

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 ׀ַמַּן** (*‘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.
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[†] 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.

[†] “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!”²

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:

² “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.³

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.

³ 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.

8. **Love.** The absolute virtue and benevolence of God's thinking and actions. The only object ever worthy of God's love is God's own eternal, unchangeable righteousness.
9. His love contains no emotion. In God's love there is no deception, only the inviolable demand of perfect truth and integrity.
10. Because God is righteous and just, His love is never partial or biased. God's love depends on His integrity and is governed by His integrity:

Jeremiah 9:24 “Let him who boasts boast of this, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the Lord.”

11. **Omniscience.** God knows perfectly and eternally all that is knowable, whether actual or merely possible. Everything that has been known or ever will be known has been known to God since eternity past.
12. Therefore, the future is as perspicuous to God as the past. He foreknows, but His foreknowledge is not predetermination. He knows every step you will take, but He never interferes with your volition. [The Law of Freedom]
13. He knows which way we will decide in the function of our free volition in every situation in life. Although He never interferes with free will, He does not merely sit on the sidelines. He may determine which choice is made through His gracious influence, for example, through Bible doctrine resident in the soul of the believer or through His control of the variables of life that are beyond human control.

Current Application: Pray for our client nation. Request the Father to control history on behalf of the Pivot so that it may take advantage of the privilege of spiritual growth. Appeal for the deployment of weather angels to vulnerable political districts of our country so that order might be restored to the commonwealth. Request for unavoidable circumstances to intervene in the lives of those intending to vote for senators and representatives who would make efforts to alter or disempower the foundational and establishment principles contained in our nation's State Papers.



14. Remember that God honors His Word regardless of where it is found including your soul and the application of it.

B. The Royal Law and the Law of Freedom

1. The Royal Law is stated in:

James 2:8 If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, “You shall unconditionally love those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT)

2. In our original study of this doctrine we noted that his Law is replete throughout Scripture. It first appeared in:

Leviticus 19:18 ‘You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.’

3. The Royal Law in the Old Testament was a matter of trusting in the integrity of God which is the love of God. It incorporates three divine attributes—righteousness, justice, and omniscience—plus His grace policy.
4. Love by definition is integrity and integrity is acquired by studying, retaining, and applying biblical imperative moods in association with the eleven categories of systematic theology.
5. Imperative moods, positive or negative, directed to believers are sacrosanct and may be trusted as directives prescribed by God. They enable us to develop an inventory of ideas based on divine righteousness.
6. Secondly, it is impossible for new believers to immediately acquire, much less apply, all the imperative moods revealed for divine guidance.
7. Therefore, He must learn about the justice of God. Whatever righteous demands, justice must execute. Whatever righteousness condemns justice must reject.
8. Our point of contact with the integrity of God is His justice which supports good decisions and rejects poor decisions.
9. Simultaneously, our point of responsibility to the integrity of God is His righteousness which holds us accountable for all personal sins.



10. Associated with these two attributes is our point of reference with the integrity of God or the love of God which emerges from the continuous acquisition of doctrinal principles inside the evanescent bubble of the divine power system.
11. Our ability to fulfill the Royal Law is dependent upon our spiritual advance made possible by these attributes associated with the integrity of God.
12. If the Integrity of God is the Love of God, then love must be associated with the divine attributes of righteousness, justice, and omniscience functioning under the policy of grace.
13. A man, often referred to as “the rich young ruler,” asked the Lord, “Teacher, what good things shall I do that I may obtain eternal life?” Part of the Lord’s response included the statement, “If you wish to enter into life, keep the commandments.” To this the man responded, “Which ones?”
14. The Lord responded by citing half of them plus the Royal Law:

Matthew 19:18 “You shall not commit murder [#6]; You shall not commit adultery [#7], You shall not steal [#8]; You shall not commit false witness [#9];

v. 19 Honor you father and mother [#5]; and You shall love your neighbor as yourself [#10].”
15. Note that the spiritual commandments are not mentioned, but the six establishment commandments are. Jesus does not actually quote the Tenth Commandment verbatim, but does quote the Royal Law from Leviticus 19:18 and James 2:8.
16. The Royal Law is cited or summarized from the original Levitical mandate in numerous passages of the New Testament: Matthew 19:19; 22:39–40; Mark 12:31; John 13:34–35; 15:12, 17; Romans 12:10; 13:8–10; Galatians 5:14; 1 Thessalonians 3:12; 4:9; 1 Peter 1:22, 2:17; 1 John 3:11, 14, 23; 4:7, 11; and 2 John 5–6, plus our passage in James 2:8. Ten books; 6 writers.
17. There are two applications of the Law of Freedom for the angels and for Homo sapiens since there is a distinct difference between the souls of each category.
18. The souls of humans are less advanced than angels except for volition whose Law of Freedom is equal to theirs.



19. Whenever a person believes in Christ, he immediately becomes a witness for the Prosecution. However, that person's volition still functions under the Law of Freedom.
20. Consequently, overwhelming numbers of believers betray their calling and become instead witnesses for the defense.
21. On the other hand, when believers develop personal love for God and impersonal love for others, they fulfill the Royal Law and utilize the Law of Freedom, each maintained by Occupation with Christ.
22. The Law of Freedom emphasizes the free will of the individual. It emphasizes the principle that each person is a free agent. His decisions are his decisions, not someone else's.
23. James in his epistle twice uses the phrase, "the Law of Freedom," in the NASB and NIV translations. The King James, however, translates the phrase, "the Law of Liberty."
24. "Liberty" is not used in Greek lexicons and dictionaries' definitions, but "freedom" is. This is why definitions matter:

Liberty. The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.

Freedom. The power or right to act, speak, or think as one wants without hindrance or restraint. The power of self-determination attributed to the will [volition].⁴
25. Liberty, as is defined above, is a status quo that exists within a society absent oppressive restrictions which is presently being tested with emotional sound and fury by vulgars in the Progressive movement.
26. At our founding, the necessity for "liberty" was among several "unalienable Rights" mentioned in the opening paragraph of the Declaration, "... that among these are Life, Liberty, and the Pursuit of Happiness."
27. People who are subjects of tyranny do not have rights and, as a result, they are not happy due to the absence of liberty.
28. This same idea was extended to the Constitution where in its Preamble the desire to "secure the Blessings of Liberty to ourselves and our posterity" are mentioned in the effort to "form a more perfect Union."

⁴ *The Oxford American Dictionary* (2001), s.vv. "liberty," "freedom."



29. What we discover is that “liberty” refers to decisions made externally within the commonwealth of one’s culture, society, or government. On the other hand, “freedom” is internal with regard to one’s volition. The individual has free will and may use it to make personal decisions on every issue, subject, or idea that requires a response.
30. In James’s context, “freedom” is the correct translation. James is presenting examples of situations that challenge one’s capacity to act by choice rather than by determination. For those choices to adhere to divine desires, one must acquire working objects that inspire adherence to divine guidance.
31. Liberty is the environment that exists in an open society. Freedom has to do with one’s independent volition. Each person is free to make his own decisions from his own free will.
32. In that context, Abram used his free will to believe in Messiah before he left Ur. He was a free agent with volition with which he made the decision to place his faith in the working object of Messiah for salvation
33. This we have recently noted in Genesis 15:6. Here is the expanded translation:

Genesis 15:6 And he [Abram] already had been caused to believe [אָמַן ('aman): Hiphil causative perfect tense: “occurred in the past”] in Jehovah [יְהוָה (YHWH)]; and He [God] kept on crediting [חָשַׁב (chashav): Qal imperfect: action not finished] it [faith alone in Messiah alone] to him [Abram] for righteousness [imputation of divine righteousness at the moment of faith in Messiah]. (EXT)

34. The working object for salvation is Jesus Christ, referred to in the Tanakh as, Jehovah: **יְהוָה (YHWH)**. The Jews refrained from pronouncing the divine name and opted instead for **אֲדֹנָי ('Athonay)**: “my Lord.”
35. In James 2:21, Abraham’s application of the Law of Freedom finds its working object in the five paragraphs of the Abrahamic Covenant. This inventory inspired him to go through the process of sacrificing Isaac on Mount Moriah.

(End JAS2-45. See JAS2-46 for continuation of study at p. 441.)

