

## Chapter 15

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- 15:1 After these things the word of the LORD came unto Abram in a vision,  
saying,  
Fear not, Abram: I am thy shield, and thy exceeding great reward.
- 15:2 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?
- 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
- 15:4 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.
- 15:5 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.
- 15:6 And he believed in the LORD;  
and he counted it to him for righteousness.
- 15:7 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.
- 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?
- 15:9 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.
- 15:10 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.
- 15:11 And when the fowls came down upon the carcasses, Abram drove them away.
- 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
- 15:13 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;
- 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
- 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- 15:16 But in the fourth generation they shall come hither again:  
for the iniquity of the Amorites is not yet full.
- 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.
- 15:18 In the same day the LORD 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:
- 15:19 The *Kenites*, and the *Kenizzites*, and the *Kadmonites*,  
Commentary on the Kenites, and the Kenizzites, and the Kadmonites (REF: appended to chapter)
- 15:20 And the *Hittites*, and the *Perizzites*, and the *Rephaims*,

Commentary on the Hittites, and the Perizzites, and the Rephaims (REF: appended to chapter)

15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Commentary on the Amorites, and the Canaanites, and the Girgashites, and the Jebusites (REF: appended to chapter)

## Commentary on the Kenites, and the Kenizzites, and the Kadmonites

**Kenites** - smiths, the name of a tribe inhabiting the desert lying between southern Palestine and the mountains of Sinai.

**Kenizzite** - (1.) The name of a tribe referred to in the covenant God made with Abraham (Genesis 15:19). They are not mentioned among the original inhabitants of Canaan (Exodus 3:8; Joshua 3:10), and probably they inhabited some part of Arabia, in the confines of Syria.

**Kadmonites** - Orientals, the name of a Canaanitish tribe which inhabited the north-eastern part of Palestine in the time of Abraham (Genesis 15:19). Probably they were identical with the "children of the east," who inhabited the country between Palestine and the Euphrates.

## Commentary on the Hittites, and the Perizzites, and the Rephaims

**Hittites** - Palestine and Syria appear to have been originally inhabited by three different tribes.

(1.) The Semites, living on the east of the isthmus of Suez. They were nomadic and pastoral tribes.

(2.) The Phoenicians, who were merchants and traders; and

(3.) the Hittites, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the Egyptian and Assyrian empires. In the book of Joshua, they always appear as the dominant race to the north of Galilee.

Somewhere about the twenty-third century B.C., the Syrian confederation, led probably by the Hittites, arched against Lower Egypt, which they took possession of, making Zoan their capital. Their rulers were the Hyksos, or shepherd kings. They were at length finally driven out of Egypt. Rameses II sought vengeance against the "vile Kheta," as he called them, and encountered and defeated them in the great battle of Kadesh, four centuries after Abraham. (See JOSHUA .)

They are first referred to in Scripture in the history of Abraham, who bought from Ephron the Hittite the field and the cave of Machpelah (Genesis 15:20; 23:3-18). They were then settled at Kirjath-arba. From this tribe Esau took his first two wives (Genesis 26:34; 36:2).

They are afterwards mentioned in the usual way among the inhabitants of the Promised Land (Exodus 23:28). They were closely allied to the Amorites, and are frequently mentioned along with them as inhabiting the mountains of Palestine. When the spies entered the land they seem to have occupied with the Amorites the mountain region of Judah (Numbers 13:29). They took part with the other Canaanites against the Israelites (Joshua 9:1; 11:3).

After this, there are few references to them in Scripture. Mention is made of "Ahimelech the Hittite" (1 Samuel 26:6), and of "Uriah the Hittite," one of David's chief officers (2 Samuel 23:39; 1 Chronicles 11:41). In the days of Solomon, they were a powerful confederation in the north of Syria, and were ruled by "kings." They are met with, after the Exile still, a distinct people (Ezra 9:1; compare, Nehemiah 13:23-28).

The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites (1 Kings 10:28, 29). From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skins, blue eyes, and reddish hair, all the characteristics, in fact, of the white race" (Sayce's *The Hittites*). The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.

**Perizzites** - villagers; dwellers in the open country, the Canaanitish nation inhabiting the fertile regions south and south-west of Carmel. "They were the graziers, farmers, and peasants of the time." They were to be driven out of the land by the descendants of Abraham (Genesis 15:20; Exodus 3:8, 17; 23:23; 33:2; 34:11). They are afterwards named among the conquered tribes (Joshua 24:11). But later, still lingering in the land, however; they were reduced to servitude, by Solomon (1 Kings 9:20).

**Rephaim** - lofty men; giants, (Genesis 14:5; 2 Samuel 21:16, 18, marg. A.V., Rapha, marg. R.V., Raphah; Deuteronomy 3:13, R.V.; A.V., "giants"). The aborigines of Palestine, afterwards conquered and dispossessed by the Canaanite tribes, are classed under this general title. They were known to the Moabites as Emim, i.e., "fearful", (Deuteronomy 2:11), and to the Ammonites as Zamzummim. Some of them found refuge among the Philistines, and were still existing in the days of David. We know nothing of their origin. They were not necessarily connected with the "giants" (R.V., "Nephilim") of Genesis 6:4. (See GIANTS.)

## Commentary on the Amorites, and the Canaanites, and the Girgashites, and the Jebusites

**Amorites** - highlanders, or hillmen, the name given to the descendants of one of the sons of Canaan (Genesis 14:7), called *Amurra* or *Amurri* in the Assyrian and Egyptian inscriptions. On the early Babylonian monuments, all Syria, including Palestine, is known as "the land of the Amorites." The southern slopes of the mountains of Judea are called, the "mount of the Amorites" (Deuteronomy 1:7, 19, 20). They seem to have originally occupied the land stretching from the heights west of the Dead Sea (Genesis 14:7) to Hebron (Genesis 13:8; Deuteronomy 3:8; 4:46-48), embracing "all Gilead and all Bashan" (Deuteronomy 3:10), with the Jordan valley on the east of the river (Deuteronomy 4:49), the land of the "two kings of the Amorites," Sihon and Og (Deuteronomy 31:4; Joshua 2:10; 9:10). The five kings of the Amorites were defeated with great slaughter by Joshua (10:10). They were again defeated at the waters of Merom by Joshua, who smote them till there were none remaining (Joshua 11:8). It is mentioned as a surprising circumstance that, in the days of Samuel, there was peace between them and the Israelites (1 Samuel 7:14). The discrepancy supposed to exist between Deuteronomy 1:44 and Numbers 14:45 is explained by the circumstance that the terms "Amorites" and "Amalekites" are used synonymously for the "Canaanites." In the same way, we explain the fact that the "Hivites" of Genesis 34:2 are the "Amorites" of 48:22. Compare Joshua 10:6 and 11:19 with 2 Samuel 21:2; also Numbers 14:45 with Deuteronomy 1:44. The Amorites were warlike mountaineers. They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, aquiline noses, and pointed beards. They are supposed to have been men of great stature; their king, Og, is described by Moses as the last "of the remnant of the giants" (Deuteronomy 3:11). Both Sihon and Og were independent kings.

Only one word of the Amorite language survives, "Shenir," the name they gave to Mount Hermon (Deuteronomy 3:9).

**Canaanites** - the descendants of Canaan, the son of Ham. Migrating from their original home, they seem to have reached the Persian Gulf, and to have there sojourned for some time. They thence "spread to the west, across the mountain chain of Lebanon, to the very edge of the Mediterranean Sea, occupying all the land which later became Palestine; also to the north-west, as far as the mountain chain of Taurus. This group was very numerous, and broken up into a great many peoples, as we can judge from the list of nations (Genesis 10), the 'sons of Canaan.'" Six different tribes are mentioned in Exodus 3:8, 17; 23:23; 33:2; 34:11. In Exodus 13:5, the "Perizzites" are omitted. The "Girgashites" are mentioned, in addition to the foregoing, in Deuteronomy 7:1; Joshua 3:10.

The "Canaanites," as distinguished from the Amalekites, the Anakim, and the Rephaim, were "dwellers in the lowlands" (Numbers 13:29), the great plains and valleys; the richest and most important parts of Palestine. Tyre and Sidon, their famous cities, were the centres of great commercial activity; and hence the name "Canaanite" came to signify a "trader" or "merchant" (Job 41:6; Proverbs 31:24, lit. "Canaanites;" compare Zephaniah 1:11; Ezekiel 17:4). The name "Canaanite" is also sometimes used to designate the non-Israelite inhabitants of the land, in general (Genesis 12:6; Numbers 21:3; Judges 1:10).

The Israelites, when they were led to the Promised Land, were commanded to utterly destroy the descendants of Canaan then possessing it (Exodus 23:23; Numbers 33:52, 53; Deuteronomy 20:16, 17). This was to be done "by little and little," lest the beasts of the field should increase (Exodus 23:29; Deuteronomy 7:22, 23). The history of these wars of conquest is given in the Book of Joshua. The extermination of these tribes, however, was never fully carried out. Jerusalem was not taken till the time of David (2 Samuel 5:6, 7). In the days of Solomon bond-service was exacted from the fragments of

*the tribes still remaining in the land (1 Kings 9:20, 21). Even after the return from captivity, survivors of five of the Canaanitish tribes were still found in the land.*

*In the Tell-el-Amarna tablets, Canaan is found under the forms of Kinakhna and Kinakhkhi. Under the name of Kanana, the Canaanites appear on Egyptian monuments, wearing a coat of mail and helmet, and distinguished by the use of spear and javelin and the battle-axe. They were called Phoenicians by the Greeks, and Poeni by the Romans.*

*By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. The chief object of their worship was the sun-god, who was addressed by the general name of Baal, "lord." Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, "lords."*

***Girgashite*** - *dwelling in clayey soil, the descendants of the fifth son of Canaan (Genesis 10:16), one of the original tribes inhabiting the land of Canaan before the time of the Israelites (Genesis 15:21; Deuteronomy 7:1). They were a branch of the great family of the Hivites. Of their geographical position, nothing is certainly known. Probably, they lived somewhere in the central part of Western Palestine.*

***Jebusites*** - *the name of the original inhabitants of Jebus; mentioned frequently among the seven nations doomed to destruction (Genesis 10:16; 15:21; Exodus 3:8, 17; 13:5, etc.). At the time of the arrival of the Israelites in Palestine they were ruled by Adonizedek (Joshua 10:1, 23). They were defeated by Joshua, and their king was slain; but they were not entirely driven out of Jebus till the time of David, who made it the capital of his kingdom instead of Hebron. The site on which the temple was afterwards built belonged to Araunah, a Jebusite, from whom it was purchased by David, who refused to accept it as a free gift (2 Samuel 24:16-25; 1 Chronicles 21:24, 25).*