



Rice Memorial MBC

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Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-301-8181

www.RiceMemorialBaptistChurch.org

A Promise of Land

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **October 6, 2013**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas***

Genesis 15:7-21

Introduction: When Abram was seventy-five years old, God called him to leave the familiar territory of his homeland and travel to wherever He directed him (Gen. 13:1-4). When Moses was eighty years old, God called him to leave the land of Midian and return to Egypt to lead his people out of captivity (Exod. 3:1-10). When Caleb was eighty-five years old, he requested he be given the mountain where the giants called Anakim resided, saying he was strong enough to drive them out (Josh. 14:6-15). Abram was just one of several **senior adults** who accomplished great things.

Although **Messiah's** coming was planned from eternity (Eph. 1:4-5; 1 Peter 1:18-20; Rev. 13:8), it was with Abram that God's plan began to take shape.
(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Genesis 15:1, After these things the word of **the LORD** (Yahweh) came unto Abram in a **vision**, saying, Fear not, Abram: I am thy shield, and thy exceeding **great reward**.

Vision, in Scripture, a revelation from God; an appearance or exhibition of something supernaturally presented to the minds of the prophets, by which they were informed of future events.

Thought 1. The fact that God appeared to Abram in a vision was a sign to him and to US of today that he was a **prophet** of his. Today, this truth is often overlooked due to lack of knowledge of the scriptures that reveal WHY God appears to people this way. The truth is the prophet, prophetess, and the apostle have dreams and visions from God on a regular basis, as TOOLS of their ministry. So, as Christian, if this sign is in your life, God is saying you're in the ministry as a prophet or prophetess.

Numbers 12:6, And he (God) said, Hear now my words: **IF** there be **a prophet** among you, I the Lord will make myself known unto him in a **VISION**, and will speak unto him in a **DREAM**.

Genesis 20:1-2, 7, And Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abim'elech king of Gerar sent, and took Sarah. ...Now therefore restore the man *his* wife; for he is **a prophet**...

Thought 2. Also, within the **dream** or **vision**, **gifts** of the Spirit will be manifested. In Genesis 15:1, we see discerning of spirits. He knew it was God speaking, and then, prophesy; the revealing of God's mind toward him, as well as future information

about people, places, or things. On Patmos, John had some well-known visions.

Revelation 1:10-11, I was **in the Spirit** on the Lord's day and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou **seest**, write in a book, and send it unto the seven churches...

NOTE: Now, though John was driven from the house and worship of God, and could not join with the saints in the public worship of that day; yet he was **employed** in spiritual contemplations and exercises, and was under a more than ordinary influence of the Spirit of God; and his spirit or soul was wholly intent upon, and taken up with divine and spiritual things, with **visions** and representations that were made unto his mind, which he perceived in his spirit, and not with the organs of his body; he was in an **ECSTASY of spirit...** (Source: *The New John Gill Exposition of the Entire Bible*)

Ecstasy, a mental state, usually caused by an intense religious experience; of exaltation (brief duration of a sense of unity with God) or domination by an EMOTION such as extreme happiness, love, etc. [to include *WEEPING and/or laughing*] or rapturous delight manifested either openly unrestrained or in a very deep CALM, during which self-control and sometimes consciousness are lost or inattention of the MIND to present objects or surroundings.

Genesis 15:2-7, 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? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is **mine heir**. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he **believed (TRUST) in** the LORD; and he counted it to him for **righteousness**. And he said unto him, I am the LORD that brought thee out of **Ur** of the Chaldees, to give thee this land to **inherit it**.

NOTE: Ur appears to have been a **city** of some considerable consequence at that time in Chaldea; but *where* situated is not well known. It probably had its name Ur which signifies **fire**, from the *worship* practised there. The learned are almost unanimously of opinion that the ancient inhabitants of this region were **ignicolists** or **worshippers of FIRE**, and in that place this sort of worship probably *originated*; and in honour of this element, the symbol of the Supreme Being, the whole *country*, or a particular *city* in it, might have had the name Ur. Bochart has observed that there is a place called *Ouri*, south of the Euphrates, in the way from Nisibis to the river Tigris. The Chaldees mentioned here had not this name in the time of *which* Moses speaks, but they were called so in the time in *which* **Moses wrote**. Chesed was the son of Nahor, the son of Terah, Gen. 22:22. From Chesed descended the *Chasdim*, whose language was the same as that of the *Amorites*, Daniel 1:4; 2:4. These *Chasdim*, whence the *Chaldeans*, of the *Septuagint*, *Vulgate*, and all later versions, afterwards settled on the south of the Euphrates. Those who dwelt in **Ur** were either **priests** or **astronomers**, Daniel 2:10, and also idolaters, ; Josh. 24:2, 3, 14, 15. And because they were much addicted to **astronomy**, and probably to judicial **astrology**, hence **all astrologers** were, in process of time, called *Chaldeans*, Daniel 2:2-5. (Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Genesis 15:8, And he said, Lord GOD, whereby shall **I KNOW** that I shall inherit it?

Know defined 3045 yada` pronounced yaw-dah'; to know (properly, to ascertain by seeing); used in a great **variety of senses**, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively,

instruction, designation, punishment, etc.) (as follow):-- **answer, declare, instruct, kinsfolk, kinsman, (cause to make) know, teach.**

Thought 1. One belief by some is Abram had some **unbelief** about inheriting the land. But, when we consider that he had just **believed** God about innumerable seed and it was counted to him for righteousness, it is not reasonable to believe he's In unbelief about inheriting the land. However, when we look at more scriptures and history, we find Abram was asking for a ratification: **confirmation** of the **agreement** that is normally done by all who entered into covenants.

Genesis 15:9-11, *And he said unto him, Take me an **heifer** of three years old, and a **she goat** of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 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. And when the **fowls** came down upon the carcasses, Abram drove them away.*

NOTE: The function of the slaughtered animals here was not that of a sacrifice, but of the ratification (**confirmation**) of a **covenant**. The ritual in view here was actually used in antiquity by numerous ancient people as the means of **assuring** the performance of **agreements**. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

NOTE: For whatever purpose a **covenant** was made, it was ever **ratified** by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder; which we find from Matthew 24:51; Luke 12:46, was an ancient mode of punishment. This is farther confirmed by Herodotus, who says that Sabacus, king of **Ethiopia**, had a **vision**, in which he was ordered, to cut in two, all the Egyptian priests; lib. ii. We find also from the same author, lib. vii., that **Xerxes** ordered one of the sons of Pythius, to be cut in two, and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians we have proof from Daniel 2:5; 3:29. Story of Susanna, verses 55,59. See farther, 2 Samuel 12:31, and; 1 Chronicles 20:3. These authorities may be sufficient to show that the passing between the parts of the divided victims signified the punishment to which those exposed themselves who broke their covenant engagements. (Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

NOTE: He divided the beasts in the midst, according to the ceremony used in confirming covenants, Jer. 34:18, 19, where it is said, They cut the calf in twain, and **passed between** the **parts**. 4. Abram, having prepared according to God's appointment, now set himself to wait for the sign God might give him by these, like the prophet upon his watch-tower, Hab. 2:1. While **God's** appearing to own his sacrifice was deferred, Abram continued **waiting**, and his expectations were raised by the delay; when the **fowls** came down upon the carcasses to prey upon them, as common and neglected things, Abram **drove them away**, believing that the vision would, at the end, speak, and not lie. Note, A very watchful eye must be kept upon our **spiritual sacrifices**, that nothing be suffered to prey upon them and render them unfit for God's acceptance. When vain thoughts, like these fowls, come down upon our sacrifices, we must drive them away, and not suffer them to lodge within us...

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc/)

Jeremiah 34:18-19, And I will give the men that have transgressed my covenant, which have not performed the words of **the covenant** which they had **made before me**, when they cut **the calf** in twain, and passed between the parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf...

Thought 1. Now, in the light of all this information, we can better SEE what parts of the definition of “**know**” should be chosen that fit this verse. The meanings that reveal what was on Abram’s mind are: **answer, instruct, and cause to make known.** I say this because even though, he believed God, he’d have to answer questions, and instruct kinsfolk, and others, causing them to know (understand) he did in fact have a covenant with God. Today, we also ought to be ready and able to give an answer concerning our covenant.

1 Peter 3:15 ...**be ready** always to *give* an **answer** to every man that **asketh** you a reason of the HOPE that is in you, with meekness and fear (reverence)...

Genesis 15:12-14, *And when the sun was going down, a **deep sleep** fell upon Abram; and, lo, an HORROR of great **darkness** fell upon him. 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.*

NOTE: ...a deep sleep fell upon Abram: through the great fatigue he had had the preceding day, in doing what is before related; or rather through a more than ordinary **influence** of God upon him, which bound up his senses, and cast him into an **ecstasy** or **TRANCE**, when he had the following prophecy and vision, which more fully explained to him the emblem he had been conversant with; this was such a sleep as fell on Adam, (Genesis 2:21): **and, lo, an horror of great darkness fell upon him;** or such darkness as was horrible and terrible, so it was represented to his mind in vision; which signified the great **afflictions** after expressed by **darkness**, that should come upon his children in Egypt and elsewhere: and so Jarchi says it refers to the distresses and darkness of their captivities in Egypt, and in other places. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: And he said unto Abram While he was in a deep sleep; this he said to him in a vision of prophecy: **know of a surety**, or "in knowing thou shall or mayest know"; and be assured of it, being now told it by the Lord himself, who foreknows all things that ever come to pass; many of which he acquaints his people with beforehand, nor would he hide from Abram his friend what should befall his posterity, as follows: **that thy seed shall be a stranger in a land [that is] not theirs;** this prophecy could not take place at this time, since Abram had then no seed; but at the birth of **Isaac**, in whom his seed was called, who sojourned, or was a stranger in Gerar, a part of the land of Canaan, as Jacob also in the same land, (Genesis 36:3) (37:1); as well as he and his posterity sojourned or lived as strangers in the land of Ham, in Egypt, (Psalms 105:23); and neither of these countries were theirs; for though there was a grant of Canaan to Abram and his seed, yet it was not in possession; though a land of promise, it was a strange land, a land of their pilgrimage, and where all the patriarchs lived in it as such, see (Ex. 6:4) (Heb. 11:9): **and shall serve them;** the inhabitants of the land not theirs, that is, the Canaanites and the Egyptians, especially the latter; and these they served after the death of Joseph, by whom their lives were made bitter with **hard bondage**: (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Genesis 15:15-16, *And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the **fourth generation** they shall come hither again: for the **iniquity** of the **Amorites** is not yet full.*

NOTE: Thou shalt go to thy fathers in peace... This verse strongly implies the immortality of the soul, and a state of separate existence. He was gathered to his fathers- introduced into **the place** where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here: 1. The soul of Abram should be introduced among the assembly of the first-born; *Thou shalt go to thy fathers in peace.* 2. **His body** should be **buried** after a long life, *one hundred and seventy-five years*, Genesis 25:7. The body was

buried; the soul went to the spiritual world, to dwell among the *fathers*-the patriarchs, who had lived and died in the Lord. See Clarke on 25:8.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

NOTE: ...wicked people have a **measure** of iniquity to fill up, which is known of God; some are longer, some are quicker in filling it up, during which time God waits **patiently** and **bears** with them; but, when it is completed, he stays no longer, but takes vengeance on them, (Matthew 23:32). The Amorites were only one of the nations of the Canaanites, but were a very strong and powerful one, and are put for them all...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Genesis 15:17, *And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.*

NOTE: 1. The *smoking furnace* signified the **affliction** of his seed in Egypt. They were there in the *iron furnace* (Deu. 4:20), the *furnace of affliction* (Isa. 48:10), labouring in the very fire. They were there in the smoke, their eyes darkened, that they could not see to the end of their troubles, and themselves at a loss to conceive what God would do with them.

Clouds and **darkness** were round about them. 2. The *burning lamp* denotes **comfort** in this affliction; and this God showed to Abram, at the same time that he showed him the *smoking furnace*. (1.) **Light** denotes **deliverance** out of the furnace; their salvation was as *a lamp that burneth*, Isa. 62:1. When God came down to deliver them, he appeared in a bush that *burned, and was not consumed*, Ex. 3:2. (2.) The lamp denotes direction in the smoke. **God's word** was their **lamp**: this word to Abram was so, it was a light shining in a dark place. Perhaps this burning lamp prefigured the pillar of cloud and fire, which led them out of Egypt, in which God was. (3.) The burning lamp denotes the destruction of their enemies who kept them so long in the furnace. See Zec. 12:6.

The same cloud that enlightened the Israelites troubled and burned the Egyptians. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc/)

Genesis 15:18, *In the same day the LORD (Yahweh) made a COVENANT with Abram, saying, Unto thy SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

NOTE: *In the same day the Lord made a covenant with Abram* Which he confirmed by passing between the pieces and accepting his sacrifice: **saying, unto thy seed have I given this land**; he had given it in his purpose, and he had given the promise of it, and here he renews the grant, and **ratifies** and **confirms it**, even the land of Canaan, where Abram now was, though only a sojourner in it; and which is described by its boundaries And present occupants, in this and the following verses, as is usually done in grants of lands and **deeds** of conveyance...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Genesis 15:19-21, *The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

NOTE: Here are TEN nations mentioned, though afterwards reckoned but SEVEN; see Deuteronomy 7:1; Acts 13:19. Probably some of them which existed in Abram's time had been blended with others before the time of Moses, so that seven only out of the ten then remained; see part of these noticed Genesis 10:1-31.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Deuteronomy 7:1, When the LORD thy God shall **bring thee into the land** whither thou goest to possess it, and hath **cast out** many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, **seven nations** greater and mightier than thou...