

The Book of Genesis II | Abraham's Vision and a Promise Made

II. GOD ESTABLISHES HIS COVENANT (Genesis 15:7-21)

A. Abram's Request for Evidence of the Promise (Genesis 15:7-8)

1. The reminder from God (Genesis 15:7)
2. The need for a sign (Genesis 15:8; 1 Corinthians 1:22)
 - a. The Jews require a sign (1 Corinthians 1:22).
 - (1) Gideon needed a sign (Judges 6:34-40).
 - (2) Hezekiah and the sign of the sundial (Isaiah 38:5-9).
 - (3) The Pharisees required a sign (Matthew 12:38-39; Matthew 16:1-4; Mark 8:11; Luke 11:16, 20; John 2:18).
 - (4) The people (John 4:48)
 - b. The Greeks seek after wisdom (Acts 17:18-21).

B. God's Requirement of a Sacrifice to be Made (Genesis 15:9-11)

1. The animals to be sacrificed (Genesis 15:9)
 - a. A heifer of three years old.
 - b. A she goat of three years old.
 - c. A ram of three years old.
 - d. A turtle dove
 - e. A young pigeon
2. The appearance of these animals under the law (Genesis 15:9).
 - a. Under the burnt offering (Leviticus 1:1-4, 14)
 - (1) A male without blemish (Leviticus 1:1-4, 10-11a) (see 1 Peter 2:22)
 - (2) Could also be of the fowl if the one offering was poor – turtledoves or young pigeons (Leviticus 1:14)
 - (3) Offered by the giver's voluntary will.
 - b. Under the peace offering (Leviticus 3:1-17)
 - (1) A male or female (Leviticus 3:1)
 - (a) This choice is not found in other sacrifices.
 - (b) However, the wider range of choices fits into the purpose of the offering which was the bringing together of God and His people.
 - (2) Bulls (Leviticus 3:1-6)
 - (3) Lambs (Leviticus 3:7-11)
 - (4) Goats (Leviticus 3:12-17)
 - c. Under The sin and trespass offerings (Leviticus 4:1-35; Leviticus 5:1-19)
 - (1) Required offerings
 - (a) Unlike the other offerings these offerings were not free will offerings.
 - (b) The sin and trespass offerings are not "sweet savours" to the Lord.

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- (2) The similarities
 - (a) Both deal with forgiveness of sins.
 - (b) Both words (sin and trespass) deal with the same general idea. The word *sin* is the most inclusive of the two words and deals with any kind of disobedience or wickedness in man. The word *trespass* is a word picture pointing to the crossing of a boundary line. It refers to direct disobedience to a definite commandment.
- (3) The animals offered under the offerings
 - (a) The sin offering
 - i. By a ruler
 - 1) The offering—a male kid of the goats, without blemish (Leviticus 4:23)
 - 2) The offerer—the guilty (Leviticus 4:23)
 - 3) The process (Leviticus 4:23-24)
 - a) The ruler brought the offering (Leviticus 4:23).
 - b) The ruler put his hand on the head of the offering and killed it before the LORD (Leviticus 4:24).
 - ii. By a common person
 - 1) The offering (Leviticus 4:28, 32)
 - a) A female kid of the goats, without blemish (Leviticus 4:28)
 - b) A female lamb, without blemish (Leviticus 4:32)
 - 2) The offerer—the guilty (Leviticus 4:28, 32)
 - 3) The process (Leviticus 4:28-29, 32-33)
 - a) The common person brought the offering (Leviticus 4:28, 32).
 - b) The common person put his hand on the head of the offering and killed it before the LORD (Leviticus 4:29, 33).
 - (b) The trespass offering (Leviticus 5:14-19)
 - i. The nature of the sin (Leviticus 5:15-17)
 - 1) A sin of ignorance (Leviticus 5:15)
 - 2) Something forbidden by the commandment of the LORD (Leviticus 5:17)
 - ii. The offering (Leviticus 5:15-18)
 - 1) A ram without blemish (Leviticus 5:15, 18)
 - 2) An estimation by shekels of silver (Leviticus 5:15-16)
 - a) An amends for the harm done
 - b) Adding the fifth part thereto
- d. The accepted genders under the sacrifices
 - (1) The different offerings and their accepted genders
 - (a) The meat offering was made of fine flour and had no gender.
 - (b) The burnt offering was to be a male (Leviticus 1:3, 10).

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- (c) The peace offering could be either male or female (Leviticus 3:1, 6).
- (d) The sin offering was to be male when offered for “a ruler” of the people (Leviticus 4:22-23) but a female when offered for “one of the common people” (Leviticus 4:27-28).
- (e) The trespass offering was to be a female (Leviticus 5:6).
- (2) The typology of the genders in the offerings
 - (a) The male likely represented “*the man Christ Jesus*” (1 Timothy 2:5).
 - i. The burnt offering was a complete sacrifice and had to be a male.
 - ii. The sin offering for a ruler had to be male. A king, a priest, a judge, or a prophet would all qualify as a ruler and the Lord Jesus is all of those in one.
 - (b) The female likely represented common people (see Leviticus 4:27-28).
 - i. Men are “*born of a woman*” (Job 14:1; Job 15:14; Job 25:4; Matthew 11:11). As such, the female was a fit representative of mankind as a whole.
 - ii. The peace offering could be either male or female because it was a picture of man’s peace and fellowship with God as well as man’s fellowship with his fellow man.
 - iii. The sin offering, which deals with the sin nature, could be either male or female depending upon the purpose of the offering.
 - 1) The common man’s greatest problem is his sin nature, so the female was used for the common man.
 - 2) However, Jesus, represented by the male for the ruler, became sin for us on the cross. They both fit in different ways.
 - iv. The trespass offering deals not with the sin nature as a whole but with individual sins. Although Jesus became sin for us, He never committed sin. The offering must be female.
- 3. The method of the sacrifice (Genesis 15:10)
- 4. Abram’s preservation of the sacrifice (Genesis 15:11).
- 5. This type of covenant is referenced in Jeremiah 34:18-19 (Jeremiah 34:18-19). The difference here is that God passed between the pieces without Abram. As such, this was an unconditional covenant. God promised to fulfil it regardless of the faithfulness of Abram and his seed.

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- C. The Covenant Made with Abram (Genesis 15:12-17)
 - 1. Abram fell into a deep sleep (Genesis 15:12).
 - a. As the sun was going down
 - b. A deep sleep fell upon Abram.
 - c. A horror of great darkness fell upon Abram.
 - 2. God spoke unto Abram (Genesis 15:13-16).
 - a. About the sojourn of his seed in a strange land (Genesis 15:13-14)
 - (1) A reference to their journeys to Egypt (Genesis 15:13)
 - (2) A reference to the slavery in Egypt (Genesis 15:13)
 - (3) A reference to the deliverance from Egypt (Genesis 15:14)
 - b. About the death of Abram in a good old age (Genesis 15:15)
 - c. About the return of Abram's seed to this land (Genesis 15:16)
 - (1) In the fourth generation
 - (2) When the iniquity of the Amorites was full
 - 3. God passed between the pieces of the sacrifice (Genesis 15:17).
 - a. As a smoking furnace
 - b. As a burning lamp
- D. The Covenant Detailed Abram's Inheritance (Genesis 15:18-21)
 - 1. The promise of the land (Genesis 15:18)
 - a. From the river of Egypt
 - b. To the Euphrates River
 - 2. The nations to be conquered (Genesis 15:19-21)