

Genesis 15:1-20



YAHVEH'S COVENANT WITH ABRAM

Genesis 15:1



“In a vision.” The word (מַחֲזֵה *mach^azeh*), used here, only occurs four times in the OT: Gen 15:1; Num 24:4, 16; Ezek 13:7, always of revelatory visions whether true or alleged. It is translated in the Greek OT by a word (ὄραμα *horama*) which means something that can actually be seen (in contrast to φάντασμα = a figment of the imagination).

Genesis 15:2



“The heir of my house is Eliezer of Damascus.”

Literally, “and *the son of mesheq* (וּבֶן-מֶשֶׁק) of my house, he is *dammeseq* Eliezer.”

Son of *mesheq* (only here in the OT) probably means something like “the son of acquisition” and is a word play with Damascus (דַּמְשֶׁק אֱלִיעֶזֶר *dammeseq eli'ezer*).

The “Seed” in Genesis 15:5



“So shall thy seed be”

As we’ve seen earlier (Gen 3:15), the word “seed” is regularly used as a collective noun in the singular (never plural). It can also be used of an individual.

“Seed” is a technical term important in the promise theme. Hebrew never uses the plural of this root to refer to “posterity” or “offspring.”

So it can refer to one person who epitomizes the whole group (i.e. the man of promise and ultimately Christ), or the many persons in that line of natural and/or spiritual descendants.

The “Seed” in Genesis 15:5



God will grant a land and a numerous offspring through Abraham's son Isaac and his offspring:

Gen 12:7; Gen 13:15-16; Gen 15:13, 18; Gen 16:10; Gen 17:7-10, 12, 19 ; Gen 22:17-18; Gen 24:7; Gen 26:3-4, 24; Gen 28:4, 13-14; Gen 35:12; Gen 48:4.

This whole line builds and the promise continues in:

Ex 32:13; Ex 33:1; Deut 1:8; Deut 11:9; Deut 34:4; Josh 24:3.

The “Seed” in Genesis 15:5



The same can be said for David and his offspring. The promise is continued in 2Sam 7:12; made parallel to the term "Messiah" in Psa 18:50 [MT 51] (see 2Sam 22:51); and repeated in Ethan's commentary on the Davidic covenant of 2Sam 7 in Psa 89:4, 29, 36 [MT 5,30,37].

This corporate unity of the seed of Eve, Abraham, and David is commented upon in Isa 41:8; Isa 43:5; Isa 44:3; Isa 45:19, 25; Isa 48:19; Isa 53:10; Isa 54:3; Isa 59:21; Isa 61:9; Isa 65:9; Isa 66:22; Jer 31:36-37; Jer 33:26; 2Chr 20:7.

Genesis 15:6



“And he [Abram] believed in the LORD;
and he [Yahveh] counted it to him for
righteousness.”

Imputation of righteousness to Abram who believes
the promise of Yahveh. (See the Snippet, “The Case
of Abraham’s Justification”)

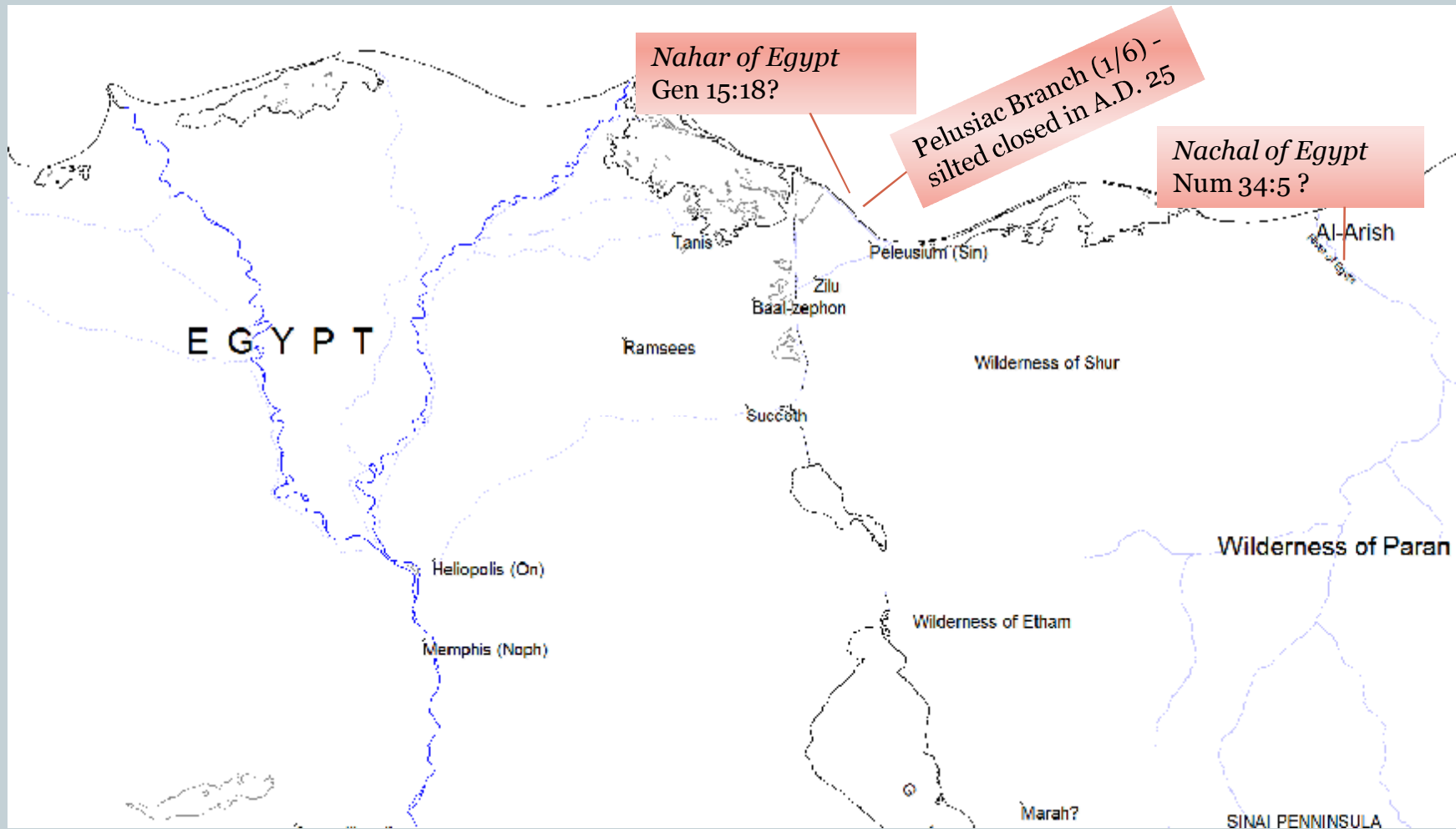
Rom 4:3, Rom 4:20-22; Gal 3:6;
Jam 2:23

The Cutting of the Covenant, Genesis 15:7-21



- Blood Oath in response to Abram's question, v. 8
- Comprises judgment and mercy
- Foreshadows God bringing Israel out of Egypt with great judgment and displacing the Canaanites in the land with Israel inheriting the land of Canaan.
- Sealed future – “Know for certain”
- Unilateral fulfillment

The River of Egypt



Abram's Inheritance



Joshua 21:43-45
Compare 23:11-16

2 Chronicles 9:26

Isa 27:12ff

Isa 41:8ff

Isa 51:2ff

Isa 63:16ff

Jer 33:25

Luke 1:46-55

Acts 3:19-25

Matt 8:11-12

Hebrews 6:11-20

Romans 15:7-12; 4:13, 16-18