

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.



4. It is through the bloodline of Abraham that every person in human history is provided the option of placing his personal faith in Jesus Christ for salvation and eternal life, or not.
5. What Abraham did on Mount Moriah was the summum bonum of doctrinal application to circumstances made only possible by his accumulation of working objects which he was able to willingly and confidently apply.
6. This is amplified and certified by the Lord's concluding remark introduced by the word **עֵקֶב** (*'eqev*): "because":

A masculine noun giving an adverbial sense of consequence, because. It basically means end, the last reason for something. It is used as a conjunction meaning because (Genesis 22:18). It refers to a good result, a reward for something done (Psalm 19:11). It refers to a goal, end, or purpose to something (Psalm 119:33); or the chronological end of a process (Psalm 119:112).<sup>3</sup>

7. What follows "because" is the reason Abraham was successful and therefore qualified for the Lord's complement, "you have obeyed My voice." The word "obeyed" is the Qal perfect of the verb **שָׁמַע** (*shama'*) which means that Abraham successfully completed the Lord's command to sacrifice his only son on the altar atop Moriah.
8. The verb, *shama'*, is sacred to the Jews. It became the introductory word to the Jews' ceremonial prayer offered at least twice a day and recorded in Deuteronomy 6:4–9, 11:13–21; Numbers 15:37–41; and Mark 12:29:

### The *Shama'*

**שָׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶחָד**

**(*Shama'*, *Yisrael!* 'Adonay Elohenu, 'Adonay echad):**

"Hear, O Israel! Jesus Christ is our God, Jesus Christ is the unique One" [v. 1].

The *Shama'* is a ceremonial prayer offered at least twice daily and is recorded in Deuteronomy 6:4–9, 11:13–21; and Mark 12:29.

The preamble begins with the word "Hear," which in the Hebrew is the Qal imperative of the verb **שָׁמַע** (*shama'*): "Hear, obey, listen!" Since it is the first word of the passage, it becomes the title of the prayer.

The imperative mood commands the Jews to execute the directives that follow. This opening verse is recited and sung in most synagogues to this day:

<sup>3</sup> Baker and Carpenter, "עֵקֶב," 863.



*Shama', Yisra'el! Adonoi Elohanu, Athonoi echath: Hear, O Israel! Jesus Christ is our God. Jesus Christ is the unique.*  
(p. 42)

The introductory paragraph of the *Shama'* contains the solution to any problems faced by any generation from idolatry to carnality:

**Deuteronomy 6:5–7** You shall love the Lord your God with all you heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [NASB]

These mandates implore parents to teach God's Word to their children in various situations: (1) privately at home, (2) publically in the community, (3) through bedtime stories, and (4) at the beginning of the day. The consistent instruction in biblical doctrines establishes in the souls of children the inventory of ideas necessary to remain loyal to the order code of the Mosaic Law. The order code teaches children essential doctrines for their generation that emphasize and reinforce consistency in their relationship with God and society.<sup>4</sup> (p. 43)

9. This verse is recited as the Jewish confession of faith and all English translations are pretty much the same although their sentence structures vary. Here is an excellent synopsis of what Jesus considered as the “greatest commandment:

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<sup>4</sup> Joe Griffin, “Breaking the Curse,” in *Whirlwind: Four-Generation Curse*, ed. John Cameron Smith (St. Charles: Joe Griffin Media Ministries, 2018), 42–43.



Hebrew “the Lord, our God, the Lord, one.” (1) One option is to translate: “The Lord is our God, the Lord alone. This would be an affirmation that the Lord was the sole object of their devotion. This interpretation finds support from the appeals to loyalty that follow (vv. 5, 14). (2) Another option is to translate: “The Lord is our God, the Lord is unique.” In this case the text would be affirming the people’s allegiance to the Lord, as well as the Lord’s superiority to all other gods. It would also imply that He is the only one worthy of their worship. Support for this view comes from parallel texts such as Deuteronomy 7:9 and 10:17, as well as the use of “one” in Song 6:8–9, where the starstruck lover declares that his beloved is unique (literally, “one,” that is, “one of a kind) when compared to all other women.<sup>5</sup>

Verses 4–5 constitute the so-called *Shema* (after the first word שְׁמַע, *shema’*, “hear”), widely regarded as the very heart of Jewish confession and faith. When Jesus was asked what was the greatest commandment of all, he quoted this text (Matthew 22:37–38).<sup>6</sup>

**Matthew 22:37** “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’

**v. 38** “This is the great and foremost commandment.

**v. 39** “The second is like it, ‘You shall love your neighbor as yourself.’

**v. 40** “On these two commandments depend the whole Law and the Prophets.”

Here is the expanded translation of verse 18:

**Genesis 22:18** “In your seed [ **singular, i.e., the Messiah** ], all the nations [ **Jew or Gentle; Israelite or Goyim** ] of the earth will be blessed with unalloyed happiness, because you have obeyed My voice. (EXT)

**Genesis 22:19** So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. (NASB)

<sup>5</sup> *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 376tn1.

<sup>6</sup> *Ibid.*, 376sn1.



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 (*agallíaō*): 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.”

