

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. 5).
- 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).
7. These five paragraphs constructed by the Lord 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.
8. On Mount Moriah, Abraham was guided by this inventory of divine promises to sacrifice Isaac. All five paragraphs of the Abrahamic Covenant contained direct references to the necessity of Isaac being alive in order for them to be fulfilled.
9. Therefore, Abraham believed that if Isaac was to be the progenitor of “all the families of the earth,” “your descendants forever,” “(Isaac) shall be your heir,” “I will established my covenant with him (Isaac) for an everlasting covenant,” then he must be alive to accomplish these things.



10. From this sequence of events that transpired over the course of almost half a century, Abraham was so confident in the immutability of divine integrity that he was able to use the five paragraphs of the Abrahamic Covenant to get up that morning in Beersheba, saddle his donkey, select two servants, split wood, and head out on a three-day ride to Mount Moriah.
11. Within the context of Genesis 22:1–7, Abraham does not speak a word until three days later when he ascends Mount Moriah along with Isaac. He did not question the order given by the Lord in verse 2 to offer Isaac as a burnt offering. He efficiently went through the process of building an altar, arranging the wood, binding Isaac, laying him on the altar, and unsheathing his knife.
12. This is when the Lord called a halt, “By Myself I have made at this moment a solemn oath.”
13. This statement continues with two reasons He halted the sacrifice:
Genesis 22:16b “... because you have done this thing [laid Isaac on the altar to be slain and then sacrificed as a burnt offering] and have not withheld your son, your only son [Isaac].”
14. Everything the Lord required of Abraham in Genesis 22:2, Abraham accomplished on Mount Moriah until the Lord intervened and acknowledged his unwavering devotion to duty.
15. A question now has to be addressed. Are we to believe that for almost 50 years, Abraham, an unbeliever, had been the subject of numerous encounters with the Lord Who repeatedly promised him of a future heir that would be the father of many nations, whose populations are innumerable, and will exist both in time and eternity?
16. There are those who contend this to be true, that Abraham was an unbeliever but was never saved until the conclusion of the events on Mount Moriah. The verse many of them use for confirmation of this idea is:
James 2:21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

 1. This verse clearly refers to the specific works Abraham produced, “when he offered up Isaac his son on the altar.”
 2. The events on Mount Moriah in Genesis 22 were the culmination of around 50 years of detailed events in the life of Abraham, from Ur to Beersheba.



3. We have established from Passages in Genesis 11–15, that Abraham believed in Jesus Christ—Messiah—for salvation through faith alone in Him alone.

4. This documentation is confirmed in:

Genesis 15:6 And he [Abraham] already had been caused to believe [Hiph‘el causative perfect of אָמַן (‘aman) to believe in the past with results that continue forever] in God. And He [God] kept on crediting [חָשַׁב (chashav):] it [faith alone in Messiah alone] to his account for the imputation of divine righteousness [שָׂרְיָה (sethaqah): due to his faith in Messiah], (EXT)

5. For around 50 years, Abraham was growing in grace. He was tested, he was disciplined, he was instructed, he was promised things that were to occur in both time and eternity.

6. During that time, his faith in the immutability and veracity of God’s Word developed absolute confidence in the integrity of God.

7. When he was ordered to go to Mount Moriah for the expressed purpose of sacrificing Isaac on an altar, he did so based on the working objects of those five paragraphs of the Abrahamic Covenant.

8. He has long since responded to the divine formula for salvation when he placed his personal faith in the working object of Messiah, noted in Genesis 15:6.

9. The rest of the sentence continues in:

Genesis 22:17 ... indeed I will greatly bless [בָּרַךְ (barak): “bless with unalloyed happiness”] you, and I will greatly multiply [רָבָה (rabah): “to increase exponentially”] your seed [זָרַע (zara‘): “offspring”] as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess [יָרַשׁ (yarash): “to inherit”] the gate of their enemies. (NASB)

1. All three of the verbs indicated above—*barak*, *rabah*, and *yarash*—are imperfect which means the fulfillment of each is an ongoing process. God will continuously bless you and continuously multiply your offspring who will continuously inherit the cities of the Promised Land.

(End JAS2-43. See JAS2-44 for continuation of study at p. 431.)



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.

