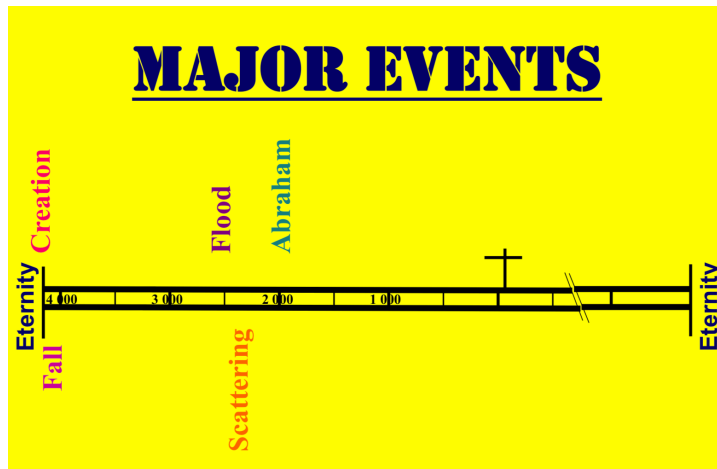


We will complete Genesis 15 in this lesson—rather foundational, just as other passages we have looked at earlier in Genesis. As I have said, the Abrahamic Covenant sets the parameters of all of world history, so that makes it one of the most important covenants of all of the Bible. We already saw it in Promise form in chapter 12, and now God is going to make it into a covenant.

As we have been moving through the book of Genesis we have been studying the major events of world history. The early ones you will not find in your college textbooks on world history, but they are very, very significant; in fact you cannot give me an event that is more important in your secular world history book than these that we begin with in Genesis.



I emphasize that these are *historical* events, so we put them on a time line. You have already seen the *creation* and the beginning of all things in the universe. And just as historical as the creation of all things is the *fall* of mankind—you won't find that in your secular world history text either. And not just the fall of mankind,

but of all the creation itself and certainly the beginning on earth of evil and the ramifications of evil that we are still under to this day.

We are living in the creation that God created, but it is a fallen creation and you see that even in the natural realm as well. And because of sin—and God has promised that sin brings *judgment*—we see sin having its impact on mankind and, over a period of time, it degenerates all of the culture, not just Adam and Eve and their immediate descendants but all of the culture to the point that God intervenes to preserve that which He loves by bringing the judgment of the Genesis Flood. So we have a few hundred years between the fall and the flood, if you follow the chronology of the Book of Genesis.

And we do not have a lot of detail, but we also saw a 4th major historical event, in chapter 11, so there is a period of time between the flood and a tower that is built by man which we call the Tower of Babel, or you might call it the *scattering* where we have the origin of the nations—and you probably won't find that in your historical textbook, but nations have persisted. They come from Babel and obviously today we live in a post-flood world, but we also live amongst many nations with languages that are different and ethnicities that can be traced back to Babel.

So all of these languages also have their origins at Babel and that is the culture that we live in today. If you travel to a foreign country you can't communicate very easily even with your iPhone; it is a little awkward, but breaks some of the barriers; otherwise it is difficult to communicate.

And I would put the coming and the call of Abraham on our timeline here because this is very significant as well; I have already introduced the Abrahamic Covenant that God enters into with Abraham and his descendants which sets the parameters for all the rest of world history. So let's take a look at that covenant, beginning with the context. We are looking at the history of Abraham, starting at chapter 11 running through to 25.18.

I. Primeval History	1.1-11.26
II. Patriarchal History	11.27-50.26
A. History of Abraham	11.27-25.18
1. His Faith and the Land	11.27-15.21
a. Call to the Land	11.27-12.9
b. Challenge out of Land	12.10-13.4
c. Challenge of Lot for the Land	13.5-8
d. Challenge of War in Land	14
e. Covenant for the Land	15
1) Promises of Seed	15.1-6
2) Provisions of Land	15.7-21
a) Promise of Land	15.7-8
b) Preparations for Covenant	15.9-11
c) Prophecy of Covenant	15:12-16

We can divide it into his faith and the land and we see that it deals with a covenant. It's a covenant dealing with the land, so Abraham's *faith* is the emphasis and the second emphasis equally dominant in these passages is the *land*, and now we have the *covenant* for the land, chapter 15.

We have already seen that the beginning of it reminds us of the promises concerning the seed and these promises are also related very directly to chapter 12 that we saw. So it is a reminder, with more detail, 6 verses. And we see the provisions for the land 15.7-21, and these provisions are related to the covenant, that is, these are the provisions of the covenant relating to the land. And again a reminder of the promise of the land 15.7-8, and then last time we looked at verses 9-11 where we have the preparations for this covenant.

And there are some strange things going on in the text that we need to explain and take a look at the culture of the time of Abraham. Archeologists have found evidence of details that we will see here that tell us a little bit about what is going on, even though to us it is a little bit mysterious—what happens in the

gathering of the animal and cutting them in half. And part of the preparation and part of the covenant lays out some of the future things that are going to happen as a result of the executing or cutting of this covenant, 12-16, where we begin now.

Just a reminder: a *bereét* is a covenant and I used as an example a contract which we have in our culture. So it is a legally binding contract or document that has parties to it. One of the interesting ones is God who is the primary party of the Abrahamic Covenant.

### ***bereét***

- > A legally binding contract
- > An agreement, pact, treaty
- > Specifies behavior to be complied with

And Covenants can come in different forms. They can be agreements between individuals; we saw an example but there are others in the OT going all the way back to Abraham.

Families can enter into a pact or a contract or nations can enter into treaties. In the OT, all of these are called *bereét*, but they are a *contract* like we have today. We used the illustration of a mortgage.

And, the essence of a *bereét* or contract or a covenant is that it specifies the behavior that the parties are to comply with.

In fact, God does not have to enter into covenant; he doesn't even have to promise. But God not only has made promises to mankind, to specific individuals, some of them long range, but He has chosen to bind Himself legally to give double, triple, quadruple assurance that He will in fact do all that is specified in this contract.

So you can look back at these and measure certain things, just like the bank keeps a record with your mortgage, and some of your credit rating is based on that record, your performance of paying on time.

And in the same light, God has entered into a covenant, so you can hold Him accountable. We can look back and see that God has performed everything to the letter that He had specified. We can see the aspects that have been fulfilled in all the covenants. We saw 2 of the promises: God promises a seed, or a descendant and that descendant will eventuate into an entire nation—and other nations as well. So that is the major stipulation.

We have already seen the emphasis on the land which was promised, and now it will be the 2nd major stipulation of the covenant. And from Genesis 12 we see that there is going to be a 3rd element.

### Covenant

> **Seed**            Contract

> **Land**

So on the outline we see the prophecy of the covenant, verse 12. First we see the passivity of Abraham. The passage is very clear:

- |                              |          |
|------------------------------|----------|
| e. Covenant for the Land     | 15       |
| 1) Promises of Seed          | 15.1-6   |
| 2) Provisions of Land        | 15.7-21  |
| a) Promise of Land           | 15.7-8   |
| b) Preparations for Covenant | 15.9-11  |
| c) Prophecy of Covenant      | 15:12-16 |
| 1) Passiveness of Abram      | 15.12    |

15.12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.

a deep sleep fell upon Abram. Now that deep sleep doesn't happen frequently in Scripture, but you may remember Adam having a deep sleep. You might say, in Adam's case, it was like an anesthesia because he had a major operation, God taking a rib out

of his side during a deep sleep. So this is a supernatural an unusual deep sleep that is imposed upon Abraham and what it is telling us is that this covenant is unique in that Abram is party to it *but* he is not a party to it—there are no stipulations that are dependent on Abram. This is what we would describe as an *unconditional* contract. It is going to be solely dependent upon God, so He is the one that will accomplish all of the stipulations of this covenant. Abram will be *blessed* as a result of the covenant and he will be the focus, but it is not dependent on him. So it is unconditional and you might say it is gracious as it is dependent upon the grace of God.

15.12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.

terror and great darkness fell upon him, emphasizing the supernaturalism of it and the soberness of it, this darkness that is upon him and the deep sleep. So he is passive in relation to the covenant.

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|------------------------------|----------|
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| c) Prophecy of Covenant      | 15:12-16 |
| 1) Passiveness of Abram      | 15.13    |
| 2) Persecution of a People   | 15.13    |

And then it will go into the prophetic aspect. There will be a future persecution of a people who are the descendants of Abram, seen in the outworking of the books of Genesis and Exodus. In fact many of the elements of this verse will take place and be described in Exodus.

15.13 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

‘God said to Abram’, apparently after waking from the deep sleep, Know for certain that your descendants [Keep in mind that he has no descendants at this point, a hint of the *seed*.] will be strangers in a land that is not theirs. The word ‘strangers’ could be translated ‘sojourners’, which indicated that they are there for a time, thus hinting that it will be a temporary time, in a strange land, so not the land of Israel. It is a prediction and goes on to give more specifics...

15.13 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

... where they will be enslaved and oppressed... And remember these are historical events and this case a future historical series of events—historical in that you have a specific timeframe—oppressed four hundred years. Now if you compare that with some of the other passages that are more specific, there are 430 years given elsewhere. Some of the commentators say that the 400 is a round number and others say that the oppression was for 400 years but the sojourning was 430. We don’t need all the details but certainly both numbers would be sure and both obviously pertained to a particular timeframe.

We know from what follows that they will be oppressed in the land of Egypt. I took these photographs when I went to Egypt to give you a sense of where the children spent lots of time. There are lots of monuments, structures that are huge.



Notice the people at the bottom and the structures closest to the camera and then the pillars with pictographs on the sides carved into them. The children of Israel would have seen things like this and they would have been under this, the greatest empire of that day and would have, obviously as the text tells us, been enslaved. The book of Exodus deals with that.



The Pyramids of Giza would have been there when the children of Israel were there—maybe not all three of these, but at least two of them are attributed to a timeframe all the way back to the time of even Abraham and before. There are more and lots of monuments and obelisks as well.

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|------------------------------|----------|
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| 1) Passiveness of Abram      | 15.13    |
| 2) Persecution of a People   | 15.13    |
| 3) Punishment of a People    | 15.14    |

15.14 “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

In verse 14 we have the prophecy—when God intervenes. In the early part of Exodus, God brings plagues on the Egyptian culture and in particular the Pharaoh.

But I will also judge the nation whom they will serve, ‘they’ referring back to the descendants. The details are in the book of Exodus. So this is the bare minimum prediction of what God is going to do in light of this *covenant*. It will involve lots of events down the road in history and this is one of the reasons—these few little mentions are why I say it sets the parameters for all of world history, and it will go beyond even this experience in Egypt.

We know that from the NT where Paul sees a partial fulfillment of the Abrahamic Covenant in Galatians 3, and the work of Jesus Christ on the cross effecting salvation. So all the world will be blessed as a result of the Abrahamic Covenant. So there are very far-reaching effects, and we see at the end of the

passage that some of the stipulations that God has set forth in this document had never been fulfilled—and haven’t been yet.

15.14 “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

and afterward they will come out with many possessions.

Now that is a very specific prediction. In the book of Exodus it mentions some of these details; the Egyptians were more than willing to get rid of them because of the plagues: with gold, silver and all kinds of utensils. So they left Egypt with a considerable amount of possessions, just as predicted here in the time of Abraham.

Exodus 12.40 *Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.*

*41 And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.*

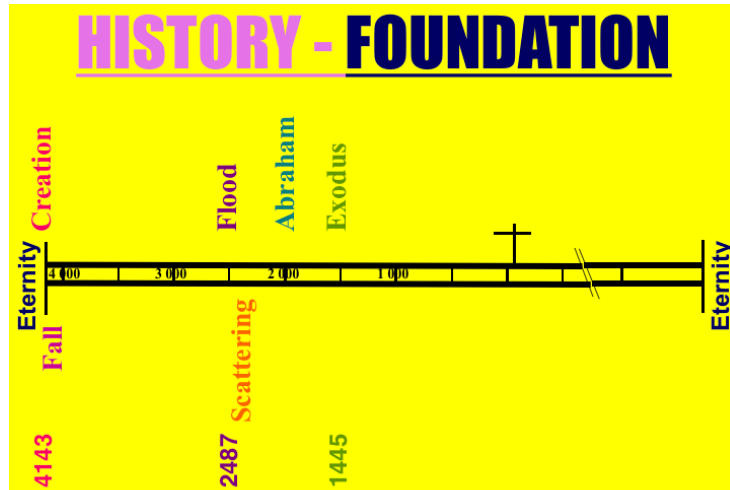
This is a passage that goes back to the years in Egypt. Here it is 430, a little different from what we have in Genesis, but you can take that as a round number. Probably is the time they were oppressed and the 30 was the relative peace under Joseph with the oppression coming later. In the book of Acts you also see the 430. So this was a very specific number.

Exodus 14.15 *Then the LORD said to Moses, “Why are you crying out to Me? Tell the sons of Israel to go forward.*

*16 “As for you, lift up your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall go through the midst of the sea on dry land.*

*17 “As for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen.*

So God is honored. He demonstrated His saving power, His ability to protect His own and that is the passage that describes the Exodus through the waters.



Conservative scholars put the Exodus at around 1445 BC.

This is a major event of world history, and again, not emphasized even if noted in your world history text, but in terms of the entire universe and what God is *doing*, I would put the exodus with the other events we have looked at in Genesis.

- |                              |          |
|------------------------------|----------|
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| c) Prophecy of Covenant      | 15.12-16 |
| 1) Passiveness of Abram      | 15.13    |
| 2) Persecution of a People   | 15.13    |
| 3) Punishment of a Nation    | 15.14    |
| 4) Peace of Abram            | 15.15    |

Then another prediction which tells us and hints that this covenant is long range. It will go beyond, and I call it the Peace of Abram—which includes the death of Abram.

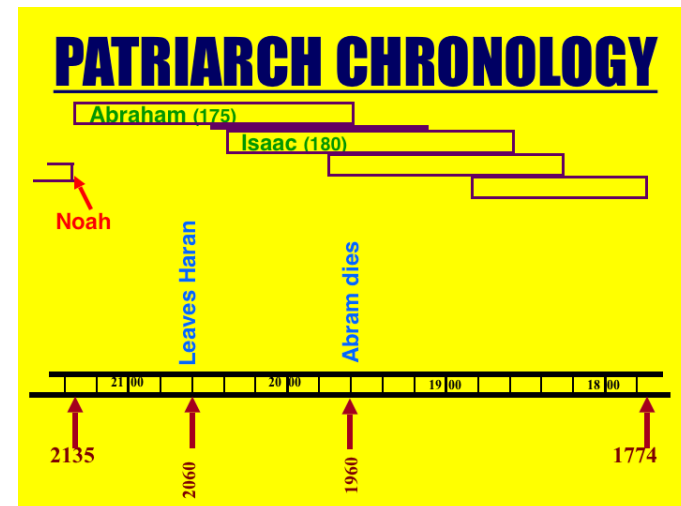
15.15 “As for you, you shall go to your fathers in peace; you will be buried at a good old age.”

As for you, you shall go to your fathers in peace; he is referring to the death of Abram which is a long range promise. We already know that he is going to be a great nation so it has to go way beyond Abram. Obviously it is partially filled in the nation of Israel, but some of the stipulations go beyond into later history of the nation also.

So this is not just a covenant between Abram and descendants and will go on to after much of the history of the nation of Israel. From our perspective, the details that we see are future even to our day.

15.15 “As for you, you shall go to your fathers in peace; you will be buried at a good old age.”

It clear that it is refers to his death: you will be buried at a good old age. The record of that is later in Genesis.



So we can plot some more time on our timeline: 2060 BC he leaves Haran at age 75, so his birth would have been 2135 BC. Noah would have died in 2136 a year before. He enters the land in 2060.

We don't have a time for the covenant, but the time elapses are based on the number in chapter 17 where the covenant is re-iterated, given a second time with some other stipulations added to it—somewhere about 1960 BC. This is using Hoehner's Chronology. But archeologists have quite different chronologies. Even Steve Collins, Christian archeologist, put Abraham much later in the 1700's, but I am using a very conservative chronology.

The last number, 1774 is the death of Joseph, that is, the end of the book of Genesis.

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c) Prophecy of Covenant	15:12-16
1) Passiveness of Abram	15.13
2) Persecution of a People	15.13
3) Punishment of a Nation	15.14
4) Peace of Abram	15.15
5) Prevailing of Descendants	15.16

The descendants will prevail—they will survive:

15.16 “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

“Then in the fourth generation they will return here. Where is ‘here’? The land of Israel. So they will leave Egypt and return to the land of Israel which is the land of the Canaanites at the time.

15.16 “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

Then there is an interesting statement: for the iniquity of the Amorite is not yet complete,

Tracing the history of how God works and from things we have already seen in terms of God bringing a Genesis flood—we noted that when the iniquity of the pre-flood people, from God's perspective, was complete, He intervened in judgment. He allows time...I use this slide which we have seen in Genesis; it happens over and over and over. By the way we may be in that cycle of sin in terms of the church age because of the things that we can observe in our culture.

### Cycles of Sin

1. God's Work of Grace
2. Sin Begins Corrupting Effect
3. God Patiently Endures Sin
4. Sin Reaches Full Corruption
5. God Intervenes to Judge and Save

I'll ask you later on what stage of the cycle we are in. And I observe that God works a work of grace which you can view in the call of Abraham and God is going to develop His people, create His nation through the descendants of Abraham and it is going to be in a timeframe where even a particular people, in this case the Amorite, is mentioned. That was one of the prominent Canaanite peoples so it was probably put here to note the 10 groups that are mentioned that we will see in the last couple of verses in chapter 15.

But when it says that the iniquity of the Amorite was not yet complete it anticipates God intervening in the future to deal with that sin. So God works a work of grace and I used the example of the salvation of Adam and Eve, but then you see that sin begins its



corrupting effects, and in terms of Adam and Eve, you see the 2nd generation takes a leap—one of the sons is a murderer.

Then by the time you get to the Genesis Flood, you see that the whole culture has corrupted itself; but in between God patiently endures sin. In this case it was the Amorite or Canaan culture that existed even in the day of Abraham, but the iniquity is not yet complete, but when it reaches its full blown effects, God brings the Genesis Flood, the Tower of Babel and you might even include Egypt where the iniquity of the Egyptians was ripe in the time of Moses. So God uses that judgment to deliver the children of Israel.

But in terms of the prophecy of Genesis 15.16 there will be a day when the iniquity of the Amorite is complete and God will judge them. And I think that anticipates the Conquest of Canaan.

Is God patiently enduring the apostasy we are observing in the church today? Well, we may be at the end where the church is reaching its full corruption and we are ripe for rapture—which would be salvation; and judgment would be deliverance to the Great Tribulation.

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|------------------------------|----------|
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| b) Preparations for Covenant | 15.9-11  |
| c) Prophecy of Covenant      | 15:12-16 |
| d) Pledge for Covenant       | 15.17-21 |
| (1) Passing through Parts    | 15.17    |

This is the beginning, of the cutting of the covenant—that is the word we have in the passage. We can look at 15.9-10: So 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. 10 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

15.17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.

It came about when the sun had set, You have to go back to the passage before the prophecy, verse 12, the sun was going down and deep sleep fell on Abram, and even before that, remember that he had the animals cut in half.

15.17 It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.

there appeared a smoking oven and a flaming torch which passed between these pieces.

It is a little cryptic, it's not clear, but most of the scholars, based on some archeological finds, think there seems to be a covenantal ceremony that was practiced in some cultures—where they would cut animals in half, as described here. And the parties symbolized their agreement to the stipulations, by walking through the parts and in essence they would be pronouncing a curse upon themselves if they did not abide by the stipulations of the covenant. They were pronouncing a curse: the same thing that happened to the animals would happen to them.

Now Abraham was asleep and a smoking oven and a flaming torch which passed between these pieces. In some way I think God is pictured here as a ‘smoking’ oven, a judgmental God, who is passing between the pieces. So I think it is a picture of God and God solely walking between the pieces and pronouncing a curse upon Himself if He does not fulfill all that He has specified in the covenant. So it is a very sobering, you might even say frightening picture and very interesting that God would put Himself in such a position.



Now obviously God is faithful, sovereign and able to perform all that He has said, but I think it is for Abraham, and also for us in that God goes to the ultimate in binding himself legally to perform. The smoking oven and flaming torch are pictures of His holiness, His righteousness, His wrath—which is always righteous—and His omnipotent power. I think it is God Himself passing through the parts. In the wilderness the Lord was seen as a cloud of smoke and He was on the mountain where there was fire. Remember also Moses saw a smoking, burning bush—a picture of Yahweh, of the Lord. The symbolism is that God is binding Himself in the traditions of the day or the culture, basically putting Himself under a curse if He were not to fulfill all the details and all the stipulations of the covenant.

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c) Prophecy of Covenant	15:12-16
d) Pledge for Covenant	15.17-21
(1) Passing through Parts	15.17
(2) Provisions of Covenant	15.18-21

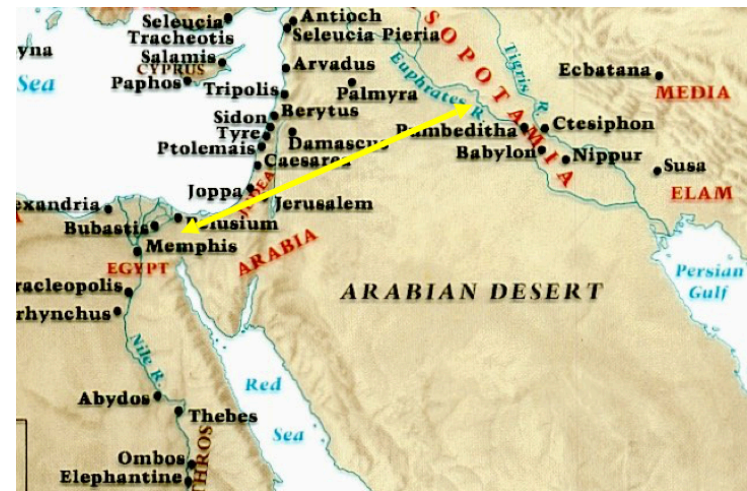
And then here we have all of the Provisions of the Covenant 15.18-21. In that day you would *cut* a covenant, and maybe cutting those animals, or entering into a covenant with Abram.

15.18 On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

On that day the LORD made a covenant with Abram. The word ‘made’ there is the Hebrew word that speaks of cutting something.

15.18 On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

To your descendants I have given this land, [the land of Canaan, and He gives the boundaries; this is legal language, the specifics] From the river of Egypt as far as the great river, and if you didn’t know what the ‘great river’ was, he specifies, the river Euphrates. That’s legal language, contractual specificity. On a map this goes all the way—over a thousand miles from the Euphrates to the river of Egypt, probably not the Nile, because the Nile could have been specified; most scholars believe that it could be one of the branches of the Nile or another river to the far east, but at least from that point all the way to the Euphrates so it would include what is called the Levant, or it would include the Sinai, and Israel, Lebanon, Syria and parts of Iraq. It’s a lot of territory, and that is the part that never in Israel’s history been completely fulfilled—not even in the time of Solomon did not occupy that full land, just had some control there, and did not fulfill the specifics of the requirement we have here with in verse 18.



So, if that is the case and God is so adamant and so clear in binding Himself—which means that will come a day when Israel will not only control but occupy the full extent of the land. And from Biblical prophecy it appears that will not happen until the millennial kingdom. During that time, the Abrahamic Covenant will be completely fulfilled.

So the Abrahamic Covenant—we compared covenants to a mortgage, so let's go down the same list here. The parties: clearly is God, the primary party, and in fact the covenant is solely dependent upon God. Abram is the beneficiary of the covenant, but it is not dependent upon *him* because of the ceremony we just looked at. Nor are any of His descendants though they are a party to the covenant as well. Those are the parties to the covenant, God, Abraham and his descendants.

The major stipulations include the three elements that we looked at: the signing was this ceremony and being in that deep sleep indicate that this is an unconditional covenant on which only God has put His signature by going through the parts. We are going to see from chapter 17 there is going to be a sign of the covenant—remember the Noahic Sign? The rainbow. The sign of the Abrahamic Covenant, we learn in chapter 17, is circumcision, when we have re-iteration of the Abrahamic Covenant.

### Abrahamic Covenant

- > Parties - God, Abraham and descendants
- > Stipulations
- > Signing - unconditional
- > Sign - circumcision

So the three primary stipulations are that God is going to *supernaturally* provide a first descendant, and He is going to work supernaturally to produce a nation and He will preserve it throughout history and preserve the descendants. And now Abraham will pass that Seed on to Isaac and it will go through Jacob and eventually there will be another covenant that is going

to specify through Kings and David will be the primary seed in that line all the way to the ultimate king, the Messiah. So all others are a part of the Abrahamic covenant. In fact that Davidic Covenant is a subset of the Abrahamic Covenant.

### Covenant

- > **Seed** Contract
- > **Land**

The second stipulation is the land, very specific; we just saw the verse that specifies it and we will see it keep coming up in other prophecy as well.

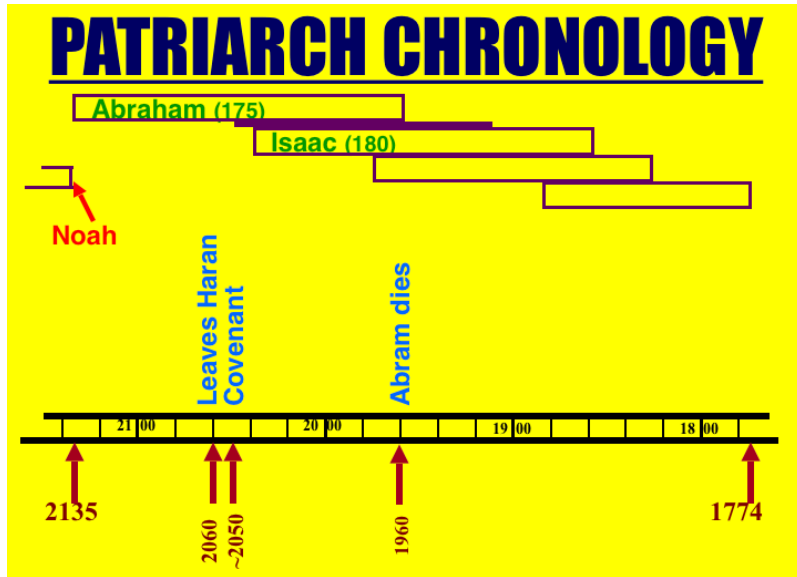
And then we will see, not so specific, in this giving of the covenant, the *blessing* and all of the nations will ultimately be blessed through Abraham and the Abrahamic covenant.

### Covenant

- > **Seed** Contract
- > **Land**
- > **Blessing**

And for these reasons I like to emphasize that the Abrahamic Covenant specifies the rest of world history because the *nations* will be dealt with based on how they deal with the nation of Israel. God will bless those that bless Israel and God will curse those that curse Israel. We have seen that historically and that will be carried out through the Great Tribulation until even the Millennial Kingdom where Israel will be the prominent nation. So it is a very long range and important covenant.

So we can add another detail to our timeline: That chronology that we have in chapter 17, another time note and based on it, chapter 15 would be somewhere around 2050 BC about 10 years after entering the land of Canaan. So we have about 10 years of Abraham's history and those events would fit into that timeframe.



Then more detail. We have the boundaries in general terms in verse 18, and now we have the specific peoples that will be displaced when Israel takes over the land, and we don't know much about many of these.

5.19-21 the Kenite and the Kenizzite and the Kadmonite  
 20 and the Hittite and the Perizzite and the Rephaim  
 21 and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

The Kenit and the Kenizzite and the Kadmonite, the Hittite—this, like some of these, is mentioned in other passages—Perizzite, the Rephaim. And there is the Amorite again which in an earlier verse was probably picked out as the most prominent of the 10 listed here. And the Canaanite, the broader group, the Girgashite and the Jebusite who occupied the site of Jerusalem; and later on David would conquer the Jebusites.

These are very specific groups. You can put them all under the Canaanite, as Scripture does, and the early verse in Genesis 15 puts them all under the broad category of Amorite. So the judgment that we mentioned earlier would include all of these and the fulfillment of that would be primarily during the conquest in the book of Joshua. So it is very far reaching. God's covenants outline all future history; they are extremely important.

The other covenants elsewhere give more detail. In fact the Abrahamic Covenant has three others that are subsets of it: Land or Palestinian Covenant in Deuteronomy 28-30 expands the *land part*. The Davidic Covenant, 2Samuel 7 expands the *seed* aspect, specifying that the seed will go through kings and there will be an ultimate king. And the Blessing Covenant will obviously be the New Covenant, Jeremiah 31. So God's Covenants outline all future history. This is the reason that world history is Jewish, God is sovereignly working through the *covenants* to accomplish the things that to which He has bound Himself legally to.

And we are recipients to some of the blessings of that covenant, as Paul notes in Galatians 3:6 *Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.*

*7 Therefore, be sure that it is those who are of faith who are sons of Abraham.*

*8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU."*

*9 So then those who are of faith are blessed with Abraham, the believer.*

God's covenants outline all future history—the reason that world history is Jewish!