

23. The text of James 2:21 does not refer back to Genesis 15:6 which certifies that Abraham was a believer before he left Ur, but to the sequence of events that followed.
24. As a believer, Abraham was in a learning curve during which he built up a doctrinal inventory including the five paragraphs of the Abrahamic Covenant.
25. This body of knowledge functioned as the working object of his faith so that he could ultimately use his “Law of Liberty” to leave Beersheba and head out toward Mount Moriah.
26. At salvation, Abraham’s faith was placed in the working object of Jesus Christ resulting in salvation. This is justification by faith. When he woke up in Beersheba in Genesis 22, the working object of his faith was the Abrahamic Covenant. The sequence of events that followed resulted in justification by works.
27. Therefore, justification is a biblical term that has two applications which we have noted recently. They each need to be quickly reviewed before we continue with the passage in Genesis 22.

## Doctrine of Justification

### I. Justification Related to Salvation

1. Justification means vindication. We need to be vindicated because we are born condemned and spiritually dead.
2. Therefore, justification is an official judicial act of vindication when anyone uses his Law of Freedom to place his personal faith in Jesus Christ for salvation.
3. This decision results in forgiveness, the imputation of eternal life, and the imputation of divine righteousness to the believer.
4. This sequence results in justification by faith which means the believer is vindicated before the Supreme Court of Heaven.
5. This is called forensic justification because it is a judicial act of God Who recognizes His divine righteousness in the believer.
6. Therefore justification is the legal act of God that vindicates the new believer:

**To declare free from the penalty of sin on the ground of Christ’s righteousness; to make inherently righteous by grace.<sup>1</sup>**

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<sup>1</sup> *The Oxford English Dictionary* (1971), s.v. “righteous.”



7. Therefore, justification is an official judicial act which occurs every time anyone believes in Christ. The justice of God acts on our behalf pronouncing us justified, which means, having a relationship with God forever.
8. Justification is not forgiveness. Forgiveness is subtraction; justification is addition by grace. Forgiveness subtracts sin; justification adds the perfect righteousness of God.
9. Justification is related to salvation adjustment to the justice of God in Genesis 15:6; Romans 3:28, 5:1; and Galatians 3:24.
10. Justification, then, is the completion of the believer's salvation adjustment to the justice of God. It is the consummation of the salvation work of God logistically.
11. At the point of faith in Christ, justification is the judicial act of God whereby the imputation of divine righteousness is recognized as valid for vindication.

## II. Justification Related to Works

1. Spiritual growth by a believer results an ever-increasing accumulation of truth in the *kardía* of the soul from which he makes good decisions from a position of strength.
2. As this inventory advances, his Law of Freedom may consult this ever-enlarging inventory for the execution of divine good.
3. Divine good is therefore accomplished by having divine viewpoint from which good decisions are made that result in the production of divine good.
4. Abraham is famous for making a series of good decisions because he used his Law of Freedom to place his faith in the working objects of the Abrahamic Covenant.
5. James 2:21–26 is one of several New Testament passages that document Abraham's sequence of decisions in Genesis 22 that resulted in his being "justification by works."
6. The word "works" refers to overt acts that result in the production of divine good. Divine good is a term that describes the process by which a believer references resident doctrine in his soul to carry out an overt act.
7. The unstated resource for the production of divine good is the inventory of doctrine that was consulted in order to commit the act.



8. James uses the term, the Law of Freedom, which emphasizes the independence of the individual's decision-making process.
9. "Good works" are dependent on principles found in the Word of God that serve as the working objects of his faith. Without a doctrinal inventory of ideas, the "works" of the believer can only produce human good or at worse, evil.
10. The major subject James is emphasizing is for believers to become "doers" of the Word:

**James 1:25** But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

11. The illustration about justification by works is taken up by James in chapter 2, verses 21–24 which references Genesis 22.
12. It is in this chapter that Abraham exhibits his willingness to offer his son, Isaac, as a sacrifice which will illustrate production that results in his "justification by works."
13. We see his determined commitment in the final phrase of Genesis 22:3, "he went." It's a Qal imperfect indicating ongoing action of the verb, הָלַךְ (*halach*): "started out."

**Genesis 22:3** Abraham was caused to arise early in the morning and saddled his donkey, and brought two servants along with him along with Isaac his son; forcefully split wood for the burnt offering, mounted up and started out toward the place which God had told him. (EXT)

**Principle:** No thought, decision, or action can be classified as divine good unless one's faith is placed in the working object of a biblical principle, imperative mood, or doctrinal rationale.

A believer without an advancing inventory of divine guidance is handicapped regarding significant production of divine good.

**Genesis 22:4** On the third day Abraham raised his eyes and saw the place from a distance. (NASB)



1. The verb “raised his eyes” is an interesting way to begin the sequence of events that occurred at Mount Moriah. The verb “raised his eyes” is the Qal imperfect of נָשָׂא (*nasa'*): “to lift or raise up.” What he lifted up were his eyes.
2. What he saw was the place from a distance. Protruding from the landscape was a peak rising 2,520 feet above sea level. It is believed that Mount Moriah is the site of the original Jewish Temple built by Solomon and later the second temple, begun by Herod in 60 B.C., but not fully completed until A.D. 64. After the Roman destruction of the temple in August of A.D. 70, the Muslims later built the Dome of the Rock on that site (c. A.D. 690). Golgotha is just outside the walls of the Old City.

**Genesis 22:4** on the third day Abraham raised his eyes and saw Mount Moriah from a distance. (EXT)

**v. 5** Abraham said to his young men, “Stay here with donkey and I and the lad will go over there; and we will worship and return to you.” (NASB)

1. This verse contains the first words Abraham is documented as speaking throughout out the journey from Beersheba to Mount Moriah. It is a command given to the two servants, the Qal imperative of the verb יָשָׁב (*yashav*): “Stay here!” They are to remain with the donkey.
2. He then tells them that he and Isaac will “go over there,” obviously pointing to the peak of Mount Moriah. Then he continues with a very interesting verb form of שָׁחָה (*shachah*): “to worship.”
3. When the form is the Hithpa‘el it means to prostrate oneself in worship. Here Moses uses the extremely rare form, Hishtaph‘el, and it is used almost exclusively with the verb “to worship.”
4. Abraham states that those who will worship are, “I and the lad” meaning he and Isaac. In other words, “We, Isaac and I, will worship.” The pronoun “we” doubles the action of the verb, “to worship.” If only Abraham intended to worship, the form would be Hithpa‘el.
5. But both Abraham and Isaac are going to worship, so its form becomes the Hishtaph‘el imperfect indicating they each “will worship.”

**Principle:** The Hishtaph‘el imperfect indicates that both Abraham and Isaac will independently worship atop Mount Moriah, but they each will do it in association with their own Law of Liberty.



6. The verb *shachah*, “to worship,” is used independently, but in concert by Abraham and Isaac. They each had a complete understanding to the five paragraphs of the Abrahamic Covenant. They each believed that they were being tested for the purpose of advancement.
7. When these two mental attitudes are placed alongside James 2:21, then the latter becomes clear as day. Abraham is justified by his complete trust in the five paragraphs of the Abrahamic Covenant as the working object of his faith which produced divine good, indicated by the plural of the Greek noun **ἔργον (*érgon*)**: “works.”
8. Both Abraham and Isaac worshipped. Did they look plaintively into heaven, genuflect, chant Hallel, and count beads? Absolutely not! That is ritualistic folderol. They applied doctrine while in the process of carrying out a divine mandate.
9. Abraham worshipped by going through the process of building an altar and Isaac worshipped by patiently awaiting his placement upon its top.
10. In what way were they worshipping? You can place your bets on this: Their calm and dedicated demeanor developed by growing in grace over the past 45 and 20 years respectively.
11. There is absolutely no possible way what each was ordered to do could have occurred had they not had the working object of Bible doctrine in their souls.
12. Question: What circumstances enabled both Abraham and Isaac to diligently execute the commands God issued in Genesis 22:1–2? We have already detailed in our study the answer, but I will now repeat in hopes of driving home the doctrinal answer:

**Hebrews 11:17** By faith rest [ doctrine resident in his *kardía* ], Abraham, when he was tested, [ *πειράζω* (*peirázō*): evaluation under pressure ], offered up [ *προσφέρω* (*prosphérō*): as a hearer he became a doer ] Isaac. He who repeatedly had received [ *ἀναδέχομαι* (*anadéchomai*): to seize and lay hold of what is believed ] the promises [ five paragraphs of the Abrahamic Covenant in the divine decree ], yet he was ready to begin the process of offering up as a sacrifice, his only son.

**Principle:** Abraham is being tested on two fronts: **(1)** Are the blessings more important than the One Who gave them? and **(2)** Is the Giver more important than the gift?



**Hebrews 11:18**                      **Toward whom**  
 [ Abraham ] **it had been communicated** [ constative  
 aorist passive indicative of λαλέω (*laléō*):  
 “repeatedly” ], **“In Isaac your gamete shall be  
 designated”** [ Genesis 22:12c; predictive future  
 passive indicative, prophetic of a new race, the  
 Jew ].

**Principle:** This prophecy clearly indicates that Isaac will have children who will continue the Jewish chart pedigree. The doctrine that confirms the origin of a new race of people is extremely important and requires a review.

### The Historicity of the Jewish Race:

1. Scripture clearly documents the origin of the Jewish race. Whereas Abram’s ancestors were Semites, and therefore, so was he, a miracle occurred in his and Sarai’s life that introduced a fourth race into human history.
2. The Abrahamic Covenant given to Abram in Genesis 12:1–3 is the first paragraph in the divine revelation of promises that would result in the advent of the Jewish race.
3. It is through Abraham that the Jewish race originates and reaches its summum bonum with the birth, life, sacrifice, and resurrection of Messiah.
4. Not to be overlooked by Lucifer and his fallen minions, his initial strategy was to destroy the messianic line thus preventing its survival; his first effort was Cain’s murder of Abel in Genesis 4:8.
5. It is from this and other satanic efforts to destroy the line of Messiah by any means possible that has led to the evil of anti-Semitism:

**Opposition to, prejudice against, or intolerance of the Jewish people. However, the term “Semite” encompasses much more than just the Jews. Jews are but one branch of the Semitic peoples. To be accurate, therefore, anti-Semitism should be defined as opposition to all Semites. Yet such is not the case. Jews alone are the target for anti-Semitism, which may run the gamut from antipathy to violent hatred.<sup>2</sup>**

6. What we are noting in Genesis 22 is critical to understanding this satanic evil of anti-Semitism. The drama unfolding on Mount Moriah is seemingly, to the uninformed mind, an exercise designed to cancel the messianic chart pedigree before it even gets started.

<sup>2</sup> R. B. Thieme, Jr., *Anti-Semitism*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 9.





7. Technically and genetically, the term anti-Semitism is actually a misnomer. Yes, Abraham was a Semite from Ur. But, as we have learned from Genesis 17:15–19, Abraham was sterile and Sarah was barren.
8. In other words, Abraham, at age 99, had no viable Semitic gametes and Sarah never did, her barrenness indicated in:

**Genesis 11:30** Sarai was barren [ Qal active imperfect<sup>3</sup> of עָקַר ('aqar)<sup>4</sup> ], she had no child.  
(NASB)

9. The Qal imperfect indicates Sarai's current condition is actively going on resulting in the status quo of being unable to become pregnant. This means that if she is to become pregnant in the future she must be miraculously supplied with active gametes and the ability to conceive.
10. The two of them are incapable of having children unless God supplies them with the ability to do so. Otherwise, there would have been no Jewish race and consequently no Messiah.
11. Although divine intervention did occur, there are some presently who, due to erroneous hermeneutics, have surely, without realizing it, erased the Jewish race from history while claiming to be a Jew.
12. In God's recitation of the first paragraph of the Abrahamic Covenant we find this statement in:

**Genesis 12:3** "And I will bless them that bless you, and curse the one that curses you. And in you all the families of the earth will be blessed."  
(EXT)

13. Obviously this promise must initially be fulfilled genetically by Abraham. It has just been revealed in Genesis 11:30 that his wife, Sarai, is barren. Later in Genesis 17:17, Abraham exclaims that he is sterile and Sarah is not only barren, but ninety-years old, unable to bear a child.
14. As far as this couple is concerned, there is no way the promises in the Abrahamic Covenant can possibly be fulfilled due to the absence of sexual vitality.

<sup>3</sup> "The imperfect is used to express *incomplete action and is used to denote habitual or customary action, whether in the past, present, or future*" (Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* [Grand Rapids: Zondervan, 2001], 165).

<sup>4</sup> "The state of not being fertile, not being able to become pregnant" (Warren Baker and Eugene Carpenter, "עָקַר," in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 865).



15. You may remember my reading the following excerpt in which two Jews are quoted, shockingly asserting that Abraham never existed and in doing so, commit genetic suicide:

“Abraham never existed, but his cousin did!” said one of my professors during a graduate course on Israel’s early history at the Hebrew University of Jerusalem. He believed Abraham and all the biblical patriarchs were fictional characters with colorful relatives in Canaan who produced urban legends about their lives.

Recently, a Reform rabbi conducting a Passover seder on national television stated, “The Bible is not history; it is a book of ideas.” Though some might praise his statement as nontraditional thinking, such false ideas attack the foundational argument for Israel’s right to exist.

If the Bible were false and Abraham never existed, what basis would remain for Israel’s legitimacy as the nation of promise? What basis would remain for the Jewish people’s millennia-old claim to the land of Israel? If there had been no Abraham, there would be no Jewish people and no Abrahamic Covenant—the unconditional promise God made to Abraham and his descendants to give them the land of Israel as an eternal possession (Genesis 15:18–21).

Without the Abrahamic Covenant, Israelis must compete for their land on strictly political and humanitarian grounds. Moreover, Gentile believers have no foundation for their faith (Romans 11:17–18). Thus the historicity of the Jewish patriarchs is important for Bible-believing Christians, as well as Zionists.<sup>5</sup>

16. If we were to take literally the claims of the Hebrew University professor and the rabbi conducting the Passover Seder, then we would be forced to conclude there is no historical evidence of the Jewish race.
17. The former taught that Abraham and all the biblical patriarchs were fictional. The latter confirmed the former by asserting that, “the Bible is not history.” Both were wrong and in doing so have destroyed any credibility for themselves.
18. The professor at the Hebrew University of Jerusalem needs to inform its Board there is no such thing as a Hebrew. The rabbi conducting the Seder should retire since there are no Jewish rituals to observe since rituals point to a reality. Both need to admit they are functionaries in a self-proclaimed, multi-millennial fairy tale.

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<sup>5</sup> Randall Price, “What If Abraham Had Never Existed?” *Israel My Glory*, May/June 2018, 35.





19. The truth, I am happy to report, is unrelentingly quite the opposite. We learn from Genesis 16, that Sarai, being barren, decided they needed a son and suggested that Abram engage in a *ménage à trois* with the housemaid, Hagar.
20. Abraham, not believing his ears, decided he had a ticket to ride, so the tawdry affair took pace. The offspring was an adulterine named Ishmael which Abram sired at age 86. Thirteen years later, at age 99, the Lord approached Abram and Sarai. He changed their names to Abraham and Sarah and announced they would have a legitimate, natural-born son.
21. To get a clear understanding of the bloodline that God created in Abraham and Sarah, we need to flash back to the vocabulary of tenth-grade biology as we note a few verses. First, the news to Abraham and Sarah they would have a son:

**Genesis 17:19** God said, “Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish my covenant with him for an everlasting covenant for his descendants [ עַרְוָה ] (zera‘): offspring, children, posterity ] after him.

**Genesis 21:12c** ... through Isaac your descendants shall be called.

22. The word “descendants” in modern English translations is “seed,” but it refers to the gamete of the father which produced, with the mother, these descendants. This is brought out more precisely in the Greek of the New Testament:

**Romans 9:6** It is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

**v. 7** nor are they all children because they are Abraham’s descendants, but: “through Isaac your descendants will be named.”

**Hebrews 11:18** ... it was he [ Abraham ] to whom it was said, “In Isaac your descendants shall be called [ **Genesis 21:12c** ].



23. The Greek word that is translated “descendants” is the noun **σπέρμα** (*spérma*): “sperm, gamete.” Abraham’s newly created Jewish male gamete will unite with Sarah’s newly created Jewish female gamete to produce a zygote, the cell formed by the union of the sperm and ovum. In the case of Isaac, this union include a Y chromosome form Abraham and an X chromosome from Sarah.
24. This process resulted in the birth of the first natural-born, full-blooded Jew in human history. In Isaac was Abraham’s “seed” called. The fourth race entered into human history.
25. “Jew” is not a nickname, eventually used as a disparaging term by some, assigned to a group of Semites. It is instead a race of Homo sapiens through which the Messiah would arise. Abraham, Isaac, Jacob, Judah, David, Nathan, and Mary were Jews.
26. The tribe of Judah became the royal line through which arose David as the first king of Israel whose Jewish bloodline continued onward to Joseph and Mary.
27. The Messiah, Jesus Christ, conceived as a full-blooded Jew when the gamete of Mary’s ovum united with a miraculously created Jewish male gamete, developed from this zygote later entering human history as the Messiah of Israel.
28. This sequence of passages disprove the erroneous, even blasphemous, notions of the Hebrew professor and the rabbi that Abraham and the patriarchs are fictitious characters while the Bible is a “book of ideas,” rather than a chronicle of the historical evidence and chart pedigree of the Jewish people.

**Hebrews 11:19**      He [ Abraham ] having calculated [ aorist middle participle of λογίζομαι (*logízomai*): an accounting term: add up the facts and concludes ] that God also was able [ the adjective δυνατός (*dunatós*): omnipotence ] to raise up [ aoristic present active infinitive of ἐγείρω (*egeíro*): instantly by resuscitation ] Isaac out from the dead; for which reason also he recovered [ culminative aorist middle indicative of κομίζω (*komízō*): flashback to Genesis 22 ] him by means of a comparison [ παραβολή (*parabolé*): equivalent to τύπος (*týpos*): “type” ] to the cross. (EXT)

(End JAS2-41. See JAS2-42 for continuation of study at p. 411.)

