârash (רש) [pronounced <i>yaw-RASH</i>]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 rd person masculine singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #3423 BDB #439
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *...saying, "This one will not be your heir [lit., he will not possess you];...*

The man who Abram named—that man would not be heir to Abram. Abram names a slave that is born in his house—a young man with a lot of snap and a young man who might at some point take over control of the

⁷ When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

Abrahamic compound (some think this is the slave spoken of in Genesis 14). But God tells Abram this is not to be his heir.

Genesis 15:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אם כי) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way if they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but</i> .			
ʾăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so</i> [in an apodosis]	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâʾ (יצא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up</i> [out]	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mêʾiyim (מעימ) [pronounced <i>may-GEEM</i>]	<i>internal organs, inward parts, intestines, bowels; figuratively the womb; organs of procreation, loins; emotions; stress, love</i>	masculine plural noun (this noun is always found in the plural); with the 2 nd person masculine singular suffix	Strong's #4578 BDB #588

Translation: ...except that he who comes from your loins...

Instead, the heir of Abram would be born from him; even though, at this point in time, Abram has no sons. But to be born from Abram's inward parts suggests that Abram will have a natural born son.

The word which I have translated *loins*, for a man, simply refers to his reproductive organs and apparatuses. If the person Abram mentioned earlier was natural born from Abram, then this promise by God would make little sense. The young man to which Abram referred was a possible heir through **adoption**, but not related to Abram in any way.

God makes it as clear as possible to Abram; his son, his heir, is going to come from his own loins; he will be Abram's real, physically begotten son. God has already told Abram about the number of descendants that he will have, but since Abram repeated himself, and God understood his concern the first time, God will repeat Himself because Abram obviously wasn't listening the first time.

Genesis 15:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yârash (רִישׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 rd person masculine singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #3423 BDB #439

Translation: ...—he will be your heir.”

This natural born son—this man would be heir to Abram’s fortune.

Gen 15:4 And behold, the Word of the LORD said unto him: "This man shall not be your heir; your very own son shall be your heir."

Genesis 15:4 **Dramatically** [lit., *and behold*], the word of Y^ehowah [came] to him, saying, “This one will not be your heir [lit., *he will not possess you*]; except that he who comes from your loins—he will be your heir.” (Kukis mostly literal translation)

Genesis 15:4 **Dramatically**, the word of Jehovah came to him, saying, “This man will not be your heir; only someone who is your actual son—he will be your heir.” (Kukis paraphrase)

God reiterates His promise to Abram, so that there is nothing to be confused about. Eliezer is not Abram’s heir. God clearly states to Abram, that his very own son will be his heir—the son which Abram does not have yet, but will have, based upon God’s promise to him.

There are a lot of things that God could have said. “Listen, Abram, despite what happened on the battlefield—all of which was My doing, by the way—I am a bit fed up with this attitude of yours. I told you that you would have a son, and you can take that to the bank. However, if you pop off like this to Me again, I might just knock you flat on your butt.” God does not take that approach.

Surely, you have told your kids, a student, an employee or a loved one something, repeated it a couple of times, and then they came back on you, acting as if you never said it in the first place. God is far more patient with Abram than you or I might have been. God succinctly corrects Abram: "This man shall not be your heir; your very own son shall be your heir." In other words, “I promised you a son, and what I promised you is exactly what I meant.”

And so he brings him outside and so he says, “Look carefully now toward the [two] heavens and number the stars if you are able to number them.” And so he says to him, “So is your seed.”

Genesis
15:5

Then the Word of Y^ehowah [lit., He] brought him outside and said, “Look carefully now toward the heavens and number the stars (if you are able to number them).” He then said, “So is your seed.”

Then the Revealed Lord brought Abram outside and He said, “Look carefully into the heavens and number the stars (if that is possible). This is the number of your descendants.”

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And He brought him forth without, and said, Look up now to the heavens, and number the stars, if you are able to number them: and he said, So will be your sons.
Latin Vulgate	And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.
Masoretic Text (Hebrew)	And so he brings him outside and so he says, “Look carefully now toward the [two] heavens and number the stars if you are able to number them.” And so he says to him, “So is your seed.”
Peshitta (Syriac)	And he brought him outside, and said to him, Look now toward heaven and number the stars, if you are able to number them; and he said to him, So shall your descendants be.
Septuagint (Greek)	And He brought him out and said to him, Look up now to heaven, and count the stars, if you shall be able to number them fully, and He said, Thus shall your seed be.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then he brought Abram outside and said, "Look up at the sky and count the stars if you think you can count them. He continued, "This is how many children you will have."
Contemporary English V.	Then the LORD took Abram outside and said, "Look at the sky and see if you can count the stars. That's how many descendants you will have."
Easy English	Then the *Lord took Abram outside. And the *Lord said, `Look at the sky and try to count the stars. You will have quite as many *descendants.'
Easy-to-Read Version	Then God led Abram outside. God said, "Look at the sky. See the many stars. There are so many you can't count them. In the future, your family will be like that."
Good News Bible (TEV)	The LORD took him outside and said, "Look at the sky and try to count the stars; you will have as many descendants as that."
<i>The Message</i>	Then he took him outside and said, "Look at the sky. Count the stars. Can you do it? Count your descendants! You're going to have a big family, Abram!"
New Berkeley Version	Then He conducted him outdoors and said: Now look toward the heavens and count the stars, if you can number them. So, He told him, shall your offspring be.
New Century Version	Then God led Abram outside and said, "Look at the sky. There are so many stars you cannot count them. Your descendants also will be too many to count."
New Life Version	He took him outside and said, "Now look up into the heavens and add up the stars, if you are able to number them." Then He said to him, "Your children and your children's children will be as many as the stars."
New Living Translation	Then the Lord took Abram outside and said to him, "Look up into the sky and count the stars if you can. That's how many descendants you will have!"
The Voice	God took him outside <i>to show him something</i> . Eternal One: Look up at the stars, and try to count them all if you can. There are too many to count! Your descendants will be as many as the stars. Romans 4:18

Partially literal and partially paraphrased translations:

American English Bible	Then He took him outside and said, 'Look up into the sky and count all the stars. that is, if you can come up with an accurate count.' And He said, 'This is how your seed will be.'
Christian Community Bible	Then Yahweh brought him outside and said to him, "Look up at the sky and count the stars if you can. Your descendants will be like that."
God's Word™	He took Abram outside and said, "Now look up at the sky and count the stars, if you are able to count them." He also said to him, "That's how many descendants you will have!"
New Advent (Knox) Bible	Then he took him out of doors, and said to him, Look up at the sky, and count, if thou canst, the stars in it; thy race, like these, shall be numberless.
New American Bible (2011)	He took him outside and said: Look up at the sky and count the stars, if you can. Just so, he added, will your descendants be. Gn 22:17; 28:14; Ex 32:13; Dt 1:10; Sir 44:21; Rom 4:18; Heb 11:12.
NIRV	The LORD took Abram outside and said, "Look up at the sky. Count the stars, if you can." Then he said to him, "That is how many children you will have."
New Jerusalem Bible	Then taking him outside, he said, 'Look up at the sky and count the stars if you can. Just so will your descendants be,' he told him.
New Simplified Bible	He brought him outside and said: »Look toward heaven and count the stars. Are you able to count them?« He continued: »So shall your descendants be.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He proceeded him outside, and said, "Please look in the heavens and account the stars, if you could account them." He said to him, "Thus is your seed!"
Bible in Basic English	And he took him out into the open air, and said to him, Let your eyes be lifted to heaven, and see if the stars may be numbered; even so will your seed be.
Conservapedia	God brought Abram outside of camp, and said, "Now look up at the sky, and count the stars, if you can." And He told him, "That's how many descendants you'll have."
The Expanded Bible	Then God led Abram outside and said, "Look at the ·sky [heavens]. There are so many stars you cannot count them. Your ·descendants [^L seed] also will be too many to count."
Ferar-Fenton Bible	Then He took him to the open, and said, "Look up to the sky, and count the stars; - if you are able to count them;" telling him also, " Thus shall your race be."
HCSB	He took him outside and said, "Look at the sky and count the stars, if you are able to count them." Then He said to him, "Your offspring will be that <i>numerous</i> ."
NET Bible®	The Lord [Heb "he"; the referent (the Lord) has been specified in the translation for clarity.] took him outside and said, "Gaze into the sky and count the stars - if you are able to count them!" Then he said to him, "So will your descendants be."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he brought him outside and said, "Look up at the sky, and count the stars - if you can count them! Your descendants will be that many!"
exeGesés companion Bible	And he brings him outside and says, Look, I beseech, toward the heavens and scribe the stars, if you are able to scribe them: - and he says to him, Thus becomes your seed.
Judaica Press Complete T.	And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."
Kaplan Translation	He then took [Abram] outside and said, 'Look at the sky and count the stars. See if you can count them.' [God] then said to him, 'That is how [numerous] your descendants will be.'

Orthodox Jewish Bible And He brought him forth outside, and said, Look now toward Shomayim, and count the kokhavim, if thou be able to number them; and He said unto him, So shall thy zera be.

Literal, almost word-for-word, renderings:

American KJV And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them: and he said to him, So shall your seed be.

The Amplified Bible And He brought him outside [his tent into the starlight] and said, Look now toward the heavens and count the stars-if you are able to number them. Then He said to him, So shall your descendants be. Heb. 11:12.

Concordant Literal Version And forth is he bringing him outside and saying, "Look, pray, toward the heavens and number the stars, if you can number them. And saying is He to him, "Thus shall your seed become.

Context Group Version And he brought him out abroad, and said, Look now toward the skies {or heavens}, and number the stars, if you are able to number them: and he said to him, So shall your seed be.

Emphasized Bible And he brought him forth abroad and said—Look steadfastly. I pray thee towards the heavens, and number the stars, if thou be able to number, them, And he said to him, Thus, shall be thy seed.

English Standard Version And he brought him outside and said, "Look toward heaven, and number the stars [Ps. 147:4], if you are able to number them." Then he said to him, "So shall your offspring be." ch. 22:17; 26:4; Ex. 32:13; Deut. 1:10; 10:22; 1 Chr. 27:23; Heb. 11:12; Cited Rom. 4:18

Syndein/Thieme {Three Illustrations that God Keeps His Word}
And He {God} brought him {Abram} forth outside, and said {amar}, "Look now toward heaven, and count {caphar} the stars, if you are able to number them." And He said unto him, "So shall your seed/descendants be." {Note: Abram was told to look at the stars. If you can count those stars you would have some idea of all the nations that will come from your body.}

Third Millennium Bible And He brought him forth outdoors and said, "Look now toward heaven and count the stars, if thou be able to number them." And He said unto him, "So shall thy seed be."

World English Bible Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be."

Young's Updated LT And He brings him out without, and says, "Look attentively, I pray you, towards the heavens, and count the stars, if you are able to count them;" and He says to him, "Thus is your seed."

The gist of this verse: God tells Abram to look into the heavens and to count the stars. If he is able to count them, then that would define the number of his offspring.

Genesis 15:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253

Genesis 15:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
'êth (אֵת) [pronounced ayth]	<i>him, it; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
chûts (חוּץ) (צוּחוּ) [pronounced khoots]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

Translation: Then the word of Y^ehowah [lit., He] brought him outside...

God and Abram are speaking inside. Abram is dreaming or in some kind of a trance state; and the dream has them inside. God brings Abram outside. Is Abram really outside? The Bible here says that God brought Abram outside; so we must assume that is what has happened.

Genesis 15:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nâbaṭ (נָבַט) [pronounced naw ^p -VAHT]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	2 nd person masculine singular, Hiphil imperative	Strong's #5027 BDB #613
nâ' (אָנֹכִי) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609

Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word *let*.

Genesis 15:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

When followed by the letter hê (ה), it means *to heaven, heavenward, toward heaven or towards the heavens.*

Translation: ...and said, "Look carefully now toward the heavens..."

God directs Abram to look into the heavens; and Abram does.

Genesis 15:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
çâphar (חָפַר) [pronounced saw-FAHR]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number; to take account of, to consider</i>	2 nd person masculine singular, Qal imperative	Strong's #5608 BDB #707
kôwkâb (כּוֹכָב) [pronounced koh-KAW ^B V]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural noun with the definite article	Strong's #3556 BDB #456
îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
yâkôl (יָכוֹל) [also yâkôwl (יֹכֵל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	2 nd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
çâphar (חָפַר) [pronounced saw-FAHR]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number; to take account of, to consider</i>	Qal infinitive construct	Strong's #5608 BDB #707

Genesis 15:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>them</i> ; untranslated mark of a direct object; occasionally to <i>them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...and number the stars (if you are able to number them).”

This has always been a fascinating theme to me—the number of stars in the heavens. We might be able to see anywhere from 300 to 4000, depending upon the weather. God always treats these stars as if there are great multitudes of stars. In the same breath, with the same promise, God speaks of the sand of the sea or the dust of the earth. Clearly, that is a great number. However, God also knows that the number of stars is a huge number as well.

Abram Looking at the Stars (a graphic); from [His Grace is Enough Blog](#); accessed November 29, 2013.

Prior to the advent of air pollution, man could look up into the sky and see a large number of stars. God does not suggest that Abram look up in the sky sometime and count the stars, but he takes Abram outside that evening, tells him to look up at the stars and then to count them (as though that were possible). God is trying to burn this promise into Abram's brain. God has presented this promise to Abram in several different ways.



The estimations as to the number of stars in the sky are wildly different. It is fascinating that the descendants of Abram are compared both to the stars of the heavens and to the particles of sand on the seashore. Both number appear to be almost uncountable. At the time that God made these promises to Abram, the amount of sand on the seashore is known to Abram to be virtually uncountable; but we would not have known this about the stars in the sky—not simply by looking or simply by looking with a telescope. God knows this; and therefore can make a promise like this to Abram. “Your descendants will be like the sand of the sea or the stars in the sky.” Today, since most of us have had at least a smattering of the teaching of the universe, we hear such a promise and think nothing of it. But, it is fascinating that a promise like this is delivered to Abram, circa 2000 B.C., long before there were telescopes or scientists who were willing to make estimates as to the number of stars there might be.

As an aside, according to [FoxNews](#), there are perhaps 300 sextillion stars in the heavens.⁸

From the ESA: Stars are not scattered randomly through space, they are gathered together into vast groups known as galaxies. The Sun belongs to a galaxy called the Milky Way. Astronomers estimate there are about 100 thousand million stars in the Milky Way alone. Outside that, there are millions upon millions of other galaxies also! It has been said that counting the stars in the Universe is like trying to count the number of sand grains on a beach on Earth. We might do that by measuring the

⁸ This story is from December 01, 2010; <http://www.foxnews.com/scitech/2010/12/01/scientists-sextillion-stars/> and accessed November 28, 2013.

surface area of the beach, and determining the average depth of the sand layer.⁹ Whether or not this writer of astronomy realized that he was echoing what is found in the Bible is unknown.

Genesis 15:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
Kôh is repeated, which often gives us a slight change of meaning (<i>here...there; on this side...on that side; hither...there</i>).			
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zera' (זֶרַע) [pronounced ZEH-rahg]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282

Translation: He then said, "So is your seed."

God reassures Abram that he will have as many descendants as there are stars in the sky. This is hyperbole, as is the number of grains of sand; but the idea is, there is a huge number of descendants who will come from Abram.

Again, if these are just descendants of anyone born in Abram's home, this means very little. But if these are the numbers of those who have come from Abram in particular, then that is quiet amazing.

Gen 15:5 And He brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then He said to him, "So shall your offspring be."

Genesis 15:5 Then the Word of Y^ehowah [lit., He] brought him outside and said, "Look carefully now toward the heavens and number the stars (if you are able to number them)." He then



⁹ From http://www.esa.int/Our_Activities/Space_Science/Herschel/How_many_stars_are_there_in_the_Universe accessed November 28, 2013.

said, “So is your seed.” (Kukis mostly literal translation)

Genesis 15:5 Then the Revealed Lord brought Abram outside and He said, “Look carefully into the heavens and number the stars (if that is possible). This is the number of your descendants.” (Kukis paraphrase)

Genesis 15:5 (graphic); from [Daily Life Verse](#); accessed November 29, 2013.

We find out 2 more things about this vision that Abram had—he was inside of his home and it was nighttime. God brings him outside and has him look toward the skies.

God gave Abram another analogy—he is to look into the sky and number the stars, and that would be the number of his children (seed). This statement makes me smile. How many stars are there? We don’t know. Billions? We have no way of knowing. However, due to telescopes and the like, we know far more about the stars than Abram.

Just as the smallness and complexity of God’s creation is beyond our ability to grasp, so is the very magnitude of His creation.

Now, on a clear night, I don’t know how many stars you can see—a couple thousand maybe from the best vantage point on earth? So God tells Abram to look up into the sky, look at the stars, and says, “Just like those stars up there, so will your seed be.” And Abram looks up, sees say, 3000 stars, and thinks, “Hmmm, I will eventually have a line with 3000 descendants. Big whoop.”

However, God makes 2 other analogies: “Your seed will be like the dust of the earth” (Gen.13:16 28:14) and “Your seed will be like the sand of the sea.” (Genesis 22:17 32:12). So clearly, without having access to a telescope, God is telling Abram the dust of the earth = the sand of the sea = the stars in the heavens = the number of your descendants. Probably, I should not have used the equals sign there, but the idea is, Abram is going to have millions and millions of descendants—Abram who now has exactly 0 children. Along with this is the implication that, there are a lot of stars in the heavens—far, far more than we can see. We know that now, but God knew it then, and used the number of stars in the heavens to parallel the number of descendants that childless Abram would have.

Abram’s descendants are said to be as many as the stars in the sky or the sand along the shore. This is posted mostly for grins. The idea is, hyperbole—Abram will have a great many descendants—far more than he can imagine or count.

Large Numbers and Abram	
Item	Number
Grains of sand.	700,500,000,000,000,000 grains of sand on earth (or seven quintillion five quadrillion; or 0.7005 sextillion grains of sand). ¹⁰
Stars in the universe.	300,000,000,000,000,000,000 stars in the universe (300 sextillion stars). ¹¹
Atoms in the human body.	7,000,000,000,000,000,000,000,000 (That is 7 million sextillion atoms). ¹²

¹⁰ Estimation from <http://www.hawaii.edu/suremath/jsand.html> accessed November 28, 2013.

¹¹ This story is from December 01, 2010; <http://www.foxnews.com/scitech/2010/12/01/scientists-sextillion-stars/> and accessed November 28, 2013.

¹² From <http://www.thenakedscientists.com/forum/index.php?topic=19016.0> accessed November 28, 2013.

It is somewhat interesting that God knows in the book of Genesis just how uncountable the number of stars is. This is not shocking to the believer; but it ought to surprise the anti-Bible person (it won't; you can put gobs of evidence before them and they will ignore it or deny it).

Chapter Outline

Charts, Graphics and Short Doctrines

And he has believed in Y^ehowah and so He calculates her to him righteousness. Genesis 15:6 **And he had believed in Y^ehowah and He counted that to him [as] righteousness.**

And he believed in Jehovah and Jehovah counted that faith as righteousness.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And he believed in the Lord, and had faith in the (Memra) Word of the Lord, and He reckoned it to him for righteousness (lizeku), because he parleyed not before him with words.
Latin Vulgate	Abram believed God, and it was reputed to him unto justice.
Masoretic Text (Hebrew)	And he has believed in Y ^e howah and so He calculates her to him righteousness.
Peshitta (Syriac)	And Abram believed in the LORD; and it was counted to him for righteousness.
Septuagint (Greek)	And Abram believed God, and it was accounted to him for righteousness.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Abram trusted the Lord, and the Lord recognized Abram's high moral character.
Contemporary English V.	Abram believed the LORD, and the LORD was pleased with him.
Easy English	And Abram believed the *Lord. And the *Lord considered him *righteous, because he (Abram) believed.
Easy-to-Read Version	Abram believed God. And God decided Abram's faith was the same as living right and doing a good work.
Good News Bible (TEV)	Abram put his trust in the LORD, and because of this the LORD was pleased with him and accepted him.
<i>The Message</i>	And he believed! Believed GOD! God declared him "Set-Right-with-God."
New Berkeley Version	He believed in the LORD, who accounted it for him as righteousness.
New Century Version	Abram believed the LORD. And the LORD accepted Abram's faith, and that faith made him right with God.
New Life Version	Then Abram believed in the Lord, and that made him right with God.
New Living Translation	And Abram believed the Lord, and the Lord counted him as righteous because of his faith.
The Voice	Abram believed God <i>and trusted in His promises</i> , so God counted it to his favor as righteousness. Romans 4:3, 22; Galatians 3:6; James 2:23

Partially literal and partially paraphrased translations:

American English Bible	So Abram believed The God (gr. To Theo), and this [faith] was counted to him as righteousness. The Greek word that we translate as righteous is dike (pronounced, dee-kay). And while the ancient Greek meaning was tendency, the use of this word in the Bible implies justice and conformance to established standards. Justice
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means doing the right thing, and conformance to established standards (in the Bible) refers to following the ways of God. So, the word righteous can also be translated as just, since righteousness is so closely tied to justice. There is more information at the AEB [website](#).

Christian Community Bible <i>God's Word™</i>	Abram believed Yahweh who, because of this, held him to be an upright man. Then Abram believed the LORD, and the LORD regarded that faith to be his approval of Abram.
New Advent (Knox) Bible	So Abram put his faith in God, and it was reckoned virtue in him. Cf. Rom. 4:3, Gal. 3:6.
New American Bible (2002)	Abram put his faith in the LORD, who credited it to him as an act of righteousness. Abraham's faith in God's promises was regarded as an act of righteousness, i.e., as expressing the "right" attitude of man toward God. In turn, God credited this to Abraham, i.e., gave him title to the fulfillment of God's promises. St. Paul (Romans 4:1-25; Gal 3:6-9) makes Abraham's faith a model for that of Christians.
New American Bible (2011)	Abram put his faith in the LORD, who attributed it to him as an act of righteousness. Abraham's act of faith in God's promises was regarded as an act of righteousness, i.e., as fully expressive of his relationship with God. St. Paul (Rom 4:1-25; Gal 3:6-9) makes Abraham's faith a model for Christians. See also 1 Mc 2:52; Rom 4:3, 9, 22; Gal 3:6-7; Jas 2:23.
NIRV	Abram believed the LORD. The LORD accepted Abram because he believed. So his faith made him right with the LORD.
New Jerusalem Bible	Abram put his faith in Yahweh and this was reckoned to him as uprightness.
New Simplified Bible	He believed in Jehovah. Jehovah considered Abram's faith as his righteousness.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Conservapedia The Expanded Bible	He believed Yahweh, and he considered him righteous. And he had faith in the Lord, and it was put to his account as righteousness. And he believed the LORD, and God reckoned that belief to Abram for justification. Abram ·believed [put his trust/faith in] the Lord. And the Lord ·accepted Abram's faith, and that faith made him right with God [counted/credited it as righteousness; Rom. 4:3, 9, 22; Gal. 3:6; James 2:23].
Ferar-Fenton Bible NET Bible®	And Abram believed in the Ever-living, and it was repaid to him in righteousness. Abram believed [The nonconsecutive vav (ו) is on a perfect verbal form. If the composer of the narrative had wanted to show simple sequence, he would have used the vav consecutive with the preterite. The perfect with vav conjunctive (where one expects the preterite with vav consecutive) in narrative contexts can have a variety of discourse functions, but here it probably serves to highlight Abram's response to God's promise. For a detailed discussion of the vav + perfect construction in Hebrew narrative, see R. Longacre, "Weqatal Forms in Biblical Hebrew Prose: A Discourse-modular Approach," Biblical Hebrew and Discourse Linguistics, 50-98. The Hebrew verb אָמַן ('aman) means "to confirm, to support" in the Qal verbal stem. Its derivative nouns refer to something or someone that/who provides support, such as a "pillar," "nurse," or "guardian, trustee." In the Niphal stem it comes to mean "to be faithful, to be reliable, to be dependable," or "to be firm, to be sure." In the Hiphil, the form used here, it takes on a declarative sense: "to consider something reliable [or "dependable"]." Abram regarded the God who made this promise as reliable and fully capable of making it a reality.] the Lord, and the Lord [Heb "and he"; the referent (the Lord) has been specified in the translation for clarity.] considered his response of faith [Heb "and he reckoned it to him." The third feminine singular pronominal suffix refers back to Abram's act of faith, mentioned in the preceding clause. On third feminine singular pronouns referring back to verbal ideas see GKC 440-41 §135.p. Some propose taking the suffix as proleptic, anticipating the following feminine noun ("righteousness"). In this case

one might translate: "and he reckoned it to him - [namely] righteousness." See O. P. Robertson, "Genesis 15:6: A New Covenant Exposition of an Old Covenant Text," WTJ 42 (1980): 259-89.] **as proof of genuine loyalty** [Or "righteousness"; or "evidence of steadfast commitment." The noun is an adverbial accusative. The verb translated "considered" (Heb "reckoned") also appears with צדקה (tsydaqah, "righteousness") in Ps 106:31. Alluding to the events recorded in Numbers 25, the psalmist notes that Phinehas' actions were "credited to him as righteousness for endless generations to come." Reference is made to the unconditional, eternal covenant with which God rewarded Phinehas' loyalty (Num 25:12-13). So צדקה seems to carry by metonymy the meaning "loyal, rewardable behavior" here, a nuance that fits nicely in Genesis 15, where God responds to Abram's faith by formally ratifying his promise to give Abram and his descendants the land. (See R. B. Chisholm, "Evidence from Genesis," A Case for Premillennialism, 40.) In Phoenician and Old Aramaic inscriptions cognate nouns glossed as "correct, justifiable conduct" sometimes carry this same semantic nuance (DNWSI 2:962).] [This episode is basic to the NT teaching of Paul on justification (Romans 4). Paul weaves this passage and Psalm 32 together, for both use this word. Paul explains that for the one who believes in the Lord, like Abram, God credits him with righteousness but does not credit his sins against him because he is forgiven. Justification does not mean that the believer is righteous; it means that God credits him with righteousness, so that in the records of heaven (as it were) he is declared righteous. See M. G. Kline, "Abram's Amen," WTJ 31 (1968): 1-11.]

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Abram believed the LORD, and he credited it to him as righteousness. Ps 106:31; Ro 4:3*, 20-24*; Gal 3:6*; Jas 2:23*

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesex companion Bible	He believed in ADONAI, and he credited it to him as righteousness. And he trusts in Yah Veh; and he fabricates it to himself for justness.
JPS (Tanakh—1985) Kaplan Translation	And because he put his trust in the LORD, He reckoned it to his merit. [Abram] believed in God, and He counted it as righteousness [Tzedakah in Hebrew, also meaning charity. Others interpret it, 'and he (Abraham) counted it as charity' (Ramban)].
Orthodox Jewish Bible	And he believed in Hashem; and He credited [emunah (faith)] to him as tzedakah (righteousness).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And he [Abram] believed in (trusted in, relied on, remained steadfast to) the Lord, and He counted it to him as righteousness (right standing with God). Rom. 4:3, 18-22; Gal. 3:6; James 2:23.
Concordant Literal Version	And Abram believes in Yahweh Elohim, and reckoning it is He to him for righteousness.
Context Group Version <i>Emphasized Bible</i>	And he trusted YHWH; and he counted him as vindicated. And he had faith in Yahweh,—so he reckoned it to him as righteousness.
English Standard Version NASB	And he believed the LORD, and he counted it to him as righteousness. Then he believed in the Lord; and He reckoned it to him as righteousness. Romans 4:3, 20-22; Gal 3:6; James 2:23
New RSV	And he believed the LORD; and the LORD [lit., he] reckoned it to him as righteousness.
Syndein/Thieme	{First Mention of Salvation - Abram's Salvation Recalled - See also Romans Chapters 4,5, and 6 Particularly 4:3}

And he {Abram} already 'had been caused to believe' {'aman - Hiphil causative perfect tense - 'had been caused to believe in the past with results that last forever} in Jehovah/God. And He kept on crediting/imputing/counting {chashab - Qal imperfect tense - 'kept on crediting'} it {belief in God} to him for righteousness {divine righteousness}. {Note: God took control of Abram's life back in Ur of the Chaldees. That was when Abram was caused to believe in Him. And, this has been what RBT believes to be a mistake by the followers of Calvin (per RBT Calvin did not teach this at all). Did Abram believe from His free will, or did God 'cause' those who do believe to believe? Actually, this is a red herring issue. God will explain it in heaven if He chooses. What the real issue is . . . is what is salvation? Salvation is belief in God. Why? Because that is God's plan. Does the pot question the potter? So, if you believe in God, you are saved. In the Church Age, we discover that the only manifest member of the Godhead is Jesus Christ. There are no works or gimmicks or jumping through hoops of any kind. Salvation is a gift from God NOT from works (but because of one Work - Jesus Christ, lamb without spot, going to the cross as a substitute for you). And, it is very, very simple. Faith in Christ. When you believe in Jesus Christ, you are saved and are in Union with Him. You share in all that He is and forever will be - you will rule with Him, He is the High Priest forever - you are a Royal Priest of His, He is the First-fruits - and you share in His blessings, He has a resurrection body - you have one like His, He has everlasting life - you have everlasting life - on and on - more than you can think or imagine.}.
 And he believed in the LORD; and He accounted it to him for righteousness.
 He believed in Yahweh; and he reckoned it to him for righteousness.
 And he has believed in Jehovah, and He reckons it to him—righteousness.

Third Millennium Bible
 World English Bible
 Young's Updated LT

The gist of this verse: Abram had exercised faith in Y^ehowah, and God credited it to his account as righteousness.

Genesis 15:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 rd person masculine singular, Hiphil perfect	Strong's #539 BDB #52
This is the first time that we find this word in Scripture.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And he had believed in Y^ehowah...

This verse stands out for two reasons. There are 3 words found here for the first time, all of them together in one verse; and this begins with a perfect tense and leads to an imperfect tense, which is unusual.

This is one of the most famous OT passages, quoted many times in the NT to help explain salvation. When it came to the most early portion of Scripture, salvation was taught right to begin with. *Believed* is the word 'âman

(אמן) [pronounced *aw-MAHN*], a word that we all recognize; one that, simply means, *I believe it*. The Hiphil here affects the meaning of the verb, as it so often does. *ʾĀman* means *to confirm, to support, to nourish, to be established* and in the Hiphil it means *to stand firm, to believe, to trust*. The Hiphil stem is generally a causative stem, but here it is the object which plays a part in the action of the verb. That is, what God said to Abram *caused* Abram to believe God. The Hiphil can also assume a reflexive sense, where the subject acts upon himself, and Abram, having heard God patiently explain to him twice about his descendants, uses his free will and believes God. Paul uses this verse twice to explain that salvation is by faith only and that this goes back even to the Old Testament (Romans 4:3 and Galatians 3:6) and James uses this verse to explain works after salvation; works which complete out initial salvation faith (James 2:23).

But the tense is not what we would expect. We would have expected, if this is a result of what is going on right at that moment, that the verb is in the imperfect tense, to indicate subsequent and continuing action. But the perfect tense suggests that Abram believed God in the past—prior to what is going on in this chapter.

Genesis 15:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #2803 BDB #362
This is the first time that we find this word in Scripture.			
The 3 rd person feminine singular suffix likely refers to the act of faith.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ts ^e dâqâh (צְדָקָה) [pronounced <i>ts^edaw-KAW</i>]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842

This is the first time that we find this word in Scripture.

Translation: ...and He counted that to him [as] righteousness.

As a result of exercising faith, that act of faith is counted or reckoned as righteousness. So, what we have here is clearly salvation; and the first clear declaration of the means of salvation.

Imputed (or reckoned) is the word *châshab* (חָשַׁב) [pronounced *khaw-SHAHB^v*] and its basic meaning is *to weave or to fabricate* and it has come to mean in a figurative sense *to think, to account, to impute, to charge, to esteem to value, to regard*. It is in the 3rd person masculine singular, Qal imperfect, 3rd person feminine singular suffix. Along with this is a preposition with the 3rd person masculine suffix. The 3rd person masculine singular gives us the subject pronoun *he*, the 3rd person feminine singular gives us the object of the verb, *her* or *it*. So we look about for a feminine anything in this verse or any nearby verse, and there is none. So to what does *her* or *it* refer? One of the feminine nouns which is commonly used in Scripture which is a derivative of *ʾâman* (אמן) [pronounced *aw-MAHN*] is *ʾēmûwnâh* (אֱמוּנָה) [pronounced *eh-moo-NAWH*] and it means *firmness, steadfastness, faith, fidelity*.

This faith, this steadfastness, this grip that Abram took of the promise that God gave him; this (feminine) was given by God to him (that is the preposition with the 3rd person masculine singular suffix).

I should mention, there are two masculine substantive derivatives of aman, but they are only used infrequently and there is another feminine derivative of aman, but it is not appropriate (it means *faithful*). To the untrained eye, ʾāman and ʾēmûwnâh look pretty different; however, the original Hebrew was written in all consonants (the vowel points were added by the Masorites millenniums later) so aman would be written ʾmn (אמן) and emunah was written ʾmnh (אמנה), the chief difference being the *hê* on the end and the pronunciation.

This interpretation is exactly correct as Paul agrees with me in Romans 4:3–5 (examine particularly v. 5b). The imperfect means that this is a continual process. There are different stages of growth in our Christian life. When we first believe in Jesus Christ (as Abram believe in Yahweh decades prior to Genesis 15:6), righteousness is imputed to us positionally. That is, regardless of our behavior, sins and failures, past present and future, God sees us as righteous. For OT saints, since the cross had not occurred in time yet, God *covered* their sins (Psalm 32:1 85:2); God did not see their sins; or God did not *impute* their sins to them (Psalm 32:2). However, after salvation, we have an experiential righteousness, which is based upon what we do and what we think. Abram was a believer long before this point in time; however, he finally believed God when it came to God's promises. When we believe God, our life has experiential righteousness.

This verse occurs at least four hundred years prior to the law and perhaps a decade prior to Abram being circumcised. This means that the law played no part in Abram's righteousness and circumcision did not make Abram righteous. In this verse, prior to any of that, Abram is declared righteous. Furthermore, in the way that the verse has been set up grammatically, Abram was righteous prior to this point in time and he continues to be righteous.

Gen 15:6 And he had believed Y^ehowah, and He credits it to him as righteousness.

Genesis 15:6 **And he had believed in Y^ehowah and He counted that to him [as] righteousness.** (Kukis mostly literal translation)

Genesis 15:6 **And he believed in Jehovah and Jehovah counted that faith as righteousness.** (Kukis paraphrase)

Here, we would have expected a wâw consecutive followed by an imperfect verb. “And so, Abram is believing in the Lord...” The wâw consecutive would suggest that there is a continuation of the action (moving the narrative forward); and an imperfect would indicate that Abram began to believe in the Lord and continued to believe in the Lord. But, that is not how the text reads. A wâw conjunction is found instead, which does not move the narrative forward (which can, in fact, indicate parenthetical information). Then there is a perfect tense of the verb, which indicates this is either a past action or an action which took place in a point in time.

It would be very reasonable to even to render this as a parenthetical statement: **(and he had believed in Y^ehowah, and so He credits it to him as righteousness).**

The alternate approach of using a wâw consecutive followed by the imperfect of the verb *to believe*, would mean that, God made these promises to Abram, Abram listened to the promises, and he believed them. But that is *not* how the sentence is constructed in the Hebrew. So, we are not looking at Abram believing God or believing these promises of God, but this refers back to a previous point in time where Abram believed Jehovah, and this faith was credited to him as righteousness. In other words, Abram may or may not be exercising continuous faith—in fact, right at this moment, he seems to be fairly skeptical of what God has promised him. However, he did exercise faith in the past or in a point of time, and, at that time, God credited him with righteousness.

The second half of this sentence begins with a wâw consecutive, which moves the action along or, in this case, gives us a logical result. It is permissible to render this wâw consecutive as *therefore*. A wâw conjunction + a wâw consecutive can indicate a logical progression of thought. A then B; A causes B. Because of A, B occurs. When

a verb in a perfect tense is followed up by a verb in the imperfect tense, then a logical progression of events is exactly what the writer is giving us.

The second verb is *châshab* (חָשַׁב) [pronounced *khaw-SHAH^BV*], which means *to think, to regard, to account, to count, to determine, to calculate*. Strong's #2803 BDB #362. Although this verb can be translated in several ways, this is also an accounting term, and it can be rendered *to credit to an account*. The second verb is an imperfect tense, indicating continuous and/or future action (or, in this case, a logical and continuous result from the action of the first verb).

This gives us: **He [Abram] had believed in Y^ehowah and He [God] therefore [continually] credits it [this act of faith] [as] righteousness to him (to his account).**

There is one more nuance in this translation (and the translation above is extremely literal). With the 2nd verb, there is a feminine singular suffix which is translated *it*. Now, *it* refers back to something, and that would be Abram's act of faith. He believed and God credited it—his faith in Jehovah—to Abram as righteousness.

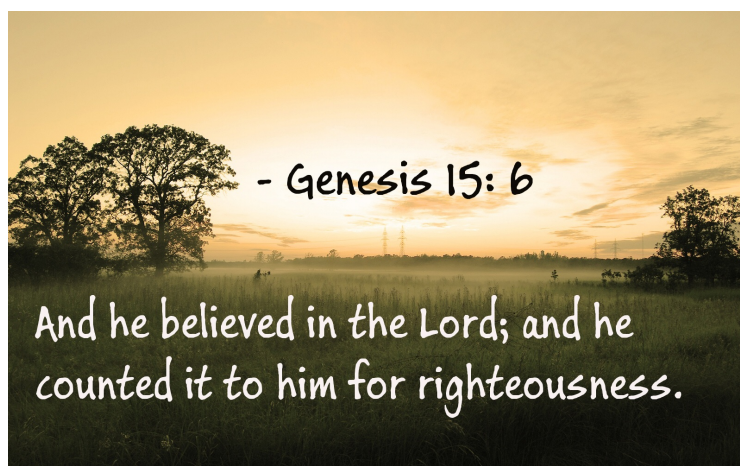
Therefore, the proper interpretation of this verse is, at some point in the past, Abram believed Y^ehowah, and this act of faith is the basis for God crediting Abram with righteousness continually after that.

What we have here is the earliest and clearest statement of the gospel in the Old Testament. Although almost any translation gives us a reasonable understanding of the verb and what is being said here, this is the most accurate and literal rendering of this verse:

Gen 15:6 And he [Abram] had believed in Y^ehowah and He [God] therefore credits it [this act of faith] [as] righteousness to him [crediting righteousness to his account].

Genesis 15:6 Graphic from [Living Off the Land](#), accessed November 29, 2013.

Do you recall when we studied the barriers¹³ between man and God? One of them was righteousness. God has perfect, eternal righteousness, and we have temporal, relative righteousness which is rooted in self-righteousness. In order for us to have fellowship with God, we must possess His righteousness. God credits righteousness to Abram's account. His bank account was empty (our personal righteousness means nothing to God—Isaiah 64:6), and now it is filled with righteousness.



The meaning of the second verb is important. God did not *make* Abram righteousness; nor did God act in Abram's life so that he became a much better person. God credited righteousness to the account of Abram. If you know one or more Christians, you know that there are periods of time when it is clear that they do not possess anything close to a true personal righteousness.

Similarly, some people can have a huge bank account, but, based upon the clothes that they wear or the car that they drive, it may not appear as if they have a nickel to their name. So it is with some Christians. You may not associate the concept of righteousness with the Christian Charlie Brown, but, because he has believed in Jesus Christ, God has credited his account with righteousness, which is necessary in order for Charlie Brown to have fellowship with God. Charlie Brown may be walking around in clothes from WalMart and driving a 15-year-old car, but in his bank account, there are millions of dollars. So it is with all believers; we may or may not appear

¹³ See the illustration of the **Slave Market of Sin** ([HTML](#)) ([PDF](#)).

righteous; and we certainly have days where righteousness is not a word that anyone would associate with us; but, in our bank account is perfect and eternal righteousness, deposited there by God.

Gen 15:6 And he [Abram] had believed in Y^ehowah and He [God] therefore credits it [this act of faith] [as] righteousness to him [crediting righteousness to his account].

So far, we have studied:

Gen 15:1–5 After these things the Word of Y^ehowah came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord Y^ehowah, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Listen, You have given me no offspring [seed], and a member of my household will be my heir." And behold, the Word of the Y^ehowah said to him: "This man shall not be your heir; your very own son shall be your heir." And He brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then He said to him, "So shall your offspring be."

The Word of Y^ehowah appears to Abram in a vision, and God identifies Himself as Abram's shield, which is apropos because of the battle Abram had just been in (Genesis 14). God promises Abram that he would have a son, and that his seed would be multiplied like the stars in the sky. What God had promised would be exactly what God would bring about.

Then we have one of the most amazing passages in all the Old Testament: **Abram believed in Y^ehowah, and it was credited to his account as righteousness.** Or, more literally:

Gen 15:6 And he [Abram] had believed in Y^ehowah and He [God] therefore credits it [this act of faith] [as] righteousness to him [crediting righteousness to his account].

Genesis 15:6 is a pivotal point in Scripture, and so important that it is quoted or referred to 5 times in the New Testament.

Genesis 15:6 in the New Testament

Scripture

Commentary

Paul's first point: we are saved by faith alone in Christ alone.

What then shall we say that our father Abraham has found, according to flesh? For if Abraham was justified by works, he has a [reason to] boast; but not before God (Romans 4:1–2).

In Romans 3, Paul made several arguments, starting with the importance of being a Jew, but this is not a reason to boast. God is a God of the Jews and Gentiles, and keeping the Law is not a reason to boast because it is not a system of salvation.

If Abraham here was justified by works, then he has a reason to boast—however, Abraham has no reason to boast before God.

Genesis 15:6 in the New Testament

Scripture	Commentary
<p>For what does the Scripture say? "Abraham believed God, and it was counted to him for righteousness." (Romans 4:3–4; Genesis 15:6).</p>	<p>Notice that Paul takes the Old Testament as authoritative. When he writes, <i>what does the Scripture say</i>, he is quoting from the Old Testament, and what it says will settle the matter of justification. Paul's first point that he makes in Romans 4 is, we are justified by faith alone, and he backs this up with Scripture.</p> <p>The Jews see themselves as superior—after all, God gave to them the Scriptures and His promises. They work hard at keeping the Law (the Gentiles don't even try to keep the Law). So Paul points back to the father of the Jewish race, Abraham, and says, <i>here is what your Scriptures tell you: Abraham believed God and it was credited to him for righteousness.</i></p>
<p>But to him working, the reward is not calculated according to grace, but according to debt. But to him not working, but believing on Him, Who justifies the ungodly, his faith is counted for righteousness (Romans 4:5).</p>	<p>This is the point that Paul is making. If you work to impress God, you are paying him from a position of debt. Furthermore, no matter how much you work, you will never be able to work enough to cancel out your debt to God. God credits righteousness to us, not based upon works, but based upon faith. Abraham is proof of this.</p>
<p>Paul's second point: the Bible teaches us clearly that righteousness was imputed to Abram apart from being circumcised. By application, this means that God justifies us based upon our faith in Jesus, apart from receiving the Law, apart from sabbath keeping, and apart from any other aspect of the Law of God.</p>	
<p>Even as David also says of the blessedness of the man to whom God imputes righteousness without works, saying, "Blessed are those whose lawless acts are forgiven, and whose sins are covered; blessed is the man to whom the Lord will in no way impute sin." (Romans 4:6–8; Psalm 32:1–2).</p>	<p>The term <i>blessedness</i> refers to happiness; and David says that there is a happiness associated with have one's lawless acts forgiven (literally, in the Hebrew, <i>lifted up and taken away</i>). There is a happiness association with God covering one's sins. Finally, there is a happiness to the person that God does not impute sin to. Note how this contrasts with Genesis 15:6, where God imputes righteousness to the person exercising faith in Him.</p> <p>At birth, Adam's original sin is imputed to us, which is the basis of our condemnation. We are born condemned before God. However, the imputation of righteousness will trump the imputation of sin.</p>

Genesis 15:6 in the New Testament

Scripture	Commentary
<p>Is this blessedness then on the circumcision only, or on the uncircumcision also? For we say that faith was imputed to Abraham for righteousness (Romans 4:9; Genesis 15:6).</p>	<p>Here, Paul is making a fairly simple argument: righteousness is imputed apart from works and apart from circumcision. His evidence is quite simple: at the time that the Bible tells us that Abraham's faith was imputed to him for righteousness, Abraham was uncircumcised. Later on, God would have Abraham become circumcised along with all the males with him, but this came long after <i>his faith was imputed to him for righteousness</i>.</p> <p>Part of the Mosaic Law is to circumcise a child soon after birth, which is understood by the Jews to be the first act of obedience to the Law for every Jewish child. This is the first step in the keeping of the Law, which Jews consider to be one of many ways in which they are superior to Gentiles. But Paul tells them here, <i>you're wrong to think that. Even Abraham was declared righteous before he was circumcised.</i></p> <p>Circumcision is not a part of the attainment of salvation and salvation is not simply obedience to the law of God. Circumcision has a meaning, which will be examined later on in our study.</p>
<p>How then was it [righteousness] imputed? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision (Romans 4:10).</p>	<p>Paul continues his line of reasoning. At what point in time was Abraham declared righteous? How does this match up with the rite of circumcision, which was practiced by the Jews, at God's command?</p> <p>To any Jew who knows a smattering of the Old Testament and knows even a small amount of Scripture can hear this argument and be turned around. In fact, it is hard to argue against Paul's logic here. If Abraham, the father of the Jewish race, is clearly proclaimed righteous before being circumcised, then man is saved and made righteous apart from circumcision.</p> <p>The father of the Jewish race was made righteous in uncircumcision. Being circumcised or uncircumcised had nothing to do with God making him righteous.</p>
<p>And he received the sign of circumcision as a seal of the righteousness that he had by faith while still uncircumcised. This was to make him the father of all who believe but are not circumcised, so that righteousness may be credited to them (Romans 4:11).</p>	<p>You will note that circumcision is seen as a sign and as a seal of those who have been made righteous by faith.</p> <p>Circumcision was not needed in order for Abram to be righteous. Circumcision was a sign of the righteousness of his faith. He was uncircumcised, he exercised faith in Jehovah Elohim, and was made righteous. Then he was circumcised, years later.</p>

Genesis 15:6 in the New Testament

Scripture	Commentary
<p>And he became the father of the circumcised, not only to those who are circumcised, but also to those who follow in the footsteps of the faith our father Abraham had while still uncircumcised (Romans 4:12).</p>	<p>So Abraham, who is known as the father of the Jews, here is called the father of all who believe. The play on words in v. 12 is really something. Abraham became the father of the circumcised, but to the circumcised <i>and</i> to those who follow him in faith, which faith he exercised in uncircumcision.</p> <p>Most important of all is, Abraham is the spiritual father of all those who believe, whether circumcised or uncircumcised, whether Jew or gentile, whether under the Law or not.</p>
<p>For the promise that he should be the heir of the world was not to Abraham or to his seed by means of the Law, but by means of the righteousness of faith (Romans 4:13).</p>	<p>Being heir to the world was not a matter physical birth according to the Law, but this is all based upon the righteousness which is by faith. The promises which God made to Abraham are based upon imputed righteousness which comes by faith.</p>
<p>Now, take this exact same reasoning and apply it to the Law of God or to Sabbath-day keeping, and what comes first? Abram believed in Jehovah and his faith was credited to him as righteousness. All of this other stuff that Jews cling to came 400 years later. The Law of God and the Sabbath are all important and they have great meaning, but they have nothing to do with being made righteous. God made Abraham righteous while uncircumcised, apart from the Law, apart from Sabbath keeping, and apart from any other ritual or mandate found within the Mosaic Law.</p>	
<p>Paul's 3rd point: Genesis 15:6 is recorded for all time as a lesson to all mankind, whether Jew or gentile.</p>	
<p>And not being weak in faith, he [Abraham] did not consider his own body already dead (being about a hundred years old) or the deadening of Sarah's womb [with regards to making from Abraham many nations] (Romans 4:19).</p>	<p>One point which Paul is making here is, the passage in the Bible was not just written about Abram, but it was written so that we have Abram as an example. The example for us is that, our faith in Jesus Christ results in imputed righteousness.</p> <p>However, there is a more complex explanation for this passage. It involves understanding that, when an Old Testament was quoted in the New, it was not always used as a <i>proof text</i>. Sometimes the Old Testament could be used as an illustration or by way of analogy.</p>
<p>He did not stagger at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what God had promised. He was also able to perform (Romans 4:19–21).</p>	<p>Paul is not using this Old Testament to prove, once again, that we are saved by faith alone in Christ alone; but that this faith glorifies God, and therefore, gives us righteousness in a different way than the righteousness imputed to us at salvation.</p> <p>At salvation, we are made righteous in God's sight by exercising faith in Him. However, after salvation, there are times when we will exercise faith in Him and this faith will glorify God. This tells all generations which follow that, whatever God promises us, He is able to bring it to pass.</p>

Genesis 15:6 in the New Testament

Scripture	Commentary
<p>And therefore [because Abraham did not stagger at the promises of God, but was strong in faith] it was imputed to him for righteousness. Now [this passage] was not written for him alone that it [righteousness] was imputed to him, but for us also to whom it is about to be imputed, to the ones believing on Him Who has raised up Jesus our Lord from the dead; Who was delivered because of our offenses and was raised for our justification (Romans 4:22–25).</p>	<p>There are 3 stages of righteousness in a person's life—righteousness imputed to him as he has faith in Jesus Christ; righteousness which is a part of normal spiritual growth; and ultimate righteousness, when our bodies are raised again without a sin nature.</p> <p>Here, we are actually looking at Abraham's faith in the promises of God with the result of imputed righteousness to him. That is experiential righteousness. Paul uses verbiage to indicate experiential righteousness will be imputed to us, the ones believing in the One Raising Jesus from the dead. The way that this is worded means that we are not talking about salvation righteousness here, but a righteousness which <i>is to be imputed</i>.</p>
<p>Paul makes a different argument with the legalists in Galatia. Your spiritual life began in faith; you believe in Jesus, and that initiated your spiritual life. So, now, do you perfect yourself by following the Law? Is that logical? If you begin the spiritual life in faith, then you continue the spiritual life in faith.</p>	<p>There were believers in the city of Galatia who thought that keeping the Mosaic Law was a part of their spiritual walk. Paul tells them, that they began the spiritual life through faith, they received the Holy Spirit through faith, God worked powerful works in them through faith. And then Paul goes back to Abraham, who predated the Mosaic Law, and cited Genesis 15:6 to show that we are the sons of Abraham if we follow him in faith in Jesus Christ. The rest of the passage, which I did not quote, contrasts faith with following the Law.</p> <p>Salvation is based upon the grace of God and faith in Jesus Christ. Our spiritual lives are based upon God's grace as well. We did not become saved through keeping the Law; therefore, our spiritual walk is not based upon keeping the Law.</p>
<p>Are you so foolish? Having begun in the Spirit, do you now perfect yourself in the flesh? Did you suffer so many things in vain, if indeed it is even in vain? Then He supplying the Spirit to you and working powerful works in you, is it by works of the law, or by hearing of faith? Even as Abraham believed God, and it was counted to him for righteousness. Therefore know that those of faith, these are the sons of Abraham (Galatians 3:3–7; Genesis 15:6).</p>	<p>James takes a different approach. Salvation and your life do not begin and end with salvation. You do not just believe in Jesus Christ and then, you just hang around waiting to die. God has a plan and purpose for your life; you have works which God intends for you to do. These works do not complete your salvation, make you any more saved, nor do they keep your salvation; these works are a part of a natural response to God making you righteous (ideally speaking).</p>

Genesis 15:6 in the New Testament

Scripture	Commentary
<p>You believe that there is one God, you do well; even the demons believe and tremble. But will you know, O vain man, that faith without works is dead [non-operational]? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Do you see how faith cooperated with his works, and from the works faith was made complete [brought to a fulfillment]? And the Scripture was fulfilled which says, "Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God." You see then how a man is justified by works, and not by faith only (James 2:19–24; Genesis 15:6 Exodus 33:11 Isaiah 41:8).</p>	<p>First of all, James is speaking of the spiritual life after salvation. He is not focused on salvation in this passage. James is explaining the importance of works in the life of the believing Christian. A believer without works in his life is operationally dead. Faith and works are 2 sides of the same coin. The works that we do complete our faith.</p> <p>Then James gives an example of Abraham’s works, where he offers up Isaac on the altar (representing for centuries, God the Father offering up God the Son on the cross—we have not gotten to that passage yet). In other words, there was more to Abraham’s life than simply believing in Jesus Christ (Jehovah Elohim in the Old Testament); and what he did later in life made him <i>the Friend of God</i> (which is experiential righteousness).</p> <p>As has been mentioned before, every believer experiences 3 stages of sanctification in the Christian life; and we could call these 3 stages of justification as well. We are justified by faith in Jesus Christ; we are justified in our life on this earth; and we receive ultimate justification after we die.</p>

Let me use the illustration of marriage. You choose to get married and then you stand married, ideally, forever. Now, maybe you choose to make good or bad decisions while married, but that does not make you unmarried. Your marriage is an accomplished state. However, you can do things in your marriage to make it better. The state of marriage is not the end-all and be-all. Other things must happen after you get married.

In other words, there are works in marriage. The fact that you work at your marriage and do things as a part of your marriage, does not make you more married or less married; but it does improve your life as a married person.

The same is true of believing in Jesus Christ. You believe, you are saved and made righteous; however, that is not the entire Christian life. What do you want? You want to be called *the friend of God*.

Genesis 15:6 is one of the most important verses in all the Bible, and we know this because Paul, in one very long passage, refers back to it 3 times (in Romans 4); he uses it again when reasoning with the Galatians; and even James quotes this verse.

You will note that, each time this verse is quoted, a different emphasis is in view, even though this is clearly a salvation verse.

Chapter Outline

Charts, Graphics and Short Doctrines

The way Genesis 15:6 is referenced also helps us to understand portions of the New Testament. We are so often oriented to thinking in terms of *proof texts*—we believe this or that and here is the text which proves it to be true. That approach was used by the Apostles, but it was not the only way that the Apostles used Old Testament Scripture. If you examine the number of times that Genesis 15:6 is quoted, you will note that there is a different use of the verse each time; and a different approach. If we understand how the Apostles used the Old Testament, this helps us in our study of both testaments.

So far, we have examined the first 6 verses of Genesis 15:

Gen 15:1–6 After these things the Word of Y^howah came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord Y^howah, what will you give me, for I continue

childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Listen, You have given me no offspring [seed], and a member of my household will be my heir." And behold, the Word of the Y^ehowah said to him: "This man shall not be your heir; your very own son shall be your heir." And He brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then He said to him, "So shall your offspring be." And he [Abram] had believed in Y^ehowah and He [God] therefore credits it [this act of faith] [as] righteousness to him [crediting righteousness to his account].

God comes to Abram, after Abram has won a battle which changed world history with essentially a handful of men, and God begins to speak to Abram. However, Abram stops God, and asks about these promises. "I don't have a son; my heir is this guy from Damascus. I thought my son would truly be my son." God then assure Abram that he will have a son from his own loins, who will be his heir. Then God takes Abram outside and tells him that his descendants will be like the stars of the heavens. "If you can number the stars, then that is how many descendants will come from you."

Because of the way many of us have been raised, what Abram is about to do in this passage may sound surprising to you. God has made these promises to Abram and in the middle of receiving another promise, Abram stops God and says, "Okay, God, how do I know I am going to inherit this land? You keep making these grandiose promises, and yet, there is no reason why I should believe these things will actually come to pass."

God has promised Abram that his descendants were going to be like the stars in the heavens, yet Abram, at this point in time, does not have child one. Abram is going to be the father of many nations, but right now, he does not have child one. God is then going to give Abram this land that he is walking in, and Abram interrupts God and says, "How do I know any of this is true?"

Chapter Outline

Charts, Graphics and Short Doctrines

God Reassures Abram with a Covenant

And so He says to him, "I [am] Y^ehowah Who brought you from Ur of the Chaldeans to give to you the land the this to possess her."

Genesis
15:7

He said to him, "I [am] Y^ehowah Who brought you from Ur of the Chaldeans to give to you this land to possess it."

Jehovah said to him, "I am Jehovah Who brought you out of Ur of Chaldea to give you this land, so that you and your descendants might possess it."

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And He said to him, I am the Lord who brought you out of the fiery furnace of the Kasdai, to give you this land to inherit.
Jerusalem targum	And He said to him, I am the Lord who brought thee out of the fiery furnace from Ur of the Kasdai.
Latin Vulgate	And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.
Masoretic Text (Hebrew)	And so He says to him, "I [am] Y ^e howah Who brought you from Ur of the Chaldeans to give to you the land the this to possess her."
Peshitta (Syriac)	And he said to him, I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.
Septuagint (Greek)	And He said to him, I am God that brought you out of the land of the Chaldeans, so as to give you this land to inherit.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD said to Abram, "I brought you here from Ur in Chaldea, and I gave you this land."
Easy English	God speaks to Abram about the future, 15:7-21 Then the *Lord said to Abram, 'I am the *Lord. I brought you out of Ur, where the people called Chaldeans live. I wanted to give this country to you, so that you could own it. That is why I brought you out.'
Easy-to-Read Version	God said to Abram, "I am the Lord who led you from Ur of Babylonia. [85] I did this so I could give you this land—you will own this land."
Good News Bible (TEV)	Then the LORD said to him, "I am the LORD, who led you out of Ur in Babylonia, to give you this land as your own."
<i>The Message</i>	GOD continued, "I'm the same GOD who brought you from Ur of the Chaldees and gave you this land to own."
New Berkeley Version	Then He said to him: I am the LORD who brought you from Chaldean Ur to give you this land to possess.
New Century Version	God said to Abram, "I am the LORD who led you out of Ur of Babylonia so that I could give you this land to own."
New Life Version	God said to him, "I am the Lord Who brought you out of Ur of the Chaldeans to give you this land for your own."
The Voice	Eternal One (to Abram): 7 I am the Eternal One. <i>Remember, I am the One who brought you from Ur of the Chaldeans in order to give you this land to possess and to pass on to your descendants.</i>

Partially literal and partially paraphrased translations:

American English Bible	Then [God] said to him: 'I am the God that brought you out of the land of the Chaldeans to give you this land as an inheritance.'
New Advent (Knox) Bible	And now God said to him, I am the Lord, who brought thee out from Ur of the Chaldees, to give thee possession of this land instead.
New American Bible (2011)	He then said to him: I am the LORD who brought you from Ur of the Chaldeans to give you this land as a possession. Gn 11:31; 12:1; Ex 32:13; Neh 9:7-8; Acts 7:2-3.
NIRV	He also said to Abram, "I am the Lord. I brought you out of Ur in Babylonia. I wanted to give you this land to take as your very own."
New Jerusalem Bible	He then said to him, 'I am Yahweh who brought you out of Ur of the Chaldaeans to give you this country as your possession.'
New Simplified Bible	Then God said to him: »I AM JEHOVAH, who brought you from Ur of the Chaldeans, to give you this land to possess.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said to him, "I, Yahweh proceeded with you from Ur in Iraq to give you this land to possess."
Bible in Basic English	And he said to him, I am the Lord, who took you from Ur of the Chaldees, to give you this land for your heritage.
The Expanded Bible	God said to Abram, "I am the Lord who led you out of Ur of ·Babylonia [·the Chaldeans] so that I could give you this land ·to own [·as a possession; 12:1-3]."
Ferar-Fenton Bible	He also said to him, "I am the Ever-living Who brought you from Ur of the Kaldees to give you this land as an inheritance."
NET Bible©	The Lord said [Heb "And he said."] to him, "I am the Lord [<i>I am the Lord</i> . The Lord initiates the covenant-making ceremony with a declaration of who he is and what

he has done for Abram. The same form appears at the beginning of the covenant made at Sinai (see Exod 20:1).] **who brought you out from Ur of the Chaldeans** [The phrase of the Chaldeans is a later editorial clarification for the readers, designating the location of Ur. From all evidence there would have been no Chaldeans in existence at this early date; they are known in the time of the neo-Babylonian empire in the first millennium B.C.] **to give you this land to possess."**

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He also said to him, "I am the Lord, who brought you out [Ge 12:1; Ex 20:2; Ac 7:3; Heb 11:8] of Ur of the Chaldeans [S Ge 11:28; Ac 7:4] to give you this land to take possession of it [S Ge 13:17; 17:8; 28:4; 35:12; 48:4; Ex 6:8; Dt 9:5]."

Jewish/Hebrew Names Bibles:

- exeGesés companion Bible **And he says to him, I - Yah Veh who had you come from Ur of the Kesediyim, to give you this land to possess.**
- Kaplan Translation **[God] said to him, 'I am God who took you out of Ur Casdim to give you this land as a possession [Literally, 'to inherit it.'],'**
- Orthodox Jewish Bible **And He said unto him, I am Hashem Who brought thee out of Ur Kasdim, to give thee ha'aretz hazot to be the yoresh of it.**

Literal, almost word-for-word, renderings:

- The Amplified Bible* **And He said to him, I am the [same] Lord, Who brought you out of Ur of the Chaldees to give you this land as an inheritance.**
- Concordant Literal Version **And saying is He to him, "I am Yahweh Elohim Who brought you forth from Ur of the Chaldeans, to give to you this land to tenant it.**
- Context Group Version **And he said to him, I am YHWH that brought you out of Ur of the Chaldees, to give you this land { or earth } to inherit it.**
- English Standard Version **And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess."**
- Green's Literal Translation **And He said to him, I *am* Jehovah who caused you to come out of Ur of the Chaldeans, to give you this land to inherit it.**
- NASB **And He said to him, "I am the Lord who brought you out of Ur [Gen 11:31] of the Chaldeans, to give [Gen 13:15, 17] you this land to possess [Or inherit] it."**
- Syndein/Thieme **And He {God} said {amar} unto him {Abram}, "I . . . {am} Jehovah/God Who brought you out of Ur of the Chaldees, to give you this land {'erets} to inherit {it} {yarash}.**
- World English Bible **He said to him, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."**
- Young's Updated LT **And He says unto him, "I am Jehovah who brought you out from Ur of the Chaldees, to give to you this land to possess it;"**

The gist of this verse: God reminds Abram that He brought Abram out from Ur of the Chaldees to take this land.

Genesis 15:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 15:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He said to him, "I [am] Y^ehowah..."

Abram has questioned God and what He has promised him, and has complained that he does not have a son. Abram exercised faith in the Revealed God, and this was accounted to him as righteousness. However, it is clear that Abram has a few questions at this point. God will clear them up.

Genesis 15:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'Ûwr (אוּר) [pronounced oor]	<i>brightness of fire, flame; transliterated Ur</i>	masculine singular proper noun	Strong's #217 BDB #22
BDB: [Ur is] a city in southern Babylonia, city of the Chaldeans, centre of moon worship, home of Abraham's father, Terah, and departure point for the Abraham's migration to Mesopotamia and Canaan. ¹⁴			
Kas ^e ddîym (כַּסְדִּיִּם) [pronounced kahsd-DEEM]	<i>clod-breakers; is transliterated Chaldees, Kasdim, Chaldeans, Chaldea</i>	proper singular noun gentilic/territory; plural form	Strong's #3679 & #3778 BDB #505

¹⁴ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 22.

Translation: ...Who brought you from Ur of the Chaldeans...

It was God that came to Abram and told him to move out of Ur; and it was God Who prepared the way for him.

Sometimes for us to get a handle on our purpose, God has got to back up and show us the big picture. Abram is going to possess the land and God is going to give him enough progeny to rival the stars in sheer numbers. The land is no good without the descendants; otherwise, what good is it to Abram to own land as far as his eye can see in all four directions and to be the only person, other than his wife and servants, to live in it. On the other hand, what good is having a vast number of descendants if there is no place for them? God had a purpose for Abram; he had to separate from his father and his immediate family; he then had to separate from Lot and God took him all the way from Ur to this particular land.

Application: As a person who was moved by God (many of us are), I can testify that there were times when many things came together in order to make all of it possible.

In Genesis 11, we studied God, through circumstance, and by direct command, taking Abram from the heart of early civilization, what is now southern Iraq, a little over 100 miles from the Persian Gulf; and they traveled up along the Euphrates River and then up the Balih River settling down in Haran.

Then God moved Abram and his wife from Haran to Canaan, which is where Abram is now. And God tells Abram, "I brought you out from Ur of the Chaldeans to give you this land to possess;" the very land that Abram is standing on, this very land that God has Abram walking across, a small portion of which is under the control of Jews today.

This is the life which Abram has himself lived. He knows that, apart from God, he would not be where he is. He knows that, apart from God, he would be back in Haran or Ur, because Abram did not decide on his own to come to Canaan; God told him to go to Canaan (Genesis 12:1–3).

You ought to be able to point to several things in your life which are different because of Bible doctrine in your soul. There is information from God's Word which has changed the course of your life. If you can honestly say that, you would probably be right where you are right now, even if you had not believed in Jesus Christ, then you have given testimony against your own spiritual life. This is quite obviously a personal inventory. If you have experienced any spiritual growth at all, then you ought to be able to point to dozens, if not hundreds, of decisions which you have made, on the basis of the Word of God, which have changed the direction of your life. God is reminding Abram of the most important decision of his young life, to leave Haran and to come to Canaan. **And He said to him, "I am Y^ehowah Who brought you out from Ur of the Chaldeans to give you this land to possess."** If Abram is able to objectively examine his life, then his very life in Canaan—his great riches and success—all point to God's guidance.

What God is doing here is giving Abram the big picture. Abram has this whole other life living along the Euphrates, probably in the shadow of his own father, with a life that is so nondescript that, Abram does not even record anything except his family line, his move from Ur to Haran, and the death of his father (which is recorded in Genesis 11:32, but had not actually taken place yet in the timeline our narrative). When he leaves Haran, Abram is 75 years old, and his father would be 145 years old (compare Genesis 11:26 to 12:4). Abram is not yet 100 in our passage (Genesis 17:1), so that is father is not yet 170 (his father will die at age 205—Genesis 11:32).

In any case, the big picture is, Abram moved to Canaan, as God directed him to do, and this has changed everything in Abram's life. Over a period of 75 years, Abram had nothing to say about his life; however, over the past 20+ years, quite a bit has happened and Abram recorded this (or, Isaac or Jacob recorded it, based upon what Abram told them). Therefore, Abram has to acknowledge that, life is quite different because of God.

Genesis 15:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #3423 BDB #439

Translation: ...to give to you this land to possess it.”

God brought Abram to this land to give it to him.

Application: God does sometimes move people from point A to point B; and there is often great blessing associated with this move.

Genesis 15:7 He said to him, “I [am] Y^ehowah Who brought you from Ur of the Chaldeans to give to you this land to possess it.” (Kukis mostly literal translation)

Genesis 15:7 Jehovah said to him, “I am Jehovah Who brought you out of Ur of Chaldea to give you this land, so that you and your descendants might possess it.” (Kukis paraphrase)

At this point in time, Abram is a very rich and successful businessman; people all over Canaan know and respect him, and he has just changed world history with a tiny army (although he may not be aware of what he has done). This is what God wants Abram to recognize. However, what God is saying to Abram flies right over his head. He

focuses on what God said, which has not been fulfilled yet. "You said You are going to give my people this land; how do I know that is true?"

So Abram challenges God again: "You brought me here to give me this land out from Ur of the Chaldees; so, how do I know that I will really possess this land?"

And so he says, "O Adonai Y^ehowah, in how do I know that I will possess her?" Genesis 15:8 **So he said, "O Adonai Y^ehowah, how will I know that I will possess it?"**

So he said, "O Lord Jehovah, how will I know that I will possess this land?"

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he said, Lord God, by what may I know that I shall be the heir of it?
Latin Vulgate	But he said: Lord God, whereby may I know that I shall possess it?
Masoretic Text (Hebrew)	And so he says, "O Adonai Y ^e howah, in how do I know that I will possess her?"
Peshitta (Syriac)	And Abram said, O LORD God, whereby shall I know that I shall inherit it?
Septuagint (Greek)	And he said, Master and Lord, how shall I know that I shall inherit it?

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	But Abram said, "Lord God, how do I know that I will actually possess it?"
New Berkeley Version	"LORD God," he said, "in what way can I be assured it will be mine?"
New Century Version	But Abram said, "Lord God, how can I be sure that I will own this land?"
The Voice	Abram: But Eternal Lord, how am I supposed to know I really will possess it?

Partially literal and partially paraphrased translations:

American English Bible	And [Abram] said: 'My Lord and Master; How can I know [for sure] that I will inherit it?'
Beck's American Translation	"Lord GOD," he asked, "how can I be sure I will get it?"
Christian Community Bible	Then Abram asked, "My Lord, how am I to know that it shall be mine?"
New Advent (Knox) Bible	And when he asked, Lord God, what assurance may I have, that it is mine?
NIRV	But Abram said, "Lord and King, how can I know I will take this land as my own?"
Revised English Bible	Abram asked, 'Lord GOD, how can I be sure that I shall occupy it?'
Today's NIV	But Abram said, "Sovereign LORD, how can I know that I will gain possession of it?"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said, "Lord Yahweh, when <i>will</i> I know what I possess?"
The Expanded Bible	But Abram said, "Lord God, how can I be sure [^{know}] that I will own this land [^{possess/inherit it}]?"
Ferar-Fenton Bible	But he replied " Mighty Lord, how am I to know that I shall inherit it ? "
NET Bible®	But [Here the vav carries adversative force and is translated "but."] Abram [Heb "he"; the referent (Abram) has been specified in the translation for clarity.] said, "O sovereign Lord [See note on the phrase "sovereign Lord" in 15:2.], by what [Or "how."] can I know that I am to possess it?"

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But Abram said, "Sovereign Lord [S ver 2], how can I know [Lk 1:18] that I will gain possession of it?" Dt 12:20; 19:8

Jewish/Hebrew Names Bibles:

Kaplan Translation
Orthodox Jewish Bible
The Scriptures 1998

'O Lord, God,' replied [Abram], 'How can I really know that it will be mine?'
And he said, Adonoi Hashem, how can I have da'as that I will be its yoresh?
And he said, "Master הוהי, whereby do I know that I possess it?"

Literal, almost word-for-word, renderings:

Concordant Literal Version

And saying is he, "My Lord Yahweh, whereby am I to know that I am to enjoy its tenancy?"

English Standard Version

But he said, "O Lord GOD, how am I to know that I shall possess it?" [Judg. 6:17; 2 Kgs. 20:8; Ps. 86:17; Isa. 7:11-13; Luke 1:18]

The Geneva Bible

And he said, Lord GOD, b whereby shall I know that I shall inherit it? This is a particular motion of Gods Spirit, which is not lawful for all to follow, in asking signs: but was permitted for some by a peculiar motion, as to Gideon and Ezekiel.

Green's Literal Translation
NASB

And he said, My Lord Jehovah, by what shall I know that I shall inherit it?
He said, "O Lord God [Heb YHWH, usually rendered LORD], how may I know that I will possess it [Or inherit]?" Judg 6:36-40; Luke 1:18

Syndein/Thieme

{Verses 8-11: Second Cure for Worry - Doctrine - Person and Work of the Lord}
And he {'Adonay} said {'amar}, 'Adonay/Lord Jehovah/God, how shall I keep on understanding/knowing {yada`} that I shall inherit {it} {yarash}? {Note: God answers Abram's request in the next verse. This tells us why God required animal sacrifice. Before the canon of scripture was completed, Abram requested a way to 'keep on understanding' that he was to inherit from God. God uses the 'instruments of worship' as teaching tools to remind the Jews of all that He has promised them. Once Christ went to the cross - the 'shadow' of his sacrifice was replaced with the 'reality' and there is to be no more animal sacrifice.}

Young's Updated LT

And he says, "Lord Jehovah, how do I know that I possess it?"

The gist of this verse:

Abram asks how does he know that he will possess this land.

Genesis 15:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ădônây (אדני) [pronounced uh-doh-NAY]	Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: 'ădônây (אדני) [pronounced uh-doh-NAY]; 'ădônay (אדני) [pronounced uh-doh-NAY]; and 'ădônîy (אדני) [pronounced uh-doh-NEE].			

Genesis 15:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
mâh (מה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552
Bammâh (מַה־בַּ) [pronounced <i>bahm-MAW</i>] means <i>wherein, wherewith, by what means</i> . This combination of particles is often used for indirect questions and can be rendered <i>in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?</i>			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârash (רָשָׁ) [pronounced <i>yaw-RASH</i>]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	1 st person singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #3423 BDB #439

Translation: So he said, "O Adonai Y^ehowah, how will I know that I will possess it?"

Although Abram has believed God in the past, he has some questions now. How does he know that he will possess the land? He wants some assurances from God.

Didn't it just say that *Abram believed God*? Notice the context; Abram has been obsessing about his descendants and God has told him at least twice that his descendants would be innumerable. Abram finally believed God with reference to this issue. Now he is concerned about the land. He has just done battle with four kings and has an uneasy alliance with five others. Abram recognizes that the battle he won was just a skirmish and did not give him the land and if he tried to take possession of it, even his uneasy alliance would turn against him.

Gen 15:8 But he said, "O Lord GOD, how am I to know that I will possess it?"

Genesis 15:8 So he said, "O Adonai Y^ehowah, how will I know that I will possess it?" (Kukis mostly literal translation)

Genesis 15:8 So he said, "O Lord Jehovah, how will I know that I will possess this land?" (Kukis paraphrase)

If you are not careful, it appears as though there is a contradiction here. Gen. 15:6 reads: "And Abram believed in the Lord and it was credited to him as righteousness." Two verses later, Abram is asking God how can he know that he will possess the land, which indicates a distinct lack of faith. As explained, Genesis 15:6, Abram exercised faith in Y^ehowah some time ago, and that faith was credited to him as righteousness. However, here we are, maybe 20–50 years later (God told Abram to leave Haran nearly 25 years ago), and now Abram is expressing some doubt. This ought to strike you as a little odd, because Abram has just defeated the greatest army of his day with a handful of men. However, so it is with the believer in Jesus Christ. We have good days and we have bad days.

Abram asks God the question: "O Adonai Y^ehowah, how will I know that I will possess [this land]?" And then God tells Abram to offer up this sacrifice. So, did God just blow off Abram's question and go to the next thing? No, God is actually answering the question that Abram asks, but not the question that Abram thinks he is asking.

I am sure that you, as a grammar school student, had that one smart-ass teacher who, when you said, "Can I ask you a question?" answered, "Are you physically able to walk up to me and utter an interrogative sentence? Seeing that you just did, I would assume that the answer to your question is yes. However, I fear that you do not understand the difference between the words *can* and *may*? Your thoughts on this matter?"¹⁵

So Abram asks God a reasonable question, for a person who has ignored much of what God has said and much of his own life. God promised him a son, and he doesn't have a son yet. Now God is promising him this land, and Abram says, "Okay, God, You say You are giving me this land—how am I to know that's true? I don't even have the son yet"

Interestingly enough, God does not perform some miracle or sign to answer Abram; This would have been the easiest thing in the world. God could have given Abram a vision of Moses leading the Jews, poised on the eastern border of Israel. God could have caused an earthquake to affect everything around Abram, except for the ground upon which he stands. However, God makes a covenant with Abram instead. No great future visions; no miracles.

This is a little tricky. Essentially, Abram is asking for some kind of a sign from God; some sort of proof; but the words that he uses can be understood in another way. He uses the two particles in combination: bammâh (בַּמָּה) [pronounced *bahm-MAW*], which mean *wherein, wherewith, by what means*. This combination of particles is often used for indirect questions and can be rendered *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?* So, God is going to ignore Abram's actual question, but He will answer Abram a more important question—"By what means will I know that I will possess it?" That means is the sacrifice of Jesus Christ. So God is not answering the actual question that Abram is asking; however, God is answering a much more important question, which is, *how is this going to be accomplished? How will You, God, do this?* This takes Abram's very personal question and lifts it to the realm of being almost a universal question.

As an aside, there are many occasions when God is playful with language. Often when God gave a name to someone, there was some irony or humor involved. Abram will later be called *Abraham*, which means *father of a multitude*. At the time that Abram's name is changed, he will have exactly zero children.

¹⁵ As an aside, I was *not* that teacher. When a student came up to me and said, "Can I ask you a question?" I generally answered, "You just did; now sit down, kid."

At the same time, God will answer Abram's exact question by making a covenant with him, and these animals will be the sign of that covenant.

And so He says unto him, "Bring to Me a heifer 3 years old; and a she-goat 3 years old; and a ram 3 years old; and a turtledove and a young pigeon."

Genesis
15:9

Y^ehowah [lit., *he*] said to him, "Bring to Me a 3-year-old heifer, a 3-year-old she-goat, a 3-year-old ram; and a turtledove and a young pigeon."

Jehovah said to him, "Now bring Me a 3 year-old heifer, a 3 year-old she-goat, a 3 year-old ram, a turtledove and a young pigeon."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon.
Jerusalem targum	And a turtle and young pigeon.
Latin Vulgate	And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years. and a ram of three years, a turtle also, and a pigeon.
Masoretic Text (Hebrew)	And so He says unto him, "Bring to Me a heifer 3 years old; and a she-goat 3 years old; and a ram 3 years old; and a turtledove and a young pigeon."
Peshitta (Syriac)	And he said to him, Take for yourself a heifer, three years old, a three year old ram, a three year old she-goat, a pigeon, and a young dove.
Septuagint (Greek)	And He said to him, Take for Me a heifer in her third year, and a female goat in her third year, and a ram in his third year, and a dove and a pigeon.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	He said, "Bring me a three-year-old female calf, a three-year-old female goat, a three-year-old ram, a dove, and a young pigeon."
Easy English	The *Lord said to him, `Bring to me a calf (young *ox or cow), a female goat and a *ram. Each animal must be three years old. Also, bring to me a *dove and a very young *pigeon.'
Easy-to-Read Version	God said to Abram, "{We will make an agreement.} Bring me a three-year-old cow, a three-year-old goat, and a three-year-old ram. Also, bring me a dove and a young pigeon."
The Voice	Eternal One: Bring to Me <i>the following</i> : a three-year-old cow, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.

Partially literal and partially paraphrased translations:

American English Bible	And He replied: 'Collect for Me a three-year-old heifer, a three-year-old nanny goat, a three-year-old billy goat, a dove, and a pigeon.'
New Advent (Knox) Bible	the Lord answered, Bring me a three-year-old heifer, a three-year-old she-goat, and a three-year-old ram, and a turtle-dove, and a pigeon.
New American Bible (R.E.)	He answered him: Bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon. [15:9-17] Cutting up animals was a well-attested way of making a treaty in antiquity. Jer 34:17-20 shows the rite is a form of self-imprecation in which violators invoke the fate of the animals upon themselves. The eighth-century B.C. Sefire treaty from Syria reads, "As this calf is cut up, thus Matti'el shall be cut up." The smoking fire pot and the flaming

torch (v. 17), which represent God, pass between the pieces, making God a signatory to the covenant. Lv 1:14.

NIRV	So the Lord said to him, "Bring me a young cow. Also bring a goat and a ram. All of them must be three years old. Bring a dove and a young pigeon along with them."
Today's NIV	So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said to him, "Take for me a heifer of three years, and a goat of three, and a ram of three, and a turtledove hatchling."
Conservapedia	He told him, "Take for me a three-year-old heifer, a three-year-old nanny-goat, a three-year-old ram, a turtledove, and a young pigeon."
The Expanded Bible	The Lord [^L He] said to Abram, "Bring me a three-year-old cow, a three-year-old goat, a three-year-old male sheep [ram], a dove [turtledove], and a young pigeon."
Ferar-Fenton Bible	Who answered him ; " Select for me a three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtle dove, and a young pigeon."
NET Bible®	The Lord [Heb "He"; the referent (the Lord) has been specified in the translation for clarity.] said to him, "Take for me a heifer, a goat, and a ram, each three years old, along with a dove and a young pigeon."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered him, "Bring me a three-year-old cow, a three-year-old female goat, a three-year-old ram, a dove and a young pigeon."
exeGesés companion Bible	And he says to him, Take to me a heifer of three and a she goat of three and a ram of three and a turtledove and a youngling.
Judaica Press Complete T.	And He said to him, "Take for Me three heifers and three goats and three rams, and a turtle dove and a young bird." One of the reasons that I include every single word of the Hebrew is, you may read this and think, "This is quite different from the other translations; maybe it is correct." But then when you read the words from the actual Hebrew, you see that this is not correct.
Kaplan Translation	[God] said to him, 'Bring for Me a prime heifer, a prime goat, a prime ram, a dove and a young pigeon. All these species, and none other, would be used later for sacrifice. The four types here may represent the 400 years (Genesis 15:13) and the four generations (Genesis 15:16) mentioned later (cf. Hirsch).
Orthodox Jewish Bible	And He said unto him, Bring Me a heifer meshuleshet, and a she goat meshuleshet, and a ram meshulash, and a dove, and a pigeon.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is He to him, "Take for Me a heifer in her third year, and a goat in her third year, and a ram in his third year, and a turtledove, and a fledgling.
Green's Literal Translation	And He said to him, Take for Me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtledove, even a nestling.
NASB	So He said to him, "Bring [Lit Take] Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon."
Syndein/Thieme	{Five 'Types' of Christ} And He {God} said unto him {Abram}, "Take an heifer {'eglah} of three years old {shamash} {Abram is already saved. Abram needs rebound. The heifer represents the rebound offering so it is mentioned first}, {and} a she goat {'ez} of three years old {Now in fellowship - need occupation with Christ - the she goat represents the reconciliation offering - removal of the barrier between God and man}, {and} a ram

{'ayil} of three years old {So in fellowship - continuing with the need occupation with Christ - the ram represents the propitiation offering - God is NOT satisfied with Abram's work or the work of any of us - but only the work of Christ on the cross}, {and} a turtledove {towr} {and} a young pigeon {gowzal} {These two speak of the person of Jesus Christ. Note in the next verse they are NOT divided. The turtledove speaks of the deity of Christ. The young pigeon speaks of the humanity of Christ. and the two can NOT be divided - the uniqueness of the God/ Man Jesus Christ - the Hypostatic Union.}.

{Note: This tells us why God required animal sacrifice. Before the canon of scripture was completed, Abram requested a way to 'keep on understanding' that he was to inherit from God. God uses the 'instruments of worship' as teaching tools to remind the Jews of all that He has promised them.}

World English Bible

He said to him, "Take me a heifer three years old, a female goat three years old, a ram three years old, a turtle-dove, and a young pigeon."

Young's Updated LT

And He says unto him, "Take for Me a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtle-dove, and a young bird."

The gist of this verse:

God asks for Abram to bring him a group of animals in sacrifice.

Genesis 15:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #3947 BDB #542
The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 st person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26).			
In the 2 nd person, this is often translated as an imperative, e.g., Do not murder (Exodus 20:13), although this is often translated, You will [shall] not murder . Rather than using the hê suffix, however, we often find the negative lô' (אל or אול) [pronounced <i>low</i>]. There are a variety of ways of indicating the imperative without the negative, which depends upon the verb. Therefore, I depend upon Owen in this.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'eg ^e lâh (עגלה) [pronounced <i>g'eg^e-LAW</i>]	<i>heifer</i>	feminine singular noun	Strong's #5697 BDB #722

Genesis 15:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlash (שָׁלַשׁ) [pronounced shaw-LASH]	threefold, of the third year	feminine singular, Pual participle	Strong's #8027 BDB #1026

All of v. 9 reads: He said to him, "Bring Me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon."

When I first became a believer, and heard or read passages like this, it just seemed like random animals being used. "You own a goat, right? Let's use that as well." That is not the case. Each of the animals chosen is meaningful.

Translation: Y^ehowah [lit., *he*] said to him, "Bring to Me a 3-year-old heifer,..."

Quite frankly, most of the time when you read a list like this, it appears as if God is just giving a list of random animals to sacrifice.

This heifer is never used in the Levitical sacrifices. It is not mentioned in the Pentateuch, except by Moses in Deut. 21. Here, when a man is murdered, and the culprit is not known, a heifer is beheaded near a stream, and the priests are to wash their hands in the stream, to be cleansed of this murder. Punishing someone for murder is not just the right but the duty of a client nation to God, and when they fail in that duty, a heifer is offered up as a substitute for the murderer. This represents a failure in their ability to carry out their solemn duty. This also indicates that, no matter what the situation, justice must be done. There must be a payment for sin.

Later, sacrificing a heifer is associated with Samuel naming David as king (and David represents Jesus Christ in His 1st and 2nd advents). 1Samuel 16:1–5

The heifer, therefor is associated with both failure (Abram's failure of faith in this passage); as well as with the *substitutionary* death of Christ on the cross (which was an unjust taking of a life, before which, Pilate washed his own hands); and with Jesus Christ during the 1st and 2nd advents. This is the Person with Whom Abram is making a covenant—Jesus Christ, the revealed member of the Trinity.

Genesis 15:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ) (or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêz (עֵז) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777
shâlash (שָׁלַשׁ) [pronounced shaw-LASH]	threefold, of the third year	feminine singular, Pual participle	Strong's #8027 BDB #1026

Translation: ...a 3-year-old she-goat,...

The female goat is found more commonly as a sacrifice in the Old Testament. However, like the heifer, this is its first mention in the Bible. The Levitical offering of a goat appears to be tied to rebound (naming one's sins to God—Leviticus 4:23, 28). Now, why does Abram need to restore his walk with God? He has called into question

God's veracity. He has implied that he is losing faith in what God promised him. So he needs to be restored to fellowship.

Genesis 15:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ayil (אֵיִל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17
shâlash (שָׁלֹשׁ) [pronounced <i>shaw-LASH</i>]	<i>threefold, of the third year</i>	masculine singular, Pual participle	Strong's #8027 BDB #1026

Translation: ...a 3-year-old ram;...

Like the other two animals, this is the first time a ram is mentioned. The word translated *ram* actually has a number of other meanings: *a strong man, leader, a chief (Exodus 15:15 Ezekiel 17:13); a mighty tree (Isaiah 61:3 Ezekiel 31:14); and pillars, door posts (Ezekiel 40–41)*. I believe what is suggested, with the ram, is the power and the strength and the preeminence of Jesus Christ.

The idea of the 3 years is, this would be the age of these animals in the prime of their lives, just as Jesus Christ, in His humanity, was in the prime of His life when He was hung on the cross.

Genesis 15:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôr (תּוֹר) [pronounced <i>tore</i>]	<i>dove, turtle dove</i>	feminine singular noun	Strong's #8449 BDB #1076
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gôwzâl (גֹּזַל) [pronounced <i>go-ZAWL</i>]	<i>a young pigeon, a young eagle; young birds</i>	masculine singular noun	Strong's #1469 BDB #160

Both of the previous nouns have alternative spellings.

Translation: ...and a turtledove and a young pigeon.”

The turtledove is mentioned here for the first time, and this was an offering often given when the person offering it was poor (and the same is true of the pigeon—Leviticus 5:7, 11 12:8 14:22, 30). The pigeon in particular is the offering of a poor person. It does not matter our station in life in order to come to the cross—rich or poor, it makes no difference. Furthermore, the pigeon is representative of Abram's relative poverty, compared to what God has promised him (Abram is a very successful businessman, but his holdings are far less than God will ultimately give his seed).

Genesis 15:9 Y^ehowah [lit., *he*] said to him, "Bring to Me a 3-year-old heifer, a 3-year-old she-goat, a 3-year-old ram; and a turtledove and a young pigeon." (Kukis mostly literal translation)

Genesis 15:9 Jehovah said to him, "Now bring Me a 3 year-old heifer, a 3 year-old she-goat, a 3 year-old ram, a turtledove and a young pigeon." (Kukis paraphrase)

Illustration from Genesis 15 by James Padgett, taken from [Wikipedia](#) (accessed November 29, 2013).



Now let's put these verses together: So he said, "O Adonai Y^ehowah, how will I know that I will possess it?" Y^ehowah [lit., *he*] said to him, "Bring to Me a 3-year-old heifer, a 3-year-old she-goat, a 3-year-old ram; and a turtledove and a young pigeon." Abram asks for proof of being given this land, but his question can be also interpreted as asking for the basis for being given this land. God answers both questions. God makes a solemn covenant with Abram, which promise him, with these animal sacrifices, that He will keep this covenant with him. But also, these animal sacrifices represent the Lord Jesus Christ, Who is the underlying basis for all of the grace which God gives to us.

And so he takes to him all these and so he cuts them [in two] in the middle. And so he gives a man his piece to meet his companion; and the small bird he did not cut up.

Genesis
15:10

Abram [lit., *he*] takes to himself all these [sacrificial animals] and he cuts them [in two] in the middle. He then puts each piece to meet his counterpart; but he did not cut up the small birds.

Abram took these sacrificial animals and cut most of them in two. He then placed each piece next to the other half; but he did not cut up the birds.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not.
Jerusalem targum	And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not.
Latin Vulgate	And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.
Masoretic Text (Hebrew)	And so he takes to him all these and so he cuts them [in two] in the middle. And so he gives a man his piece to meet his companion; and the small bird he did not cut up.
Peshitta (Syriac)	And he took to himself all these, and cut them in two, and laid each piece against another; but the birds he did not divide.
Septuagint (Greek)	So he took to Him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	He took all of these animals, split them in half, and laid the halves facing each other, but he didn't split the birds.
Contemporary English V.	Abram obeyed the LORD. Then he cut the animals in half and laid the two halves of each animal opposite each other on the ground. But he did not cut the doves and pigeons in half.
Easy English	Abram brought them and he cut them down their middle. He placed the halves opposite each other. However, he did not cut the birds.
Easy-to-Read Version	Abram brought all these things to God. Abram killed these animals and cut each of them into two pieces. Then Abram laid each half across from the other half. Abram did not cut the birds into two pieces.
Good News Bible (TEV)	Abram brought the animals to God, cut them in half, and placed the halves opposite each other in two rows; but he did not cut up the birds.
<i>The Message</i>	He brought all these animals to him, split them down the middle, and laid the halves opposite each other. But he didn't split the birds.
New Life Bible	Then Abram brought all these to Him, and cut them in two. And he laid each half beside the other. But he did not cut the birds.
New Living Translation	So Abram presented all these to him and killed them. Then he cut each animal down the middle and laid the halves side by side; he did not, however, cut the birds in half.
The Voice	Abram brought God all of these animals and cut them in two, laying each half next to the other, <i>making two rows</i> . Only the birds were not cut in two.

Partially literal and partially paraphrased translations:

American English Bible	So, he brought all three of [the animals] to Him, cut them each into halves, and set [the halves] opposite each other. but he didn't cut the winged creatures into halves.
Christian Community Bible	Abram brought all these animals, cut them in two, and laid each half facing its other half, but he did not cut the birds in half.
New Advent (Knox) Bible	All these he brought to him, and cut them in half, laying the two halves of each on opposite sides, except the dove and the pigeon; he did not divide these.
New American Bible (R.E.)	He brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up.
Today's NIV	Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He took all these, and severed them in their midst, and in the gap gave a man to greet its neighbor. He <i>did</i> not sever the fowl.
Conservapedia	Abram took all these animals to God. He split them in two down the middle and placed each piece end-to-end, but did not split the birds.
The Expanded Bible	Abram brought them all to God. Then Abram killed the animals and cut each of them into two pieces [^L split them down the middle], laying each half opposite the other half. But he did not cut the birds in half.
Ferar-Fenton Bible	Taking all these he split them in the middle, and placed each part opposite its neighbour, but he did not split the birds.
NET Bible®	So Abram [Heb "he"; the referent (Abram) has been specified in the translation for clarity.] took all these for him and then cut them in two [Heb "in the middle."] and placed each half opposite the other [Heb "to meet its neighbor."] [For discussion of this ritual see G. F. Hasel, "The Meaning of the Animal Rite in Genesis 15," JSOT 19 (1981): 61-78.], but he did not cut the birds in half.

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Abram brought all these to him, cut them in two and arranged the halves opposite each other [ver 17; Jer 34:18]; the birds, however, he did not cut in half [Lev 1:17; 5:8].

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And he takes all these to him and sections them in the midst and gives the sections man meeting friend: but the birds he sections not.
Judaica Press Complete T.	And he took for Him all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.
Kaplan Translation	[Abram] brought all these for Him. He split them in half, and placed one half opposite the other [All these species, and none other, would be used later for sacrifice. The four types here may represent the 400 years (Genesis 15:13) and the four generations (Genesis 15:16) mentioned later (cf. Hirsch).]. The birds, however, he did not split [Cf. Leviticus 1:17. (Bereshith Rabbah 44).].
Orthodox Jewish Bible	And he brought unto Him all these, and divided them in two, and laid each half one opposite another; but the birds divided he not.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And he brought Him all these and cut them down the middle [into halves] and laid each half opposite the other; but the birds he did not divide.
Concordant Literal Version	And taking is he for Him all these and sundering them is he in the midst, and is putting each sundered part to meet its associate. Yet the birds he did not sunder. For some reason, the CLV places the last phrase with v. 11.
Darby Translation	And he took all these, and divided them in the midst, and laid the half of each opposite its fellow; but the birds he did not divide.
<i>Emphasized Bible</i>	So he took for him all these, and divided them, in the midst, and placed each piece over against its fellow, hut the birds, divided he not.
English Standard Version	And he brought him all these, cut them in half [Jer. 34:18, 19], and laid each half over against the other. But he did not cut the birds in half [Lev. 1:17].
The Geneva Bible	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. This was the old custom in making covenants, (Jeremiah 39:18), to which God added these conditions, that Abram's posterity would be as torn in pieces, but after they would be rejoined: also that it would be assaulted, but yet delivered.
Green's Literal Translation	And he took all these for Him, and he divided them in the middle; and he laid each piece against one another, but he did not divide the bird.
NASB	Then he brought [Lit took] all these to Him and cut them in two [Lit in the midst] [Gen 15:17], and laid each half opposite the other; but he did not cut the birds [Lev 1:17].
New King James Version	Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.
New RSV	He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two.
Syndein/Thieme	And he {Abram} took unto Him all these, and divided them in the middle {picture of rebound and Occupation with Christ - emphasis on reconciliation and propitiation}, and laid each {half} piece one against another. But the birds, he {Abram} did not divide. {Note: The sacrifice practice of the large animals was to cut them into two parts with the blood pouring toward the middle.}

A Voice in the Wilderness	And he took all these for Him and cut them in two, down the middle, and put each piece against each other; but he did not cut the birds in two.
World English Bible	He took him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds.
Young's Updated LT	And he takes to him all these, and separates them in the midst, and puts each piece over against its fellow, but the bird he has not divided.

The gist of this verse: Abram brought these animals before God, then cut the larger ones into two pieces, which he laid against one another; and the birds were not cut in half.

Genesis 15:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
The BDB gives the following meanings: <i>to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).</i>			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]; also kôl (כָּל) [pronounced <i>kohl</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
The sign of the direct object indicates to me that <i>all things</i> is a reasonable rendering.			
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
Kôl 'êlleh together simply mean <i>all these</i> ____.			

Translation: Abram [lit., *he*] takes to himself all these [sacrificial animals]...

Abram does as he is ordered to do by God.

This tell us that there was a rather elaborate system of sacrifice even at this time prior to the introduction of the Levitical sacrifices. We know that it was Abram's custom to offer sacrifices to Yahweh whenever he stopped and this passage seems to indicate that there was a method that did not have to be spelled out for Abram. He cuts

the animals in two and leaves the birds as they are. The age of the animals perhaps corresponds to the young adult stage of the animals' life, just as our Lord was sacrificed in His young adult life.

Genesis 15:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâthar (בָּתַר) [pronounced baw-THAR]	<i>to cut [up], to cut in two; to divide [up]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1334 BDB #144
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular noun with the definite article	Strong's #8432 BDB #1063

Translation: ...and he cuts them [in two] in the middle.

The larger animals are cut in half. He is preparing the animals for sacrifice and for a covenant.

Genesis 15:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'îysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Genesis 15:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bether (בֶּתֶר) [pronounced BEH-thehr]	<i>a part, a piece, of the parts of an animal cut in half for a sacrifice</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1335 BDB #144
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
rêa' (עָרַ) [pronounced RAY-ahg]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: He then puts each piece to meet his counterpart;...

Each piece was placed against its other half.

Genesis 15:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsippôwr (צִפּוֹרִים) [pronounced tsihp-POOR]	<i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i>	feminine singular noun with the definite article	Strong's #6833 BDB #861
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâthar (בָּתַר) [pronounced baw-THAR]	<i>to cut [up], to cut in two; to divide [up]</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #1334 BDB #144

Translation: ...but he did not cut up the small birds.

The birds are not cut in half.

Gen 15:10 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half.

Genesis 15:10 Abram [lit., *he*] takes to himself all these [sacrificial animals] and he cuts them [in two] in the middle. He then puts each piece to meet his counterpart; but he did not cut up the small birds. (Kukis mostly literal translation)

Genesis 15:10 Abram took these sacrificial animals and cut most of them in two. He then placed each piece next to the other half; but he did not cut up the birds. (Kukis paraphrase)

Now, normally, what happens when a covenant is made is, those who are parties to the covenant walk between the pieces of animals in order to seal the covenant. The blood and the deaths of the animals seal the covenant, just as we have a covenant with God, based upon the death of His Son. In a sense, we walk *through* the Son in faith (“No man comes to the Father but through Me” —John 14:6b).

And so come down the bird of prey upon the carcasses; and so drives them away Abram.	Genesis 15:11	Birds of prey came down on the carcasses and Abram drove them away.
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Birds of prey came down on the carcasses of the sacrifices but Abram drove them away.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	<u>And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness of Abram was a shield over them.</u>
Jerusalem targum	And when the birds descended, they came not nigh the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous Abram hindered them.
Latin Vulgate Masoretic Text (Hebrew)	And the fowls came down upon the carcasses, and Abram drove them away. And so come down the bird of prey upon the carcasses; and so drives them away Abram.
Peshitta (Syriac)	And when the birds of prey came down upon the carcasses, Abram drove them away.
Septuagint (Greek)	And birds came down upon the bodies, even upon the divided parts of them, and Abram <u>sat down by them.</u>

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	When vultures swooped down on the carcasses, Abram waved them off.
Easy English	Then the birds that hunt came down upon the animals. Abram drove the birds away.
Easy-to-Read Version	Later, large birds flew down to eat the animals. But Abram chased them away.
Good News Bible (TEV)	Vultures came down on the bodies, but Abram drove them off.
New Century Version	Later, large birds flew down to eat the animals, but Abram chased them away.
New Life Bible	When the meat-eating birds came down upon the dead animals, Abram made them go away.
New Living Translation	Some vultures swooped down to eat the carcasses, but Abram chased them away.
The Voice	And when any birds of prey swooped down on the carcasses, Abram swatted them away.

Partially literal and partially paraphrased translations:

American English Bible	Well, birds started landing on the bodies (the cut-up parts), as Abram sat there next to them.
New Advent (Knox) Bible	The whole day long Abram stood there, driving away the carrion-birds as they swooped down on the carcasses; but when the sun set, deep sleep fell upon him, and in the darkness a great dread assailed him. V. 12 was added for context.
New American Bible NIRV	Birds of prey swooped down on the carcasses, but Abram stayed with them. Then large birds came down to eat the dead bodies of the animals and birds. But Abram chased the large birds away.
New Jerusalem Bible	And whenever birds of prey swooped down on the carcasses, Abram drove them off.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Conservapedia	The carrion-birds descended over the corpses, and Abram swished them. And evil birds came down on the bodies, but Abram sent them away. When the vultures came down to attack the carcasses, Abram drove them off. The Hebrew תיֵע (ayit) literally means a swooping bird. It is probably the black vulture (<i>Gyps fulvus</i>) that is native to the region.
The Expanded Bible	Later, large birds [or birds of prey] flew down to eat the animals [carcasses], but Abram chased them away [^c perhaps representing later enemies of Israel].
Ferar-Fenton Bible	Then the kites descended upon the carcasses; but Abram drove them away.
NIV, ©2011	Then birds of prey came down on the carcasses [Dt 28:26; Jer 7:33], but Abram drove them away.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And when the swoopers descend on the carcasses, Abram drives them away.
Judaica Press Complete T. Kaplan Translation Orthodox Jewish Bible	And the birds of prey descended upon the carcasses, and Abram drove them away. Vultures descended on the carcasses, but Abram drove them away. And when the birds of prey came down upon the carcasses, Avram drove them away.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And when the birds of prey swooped down upon the carcasses, Abram drove them away.
Concordant Literal Version	And descending are the birds of prey on the severed cadavers, yet Abram is sitting by and turning them back.
Darby Translation English Standard Version Syndein/Thieme	And the birds of prey came down on the carcasses; and Abram scared them away. And when birds of prey came down on the carcasses, Abram drove them away. {Picture of Satanic Attacks when You are in Fellowship} And when the vultures came down upon the carcasses, Abram drove them away. {Note: Worry is an attack on the Plan of God after salvation. Abram was in fellowship after rebound so he drove away the attacks of satanic emissaries. Satan has his disciples who are always trying to get you out of fellowship - in view here is through worry.}
Webster's Bible Translation World English Bible Young's Updated LT	And when the fowls came down upon the carcasses, Abram drove them away. The birds of prey came down on the carcasses, and Abram drove them away. And the ravenous birds come down upon the carcasses, and Abram causes them to turn back.

The gist of this verse: After laying out these sacrifices, birds of prey swooped down upon these sacrifices, and Abram drove them away.

Genesis 15:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
ʿayiṯ (עֵיט) [pronounced <i>GAH-yiht</i>]	<i>bird(s) of prey, a rapacious bird (or birds)</i>	masculine singular noun; a collective noun like <i>flock</i> ; with the definite article	Strong's #5861 BDB #743
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
peger (פֶּגֶר) [pronounced <i>PEH-ger</i>]	<i>corpse, carcass; monument, stele</i>	masculine plural noun with the definite article	Strong's #6297 BDB #803

Translation: [Birds of prey came down on the carcasses...](#)

God appears to be answering Abram's objection, but in a somewhat odd way. Abram was concerned about the promises which God made to him; and he is given instructions as to what he ought to do to sacrifice to God. Abram lays out the sacrifices, and they attacked by a flock of birds.

This is interesting; Abram is waiting for further instructions from God. It is possible that God has not given him instructions when it comes to this large of a sacrifice. Abram is not confused by what is occurring; he does not think that the birds of prey are messengers from God sent down to take the meat into heaven. He protects the animal sacrifices because the sacrifices must be burned with fire, which is judgement.

We do not know if this is in Abram's dream or if he has awakened and is dealing with this. I lean toward understanding all of this literally, regardless of how God was communicating with Abram.

Genesis 15:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâshab (נָשַׁב) [pronounced <i>naw-SHAH^{BV}</i>]	<i>to cause to blow, to disperse, to drive away [by blowing]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5380 BDB #674
ʿêth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
ʾAb ^e râm (אֲבִרָם) [pronounced <i>ab^V-RAWM</i>]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4

Translation: ...and Abram drove them away.

Abram drives away the birds.

Gen 15:11 And when birds of prey came down on the carcasses, Abram drove them away.

Genesis 15:11 **Birds of prey came down on the carcasses and Abram drove them away.** (Kukis mostly literal translation)

These animal sacrifices represent a covenant between God and Abram, and this covenant is both about Abram's son, his descendants, and the gift of Canaan to Abram's descendants. This covenant is going to be attacked repeatedly, represented by these birds of prey, and Abram drives them away, protecting this covenant with God. Therefore, Abram is back in fellowship and he understands the importance of protecting and preserving this covenant, even though he has not a son as of yet.

Again, we have a parallel. All that God has promised Abram is based upon his son, in whom he must have faith for the other promises to have any sort of meaning. For us, the same is true. All of the promises of the Bible are based upon one thing—the Son of Abram. We must have faith in Him first and foremost (this may help to explain the genealogies found throughout the Bible; they testify to Jesus being the Son of Abram).

This covenant is the promise of God to Abram that his descendants would possess the land upon which he stood. The attacks upon this covenant continue even to this moment, when hundreds of Hamas rockets are fired each year into Israel, and groups of people—even nations—who today refuse to recognize that Israel has a right to exist. The leader of Iran has spoken of the complete destruction of Israel.

A contemporary bird of prey today would be Iran's supreme leader Ayatollah Ali Khamenei, who said "Iran's stance has always been clear on this ugly phenomenon (Israel). We have repeatedly said that this cancerous tumor of a state should be removed from the region."¹⁶ One of the so-called Arab spring protestors proclaimed, "If the people are free in Egypt... they're going to go free Palestinians, they're going to destroy Israel. The country who control the United States is Israel!"¹⁷

Israel may lose and regain that plot of ground on many occasions, but that region has been given by God to Abram and to his seed, and at some point in the future, in the Millennium, they will possess much, much more land in that region than today or at anytime in their history.

Genesis 15:11 **Birds of prey came down on the carcasses of the sacrifices but Abram drove them away.** (Kukis paraphrase)

Now what is taking place here is real; but it is also representative.

Now, who are these birds of prey and what does Abram represent? When Israel becomes a nation, there will be many nations which attack Israel and try to destroy them as a nation. These are the birds of prey. Abram represents Israel's military fighting back against these forces, as often helped by God.

We must bear in mind, what is taking place on the surface is only part of what we learn from the book of Genesis.

And so is the sun to go down and a deep sleep fell upon Abram and, behold, a dread darkness great is falling upon him.

Genesis
15:12

As the sun is going down, a deep sleep falls upon Abram, and, behold, a great dread of darkness falls upon him.

¹⁶ From <http://archives.cnn.com/2000/WORLD/meast/12/15/mideast.iran.reut/> accessed September 20, 2011.

¹⁷ From <http://www.rawstory.com/rs/2011/01/31/egyptian-protester-claims-destroy-israel/> accessed September 20, 2011.

As the sun is going down, a deep sleep falls upon Abram; and then this great dread of darkness falls upon him.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	<u>And when the sun was nearing to set, a deep sleep was thrown upon Abram: and, behold, four kingdoms arose to enslave his children: Terror, which is Bavel; Darkness, which is Madai; Greatness, which is Javan; Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up.</u>
Jerusalem targum	And when the sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise to bring his sons into subjection (and) Terror; the Greatness; of Darkness; Fell; upon him: Terror, that is Bavel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome,) that fourth kingdom which is to Fall, and never to rise again for ever and ever.
Latin Vulgate	And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.
Masoretic Text (Hebrew)	And so is the sun to go down and a deep sleep fell upon Abram and, behold, a dread darkness great is falling upon him.
Peshitta (Syriac)	And when the sun was going down, a deep sleep fell on Abram; and, lo, fear and a great darkness fell upon him.
Septuagint (Greek)	And about sunset a trance fell upon Abram, and behold, a great gloomy terror fell upon him.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	After the sun set, Abram slept deeply. A terrifying and deep darkness settled over him.
Contemporary English V.	As the sun was setting, Abram fell into a deep sleep, and everything became dark and frightening.
Easy English	As the sun was setting, Abram slept deeply. Thick darkness came over him and it made him feel very afraid.
Easy-to-Read Version	Later in the day, the sun was going down. Abram became very sleepy and fell asleep. While he was asleep a very terrible darkness came.
<i>The Message</i>	As the sun went down a deep sleep overcame Abram and then a sense of dread, dark and heavy.
New Berkeley Version	About sunset a deep sleep overcame Abram and a horror of dense darkness got hold of him.
New Century Version	As the sun was going down, Abram fell into a deep sleep. While he was asleep, a very terrible darkness came.
New Life Bible	When the sun was going down, Abram went into a sleep as if he were dead. And much fear and darkness came upon him.
New Living Translation	As the sun was going down, Abram fell into a deep sleep, and a terrifying darkness came down over him.
The Voice	As the sun was setting <i>in the west</i> , Abram fell into a deep sleep. A terrifying darkness descended upon him.

Partially literal and partially paraphrased translations:

American English Bible	Then, about sunset, Abram fell into a trance and {Look!} he had an ominous premonition.
Beck's American Translation	Abram fell into a deep sleep. A great darkness came over him and terrified him.
Christian Community Bible	As the sun was going down, a deep sleep came over Abram, and a dreadful darkness took hold of him.
God's Word™	As the sun was just about to set, a deep sleep-a dreadful, deep darkness-came over Abram.
New American Bible	As the sun was about to set, a trance fell upon Abram, and a deep, terrifying darkness enveloped him.
New American Bible (R.E.)	As the sun was about to set, a deep sleep fell upon Abram, and a great, dark dread descended upon him.
Today's NIV	As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sun was coming <i>down</i> and a deep-sleep fell over Abram. Behold, the awe of great darkness fell over him.
Bible in Basic English	Now when the sun was going down, a deep sleep came on Abram, and a dark cloud of fear.
Conservapedia	During sunset, Abram fell into a deep sleep, and then a terribly great darkness fell on him.
The Expanded Bible	As the sun was going down [setting], Abram fell into a deep sleep. While he was asleep, a very terrible [or frightening] darkness came.
Ferar-Fenton Bible	And, when the sun was sinking, a stupor fell upon Abram, and also a great and terrible darkness oppressed him.
HCSB	As the sun was setting, a deep sleep fell on Abram, and suddenly a terror and great darkness descended on him.
NET Bible®	When the sun went down, Abram fell sound asleep [Heb "a deep sleep fell on Abram."], and great terror overwhelmed him [Heb "and look, terror, a great darkness was falling on him."].
New Heart English Bible	When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As the sun was about to set, a deep sleep fell on Avram; horror and great darkness came over him.
exeGesés companion Bible	And the sun goes down and a sound sleep falls on Abram; and behold, a terror of great darkness befalls him: ...
Kaplan Translation	When the sun was setting, Abram fell into a trance, and he was stricken by a deep dark dread.
Orthodox Jewish Bible	And when the shemesh was going down, a tardemah fell upon Avram; and, hinei, a horror of great darkness fell upon him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When the sun was setting, a deep sleep overcame Abram, and a horror (a terror, a shuddering fear) of great darkness assailed and oppressed him.
Concordant Literal Version	And, at the coming of the setting of the sun, a stupor falls on Abram. And, behold! The dread of a great darkness is falling on him.
Context Group Version	And when the sun was going down, a deep sleep fell on Abram; and, look, a dread, dark and enormous, fell on him.

Darby Translation	And as the sun was just going down, a deep sleep fell upon Abram; and behold, a horror, a great darkness, fell upon him.
English Standard Version	As the sun was going down, a deep sleep [ch. 2:21] fell on Abram. And behold, dreadful and great darkness fell upon him.
NASB	Now when the sun was going down, a deep sleep [Gen 2:21; 28:11; Job 33:15] fell upon Abram; and behold, terror and great darkness [Or a terror of great darkness] fell upon him.
New RSV	As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him.
Syndein/Thieme	{Verses 12-21: Third Cure for Worry - Prophecy} {Abram's Problem with Night Mares} And when the sun was going down, a deep sleep fell upon Abram {relaxed - no worry}. And, lo, an horror of great darkness fell {upon him} {peace upset with a nightmare}. {Note: What is the nightmare about? The future of his progeny. God cures his worry with prophecy of Israel's future (Abram's descendents).}
Updated Bible Version 2.11	And when the sun was going down, a deep sleep fell on Abram; and, look, a dread, dark and enormous, fell on him.
Webster's Bible Translation	And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him.
World English Bible	When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him.
Young's Updated LT	And the sun is about to go in, and deep sleep has fallen upon Abram, and lo, a terror of great darkness is falling upon him.

The gist of this verse: A deep darkness falls over Abram and he suffers a deep dread.

Genesis 15:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shemesh (שֶׁמֶשׁ) [pronounced <i>SHEH-mesh</i>]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
This is the first occurrence of this word in Scripture.			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97

Translation: As the sun is going down,...

This suggests that Abram was awake when he made the sacrifices and that there were really birds which attacked the carcasses of the animals.

It is noted that the sun is mentioned for the first time in this passage. This is fascinating because the theories are that, man began to worship all kinds of objects first (like the sun and the moon); and yet this is arguably¹⁸ the oldest religious book, and the sun is not mentioned until Genesis 15 (the sun is called the great light in Genesis 1). But what we do not have in the Bible is any sort of worship of the sun found among those faithful to God. This is the exact opposite of what an evolutionist would have predicted.

Genesis 15:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tar ^e ddêmâh (הַמְדַמָּה) [pronounced <i>tahr^e-day-MAW</i>]	<i>deep sleep</i>	feminine singular noun	Strong's #8639 BDB #922
nâphal (לָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
’Ab ^e râm (אַבְרָם) [pronounced <i>ab^v-RAWM</i>]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4

Translation: ...a deep sleep falls upon Abram,...

Abram falls into a deep sleep.

This gives us a better concept of the trance like state that Abram falls into when talking with God. This does not mean that this is the way it always occurred in the Old Testament or that this is always the way it occurred with Abram; but it is the first time that we are given some more information in terms of the mechanics. This is not, however, something which should be duplicated in the church age. There is nothing in the epistles of Paul which suggest that we need to find this trance-like state so that God can speak to us. God speaks to us through His Word and not through dreams, visions or trances. Satan is in the business of counterfeiting all God's works and he counterfeits those things now.

Genesis 15:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

¹⁸ I say *arguably* because there are the false theories of the composition of the books of Moses. Much of the history of Genesis predates other religious texts.

Genesis 15:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêymâh (אֵימָה) [pronounced ay-MAW]	<i>terror, dread, horror, fear; idols</i>	feminine singular substantive	Strong's #367 BDB #33
chăshêkâh (חֹשֶׁךְ) [pronounced khuhsh-ay-KAW]	<i>darkness; figuratively for misery</i>	feminine singular noun	Strong's #2825 BDB #365
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with a definite article	Strong's #1419 BDB #152
nâphal (נָפַל) [pronounced naw-FAHL]	<i>falling, lying; is dying a violent death, being brought down</i>	feminine singular, Qal active participle	Strong's #5307 BDB #656
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and, behold, a great dread of darkness falls upon him.

In sleep, Abram has this great deep darkness falling upon him.

A deep sleep fell upon Abram and a horror seizes him by Gerard Hoet 1728 (a graphic) from [Carpe Scriptura](#) accessed November 29, 2013.

Gen 15:12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him.

Genesis 15:12 As the sun is going down, a deep sleep falls upon Abram, and, behold, a great dread of darkness falls upon him. (Kukis mostly literal translation)

We have an unusual continuity here. God is speaking to Abram, Abram does what God tells him to do, and then there is a period of time which passes, which includes a frightful darkness.

This darkness represents various periods of time during which the Jews do not fully trust in the promises of God. These will be periods of time when God does not speak to any Jew, or periods of time when they have been expelled from the land (the 5th stage of national discipline). God will certainly bring these things to pass; but there will be times when this is doubted and times when this covenant will be attacked.

Why do we have these periods of darkness? A lack of faith on the part of the Jews. God has given them promises, both short-term and long-term, and the Jews have chased after other gods. Or the Jews have questioned or doubted their spiritual history. Or the Jews have gotten so far into gross sins and idolatry that God punishes them with severe discipline.

What will follow is, God's assurances to Abram, giving him even more specific information about what would transpire.

So far, this is what we have studied:

Gen 15:1–11 After these things the word of Yahweh came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward." Abram said, "Lord Yahweh, what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?" Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir." Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir." Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be." He believed in Yahweh; and he reckoned it to him for righteousness. And He [God] said to him [Abram], "I am Y^ehowah Who brought you out from Ur of the Chaldeans to give you this land to possess." But he said, "O Lord GOD, how am I to know that I will possess it?" He said to him, "Bring Me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. And when birds of prey came down on the carcasses, Abram drove them away.

The entire context of this narrative is related to a vision, which is introduced in v. 1. It is difficult to determine if Abram leaves this vision at some point in this narrative. He goes outside and it is night in v. 5; but then the sun is going down in v. 12 and it is down in v. 17. Abram is doing things throughout this chapter—talking with God, getting animals and offering them up as sacrifices and to seal and agreement, and then driving away birds of prey. Part of the problem is the word *vision*, which only occurs 4 times in the Bible. So, one way of putting all of this chapter together is, all of this takes place within this one vision, so that Abram is doing these things, but they are taking place in his mind. He is going outside, but that is in his mind; he is getting these animals and offering them up, but that is in his mind.

In the alternative, this chapter takes place over 2 nights and one day, and it begins with a vision, perhaps coming to Abram while sleeping at 4 in the morning or when Abram awakens early before the dawn. So God takes Abram seamlessly from a vision into reality. In the vision, God is speaking with Abram (vv. 1–4), but then God actually takes Abram outside to look at the stars in v. 5. When God tells Abram to gather up the 5 animals, Abram does this the next morning, in the daytime. That is, this really occurs, and there are real birds of prey who attempt to swoop down and to take the meat, and that Abram spends the latter half of the day driving these birds away. Then, in v. 12, the sun is going down, and Abram falls into a deep sleep.

I lean toward the latter explanation, simply because there is a word for *dream*, the noun and verb both occurring nearly 100 times in the Old Testament. Had this word been used, then it would seem more reasonable for this



narrative to all take place in the dream. Since the word *dream* is not used here, it seems more likely that what is said to occur, actually does occur.

In either case, it is the substance of this chapter that is important. You could believe that all of this occurs in a vision; and you could believe that we move from a vision into real life, and that this is all taking place over a period of, say, 15 hours. However, with either interpretation, the words of God are what they are; the objections of Abram are what they are. The activities in this chapter may have actually taken place or maybe they took place within the vision. However, what is actually being taught in this chapter is unchanged.

Abram, despite all that has happened to date, has begun to question God and the validity of His promises. Abram overlooks all that has happened because God told him to go to the land of Canaan; and focuses on what has not yet happened. “How do I know that You are going to actually give this land to my descendants? I don’t have a son yet who is my heir.”

God gives Abram a taste of what is to come while making a covenant with him. This covenant is made with the animal sacrifices of vv. 9–11. The birds of prey which come down to eat the meat of these carcasses indicate that Abram’s genetic line would be attacked again and again—right down to today, in the year of our Lord, 2011. All during this time, Abram drove these birds of prey away (this represents what God would do to protect the Jews). What Abram was supposed to do takes time. Getting these 5 animals and offering them up takes a few hours, and with the first carcass that Abram lays out, birds begin to circle; and Abram finds himself driving these birds away as he gathers the other animals.

This takes us to the end of the day; the animal carcasses are all laid out, the larger animals split apart with a walkway in between them; and then Abram falls into a deep sleep.

Genesis 15:12 [As the sun is going down, a deep sleep falls upon Abram; and then this great dread of darkness falls upon him.](#) (Kukis paraphrase)

The darkness in which Abram finds himself is quite unusual. It is a terror of great darkness which comes down upon Abram. So Abram is in a deep sleep, but he perceives this great darkness around him.

God then will make a covenant with Abram, at which time God interprets this covenant, the birds of prey and the great darkness that fell upon Abram. So Abram is near these animal carcasses which he laid out; he is in a deep sleep, and he perceives great frightening darkness about him; and God speaks to him.

And so He says to Abram, “Knowing you know that a stranger is your seed in a land not to them and they will serve them and they will oppress them four hundreds a year. And also the people whom they serve bringing judgment Me and after so they will come out in substance great.

Genesis
15:13–14

God [lit., He] then said to Abram, “You will surely know that your seed will be an immigrant in a land [that is] not theirs; and your descendants [lit., they] will serve them and they will be oppressed [lit., they will oppress them] for 400 years. Furthermore, the people whom they serve, I will bring judgment [upon them]. Afterwards, your descendants [lit., they] will come out with great wealth.

God then said to Abram, “You will surely know that your descendants will live as aliens in a land that is not theirs, and your descendants will be enslaved to them for 400 years. However, I will bring judgment upon the people whom they serve, and afterwards, your descendants will emerge from that land with great wealth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he said to Abram, Knowing, you must know, that your sons will dwell in a land not their own, <u>because you have not believed</u> , and they will subjugate and afflict them four hundred years; and also that the people whom they will serve I will judge <u>with two hundred and fifty plagues</u> , and afterwards they will go forth into liberty with great riches.
Latin Vulgate	And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance.
Masoretic Text (Hebrew)	And so He says to Abram, "Knowing you know that a stranger is your seed in a land not to them and they will serve them and they will oppress them four hundreds a year. And also the people whom they serve bringing judgment Me and after so they will come out in substance great.
Peshitta (Syriac)	And the LORD said to Abram, Know of a surety that your descendants shall be strangers in a land that is not theirs, and shall be in servitude: and they shall afflict them for four hundred years; But I will judge the nation which they shall serve; and afterward they shall come out with great wealth.
Septuagint (Greek)	And it was said to Abram, You shall surely know that your decendants shall be sojourners in a land not their own, and they shall enslave them, and afflict them, and humble them four hundred years. And the nation whom they shall serve I will judge; and after this, they shall come forth with much property.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then the Lord said to Abram, "Have no doubt that your descendants will live as immigrants in a land that isn't their own, where they will be oppressed slaves for four hundred years. But after I punish the nation they serve, they will leave it with great wealth.
Contemporary English V.	Then the LORD said: Abram, you will live to an old age and die in peace. But I solemnly promise that your descendants will live as foreigners in a land that doesn't belong to them. They will be forced into slavery and abused for four hundred years. But I will terribly punish the nation that enslaves them, and they will leave with many possessions. The CEV combines vv. 13–15 into one verse.
Easy English	The *Lord said to Abram, `You have to know this certainly. Your *descendants will be strangers in someone else's country. They will be slaves there. The people that own the country will be cruel to them. That will continue for 400 years. I will *judge the nation that makes them slaves. Afterwards, your *descendants will come out from that country. They will be very rich when they leave.
Easy-to-Read Version	Then the Lord said to Abram, "You should know these things: Your descendants will live in a country that is not their own. They will be strangers there. And the people there will make them slaves and do bad things to them for 400 years. But then I will punish the nation that made them slaves. Your people will leave that land, and they will take many good things with them.
Good News Bible (TEV)	The LORD said to him, "Your descendants will be strangers in a foreign land; they will be slaves there and will be treated cruelly for four hundred years. But I will punish the nation that enslaves them, and when they leave that foreign land, they will take great wealth with them.
<i>The Message</i>	GOD said to Abram, "Know this: your descendants will live as outsiders in a land not theirs; they'll be enslaved and beaten down for 400 years. Then I'll punish their slave masters; your offspring will march out of there loaded with plunder.

New Berkeley Version	Then He said to Abram: You will know with certainty that your descendants shall be aliens in a land not theirs for 400 years, working for those who shall oppress them. In turn I will punish the nations they shall be serving and afterward they will come away with ample wealth.
New Century Version	Then the Lord said to Abram, "You can be sure that your descendants will be strangers and travel in a land they don't own. The people there will make them slaves and be cruel to them for four hundred years. But I will punish the nation where they are slaves. Then your descendants will leave that land, taking great wealth with them.
New Life Bible	God said to Abram, "Know for sure that your children and those born after them will be strangers in a land that is not theirs. There they will be servants and suffer for 400 years. But I will punish the nation they will serve. And later they will come out with many riches.
New Living Translation	Then the Lord said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years. But I will punish the nation that enslaves them, and in the end they will come away with great wealth.
The Voice	Eternal One (to Abram): I will tell you this on which you can stake your life: Your descendants will first be foreigners in a land that is not theirs. They will be made slaves there and will be oppressed for 400 years. But then I will judge the nation that enslaves them [Acts 7:7]. When that time comes, your descendants will emerge from that land with many possessions.

Partially literal and partially paraphrased translations:

American English Bible	For, Abram was told: 'You must know this for a fact; Your seed will have to live as aliens in a foreign land where they'll be slaves who are treated badly and humbled for four hundred years. Then I will judge the nation that they are to serve; and following that, [your seed] will return here with many possessions.
Beck's American Translation	"You should know," God told Abram, "your descendants will be strangers in a country not their own, where they will be slaves and be mistreated four hundred years. But I will punish the people they will serve, and after that they will leave and take much property with them.
Christian Community Bible	Then Yahweh said to Abram, "Know for certain that your descendants will be exiles in a land that is not theirs. They will be slaves there, oppressed for four hundred years. But I will judge the nation that oppresses them, and after that, they will not leave empty-handed.
New Advent (Knox) Bible	So a voice came to him, This thou must know, that thy race will live as strangers in a land not their own, reduced to slavery and ill-used for four hundred years. But I am there to pass judgement on the nation which enslaves them; and when this is done, they shall come back rich in possessions.
New American Bible	Then the LORD said to Abram: "Know for certain that your descendants shall be aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years. But I will bring judgment on the nation they must serve, and in the end they will depart with great wealth.
New American Bible (R.E.)	Then the LORD said to Abram: Know for certain that your descendants will reside as aliens in a land not their own, where they shall be enslaved and oppressed for four hundred years [Ex 12:40; Nm 20:15; Jdt 5:9-10; Is 52:4; Acts 13:20; Gal 3:17.]. But I will bring judgment on the nation they must serve, and after this they will go out with great wealth [Ex 3:8, 21-22.]. [15:13-16] The verses clarify the promise of the land by providing a timetable of its possession: after four hundred years of servitude, your descendants will actually possess the land in the fourth generation (a patriarchal generation seems to be one hundred years). The iniquity of the current inhabitants (called here the Amorites) has not yet reached the point where

	God must intervene in punishment. Another table is given in Ex 12:40, which is not compatible with this one.
NIRV	Then the Lord said to him, "You can be sure of what I am about to tell you. Your children who live after you will be strangers in a country that does not belong to them. They will become slaves. They will be treated badly for 400 years. But I will punish the nation that makes them slaves. After that, they will leave with all kinds of valuable things.
New Jerusalem Bible	Then Yahweh said to Abram, 'Know this for certain, that your descendants will be exiles in a land not their own, and be enslaved and oppressed for four hundred years. But I shall bring judgement on the nation that enslaves them and after this they will leave, with many possessions.
New Simplified Bible	Jehovah said to Abram: »Know this for sure; your offspring will be strangers (aliens) in a land that is not theirs. They will be slaves there, and they shall be oppressed for four hundred years. »I will bring judgment on the nation that they serve! Afterward they will come out with great possessions.
Revised English Bible	The LORD said to Abram, 'Know this for certain: your descendents will be aliens living in a land that is not their own; they will be enslaved and held in oppression for our hundred years. But I shall punish the nations whose slaves they are, and afterwards they will depart with great possessions.
Today's NIV	Then the LORD said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He said to Abram, " Know that your seed <i>will</i> be a stranger in a land not theirs, serving and humbled by them for four hundred years. So after they serve the nation, I also <i>will</i> plead for them to proceed with great goods.
Bible in Basic English	And he said to Abram, Truly, your seed will be living in a land which is not theirs, as servants to a people who will be cruel to them for four hundred years; But I will be the judge of that nation whose servants they are, and they will come out from among them with great wealth.
Conservapedia	Then God told Abram, "Learn this carefully: Your children will be foreigners in a land foreign to them, and will be slaves to the natives, and the natives will afflict them, four hundred years. Then I will judge that ethnic group of whom they will be slaves, and afterward they will leave that land with great wealth.
The Expanded Bible	Then the Lord said to Abram, "You can be sure that your ·descendants [seed] will be ·strangers [sojourners; wanderers; resident aliens] in a land they don't own. The people there will make them slaves and ·be cruel to [oppress] them for four hundred years. But I will ·punish [judge] the nation ·where they are slaves [which they serve]. Then your ·descendants [seed] will leave that land, taking great ·wealth [possessions] with them.
Ferar-Fenton Bible	He then said to Abram, " Know this, and be assured that your race will be foreigners in a land not their own, and they shall enslave them and oppress them for four hundred years. The nation which enslaves them, however, I will punish, and after that I will bring them out with great wealth.
NET Bible®	Then the Lord said to Abram, "Know for certain [The Hebrew construction is emphatic, with the Qal infinitive absolute followed by the imperfect from יָדָעַ (yada', "know"). The imperfect here has an obligatory or imperatival force.] that your

descendants will be strangers [The Hebrew word גֵר (ger, "sojourner, stranger") is related to the verb גִּיר (gur, "to sojourn, to stay for awhile"). Abram's descendants will stay in a land as resident aliens without rights of citizenship.] in a foreign country [Heb "in a land not theirs."]. They will be enslaved and oppressed [Heb "and they will serve them and they will oppress them." The verb וַיַּעַבְדוּ; ('innu, a Piel form from וַיַּעַבְדוּ, 'anah, "to afflict, to oppress, to treat harshly"), is used in Exod 1:11 to describe the oppression of the Israelites in Egypt] for four hundred years. But I will execute judgment on the nation that they will serve [The participle דָּן (dan, from דִּין, din) is used here for the future: "I am judging" = "I will surely judge." The judgment in this case will be condemnation and punishment. The translation "execute judgment on" implies that the judgment will certainly be carried out.]. Afterward they will come out with many possessions.

New Heart English Bible

He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, but you will go to your fathers in peace. A portion of v. 15 is included for context.

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Then the Lord said to him, "Know for certain that for four hundred years [ver 16; Exodus 12:40; Nu 20:15; Ac 7:6, 17; Gal 3:17] your descendants will be strangers in a country not their own and that they will be enslaved [Ex 1:11; 3:7; 5:6, 10-14, 18; 6:5; Dt 5:15; Job 3:18] and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out [Ge 50:24; Ex 3:8; 6:6-8; 12:25; Num. 10:29; Jos 1:2; Ac 7:7*] with great possessions [Ex 12:32-38].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

ADONAI said to Avram, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years. But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possession.

exeGesés companion Bible

...and he says to Abram,
In knowing, know that your seed
is a sojourner in a land not theirs:
and they serve them;
and they humble them four hundred years:
and also that goyim whom they serve
- I plead their cause:
and thus they come out with great acquisitions.

Kaplan Translation

[God] said to Abram, 'Know for sure that your descendants will be foreigners in a land that is not theirs for 400 years [This occurs at the end of the verse, but from context, it belongs here. The 400 years were counted from Isaac's birth, since he never lived in his own land. It lasted until the Exodus (Seder Olam Rabbah; Rashi).]. They will be enslaved and oppressed [Literally, 'they (the others) will enslave and oppress them.']. But I will finally bring judgment against the nation who enslaves them, and they will then leave with great wealth.

Orthodox Jewish Bible

And Hashem said unto Avram, Know of a surety that thy zera shall be a ger in a land not their own, and shall serve them; and they shall afflict them arba me'ot shanah; And also that nation, whom they shall serve, will I judge; and afterward shall they come out with rechush gadol (great substance).

Literal, almost word-for-word, renderings:

The Amplified Bible

And [God] said to Abram, Know positively that your descendants will be strangers dwelling as temporary residents in a land that is not theirs [Egypt], and they will be

	slaves there and will be afflicted and oppressed for 400 years. [Fulfilled in Exod. 12:40.] But I will bring judgment on that nation whom they will serve, and afterward they will come out with great possessions. Acts 7:6, 7.
Concordant Literal Version	And saying is He to Abram, "Knowing, yea, knowing are you that a sojourner is your seed to become in a land not theirs, and they are to serve them. Yet evil shall they do to them and humiliate them four hundred years. Moreover, also, the nation which they are serving will I adjudicate. And afterward they are to fare forth hither with great goods.
Context Group Version	And he said to Abram, Know for certain that your seed shall be sojourners in a land { or earth } that is not theirs, and shall serve them; and they shall humble them four hundred years; and also that nation, whom they shall serve, I will judge: and afterward they shall come out with great wealth.
Darby Translation	And he said to Abram, Know assuredly that thy seed will be a sojourner in a land [that is] not theirs, and they shall serve them; and they shall afflict them four hundred years. But also that nation which they shall serve I will judge; and afterwards they shall come out with great property.
English Standard V. – UK	Then the Lord said to Abram, "Know for certain that your offspring [Acts 7:6, 7] will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted [Ex. 1:11, 12; 3:7] for four hundred years [Acts 7:6; [Ex. 12:40, 41; Galatians 3:17]]. But I will bring judgement [Ex. 6:6] on the nation that they serve, and afterwards they shall come out with great possessions [Ex. 12:36; Ps. 105:37].
NASB	God said to Abram, "Know for certain that your descendants [Lit seed] [Acts 7:6, 17] will be strangers in a land that is not theirs, where they will be enslaved [Ex 1:11; Deut 5:15] and oppressed [Lit and shall serve them; and they shall afflict them] four hundred years [Ex 12:40; Gal 3:17]. But I will also judge the nation whom they will serve, and afterward they will come out with many [Lit great] possessions [Exodus 12:32-38].
New RSV	Then the Lord * said to Abram, `Know this for certain, that your offspring shall be aliens in a land that is not theirs, and shall be slaves there, and they shall be oppressed for four hundred years; but I will bring judgement on the nation that they serve, and afterwards they shall come out with great possessions.
Syndein/Thieme	{Prophecy of the Egyptian Bondage} And He {God} said {amar} unto Abram, "Knowing . . . you shall know {yada' yada' - double of a word in Hebrew is very strong - 'absolute confidence in this prophecy coming true'} that your seed shall be a stranger in a land that is not theirs {Egypt}, and shall serve them {slaves}. And they shall afflict them four hundred years {prophecy of the 400 years of slavery in Egypt before the Exodus Generation RBT says 4 generations - Levi, Ko-hath, Amran, Moses}. {Note: Knowledge of the future (particularly eternity future) gives the believer assurance in time - absolute confidence. So prophecy is important to believers in time! Elimination of worry!} {Prophecy of the Exodus} And also that nation {gowy}, whom they shall serve {slavery}, will I judge. And afterward shall they {Exodus Generation} come out with great substance/wealth.
Third Millennium Bible	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. And also that nation whom they shall serve will I judge, and afterward shall they come out with great substance.
A Voice in the Wilderness	And He said to Abram: Consider to know that your seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And I will also judge the nation whom they serve; and afterward they shall come out with great possessions.
Webster's Bible Translation	And he said to Abram, Know certainly 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

World English Bible years; And also that nation which they shall serve, will I judge: and afterward shall they come out with great substance.
 He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance.
 Young's Updated LT And He says to Abram, "knowing—know that your seed is a sojourner in a land not theirs, and they have served them, and they have afflicted them four hundred years, and the nation also whom they serve I judge, and after this they go out with great substance.

The gist of this verse: God tells Abram that his descendants will be slaves in a land that is not theirs and that they will be afflicted for 400 years; but that God will judge that nation.

Genesis 15:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^o]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'Ab ^e râm (אָבְרָם) [pronounced ab ^v -RAWM]	father of elevation, exalted father; and is transliterated Abram	masculine singular proper noun	Strong's #87 BDB #4
yâda ^c (עָדָה) [pronounced yaw-DAHḤ]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	Qal infinitive absolute	Strong's #3045 BDB #393
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ¹⁹			
yâda ^c (עָדָה) [pronounced yaw-DAHḤ]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	2ndpms, Qal imperfect	Strong's #3045 BDB #393

¹⁹ Biblical Hebrew; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Genesis 15:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gêr (גר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zera' (זֵרָא) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: God [lit., He] then said to Abram, “You will surely know that your seed will be an immigrant in a land [that is] not theirs;...”

This is fascinating that, after the sacrifices, God tells Abram what his descendants would experience several hundred years in the future.

Genesis 15:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal perfect with the 3 rd person masculine plural suffix	Strong's #5647 BDB #712

Genesis 15:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to harangue [harass, provoke, hassle]</i>	3 rd person plural, Piel perfect	Strong's #6031 BDB #776
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'arba' (עֲבָרָא) [pronounced <i>ahr^e-BAHG</i>]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: ...and your descendants [lit., they] will serve them and they will be oppressed [lit., they will oppress them] for 400 years.

God is speaking of what would occur in the future, when the descendants of Abram would move to Egypt and in Egypt, they would be enslaved.

This verse is one reason the *higher critics* believe that the Pentateuch was not written until Ezra's time or even afterward; it predicts that the Israelites will be under slavery for four hundred years. *Higher critics* have a mindset: they do not believe that it is possible for God to predict the future or that it is not possible that God has predicted the future and someone wrote it down or that it is not possible for God to have predicted the future and for this to be written down in the Bible. They are quite certain that one of those three things is true, therefore, they believe that Genesis could not have been written prior to the Exodus. Therefore, they must come up with fanciful theories which would show that Genesis was written long after the Exodus took place. In past chapters, we have shown that there are various verses and information which would not have been readily available to anyone of the Exodus generation or beyond; that there is a world and a series of cities and peoples and geographical locations described in Genesis that do not correspond to any time except **prior** to the time that it is traditionally supposed to have been written. That is, it is said that Moses wrote Genesis, although there is no quotation in the New Testament which indicates that any of the Apostles or that Jesus Christ thought that (although the other four books were certainly written by Moses and that is attested to by the Apostles and by our Lord). As I have pointed out, it is very likely written by the men whose lives are portrayed in Genesis, whose generations are examined in Genesis, and that this was a divine document which was passed down for a millennium before it reached Moses. During that time it was very likely copied several times and there are several places where some clarification was added at a latter point in time. However, it does not appear as though the basic text was ever seriously corrupted. Moses may have acted as an editor, but I prefer to think that it was already written together as one document.

The verb *to know* is doubled here. This can give great emphasis to the verb. The first verb is in the Qal infinitive absolute, making this a verb which acts like a noun, an verb or an adverb. It could be translated, *this knowledge you know* or *certainly (or, surely), you know*. This is not in the imperative mood for the second use of the same

verb, so this indicates that Abram knew this, or knew portions of this information and God is bringing it back to his thinking. The imperative mood would mean that God was ordering Abram to know this information.

God here tells Abram about the Exodus captivity and goes even further into the future in subsequent verses. This is a particularly nasty thorn to those who do not believe in the divine inspiration of the Bible. The only way to explain it is to remove the prophecy or to set all prophetic statements after the events which they describe. This certainly reveal belies the mindset of the higher critics. For others of us who are not perhaps as well-versed in rationalization as are the higher critics, we recognize that God is fully capable to predicting the future, as He invented time, and He is perfectly capable of guiding man into writing Scripture, without forsaking his personality or vocabulary or personal feelings yet still recording the very words of God, since He created man.

We might do well to read this verse carefully: [God \[lit., he\] then said to Abram, "You will surely know that your seed will be an immigrant in a land \[that is\] not theirs; and your descendants \[lit., they\] will serve them and they will be oppressed \[lit., they will oppress them\] for 400 years.](#) The people of Israel are afflicted for 400 years. Now, whereas this may not be 400 years of slavery, that suggests 400 years of oppression which includes slavery (probably for much of that time).

I am not presenting this approach as true or the final word; I am inserting it here as food for thought. You will recall that earlier in this study, they completely misapplied history to Abram and determined that he had a whole bunch of natural-born children in his household.

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The Misunderstanding of Galatians 3:17

Paul wrote at Galatians 3:17, 'So, let me also say this about that Sacred Agreement which God agreed to: The Law (which came some four hundred and thirty years later) didn't destroy [the Agreement with AbraHam]; therefore, its promise hasn't been done away with.'

The assumption here (from Paul's words) is that the Exodus came some 430 years after God had made his Sacred Agreement with the righteous patriarch AbraHam. However, the scriptures clearly show that there was actually about 640 years between the time of the promise to AbraHam and the Exodus (see the linked document, 1975 A Marked Date?). This wrong assumption has led to some very complex speculations whenever religious people attempted to resolve the historical differences, and It has also led to wrong estimates about how long man has been on the earth, as well as when the Downpour of Noah's day happened. This, in turn, is part of what has led to wrong theories and teachings about the time of second coming of Jesus and theories about when 'the Battle of Armageddon' will arrive.

How Long Was IsraEl in Egypt?

If you do some research, you'll find that this 430-year period has been discussed extensively by commentators, and the conclusions that the majority have reached are at best confusing, for they don't correspond with what the scriptures actually say. In addition, their conclusions reduce the period that IsraEl was in captivity in Egypt to just a little over 200 years. which is illogical and physically impossible, since the Bible tells us that there were only seventy-five people in the family of IsaAc when they entered Egypt (see Genesis 46:26, 27) and they left with more that 600,000 men in their army, plus women, the aged, and the children! As we will show, this conclusion is wrong and IsraEl was actually in Egypt for 400 years (as the Bible says).

The Contradiction of Exodus 12:40

For a fact, it does appear as though Paul was saying that there was only 430 years between the time when God made His Sacred Agreement with AbraHam and when the IsraElites left Egypt. However, notice what was said about this same period at Exodus 12:40: 'Now, although it had been four hundred and thirty years that the children of IsraEl had stayed in the land of Egypt and in the land of CanaAn, the whole army of Jehovah left the land of Egypt that night.'

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So, those who try to argue the shorter period between the promise to Abraham and the Exodus, point to this and say that it proves that Israel was in Egypt for much less than 400 years, because 430 years covers both the period of their captivity and the period of their living in the land of Canaan, back to the time of Abraham! However, such a conclusion overlooks what the Bible actually says. For, the Exodus account tells us that 30-years is the period from the time that the children of Israel left the house of Laban in Mesopotamia and returned to the land of Canaan.

Also, common sense would tell you that since their grandfather (Isaac) was just a young boy when God made His promise to (their great-grandfather) Abraham, there were no 'children of Israel' until after Isaac grew up, married and had two sons (Jacob and Esau); and after Jacob grew up, moved to Mesopotamia, married the daughters of Laban, had children, was given the name 'Israel' by God, and returned to the land of Canaan in his old age.

The Contradiction of Genesis 15:13

Then, where does the Bible say that Israel spent 400 years in Egypt? Well, going back to the promise that God gave to Abraham; Genesis 15:13 tells us: 'You must know this for a fact; Your seed will have to live as aliens in a foreign land (where they'll be slaves who are treated badly and humbled) for four hundred years.'

So, as you can see; Egypt was the 'foreign land' where they were 'treated badly' as 'slaves,' and where they lived for four-hundred years.

Also, notice that this same 400-year period was spoken of again by Stephen in his magnificent defense of the faith before the Jewish High Court. for which he was stoned to death. At Acts 7:6, he gave this testimony: 'God said that his seed would live in a foreign land where they would be slaves and be oppressed for four hundred years.' In addition; the ancient Jewish historian, Flavius Josephus, agreed that the Israelites were in Egypt for four-hundred years, in his work, 'Antiquities of the Jews.'

When Did the 400 Years Start?

But, did this 400-year period start when Joseph was taken to Egypt, or when Jacob and his family arrived there? Notice that in Genesis 30:22-25, we find Joseph being born in Mesopotamia sometime before his father Jacob decided to return to his homeland, and his brother Benjamin being born shortly after that return. Also, the account in Genesis shows that Joseph was seventeen years old when he was carried off to Egypt. Then, according to Genesis 41:46, he was 30 when he stood in front of Pharaoh. However, he married and had two sons before the famine started some 7 years later (after the 7 prosperous years), and it was two years into the famine that Jacob and his family moved into Egypt (see Genesis 45:6). Therefore, Joseph had to be 39. So, the 400 years had to begin then (c.1955-BCE), and the 430 years had to start earlier, when Jacob and his family returned to the Promised Land (c. 1985-BCE).

A Problem With the Theory?

Are there problems with this theory? Yes, for the periods of the ancestors from the time of Levi down to the 80th year of Moses would have to be unusually long. In fact, he and all of his ancestors back to Aaron's son Levi would have to be born when their fathers were over 100 years old! Yet, the genealogy of Moses back to his great-grandfather Levi (as found at Exodus 6:16-26), shows that Levi lived about 100 years after entering Egypt, during which he fathered Cahath, who fathered Amram. who died at 132 years old, shortly after fathering Aaron, Miriam, and Moses. So, Abraham wasn't the only one in that line to live to be over 100 and still father children. In fact, his son Isaac died at 180 years old! And as we will see, Jacob was almost 100 years old when he fathered all twelve of his sons!

Notice that God foretold that this was to be the case. For, just after He told Abram that his descendants would live as captives in an alien land for four-hundred years (at Genesis 15:13), He went on to say (in verse 16): 'Then the fourth generation will return here; because, even to this point, the sins of the Amorites haven't

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reached their climax.' As you can see, God was saying that each generation would (miraculously) last an average of 100 years!

However, if what we are suggesting is wrong, then the 430-year period mentioned in the Exodus would make little sense. Notice that Exodus 4:30 tells us that four hundred and thirty years was how long the children of IsraEl had stayed in the land of Egypt and in the land of CanaAn.' But, Jacob had been gone from the land of CanaAn for 20 years while he was living in MesoPotamia, and there were no 'children of IsraEl' before he went there! As you can see, shortening the period of the Exodus to about 240 years (as several have suggested) in order to make the tie back to AbraHam (and to harmonize what Paul wrote) would invalidate the words of Exodus 12:40, and we would have to imagine (as other Bible commentators have) that the prophecy of the '400 years of captivity' started with 'IshmaEl poking fun at [IsaAc] on the day that [he] was weaned,' which is obviously long before 'the children of IsraEl' were born. EXTREMELY UNLIKELY!

And since there is considerable proof that the IsraElites were actually the historical 'Hyksos' who lived in and ruled parts of Egypt up until 1550-BCE; notice that there are some eighteen kings listed in their (the 16th) Dynasty of Egypt, which indicates that they were in Egypt a considerable period of time. If 400 years; then the average reign would be just 22 years each. However, neither JoSeph (who lived on for 81 more years) or his sons Ephraim or ManasSeh seem to be listed among those kings; so, the period that historians give for the rulership of the Hyksos kings must have been started after the time of JoSeph (who was the de facto ruler of Egypt) and of his sons.

Not 430 Years to AbraHam

Therefore, deducting 30 years from his arrival in Egypt at 130 year old (see Genesis 47:9), we can see that Jacob was 100 years old when he made the trek from MesoPotamia back to the land of CanaAn, and JoSeph was about 9 years old. Going back, we see that Jacob and his brother were then born to IsaAc around 2085-BCE, when IsaAc was 60 years old (see Genesis 25:26), and IsaAc was born to AbraHam (who was 100 years old) about 2145-BCE. Then God made the first Agreement with Abraham sometime early in his life (see Genesis 12:7), possibly as much as 50 years earlier (2195-BCE); so, we can see that this was somewhere around 640 years before the giving of the Law (c. 1555-BCE).

As proof of the fact that IsraEl actually spent 400 years in Egypt; please see the subheading Existence and Reign of Joseph in the linked document, 'The Bible's Internal Proofs of its Authentic History.'

Why the Mistake?

Then, why the mistake? Well, there was a 430-year period between the time when Jacob (IsraEl) returned to the Promised Land and God gave his Laws on Mount Sinai. And someone, either Paul or a later copyist, used this number at Galatians 3:17. So, there appears to be a mistake; for, the scriptures don't justify the shortening of IsraEl's stay in Egypt. We know that Paul certainly wasn't confused about this; because, he said in his speech to those in the synagogue at Antioch, Pisidia, that the period between IsraEl's entry into Egypt and receiving their inherited portions in the Promised Land was 450 years. Notice what Paul wrote there (Acts 13:17-20): 'And when they were visitors in the land of Egypt; He elevated the people, raising His arm to bring them out of there. And after that, He [had to] put up with their bad manners in the desert for forty years. Then, after destroying seven nations in the land of CanaAn (10 years?), He gave them each an inheritance of land. and all of this happened in a period of four hundred and fifty years (400+40+10).

Therefore, Paul certainly knew how long the IsraElites were in Egypt. Rather, the confusion is with those who wish to change the periods given in the Bible so as to make their own prophecies work out. As it has often been said: 'All figures lie and all liars figure.'

Why Worry About the Dates?

Understand that in recent years, several religious groups have predicted the imminent coming of Jesus and a

The AEB on Why Much of the Popular Bible Chronology is Wrong!

global destruction in the 'Battle of Armageddon' based on the old theory that God created all things in seven periods (or days) of 7,000 years each. This theory teaches that man has been on the earth for some 6,000 years (based partly on the above misunderstandings), and that we are about to enter the last 1,000-year period, which will begin with the destruction of the wicked and ultimately bring about Jesus' rulership over the earth.

It's not a bad theory, but it's not based on Bible truth.

There are also other problems with this theory; for, those who have employed it to prove their Armageddon dates used a corrupted text! In fact, our calculations indicate that man has been on the earth for more than 7,500 years! And if this proves true (check the calculations and the links for yourself); then, all the 'creative day' theories go out the window, and we must assume that only God knows how long each of these 'days' lasted.

Another Armageddon Theory?

Please don't misunderstand; we don't 'know the day or the hour.' However, following Jesus' instructions, we are trying to 'stay awake' and watch for the arrival of our Lord Jesus. Therefore, we cannot overlook any signs that may point us toward his coming. So, without any further adieu, we would like to suggest that you consider in detail all the information in our linked document, 'Armageddon - When?'

I wonder if this might be better placed in the Addendum?

From http://www.2001translation.com/400_Years.htm accessed November 26, 2013.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gen 15:13 Then the LORD said to Abram, "Know for certain that your offspring [lit., *seed*] will be sojourners in a land that is not theirs and will be slaves there, and they will be afflicted for 400 years.

Genesis 15:13 God [lit., *He*] then said to Abram, "You will surely know that your seed will be an immigrant in a land [that is] not theirs; and your descendants [lit., *they*] will serve them and they will be oppressed [lit., *they will oppress them*] for 400 years. (Kukis mostly literal translation)

The descendants of Abram will go into a land which is not theirs. Recall that, Abram's descendants will have no land which is theirs at this time, apart from this promise from God. They will go to this other land (which is Egypt) and they will be in slavery there for 400 years.

The people of Egypt are the birds of prey who descend upon the covenant which God is making between Himself and Abram, and they would attack this covenant, making it appear as if these promises of God will never come to pass. The Egyptians are the first of many who would attack this covenant of God, down to the Palestinians today.

This is one of the prophecies in the Bible which will have a relatively immediate fulfillment. Within the next century or so, Abram will have a child, who will have twins, one of which will have 12 sons, and Abram's grandchild and his children and their families will all go to Egypt. They actually resided in Egypt for 430 years (Exodus 12:40–41); they would be *afflicted* for 400 of those years (Genesis 15:13 Acts 7:6).

My thinking is, Genesis was written in portions; and every generation or so, some man of God would add to the book. Moses undoubtedly wrote the other 4 books of the Pentateuch (Exodus, Leviticus, Numbers and Deuteronomy)—he is called the author of these books in several places, but he is never said to be the writer of Genesis. It is possible that he edited Genesis, but I am of the opinion that Moses was given the book of Genesis at some point in his life or, most likely, the Jews had this book with them while in Egypt.

In order for this prophecy to have much meaning, it needed to be written down and for there to be some knowledge of it while the Jews are enslaved in Egypt. During this time of slavery, someone had to have these

writings, these prophecies of God; and some of the Jews knew about these things. Let's put it this way: they were supposed to know about these things. It is like believers in the Church Age; there are things we are supposed to know, but many believers do not.

As we will find out in the far future, the Jews in slavery had some knowledge of the God of Abraham, as they would call out to Him. This would suggest that they had the book of Genesis and knew some portions of it.

In any case, what we are reading would be fulfilled, but the prophecy and a part of the fulfillment are found in the same book, Genesis. For the most part, prophecies are not fulfilled in the same book in which they are given.

Now, if there are several authors to the book of Genesis, then this prophecy is actually prophetic—that is, one author records the prophecy and then another author records the fulfillment (or, a partial fulfillment) of the prophecy.

As I have suggested before, Genesis is a narrative written by several different authors, each one adding onto what had already been written. We will come to a very personal statement made by Jacob—something which only Jacob himself would have written (or one of his sons, to whom he revealed this). However, there is no reason whatsoever to credit Jacob with the writing of all of Genesis.

My personal theory is, Melchizedek had the Scriptures, recorded up to Genesis 11, and that he handed a copy to Abraham, who preserved and added to these words. This would explain why Abram, a man who had spoken with God on several occasions, could, in a very short time, place himself under the authority of Melchizedek. Only a man who had heard the Word of God spoken to him, could recognize this same voice in written form.

We have already studied the *Seeds of Theology Found in Genesis*. This, in itself, should have been quite amazing to you. How is it possible for a book written 4000 years ago to contain all of the basic strains of Christian theology? In the very near future, we will examine the “Lucky Guesses” of Genesis, chapters 1–15; and it will cause you to wonder, if Genesis is just a book like any other, how did the author get so many things right?

Back to the narrative: God continues to speak to Abram, telling him what would come to pass.

Genesis 15:13 God [lit., He] then said to Abram, “You will surely know that your seed will be an immigrant in a land [that is] not theirs; and your descendants [lit., they] will serve them and they will be oppressed [lit., they will oppress them] for 400 years. (Kukis mostly literal translation)

Genesis 15:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gôwy (גוי) [pronounced <i>GOH-ee</i>]	<i>people, nation</i>	masculine singular noun with the definite article	Strong's #1471 BDB #156

Genesis 15:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect	Strong's #5647 BDB #712
dîyn (דִּין) [pronounced <i>deen</i>]	<i>judging, contending, pleading; acting as judge, ministering judgment; pleading a cause; executing judgment, requiting, vindicating; governing</i>	Qal active participle	Strong's #1777 BDB #189

This is also spelled dūwn (דוּן) [pronounced *doon*].

Translation: Furthermore, the people whom they serve, I will bring judgment [upon them].

God would bring judgment against the Egyptian people and against their leaders.

Will come out is the very common Hebrew verb *yâtsâ'* (יָצָא) [pronounced *yaw-TZAWH*], which means *to go out, to come out, to come forth*. Strong's #3318 BDB #422. This word in the Greek is *exerchomai* (ἐξέρχομαι) [pronounced *ex-EHR-khoh-mai*], which also means *to go out, to come out*. Strong's #1831. Closely related to this word is *exodos* (ἐξοδος) [pronounced *EX-ohd-oss*], which means, 1) *exit, i.e. departure*; 2) *the close of one's career, one's final fate*; 3) *departure from life, decease*. This is from whence we get the English word *exodus*. Strong's #1841.

God promises Abram that He would bring judgment against the nation Egypt—the nation that they will serve—and that the people of Israel would exit Egypt with great possessions. This will be fulfilled in the book of Exodus. Remember this great darkness that came upon Abram? This represents the judgment that God will bring down upon Egypt, which is fulfilled literally in Exodus 10:21–23. The great darkness that Abram experienced is representative of the judgment of God upon Egypt. And one of those specific judgments was a thick darkness over the land of Egypt.

The concept being introduced here is a very specific prophecy which will be fulfilled. God has already made prophecies specific to Abram, which are both short-term (having a son) and long term (Israel being given the land upon which Abram is walking). The latter prophecy will not be fulfilled until the Millennium. However, in this chapter, God is telling what will happen over the next several hundred years after Abram passes from the scene. So these prophecies are not actually for Abram, even though they are spoken to Abram; they are for his descendants. Like all other portions of the Word of God, if believers in that day knew these things, they could depend upon God to bring them to pass; if they did not know these things, they had less to depend upon.

The exact same thing is true for believers today. If we know what is in the Bible, then we have things we can place our faith in; if we do not know what is in the Bible, we have a very limited relationship with God. We have the Bible in order to understand Who and What God is and what is our place in this world after salvation.

In any case, Egypt placing Abram's descendants into slavery is future from Abram; Abram would not see any of this. He would die at a ripe old age and go to be with his fathers (which suggests that Abram's ancestors believed in Jehovah Elohim as well).

Genesis 15:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so*; however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Genesis 15:14 23:19 25:26 Leviticus 14:36 Deut. 21:13 1Samuel 10:5.

yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
r ^e kûwsh (שֹׁכֵר) [pronounced <i>rehk-OOSH</i>]	<i>that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock</i>	masculine singular noun	Strong's #7399 BDB #940
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152

Translation: *Afterwards, your descendants [lit., they] will come out with great wealth.*

The verb *come out* is the Hebrew word yâtsâ' (יָצָא) [pronounced *yaw-TZAWH*] and in the Greek, it is the word ἐξέρχομαι (exerchomai), which has the noun cognate ἐξοδος, which we transliterate *exodos*.

So far, this word r^ekûwsh (שֹׁכֵר) [pronounced *rehk-OOSH*] has been found several times in Genesis: Genesis 12:5 13:5–6 14:11–12, 16, 21 15:14. It means *that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock*. Strong's #7399 BDB #940. We see over and over again God associating the wealth of this world with Abram and with his descendants. There is a proper focus of the Christian life, which is upon Jesus Christ and the guidance of Bible doctrine and the Holy Spirit (although this is a supernatural process, that does not mean that it is something which we feel). God does choose to materially bless some believers (and far more than such a believer deserves—I can personally attest to that).

Gen 15:14 *But I will bring judgment on the nation [Egypt] that they [the Jews] serve, and afterward they will come out with great possessions.*

Genesis 15:14 Furthermore, the people whom they serve, I will bring judgment [upon them]. Afterwards, your descendants [lit., they] will come out with great wealth. (Kukis mostly literal translation)

As Moses transcribed this from the documents in his possession, we can only imagine the chills running down his back. We do not know when he copied these Scriptures, or organized them, but if he is writing this down prior to the exodus, he knows that God was speaking of his time; and if he wrote it down after the exodus, the hairs on the back of his neck certainly stood straight on end as he realized that his part in history was foreordained and that from Abram's generation on, those patriarchs knew about Moses—or rather, about God and what God would do through Moses. We have a time frame and we have what will occur after this time frame. Four hundred years does not have to be an exact time period. Having been a math teacher, when a particular measurement is made, such as the distance between two towns is measured as 10.5 miles, then that generally means that the distance is closer to 10.5 than it is to 10.4 or to 10.6. It does not mean that the towns are exactly 10.5 miles apart down to the nearest fraction of an inch. That is foolish. When rounded numbers are used, then it would be proper to say that this is approximately 400 years, even though the word approximately does not occur.

Application: This is completely the opposite of what some far left groups try to convince you is in the Bible. Their intent is to get you to support a stronger, more socialist government, which essentially means that you give up more of what you have worked for so that they can remain in power. They take the story of the rich young ruler, whom Jesus told to sell everything, give that to the poor, and then come follow Him; and try to make it the center point of the gospel, while simultaneously distorting it. Those on the left, if you are successful, certainly want your money, and they pretend that they are giving great amounts to the poor, even though much of this essentially drives people into poverty (in order to maintain that government fix). And those who tout this narrative completely ignore the last few words “...and follow Me.” A socialist-leaning website which mentions this rarely expects anyone to follow the teachings of Jesus, except insofar as towing the socialist line (not Jesus' teachings).

The far left—people who often show great antagonism toward the Bible—also try to claim Jesus as their long-haired, sandal wearing peacemaker who was concerned about healthcare. For a more detailed examination of this topic, see [Liberalism, Conservatism and Christianity \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The descendants of Abram would come out of Egypt with great wealth, which was payment for their hundreds of years of service to the Egyptians. This certainly brings up the topic of reparations, and, 140 or 150 years ago, that would have been appropriate to discuss. The [40 acres and a mule](#) was a reasonable approach (although I do not recall from my history how widespread this was and how many took advantage of this). Reparations today is nothing more than wealth redistribution; and with all the historical hanky panky which has taken place, it would not be inconceivable that President Barack Obama would owe reparations to Glenn Beck or to Rush Limbaugh. It was the right thing to do to pay slaves right after the civil war; it is not today. Over the past 50 years or so, billions of dollar have been paid to the poor, which has been mostly taxes from rich white people to poor Black people, which has not raised the living standard of Blacks overall.

Genesis 15:13–14 God [lit., He] then said to Abram, “You will surely know that your seed will be an immigrant in a land [that is] not theirs; and your descendants [lit., they] will serve them and they will be oppressed [lit., they will oppress them] for 400 years. Furthermore, the people whom they serve, I will bring judgment [upon them]. Afterwards, your descendants [lit., they] will come out with great wealth. (Kukis mostly literal translation)

Genesis 15:13–14 God then said to Abram, “You will surely know that your descendants will live as aliens in a land that is not theirs, and your descendants will be enslaved to them for 400 years. However, I will bring judgment upon the people whom they serve, and afterwards, your descendants will emerge from that land with great wealth. (Kukis paraphrase)

And you [even you] will come unto your fathers in peace; you will be buried in an old age, good. And a generation a fourth will return here for not complete iniquity of the Amorite until here.”

Genesis
15:15–16

But you will go to your fathers in peace [and] be buried at a good, old age. And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete.”

But you will go to your fathers in peace and be buried at a ripe, old age. And the fourth [100 year] generation will return to this land and take it then, for the iniquity of the Amorite in not yet complete.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And you will be gathered to your fathers, your soul will rest in peace, and you will be buried in a good old age. And in the fourth generation of your sons they will return hither to inherit; because the guilt of the Amoraah is not yet complete.
Latin Vulgate	And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.
Masoretic Text (Hebrew)	And you [even you] will come unto your fathers in peace; you will be buried in an old age, good. And a generation a fourth will return here for not complete iniquity of the Amorite until here.”
Peshitta (Syriac)	And you shall depart from this life and go to your fathers in peace; and you shall be buried at a good old age. And after four centuries, they shall return here; for the iniquities of the Amorites are not yet full.
Septuagint (Greek)	But you shall depart to your fathers in peace, nourished in a good old age. And in the fourth generation they shall return here, for the sins of the Amorites are not yet filled up, even until now.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	As for you, you will join your ancestors in peace and be buried after a good long life. The fourth generation will return here since the Amorites' wrongdoing won't have reached its peak until then.”
Contemporary English V.	Then the LORD said: Abram, you will live to an old age and die in peace. But I solemnly promise that your descendants will live as foreigners in a land that doesn't belong to them. They will be forced into slavery and abused for four hundred years. But I will terribly punish the nation that enslaves them, and they will leave with many possessions. Four generations later, your descendants will return here and take this land, because only then will the people who live here be so sinful that they deserve to be punished. Vv. 13–14 are included for context.
Easy English	You will die in peace. People will bury you after you have become a wise old man. The grandsons of your grandsons will come back here. Until then, I will not punish the *Amorites because of their (the *Amorites') *sins.’
Easy-to-Read Version	“You yourself will live to be very old. You will die in peace. And you will be buried with your family. After four generations your people will come to this land again. At that time, your people will defeat the Amorite people. I will use your people to punish the Amorites living here. This will be in the future, because the Amorite people are not yet evil enough to punish.”
Good News Bible (TEV)	You yourself will live to a ripe old age, die in peace, and be buried. It will be four generations before your descendants come back here, because I will not drive out the Amorites until they become so wicked that they must be punished.”

The Message	But not you; you'll have a long and full life and die a good and peaceful death. Not until the fourth generation will your descendants return here; sin is still a thriving business among the Amorites."
New Berkeley Version	As for yourself, you will join your fathers in peace; you will be buried in ripe old age. But they will come back here in the fourth generation [Cycle of age or generation reckoned by the 100 years which was the productive life span of healthy persons.]; for the wickedness of the Amorites is not yet brim full.
New Century Version	And you, Abram, will die in peace and will be buried at an old age. After your great-great-grandchildren are born, your people will come to this land again. It will take that long, because I am not yet going to punish the Amorites for their evil behavior."
New Life Bible	You will live many years, die in peace and be buried. Then your great great-grandchildren will return here. For the sins of the Amorite are not yet finished."
New Living Translation	(As for you, you will die in peace and be buried at a ripe old age.) After four generations your descendants will return here to this land, for the sins of the Amorites do not yet warrant their destruction."
The Voice	As for you, you will rest with your fathers in peace and be buried at a ripe old age. Not until the fourth generation will your descendants return here <i>to possess the land</i> , because the sin of the Amorite people has not yet reached its full measure.

Partially literal and partially paraphrased translations:

American English Bible	However, you will go to your fathers in peace and well fed at a ripe old age. Then the fourth generation will return here; because, even to this point, the sins of the Amorites haven't reached their climax.'
Christian Community Bible	As for yourself, you shall go to your fathers in peace, and be buried at a ripe old age. Your descendants of the fourth generation will come back here, for the wickedness of the Amorites has not yet deserved that I take the land from them."
God's Word™	But you will die in peace and be buried at a very old age. In the fourth generation your descendants will come back here, because the sin of the Amorites will not have run its course until then."
New Advent (Knox) Bible	For thyself, thou shalt be buried with thy fathers, grown old in comfort; but the fourth generation will have come before these return hither; the wickedness of the Amorrhites has not reached its full term.
New American Bible	You, however, shall join your forefathers in peace; you shall be buried at a contented old age. In the fourth time-span the others shall come back here; the wickedness of the Amorites will not have reached its full measure until then." Time-span: the Hebrew term <i>dor</i> is commonly rendered as "generation," but it may signify a period of varying length. Neither this passage nor the statement about the four hundred years has any value for determining how long the Israelites were in Egypt.
New American Bible (R.E.)	You, however, will go to your ancestors in peace; you will be buried at a ripe old age. In the fourth generation* your descendants will return here, for the wickedness of the Amorites is not yet complete. Generation: the Hebrew term <i>dor</i> is commonly rendered as "generation," but it may signify a period of varying length. A "generation" is the period between the birth of children and the birth of their parents, normally about twenty to twenty-five years. The actual length of a generation can vary, however; in Jb 42:16 it is thirty-five and in Nm 32:13 it is forty. The meaning may be life spans, which in Gn 6:3 is one hundred twenty years and in Is 65:20 is one hundred years. See 1 Kgs 21:26.
NIRV	"But you will die in peace. You will join the members of your family who have already died. You will be buried when you are very old. Your children's grandchildren will come back here. That is because the sin of the Amorites has not yet reached the point where I must judge them."

New Jerusalem Bible	For your part, you will join your ancestors in peace; you will be buried at a happy old age. In the fourth generation they will come back here, for until then the iniquity of the Amorites will not have reached its full extent.'
Today's NIV	You, however, will go to your ancestors in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You <i>will</i> come to your fathers in peace, buried as a good greyhead. In the fourth generation they will return here, for the iniquity of North-Jordan is not wholly unto them."
Bible in Basic English	As for you, you will go to your fathers in peace; at the end of a long life you will be put in your last resting-place. And in the fourth generation they will come back here; for at present the sin of the Amorite is not full.
Conservapedia	You will die in peace and be buried in a ripe old age, but in the fourth generation they will come here again, because the evil doings of the Amorites are not yet complete." In fact, Moses was in the fourth generation of Israelites in Egypt. His line of descent runs from Levi to Kohath to Amram and then to himself, four generations.
The Expanded Bible	And you, Abram, will ·die [·go to your fathers/ancestors] in peace and will be buried at an old age. After your great-great-grandchildren are born [·After the fourth generation], ·your people [·they] will come ·to this land [·here] again. It will take that long, because ·I am not yet going to punish the Amorites for their evil behavior [·the iniquity of the Amorites is not yet complete; ·Amorites is one name for the pre-Israelite inhabitants of Canaan]."
Ferar-Fenton Bible	But you shall go to your forefathers in peace; you shall be buried with beautiful grey hairs. And in several generations they shall return here, when the sins of the Amorites will be complete."
NET Bible®	But as for you [The vav with the pronoun before the verb calls special attention to the subject in contrast to the preceding subject.], you will go to your ancestors [You will go to your ancestors. This is a euphemistic expression for death.] in peace and be buried at a good old age [Heb "in a good old age."]. In the fourth generation [The term generation is being used here in its widest sense to refer to a full life span. When the chronological factors are considered and the genealogies tabulated, there are four hundred years of bondage. This suggests that in this context a generation is equivalent to one hundred years.] your descendants [Heb "they"; the referent ("your descendants") has been supplied in the translation for clarity.] will return here, for the sin of the Amorites has not yet reached its limit [Heb "is not yet complete."]."
NIV, ©2011	You, however, will go to your ancestors [Ge 47:30; 49:29; Dt 31:16; 2Sa 7:12; 1Kings 1:21; Ps 49:19] in peace and be buried at a good old age [Ge 25:8; 35:29; Ex 23:26; Dt 34:7; Jos 14:11; Jdg 8:32; 1Ch 29:28; Job 5:26; 21:23; 42:17; Psalm 91:16; Pr 3:16; 9:11; Isa 65:20]. In the fourth generation [S ver 13; Ex 12:40] your descendants will come back here [Ge 28:15; 46:4; 48:21; 50:24; Ex 3:8, 17], for the sin of the Amorites [Lev 18:28; Jos 13:4; Jdg 10:11; 1Ki 21:26; 2Ki 16:3; 21:11; Eze 16:3] has not yet reached its full measure."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As for you, you will join your ancestors in peace and be buried at a good old age. Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment."
exeGeses companion Bible	And you go to your fathers in shalom;

- entombed in good grayness:
and in the fourth generation they return here:
for the perversity of the Emoriy is not yet at shalom.

Judaica Press Complete T.	But you will come to your forefathers in peace; you will be buried in a good old age. And the fourth generation will return here, for the iniquity of the Amorites will not be complete until then."
Kaplan Translation	You shall join your fathers in peace, and you will be buried at a good old age. The fourth generation [Levi came to Egypt. The four generations were then Levi, Kohath, Amram, Moses (cf. Rashi).] will return here, since the Amorite's sin will not have run its course until then.'
Orthodox Jewish Bible	And thou shalt go to thy avot in shalom; thou shalt be buried at a good old age. But in the fourth generation they shall come back here again; for the avon (iniquity) of the Emori (Amorite) is not yet full.
<i>The Scriptures</i> 1998	"Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age. Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And you shall go to your fathers in peace; you shall be buried at a good old (hoary) age. And in the fourth generation [This prophecy was literally fulfilled. Moses, for example, who led the Israelites back to Canaan after their 400 years in Egypt, was "in the fourth generation" from Jacob-Levi, Kohath, Amram, Moses.] they [your descendants] shall come back here [to Canaan] again, for the iniquity of the Amorites [The most important and powerful group of that region. The name "Amorite" later became virtually synonymous with that of the inhabitants of Canaan generally.] is not yet full and complete [Joshua 24:15].
Concordant Literal Version	Yet you shall come to your forefathers in peace, and be entombed at a good grey-haired age. And in the fourth generation they shall return hither, for the depravity of the Amorites has not been repaid hitherto.
English Standard V. – UK	As for yourself, you shall go to your fathers in peace; you shall be buried [ch. 25:8] in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites [1 Kgs. 21:26; Amos 2:9] is not yet complete [Dan. 8:23; Matt. 23:32; 1 Thess. 2:16]."
NASB	As for you, you shall go to your fathers [Gen 25:8; 47:30] in peace; you will be buried at a good old age. Then in the fourth generation [Gen 15:13] they will return here, for the iniquity [Lev 18:24-28] of the Amorite is not yet complete."
New RSV	As for yourself, you shall go to your ancestors in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation; for the iniquity of the Amorites is not yet complete.'
Syndein/Thieme	{Prophecy of Abram's Long Life and then Dying Grace} And you shall go to your fathers in peace. You shall be buried in a good old age. {Prophecy of the Jews Returning to the Land} But in the fourth generation they shall come hither again {return to Palestine}. For the iniquity of the Amorites is not yet full {shalem} {because Amorites missionary work postponed the judgment of the Amorites about 400 years until they would revert back to their old ways - which God knew They would}.
Webster's updated Bible	And you will go to your fathers in peace; you will be buried in a good old age. But in the fourth generation they will come here again: for the iniquity of the Amorites [is] not yet full.
Young's Updated LT	And you—you come in unto your fathers in peace; you are buried in a good old age; and the fourth generation does turn back here, for the iniquity of the Amorite is not yet complete."

The gist of this verse: God tells Abram that he will die in a good old age, and that the people who come from him will come back to this land in the 4th generation.

Genesis 15:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
bôw' (בוּ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
shâlôwm (שְׁלוֹמ) or shâlôm (שְׁלוֹם) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022


This is the first occurrence of this word in Scripture.

Translation: *But you will go to your fathers in peace...*


God is laying out a long term plan for Abram, because God has a time for everything. Abram will eventually die, and it will be a peaceful death, even in this land where he has even been involved in warfare.

Shalom (a graphic); from [Slideshare](#); accessed August 11, 2017.

God has not told Abram anything about himself, so He stops for a moment and tells Abram what will happen to him. God is painting quite a bleak picture for a portion of the future of Abram's descendants. However, God pauses here and assures Abram that this will not affect him; he is going to live out a normal life of peace and prosperity.



Shalom



- Means hello/goodbye/peace
- Comes from root word *shalem* which means whole/complete
 - Peace comes when there is wholeness, completeness, unity.
- Peace is the eternal Jewish prayer—world peace, peace between people, inner peace, harmony.

By telling Abram that he would go to his fathers, this indicates that there was known to be a life after death of some sort and that there would be some kind of fellowship between Abram and those believers who preceded him into heaven. This could be figurative language and that *going to your fathers* is just a euphemism for death; but I prefer to think that God did not deal in euphemisms very often but in the Truth. We do have figurative language when God uses anthropopathisms and anthropomorphisms.

Genesis 15:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to be buried</i>	2 nd person masculine singular, Niphal imperfect	Strong's #6912 BDB #868
This is the first occurrence of this verb in Scripture.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
sêybâh (שֵׂבַח) [pronounced say ^b -VAW]	<i>age, old age, gray hair</i>	feminine singular noun	Strong's #7872 BDB #966
tôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation:...[and] be buried at a good, old age.

Abram will be a good old age. He is getting older at this point in time, but he is not yet too old.

Gen 15:15 As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age.

Genesis 15:15 **But you will go to your fathers in peace [and] be buried at a good, old age.** (Kukis mostly literal translation)

Abram will have died long before these prophecies come to pass, and he will die having lived a long and fulfilling life. Obviously, he must have a son before he dies in order for any of this to be true. *Peace* here is the Hebrew word shâlôwm (שָׁלוֹם) [pronounced shaw-LOHM], which means *completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*. Strong's #7965 BDB #1022. Abram's death would be tranquil, peaceful and represent him having lived a complete life. Abram will die at age 175.

Also, Abram would have a son from his own loins. These things Abram would see fulfilled; but before that comes to pass, Abram will have faith in what God tells him.

You will note that v. 15 is oddly placed. God talks about the Jews in Egypt in vv. 13–14 and v. 16, but in the middle of that, God talks about Abram.

Genesis 15:13–16 He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them 400 years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance. **But you will go to your fathers in peace. You will be buried in a good old age.** In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full."

It is not Abram who will live as a foreigner in Egypt; this is for his seed. The 400 years of affliction will be for Abram's seed. However, Abram will not suffer any of this. He is going to live his life in peace and be buried in a good old age. God is telling Abram, "These prophecies are not about you; they are about your seed. Your life is going to be fine and peaceful." Abram is about 85 at this time and most of his life is still ahead of him.

There is quite a difference between Abram and the Jews (his descendants) who are put into slavery. Abram fails, but he trusts God. He may question God, but he knows God's Word. At the beginning of this chapter, Abram got quite impertinent with God, but his questions were in line with what God had promised him. Those who follow Abram's grandson, Jacob, in time, will not appear to know the promises of God. For 4 generations, they will be afflicted. This suggests to us that, there are no great men; and that God needs to exert strong controls over His people. So God allows them to be enslaved. Do not become confused over this. The Jews could be a very hard-headed people. So the slavery that these Jews will find themselves in will be apropos to their thinking.

In the United States, we have almost no concept of what it is like in the rest of the world. We do not have any sort of idea as to the suffering that is out there; but it all comes back to the individual and corporate relationship to God—and not to just any god, but to God, the Father of Jesus Christ. We in the United States enjoy great comforts and great prosperity, but it is because a huge number of people in the United States believe in Jesus Christ; and a subset of these people actually know much of what is in God's Word. Salvation and knowledge of doctrine is the key.

There is one more thing: most of the modern conveniences which are beginning to be found throughout the world—they were invented by Americans and produced, in many cases, by Americans. Much of the prosperity in the world is because of the United States.

God told Abram, "[I will bless those who bless you; and curse those who curse you.](#)" The same is true of the United States, as long as we retain our status as a client nation; as long as we adhere, for the most part, to the laws of divine establishment; as long as there are a significant percentage of believers in the United States; and as long as there is a significant percentage of those who are growing spiritually.

You may wonder, *what about China?* China is easy to explain. They have been controlled by an evil system of communism for decades, and more people have been slaughtered in that country in peacetime than in any war. But, as of late, the number of believers in China has increased. Adherence to the laws of divine establishment, which are almost the direct opposite of communism, has also increased. What should we expect? We should expect that their nation and their lives would improve. We should expect that their influence in the world should increase. At one time Christians were persecuted, reeducated and murdered by the Chinese government. Today, even though Christianity is discouraged and not taught in any way in their schools, Christianity is beginning to grow by leaps and bounds. There is some limited toleration for it by the government.

Why is Europe beginning to fall apart? Christianity has declined in the past 50 or 100 years. There are fewer and fewer believers which means that the nations of Europe will become worse places in which to live.

The fundamental key is this: how many are believers and how many of them are growing spiritually?

Abram began having a vision; and it is my opinion that God took him "out of this vision" to look at the stars, to offer up specific animal sacrifices, and then to hear what would happen to his descendants in the future.

[Gen 15:12–15](#) As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. He [God] said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and they [Abram's seed] will serve them. They [the people of this other land] will afflict them 400 years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance. But you will go to your fathers in peace. You will be buried in a good old age."

Recall that all of this is related to the sacrifices which Abram had offered up; between which he and God would walk, which would indicate a covenant between them. The dreadful and great darkness is related to the judgment

upon Egypt; and the birds of prey that had come down to pick at the carcasses represent the attacks on this covenant, which attacks continue down to this very day.

Genesis 15:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dôwr (דֹּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
r ^e bîy'îy (רְבִיעִי) [pronounced <i>r^e-bee- GEE</i>]	<i>a fourth</i>	masculine singular adjective; numeral	Strong's #7243 BDB #917
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Translation: And the fourth generation will return here [to this land],...

Abram's descendants will spend nearly 400 years in the land, and much of that in slavery. But they would return to the Land of Promise.

Genesis 15:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlêm (שָׁלֵם) [pronounced <i>shaw-LAIM</i>]	<i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i>	masculine singular adjective	Strong's #8003 BDB #1023
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
'Ĕmôriy (אֱמֹרִי) [pronounced <i>eh-moh- REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57

Genesis 15:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
hënnâh (הנה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Together, ‘ad + hënnâh mean *thus far, hitherto, up until this time*.

Translation: ...for the iniquity of the Amorite [is] not yet complete.”

Part of this timetable involves the people of the land. God is not simply giving this land to the Israelites, and whoever lives on the land, be damned. These people will damn themselves.

When it comes to our conviction before God, we choose to be convicted. No one is separated from God throughout all eternity without making that conscious choice every moment of the day. There will come a point in time when the people of the land will become so vicious and depraved, that God will use the Jews to remove them.

Gen 15:16 And they [the Jewish slaves in Egypt] shall come back here [to the land of Canaan] in the fourth generation, for the iniquity of the Amorites is not yet complete.”

Genesis 15:16 And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete.” (Kukis mostly literal translation)

Since we are given the time frame 400 years and 4 generations, we will assume that, at that point in time, 1 generation was considered to be 100+ years (people of that era still lived longer than they do today—Abram's father lived to age 205; Abram to 175).

You may know that the people of Israel grew from 75 to 2 million in a period of 400 or so years, and you may wonder, *is that really possible?*

Do the Numbers Make Sense?

The numbers thing had got me curious, so I worked with a few of these figures given in Scripture. We have confirmation that the amount of time spent by Israel in Egypt was approximately 400 years (Genesis 15:13 Acts 7:6), exactly 430 years (Exodus 12:40 Galatians 3:17); four generations (Genesis 15:16 Exodus 6:16, 18, 20); each generation considered to be a little over 100 years at that time (Exodus 6:16, 18, 20); that the population began with 70 (Genesis 46:26–27) and, at the exodus, was approximately 2 million, when women and children are accounted for (Exodus 12:37 38:26). This means that in the space of 430 years, 13 families had to grow into 2 million people. Certainly some people might wonder about this, whether such a thing is humanly possible. This means we need to have a doubling of the population every 25–30 years. This is not difficult to do. This would mean that every 25–30 years each family must have an average of two children. Given that a person would live perhaps 100 years on the average (actually, they lived slightly longer) this would mean that each family would need to average 6–8 children in order for these numbers to be correct. In an era prior to contraceptives this is not an unusual family size. For those who have trouble with mathematics, this does not mean that there are just four generations of Jews who left Egypt; the firstborn of firstborns of firstborns would be born every 20 to 30 years, giving us some people in Egypt who are in the 80th generation.

So, mathematically, this is not an impossible population increase.

Chapter Outline

Charts, Graphics and Short Doctrines

God's plan for the Jews did not exclude the Gentiles. Abram is still a Gentile and he has picked up several people who are from other family lines and other races. God always evangelized other groups of people (one example is Moses' father-in-law, Jethro, who was obviously a believer; see Exodus 2:16 3:1 18). The Jews themselves were to evangelize, even as we the church are to evangelize. The Amorites (which is a designation which occasionally stands for all of the inhabitants of the land of Palestine) apparently had some people who were believers, who were positive toward God's Word and some who would be responsive to evangelization. God is not going to destroy a people if there are a few who have reached the age of accountability who will believe in Jesus Christ but have not yet. It only requires a very small number of believers in a population to spare that population (we will see this in Genesis 18:20–19:29).

Genesis 15:16 **And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete.**" (Kukis mostly literal translation)

V. 16 reads: **And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete.**" The Amorites here are representative of those who are in the land of Canaan. What is implied here is, there is a degeneracy process going on. The Amorites, at this point in time, are not so degenerate as to have their land taken from them. However, 4 generations down the road, their iniquity will be full and God will have the Jews completely and totally annihilate some cities and some peoples.

Some of the people in the land of Canaan are already quite degenerate. We will come upon the inhabitants of Sodom and Gomorrah, and we will see that these men are ruled by their sexual lusts. However, the rest of the land is not like that. As we have seen already, the King of Sodom seems like a reasonable man and the King of Salem, Melchizedek, is a great believer who possibly imparted the Word of God to Abram. However, there will come a point in time when all the inhabitants of the land will become very degenerate—even to a point where God will tell the Jews to wipe them out completely and totally, men, women and children.

Throughout the Bible, there is a mention of four generations. What this means is, each generation has its own identity which it develops and its own relationship to God as a collective whole. Sometimes, there is a clear degeneracy process which takes place; and sometimes, 4 generations can represent a recovery process.

An Example of Four-Generation Degeneracy

1. First of all, there is a great generation of believers. These are men and women who have believed in Jesus Christ (or, Jehovah Elohim in the Old Testament) and they know and understand the Word of God.
2. The second generation are also believers, but their knowledge of doctrine is spotty. They do understand the laws of divine establishment, and they follow these laws, which brings them a modicum of blessing. Recall, the laws of divine establishment are for believers and unbelievers alike; and these laws preserve nations.
3. The third generation no longer believes in Jesus Christ, but they still continue with the values and practices of their parents, meaning, they follow most of the laws of divine establishment. This 3rd generation survives reasonably well because the laws of divine establishment are designed for all mankind; and these laws perpetuate national entities and man's life on this earth.
4. However, the fourth generation not only does not believe in Jesus Christ and they also reject the laws of divine establishment. They become a law unto themselves. Every man does what is right in his own eyes. All that stuff that their parents believed in is old fashioned and out-of-date. The stuff their grandparents and great grandparents believe in went out with the stone age, in their opinion. They are a new, fresh and irreverent generation. They become a generation of great degeneracy, because there is no reason, in their own minds, for them to modify their own behavior. There is no written code, there are no absolutes, and there is nothing authoritative in their lives. Their parents believed one set of rules and they believe another set of rules. There was nothing which allowed the laws of divine establishment to take root in their souls. They were indulged as children; their parents did not set strict standards and

An Example of Four-Generation Degeneracy

their parents did not whup them. So, if they want to do something, they do it. If it feels good or if it gratifies them, they do it. Who has all of the answers? Those of their own generation. They do not look to what has come before; they look to the opinions of their contemporaries and they forge their own morality.

Quite obviously, this does not apply to each and every person in a generation and this is simply an example of the way generations can go. In the same way, generations can rebuild themselves, and follow just the opposite path.

We have seen a similar degeneration occur over 4 generations in the United States. We have the greatest generation, those who went through the depression and who fought World War II. Defeating evil Nazi Germany was a national effort. What is not known about them is, many of them knew the Word of God. I read through a journal of my great grandfather, and, although it is not clear whether or not he was a believer, he did know a lot about the Bible and many arguments were settled (or left unsettled) by using Scripture. FDR, for all of his faults, touted the United States as being the nation in which the Word of God was taught, in at least one of his major speeches to the nation.

Then my generation came along, the Baby Boomers, many of them are saved, but very few of my generation understand a thing about the Bible or the spiritual life. Billy Graham spanned both of these generations with his message of the gospel. Also during this time, prayer and the Bible were taken out of the schools and abortion was legalized.

Then Gen X came on the scene, fewer of whom are believers, very few know much about the Bible; and the effect of the Baby Boomers and Gen X on our government has been to spend the United States into one of the deepest holes of debt that we have ever been in, mostly in the name of human good (the safety net). Dishonest politicians were afraid to level with us; and we were afraid to look at the truth of what was happening. Even today, we have huge numbers of people who believe that the solution to our problems is more government spending. We have used the money from many generations to come in order to provide this safety net for ourselves for just the next few years. This is because, if we do not have faith in God, then our faith is placed in something else like celebrities, politicians and/or government.

As an aside, this is why candidate Barack Obama was seen almost as a national savior, who thrilled and excited people. Huge numbers of people put so much trust in him, that they believed, if he was elected, their life struggles would be lessened.

Then we have the millennials, who can be convinced of almost any false notion. As a result, we have had the rise of homosexuality, homosexual "marriages" and food, housing and healthcare as rights granted to us by the state, and paid for by the super-rich. To some degree, to many people in the United States, the government has become our grantor of all things that we need. It has become both god and the dispenser of "rights," dangerous things for any government to be. The time during which I write this, hundreds of millennials are camped out in front of financial institutions all over the United States, protesting capitalism. They have no doctrine; they reject the laws of divine establishment, few of them are believers, and they can be convinced of anything which is false. Those who know anything about Jesus think He was the first true activist; the first political leader.

This is not a matter of political party. Neither Democrats or Republicans will level with the people when it comes to the national debt. If acquiring more debt will get them reelected, then they will acquire more debt. If telling us that we can afford universal healthcare, social security, and basic provisions for all members of our society, whether they work or not, they will tell us this.

This puts the United States at a tipping point. We are teetering on economic collapse. Baby boomers in particular are ready to retire and we baby boomers believe that we deserve to retire and do nothing for the next 20 or 30 years, living off of pensions which, in many cases, are not actually there. Being of that generation, I know many baby boomers. They have been looking forward to retirement for many years; they expect to enjoy this retirement with their healthcare benefits paid for, and they expect not to work for 20 or 30 years. In their minds, they already paid for it and they deserve it, even if those things are not true. Many of my contemporaries will vote for anyone who tells them this is still true. So politicians of both sides tell us who are 50 or older, "Don't worry; this safety net is fine; we will keep it all in place for you. We're not going to change anything." And we believe them and we think the next 20 or 30 years are going to be fine.

It is my firm belief that, many baby boomers, when faced with the reality that there is not enough money to fund a 20–30 year retirement for them, with their medical procedures paid for, that they will balk at this. Even if going forth with such retirements bankrupts the United States, they will continually say, "We paid into this. We've paid for our retirement and medical." We could become the first generation to not give a rip whether or not we have left behind a better nation than we were born into.

The debt our government has now is nothing compared to the obligations our government has promised in the future, by way of social security and medicare. I have seen estimates in the \$50–100 trillion range (our national debt is around \$14 trillion, which is roughly the same as what we produce as a country in one year).

We have completely misjudged our relationship with China, a nation with far too many males, with a huge army, and to whom we are deeply in debt. If we are unable to pay this debt, all it takes is the stoking of their self-righteousness, and they will have an army motivated to come and take back what belongs to them. One of the things which saved us in WWII was our ability to manufacture tanks and planes at a phenomenal rate. Many of the rare earth metals used in manufacturing are now under the control of China (90% was the figure I have heard); so that China could develop a war machine that we would be almost powerless against—in a conventional war.

Whereas, we have the greatest army in the world in terms of quality; this is not even 1 out of 100 Americans. Their contemporaries do not know how to fight, how to resist, how to use weapons; and if faced with a ground war on our own soil, it is hard to imagine that we could resist this as a country, as we would lack both the armor and the personnel.

My point is, within 4 generations, we can go from being a great and vigorous people who quite literally saved the world, into a nation which could not stand up against hardship or an invasion. In fact, our generation of young people today invite invasion. Many of them actually believe that a socialist system would be better for us.

We can do this the easy way or the hard way. The easy way means more evangelism, more Bible teaching, more spiritual growth. The hard way is to endure national discipline. Imagine the 1930's depression along with being invaded. That's the hard way.

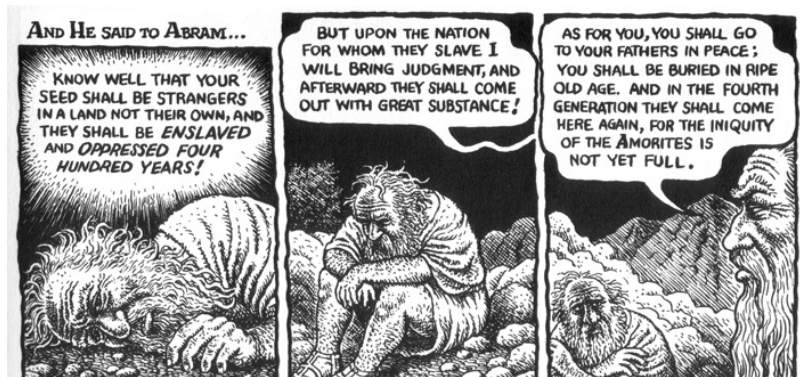
Chapter Outline

Charts, Graphics and Short Doctrines

Gen 15:16 And they [the Jewish slaves in Egypt] shall come back here [to the land of Canaan] in the fourth generation, for the iniquity of the Amorites is not yet complete."

God Speaking to Abram (a graphic) from the **Hooded Utilitarian**. Accessed November 29, 2013.

The word complete is shâlêm (שָׁלֵם) [pronounced *shaw-LAIM*], which means *whole; complete, completed, finished; safe, at peace; cherishing*



peace and friendship. Strong's #8003 BDB #1023. There is a play on words here; Abram would die in peace—shâlôwm (שָׁלוֹם); and the iniquity of the Amorites comes to a completion—shâlêm (שָׁלֵם).

Genesis 15:15–16 **But you will go to your fathers in peace [and] be buried at a good, old age. And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete.**" (Kukis mostly literal translation)

Genesis 15:15–16 **But you will go to your fathers in peace and be buried at a ripe, old age. And the fourth [100 year] generation will return to this land and take it then, for the iniquity of the Amorite in not yet complete.**" (Kukis paraphrase)

4 generations from now, the people of Canaan are going to become extremely degenerate, to a point where God wants them destroyed. So God has told Abram that his seed will leave Canaan and move to Egypt, where they will be enslaved for 400 years. Then they will return to the land of Canaan, when the iniquity of the Amorites has been completed.

We are coming to a point in the Bible, where we will be covering some of the most controversial material in the Bible, where God tells the Jews to completely destroy a people. Not only will this all be explained, but it will have great application to today.

We will be given the briefest look into the souls of the kinds of people who occupied Canaan when we come to Genesis 19. However, archeology has turned up much more information about them, and the extent of their degeneracy (which include child sacrifice). It is these people to whom God refers when He says, **"The iniquity of the Amorites is not yet full."** When their iniquity is full, blood will flow like water in the land of Canaan. Whole peoples will be killed—men, women and children.

Gen 15:12–16 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. He [God] said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and they [Abram's seed] will serve them. They [the people of this other land] will afflict them 400 years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance. But you will go to your fathers in peace. You will be buried in a good old age." And they [the Jewish slaves in Egypt] shall come back here [to the land of Canaan] in the fourth generation, for the iniquity of the Amorites is not yet complete."

Recall that these animals have been slaughtered and some of them are in pieces, with a walkway in between them. This represents two parties coming to an agreement about a covenant. Abram fights off birds, which represents attacks upon this covenant. Then, a deep sleep came upon him, representing 400 years of slavery to Egypt. Finally, a great darkness descended upon him, which represents the judgment of Egypt.

And so he is the sun had gone down and dark is was and behold a fire-pot smoking and a torch flaming which passed between the pieces the these.

Genesis
15:17

And it is [that] the sun had gone down and it was twilight, and behold, [there was] a smoking fire-pot and a flaming torch which passed between these pieces.

And after the sun had gone down and it became twilight, there was a smoking fire-pot and a flaming torch which passed between these pieces.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, werewith the wicked are to be judged. And, behold, He passed between those divisions.
Jerusalem targum	And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the law, while the just who had kept it had been delivered from affliction. And all were seen by Abram while He passed between those divisions.
Latin Vulgate	And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.
Masoretic Text (Hebrew)	And so he is the sun had gone down and dark is was and behold a fire-pot smoking and a torch flaming which passed between the pieces the these.
Peshitta (Syriac)	And it came to pass that when the sun had set and it was dark, behold there appeared a smoking furnace and a burning torch that passed between those pieces.
Septuagint (Greek)	And when the sun was about to set, there was a flame, and behold, a smoking furnace and lamps of fire, which passed between these divided pieces.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	After the sun had set and darkness had deepened, a smoking vessel with a fiery flame passed between the split-open animals.
Contemporary English V.	Sometime after sunset, when it was very dark, a smoking cooking pot and a flaming fire went between the two halves of each animal.
Easy English	The sun had set and it was dark. Then there appeared a smoking pot of fire. And there appeared a burning object from which flames were coming. Both those things passed between the halves of the animals.
Easy-to-Read Version	After the sun went down, it became very dark. The dead animals still lay on the ground—each animal cut in two pieces. At that time, a column of smoke and fire [A sign that God used to show that he was with his people.] passed between the halves of the dead animals [This showed that God "signed" or "sealed" the agreement he made with Abraham. In those days, a person making an agreement showed he was sincere by walking between the cut animals and saying something like, "May this same thing happen to me if I don't keep the agreement."].
Good News Bible (TEV)	When the sun had set and it was dark, a smoking fire pot and a flaming torch suddenly appeared and passed between the pieces of the animals.
<i>The Message</i>	When the sun was down and it was dark, a smoking firepot and a flaming torch moved between the split carcasses.
New Century Version	After the sun went down, it was very dark. Suddenly a smoking firepot and a blazing torch passed between the halves of the dead animals. This showed that God sealed the agreement between himself and Abram.
The Voice	When the sun had gone down and darkness had fallen, a smoking firepot and a flaming torch passed between the halves of the animal carcasses.

This ritual may sound strange, but it is a common way of making agreements between parties in Abram's day. The exact meaning is unclear, but the various elements and actions point to one undeniable fact: Abram and the Lord are entering into a relationship that has serious and long-lasting consequences. God's covenant with Abram changes not only Abram's future but the future of the world itself.

Partially literal and partially paraphrased translations:

American English Bible	And as the sun was setting, {look!} there was a flame that looked like a smoking furnace and like lamp fires that moved between the divided pieces [of the animals].
Christian Community Bible	When the sun had set and darkness had fallen, a smoking firepot and a flaming torch passed between the halves of the victims.
God's Word™	The sun had gone down, and it was dark. Suddenly a smoking oven and a flaming torch passed between the animal pieces.
New Advent (Knox) Bible	So the sun went down, and when the darkness of night came on, a smoking furnace was seen, a torch of fire that passed between the pieces of flesh.
New American Bible	When the sun had set and it was dark, there appeared a smoking brazier and a flaming torch, which passed between those piece. Brazier: literally "oven"; a portable one is meant here. The smoke and fire represent God's presence. Although the text does not mention it, Abraham no doubt also walked between the split carcasses. For the meaning of this strange ceremony, see note on Jer. 34:18-19.
NIRV	The sun set and darkness fell. Then a burning torch and a fire pot filled with smoke appeared. They passed between the pieces of the animals.
Today's NIV	When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sun was coming <i>down</i> , and <i>it</i> was dusk. Behold, a torch of fire as a smoking oven passed between those parts.
Bible in Basic English	Then when the sun went down and it was dark, he saw a smoking fire and a flaming light which went between the parts of the bodies.
Conservapedia	And so it was, when the sun set, and darkness fell, one might have seen something like a smoking furnace, and a flaming torch passing between the cut animal pieces. The usual procedure for a covenant called for the parties to split an animal, lay the pieces opposite one another, and walk between them, as if to say that either one would have the right to execute the other in that fashion if he stood in violation. In this case, God Himself picked up the sleeping Abram and carried him between the pieces.
The Expanded Bible	After the sun went down, it was very dark. Suddenly a smoking firepot and a blazing torch [^c fire and smoke often represent God] passed between the ·halves of the dead animals [^l pieces; ^c a self-curse ritual; by passing between the pieces of the sacrifice, one vowed to keep an agreement or suffer the same fate as the animals].
Ferar-Fenton Bible	After the sun set, followed by thick darkness, a bright cloud appeared ; a blazing fire, which passed between the pieces.
HCSB	When the sun had set and it was dark, a smoking fire pot and a flaming torch appeared and passed between the divided <i>animals</i> .
NET Bible®	When the sun had gone down and it was dark, a smoking firepot with a flaming torch [A smoking pot with a flaming torch. These same implements were used in Mesopotamian rituals designed to ward off evil (see E. A. Speiser, Genesis [AB], 113-14).] passed between the animal parts [Heb "these pieces."].
NIV, ©2011	When the sun had set and darkness had fallen, a smoking firepot with a blazing torch [Jdg 7:16, 20; 15:4, 5] appeared and passed between the pieces [S ver 10].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts.
exeGesés companion Bible	And so be it, when the sun sets and it is dusk, behold, a smoking furnace and a flambeau of fire

	passes between those pieces.
JPS (Tanakh—1985)	The sun went down and it was dusk, and there appeared a smoking brazier and a flaming torch which passed between the divided pieces.
Kaplan Translation	The sun set, and it became very dark. A smoking furnace and a flaming torch passed between the halves of the animals.
Orthodox Jewish Bible	And it came to pass, that, when the shemesh went down, and it was dark, hinei a smoking fire-pot, and a blazing torch passed between those pieces.
<i>The Scriptures</i> 1998	And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When the sun had gone down and a [thick] darkness had come on, behold, a smoking oven and a flaming torch passed between those pieces.
Concordant Literal Version	When the sun comes to set, and twilight comes, then, behold, a smoking stove, and a torch of fire which passes between these severed parts.
Context Group Version	When the sun went down, and it was dark, look, a smoking furnace, and a flaming torch that passed between these pieces.
<i>Emphasized Bible</i>	So it came to pass when, the sun, had gone in, and Ira thick darkness, had come on, that lo there was a smoking hearth and torch of fire, which passed through between these pieces.
English Standard Version	When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.
Green's Literal Translation	And it happened, the sun had gone down, and it was dark. Behold! A smoking furnace and a torch of fire that passed between those pieces!
NASB	It came about when the sun had set, that it was very dark, and behold, <i>there appeared</i> a smoking oven and a flaming torch which passed [Jer 34:18, 19] between these pieces.
New King James Version	And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.
Syndein/Thieme	{Are you Going to be a Smudge Pot or a Flaming Torch?} And it came to pass, that, when the sun went down, and it was dark {speaks of pressure and adversity}, behold . . . a 'smoky lamp'/'smudge pot' {'ashan tannuwr} {throws out smoke but no light}, {and} a 'burning bright torch' {a bright light for others to see} passed between those pieces {believers 'walk between the pieces' which is a picture of belief and salvation}. {Note: If you worry, you are a smoky lamp - you give off no Light in times of trouble to help yourself and others. If you rely on the Lord, you are a bright Torch. You are calm and stable and great in adversity both for you and for those around you.}
Third Millennium Bible	And it came to pass that when the sun went down and it was dark, behold, a smoking furnace and a burning lamp passed between those pieces.
Young's Updated LT	And it comes to pass—the sun has gone in, and thick darkness has been—and lo, a furnace of smoke, and a lamp of fire, which has passed over between those pieces.

The gist of this verse: After the sun went down, there was a thick darkness and a smoking furnace and a lamp of fire passed in between the pieces of sacrificed animals.

Genesis 15:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shemesh (שֶׁמֶשׁ) [pronounced <i>SHEH-mesh</i>]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person feminine singular, Qal perfect	Strong's #935 BDB #97

Translation: [And it is \[that\] the sun had gone down...](#)

Abram has spoken with God in a dream twice in this chapter, and it appears that this is successive nights. The reason that I say this is, there are these sacrifices mentioned in vv. 9–12; and they will be spoken of again in this verse.

This is a very unusual chapter, filled with a lot of unusual words; a chapter which reminds me, of all things, of the book of Revelation. It is difficult to fully understand with a simple reading exactly what is going on—even whether Abram is awake or asleep. It is also difficult to tell the order in which these things occur, because the verses which follow this verse and go to the end may occur before this verse.

Genesis 15:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ălâtâh (עֲלֵטָה) [pronounced <i>uhl-aw-TAW</i>]	<i>dusk, twilight; darkness; thick darkness</i>	feminine singular noun	Strong's #5939 BDB #759
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Translation: [...and it was twilight...](#)

Both BDB and Gesenius give as the definition for the word found here as *thick darkness*; but this word only occurs in 3 passages, so it is difficult to determine with certainty its exact meaning. Other sources suggest that it means *dusk, twilight*; which is certainly in keeping with this passage.

Genesis 15:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
tannûwr (תַּנּוּר) [pronounced <i>tahn-NOOR</i>]	<i>oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath</i>	masculine singular noun	Strong's #8574 BDB #1072
BDB also has <i>hunger [desire] for evil</i> , but I found no evidence of those meanings.			
'âshân (אֲשָׁן) [pronounced <i>ġaw-SHAWN</i>]	<i>smoke; vapor, dust; anger</i>	masculine singular noun	Strong's #6227 BDB #798

Translation: ...and behold, [there was] a smoking fire-pot...

Again, we do not know if this is a vision; if Abram is asleep and seeing this; or if this is what is really occurring. The sentence structure is mildly unusual. Normally we have a construct state here (*a fire-pot of smoking*) or an adjective modifying the noun (*a smoking fire-pot*); but we actually just have two nouns side-by-side here (and in the next phrase). This is not a writing style, because both of those aforementioned forms are found in v. 18c below.

Genesis 15:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lappîyd (לַפִּיֵּד) [pronounced <i>lahp-PEED</i>]	<i>torch; firebrand; burning lamp; a flame</i>	masculine singular noun	Strong's #3940 BDB #542
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
Although several words in this verse appear for the first time, they are rare words in the Hebrew. This word occurs over 380 times in the Hebrew and here for the first time.			
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âbar (אָבַר) [pronounced <i>ġaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal perfect	Strong's #5674 BDB #716

Genesis 15:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bēyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
gezer (גֵּזֶר) [pronounced GEH-zer]	<i>pieces, parts</i>	masculine singular noun	Strong's #1506 BDB #160
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Translation: ...and a flaming torch which passed between these pieces.

The relative pronoun suggests that it is only this flaming torch which passes between these pieces.

This sign indicates that God has approved of the sacrifices and hereby ratifies His covenant with Abram.

It is God's fire which burns the sacrifices, as it is God's judgement which is laid upon God the Son. In this very elaborate sacrifice, God comes and speaks to Abram, who is not yet fully mature, but he is moving in the right direction. We would guess that Abram observed this fire passing through the midst of his sacrifices since he records it and perhaps this is the sign that God gave him that he would possess the land. Abram asked for some confirmation that he would be given the land in Genesis 15:8 and this is sandwiched between God promising the land to Abram.

Genesis 15:17 Graphic from the [Christ Community Church](#) blog; accessed November 29, 2013.

Gen 15:17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.

Genesis 15:17 And it is [that] the sun had gone down and it was twilight, and behold, [there was] a smoking fire-pot and a flaming torch which passed between these pieces. (Kukis mostly literal translation)

Genesis 15:17 And after the sun had gone down and it became twilight, there was a smoking fire-pot and a flaming torch which passed between these pieces. (Kukis paraphrase)

Anything to do with fire, in the Bible, often refers to judgment. The animals that became blood sacrifices, represent the sacrifice of Jesus Christ. The smoking fire pot and the flaming torch represent God the Father pouring out our sins on God the Son and judging those sins.



Part of the tradition of making a covenant, and walking in between the animal parts, is the sealing of the covenant or the 2 parties agreeing to the covenant. God's justice and righteousness, represented by the smoking fire pot and the flaming torch, pass between the animal parts, thus binding God to the covenant which He has made with Abram. It is key that His justice and righteousness are what are bound to this covenant.

Remember how this chapter started? Before God got much more than a full sentence out of His mouth, Abram began to complain, asking God, “What are you going to promise me now? By the way, I do not have that child yet and my only heir is a man who is not even related to me.” This ritual binds the covenant which God has made with Abram. God’s justice and righteousness are making a covenant with Abram.

Abram has fallen into a deep sleep. Is this smoking fire pot and flaming torch real? Could someone else have come upon this scene and seen the same things? We don’t know. But, to Abram, this is real. He laid out these animal pieces himself and he sees God’s righteousness and justice pass between the pieces. To him, this is real; it is not simply a vision that Abram is having. However, the context or the set up for this verse is, [a deep sleep fell on Abram](#). So, despite what the narrative says after this, all of this could have simply taken place within the context of Abram’s vision or in a dream-like state. It is my opinion that Abram twice began seeing God in a vision, but that he moved on from there into a real situation.

Again, what is key is not the circumstances or the actual reality of these events, but what is true and what stands forever are the words spoken by God.

In the day the that cut Y^ehowah with Abram a covenant to say, “To your seed I have given the land the this from a River of Egypt as far as the River the Great—a River of Euphrates; [and] the Kenite, and the Kenizzite and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Genesis
15:18–21

On that day, Y^ehowah cut a covenant with Abram, [which] said, “I have given this land to your seed—from the river of Egypt to the Great River (the Euphrates River); [along with] the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.”

Jehovah made a covenant with Abram on that day, which covenant said, “I have already given this land to your seed—which land extends from the river of Egypt to the Euphrates River; furthermore, I have given into their hands the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

In that day the Lord ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To thy sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath, the Shalmia, and the Kenizah, and Kadmonaah, and the Hittae, and the Pherizae, and Gibarae, and the Emoraee, and the Kinaanaee, and the Girgeshaee, and the Jebusaee. [JERUSALEM. And all the sons of the East.]

Latin Vulgate

That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river to Egypt even to the great river Euphrates. The Cineans, and Cenezites, the Cedmonites, And the Hethites, and the Pherezites, the Raphaim also, And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

Masoretic Text (Hebrew)

In the day the that cut Y^ehowah with Abram a covenant to say, “To your seed I have given the land the this from a River of Egypt as far as the River the Great—a River of Euphrates; [and] the Kenite, and the Kenizzite and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Peshitta (Syriac)	On that day the LORD made a covenant with Abram, saying, To your descendants have I given this land, from the river of Egypt to the great river, the river Euphrates: The land of the Kenites, Kenizzites, and the Kadmonites, The Hittites, the Perizzites, the Giants, The Amorites, the Canaanites, the Girgashites, and the Jebusites.
Septuagint (Greek)	In that day the Lord made a covenant with Abram, saying, To your seed I will give this land, from the river of Egypt to the great river Euphrates. The Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Hivites, the Girgashites, and the Jebusites.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	At that time the LORD made an agreement with Abram and told him: I will give your descendants the land east of the Shihor River on the border of Egypt as far as the Euphrates River. They will possess the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaites, the Amorites, the Canaanites, the Girgashites, and the Jebusites.
Easy English	On that day, the *Lord made a *covenant with Abram. He said, `I have given this country to your *descendants. That is, the whole country from the river of Egypt to the great River Euphrates. This country now belongs to the people called the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the *Amorites, the *Canaanites, the Girgashites and the Jebusites.'
Easy-to-Read Version	So on that day, the Lord made a promise and an agreement with Abram. The Lord said, "I will give this land to your descendants. I will give them the land between the River of Egypt [That is, the stream called, "Wadi El-Arish."] and the great river Euphrates. This is the land of the Kenite people, the Kenizzite people, the Kadmonite people, the Hittite people, the Perizzite people, the Rephaim people, the Amorite people, the Canaanite people, the Girgashite people, and the Jebusite people."
<i>The Message</i>	That's when GOD made a covenant with Abram: "I'm giving this land to your children, from the Nile River in Egypt to the River Euphrates in Assyria-- the country of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites."
New Berkeley Version	At that time the LORD made a covenant with Abram, saying: 'To your descendants I will give this country from the river of Egypt [Probably "The River of Egypt," halfway between Philistia and Egypt, a stream that served as a southern boundary of Palestine; but the Hebrew word "Nahor," used for the Euphrates, too, renders possible the Nile, a few miles east of which the desert began. Then the north-eastern boundaries of Egypt would be the western boundaries of Israel southward.] to the Great River, the river Euphrates — the Kenite, the Kenizzite, the Kadmonite, the Hittite, the Perizzite, the Rephaim, the Amorite, the Canaanite, the Girgashite and the Jebusite.
New Century Version	So on that day the Lord made an agreement with Abram and said, "I will give to your descendants the land between the river of Egypt and the great river Euphrates. This is the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites."
New Life Bible	The Lord made an agreement with Abram on that day. He said, "I have given this land to your children and to their children's children, from the river of Egypt as far as the big Euphrates River, the land of the Kenite, the Kenizzite, the Kadmonite, the Hittite, the Perizzite, the Rephaim, the Amorite, the Canaanite, the Girgashite and the Jebusite."

New Living Translation	So the Lord made a covenant with Abram that day and said, "I have given this land to your descendants, all the way from the border of Egypt [Hebrew the river of Egypt, referring either to an eastern branch of the Nile River or to the Brook of Egypt in the Sinai (see Num 34:5).] to the great Euphrates River- the land now occupied by the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites."
The Voice	<i>With this ritual and on this day, the Eternal One made a covenant with Abram.</i> Eternal One: <i>I make a solemn promise to give this land to your descendants-from the river of Egypt to the great Euphrates River, the land where the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites all live. All of this I will give to you.</i>

Partially literal and partially paraphrased translations:

American English Bible	This was the day that Jehovah made a Sacred Agreement with Abram. He said: 'I will give this land - from the [Nile] River of Egypt to the great EuPhrates River - to your seed, as well as the Kainites, the Kenezites, the Kedmoneans, the Hittites, the Pherezites, the Raphaim, the Amorites, the CanaAnites, the Hevites, the Gergesites, and the Jebusites.'
Christian Community Bible	On that day Yahweh made a covenant with Abram, saying, "To your descend - ants I have given this country from the river of Egypt to the Great River, the Euphrates. The land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."
God's Word™	At that time the LORD made a promise to Abram. He said, "I will give this land to your descendants. This is the land from the river of Egypt to the great river, the Euphrates. It is the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."
New Advent (Knox) Bible	And the Lord, that day, made a covenant with Abram; I will grant this land, he told him, to thy posterity, with its borders reaching up to the river of Egypt, and the great river Euphrates; the land of the Cinites, and the Cenezites, and the Cedmonites, the Hethites and the Pherezites, the Raphaim, too, and the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.
New American Bible	It was on that occasion that the LORD made a covenant [Made a covenant: literally "cut a covenant"; the expression derives from the ceremony of cutting the animals in two.] with Abram, saying: "To your descendants I give this land, from the Wadi of Egypt to the Great River (the Euphrates), the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."
New American Bible (R.E.)	On that day the LORD made a covenant with Abram, saying: To your descendants I give this land, from the Wadi of Egypt to the Great River, the Euphrates [Ex 32:13; Neh 9:8; Ps 105:11; Sir 44:21.], the land of [Dt 7:1.] the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites. [15:18-21] The Wadi, i.e., a gully or ravine, of Egypt is the Wadi-el-`Arish, which is the boundary between the settled land and the Sinai desert. Some scholars suggest that the boundaries are those of a Davidic empire at its greatest extent; others that they are idealized boundaries. Most lists of the ancient inhabitants of the promised land give three, six, or seven peoples, but vv. 19-21 give a grand total of ten.
NIRV	On that day the Lord made a covenant with Abram. He said, "I am giving this land to your children after you. It reaches from the river of Egypt to the great river Euphrates. It includes the land of the Kenites, Kenizzites, Kadmonites, Hittites,

Perizzites and Rephaites. The Amorites, Canaanites, Girgashites and Jebusites also live there."

New Jerusalem Bible That day Yahweh made a covenant with Abram in these terms: 'To your descendants I give this country, from the River of Egypt to the Great River, the River Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.'

Today's NIV On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates-- the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear In that day Yahweh cut a covenant with Abram, saying, "I give this land to your seed, from the river of Egypt unto the great river, the river Euphrates, from the giants of the Ancient-East to the Kenazite coppersmiths and ironsmiths; Central-Syria, North-Jordan, Canaan, the Jebusites (Jerusalem) and the sea-merchants."

Bible in Basic English In that day the Lord made an agreement with Abram, and said, To your seed have I given this land from the river of Egypt to the great river, the river Euphrates: The Kenite, the Kenizzite, and the Kadmonite, And the Hittite, and the Perizzite, and the Rephaim, And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

Conservapedia In that very day the LORD made a covenant with Abram. He said, "To your children I have given this land, from the Nile River to the great Euphrates River, including the lands of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites."

The Expanded Bible So on that day the Lord ·made an agreement [^Lcut a covenant/treaty; 6:18] with Abram and said, "I will give to your ·descendants [^Lseed] the land between the river of Egypt and the great river Euphrates. This is the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites [^Cthe name of peoples who lived in pre-Israelite Canaan]."

Ferar-Fenton Bible At the same time the Ever-living made a covenant with Abram, saying, " I will give this country to your race, from the River of Egypt to the great River Euphrates: The Kenite, the Kenizzite, the Kadmonite, the Hittite and the Perizzite, and the Refaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite."

NET Bible® That day the Lord made a covenant [Heb "cut a covenant."] with Abram: "To your descendants I give [The perfect verbal form is understood as instantaneous ("I here and now give"). Another option is to understand it as rhetorical, indicating certitude ("I have given" meaning it is as good as done, i.e., "I will surely give").] [To your descendants I give this land. The Lord here unconditionally promises that Abram's descendants will possess the land, but he does not yet ratify his earlier promises to give Abram a multitude of descendants and eternal possession of the land. The fulfillment of those aspects of the promise remain conditional (see Gen 17:1-8) and are ratified after Abraham offers up his son Isaac (see Gen 22:1-19). For a fuller discussion see R. B. Chisholm, "Evidence from Genesis," A Case for Premillennialism, 35-54.] this land, from the river of Egypt [The river of Egypt is a wadi (a seasonal stream) on the northeastern border of Egypt, not to the River Nile.] to the great river, the Euphrates River - the land [The words "the land" are supplied in the translation for stylistic reasons.] of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites [Each of the names in the list has the Hebrew definite article, which is used here generically for the class of people identified.]"

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On that day the Lord made a covenant with Abram [Ge 17:2, 4, 7; Ex 6:4; 34:10, 27; 1Ch 16:16; Ps 105:9] and said, "To your descendants I give this land [S Ge 12:7], from the Wadi[e] of Egypt [Nu 34:5; Jos 15:4, 47; 1Ki 8:65; 2Ki 24:7; 2Ch 7:8; Isa 27:12; Jer 37:5; 46:2; La 4:17; Eze 30:22; 47:19] to the great river, the Euphrates [S Ge 2:14]- 19 the land of the Kenites [Nu 24:21; Jdg 1:16; 4:11, 17; 5:24; 1Sa 15:6; 27:10; 30:29; 1Ch 2:55], Kenizzites, Kadmonites, Hittites [S Ge 10:15; S Dt 7:1], Perizzites [S Ge 13:7], Rephaites [S Ge 14:5], Amorites, Canaanites, Girgashites and Jebusites [S Ge 10:16; Jos 3:10; 24:11; Ne 9:8]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	That day ADONAI made a covenant with Avram: "I have given this land to your descendants - from the Vadi of Egypt to the great river, the Euphrates River - the territory of the Keni, the K'nizi, the Kadmoni, the Hitti, the P'rizi, the Refa'im, the Emori, the Kena'ani, the Girgashi and the Y'vusi."
exeGesese companion Bible	In that day Yah Veh cuts a covenant with Abram, saying, To your seed I gave this land - from the river of Misrayim to the great river - the river Euphrates: the Qeyniy and the Qenaziy and the Qadmoniy and the Hethiy and the Perizziy and the Rephaim and the Emoriy and the Kenaaniy and the Girgashiy and the Yebusiy.
Hebrew Names Version	In that day the LORD made a covenant with Avram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Perat: the Kinim, the Kenizzi, the Kadmoni, the Chitti, the Perizzi, the Refa'im, the Amori, the Kena`anim, the Girgashi, and the Yevusi."
Kaplan Translation	On that day, God made a covenant with Abram, saying, 'To your descendants I have given this land, from the Egyptian River [Some say that it is the Nile (Targum Yonathan), but this is a minority opinion. Ibn Ezra says that it is the Shichur River (cf. Joshua 13:3, Jeremiah 2:18), which is identified with Wadi el Arish, on the border of the Holy Land, some 90 miles east of the present Suez Canal (see note on Exodus 23:31). See Numbers 34:5.] as far as the great river, the Euphrates [This is the limit reached in the days of Solomon (1 Kings 5:1).]; [the lands of] the Kenites [It seems that they lived near Moab, to the west of the Dead Sea (cf. Numbers 24:21; Bava Bathra 56a). They lived in Ir HaTamarim (Palm City) (Judges 1:16), which may be identified with Chatzatzon Tamar (Genesis 14:7), to the west of the Dead Sea. The Targum translates Keni as Shaalmite, an Arabic tribe (cf. Bava Bathra 56a; Yerushalmi, Shevi'ith 6:1; Yerushalmi, Kiddushin 1:8; Bereshith Rabbah 44).], the Kenizites [They are identified as the Nebatians, a tribe that lived to the southeast of the Holy Land, near Edom (see sources mentioned in note on Genesis 15:19 'Kenites'; cf. Targum Yonathan on Numbers 11:22; Targum on Isaiah 60:7, Ezekiel 27:21).], the Kadmonites [Identified simply as Arabs, living in the area of Ammon, to the northeast of the Dead Sea (see sources mentioned in note on Genesis 15:19 'Kenites'). Literally, 'the Easterner' cf. 1 Samuel 24:14. The Dead Sea was also known as the 'Eastern Sea' or 'Kadmoni Sea' (Ezekiel 47:18, Joel 2:20, Zechariah 38:17).], the Hittites [Cheth in Hebrew, father of the Hittites, one of the tribes living in the Holy Land; cf. Genesis 15:20. They lived to the west of the Dead Sea around Hebron; Genesis 23:5. Both the Hittites and Amorites were associated with the Jerusalem area; Ezekiel 16:3,45.], the Perizzites [This nation is later mentioned together with the other Canaanite nations (see Genesis 15:20; Exodus 3:8, 3:17, 23:23, etc.). They most probably lived between Bethel and Shechem (cf. Genesis 34:30), especially around Bezek (Khirbet Izbik) (Judges 1:4). They lived near the Amorite, Hittite and Yebusite (Joshua 11:3), as well as in the

forests near the Rephaim (Joshua 17:15). Some say that they were called Perizim because they lived in unwalled cities (Perazoth) (Kesseth HaSofer).], [the Rephaim](#) [The Targum has 'mighty ones,' or 'giants,' cf. Deuteronomy 2:11, 2:21. Their land was promised to Abraham (Genesis 15:20), and part of it was given to Lot's descendants (Deuteronomy 2:20). Og, a giant reputed to be over ten feet tall, was reputed to be one of the survivors of the Rephaim (Deuteronomy 3:11; Joshua 12:4, 13:12). Their land was later called Bashan, to the east of the Jordan (Deuteronomy 3:13). They were associated with the Perizites (Joshua 17:15, see Genesis 15:20). Some sources identify them with the Hivites (Bereshith Rabbah 44).], [the Amorites](#) [A people who originally lived on the west of the Dead Sea, but were driven out (Genesis 14:7). They lived around Hebron, where they allied with Abraham (Genesis 14:13). They also lived around Shechem (Genesis 48:22). Later, they settled the land on the east bank along the Arnon River, near Moab (Numbers 21:13). They also lived in Gilead (Numbers 32:39). They later invaded the Holy Land again (Judges 1:34).], [the Canaanites](#) [A generic name, since by this time, many of the tribes had intermingled. Possibly associated with Sidon (Genesis 10:15).], [the Gergashites](#) [Inhabitants of the Holy Land (Genesis 15:21). According to tradition, they left the Holy Land before the Israelite invasion and settled in Africa (Yerushalmi, Shabbath 6:31; Rashi on Exodus 33:2, 34:11).] [and the Jebusites](#) [Yebhusi in Hebrew. Jebus (Yebhus) is identified with Jerusalem; Judges 19:10, 1 Chronicles 11:4; Joshua 15:63, Judges 1:21. The Jebusites therefore lived in the Jerusalem area. Later, however, this area was settled by the Hittites (Pirkey Rabbi Eliezer 36; Rashi on Deuteronomy 12:17).].

Orthodox Jewish Bible

On that day Hashem cut a brit (covenant) with Avram, saying, Unto thy zera have I given ha'aretz hazot, from the Wadi of Mitzrayim unto the great river, the river Euphrates: [the land of] the Keni, and the Kenizzi, and the Kadmoni, And the Chitti, and the Perizzi, and the Repha'im, And the Emori, and the Kena'ani, and the Gergashi, and the Yevusi.

The Scriptures 1998

On the same day הויה made a covenant with Abram, saying, "I have given this land to your seed, from the river of Mitsrayim to the great river, the River Euphrates, with the Qëynite, and the Qenizzite, and the Qadmonite, and the Hittite, and the Perizzite, and the Repha'im, and the Amorite, and the Kena'anite, and the Gergashite, and the Yebusite."

Literal, almost word-for-word, renderings:

The Amplified Bible

On the same day the Lord made a covenant (promise, pledge) with Abram, saying, To your descendants I have given this land, from the river of Egypt to the great river Euphrates-the land of
The Kenites, the Kenizzites, the Kadmonites,
The Hittites, the Perizzites, the Rephaim,
The Amorites, the Canaanites, the Gergashites, and the Jebusites.

Concordant Literal Version

In that day Yahweh contracted a covenant with Abram, saying, "To your seed I give this land, from the stream of Egypt as far as the great stream, the stream Euphrates, the Cainite and the Kenizite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Hivite and the Gergashite and the Jebusite.

Context Group Version

In that day YHWH made a covenant with Abram, saying, To your seed I have given this land { or earth }, from the river of Egypt to the great river, the river Euphrates: the Kenite, and the Kenizzite, and the Kadmonite,
and the Hittite, and the Perizzite, and the Rephaim,
and the Amorite, and the Canaanite, and the Gergashite, and the Jebusite.

NASB

On that day the Lord made a covenant with Abram, saying,

"To your descendants [Lit seed] I have given this land [Gen 17:8; Josh 21:43; Acts 7:5],

From the river of Egypt [Ex 23:31; Num 34:1-15; Deut 1:7, 8] as far as the great river, the river Euphrates:

the Kenite [Ex 3:17; 23:28; Josh 24:11; Neh 9:8] and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite."

New King James Version

On the same day the Lord made a covenant with Abram, saying:

"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates- the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Syndein/Thieme

{First Statement of the Palestinian Covenant - Describes the Inheritance of the Land}

In the same day Jehovah/God made a covenant with Abram, saying {'amar}, Unto your seed have I given this land, from the river of Egypt unto the great river - the river Euphrates . . .

the {land of the} Kenites {who lived in the area between southern Palestine and the mountains of Sinai},

{and} the {land of the} Kenizzites,
 {and} the {land of the} Kadmonites,
 {and} the {land of the} Hittites,
 {and} the {land of the} Perizzites,
 {and} the {land of the} Rephaims,
 {and} the {land of the} Amorites,
 {and} the {land of the} Canaanites,
 {and} the {land of the} Girgashites,
 {and} the {land of the} Jebusites.

{Note: Why does this statement come as Abram is 'failing' and 'worrying' and having night mares?? That is the point. It comes when Abram neither earns it or deserves it. It is all by the Grace of God.} {Note: The Palestinian covenant is also mentioned in three other passages - Numbers 34, Deuteronomy 30, and Joshua 1.}

Young's Updated LT

In that day has Jehovah made with Abram a covenant, saying, "To your seed I have given this land, from the river of Egypt unto the great river, the river Phrat, with the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite."

The gist of this verse:

God gives the boundaries of the land which He is giving to Abram's descendants and the people who will be dispossessed.

Genesis 15:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

Genesis 15:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> .			
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
'Ab ^e râm (אֲבִרָם) [pronounced ab ^v -RAWM]	<i>father of elevation, exalted father; and is transliterated Abram</i>	masculine singular proper noun	Strong's #87 BDB #4
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136

Translation: On that day, Y^ehowah cut a covenant with Abram,...

Interestingly enough, this final sentence of this chapter appears to have occurred before the vision, dream, incident just spoken of in vv. 17–18. Whereas a wâw consecutive followed by an imperfect verb often indicates sequential action, a simple wâw conjunction with the perfect tense suggests often a past event (depending upon the context).

The only thing which may contradict this assessment is the Hebrew custom of beginning a day at sunset, which is reasonably applied to Abram here. So, at some point after the vision, dream or incident, God made a covenant with Abram, which included the following information.

It is up for debate just how important the timing of this covenant is—whether before or after fire-pot stuff. The perfect tense suggests to me that this covenant had been made earlier; and we simply have observed, in the previous verse, the ratification of that treaty.

Genesis 15:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera ^c (זֵרָה) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282

Genesis 15:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This is the fourth time this word occurs in this short chapter.			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
This is the fifth time that this word occurs in this short chapter.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation:...[which] said, "I have given this land to your seed..."

The word *seed* can be understood in two ways—for Abram, I believe that he clearly understands this to be his descendants. However, this can also be understood to refer to Abram's Seed, the Lord Jesus Christ; and this land will be given to Him as well when He rules over Israel.

Genesis 15:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
nâhâr (נְהַר) [pronounced naw-HAWR]	<i>stream, river</i>	masculine singular construct	Strong's #5104 BDB #625
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
'ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...ad (מִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
nâhâr (נְהַר) [pronounced naw-HAWR]	<i>stream, river</i>	masculine singular noun with the definite article	Strong's #5104 BDB #625

Genesis 15:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gâdôwl (גְּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
nâhâr (נְהַר) [pronounced <i>naw-HAWR</i>]	<i>stream, river</i>	masculine singular construct	Strong's #5104 BDB #625
Ph ^o rât (פְּרַת) [pronounced <i>ᶠ-RAWT</i>]	<i>to break forth, rushing; transliterated Euphrates</i>	masculine singular proper noun	Strong's #6578 BDB #832

Translation:...—from the river of Egypt to the Great River (the Euphrates River);...

The great size of this land mass is given here—that this land over which our Lord will rule will be from the River of Egypt to the Euphrates River, which is quite a huge swath of land.

Gen 15:18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,

The verb *to make* is the Qal perfect of *kârath* (כָּרַת) [pronounced *kaw-RAHTH*], which means *to cut off, to cut down; to kill, to destroy; to cut [or make] [a covenant]*. Strong's #3772 BDB #503. This word is clearly related to cutting these sacrificial animals into pieces. The perfect tense indicates that God already made this covenant with Abram. The covenant was made first, and then the smoking pot and the flaming torch went between the pieces of the animals (after it became dark). That sealed the covenant. The darkness is the judgment of God against Egypt, after which, God will move forward with fulfilling this covenant. The Jews will, as a nation, come into this land and take it.

Now, why didn't God just give the Jews the land and let Abram have children, and let them have children, and simply live in the land and, once their numbers were large enough, take it? Canaan is a land of great degeneracy. God needs to isolate the Jews. They cannot be mixed into the Canaanite culture and they cannot be mixed into the Egyptian culture. They must be kept separate and spiritually pure. Abram was not left in Hebron because he would have become corrupted; the Jews were not left in Canaan because they would have become corrupted as a people.

Furthermore, what happens in the future will be an event as has never occurred before or after. Even today, Jewish people will gather around a meal—the Passover Seder—and talk about God taking their people out of Egypt. Even today, people who are evil will take this story and distort it into liberation theology. 3500 years later, the exodus still plays a part in modern human history. When God wants to step into history and get our attention, He is quite able to do so.

Far more people know about the exodus narrative than any other historical incident which took place during this time. We do not even know for certain who the Pharaoh of Egypt was.

Gen 15:18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,

The land which God gives to Abram is far larger than anything which the Jews have ever controlled, even at the height of their power under Solomon. Right now, Israel is less than 0.2% of the Middle East (*not 2% but 1/5th of 1%*). In the many surrounding Muslim countries, there are a handful of Jews, if that many, because of the

incalcitrant attitude of the Muslim people, who occupy the other 99.8% of the Mideast lands. The hatred of many of those in the Mideast is so great that, even this tiny sliver of land occupied by Jews is too much for them to bear. These Muslims are the birds of prey, swooping down, trying to destroy the covenant of God made with Abram. So many Muslims today, if they could snap their fingers and have the Jews disappear, they would. If they could snap their fingers and have the Jews die horrible, miserable deaths before Israel went away, they would. This is the nature of evil in our world.

God here gives the Jews the land between the Nile and the Euphrates, which takes in a small portion of Egypt, the Sinai Peninsula, Jordan, Lebanon, Syria, Saudi Arabia (it is unclear whether this description includes of the Saudi Arabia) and a large chunk of Iraq. In other words, about 40% of the Middle East.

The portion which is given to him is much larger than any past or present day Israel. In today's world, this would include part of Egypt, all of Israel, Jordan Lebanon, and much of Syria, Iraq, and all or part of Saudi Arabia. This chunk of real estate would measure 800 x 800 (to up to 1400) miles.

Today, Israel is a postage stamp of a country, and various Arabic nations would like to see it destroyed. Their hatred of the Jew is deep and lasting, and no matter how small Israel is, they want to see all of Israel destroyed. In my lifetime, I have seen Israel attacked several times and in a number of ways, yet God has been faithful even today to keep them alive as a people. Whether this present-day Israel will be a part of the end-time prophecies or not, is another topic (it could be destroyed and another Israel raised up in its place decades or even centuries later).

Behind Islam is Satan. If God does not keep this covenant with Israel, then God is not God. Therefore, Satan, throughout history, has worked tirelessly through various nations and various religions to destroy the Jew. Knowing this may help to explain to you the irrational hatred of the Jews throughout history.

As a teacher and as a normal person, I have known a number of Jews throughout my lifetime. I could not define them physically; I could not look at a group of people and pick out the Jews from the group; nor could I separate them by a set of core beliefs. My point is, there is nothing superficial about the Jews which ought to cause such hatred. We can make clear and immediately distinctions between Blacks and Whites, and therefore, racial tensions are going to occur between these groups of people—it is inevitable. However, there is no such clear distinction between Jews and other peoples. Because of this, Islamic propaganda tells its believers that Jews come from monkeys and dogs, and some Islamic adherents actually believe that (it is taught at a very early age). However, non-European Jews could blend into any Middle East country, and, as long as their origins are religion were not known, they would not stand out. There is nothing overt or obvious in the appearance of Jews which causes such recalcitrant behavior on the part of Muslims

However, despite the lack of dramatic physical differences, Jews are hated from time to time in many nations, or even by certain nations, not because of anything which they have done or not because of the way that they look, but because they are God's people, and they will always be God's people. Therefore, Satan hates them, wants to destroy them, and Satan is able to infect whole nations with this sort of irrational hatred.

One of the reasons that the United States is so blessed is our relationship to Israel and to the Jewish people. God promised Abram, "I will bless those who bless you and I will curse those who curse you." And so it has been down throughout the ages, up until this point in time. I discussed the precipice upon which our nation happens to be. One of the reasons that we have been preserved is our attitude toward the Jewish people. However, this could change in one generation. We may live to see the day when a majority of people in the United States see no difference between the Jewish people and Muslims; and that their differences in the Middle East are to be seen as equal; and that a reasonable man could be seen to take one side as well as the other. When that day comes, our nation has reached its most dangerous place.

In the 1400's, Spain was one of the greatest nations in the world, sending out explorers throughout the world, claiming great chunks of the new world for Spain. Spain was a world power. However, simultaneously, the Spanish Inquisition, which began as a tribunal in 1480, forced Jews and Muslims out of Spain, if they did not

convert to Catholicism. That was a decree issued in 1492 and in 1501. And suddenly, in a very short period of time, Spain went from being one of the great nations of the world to a 3rd class power, which is where it stands today.

Back to the narrative. Next God tells Abram which peoples will be dispossessed or destroyed in order for them to take the land.

Gen 15:18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,...

Genesis 15:18 On that day, Y^ehowah cut a covenant with Abram, [which] said, "I have given this land to your seed—from the river of Egypt to the Great River (the Euphrates River);... (Kukis mostly literal translation)

Genesis 15:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אָת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Qêynîy (קֵינִי) [pronounced <i>kay-NEE</i>]	<i>to acquire</i> and is transliterated <i>Kenite</i>	gentilic adjective with the definite article	Strong's #7017 BDB #884
Also spelled Qîynîy (קִינִי) [pronounced <i>kee-NEE</i>].			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אָת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Q ^e nizzîy (קִנִּזִּי) [pronounced <i>k^eni-ZEE</i>]	<i>descendant of Kenaz; and is transliterated Kenizzite</i>	singular gentilic adjective with the definite article	Strong's #7074 BDB #889
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אָת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Qad ^e môñîy (קַדְמוֹנִי) [pronounced <i>kad^e-moh-NEE</i>]	<i>former, ancient, eastern; transliterated Kadmonite</i>	singular gentilic adjective with the definite article	Strong's #6931 BDB #870
This is the first time that any of these people are named in Scripture.			

Translation:...[along with] the Kenites, the Kenizzites, the Kadmonites,...

The direct object begins this verse, so this means that God has also given these people over to Israel, indicating that the descendants of Abram will be allowed to come in and defeat these people militarily, and that God would allow for that.

This is the first mention of the Kenites, who apparently have ties to Midian (who will be a son of Abram—Genesis 25:1–2), from whom are the Midianites, a people who will be antagonistic toward the Jews for several centuries

after the Jews leave Egypt. The Kenites are less well-known and are thought to be by some identical to the Midianites (however, that would make little sense, since the Midianites are descendants of Abram).

The Kenizzites are barely mentioned in Scripture. To some degree, this is their first and last mention. Caleb—one of the great men of the Exodus—is Kenizzite on his father’s side. The word means *hunter*. So, at this point in time, they occupy a portion of the land that God is giving to Abram, but their historical significance seems to all but disappear after this promise (apart from Caleb).

The Kadmonites are mentioned only here, in this one passage. These people are known to Abram but have vanished from this earth as a people—all that remains of them is a name found once in the Bible.

God here lists the inhabitants of the land up to this point. It is listed by races which occupy the area and not by cities. Some of these we have dealt with before and some we have not. This portion tells us which groups of people originally settled in Palestine.

The Kenites: The term possibly means *metalworkers* or *smiths* and it could be a descriptive term rather than a family name. The sons of Lamech were involved in these activities and they might be the Kenites (Genesis 4:19–22). However, the first mention of this grouping by name is in this passage. The Kenites were descended from the Midianites (Num. 10:29 Judges 1:16 4:11). Like many races, there were good (1Samuel 15:6) and bad (Num. 24:21–22) among them. Moses father-in-law was a Kenite (Judges 1:16). With the several references throughout the Old Testament, it is obvious that the Kenites broke up into many separate families and nomadic groups. Some even became Scribes (1Chronicles 2:55) after the exile.

There are only a few things that we can probably state about the Kenites: they were a loose group of nomadic peoples who probably worked with metals and were originally associated with and possibly related to the Midianites. Although they first settled in Midian (insofar as we know), some of them moved into Judah and then later into the Galilee area. Their relations with Israel appear to have always been peaceful and congenial. Even though they are said to be given into the hands of Abram back in Genesis 15:18–19, their subjugation to Israel appears to be voluntary and not in the sense of being enslaved to the Israelites. There is nothing in the phrasing of this passage of Genesis to indicate that Israel would militarily conquer this people.

The Kenizzites: This group descended from Eliphaz, the oldest son of Esau (Genesis 36:11,15,42). Even though the implication from this passage is that they were to be evicted from the land by Israel, some of them were evangelized and became great believers, such as Caleb (Num. 32:12).

The Kadmonites: The Kadmonites are found here, by this name, only. However, their name is identical to the adjective which means eastern, so it is possible that they are also found in Job 1:3 (this means that Job was possibly a Kadmonite; which would help fix a date on Job as somewhere during this time period); Judg. 8:10–12; and in 1Kings 4:30–31(where their wisdom is compared to Solomon's).

Genesis 15:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	a descendant of Heth; transliterated <i>Hittite</i>	gentilic adjective; with the definite article	Strong’s #2850 BDB #366
This is the first time the Hittites are mentioned; however, their ancestor Heth was mentioned in Genesis 10:15.			

Genesis 15:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
P ^e rizzîy (פְּרִזִּי) [pronounced <i>p^er-ihz-ZEE</i>]	which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i>	gentilic adjective with the definite article	Strong's #6522 BDB #827

This is their first mention in Scripture.

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
R ^e pha'îym (רִפְּאִיִּם) [pronounced <i>r^efaw-EEM</i>]	<i>giants</i> ; transliterated <i>Rephaim</i>	masculine plural proper noun with the definite article	Strong's #7496 & #7497 BDB #952

These were mentioned back in Genesis 14:5.

Translation: ...the Hittites, the Perizzites, the Rephaim,...

Unlike the 3 previous groups of people, the Hittites were a great people, but the land which is associated with them is Turkey. This passage suggests either that God has given much of Turkey over to the descendants of Abram, which would mean that this land grant includes even more land than I have herein described (there is no northern border, per se, given here). The alternative is, the Hittites also exercised some control over land which was south of Turkey, and that is what God is giving to Abram and his seed. The latter explanation makes the most sense.

The Bible treats the Hittites as a very prominent people, mentioning them almost 50 times over several generations, indicating them to be a great powerful empire in the Middle East. And, for many centuries, critics of the Bible scoffed at this, saying that the Hittites were, at best, some little local tribe with much less influence than the Bible indicates. However, archeology has proven these critics wrong and the Bible right (as is so often the case with the Word of God).

Also interesting: I cannot locate any recorded conflicts between Israel and the Hittites. However, one Hittite plays a prominent role in the Bible (Uriah the Hittite) and another is an ally of David's when he is on the run from King Saul.

All of those groups named so far—the Kenites, the Kenizzites, the Kadmonites, the Hittites—are first named here in this passage. The next 6 peoples have already been named in Genesis.

The Perizzites were those who live in the open country of the land of Canaan (*Perizzite* means *open region, unwalled village, open country*). They were the grazers, farmers, and peasants of the time and they probably lived east of the Jordan. Of the 23 times they are mentioned in the Bible, 22 of them have them in a list of names, as we have here. The only time they are listed separate from 3 or more other peoples is in Joshua 17:15. So, their land is given to the Jews, but we do not have any recorded conflicts between the Jews and the Perizzites.

The Rephaim are the giants of the land, and we will come across them on several occasions (although they may not all be related). Some of them will live east of the Jordan River, and others will be found along the coast of the Mediterranean Sea (which is west of the Jordan).

The Perizzites: The Perizzites are mentioned many times in Scripture as occupants of the land of Canaan (Genesis 15:20 Exodus 3:8 Deut. 7:1 20:17 Josh. 3:10 9:1 Judg. 3:5 1Kings 9:20 etc.). We do not know their racial origins, but they seem to be distinguished from the Canaanites (Genesis 13:7). One theory is that they are equivalent to the Amorites, making them eastern Semitics which would make the Canaanites western Semitics (however, Exodus 3:8, 17 would not support this view). There is another view that this is a general name for those who live in villages.

The Rephaim: They are one of the groups of peoples who had been defeated by Chedorlaomer (Genesis 14:5). They seemed to live in a rather large area, just east of the Salt Sea, and their name is translated *giants* by the LXX. In later Scripture, their name is identified with the dead and with Sheol (Psalm 88:10 Proverbs 2:18 9:18 Isaiah 14:9 26:14). It is possible that we simply do not know the origins of this people and that they are simply identified as giants. In fact, it is even reasonable that this name could apply to any group of particularly tall people.

Here is what various expositors have taught about the Hittites.

Various Expositors Cover the Hittites

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Hittites.

Palestine and Syria appear to have been originally inhabited by three different tribes.

(1.) The Semites, living on the east of the isthmus of Suez. They were nomadic and pastoral tribes.

(2.) The Phoenicians, who were merchants and traders; and

(3.) the Hittites, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the Egyptian and Assyrian empires. In the book of Joshua they always appear as the dominant race to the north of Galilee.

Somewhere about the twenty-third century B.C. the Syrian confederation, led probably by the Hittites, arched against Lower Egypt, which they took possession of, making Zoan their capital. Their rulers were the Hyksos, or shepherd kings. They were at length finally driven out of Egypt. Rameses II. sought vengeance against the "vile Kheta," as he called them, and encountered and defeated them in the great battle of Kadesh, four centuries after Abraham. (See JOSHUA.)

They are first referred to in Scripture in the history of Abraham, who bought from Ephron the Hittite the field and the cave of Machpelah (Genesis 15:20 23:3–18). They were then settled at Kirjath–arba. From this tribe Esau took his first two wives (Genesis 26:34 36:2).

They are afterwards mentioned in the usual way among the inhabitants of the Promised Land (Exodus 23:28). They were closely allied to the Amorites, and are frequently mentioned along with them as inhabiting the mountains of Palestine. When the spies entered the land they seem to have occupied with the Amorites the mountain region of Judah (Num. 13:29). They took part with the other Canaanites against the Israelites (Joshua 9:1; Joshua 11:3).

After this there are few references to them in Scripture. Mention is made of "Ahimelech the Hittite" (1Samuel 26:6), and of "Uriah the Hittite," one of David's chief officers (2Samuel 23:39 1Chronicles 11:41). In the days of Solomon they were a powerful confederation in the north of Syria, and were ruled by "kings." They are met with after the Exile still a distinct people (Ezra 9:1; compare Nehemiah 13:23–28).

Various Expositors Cover the Hittites

The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites (1Kings 10:28–29). From the Egyptian monuments we learn that “the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skins, blue eyes, and reddish hair, all the characteristics, in fact, of the white race” (Sayce's *The Hittites*). The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia. Minor, and not to Syria.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Hittites.

Descended from Cheth or Heth, second son of Canaan. (See HETH.) A peaceable and commercial people when first brought before us at Kirjath Arba or Hebron (Genesis 23:19; Genesis 25:9). Their courteous dignity of bearing towards Abraham is conspicuous throughout. As he took the Amorites as his allies in warfare, so he sought: from the Hittites a tomb. The Amalekites' advance necessitated their withdrawal to the mountains (Num. 13:29). In Joshua (Joshua 1:4 9:1 11:3–4 12:8) they appear as the principal power occupying upper Syria, between Palestine and the Euphrates. The Egyptian monuments represent them (Sheta) as forming a confederacy of chiefs, Egypt's opponents in the valley of the Orontes, during the 19th and 20th dynasties of Manetho, including Joshua's time. Sethos I took their capital Ketesh near Emesa, 1340 B.C.

Two or three centuries later the Assyrian inscription of Tiglath Pileser (1125 B.C.) mentions them. As the Philistines appear in Joshua (Joshua 13:3 Judges 3:3) predominant in S. Canaan toward Egypt, so the Hittites in the N. Their military power is represented in Joshua as consisting in chariots (1Kings 10:29 2Kings 7:6). A hieroglyphic inscription of Rameses II mentions Astert (Ashtoreth) as their god. Uriah, the unsuspecting, self-denying patriot, whom David so wronged though of his own bodyguard "the thirty," was a Hittite, and showed the chivalrous bearing which Ephron the Hittite and his people had showed of old.

The names of Hittites mentioned in Scripture, Adah, Ahimelech, etc., seem akin to Hebrew. (See HEBREW.) G. Smith has just discovered their capital lying about half way between the mighty cities of the Euphrates valley and those of the Nile. Their art forms the connecting link between Egyptian and Assyrian art. The name of their capital is identical with that of the Etruscans. This implies a connection of the Hittites with that people.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Hittites.

Hit'tites, The. (descendants of Heth). The nation descended from Cheth, (Authorized Version, Heth), the second son of Canaan. Abraham bought from the "children of Heth", the field and the cave of Machpelah, belonging to Ephron, the Hittite. They were then settled at the town which was, afterwards, under its new name of Hebron, to become one of the most famous cities of Palestine, and which then bore the name of Kir-jath-arba. Genesis 23:19 25:9.

When the Israelites entered the Promised Land, we find the Hittites taking part against the invader, in equal alliance with the other Canaanite tribes. Joshua 9:1 11:3; etc. Henceforward, the notices of the Hittites are very few and faint. We meet with two individuals, both attached to the person of David —

1. "Ahimelech, the Hittite," 1Samuel 26:6.
2. Uriah, the Hittite," one of "the thirty" of David's body-guard. 2Samuel 23:39 1Chronicles 11:41.

For an excellent article on the Hittites, see the West Bank Bible Church's [Doctrine of the Hittite](#).

[Chapter Outline](#)

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Genesis 15:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’Ĕmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer</i> (possibly); and is transliterated <i>Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57

These have been named several times previously in Scripture: Genesis 10:16 14:7, 13 15:16.

w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
K ^e na’ănîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-ghu-NEE</i>]	<i>merchant, trader</i> ; and is transliterated <i>Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

These have also been mentioned many times before in Scripture: Genesis 10:18–19 13:6–7.

Translation: ...the Amorites, the Canaanites,...

The term Amorite is used in 3 different ways: (1) as representative of the people who live in the land of Palestine (which generic usage explains a number of problem passages—Genesis 15:16 Judges 6:10) (2) as the people who live in the hills as opposed to those who live on the plains (Num. 13:29); and (3) as a racially specific group (Num. 21:21–31 Deut. 2:26–35). According to ISBE, *The Amorite kingdom was of great antiquity. About 2500 B.C. it embraced the larger part of Mesopotamia and Syria, with its capital probably at Harran, and a few centuries later northern Babylonia was occupied by an “Amorite” dynasty of kings who traced their descent from Samu or Sumu (the Biblical Shem), and made Babylon their capital.*²⁰ If this is accurate, then God has been separating Abram from this people for several decades. Also, according to ISBE, the Amorites are mentioned in several extra-Biblical records (e.g., in the Tell el-Amarna Letters, and the Hittite archives discovered at Boghaz-keui).

The Canaanites are the descendants of Canaan, a son of Ham. They moved westward into Palestine and Egypt. They lived in the lowland areas, near the Jordan River and the Mediterranean Sea (Num. 13:29).

Genesis 15:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁰ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Amorites.

Genesis 15:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gir ^e gâshîy (גִּרְגַּשִׁי) [pronounced <i>ghihr-gaw-SHEE</i>]	<i>dwelling on clay soil; transliterated <i>Girgashite</i></i>	gentilic singular noun/adjective with the definite article	Strong's #1622 BDB #173
The Girgashites were previously mentioned in Genesis 10:16.			
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Y ^e bûçîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101

Also mentioned previously in Genesis 10:16. They are not mentioned in Genesis 14.

Translation: [...the Girgashites and the Jebusites.](#)"

The Girgashites are descended from Canaan (Genesis 10:16) and found in Scripture 6 times, always in a list of names. They are always found associated with the Hittites (Heth), the Canaanites, Amorites and Jebusites. This is because these tribes are all related. There are differing opinions as to where these people lived and who they might be in extra-Biblical history.

The Jebusites are one of the most well-known people in the Old Testament, their name occurring 41 times. They are also sons of Canaan and they will play a part in the history of Israel for the next 1000 years, at least to the time of David. At that time, they will occupy a city called Jebus, a city that David will conquer and make the capitol city of all Israel (this is Salem of Genesis 14:18). At the time that Moses returns to the Land of Promise with his sorry band of soldiers, the Jebusites will be living in the hill country (Num. 13:29), which possibly included Jerusalem.

All of these groups, when Abram entered into the land, were major and minor players in that arena of history. Every single one of them was a *people* at that point; Abram was not. Abram was simply one guy with a wife, no kids, and the men who worked for him. Yet, throughout the centuries, God promised that His Angel (Jehovah) would go before the Jews and drive these people out (Deut. 7:1 Joshua 3:10) and even blot them out (Exodus 23:23 Deut. 20:17). 10 peoples, who controlled the land of Canaan, would fall into great degeneracy, and God would take the land from them and order Joshua to slaughter them.

So, Abram and his wife are the only Jews in the land. Of the people named above, there must be millions in the land of Canaan at this time. Do you know any Amorites, Canaanites or Hittites today? Yet these were 3 of the greatest peoples in that day. God has blotted them out of history. Do you know any Jews? There is a future for the Jews in God's plan, so we will always have Jews. **God's Word lives and abides forever** (1Peter 1:23b). God's Word told Abram, "[I will bless those who bless you and curse those who curse you.](#)" Words which were true 4000 years ago and words which continue to be true today.

Genesis 15:19–21 [...\[along with\] the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.](#)" (Kukis mostly literal translation)

Genesis 15:18–21 On that day, Y^ehowah cut a covenant with Abram, [which] said, “I have given this land to your seed—from the river of Egypt to the Great River (the Euphrates River); [along with] the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.” (Kukis mostly literal translation)

Genesis 15:18–21 Jehovah made a covenant with Abram on that day, which covenant said, “I have already given this land to your seed—which land extends from the river of Egypt to the Euphrates River; furthermore, I have given into their hands the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.” (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 15:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masorettes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

God's Gracious Land Grant to Abram and his Descendants

Genesis 15:1 After these events the word of יהוה came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great.”

The previous events are those which took place in Genesis 14, and the great war between the four kings and the five kings.

This was a serious exposure to Sodom and Gomorroah with regards to national discipline. As we will find out in Genesis 19, they will not take this to heart.

Genesis 15:2 **And Abram said, “Master הוהי [= YHWH, Y^ehowah], what would You give me, seeing I go childless, and the heir of my house is Eli’ezer of Dammeseq [= Damascus]?”**

Abram is beginning to give serious thought to the promises made to him by God. He has thought about what God has said and considered his actual circumstances.

“Listen,” he said to God, “I am obviously childless—that does not appear to be anything that is going to change; so by my heir, maybe you are thinking of Eliezer of Damascus?”

Genesis 15:3 **And Abram said, “See, You have given me no seed, and see, one born in my house is my heir!”**

Abram presses this point with God. “You, God, have given me no descendants. So what do you think about my heirship falling upon Eliezer, who was born in my house.”

I do not quite get how this man was born in Abram’s house but is also called Eliezer of Damascus. However, in their travels, perhaps they stopped at Damascus and Eliezer was born there.

There is another way to read this. Abram is thinking that Eliezer of Damascus is one possibility. Perhaps another possibility is someone else who is born in Abram’s house.

Genesis 15:4 **And see, the word of הוהי came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.”**

God makes it clear that Abram himself will sire his true heir. It won’t just be someone whom Abram favors from his household.

Genesis 15:5 **And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.”**

God then challenges Abram to look into the sky and count the stars. “This is what your seed is going to be!” God tells him.

Abram is not just the father of the Jews but of the Arab people as well.

Let me suggest that God is referring to all the true heirs of Abram, which is anyone who have trusted in Abram’s God. Whether we are considering those born to Abram, no matter what their spiritual status; or whether their spiritual status is foremost, but their race is not key—either way, Abram would have a huge number of descendants.

We do not know how many stars Abram is able to count, but God knows that the total number of stars is almost impossible to count. We have estimations, but I have not the slightest idea by what means these estimations were determined.

Genesis 15:6 **And he believed in הוהי, and He reckoned it to him for righteousness.**

Abram believed God here, and this was counted to him as righteousness.

Genesis 15:7 **And He said to him, “I am הוהי, who brought you out of Ur-kasdim [= Ur of the Chaldeans], to give you this land to inherit it.”**

God tells Abram, “I brought you out of Ur of the Chaldees. This is the land which is all around you that I will give to you and to your descendants.”

Genesis 15:8 **And he said, “Master הוהי, whereby do I know that I possess it?”**

Abram then asks, "Lord, you keep telling me that I will have an massive number of descendants and that they will own all of this land, but will I really? How do I really know that this is going to happen?"

Genesis 15:9 And He said to him, "Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon."

God tells Abram, "You are going to gather some animals up to be offered to Me."

So, this seems like an odd way of answering Abram's question.

Genesis 15:10 And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds.

Abram took the animals which God told him to get, killed them, and then cut them in half, and set the halves opposite each other.

Genesis 15:11 And the birds of prey came down on the carcasses, and Abram drove them away.

There were birds of prey which came down on these carcasses, and Abram chased them away.

This is representative of nation Israel and the many nations which try to destroy Israel.

Genesis 15:12 And it came to be, when the sun was going down, and a deep sleep fell upon Abram, that see, a frightening great darkness fell upon him.

A deep sleep falls upon Abram as the sun begins to go down.

Genesis 15:13 And He said to Abram, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

What God is doing is giving Abram more of a short-term prophecy. Abram won't be able to confirm this, but all of his descendants who walk out of Egypt behind Moses will.

God speaks to Abram while he is in this deep sleep. God tells Abram what is going to take place over the next hundreds of years. At some point, Abram's descendants will end up in another land, and they will live there as immigrants, but that land will not be theirs.

Genesis 15:14 "But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.

God will judge this land (which is Egypt), and after that, all Israel will emerge with great wealth and possessions (this will be despite the fact that they were afflicted for many years in this nation).

Genesis 15:15 "Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age.

Abram is promised that he will have a death of natural causes, and he will be buried at an age when he is very old.

Genesis 15:16 "Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete."

The fourth generation here apparently refers to the 400 years.

Genesis 15:17 And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces.

Abram is still having a vision, and he sees a smoking oven and a burning torch passing between the animal carcasses. Let me suggest that the burning and smoking refers to judgment, sometimes on Israel but mostly on the nations which try to destroy Israel.

Genesis 15:18–21 On the same day יהוה made a covenant with Abram, saying, "I have given this land to your seed, from the river of Mitsrayim [= *Egypt*] to the great river, the River Euphrates, with the Qēynite, and the Qenizzite, and the Qadmonite, and the Ḥittite, and the Perizzite, and the Repha'im, and the Amorite, and the Kena'anite [= *Canaanite*], and the Gīrgashite, and the Yēbusite [= *Jebusite*]."

That day, God makes another covenant with Abram telling him that this massive chunk of land, all that is between the river in Egypt and the River Euphrates is going to belong to the Jews.

There are all of these other peoples living in Canaan right now. They are not going to change this prophetic promise.

Addendum

We just completed Genesis 15, where God has renewed His covenant with Abram and we discovered that Abram's righteousness was imputed to him because he had faith in Jehovah Elohim sometime in the past.

In this lesson and the next, we are going to step back a moment a look at a few things which might give you a greater appreciation of the Bible, because you have now thoroughly studied 15 chapters of the first book of the Bible.

There are a significant number of people who doubt that the Bible is the Word of God. To them, some old guys a long time ago, wrote this book trying to pretend that they were writing God's Word, and they fooled a lot of people. If this indeed describes the origin of the Old Testament, then the writer (or, writers) of Genesis made some marvelously lucky guesses about the future, about theology and about science.

"Lucky Guesses" found in Genesis (thus far)

The Lucky Guesses	Scripture
A sudden creation akin to the Big Bang theory, which theory was developed in the 20 th century.	Genesis 1:1
The idea of an ice age is hidden in the language of Genesis 1:2; where the Member of the Trinity who represents power and energy—the Holy Spirit—warms the surface of the earth.	Genesis 1:2
Even though most scientists believe in the Big Bang theory, they also believe that there was an extended period of time before man came on the scene. This is completely consistent with the language of Genesis 1:2.	Genesis 1:2

“Lucky Guesses” found in Genesis (thus far)

The Lucky Guesses	Scripture
The concept of an atmosphere. God spends one entire day making the earth’s atmosphere. That there is an atmosphere and that it is dramatically significant to our lives was not known until thousands of years later (air, as being a mixture of gases, was not studied by science until the 1700’s). One of the most significant arguments of my generation—the CO ₂ in the atmosphere—is all about something that we cannot even see. Mankind, for thousands of years, took the atmosphere for granted—man literally did not know it was there—and yet, the author of Genesis 1 tells us that God took one full day to make the atmosphere. God took a full day to make something that ancient man did not know existed.	Genesis 1:6–8
The concept of the Trinity, found over 1000–3000 years before it became Christian doctrine. The reason that this is such a lucky guess is, Jews do not believe in the Trinity, yet we appear to find the concept of the Trinity in the first chapter of Genesis.	Genesis 1:26 (see also, Genesis 1:2 18:1, 2, 9)
Man is made out of the same chemicals found in the ground.	Genesis 2:7 3:19
In the first few chapters of the Bible, we have the most fundamental relationships and human behavior patterns defined. Work is fundamental to man, whether in innocence or in a fallen state. Even today, we have cultures which try to give primacy to vacation time and to the weekend, but people who are happiest are not those who live for the weekend, but those who have passion for their work.	Genesis 2:15 3:17
From the very beginning, the Bible defines and describes the singular relationship between a man and a woman, even though, throughout the ages, people try to claim this relationship is old fashioned or even dead. Nevertheless, marriage between one man and one woman continues to be the both the primary and fundamental relationship in all societies. No matter what society, the most common and fundamental organization is marriage and family.	Genesis 2:18
The Bible speaks of the concept of cloning and genetic manipulation in the second chapter of Genesis. Science never considered such concepts until maybe the last 50 or so years. Prior to this, it seemed silly that God could take a rib from man, and somehow, from that rib, design another person. Now we know, that is more than enough genetic material to work with. Whatever manipulation of this genetic material was done, is beyond science today, but most scientists see that on the horizon.	Genesis 2:21–22.
From the very beginning, the Bible speaks of <i>the Seed of the Woman</i> when this would be an oddity to speak of at any point in time. Culturally and biologically, <i>seed of the man</i> makes sense and the <i>Seed of the Woman</i> does not. Yet key to Jesus Christ being born into this world without a sin nature is His being born to a virgin, apart from the <i>seed of man</i> . How was the writer of Genesis able to lay the groundwork for what is a fairly subtle and difficult point of Christian doctrine? Perhaps it was just a lucky guess?	Genesis 3:15 Isaiah 7:14 Matthew 1:18–23

“Lucky Guesses” found in Genesis (thus far)

The Lucky Guesses	Scripture
<p>The relationship between God Incarnate and Satan is defined from the very beginning. God speaks to Satan, saying, “I will put hostility between you and the woman, and between your seed and her seed. He will strike your head, and you will strike His heel.” How did the writer of Genesis know that Satan would be allowed to strike the heel of Jesus Christ? Jesus would take upon Himself the venom of sin, and yet, after He had paid for our sins, God would raise Him from the dead. And in the 2nd Advent, Jesus Christ would crush the head of Satan, casting him and his angels into the lake of fire. Again, Genesis, which is written anywhere from 500 to possibly even 3000 years before the Christian era, describes a fundamental Christian doctrine.</p>	<p>Genesis 3:15 1Peter 2:24 Revelation 20:10</p>
<p>The fundamental importance of a blood sacrifice, which is taught from the very beginning. This is fundamental to Christian doctrine. 1000–3000 years before Jesus, men in the Old Testament recorded the importance of the blood sacrifice. In order for Adam and the woman’s nakedness to be covered by animal skins, an animal had to die. Both Cain and Abel offered up sacrifices to God: Cain offered up the works of his hands and Abel offered up a sacrificed animal—God ignored Cain’s offering and respected Abel’s. There is no such thing as Christianity apart from the blood sacrifice; and the foundation for this is laid in the Genesis 3–4.</p>	<p>Genesis 3:21 4:1–7</p>
<p>The gospel of Jesus Christ is given in the genealogy of Genesis 5. When the English meanings of the names from the genealogy of Genesis 5 are strung together, we get the gospel of Jesus Christ: (from Chuck Missler) “Man [is] appointed [to] mortal sorrow; [but] the blessed God will come down teaching [that] His death will bring [the] despairing, rest.” A slightly revised version would be: “Man [is] appointed [to] mortal [ity]; purchased (or, possessed) [by] the Praise of God [Who] will descend [as the] Dedicated [One] (Who will be taken up). He dies and is sent [to the] poor [who are strong in Christ] [bringing them] rest [or, comfort, repose, consolation].”</p>	<p>Genesis 5</p>
<p>The idea that there could be a flood which would cover the entire earth. The idea that God could change topography and that would prevent a worldwide flood from reoccurring. When we studied the flood, we found out that a similar flood <i>could not</i> occur today. However, if the world were completely flat, then we would be covered in water. We know today that, if the topography of the earth was different, all the earth could be flooded. Again, what an amazingly lucky guess!</p>	<p>Genesis 7–9</p>
<p>Also, the dimensions of the ark are both seaworthy and able to carry the cargo of the animals spoken of. This was written anywhere from 3000 to 5000 years ago. Again, a tremendously lucky guess on the part of the writer of flood epic. Noah’s Ark: A Feasibility Study by John Woodmorappe, describes in the most minute details how this was all possible. You may think, <i>well, so what?</i> But there are other worldwide flood traditions, but none of them can be examined this carefully without revealing a number of fundamental flaws with the story, the design of the boat, or whatever.</p>	<p>Genesis 7–9</p>
<p>The general historical trends of the people to be descended from Shem, Ham and Japheth are described.</p>	<p>Genesis 9:24–27</p>
<p>The naming and distinguishing of all the major peoples in the world is laid out. You may read Genesis 10 and think, “Well, so what.” However, in what ancient document do you have these races laid out, distinguished and associated with logical geographical areas in that chapter and elsewhere in the Bible? Only one that I can think of is, Josephus, who based his ancient history on the Bible.</p>	<p>Genesis 10</p>

“Lucky Guesses” found in Genesis (thus far)	
The Lucky Guesses	Scripture
Data that shows the reduction of age of each successive generation would follow an exponential decay curve. All life and death is based upon exponential curves; and these ancient writers guessed that? Logarithms, by the way, were discovered in A.D. 1614.	Genesis 11:10–32
The concept that the Jews would be a blessing to the world (which would come through Jesus Christ) and that nations would be blessed or cursed, depending upon their relationship with the Jews. This is an historical fact, whether we are speaking of Assyria, Egypt, Greece, Rome, Spain, Great Britain, the United States, or Iran. These nations, when their relationship with the Jews has been good, have prospered. Those who treated the Jews as enemies have had a much more difficult history.	Genesis 12:2–3
The idea that the stars in the sky could be used as an analogy to refer to an incredibly huge number. In the ancient world, they could only see a few hundred, or, at most, a few thousand stars. Yet Abram’s descendants are compared to both the dust of the earth and to the stars in the heavens. With regards to numbering the stars of the heavens, Hipparchus, in 150 B.C., determined that there were 1026 stars. Ptolemy, another astronomer, not only counted the stars but documented that there were 1056 of them in 150 A.D. Later astronomers even proposed fewer stars (Tycho Brahé in 1575 A.D. suggested 777, Kepler in 1600 A.D. suggested 1005). Finally, Carl Sagan has determined that there are 25,000,000,000,000,000,000 (or 25 sextillion) stars and that there are many more beyond that. Yet, Genesis 15:5 and Jer. 33:22 suggest that the number of stars are uncountable and in Genesis 22:17, the stars in the heaven are compared to the sand of the sea. Given that you can hold 1000 grains of sand in one hand quite easily, it is fascinating that the authors of Scripture knew, several thousand years ago, what science is only most recently beginning to realize.	Genesis 13:16 15:5
The concept that faith alone in Jehovah Elohim is all that is needed to be declared righteous by God. This is not just the most fundamental concept of Christianity and the Bible, but this is absolutely unique in religious thinking—that one can be justified by faith alone, apart from any works. What is thoroughly amazing is, when Jesus walked on this earth, those Jews who taught the Old Testament, taught that salvation was gained by being a Jew and by obeying the Law of God (despite Genesis 15:6). In all religions and in all cults, works are a part of salvation; except for Christianity. Only in Christianity, faith alone in Christ alone results in eternal salvation, a salvation which cannot be taken from you; a salvation which you cannot lose by your lousy manner of life. And Genesis 15:6 (among other passages) telegraphs this fundamental of the faith 2000 years before Jesus Christ and the recording of the words of the New Testament.	Genesis 15:6
The very idea that the Jews would remain and that the major peoples of that day would be blotted out from history. Given the tremendous amount of anti-Semitism which has occurred throughout the ages, it is amazing that there are any Jews alive.	Genesis 15:18–21 Exodus 23:23

There are so many different writings about creation, about how man started; by the Greeks and Romans of course, and by the ancient Egyptians and Assyrians. Yet, what creation story, apart from the Bible, is ever taken seriously? *In Norse mythology, there was only a chasm, Ginnungagap, in the beginning (somewhat like the Greeks' Chaos) bounded on either side by fire and ice. When fire and ice met, they combined to form a giant, named Ymir, and a cow, named Audhumbla, to nourish Ymir. She survived by licking the salty ice blocks. From her licking emerged Bur, the grandfather of the Aesir.*²¹ When, over the past 500 years, have influential people suggested, "We need to take another, closer look at the Norse view of beginnings; I think there may really be something there for us to study"? I took this particular example simply because it was at the top of the page; I could have taken any mythology of beginnings as illustrative of the fact that, the Bible is in a different classification from all other stories of creation. Look at any of the myths of creation and tell me which ones deserve a second look.

We are only 15 chapters into the first book of the Bible, and, already, there are 20 amazing things—20 lucky guesses, if you will—about things that no one should have known about. Could you sit down and write out scientific concepts before they are even thought of? Thousands of years before someone discovers them? Can you choose several peoples from the earth and tell me which of them will be here in 1000 years and which would be blotted out or no longer have a clear identify? Could you choose various peoples and tell me how they will interact over the next few thousand years? Could you outline some of the fundamental doctrines of a religion that will be established 1000 years (or more) from now?

I will agree that if you say, "1000 years from now, marriage is going to be the fundamental building block of all societies and work will still be fundamental to the well-being of man," you would be right. So, I will agree that, if you hold to these predictions, then you are correct about the future.

But, apart from those 2 things, how did the Bible get so many things right? What in the Bible in these first 15 chapters can you point to, and say, "Well, they got it totally and completely wrong there." Even evolution versus creationism or evolution versus intelligent design are still debated today. There have been college courses discussing this scientific debate, and, in the cases I am aware of, more people exit such a course believing in creationism than began the course believing in creationism.

When it comes to the Bible, there are three logical choices that you are left with: (1) some ancient, primitive man (or, a group of men) just happened to make some phenomenally lucky guesses (and without making any mistakes); (2) some religious fanatic trying to pull the wool of everyone's eyes just manages to make all of these lucky guesses, without making any mistakes (besides being able to fool everyone as to the time of writing of Genesis), or, (3) the Bible is the inspired Word of God, just as it claims to be. Writers of Scripture were carried along by the Holy Spirit, Who is God, Who knows the end from the beginning. Which is the most logical approach? What other alternatives are there? Is it really that logical that someone was able to write this stuff down, 3000–5000 years ago, and get it all right?

Will Durant, who wrote with Ariel Durant, at least 11 volumes of world history (each volume being around 1000 pages), did not believe in any of the supernatural elements of Genesis. Yet, he wrote: *The discovering here summarized have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year add corroboration from documents, monuments, or excavations. E.g., potsherds unearthed at Tel Ad-Duweir in 1935 bore Hebrew inscriptions confirming part of the narrative of the Books of Kings. We must accept the Biblical account provisionally until it is disproved.*²²

Chapter Outline

Charts, Graphics and Short Doctrines

²¹ From <http://ancienthistory.about.com/od/creationmyths/tp/090808CreationMyths.htm> accessed October 10, 2011.

²² *The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, ©1963; p. 300 (footnote).

God gave us a brain and God does not expect us to disengage this brain when it comes to our faith in Jesus Christ. Faith is a choice that we make, but God gives us a lot of reasons why the choice of faith that we have made—faith in Jesus Christ and faith in the Bible—is the right choice.

Everything that you know is based fully or mostly upon faith, which is a result of making a choice to have that faith. Most of us do not fully understand how gravity works, but we all believe it exists, and we have dropped stuff, which has confirmed our belief in gravity. I get into planes all of the time—into tons and tons of metal—and I believe, each and every time, that monstrosity of metal is going to go into the air, rise to an altitude of 5000 ft. and take me to my destination. Obviously, my faith has been confirmed again and again. But then, so has my faith in God and in God's Word.

We just looked at 20 or so “lucky guesses” which are found in the first 15 chapters of the Bible. These guesses involved science, scientific theory, historical events (future from the time of writing), sociology and Christian theology. The logical choice is, some author, or group of authors, writing thousands of years ago, took 20 shots in the dark and scored 20 bulls-eyes or, the Bible is the Word of God, as it claims to be. God knows science, God knows the future as well as He knows the past, and God invented Bible doctrine. Therefore, it is logical that God is able to inspire writers to write that which is true, even though that truth may not be fully apprehended until centuries or millenniums later.

When I was younger, and did not know much about anything, I was told some things about the Bible which simply were not true. One of them was, some religious hierarchy, like the Catholics took out all references to reincarnation in the Bible.

Chapter Outline

Charts, Graphics and Short Doctrines

Even though we cannot prove, beyond a shadow of a doubt, when the portions of the Bible were written and by whom, anyone who knows any history knows these things:

What is Incontrovertible about the History of the Bible

1. The Old and New Testaments are the products of many authors over a long period of time. Even the most hardened liberal scholar believes the Old Testament to be written over a period of 600 or more years. Most believe it to be written over a period of 1000 years or more (I personally believe the Old Testament to be written/recorded over a period of 2500 or more years).
2. I have given a partial list of amazing things found in the first 15 chapters of Genesis. No matter when these chapters were written, they are still extremely amazing things and the writing predates the science, scientific theory and Christian theology by hundreds to thousands of years, even if the most liberal beliefs about when the Bible was written are applied.
3. There is a long tradition of the Jews, early on, accepting the writings of the Old Testament as divine, and of Christians accepting the Old and New Testaments as divinely inspired. There does not appear to be some murky area of a few hundred years where these writings go from just popular writings to becoming the Word of God. The acceptance and recognition of these books as the Word of God happened almost immediately. Only a handful of books in both testaments was ever seriously questioned.
4. Because the Septuagint (the Greek translation of the Old Testament) was committed to writing some time between 300–100 B.C., we know that the canon of the Old Testament was *closed* and that the Jews clearly recognized which of their ancient writings were divinely inspired. Furthermore, we know that the completion of the Old Testament had to have come before that time—at least 100 years before Christ, and, more than likely, long before then.
5. In other words, we know that the Jewish canon of Scripture, the Old Testament, was first recognized and then the translation into Greek took place. It would make logical sense that these two events had a century or two of time between them, which is completely in line with what we know about the history of the Septuagint.

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6. We know by the writings of the rabbins, by the historical writings of Josephus and by the way the Scriptures were treated in the New Testament, that they were accepted as being the Word of God and authoritative in all matters, to the Jews and then to the Christians.
7. We also know by the treatment of the Old Testament Scriptures—how they were copied and the high status of those who devoted their lives to making copies of the Old Testament—that the Jews believed the Old Testament to be the Word of God, and that this belief historically extends back centuries before Jesus Christ. This is the only logical reason why the Scriptures were so carefully preserved for 1000's of years.
8. We know that the copying of the Bible throughout the ages was extremely accurate. We have dozens of Old Testament manuscripts ranging in time from the Dead Sea Scrolls (which go back to approximately 100 B.C.—there were several means of dating methods used to determine the date of these manuscripts) to complete and nearly complete manuscripts from the early second millennium A.D. These manuscripts are preserved by very different groups of people in a number of ancient languages (Hebrew, Greek, Aramaic, Latin, and Arabic). Although there are differences in manuscripts, these differences are clearly human mistakes, differences in spelling or quirks of translation as opposed to their being intentional alterations in the text in order to put forth this or that doctrine. The vast quantity of manuscripts that we have confirm that Jews and Christians over hundreds of years have made every attempt to preserve the accuracy of each and every letter of the Old and New Testaments.
9. Examples of the accuracy of the text:
 - 1) After the Dead Sea Scrolls had been discovered, textual critics compared the ancient manuscripts of Isaiah to the Masoretic text (which is the accepted version of the Old and New Testaments based upon manuscripts produced around A.D. 1000). In all of the 66 chapters of Isaiah, only 13 different readings were from the Dead Sea Scrolls' version of Isaiah as preferred over the Masoretic text. 8 of those alternate readings were already known because of other ancient texts; and few of these readings represent a significant change of meaning.
 - 2) A common example given to confirm the accuracy of later manuscripts, is Isaiah 53, which is compared word-by-word, letter-by-letter, the Masoretic text to the Dead Sea Scrolls text. There are 166 words in Isaiah 53, but only 17 letters are different. 10 of these letters represent a slightly different spelling of the same word and 4 letters represent minor stylistic changes (such as, conjunctions). The most dramatic difference in these manuscripts, copied down over 1000 years apart from one another, is the 3 letter word *light* in v. 11, which had been dropped out of the MT.
 - 3) These examples indicate that there was no attempt to slant the text of Isaiah toward one theological point of view or another; these are mostly changes in spelling, a few differences of grammar, combined with very few minor human errors.
 - 4) Textual critics have laid the texts side-by-side and have examined every single word and every single letter of Dead Sea Scrolls and the MT and have found this to be the case.
10. It should be noted that people who strongly disagreed with one another preserved the manuscripts of the Bible, which manuscripts are in close agreement with each other even to this day. We do not have the Jews making the Old Testament more Jewish and the Christians making the Old Testament more Christian. There are Christian and Jewish Bibles, but they are based upon the same set of manuscripts. The idea that anyone or any group made widespread changes in the Bible at various times in history is completely unfounded and contradicted by hundreds of manuscripts which exist today. No one could make dramatic changes in the Old or New Testaments then any more than they could do this today. This is because copies of the Old and New Testaments were held by and preserved by widely divergent groups far apart from one another.
11. Now, you may say, "But isn't there a Catholic Bible and a Protestant Bible?" There were books written in between the testaments called the apocrypha. The Catholics accept these books as inspired and they are a part of the Catholic Bible. Protestant Christians do not believe that the books of the apocrypha are inspired (neither do Jews, and these are Jewish writings). However, when it comes to the Old and New Testaments, there is little if any difference between a Catholic-approved Bible and a "Protestant" Bible. In fact, Jerome, who is claimed by the Catholic church, translated the Bible into Latin, because that was the language of his day, and some Catholic translations use this Latin translation (called the Latin

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Vulgate) as their primary or secondary basis for translation. When I translate a verse in Scripture, I always make reference to the Catholic Douay-Rheims Bible, which was a translation made around 1600. Jerome's Latin translation is a very good translation of the Bible and so is the Douay-Rheims Bible. A Catholic may do well to ignore the apocrypha and any commentary found in his Catholic-approved Bible; but, other than that, a Catholic translation is as good as any "Protestant" Bible.

- 1) As an aside, the approved Catholic Bibles are: the Douay-Rheims Bible, the Confraternity Edition, Revised Standard Version (RSV) - Catholic Edition, New American Bible (NAB), Jerusalem Bible, New Revised Standard Version (NRSV)- Catholic Edition, New Jerusalem Bible (NJB), Today's English Version - Catholic Edition.
 - 2) I use the NRSV, the NJB and the NAB nearly every day. They are wonderful translations of the Bible. They are very readable and some of their translated verses are insightful. I work in the Old Testament primarily and there has *never* been a time when I came across something in the NJB, for instance, and noted how "Catholic" it was.
12. Because of the Greek Septuagint and the Dead Sea Scrolls, we know that there is a large gap of time between the Old and New Testaments. There is a bare minimum of 200 years between the testaments, between hundreds of prophecies about Jesus Christ and the fulfillment of all these prophecies. Even the most liberal of scholars would admit that this gap is 200 years or more. Conservative scholars put this gap at 400 years.
 13. Therefore, all of the types in the Old Testament (animal sacrifices, specific incidents in the Old Testament) which have their fulfillment in the antitype, Jesus Christ, were written prior to incarnation of Jesus Christ. There is absolutely no historical question about this.
 14. All of the prophecies about the coming Messiah and the types, therefore, were written long before the Messiah came. We are not talking about 1 or 2 or even 9 or 10 prophecies; I have counted over 180 Messianic prophecies and types in the Old Testament, and I am certain there are more. All of these prophecies were written before Jesus was born—that is incontrovertible. How is that possible? How did that just happen?
 15. In the previous lesson, I gave several examples of very specific Christian theological views, all of which are specific to Christianity (the necessity of a blood sacrifice, the prominence of faith over works, the Trinity)—all of which are not found anywhere but in Christianity, which seeds were clearly planted in the first 15 chapters of Genesis.
 - 1) No such continuity exists in Islam or Buddhism. The concept of progressive revelation in Islam is, if two passages contradict one another, the most recent passage is taken as being authoritative.¹
 - 2) There have been some changes in the modus operandi of worship in the Old and New Testaments. Jews, in the Old Testament, sacrificed animals over and over again, and Christians do not. This is not a contradiction, but simply a recognition of what side of the cross people are on. In the Old Testament, millions of animals were sacrificed day after day after day in order to look forward to the cross. No Jewish person in the 1st century could hear Paul talk about the blood of Christ or the sacrifice of Christ without understanding the continuity of Jewish religious worship. When the unnamed author of Hebrews wrote **Under the Law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins**; Jews fully understood that.
 16. Furthermore, these prophecies were recorded by a myriad of authors over many centuries. There are just not one or two authors of the Old Testament who churned out a lot of lucky prophetic guesses; prophecies about Jesus Christ are found in the old books of the Bible as well as the most recent as well as in nearly every book of the Bible.
 - 1) So far, in Genesis, we have had the sacrifice of the animals to make animal skins to cover Adam and the woman; the Seed of the Woman prophecy, the difference of the quality of Cain and Abel's sacrifices, all of which foretell of the blood sacrifice of Jesus Christ. When we come to Genesis 22, we will see the cross and our Lord's substitutionary death portrayed by Abram offering up his son on the altar.
 - 2) In Exodus, we have, for instance, the Passover, where the blood of the sacrificial lamb is put on the sides and top of the doorway to the Jewish house, which blood matches the blood of our Lord on the cross (from His head, hands and feet—the blood at the top of the doorway would drip to the

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- bottom). God would see blood and pass over that house, sparing those inside from the death of their firstborn.
- 3) In Leviticus, the animal sacrifices are all types pointing toward Jesus Christ.
 - 4) I could continue, book by book, through the Old Testament, showing you types and prophecies of Jesus Christ, in each and every book.
17. So, we know that 20–25 different Old Testament authors, writing over a period of 600–2500 years, all writing about the very controversial subject of religion, all spoke of Jesus Christ in one way or another, developing a theology which was completely fulfilled by Jesus Christ. This is an incontrovertible fact.
 18. The writings of the Old Testament are based upon human history. What we find in the Old Testament is inseparable from the human history it records. The ancient historian, Josephus, took the Old Testament as being authoritative in historical matters. Modern historian, Will Durant, who is not a Christian, does as well. He wrote: *The discoveries here summarize have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year add corroboration from documents, monuments, or excavations... We must accept the Biblical account provisionally until it is disproved.*³
 19. No other religion, apart from Judaism, is so firmly dependent upon actual human history than Christianity. Christianity is rooted his historical events. Christianity is not a philosophy or a set of ideas; it is a system of thought and doctrines concerning a relationship between man and God which is grounded in actual human history. If the history is fiction, then there is no Christianity.
 20. There was a lot of writing which took place during the time of the New Testament, and Christians were decidedly unpopular during this era. All historians agree on this. Therefore, if people seriously questioned the Person of Jesus Christ and His resurrection, or His actual existence, we ought to find writings of critics from that era. There were critics of Christianity and there were disputes, and we have writings of all of this. Therefore, if there are historical events found in the gospels or in the epistles which were in dispute at that time, then we ought to have hundreds of manuscripts from that era disputing the basic claims of historical Christianity. Today, there are many best-selling books which criticize Christianity and the Bible; so it is logical that books which criticize the historical facts found in the gospels ought to be numerous. However, even though there anti-Christian writings which come out of subsequent centuries, there are no writers in the first century who dispute the historicity of Jesus, the crucifixion, or the Apostles and what they did. Why are the historical facts of Christianity not questioned in the 1st and 2nd centuries? Given the appreciation for logic, which has a tremendous history in Greek culture, why did not ancient critics write, “None of this stuff every happened”? Rome was, in many ways, based upon Greek culture, so debate and logic were very much a part of Roman culture as well. There was the great historian Josephus (and several others). But no one of that era questioned the historicity of Jesus or His death on the cross. Logically, if these things could have been disputed—if the New Testament events were inaccurate—then that would have been the first line of attack on Christianity in the 1st century A.D. However, we have none of the history of the New Testament disputed in that first century.
 - 1) As an aside, there are many modern books which attack Christianity based upon historic matters. One of the examples given was the Hittites. Archeology, for a long time, did not produce a history of the Hittites which could be squared with the Biblical record; so the Bible was questioned for many decades. However, as more information was unearthed from the archeological research, it became apparent that the Biblical record of the Hittites was quite accurate.
 - 2) Archeology affirms again and again the historical facts of Scripture.
 21. Our partial manuscripts of the New Testament go way back, within 100–200 years of their being written (which is very rare—most ancient manuscripts are separated in time by 1000 years or more from the actual events which took place). Therefore, recognizing Jesus as divine did not occur over a long period of time. This perception of Jesus occurred almost immediately after, if not simultaneous, with the events of His life. For people to grow in stature by legend and rumor, generally 400 years or more must pass before their historicity is distorted and falsely magnified. We have commentary by people from His generation and from the generation which followed Him who recognized Him as God—people who knew Jesus spoke of Him as God. We have manuscripts that are so ancient that we know this understanding

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of Jesus goes back to His time on earth. The literature which we have—and we have a lot of it—indicates that Jesus was believed to be God from the very beginning; and that there was no evolutionary process which takes us to that doctrine.

22. When it comes to the New Testament, the accuracy of transmission is unparalleled in ancient writings. We have about 26,000 partial and full manuscripts of the New Testament, some of which date back to nearly the first century A.D. In fact, the accuracy of the New Testament is more certain than the accurate transmission of Shakespeare's writings. John Lea writes: *It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript...With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretations of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.*⁴
23. Finally, the power of the Bible is as strong today as it ever was. Do you know what was the best selling book last month? The Bible. Do you know what was the best-selling book the month before that? The Bible. Do you know which book sells more copies month after month, year after year than any other book that has been written? The Bible. This book is so powerful that there are national governments will do everything in their power to keep the Bible out of their country. Some governments will incarcerate or execute people who bring Bibles into their country. People will sue to keep the Bible out of the classroom; a controversy which continues in the United States today. If an English teacher wants to teach Greek or Roman mythology, no one bats an eye. But if that same English teacher wants to teach this or that book out of the Bible, then expect there to be near riots at the school board meetings (I exaggerate by half). There are books written every year which denigrate the Bible. Hundreds of times, authors believe that they have written the book that will, for all time, bring the Bible down.² And these books and these authors always fade into obscurity, and the Bible still stands, as the most powerful living document today. **For the Word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing apart of soul and spirit, and of the joints and marrow, and is able to discern the thoughts and intents of the heart** (Hebrews 4:12).

¹ <http://www.islamreview.com/articles/quransdoctrine.shtml> accessed October 18, 2011

² I own at least one book like this, where the author assured me in his preface that this book would be the death knell of the Bible. I can guarantee you that you have never heard of this book or this author. He faded into obscurity.

³ *The Story of Civilization; Volume I Our Oriental Heritage*; Will Durant; MJF Books; ©1963; p. 300.

⁴ John W. Lea, *The Greatest Book in the World*; Philadelphia; ©1929, p. 15. This was taken from Josh McDowell, *Evidence that Demands a Verdict*; ©1972 by Campus Crusade for Christ; p. 22..

The historical points above are not disputed by any serious historian.

You may ask, *how can all of these things be true, and yet, some scholars still doubt that the Bible is the Word of God?* Negative volition is the key. People who are negative toward God and toward the Word of God will allow almost anything to dissuade them. For some of them, the idea that the Bible is the Word of God in some real and unique way is simply fundamentally impossible to them, regardless of the facts.

As a simple example, Jesus performed miracles on many occasions; He healed people who had suffered particular maladies for decades. Yet, some people who observed the healing or knew the person healed, did not believe in Jesus.

We see people closing their minds to the truth over and over again. One of the true conspiracies of our day—the Communist conspiracy, which reaches back into the 30's in the United States—is still scoffed by many, despite overwhelming evidence for it. We know for a fact, for instance, that Joseph McCarthy had real concerns about communist infiltration into the highest levels of government and society in the United States; and yet, he is treated by many, historically, as a joke and a blowhard. What is almost never discussed, when he is historically maligned is, *was he right?* Despite whatever personal failings McCarthy had, the question, *was he right?*, is the most important consideration to any discussion about Joe McCarthy. Yet, this fundamental historical fact is ignored or glossed over by those who speak of *McCarthyism* or of *the McCarthy era*.

Another example: we are presently in a war with Islam—a war which Islam started—and this war is against all of the west and the east, with 5 or more attacks occurring every single day. Yet, there are still people who will say, “All religions have their radical fanatics; there are just as many radical Christians who are a threat to us as radical Muslims.” Many people have made that statement because (1) they know some nice Muslims and (2) they have never seen an Islamic attack close up (and have blotted the significance of 9/11 from their minds). This is called, negative volition. Despite all the empirical evidence to the contrary, they say, “There are radicals in all religions—Christianity, Buddhism, and Islam.” They try to equivocate things for which no such equivocation exists. If you say, “What about the crusades?” you have just made my point. More people are killed in the name of Allah each year than all those who died as a result of the Spanish Inquisition over a period of 350 years. If you were to name all of the attacks made by radical Christians over the past 50 years (and, in most cases, you would be wrong), that would be fewer attacks than those which take place each and every single day in the name of Islam. Yet millions of Americans are either willfully ignorant of this war we are in or they completely misjudge it. And yet, this is more than history—these are current events which occur each and every day.

<http://thereligionofpeace.com/> keeps a running total of all current Jihad attacks. You may think that, since 9/11, there have been 10 or 20 Jihad attacks; maybe you think there were 100 since then. As of today, there have been nearly 18,000 attacks since 9/11, yet not one person in ten knows this. People have world views—their way of understanding the world—and they do not let any facts get in their way.

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What We Learn from Genesis 15

1. The stabilizing influence which God gives to Abram, who appears to be a little off-balance, is the Word of God.
2. There is a great spiritual world beyond the physical world which we can see, hear and touch.
3. People no longer have visions of the True Jesus. People do not speak to God in this era. This kind of special guidance is unnecessary in the Church Age.
4. Abram recognized the spiritual authority of Melchizedek, despite the fact that he had seen and spoken to God on 3 occasions prior to meeting Melchizedek.
5. Sometimes less-than-literal translations can be very helpful in understanding the mood or gist of a passage.
6. We briefly looked at the difference between Covenant Theology and Dispensational Theology.
7. God does not misstate His promises and He does not go back on His Word.
8. When God told Abram that the number of ancestors he would have is pretty much uncountable, God used two excellent illustrations: the sand on the seashore and the stars in the sky.
9. We examined the clear salvation message that Abram's faith was credited to him as righteousness, and then examined the 5 times that this verse was quoted in the New Testament.
10. We studied why Moses is probably the writer of Exodus, Leviticus, Numbers and Deuteronomy, but not of Genesis.
11. If we know what is in the Bible, we have a doctrine where we can place our faith; if we do not know what is in the Bible, then we have no idea where or in what we can place our faith.

What We Learn from Genesis 15

12. We learned how evangelism and faith play a part in the United States today as well as in China. We have studied just why the United States is enjoying such great prosperity today, unlike any other nation in history.
13. We studied the four-generation curse with a real-life example.
14. We have studied portions of this chapter, taking into consideration the Middle East today; and how God is working in the world today.
15. We recognize that there are no clear racial features of Jews today because they have intermixed with the people around them; therefore, it is hard, apart from the Bible, to explain prejudice against them.
16. We studied how evil destroyed the nation of Spain, reducing it to a 3rd world country.
17. We did a paragraph study of each of the peoples mentioned at the end of this chapter.
18. We studied the 20 or so "Lucky Guesses" found in the first 15 chapters of Genesis, which ought to prove to any open-minded person that the Bible is the Word of God.
19. Finally, there are so many false things taught about the Bible—that it is a translation, based on a translation, based on a translation; or that people got into the Bible and changed it all around to suit them; or that prophecies were written after the prophecies were fulfilled; etc. These are charges made by people who know nothing whatsoever about the Bible. There are a great number of things which we do know about the Bible, and they are included here.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 10.

HOW ABRAM FOUGHT WITH THE ASSYRIANS, AND OVERCAME THEM, AND SAVED THE SODOMITE PRISONERS, AND TOOK FROM THE ASSYRIANS THE PREY THEY HAD GOTTEN.

3. And God commended his virtue, and said, Thou shalt not however lose the rewards thou hast deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me? - for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; insomuch that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this : - He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, and a turtle-dove, and a pigeon [It is worth noting here, that God required no other sacrifices under the law of Moses, than what were taken from these five kinds of animals which he here required of Abram. Nor did the Jews feed upon any other domestic animals than the three here named, as Reland observes on Antiq. B. IV. ch. 4. sect. 4.] and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years [As to this affliction of Abram's posterity for 400 years, see Antiq. B. II. ch. 9. sect. 1.]; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed November 29, 2013. Josephus *Antiquities of the Jews*; Book 1, Chapter 10.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 13, entitled *The Twofold Promise of "a Seed" to Abraham*.

Edersheim Summarizes Genesis 15

HIGH times of success and prosperity are only too often followed by seasons of depression. Abram had indeed conquered the kings of Assyria, but his very victory might expose him to their vengeance, or draw down the jealousy of those around him. He was but a stranger in a strange land, with no other possession than a promise, - and not even an heir to whom to transmit it. In these circumstances it was that "Jehovah came unto Abram in a vision," saying, "I am thy shield, and thy exceeding great reward" - that is, Myself am thy defense from all foes, and the source and spring whence thy faith shall be fully satisfied with joy. It was but natural, and, as one may say, childlike, that Abram should in reply have opened up before God all his wants and his sorrow, as he pointed, not in the language of doubt, but rather of question, to his own childless state, which seemed to leave Eliezer, his servant, his only heir. But Jehovah assured him that it was to be otherwise than it seemed; nay, that his seed should be numberless as the stars in the sky. "And he believed in Jehovah: and He counted it to him for righteousness." The remark stands solitary in the narrative, as if to call attention to a great fact; and its terms indicate, on the part of Abram, not merely faith in the word, but trustfulness in the person of Jehovah as his Covenant - God. Most touching and sublime is the childlikeness of that simple believing without seeing, and its absolute confidence. Ever since, through thousands of years, it has stood out as the great example of faith to the church of God. And from this faith in the living God sprang all the obedience of Abram. Like the rod of Aaron, his life budded and blossomed and bore fruit "within the secret place of the Most High."

To confirm this faith Jehovah now gave to Abram a sign and a seal, which yet were such once more only to his faith. He entered into a covenant with him. For this purpose the Lord directed Abram to bring an heifer, a she - goat, and a ram, each of three years old, also a turtle - dove and a young pigeon. These sacrifices - for they were all representatives of the kinds afterwards used as sacrifices - were to be divided, and the pieces laid one against the other, as the custom was in making a covenant, the covenanting parties always passing between them, as it were to show that now there was no longer to be division, but that what had been divided was to be considered as one between them. But here, at the first, no covenanting party appeared at all to pass between the divided sacrifices. All day long, as it seemed to Abram, he sat watching lonely, only driving from the carcasses the birds of prey which came down upon them. So it seemed to the eye of sense! Presently even gathered around, and a deep sleep and a horror of great darkness fell upon Abram. The age of each sacrificed animal, the long, lonely day, the birds of prey swooping around, and the horror that had come with the night, all betokened what Jehovah now foretold: how for three generations the seed of Abram should be afflicted in Egypt; but in the fourth, when the measure of the iniquity of the present inhabitants of Canaan would be full, they were to return, and enter on the promised possession of the land. As for Abram himself, he was to go "to his fathers in peace." Then it was that the covenant was made; not, as usually, by both parties passing between the divided sacrifice, but by Jehovah alone doing so, since the covenant was that of grace, in which one party alone - God - undertook all the obligations, while the other received all the benefits.

For the first time did Abram see passing between those pieces the smoking furnace and the burning lamp - the Divine brightness enwrapped in a cloud, just as Moses saw it in the bush, and the children of Israel on their wilderness march, and as it afterwards dwelt in the sanctuary above the mercy - seat, and between the cherubim. This was the first vision vouchsafed to Abram, the first stage of the covenant into which God entered with him, and the first appearance of the glory of the Lord. At the same time, what may be called the personal promise to Abram was also enlarged, and the boundaries of the land clearly defined as stretching from the Nile in the west, to the Euphrates in the east, an extent, it may be here observed, which the Holy Land has never yet attained, not even in the most flourishing days of the Hebrew monarchy.

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed November 29, 2013.

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 15	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God comes to Abram in a vision	
After these things, the word of Y ^e howah came [lit., was] to Abram in a vision, saying, “Do not fear, Abram—I [am] your shield and your exceedingly great reward.”	After these things, the word of Jehovah came to Abram in a vision, saying, “Do not be afraid, Abram, because I am your shield as well as your exceedingly great reward.”
Abram then said, “Y ^e howah my Adonai, what will You give to me, [seeing] that I continue [lit., go] childless. The son of acquisition of my house [that is, my only heir]—[is] Eliezer [of] Damascus.”	Abram then said, “Jehovah, my Lord, what can You really give me, seeing that I go childless, my only heir being Eliezer of Damascus.”
Abram then said, “Listen to me: You have not given an offspring [to me], so observe, a son of my house will be my heir [lit., is possessing me].”	Abram then said to God, “Listen—you have not given me a son; therefore, someone who was simply born in my house will be my heir.”
Dramatically [lit., and behold], the word of Y ^e howah [came] to him, saying, “This one will not be your heir [lit., he will not possess you]; except that he who comes from your loins—he will be your heir.”	Dramatically, the word of Jehovah came to him, saying, “This man will not be your heir; only someone who is your actual son—he will be your heir.”
Then the Word of Y ^e howah [lit., He] brought him outside and said, “Look carefully now toward the heavens and number the stars (if you are able to number them).” He then said, “So is your seed.”	Then the Revealed Lord brought Abram outside and He said, “Look carefully into the heavens and number the stars (if that is possible). This is the number of your descendants.”
And he had believed in Y ^e howah and He counted that to him [as] righteousness.	And he believed in Jehovah and Jehovah counted that faith as righteousness.
God establishes His covenant with Abram	
He said to him, “I [am] Y ^e howah Who brought you from Ur of the Chaldeans to give to you this land to possess it.”	Jehovah said to him, “I am Jehovah Who brought you out of Ur of Chaldea to give you this land, so that you and your descendants might possess it.”
So he said, “O Adonai Y ^e howah, how will I know that I will possess it?”	So he said, “O Lord Jehovah, how will I know that I will possess this land?”
Y ^e howah [lit., he] said to him, “Bring to Me a 3-year-old heifer, a 3-year-old she-goat, a 3-year-old ram; and a turtledove and a young pigeon.”	Jehovah said to him, “Now bring Me a 3 year-old heifer, a 3 year-old she-goat, a 3 year-old ram, a turtledove and a young pigeon.”
Abram [lit., he] takes to himself all these [sacrificial animals] and he cuts them [in two] in the middle. He then puts each piece to meet his counterpart; but he did not cut up the small birds. Birds of prey came down on the carcasses and Abram drove them away.	Abram took these sacrificial animals and cut most of them in two. He then placed each piece next to the other half; but he did not cut up the birds. Birds of prey came down on the carcasses of the sacrifices but Abram drove them away.

A Complete Translation of Genesis 15	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
As the sun is going down, a deep sleep falls upon Abram, and, behold, a great dread of darkness falls upon him. God [lit., He] then said to Abram, "You will surely know that your seed will be an immigrant in a land [that is] not theirs; and your descendants [lit., they] will serve them and they will be oppressed [lit., they will oppress them] for 400 years. Furthermore, the people whom they serve, I will bring judgment [upon them]. Afterwards, your descendants [lit., they] will come out with great wealth. But you will go to your fathers in peace [and] be buried at a good, old age. And the fourth generation will return here [to this land], for the iniquity of the Amorite [is] not yet complete."	As the sun is going down, a deep sleep falls upon Abram; and then this great dread of darkness falls upon him. God then said to Abram, "You will surely know that your descendants will live as aliens in a land that is not theirs, and your descendants will be enslaved to them for 400 years. However, I will bring judgment upon the people whom they serve, and afterwards, your descendants will emerge from that land with great wealth. But you will go to your fathers in peace and be buried at a ripe, old age. And the fourth [100 year] generation will return to this land and take it then, for the iniquity of the Amorite in not yet complete."
And it is [that] the sun had gone down and it was twilight, and behold, [there was] a smoking fire-pot and a flaming torch which passed between these pieces.	And after the sun had gone down and it became twilight, there was a smoking fire-pot and a flaming torch which passed between these pieces.
On that day, Y ^e howah cut a covenant with Abram, [which] said, "I have given this land to your seed—from the river of Egypt to the Great River (the Euphrates River); [along with] the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."	Jehovah made a covenant with Abram on that day, which covenant said, "I have already given this land to your seed—which land extends from the river of Egypt to the Euphrates River; furthermore, I have given into their hands the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Genesis 15

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1976 Abraham (Genesis 11:26–22:24) (#600)	#43–57	Genesis 15:1–21
	1963 Dispensations (#201)	#24	Genesis 15:1–21
	1969 Basics (#102)	#8–9	Genesis 15:1–21
	1977 Romans (#458)	#98	Genesis 15:6
	1965 Teens (#776)	#19	Genesis 15:13–14
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50

Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

Word Cloud from a Reasonably Literal Paraphrase of Genesis 15

