

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:

John 8:56 “Your father Abraham was exceedingly glad [ingressive aorist middle indicative of ἀγαλλίαω (*agallíāō*): 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 *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** [*dikaïos* (just)]; to receive the divine gift of **δικαιοσύνη** [*dikaïosúnē* (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.

⁷ Walter Bauer, “δικαίωω,” 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.



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.
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:

