

GENESIS 15

A Child of Promise

¹ After these things, the word of Yahweh came to Abram in a vision. He said, “Don’t be afraid, Abram. I AM your shield and your exceeding¹ great reward.”

² But Abram said, “Adonai Yahweh.² What will You give me? I am childless. Right now, my heir is this Eliezer³ of Damascus. He is the steward⁴ of my house.”

³ And Abram said, “Look! You have not given me an heir. So a servant who is born in my house is my heir.”

⁴ Now watch! The word of Yahweh came to him. He said, “This one will not be your heir. Your heir will be one who will come from your own body.”

The Mazzaroth

⁵ Then Yahweh brought him outside, and said, “Now, look up at the sky. Read⁵ the stars.⁶ If you are able, understand them.” He told him, “So shall your seed be.”⁷

¹ The Hebrew is רָאָה. The root means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

² The Hebrew is אֲדֹנָי יְהוִה (“Adonai Yahweh”). A reasonable option is “Lord Jesus.” This double name is quite common in the Old Testament. It shows up 216 times in the Book of Ezekiel.

³ The Hebrew is אֱלִיעֶזֶר. It means “God is help.” If I say this is the equivalent of “comforter,” then I hope your eyes pop open! God is beginning to show us a Macro-code: His plan of redemption. Eliezer plays the role of the Holy Spirit in the Macro-code that begins here and ends with Rebekah in Gen 24! See the article “Eliezer.”

⁴ The meaning of the Hebrew root שָׂרָף is uncertain. The KJV uses “steward,” which makes sense since Abraham sent the eldest servant on an important task in Gen 24:2.

⁵ The Hebrew word is סָפַר. Its primary meaning is “to count,” “to number,” “to take account of,” or “to reckon.” By extension, it can also mean “to recount” or “to relate,” that is, to give an ordered account. In this context, the command is deliberately ironic: the stars are presented as objects to be counted, yet they are beyond enumeration. The wording invites more than arithmetic calculation; it presses the reader toward recognition and discernment of what cannot be exhaustively numbered. God asked Abram to “read” the gospel message written in the stars.

⁶ God created and named the stars and constellations. He set them in the heavens for signs (Gen 1:14). God named the stars so that they would speak a story (Psa 19:1-2). Everyone in the world can read and understand the stars. The Book of Job has several references to well-known stellar groupings (Job 26:13, 38:31-33). The recognizable constellations were acknowledged in the ancient world.

The Mazzaroth has a complete record of the gospel. The 12 constellations of the Zodiac can be divided into three groups. Virgo, Libra, Scorpio, and Sagittarius speak of the Promised Seed. Capricorn, Aquarius, Pisces, and Aries speak of the Church Age. Taurus, Gemini, Cancer, and Leo speak of Jesus’ Second Coming. God asked Abram to believe the gospel He wrote in the stars.

Scripture sharply distinguishes such testimony from astronomy. The legitimate study of the heavens as God’s creation must not be confused with horoscopes or divinatory practices. These represent a corruption of what God made to testify to His glory (Isa 47:13-14). See the article “the Mazzaroth.”

⁷ The Hebrew noun זֵרָא (zera’), translated “seed,” is grammatically singular. This is a dual prophecy. First, it applies directly to King Jesus. God promises Abram that he will be the father of King Jesus, the coming Savior, the one to whom all the stars point. Second, a singular noun can also refer collectively to many offspring. This encompasses the innumerable descendants who arise from Abram. Abram will be the father of many nations (Gen 17:4; Rom 4:17-18).

Imputed Righteousness

⁶ When he believed⁸ in Yahweh, He regarded⁹ him as righteous.¹⁰

⁷ Then Yahweh said to him, “I AM Yahweh. I brought you out of Ur of the Chaldees. I am giving you this covenant¹¹ land. You will possess¹² it.”

⁸ But he said, “Adonai Yahweh,¹³ how will I know that I will possess it?”

The One-Sided Covenant

⁹ So He said to him, “Bring Me a three-year-old¹⁴ heifer, a three-year-old she-goat, a three-year-old ram, a turtledove,¹⁵ and a young pigeon.”¹⁶

¹⁰ Abram gathered all these animals. Next, he cut them in half. Then he laid each half across from the other. But he did not cut the birds.

¹¹ Later, when birds of prey came down upon the carcasses,¹⁷ Abram drove them away.

¹² When the sun was going down, a deep sleep fell upon Abram. Now look! A terrifying horror of great darkness fell on him.

¹³ Then Yahweh said to Abram, “Know for sure that your descendants will be foreigners¹⁸ in a land that is not theirs. Those people will make them slaves and oppress them for 400 years.¹⁹ ¹⁴ But I will also judge that nation, whom they will serve.²⁰ Afterward, they will leave that nation with many riches. ¹⁵ And you will go to your fathers in peace. They will bury you in a good old age. ¹⁶ But in the fourth generation,

⁸ One cannot believe in a jumbled arrangement of stars. Abraham believed in Yahweh because he believed the gospel story written in the Mazzaroth! This is the same way salvation comes to anyone anywhere anytime. Paul uses Abraham as an example of saving faith in Romans chapter 4.

⁹ The Hebrew root חשב means consider, count, devise, esteem, invent, plot, reckon, think as.

¹⁰ Abram was NOT righteous in himself. But God reckoned him to be righteous because of his faith. Because of his faith, God **IMPUTED** undeserved righteousness to him. See Psalm 106:31; Romans 4:3, 22; Galatians 3:6; and James 2:23.

¹¹ The Hebrew root is חָטַט (Zayin-**Aleph-Tav**). Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. See the article “The **Aleph-Tav**.”

¹² The Hebrew root יָרַשׁ (*yarash*) means dispossess, inherit, occupy, possess, and seize. It implies actively driving out the current inhabitants to occupy the land. It emphasizes not just inheritance, but the act of taking and settling the land.

¹³ The Hebrew is אֲדֹנָי (‘*ādōnāy*) יְהוָה (Yahweh). This double name is quite common in the Old Testament. It shows up 216 times in the Book of Ezekiel.

¹⁴ Notice the threefold repetition of the number three. This points to The Trinity.

¹⁵ The Hebrew is תּוֹר (tōr). Turtledove. The KJV uses “turtle.” These birds migrate. They know when to leave and when to return. They are smarter than stiff-necked stubborn humans.

¹⁶ Satan has NOT forgotten about God’s Gen 3:16 declaration of war. He is carefully following the “Seed of the woman” to Noah. He hears these instructions and knows that God is preparing some sort of covenant with Abram.

¹⁷ The devil knows about the rites of a covenant. While he does not yet know what God will do, he still tries to ruin it.

¹⁸ The Hebrew root גָּר (*gar*) refers to a sojourner — an outsider living among Israelites who receives protection under the law and is often included in ethical commands. This status implies peaceful presence and some integration, though not full covenant inclusion. In contrast, נֹכְרִי (*nokhrī*) identifies a foreign national, usually outside the covenant; זָר (*zur*) conveys estrangement or religious/moral opposition; and תּוֹשָׁב (*toshav*) describes a resident alien with limited rights and no covenant standing.

¹⁹ Satan knows he has 400 years to prepare for Israel’s return. The Nephilim and Rephaim are just two of his many attempts to thwart God’s plan. Satan wants to kill the “Seed of the woman.” But Satan doesn’t know what God is planning (1 Cor 2:8)! !

²⁰ Exodus 3:12, Acts 7:7.

your descendants will come here again. It will take that long because the iniquity of the Amorites has not yet reached completion.”

¹⁷ It came to pass that the sun went down. When it was dark, Abraham saw a smoking furnace and a burning lamp.²¹ They passed alone²² between those pieces. ¹⁸ In the same day Yahweh made a covenant²³ with²⁴ Abram. He said,

“I give this covenant²⁵ land to your descendants.²⁶ The land goes from the river of Egypt to the great river, the river Euphrates. ¹⁹ It includes the Kenites, the Kenizzites, the Kadmonites, ²⁰ The Hittites, the Perizzites, the Rephaim,²⁷ ²¹ The Amorites, the Canaanites, the Girgashites, and the Jebusites.”²⁸

²¹ Note that there are two great lights, two of *The Trinity*. It is likely to be God the Father and God the Son. They are binding Themselves to the covenant while Abraham is in a deep sleep.

²² Look closely! God bound Himself to this covenant alone. Because Abram was not part of this covenant, it is a one-way, one-sided, unconditional covenant. The fulfillment of this covenant depends entirely, solely, and only on God. Nothing Abram or his descendants do (good or evil) can change what God has bound Himself to do.

²³ The Hebrew word בְּרִית (*b^e-reet*) refers to a solemn, binding agreement, often initiated by God. *B^e-reet* recalls the ancient covenant ceremonies where animals were cut as a sign of the seriousness of the commitment. *B^e-reet* forms the covenantal foundation of the biblical relationship between God and humanity. “The core of the biblical teaching about the relationship between God and humans and among humans rests on *b^e-reet*, the covenantal foundation, and *hesed*, the dynamic that makes God’s new covenant work.” To prevent *b^e-reet* from becoming a mere legal contract, *hesed* — God’s loyal love — acts as the moral force that sustains and enlivens it.”

Daniel J. Elazar, “HaBrit V’HaHesed: Foundations of the Jewish System,” Jerusalem Center of Public Affairs; <http://www.jcpa.org/dje/articles2/britvhesed.htm>.

²⁴ The ancient paleo Hebrew had no prepositions. Here, William Sanford shows that the **Aleph-Tav** is a mark symbolizing the Divine hand and the strength of the Covenant being made with Abram. It shows the importance and relevance of this Divine covenant. Jesus, the **Aleph-Tav**, is part of all covenants.

²⁵ The Hebrew root is כָּטַח (Zayin-**Aleph-Tav**). Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. See the article “The **Aleph-Tav**.”

²⁶ The Hebrew לְוָרְחֶיךָ (to your seed) is a singular construct that holds a dual meaning. First, “seed” is grammatically singular, but it regularly functions as a collective referring to offspring as a whole rather than to an individual. God’s promise is to all of Abram’s descendants (Gen 17:9). Second, “Seed” refers to Jesus, the Gen 3:15 “Seed of the woman,” through whom the promise is secured. He will rule the land during the 1,000 year Millennium.

²⁷ The Hebrew word רִפְּאִים (Rephaim) means giants. These are not as huge as the נְפִילִים (*Nephilim* = fallen ones). None of the tribes listed to this point have patriarchal roots in the Table of Nations (Gen 10). See Gen 6:4 “and also after that.”

²⁸ The list implies that all these nations share a common bond. They have joined in open rebellion against God by either sex with fallen angels or interbreeding with the Nephilim. They have joined forces to promote their version of Babel.