

Vicarious Sacrifice: The Unconditional Covenants: Abraham's Use of the Faith-Rest Drill: Abrahamic Served as the Doctrinal Rationale for Abraham to Obey the Mandate to Sacrifice Isaac; the Covenants in Order: Adamic: the First Advent of Messiah Prophesied through Procreation; Noahic: Messianic Line Narrowed to Semitics through Shem; Abrahamic: the Line Narrowed to the Jews through Isaac; Davidic: Narrowed to the Tribe of Judah, House of David; New: All Fully Implemented in the Millennium; the Ascension

- (1) **The Abrahamic Covenant** is cited in Genesis 12:1–3 and confirmed in 13:14–17; 15:1–7, 18–21; and 17:1–8.
- (2) Certain aspects of the covenant were especially pertinent to Abraham. He would: (1) have a son, (2) be the father of numerous descendants (Genesis 17:16), (3) be the founder of a great nation, namely Israel, (Genesis 12:2), and (4) receive divine protection (Genesis 12:3).
- (3) Abraham believed these things so that by age 120 he had complete trust in the fact that God had a purpose for his life and his duty was to follow divine direction without question or doubt.
- (4) Therefore, when told to sacrifice Isaac, Abraham was prepared to lift up as a sacrifice – *anaphérō* – his only son Isaac.
- (5) This was an act of being justified by his works before the Supreme Court of Heaven under the principle of experiential sanctification.
- (6) Because of Abraham's spiritual maturity, he was able to praise God and His Word through the execution of the faith-rest drill.
- (7) **Phase 1:** He claimed a promise; actually the several promises contained in the Abrahamic Covenant.
- (8) **Phase 2:** His doctrinal rationales were based on (1) the essence of God: He is veracious and therefore cannot lie, (2) the plan of God: He through Isaac will produce a great nation, and (3) policy of God: He will accomplish this through grace.
- (9) **Phase 3:** "I will rest on these rationales and do what I am told knowing the outcome will fulfill God's perfect plan and purpose."
- (10) This entire process is designed to bring the solution for man's sin problem into the world in the Person of the Messiah.
- (11) The Messianic line will develop through a progression of covenants: Adamic, Noahic, Abrahamic, Davidic, and New.
- (12) **The Adamic Covenant** guarantees that the Messiah will enter history through procreation and is cited in:

Genesis 3:15 - "I [**Jesus in a theophany**] will put enmity between you [**Lucifer**] and the woman [**Ishshah**], and between your seed [**fallen angels**] and her seed [**Jesus Christ: hypostatic union**]; He shall crush your head [**Operation Footstool, Psalm 110:1 cf. Revelation 20:1–3**], and you shall bruise Him on the heel [**crucifixion, John 19:17–18**]."

- (13) **The Noahic Covenant** directs the line of Messiah from Adam's son, Seth to Noah's son, Shem. This narrows the line of Christ so that it is neither Hamitic nor Japhetic, but Semitic. Note Genesis 9:26 cf. 11:10–29
- (14) **The Abrahamic Covenant** sets up a progeny that runs from Abraham to Isaac to Jacob thus narrowing the line of Messiah away from the Semitic line to the Jewish line. See Genesis 15:18 cf. 26:3–4 (to Isaac) and 35:12 (to Jacob).
- (15) **The Davidic Covenant** is based on two passages that narrow the line of Christ within the Jewish line in general, first, to the tribe of Judah and then to the House of David: (1) Jacob's prophetic blessings and (2) Nathan's prophecy to David:

Genesis 49:8 - “Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father’s sons shall bow down to you.

v. 9 - “Judah is a lion’s whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up?

v. 10 - “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet until Shiloh comes [**2d Advent of Messiah**], and to Him shall be the obedience of the peoples [**regathering of Israel**].”

2 Samuel 7:16 - “Your house [**dynasty**] and your kingdom [**Israel**] shall endure before Me forever; your throne [**royalty**] shall be established forever.”

- (16) **The New Covenant** was given to Jeremiah and it guarantees the fulfillment of all God’s unconditional covenants. It is fulfilled in two stages: (1) During the Incarnation it is fulfilled by the provision of the Savior, and (2) during the Millennium when all Israel is regathered into the land promised in the Abrahamic Covenant.

Jeremiah 31:31- “Behold, the days are coming,’ declares the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah,

v. 32 - not like the covenant I made with their fathers [**the Mosaic Law**] in the day that I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord.

v. 33 - “But this is the covenant which I will make with the house of Israel after those days [**the Tribulation**],” declares the Lord. “I will put My law within them and on their *kardías* I will write it; and I will be their God and they shall be My people.

v. 34 - “They shall not teach again, each man his neighbor and each man his brother saying, ‘Know the Lord,’ for they shall all know Me [**in the Millennium**], from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”

- (17) Although Abraham was not familiar with the New Covenant, he was up to speed regarding the others. His complete confidence in the veracity of these guarantees from God gave him the courage to lift up Isaac as an *anaphērō* offering to God.
- (18) Isaac was a teaching aid regarding the ultimate efficacious offering by Jesus on the cross.
- (19) When the Lord’s earthly ministry was completed, He gathered His apostles on the Mount of Olives and, after a brief conversation, He ascended into heaven.
- (20) Luke describes Jesus’ ascent with the word used in both Testaments in contexts having to do with offering sacrifices to God:

Luke 24:51 - While He was blessing them, He parted from them and was carried up [**imperfect passive indicative of ἀναφέρω (anaphērō): “to be lifted up”**] into heaven.

- (21) Whereas Abraham was willing to lift up Isaac as an *anaphērō* offering, he was stopped by the Lord’s order to stay his hand.

- (22) The true sacrifice was yet to come, but would do so through the progeny of Isaac, a Jew, whose grandson, Judah, would continue the messianic line through the house of David.
- (23) The One lifted up on Calvary was the perfect offering for the sins of the world. In resurrection body, our Lord was lifted up for the final time to be presented at the altar located at command headquarters.
- (24) In late May of A.D. 33, Jesus exited this universe and presently resides in the throne room of heaven, His humanity having been seated at the right hand of the Father.