

2. The covenant was presented to Abraham in a series of depositions by Jesus Christ during a series of theophanies.
3. Since this information was imparted directly from the deity of Jesus Christ, then its origin is from the ROM chip of the divine decree.
4. Abraham is the beneficiary without any personal merit. The merit is found in Abraham's orientation and adjustment to divine revelation.
5. The divine revelation was communicated to Abraham in five paragraphs, each of which ultimately became the working objects of his Law of Freedom during the three-day saga described in Genesis 22:1–18.
6. The source of Abraham's blessing is the justice of God which was free to fulfill the covenant when he adjusted to the justice of God documented in the Genesis-22 passage.
7. Abraham entered into the covenant at salvation, but he had to grow in grace over a period of around 50 years until he reached spiritual maturity in Beersheba in Genesis 22.
8. He could not have carried out the Lord's instructions in Genesis 22:2 unless he possessed in his soul the five paragraphs of the Abraham Covenant which he recalled and applied during that three-day period.
9. We have discussed the principle that transitive verbs must have an object. For example, for salvation, the unbeliever's faith must have a working object that results in the reception of a stated advantage, in this case two, deliverance from the lake of fire and the imputation of eternal life, i.e., the salvation of the soul. (See John 3:16)
10. The source of the blessings contained in the Abrahamic Covenant is the justice of God. At Abraham's salvation, the justice of God imputed to him the righteousness of God. It is to that target that the details of the Covenant were related to him.
11. The justice of God was free to fulfill the Covenant when Abraham advanced to the level of spiritual maturity. The event that confirmed that advance occurred on Mount Moriah. The confirmation of Abraham's advance is the subject of the Lord's comments to him in Genesis 22:16–18, the expanded translation cited earlier in this document (pp. 432, 435).

**B. The Abrahamic Covenant, Paragraph 1:**



**Genesis 12:1** Now Jesus Christ had spoken to Abram, “Go [ Qal imperative of **הלך** (*halach*) ] with reference to yourself from your land, Ur of the Chaldeans, and from your relatives, and from the place of your birth, to a land [ **Canaan** ] which I will cause you to see;

**v. 2** and I will create from you [ **procreation** ] a great nation [ **Israel** ], I will bless you, and I will cause you to become great; therefore you will become a blessing;

**Genesis 12:3** I will bless those who bless you [ **pro-Semitics** ], but the one who despises you, I will curse [ **anti-Semitics** ], and all the races of the earth shall be blessed through you [ **chart pedigree of Messiah** ].” (EXT)

1. Verse 1 is introduced by an imperative mood that commands Abram to leave from his residence in Ur and from his relatives and from the land of the Chaldeans.
2. If Abram does so, then the Lord will follow with three promises because of him, a great nation, protection from anti-Semitics, and blessings to all the races of the earth.
3. The command to leave Ur of the Chaldeans separated him and his family from the demon-infested worship of idols including that of the moon and the fulfillment of the promises noted in point 2 above.
4. The blessings through him to all the races of the earth refer to the availability of eternal life through the person and work of Messiah whose genetic bloodline finds its origin in Abraham.

### C. The Abrahamic Covenant, Paragraph 2:

**Genesis 13:14** After Lot had departed to Sodom, the Lord said to Abram, “Look [ Qal imperative of the verb **נשא** (*nasa*): idiom, to lift up the eyes ] from the place where you stand to the north, south, east, and west.

**v. 15** I will give all the land that you see to you and your descendants forever.



**v. 16** And I will make your descendants like the dust of the earth, so that if anyone is able to count the dust of the earth, then your descendants also can be counted. (NET)

1. The imperative mood is used by the Lord so Abram can see in all directions the vastness of the real estate the Lord is promising to him and his descendants.
2. Jesus is speaking into Abram's ear gate. The visual aid is the 360-degree horizon that is being described by the Lord's verbal promises.
3. It should be noted that the Lord's promise of the real estate boundaries will be fulfilled, however in view of the dispensational structure of the plan of God, the full expanse of the "promised land" will not be realized until the Millennium when Jesus Christ will sit on David's throne.

#### **D. The Abrahamic Covenant, Paragraph 4:**

1. The person that will inaugurate the Jewish line of Christ is promised to Abraham in Genesis 15. In this passage a man is cited by Abraham as next in his chart pedigree to have an heir since Sarai is childless, i.e., barren.

**Genesis 15:2** Abram said, "O Lord God, what will you give me, since I am childless, and the heir of my house is Eliezer of Damascus?"

2. I made a mistake in my first reference to this chapter by assigning Ishmael as the heir referenced by Abram, however, Ishmael had not yet been born so he is obviously not the person referenced by Abram.
3. Abram does makes reference to Eliezer, as either his chief servant or a relative whom he assumed was his heir:

**"Eliezer of Damascus," apparently a house-born domestic and steward of Abraham and hence likely, in the absence of direct issue, to become the patriarch's heir, about 2070 B.C. The common notion is that Eliezer was Abraham's house-born slave, adopted as his heir, and meanwhile his chief servant.**

Much difficulty has arisen from the seeming contradiction in the two expressions “Eliezer of Damascus” and “one born in my house.” The answer is that the expression “the heir of my house” literally translated is “the son of possession of my house” and is exactly the same as the phrase in v. 3, “the son of my house is my heir.” This removes every objection to Eliezer’s being of Damascus and leaves it more probable that he was not a servant at all but a near relative, perhaps nearer than Lot. Some indeed, identify Eliezer with Lot, which would afford an excellent explanation if Scripture afforded sufficient grounds for it.<sup>8</sup>

4. Regardless of who Eliezer is neither he nor Lot were the man the Lord would designate as Abraham’s heir. In Genesis 15:4, the Lord made it clear that Abram’s heir would be from his own body. This is when the Lord took Abram outside to pronounce Paragraph 4 of the Covenant:

(End JAS2-44. See JAS2-45 for continuation of study at p. 441.)

**Genesis 15:4** But look, the word of the Lord came to him: “This man [Eliezer] will not be your heir, but instead a son who comes from your own body will be your heir.”

**v. 5** The Lord took him outside and said, “Gaze into the sky and count the stars—if you are able to count them!” Then he said to him, “So will your descendants be.”

**v. 6** Abraham had already been caused to believe [ the Hiph‘il causative perfect of אָמַן (*’aman*) ] in the Lord, and the Lord kept on crediting his account as righteousness.

5. Abraham “had already been caused to believe in the Lord” when he lived in Ur. The presentations by the Lord of the various paragraphs of the Abrahamic Covenant were related to Abraham as a believer.
6. The systematic revelations of the Covenant were transpiring over time. The Lord is gradually facilitating the inventory into Abraham’s stream of consciousness, giving him oral and visual cognizance of the details.

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<sup>8</sup> Merrill F. Unger, “Eliezer,” in *The New Unger’s Bible Dictionary*, 3rd. ed., ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 350.



7. This was a process whereby Abraham was able to grow in grace, reflect back on the Lord's commentary, and recall the visual aids that enabled him to recall the vast panorama of real estate promised to him.



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6. The systematic revelations of the Covenant were transpiring over time. The Lord is gradually facilitating the inventory into Abraham’s stream of consciousness, giving him oral and visual cognizance of the details.
7. This was a process whereby Abraham was able to grow in grace, reflect back on the Lord’s commentary, and the visual aids that enabled him to recall the vast panorama of real estate promised to him.
8. Although it was impossible for Abraham to view the total expanse of the real estate promised, he had its boundaries described to him by the Lord in:

**Genesis 15:18** That day the Lord made a covenant with Abram: “To your descendants I give this land, from the river of Egypt<sup>†</sup> to the great river, the Euphrates River.

9. We have noted in our study that the “river of Egypt is not the Nile. A wadi is noted below as “a seasonal stream.” They are called arroyos in the southwestern United States and are called “ephemeral streams” by geologists which means they last for a very short time.
10. Ephemeral is actually taken from the Greek noun ἐφημερία (*ephēmería*): “temporary, daily, lasting one day,” which is vastly different from the Nile.

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<sup>†</sup> “The river of Egypt is a wadi (a seasonal stream) on the northeastern border of Egypt, not the Nile River” (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], Genesis 15:28sn29).



## E. The Abrahamic Covenant, Paragraph 5:

1. The land grant presented to Abraham is referred to as the Palestinian Covenant and it is described by the Lord to Abraham in:

**Genesis 17:7** “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and your descendants after you.

**v. 18** “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; and I will be their God.”

2. The Israelites were sojourners in the land. Abraham is documented to have done quite of bit of sojourning having left the Chaldeans, traveled to Haran, then down to Canaan.
3. Abraham had traversed the entire stretch of real estate from the Euphrates to the Egyptian wadi and in doing so had journeyed over the entire expanse of what became known as the Promised Land.

## F. Subsequent Confirmations of the Covenant: To Isaac:

1. The Lord confirmed the Abrahamic Covenant to Isaac. This was done primarily to prevent any subsequent claims by Ishmael that he was the heir apparent to the paragraphs.
2. By application, this confirmation prevents Islam, founded in the seventh century A.D., from making a spurious assertion that the paragraphs of the Covenant could not be fulfilled through the line of Ishmael.
3. Further, the bloodline of the Abrahamic Covenant is Jewish making its beneficiary specifically Isaac. Ishmael is Semitic whose DNA prevents him from staking a claim.
4. The confirmation by the Lord that the Covenant passes from Abraham to Isaac occurs in:

**Genesis 26:2** The Lord appeared to Isaac and said, “Do not go down to Egypt; settle down in the land that I will point out to you.

**v. 3** Stay in this land. Then I will be with you and will bless you, for I will give all these lands to you and to your descendants, and I will fulfill the solemn promise I made to your father Abraham.



**Genesis 26:4** I will multiply your descendants so they will be as numerous as the stars in the sky, and I will give them all these lands. All the nations of the earth will pronounce blessings on one another using the name of your descendants. (NET)

### G. Covenant Confirmed to Jacob:

**Genesis 35:10** God said to him, “Your name is Jacob, but your name will no longer be called Jacob; Israel will be your name.” So God named him Israel.

**v. 11** Then God said to him, “I am the sovereign God. Be fruitful and multiply! A nation—even a company of nations—will descend from you; kings will be among your descendants!

**v. 12** The land I gave to Abraham and Isaac I will give to you. To your descendants I will also give this land. (NET)

1. The Judaic bloodline is identified in Abraham’s chart pedigree. The phrase, “the God of Abraham, Isaac, and Jacob (Israel) is repeated throughout the Tanakh: Genesis (1), Exodus (9), Numbers (1), Deuteronomy (7) 1 Kings (1), 2 Kings (1), 1 Chronicles (2) Jeremiah (1) and the New Testament: Matthew 22:32 (1), Mark (1), Luke (1), Acts (2): 27 total.
2. The divinely established bloodline of the Abrahamic Covenant isolates the family of Abraham as the progenitor of the chart pedigree of the line of Christ.
3. The Lord confirms this in a debate with the Sadducees who did not believe in resurrection (Matthew 22:23):

**Matthew 22:31** “Now as for the resurrection of the dead, have you not read what was spoken to you by God,

**v. 32** ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living!”<sup>2</sup>

4. All three, Abraham, Isaac, and Jacob/Israel, were in the Paradise compartment of Hades when the Lord spoke. They ascended in interim bodies with the Lord at His resurrection:

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<sup>2</sup> “He is not God of the dead but of the living. Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses [Exodus 3:6]; and so they must be raised” (*The NET Bible*, 1852sn13).



**Ephesians 4:8a** Therefore it says in Psalm 68:18, “When He [ **Jesus** ] had ascended up on high [ **3d heaven** ], He led captives [ **Old Testament believers in interim bodies** ] in a triumphal procession from a state of captivity [ **Paradise compartment of Hades** ].

**v. 9** This doctrine that Jesus ascended, what does it imply? That He also descended into the lower parts of the earth [ ᾗδης (*hádēs*): **Hades** ].

**v. 10** The One having descended is the same Person also as the One having ascended far above all the heavens so that He might fill the deficiency of all things. (EXT)

## H. Covenant Confirmed at the Exodus:

1. The Exodus from Egypt began the process of Israel being formed as a future client nation. They were delivered by means of the divinely imputed plagues that led to their escape from the tyranny of Amenhotep II, the pharaoh of the Exodus:

Amenhotep II (c. 1450–1425 B.C.), son of the famous empire-builder Thutmose III, likely was the pharaoh of the Exodus. There are no references, of course, in the contemporary records of this pharaoh to such national disasters as the ten plagues or the destruction of the Egyptian army in the Red (Reed) Sea, much less to the escape of the Hebrews. This is not amazing, however, as Egyptians were loathe to catalog their disasters. If Amenhotep II was the pharaoh of the Exodus, his eldest son was slain in the tenth plague (Exodus 12:29). It seems clear that Thutmose IV (c. 1425–1412 B.C.) was not Amenhotep II’s eldest son. He could, therefore, have fitted into the historical situation.<sup>3</sup>

2. The Book of Exodus includes the Lord’s reiteration of the Abrahamic Covenant to Moses in:

**Exodus 6:2** God spoke further to Moses and said to him, “I am the Lord;

**v. 3** and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but My name, Lord [ **YHWH** ], I did not make Myself known to them.

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<sup>3</sup> Merrill F. Unger, *The New Unger’s Bible Dictionary*, rev. 3d ed., ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1988), 996.



**Exodus 6:4** “I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.”

**Exodus 6:8** ‘I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’”  
(NASB)

## Summary of the Abrahamic Covenant Related to James 2:21:

### Foundational Principles:

#### A. The love of God is the integrity of God and the integrity of God is the love of God.

1. The love of God is not an emotion but an attribute. It works in coordination with two other attributes, the righteousness and justice of God.
2. **Righteousness.** God’s mentality possesses absolute perfection of intellect. His intellect is eternal, unchangeable, and absolute which is expressed by the term “righteousness.”
3. This perfect righteousness must be protected from deviations away from it by those beings He deigns to create, both angelic and human.
4. This “defense” of absolute righteousness is administered by His perfect justice which his righteousness demands. Righteousness is the guardian of divine justice.
5. **Justice.** Divine justice administers the system of divine laws that are compatible with divine righteousness and sovereignty. Justice is the function of the integrity of God.
6. Justice administers discipline for violations of God’s righteousness and its standards and provides blessing for compliance with them.
7. These two attributes—righteousness and justice—come together to form the Integrity of God whose function works in coordination with the love of God.

**Principle:** The righteousness of God is the principle of divine integrity; the justice of God is the function of divine integrity. What the righteousness of God demands, the justice of God executes.