

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.



2. We have established that Abram was saved while living in Ur. Genesis 11:31 records the move from Ur to Haran where Terah and his family lived until he died. Subsequently, Abram, Sarai, Lot, and his family left Haran for Canaan. Genesis 12:4 reveals that Abraham was 75 years old when they left town.
3. Abraham was 100 when Isaac was born so he spent 25 years in Canaan. We have been able to establish that Abraham was 120 when events associated with the order to sacrifice Isaac occurred. That's 45 years, plus the unknown amount of time they spent in Haran.
4. These 45 years encompassed the time spent for him to advance to spiritual maturity and acquire complete confidence in the integrity of God. His stream of consciousness is stocked with a large inventory of Bible doctrine which enabled him to apply it with complete faith in its working power.
5. Genesis 15:1 indicates his spiritual progress with the phrase, "after these things," that is, after about a 20-year period of growing in grace.
6. It was a period of personal instruction by the Lord. Abram bought into the idea he was the patriarch of a family that would produce the Messiah. We've noted the paragraphs of the Abrahamic Covenant interspersed with illustrations revealing the innumerable size of his progeny.
7. In Genesis 13:16, "I will make your descendants as the dust of the earth," and in Genesis 15:5, "Count the stars, if you are able to count them. So shall your descendants be."
8. The ultimate test to determine Abraham's willingness to follow the divine guidance of the Lord occurs in Genesis 22:2 with the command, "Take now your son." The verb, "tak," is the Qal imperative of לָקַח (*laqach*): "grasp or seize." However, it has many applications, for example:

The primary emphasis is on the responsibility of the subject for that act; it frequently evokes the idea or aspect of initiative regarding a person's actions. The verb is especially frequent in narrative writings and regulations concerning offerings.

In the Qal the meaning of *laqach* extends from "take, seize, grab," "take for oneself" with the result "take away," to a more militant sense of "appropriate for oneself."¹
9. The application in verse 2 is for Abraham to tell Isaac, who is oriented to the authority of his father, that the two of them are going on a journey and to be ready to pull out at daybreak.

¹ *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: 1997), 8:17.



10. The Lord identifies Isaac as “your only son whom you love.” “Only son” characterizes the crucifixion motif that projects two-thousand years into the future forecasting the relationship between God the Father and God the Son.
11. The Qal perfect of the verb אָהַב (*'ahav*): “whom you have always loved.” The perfect tense emphasizes the love of God for His Son goes back to eternity past and continues uninterrupted forever.
12. Remember, the love of God is the integrity of God. The true humanity of Jesus Christ is the ultimate and unique example of human perfection that reflects the integrity required for personal love to exist.
13. And what is their destination for this journey? The land of Moriah. Not the wind Mariah, but the land of Moriah. Among the mountains of this land is one that became known as Mount Moriah: מוֹרְיָה (*Moriyyah*). Here’s some background on the “land” and “location” of Mount Moriah:

Moriah. The name derives from three elements: prefixed *mem*, meaning “the place,” the root *ra’ah* “to see” and the theophoric element “Yah.”² The name is a play upon both the active and passive voices of *ra’ah*. In the active voice with the preposition it means “to provide,” “furnish.” Hence, the name denotes “the place where Yahweh provides” (cf. Genesis 22:8, 14).

In Genesis 22:2 God instructed Abraham to offer up Isaac on one of the mountains in “the land of Moriah.” The author of Chronicles, by applying this name to the site of the Temple identified the site as the rocky hilltop of Jerusalem north of the city of David where Yahweh appeared to David (2 Chronicles 3:1). The Moslem mosque, the Dome of the Rock, presently sits on the site.³

14. The grace provision is appropriated by the impact of faith on the working object of the Word of God on Mount Moriah, “the place where Yahweh provides.”
15. What happened on Mount Moriah has emphatic doctrinal impact since it by means of types, exhibits prophetically the events that would occur two millennia in the future when God the Father judged “the Son Whom He loved” for the sins of the world.
16. Not only James but also the writer of Hebrews provides a retrospective analysis of what Abraham accomplished on Mount Moriah. It is included among the writer’s documentation of faith-rest heroes in Hebrews 11:

² The combination of *ra’ah* and *Yah* means, “Jehovah sees.”

³ B. K. Waltke, “Moriah,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 4:276.



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.

Principles: 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?

v. 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.

v. 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* (*egeíró*): 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* (*parabolḗ*): equivalent to *τύπος* (*týpos*): “type”] to the cross. (EXT)

Principle: The noun, *parabolḗ*, does not refer to resurrection but indicates an association with something else that is brought alongside for comparison. The synonym, *týpos*, type, is used by the writer of Hebrews to look back retrospectively to the cross. The wooden altar is the type while the cross is the antitype. Isaac is the type while Jesus is the antitype.

