

AGAPE HOUSE OF WORSHIP - BIBLE STUDY
Study Series: Abraham: Friend of God, Father of Faith

Part 5: The Covenant and Righteousness by Faith
Text: Genesis 15:1-21

Wednesday, September 10, 2025
Teacher: Pastor Kip Wright

Abraham: Friend of God, Father of Faith (15-Week Study)			
8/13/2025	Part 1	Introduction to Abraham and his Journey of Faith	Genesis 11:26–12:9
8/20/2025	Part 2	Obedience and the First Steps of Faith	Genesis 12:10–13:4
8/27/2025	Part 3	Choices That Reveal the Heart	Genesis 13:5–18
9/3/2025	Part 4	The God Who Fights for Us	Genesis 14
9/10/2025	Part 5	The Covenant and Righteousness by Faith	Genesis 15

Galatians 3:28-29 New Living Translation

²⁸There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus. ²⁹And now that you belong to Christ, you are the true children of Abraham. **You are his heirs, and God's promise to Abraham belongs to you.**

General Overview - God affirms His promises to Abraham through a dramatic covenant ceremony. Abraham's belief is credited to him as righteousness, a foundational New Testament theme. This session explores how true righteousness comes through faith, not works, and how God initiates and sustains His covenant with us.

Genesis 15 Outline

1. God encourages/corrects Abram, who asks for an heir.
2. God promises him a son, and a multiplying of his seed.
3. Abram is justified by faith.
4. Canaan is promised again and confirmed by a vision
5. God gives a prophecy of Abram's future generations/descendants until they are brought out of Egypt.

Key Words – Covenant, Justification & Righteousness

- A **covenant**, in biblical terms, is a solemn agreement or promise between God and humans, or between human parties, that establishes a relationship with specific commitments and obligations. The concept of covenant is central to the narrative of the Bible, serving as a foundational theme that underscores God's interactions with humanity. Examples of covenants Noahic (Genesis 9:11-13), Abrahamic (Genesis 12:2-3), Mosaic/Sinai (Exodus 19:5-6), Davidic (2 Samuel 7:12-16), New (Luke 22:20)
- **Justification** In Christian theology justification is that act of God by which the sinner, who is responsible for his guilt and is under condemnation but believes in Christ, is pronounced just and righteous, or acquitted, by God the judge (Rom 3:28; 4:25; 5:16, 18; 8:28-34). In the Scriptures God justifies by grace, for Christ's sake, through faith.
- **Righteousness** in the biblical context, refers to the quality of being morally right or justifiable. It is a central attribute of God's character and a standard for human conduct. The Hebrew word for righteousness, "tsedeq," and the Greek word "dikaioσύνη" both convey the idea of justice, virtue, and uprightness.
- Right standing with God

Genesis 15 (New International Version) - The Lord's Covenant with Abram

15 **After this**, the word of the Lord came to Abram in a vision:

“Do not be afraid, Abram. I am your shield, your very great reward.”

²But Abram said, “Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” ³And Abram said, “You have given me no children; so a servant in my household will be my heir.”

⁴Then the word of the Lord came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.” ⁵He took him outside and said, “Look up at the sky and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring be.”

⁶Abram **believed the Lord, and he credited it to him as righteousness.**

Do not be afraid () times, shield () times, reward () times, very great reward () time

Question 1 - *Why did the Lord need to make this statement to Abram (verse 1)?*

Question 2 - *Why did Abram initially respond the way he did?*

Question 3 - *What was his response after the Lord's correction?*

⁷He also said to him, "I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."

⁸But Abram said, "Sovereign Lord, how can I know that I will gain possession of it?"

⁹So the Lord said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon."

¹⁰Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. ¹¹Then birds of prey came down on the carcasses, but Abram drove them away.

¹²As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. ¹³Then the Lord said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. ¹⁴But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. ¹⁵You, however, will go to your ancestors in peace and be buried at a good old age. ¹⁶In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

¹⁷When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. ¹⁸On that day the Lord made a covenant with Abram and said, "To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates— ¹⁹the land of the Kenites, Kenizzites, Kadmonites,

²⁰Hittites, Perizzites, Rephaites, ²¹Amorites, Canaanites, Girgashites and Jebusites."

Question 4 – *Why do you think Abram asked God about possession of the land?*

Question 5 – *Why did the Lord go to such extremes to demonstrate His covenant to Abram?*

Question 6 – *How is this covenant connected to God's original covenant made to Abram in Genesis 12:2-3*

Behold, a smoking firepot and a flaming torch appeared

The smoking firepot and flaming torch are symbolic representations of God's presence. The imagery here is reminiscent of God's presence at Mount Sinai, where He appeared in fire and smoke (Exodus 19:18). The firepot and torch signify God's holiness, purity, and guidance. This theophany (visible/tangible manifestation of God's presence and glory) underscores the seriousness and sacredness of the covenant being established with Abram.

