

7. In the progression of a believer's spiritual growth the culminative aorist may reach its conclusion in a number of ways. Some learn rebound and that's it. They go right on sinning, pause to rebound, and then continue sinning.
8. Others get as far as doctrinal orientation by hearing and retaining an inventory of doctrine in their souls, but then walk away from the "mirror" and immediately forget what was heard: "hearers only."
9. Some advance to acquire a personal sense of destiny and begin orienting to the importance of developing a personal love for God. However, people-testing prevents significant progress toward loving God.
10. The most difficult test along the spiritual growth spectrum is unconditional love for people. Such an advance is made difficult by failure to honor the principle of the Law of Freedom: what other people do may not meet your approval, but they are the overseers of their own destiny, not you.
11. Only those who are able to advance to the copacetic spiritual life are primed to maximize the spiritual advantage of sharing the happiness of God and being totally occupied with Christ.
12. Along this upward pathway is the accumulation of biblical principles, doctrines, and problem-solving devices that aggrandize the believer's spiritual life and accompanied by maximum imputations of divine blessings.
13. This system of biblical advance has several checkpoints for the culminative aorist. Along the way, those things a believer hears must be converted into application. If not, there is an accompanying halt in the advance.
14. What God desires is the inculcation of His Word which the believer must reference as the working object of his faith and the production of divine good.
15. The power is in the Word. It resides in the soul from "hearing" what is taught. If it remains there, it still has its power, but its energy is only potential: a hearer, but not a doer of the Word.
16. When the power of the Word is applied to life and circumstances, its energy becomes kinetic: the one having heard becomes a doer.
17. The indicative mood is the reality of Abraham being vindicated by works at the point of unsheathing his knife.

Principles: (1) Abraham did not blindly follow the Lord's mandate to take Isaac to Mount Moriah and slit his throat. (2) This would have meant Abraham was a sycophant of the Lord. (3) He could not have followed through on this duty without the five iterations of the Abrahamic Covenant. (4) It is only the accumulation of doctrine in his soul, recalled, and applied that enabled him to unsheathe the knife.

18. The working objects of Abraham's faith were repeated promises from God that he would be a great nation which would span the whole of Arabia, populated by enumerable Jews, ultimately including the Messiah, and its complete fulfillment in the millennial kingdom.
19. Abraham's justification is by works indicated by the ablative of source of the preposition **ἐκ (ek)** and the plural noun **ἔργων (érgōn)**: "by works." It is plural because for three days Abraham was applying doctrine in: (1) his preparation to leave Béershéba, (2) the three-day ride to Mount Moriah, (3) climbing the mount, (4) building the wooden altar, (5) lifting Isaac upon it, and (6) the final act of unsheathing his knife.
20. What accompanies this application is the relaxed mental attitude that defines the copacetic spiritual life. Such a believer has fully bought into the idea that God is in control. His plan is on point. You are involved in it. How it plays out is God's will and you are good with that.
21. Therefore, you are along for the ride. Your specific responsibility is to use your doctrine as the working object of your faith. Abraham was justified by the application of the Abrahamic Covenant to his situation.

25. Remember that the main verb is the culminative aorist active indicative of *dikaióō*: “to justify, vindicate, to pronounce righteous, to stand approved.” It is translated, “was not Abraham justified.”
26. The culminative aorist indicates Abraham had as the working objects of his faith:

The Five Paragraphs of the Abrahamic Covenant:

- Par. 1:** **National Entity:** “I will make you a great nation [Israel]” (Genesis 12:2); **Historical Impact:** “And in you all the families [racial groups] of the earth will be blessed” (v. 3).
- Par. 2:** **Real Estate: Observation:** “All the land which you see, I will give it to you and to your descendants [chart pedigree] forever” (Genesis 13:15); **Innumerable Descendants: Dust:** “I will make your descendants as the dust of the earth” (v. 16).
- Par. 3:** **Adulterine Rejected; Heir Predicted:** “This man [Ishmael] will not be your heir; “but one who will come forth from your body [Isaac]; he shall be your heir” (Genesis 15:4). **Innumerable Descendants: Stars:** “Count the stars, if you are able to count them. So shall your descendants be” (v. 6).
- Par. 4:** **Real Estate: Boundaries:** “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates” (Genesis 15:18).
- Par. 5:** **Palestinian Covenant:** “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession” (Genesis 17:8). **Heir Identified:** “Sarah your wife will bear you a son, and you shall call his name Isaac [v. 19a]; **Covenant with Isaac & his Progeny:** “and I will establish my covenant with him for an everlasting covenant for his descendants after him” (v.19b).
27. These five paragraphs constructed by God were inculcated in Abraham’s soul and gradually facilitated into paths of least resistance. He had them memorized. He believed them. In Genesis 22, he applied them to the circumstances assigned to him by the Lord.

28. This chapter documents a sequence of decisions made by Abraham as he recalls the five paragraphs of the covenant given to him by the Lord. He is able to concentrate on their details which ultimately included the prediction and fulfillment of the conception and physical birth of Isaac.
29. If God was faithful enough to, first, fulfill the prophecy that he, although sterile, and his wife, Sarah, although barren, would bear their son, Isaac, then, second, if the other paragraphs of the covenant are to be fulfilled, God is obligated to resuscitate Isaac.
30. We have been through the sequence of events that Abraham and Isaac performed over the course of three days. Abraham, accompanied by Isaac and two servants left Beersheba bound for Jerusalem, a route covering about 45 miles, a three-day journey.
31. Abraham is given instructions from God:

Genesis 22:2 Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”

32. The imagery that emerges from these imperative moods depicts the circumstances that would one day occur on that very Mount in Jerusalem:
 - (1) “Take ... your only son” is virtually repeated by Jesus Christ in John 3:16, “For God so loved the world, that He gave His only begotten Son.”
 - (2) “Whom you love” is also a remark made by Jesus in John 5:20, “The Father loves the Son.”
 - (3) “Go to the land of Moriah,” which Mount became Jerusalem and the site of the crucifixion, “They brought Him to the place Golgotha, which is translated, Place of a Skull” (Mark 15:22).
 - (4) “Abraham took the wood of the burnt offering and laid it on Isaac his son” (Genesis 22:6). “They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull. There they crucified Him” (John 19:17–18a).
33. “Abraham built the wooden altar, bound his son Isaac, and laid him upon it” (Genesis 22:9). Abraham stretched out his hand, unsheathed his knife in order to slay his son” (v. 10).
34. At this point, God called a halt. Having carried out the entire process required to sacrifice Isaac, Abraham confirmed he had placed his faith in the working objects of the Abrahamic Covenant.



35. Once more then, James 2:21 reads, “Was not Abraham our father [Progenitor of the Jewish line] justified out from the source of the working objects of the Abrahamic Covenant when he offered up”: the aorist active participle of **ἀναφέρω (anaphérō)**.
36. Grammatical rule: The action of the aorist participle, **anaphérō**: “offered up,” precedes the action of the main verb, **dikaiōō**: “to justify.”
37. Chronologically, the verse would read thusly:

James 2:21 Abraham our father, having offered up Isaac his son on the altar, was he not justified by his faith in the working objects of the Abrahamic Covenant?” (EXT)

38. The phrase “working objects, **ἔργων (érgōn)**,” is plural and refers, as previously noted, to the applications associated with Abraham’s preparation to leave Beersheba, the three-day ride to Mount Moriah, the ascent to its summit, construction of the altar, assembly of the wood, lifting up Isaac upon it, and the purpose for unsheathing his knife.
39. The working objects of his faith were the five paragraphs of the Abrahamic Covenant which he inculcated, retained, and facilitated into paths of least resistance.
40. When the order came to mount up and ride, the sequence of events that transpired between leaving Beersheba and unsheathing the knife were the works by which Abraham was justified.
41. There would have been no works had there not been consistent inculcation of divine revelation followed by Abraham consulting it as the working object of his faith. Without the Lord’s consistent repetition and expansion of the covenant’s promises, Abraham would never have left Beersheba.
42. Understanding the background to James 2:21 is imperative for a clear understanding of the verse. It has absolutely nothing to do with salvation. Abraham was saved over 45 years before this verse’s events transpired.
43. In order to amplify, facilitate, and verify the exegesis and analysis of verse 21, we must systematically observe principles that further confirm the veracity of its expanded translation.

Analysis of Genesis 22 in Hebrews 11:

1. This chapter presents the culmination of Abraham’s spiritual growth from salvation to spiritual maturity which covered a period of time in excess of 45 years.

