

2. The verb *barak* means, “to bless,” while its noun form is “blessing” referring to the valley of Blessing in:

2 Chronicles 20:26 Then on the fourth day they [Jehoshaphat and the citizens of Judah and Jerusalem] assembled in the valley of Berachah [בְּרַכָּה (*Berachah*): “blessing”], for there they blessed the Lord. Therefore they have named that place “The Valley of Berachah” until today.

3. The Lord’s victory over the Moabites, Ammonites, and Edomites (see 2 Chronicles 20) resulted in the giving of praise to God while enjoying unalloyed happiness:

2 Chronicles 20:27 Every man of Judah and Jerusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, for the Lord had made them to rejoice over their enemies

4. The word “joy” is the noun **שִׂמְחָה (*simchah*)**: “rejoicing, gladness, pleasure”:

שִׂמְחָה It is practically equivalent to the Israelites’ days of feasting and celebrating over their God and His blessings. The Israelites were expected to worship and serve their God with joy (Deuteronomy 28:47 [cf. Ephesians 3:20]).¹

5. The word “rejoice” is the Pi‘el perfect of the verb. **שָׂמַח (*samach*)**: “to rejoice, be glad, be happy”:

שָׂמַח It takes on the sense of making others rejoice, to be glad in the intensive stem [Pi‘el intensive perfect]. Although the word is used of all rejoicing, it is found most often in Psalms and Describes religious and spiritual rejoicing (Psalm 5:12; 16:9; 19:8).²

6. The principle in Genesis 22:17 is that when the believer accumulates a maximum reliance, dependence, and application of doctrine resident in his soul, the end result is living a life with unalloyed happiness.
7. This lifestyle, this mental attitude, this modus operandi are the result of making one’s working object for application to circumstances the immutable, inerrant, and unalterable Word of God.

¹ Warren Baker and Eugene Carpenter, “שִׂמְחָה,” in *The Complete Word Study Dictionary: Old Testament*, (Chattanooga: AMG Publishers, 2003), 1161.

² Ibid., 1160, 1161.



8. The noun, Berachah, makes reference to the unalloyed happiness that is enjoyed by believers who grow in grace and acquire the doctrinal inventory to meet all the exigencies the devil's world can muster.
9. No unbeliever can accomplish such a sophisticated inventory of problem-solving devices. All heathen possess, at best, is establishment viewpoint. It does not contribute the confidence supplied by one's reliance on the power and veracity of divine thought.
10. Abraham's inventory of ideas prepared him to accept and pass the tests the Lord placed upon him. He relied on and applied the working objects of the five-paragraph Abrahamic Covenant and left the challenging details up to the Lord.
11. The Lord's first sentence of Abraham's post-sacrifice synopsis reads this way:

Genesis 22:16 “By Myself I have made at this moment a solemn oath, declares the Lord, because you have done this thing and have not withheld but laid Isaac on the altar to be slain, your only son,

v. 17 indeed I will bless you with unalloyed happiness, and I will increase exponentially your offspring as the stars of the heavens and as the sand which is on the seashore; and your offspring shall inherit the city gates of their enemies. (EXT)

Genesis 22:18 “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

1. This sentence begins with the prepositional phrase, “In you seed,” which refers again to Abraham's “offspring.” In context, this refers to Abraham's chart pedigree that works its way from him to Isaac, to Jacob, to Judah, to David, Solomon and Nathan, and ultimately down to Joseph and Mary, the latter being the mother of the biological life of “the Seed,” Jesus Christ.
2. However, that chart pedigree has historical impact on “all the nations of the earth.” Because the chart pedigree of Abraham moved forward through history down to Messiah, the end result is that every person who has soul life imputed at physical birth—from Adam down to the last birth of the millennial kingdom—is said to “be blessed.”
3. Here again we have the verb “blessed,” the Hithpa'el perfect of בָּרַךְ (*barach*): “to bless with unalloyed happiness.” This happiness is associated with the imputation of eternal life by faith alone in Christ alone.



4. It is through the bloodline of Abraham that every person in human history is provided the option of placing his personal faith in Jesus Christ for salvation and eternal life, or not.
5. What Abraham did on Mount Moriah was the summum bonum of doctrinal application to circumstances made only possible by his accumulation of working objects which he was able to willingly and confidently apply.
6. This is amplified and certified by the Lord's concluding remark introduced by the word **עֵקֶב** (*'eqev*): "because":

A masculine noun giving an adverbial sense of consequence, because. It basically means end, the last reason for something. It is used as a conjunction meaning because (Genesis 22:18). It refers to a good result, a reward for something done (Psalm 19:11). It refers to a goal, end, or purpose to something (Psalm 119:33); or the chronological end of a process (Psalm 119:112).³

7. What follows "because" is the reason Abraham was successful and therefore qualified for the Lord's complement, "you have obeyed My voice." The word "obeyed" is the Qal perfect of the verb **שָׁמַע** (*'shama'*) which means that Abraham successfully completed the Lord's command to sacrifice his only son on the altar atop Moriah.
8. The verb, *'shama'*, is sacred to the Jews. It became the introductory word to the Jews' ceremonial prayer offered at least twice a day and recorded in Deuteronomy 6:4–9, 11:13–21; Numbers 15:37–41; and Mark 12:29:

The *Shama'*

שָׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד

(*Shama'*, *Yisrael!* 'Adonay Elohenu, 'Adonay echad):

"Hear, O Israel! Jesus Christ is our God, Jesus Christ is the unique One" [v. 1].

The *Shama'* is a ceremonial prayer offered at least twice daily and is recorded in Deuteronomy 6:4–9, 11:13–21; and Mark 12:29.

The preamble begins with the word "Hear," which in the Hebrew is the Qal imperative of the verb **שָׁמַע** (*'shama'*): "Hear, obey, listen!" Since it is the first word of the passage, it becomes the title of the prayer.

The imperative mood commands the Jews to execute the directives that follow. This opening verse is recited and sung in most synagogues to this day:

³ Baker and Carpenter, "עֵקֶב," 863.



Shama', Yisra'el! Adonoi Elohanu, Athonoi echath: Hear, O Israel! Jesus Christ is our God. Jesus Christ is the unique. (p. 42)

The introductory paragraph of the *Shama'* contains the solution to any problems faced by any generation from idolatry to carnality:

Deuteronomy 6:5–7 You shall love the Lord your God with all you heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [NASB]

These mandates implore parents to teach God's Word to their children in various situations: (1) privately at home, (2) publically in the community, (3) through bedtime stories, and (4) at the beginning of the day. The consistent instruction in biblical doctrines establishes in the souls of children the inventory of ideas necessary to remain loyal to the order code of the Mosaic Law. The order code teaches children essential doctrines for their generation that emphasize and reinforce consistency in their relationship with God and society.⁴ (p. 43)

9. This verse is recited as the Jewish confession of faith and all English translations are pretty much the same although their sentence structures vary. Here is an excellent synopsis of what Jesus considered as the “greatest commandment:

Hebrew “the Lord, our God, the Lord, one.” (1) One option is to translate: “The Lord is our God, the Lord alone. This would be an affirmation that the Lord was the sole object of their devotion. This interpretation finds support from the appeals to loyalty that follow (vv. 5, 14). (2) Another option is to translate: “The Lord is our God, the Lord is unique.” In this case the text would be affirming the people's allegiance to the Lord, as well as the Lord's superiority to all other gods. It would also imply that He is the only one worthy of their worship. Support for this view comes from parallel texts such as Deuteronomy 7:9 and 10:17, as well as the use of “one” in Song 6:8–9, where the starstruck lover declares that his beloved is unique (literally, “one,” that is, “one of a kind” when compared to all other women.⁵

⁴ Joe Griffin, “Breaking the Curse,” in *Whirlwind: Four-Generation Curse*, ed. John Cameron Smith (St. Charles: Joe Griffin Media Ministries, 2018), 42–43.

⁵ *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 376tn1.



Verses 4–5 constitute the so-called *Shema* (after the first word שְׁמַע, *shema*, “hear”), widely regarded as the very heart of Jewish confession and faith. When Jesus was asked what was the greatest commandment of all, he quoted this text (Matthew 22:37–38).⁶

Matthew 22:37 “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’

v. 38 “This is the great and foremost commandment.

v. 39 “The second is like it, ‘You shall love your neighbor as yourself.’

v. 40 “On these two commandments depend the whole Law and the Prophets.”

Here is the expanded translation of verse 18:

Genesis 22:18 “In your seed [**singular, i.e., the Messiah**], all the nations [**Jew or Gentle; Israelite or Goyim**] of the earth will be blessed with unalloyed happiness, because you have obeyed My voice. (EXT)

Genesis 22:19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. (NASB)

1. Although Isaac is not mentioned in the verse, he along with his father, Abraham, and the two servants waiting below mounted up and headed out for the three-day ride back to Beersheba.
2. Consequently, the chart pedigree of Abraham was extended to his son Isaac, history’s first full-blooded, natural-born Jew. His newly established bloodline was destined to have unique historical impact on the entirety of the human race.
3. Jesus Christ confirmed the intended culmination of this Jewish bloodline in Messiah when he debated the Pharisees in John 8:

⁶ Ibid., 376sn1.



John 8:56 “Your father Abraham was exceedingly glad [**ingressive aorist middle indicative of ἀγαλλίαω (*agalliaō*): overjoyed**] to see [**aorist active subjunctive of ὁράω (*horáō*): a panoramic view from afar off**] My day [**the Incarnation**] and he saw it [**aorist active indicative of ἑώρακέναι (*horáō*): expectantly**] and was glad [**aorist passive indicative of χαίρω (*chaírō*): unalloyed happiness**]. (EXT)

4. The human mind is incapable of looking into the future with perfect accuracy. That is called prognostication. However, Scripture does provide the means of knowing certain aspects of the future, but we do not know all the details.
5. Abraham had one advantage over us in that his information came directly from Jesus Christ in theophanies. Our perceptions of the future are far more detailed than his because we have the completed canon of Scripture.
6. Abraham was able to perceive the Messiah entering human history and being sacrificed as the Son of God by God the Father. We know these details retrospectively by means of the New Testament.
7. What Abraham saw was the end result of the prophecies related to the Abrahamic Covenant. That was his working object when he confidently tied up Isaac, laid him on the wood upon the altar, and unsheathed his knife.
8. He could not have done that had he not had the prophetic perspective supplied to him by the five paragraphs of the Covenant. What he was able to determine from them was the prophetic fulfillment indicated by the future tenses of each paragraph.
9. On Mount Moriah, Abraham believed in the veracity of God’s promises and in doing so, and according to Jesus Christ, “was exceedingly overjoyed with unalloyed happiness.”
10. Genesis 22:1–19 is the conclusion of a saga that began in Ur of the Chaldeans in Genesis 11 where Abram was saved (cf. Genesis 15:6) and over about fifty years he acquired in his *kardía* the doctrine necessary to become justified by works.
11. The verb, justification, is the Greek verb **δικαίωω (*dikaiōō*)** and it has two major applications:



- (1) Justification by faith: “to be acquitted, pronounced and treated as righteous and thereby become **δίκαιος [díkaios (just)]**; to receive the divine gift of **δικαιοσύνη [dikaiosúnē (righteousness)]** through faith in Christ Jesus and apart from **νόμος [nómos (Law)]** as a basis of evaluation; Justification by Faith. (Romans 3:21–22)
- (2) Justification by works: what one does by oneself as a result of one’s own accomplishments. (James 2:21)⁷
12. In justification by faith, the individual places his personal faith in the working object of Jesus Christ and His work on the cross resulting in salvation by grace.
 13. In justification by works, the individual places his personal faith in the working object of pertinent doctrines resulting in the production of divine good.
 14. The latter is a process whereby the believer builds up an inventory of divine revelations with regard to Abraham, or the buildup of Bible doctrine in the soul with regard to believers.
 15. From that information, the individual has the option to use his Law of Freedom to produce divine good or deviate into sinfulness. The former is what happened on Moriah, the latter is what occurred when Abraham had his dalliance with Hagar.
 16. The working objects that produced Abraham’s success on Mount Moriah are the five paragraphs of the Abrahamic Covenant. This leads to a summation of that doctrine.

The Doctrine of the Abrahamic Covenant

A. Definition

1. The Abrahamic Covenant is unconditional between God, as party of the first part, and Abraham and his chart pedigree as party of the second part.
2. The covenant was presented to Abraham in a series of depositions by Jesus Christ during a series of theophanies.
3. Since this information was imparted directly from the deity of Jesus Christ, then its origin is from the ROM chip of the divine decree.
4. Abraham is the beneficiary without any personal merit. The merit is found in Abraham’s orientation and adjustment to divine revelation.

⁷ Walter Bauer, “δικαιόω,” in *A Greek English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 249.



5. The divine revelation was communicated to Abraham in five paragraphs, each of which ultimately became the working objects of his Law of Freedom during the three-day saga described in Genesis 22:1–18.
6. The source of Abraham's blessing is the justice of God which was free to fulfill the covenant when he adjusted to the justice of God documented in the Genesis-22 passage.
7. Abraham entered into the covenant at salvation, but he had to grow in grace over a period of around 50 years until he reached spiritual maturity in Beersheba in Genesis 22.
8. He could not have carried out the Lord's instructions in Genesis 22:2 unless he possessed in his soul the five paragraphs of the Abraham Covenant which he recalled and applied during that three-day period.
9. We have discussed the principle that transitive verbs must have an object. For example, for salvation, the unbeliever's faith must have a working object that results in the reception of a stated advantage, in this case two, deliverance from the lake of fire and the imputation of eternal life, i.e., the salvation of the soul. (See John 3:16)
10. The source of the blessings contained in the Abrahamic Covenant is the justice of God. At Abraham's salvation, the justice of God imputed to him the righteousness of God. It is to that target that the details of the Covenant were related to him.
11. The justice of God was free to fulfill the Covenant when Abraham advanced to the level of spiritual maturity. The event that confirmed that advance occurred on Mount Moriah. The confirmation of Abraham's advance is the subject of the Lord's comments to him in Genesis 22:16–18, the expanded translation cited earlier in this document (pp. 432, 435).

B. The Abrahamic Covenant, Paragraph 1:

Genesis 12:1 Now Jesus Christ had spoken to Abram, "Go [Qal imperative of הָלַךְ (*halach*)] with reference to yourself from your land, Ur of the Chaldeans, and from your relatives, and from the place of your birth, to a land [**Canaan**] which I will cause you to see;

v. 2 and I will create from you [**procreation**] a great nation [**Israel**], I will bless you, and I will cause you to become great; therefore you will become a blessing;



Genesis 12:3 I will bless those who bless you [**pro-Semitics**], but the one who despises you, I will curse [**anti-Semitics**], and all the races of the earth shall be blessed through you [**chart pedigree of Messiah**].” (EXT)

1. Verse 1 is introduced by an imperative mood that commands Abram to leave from his residence in Ur and from his relatives and from the land of the Chaldeans.
2. If Abram does so, then the Lord will follow with three promises because of him, a great nation, protection from anti-Semitics, and blessings to all the races of the earth.
3. The command to leave Ur of the Chaldeans separated him and his family from the demon-infested worship of idols including that of the moon and the fulfillment of the promises noted in point 2 above.
4. The blessings through him to all the races of the earth refer to the availability of eternal life through the person and work of Messiah whose genetic bloodline finds its origin in Abraham.

C. The Abrahamic Covenant, Paragraph 2:

Genesis 13:14 After Lot had departed to Sodom, the Lord said to Abram, “Look [**Qal imperative of the verb נָסַף (nasa): idiom, to lift up the eyes**] from the place where you stand to the north, south, east, and west.

v. 15 I will give all the land that you see to you and your descendants forever.

v. 16 And I will make your descendants like the dust of the earth, so that if anyone is able to count the dust of the earth, then your descendants also can be counted. (NET)

1. The imperative mood is used by the Lord so Abram can see in all directions the vastness of the real estate the Lord is promising to him and his descendants.
2. Jesus is speaking into Abram’s ear gate. The visual aid is the 360-degree horizon that is being described by the Lord’s verbal promises.



3. It should be noted that the Lord's promise of the real estate boundaries will be fulfilled, however in view of the dispensational structure of the plan of God, the full expanse of the "promised land" will not be realized until the Millennium when Jesus Christ will sit on David's throne.

D. The Abrahamic Covenant, Paragraph 4:

1. The person that will inaugurate the Jewish line of Christ is promised to Abraham in Genesis 15. In this passage a man is cited by Abraham as next in his chart pedigree to have an heir since Sarai is childless, i.e., barren.

Genesis 15:2 Abram said, "O Lord God, what will you give me, since I am childless, and the heir of my house is Eliezer of Damascus?"

2. I made a mistake in my first reference to this chapter by assigning Ishmael as the heir referenced by Abram, however, Ishmael had not yet been born so he is obviously not the person referenced by Abram.
3. Abram does makes reference to Eliezer, as either his chief servant or a relative whom he assumed was his heir:

"Eliezer of Damascus," apparently a house-born domestic and steward of Abraham and hence likely, in the absence of direct issue, to become the patriarch's heir, about 2070 B.C. The common notion is that Eliezer was Abraham's house-born slave, adopted as his heir, and meanwhile his chief servant.

Much difficulty has arisen from the seeming contradiction in the two expressions "Eliezer of Damascus" and "one born in my house." The answer is that the expression "the heir of my house" literally translated is "the son of possession of my house" and is exactly the same as the phrase in v. 3, "the son of my house is my heir." This removes every objection to Eliezer's being of Damascus and leaves it more probable that he was not a servant at all but a near relative, perhaps nearer than Lot. Some indeed, identify Eliezer with Lot, which would afford an excellent explanation if Scripture afforded sufficient grounds for it.⁸

4. Regardless of who Eliezer is neither he nor Lot were the man the Lord would designate as Abraham's heir. In Genesis 15:4, the Lord made it clear that Abram's heir would be from his own body. This is when the Lord took Abram outside to pronounce Paragraph 4 of the Covenant:

(End JAS2-44. See JAS2-45 for continuation of study at p. 441.)

⁸ Merrill F. Unger, "Eliezer," in *The New Unger's Bible Dictionary*, 3rd. ed., ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 350.



Genesis 15:4 But look, the word of the Lord came to him: “This man [Eliezer] will not be your heir, but instead a son who comes from your own body will be your heir.”

v. 5 The Lord took him outside and said, “Gaze into the sky and count the stars—if you are able to count them!” Then he said to him, “So will your descendants be.”

v. 6 Abraham had already been caused to believe [**the Hiph‘il causative perfect of אָמַן** (*'aman*)] in the Lord, and the Lord kept on crediting his account as righteousness.

5. Abraham “had already been caused to believe in the Lord” when he lived in Ur. The presentations by the Lord of the various paragraphs of the Abrahamic Covenant were related to Abraham as a believer.
6. The systematic revelations of the Covenant were transpiring over time. The Lord is gradually facilitating the inventory into Abraham’s stream of consciousness, giving him oral and visual cognizance of the details.
7. This was a process whereby Abraham was able to grow in grace, reflect back on the Lord’s commentary, and recall the visual aids that enabled him to recall the vast panorama of real estate promised to him.

