

Gen 15 Covenant of the Pieces

Intellectual Property of John Marsing - www.MyHebrewBible.Com

***** THIS NEED TO BE UPDATED *****

Table of Contents

Introduction.....	1
Gen 15 ^{verses 1-21}	2
Other Notes	3
Definitions.....	4
benefactor	4
beneficiary	4
BENEFICIARY	4
suzerain.....	4
Zephaniah 3:8-20 ^{Haftorah}	5
Romans 4:1-9 Brit Chadesha / New Covenant	5
Bible Outline of Abraham Gen Ch 12-25	7
Notes from Shomer-Habrit	7
Notes from Gen-6-18-brit-H1285-means-covenant-and-first-used-with-Noah.....	9
Table of Agreements / Covenants	9
Reference of My Hebrew Bible Articles	9

Introduction

My notes for Living Messiah Ministries Sabbath Study 12/26/2015^a

Bullets Point I would want to make

- Claim: This chapter is of utmost importance because it's the beginning of the Mt. Sinai Covenant.
- Sovereign (Melech Tzadik means my Melech is Righteous
- Terms: trusts, money, law forms (ecclesia, admiralty/maritime), salvation, jurisdiction, ambassador, Legal Status

^a See <http://livingmessiah.com/bboard.html#sched> in addition there is also Zephaniah 3:8-20, Romans 4:1-9

Gen 15 verses 1-21

The battle of four kings against the king of Sodom and his allies.

¹ After these things the word of YHVH came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield (*magen*^{H4043}), *and* thy exceeding great reward (*sawkar*^{H7939})^b.

A second emendation calls for reading *magen* as “benefactor” or “suzerain.” This suggestion has the advantage of making more sense of the following line: “your reward (*sekareka* MT) shall be exceedingly great,” or “who will reward you (*sokereka*) greatly.” It is a benefactor, rather than a shield, who provides a reward. Abram has already had one benefactor from whom his “reward” was substantial (Pharaoh Gen ch. 12). He refused the donation of a second potential benefactor (king of Sodom, Gen ch. 14). But this benefactor, he will pursue. One passage in the OT, Psa 127:3, lists “the fruit of the womb” as a “reward” (*sakar*) for a man. This might suggest that the reward Yahweh has prepared for Abram is a son.

Plain old fear: GM goes on to suggest that the fear could be just plain old fear that one should expect when in the presence of Elohim (e.g. GM quotes Gen 3:10, Gen 18:15, Gen 28:17 & Gen 42:18).

Source: Glenn McWilliams (GM), Week_12_Y1_P12_6008_The_Covenant_of_the_Pieces_EDITED.Pdf pg 11

² And Abram said, Adonai YHVH, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? ³ And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. ⁴ And, behold, the word of YHVH *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.

⁵ 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. ⁶ And he believed in YHVH; and he counted it to him for righteousness. ⁷ And he said unto him, I *am* YHVH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

⁸ And he said, Adonai YHVH, whereby shall I know that I shall inherit it?

⁹ 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. ¹⁰ 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. ¹¹ And when the fowls came down upon the carcasses, Abram drove them away. ¹² And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.^c

^b Strong's From ^{H7986}; **payment of contract**; concretely salary, fare, maintenance; by implication **compensation, benefit**: - hire, price, reward [-ed], **wages, worth**.

^c **Jer 34:17-20** ¹⁷ Therefore thus saith YHVH; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith YHVH, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. ¹⁸ 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, ¹⁹ 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; ²⁰ I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

- ¹³ 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; ¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.
- 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. ¹⁸ In the same day YHVH 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:
- ¹⁹ The Kenites, and the Kenizzites, and the Kadmonites, ²⁰ And the Hittites, and the Perizzites, and the Rephaims, ²¹ And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Other Notes

If I had to pick my heroes of the Torah from this list ... Adom, Noach, Avraham, Isaac, Yacov, Yoseph & Moshe, it would have to narrow it down to Avraham and Yoseph and if forced to pick from that list I would take Yoseph. Avraham was the first of the three patriarchs, "the father" if you will so that has great merit, but, in the end Yoseph is the man, the one closest to Meshiach. Why do I bring this up for my commentary for [Gen 15:1](#)? It's because my explanation of the meaning of this verse is why I wouldn't pick Abraham over Yoseph i.e. his lapse of faith set in motion a lot of heartache.

“After these things...” - GM Comments about honoring the name of Haran

This verse is screaming for context, because it starts off with After (*achr* ^{H310}) as in “After these things...”. In his commentary GM spends a lot of time discussing this and for the most part concludes that the reason is as I stated above i.e. the context in question is Gen 14 which is about Abraham rescuing Lot and the risks he took. To me the rescue of Lot doesn't reflect badly on Abram just the opposite and it's ironic but part of my reason is the revelation that I got from GM for his commentary on Gen 14. The specific commentary was his observation that the text referred to Lot as his brother even though Lot is his nephew. GM's commentary is that Abram was acting in honor because the name of his actual brother Haran would die if Lot were to die see ([Gen 14:12](#) for my commentary on this).

“Abrams Trouble” is caused by him going to Egypt without consulting YHVH

So if it's not about Gen 14, then what is it about? We've all heard of "**Jacob's Trouble**" (for which I have a strong opinion that's contrary to the typical understanding) but I'm suggesting that there is a notion of “**Abrams' Trouble**”....let me explain.

If it's not the events in Gen 14, and it has to be something before Gen 15, then what's the problem? I say it's [Gen 12:10-20](#), and the context of those verse is the **word** of YHVH found in [Gen 12:1-3](#). The word of YHVH is that he will bless Abram and protect him ([Gen 12:3](#)). This is his contract/covenant with Abram and with a contract/covenant a necessary element is *quid pro quo* (something for something). We learn latter in [Exo 20:5-](#)

6 that our part of the requirements (our *quid*) is that we give him and only him the glory of being our Elohim. YHVH's role as our Elohim (the *quo* side of the equation) is to bless us and protect us.

I would argue that Abram came to realize the trouble he caused by the actions he took in [Gen 12:10-20](#), causing what I'm calling "Abram's Trouble".

What were the mistakes that Abram made? First off, when there was famine in the land Abram decided to go down to Egypt ([Gen 12:10](#)). Did he consult with YHVH on this? Why didn't Abram respectfully ask YHVH how to resolve this famine that's in the land of Canaan which is the very land that you told me to go to (Gen 12:1)? What's up with that (respectfully of course)?

In fairness to Abram, this point I'm making is not in scripture so I have the burden to prove a negative. We do not know that this was not raised

His second mistake was to put his bride Sara in a precarious position because his fear of the people in Egypt apparently out ranked his fear of YHVH ([Gen 12:11-13](#)). The two things that were supposed to let YHVH do exclusively (bless us and protect us) Abram did not do. And further, the trouble that Abram created got projected onto Pharaoh and his house ([Gen 12:17-20](#)). This is compounded even further because YHVH was forced to protect Abram pursuant to the second half of [Gen 12:3](#) but , a cynic could easily argue, that he was blessed by Pharaoh (the first half of [Gen 12:3](#)).

Do you see the problem here? Abram, not operating out of righteousness, as a result of lack of faith in the word of YHVH i.e. the covenant nevertheless is protected by YHVH and his actions leaves the clear impression that another "elohim" (Pharaoh) blesses him ([Gen 12:20](#)).

I would even go so far as to say that as a result of Abram's actions, a curse if you will, is set in motion that is described latter in this chapter [Gen 15:12-14](#) see my commentary on these verses.

New Question 2015/12/27

Definitions

benefactor: a person who gives money or other help to a person or cause.

beneficiary: a person who derives advantage from something, especially a trust, will, or life insurance policy.

BENEFICIARY: This term is frequently used as synonymous with the technical phrase *cestui que trust*. (q. v.)

suzerain: a sovereign or state having some control over another state that is internally autonomous.

Zephaniah 3:8-20 ^{Haftorah}

- ⁸ Therefore wait ye upon me, saith YHVH, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.
- ⁹ For then will I turn to the people a pure language ^d, that they may all call upon the name of YHVH, to serve him with one consent.
- ¹⁰ From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. ¹¹ In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. ¹² I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of YHVH. ¹³ The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. ¹⁴ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. ¹⁵ YHVH hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* YHVH, *is* in the midst of thee: thou shalt not see evil any more. ¹⁶ In that day it shall be said to Jerusalem, Fear thou not: *and to Zion*, Let not thine hands be slack. ¹⁷ YHVH thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. ¹⁸ I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. ¹⁹ Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. ²⁰ At that time will I bring you *again*, *even* in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith YHVH.

Romans 4:1-9 Brit Chadesha / New Covenant

- ¹ What shall we say then that Abraham our father, as pertaining to the flesh, hath found? ² For if Abraham were justified by works, he hath *whereof* to glory; but not before God. ³ For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. ⁴ Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- ⁶ Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷ *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
- ⁸ Blessed *is* the man to whom YHVH will not impute sin. ⁹ *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

^d See "Hebrew_the_pure_language_of_Zephaniah_3_9", Article #[222](#).

Bible Outline of Abraham Gen Ch 12-25

Preface: The Hebrew word for covenant is *brit* and it is first used when YHVH enters into contract with Noah. With regard to Noah, it first appears in Gen 6:18 (“with thee will I establish (*koom*) my covenant (*brit*)...”) & the final thought of this covenant is Gen 9:11 (“No more will flood waters “cut off” (*karath*) the people”). In Genesis 11 Abram is introduced as part of the generations Shem, but also in that chapter I would argue that a breach of the covenant given to Noah was made.

ToDo finish the previous paragraph and connect it to the following reference article.

Recommended reading to compliment this article

- Bible-Outline-of-Abraham-Gen-12-25-2up, Article #[463](#)

Notes from Shomer-Habrit

Rules

Here are a list of rules that I use to identify Shomer Habrit and give it some structure.

#1: Nothing, nothing, nothing is more important than my covenant/contract with the Creator of the Universe

#2: It is through law that you will have great clarity regarding your religion

#3: Law = Contract and Contract = Law

#4: The contract identifies the offices and therefore the office holders authority

--

#5: The contracts are dynamic

#6: An old contract can be replaced by a new contract

#7: The one who is the creator has absolute control over his creation

Elements of a contract

Contracts must have: 1. Offer, 2. Acceptance, 3. Consideration^e 4. T's & C's^f, 5. Meeting of the Minds^g

Mission Statement

Tikkun Olam B'Malkhut Shaddai to fix this world according to the Kingdom of God . Creating “Torah Gated Communities” would be an excellent place to start.

Favorite Verses (relevant to this topic)

Genesis 12:1-2 God calls Abram

Genesis 15:12-17 The estate for Abram is created

Galatians 3:28-29 Seed of Abraham, heirs according to the promise

James 1:27 Pure religion

^e Demonstrated / evidenced by payment (*quid pro quo*). This element of a contract distinguishes it from a gift.

^f Terms and Conditions

^g This means it was not done under TDC (Threat, Duress or Coercion). There has to be two or more (i.e. minds^g) and the minds have to have a capacity to enter into a contract.

1 Peter 2:9-10 chosen generation, royal priesthood, holy nation (quote Hosea ch 1)

Notes from Gen-6-18-brit-H1285-means-covenant-and-first-used-with-Noah

H1285 *beriyth* covenant

ברית

From [H1262](#) (in the sense of *cutting* (like [H1254](#))); a *compact* (because made by passing between *pieces* of flesh): - confederacy, [con-]feder[-ate], covenant, league.

KJC: 285; covenant 265, league 17, confederate 2, confederacy 1; **LXX**: [G1242](#) *diatheke*, [G1785](#) *entole*

Table of Agreements / Covenants

#	Name	Verses
1	Adamic	Gen 1:26 .? isn't this just a commandment to rule over the earth, not a covenant.
2	Edenic	Gen 2:15-17 .
3	Noadic	Gen 6:13-22, 7:1; Gen 9:9 This is the 1st time Brit is used
4	Avrahamic	Gen 17:1-16
5	Mosaic	Exo 20:1-21, Exo 31:13-18 .
6	Davidic	2Sa 23:1-5
7	Renewed	Heb 8:13
8	? Peace	Num 25:10-13 (Given to Phinehas ben Eleazar), Mal 2:4-5, Mal 3:1; Eze 34:25
9	? Levi	- ?

H1285 *brit* ^{KJC: 265, 76 in Torah} covenant

Noah: [Gen 6:18](#); [Gen 9:9](#), 11-13

Abram: [Gen 14:13](#)^{confederate}; [Gen 15:15-18](#); [Gen 17:2](#), 4, 7, 9-11, 13-14, 19, 21; [Gen 21:27](#), 32

Isaac: [Gen 26:28](#) Isaac and says enters into covenant with Abimelech.

Jacob: [Gen 31:44](#) Jacob enters into covenant with Laban.

Moses: Exo ... Deu

Reference of My Hebrew Bible Articles

Url → www.MyHebrewBible.com/Article/____

TODO DELETE? “Shomer Habrit”, article #[2](#)

“Gen-6-18-brit-H1285-means-covenant-and-first-used-with-Noah”; 401

TODO DELETE? “Word-Study-brit-H1285-covenant-comes-from-bara-H1254-created” 101

TODO DELETE? “Word-Study-H3772-karath-cut-made-covenant-confederate-league-loose-freed” 117

TODO DELETE? “Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand” Article #385