

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 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 **נָסָה** (*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.²

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.

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

