

37. This resulted in Abraham's justification by works which emphasizes the culminative aorist of the verb *dikaióō*: "justification." The passive voice indicates that Abraham received justification based on his application of doctrine to his circumstances. The indicative mood certifies as a fact that the events on Mount Moriah occurred historically.
38. The principles we are to consider apply to our submission to the Word of God as the working objects of our works. First of all, Bible study must be preceded by rebound, confession alone to God alone of any unconfessed sins.
39. Then concentration must follow during one's inculcation of divine thought from the teaching ministry of the Holy Spirit. Positive volition must occur for the information to become *epígnōsis* in the *kardía*. Retention in the stream of consciousness makes the information available for recall.
40. Doctrine in the stream of consciousness is the inventory of divine thought that is potentially the working object for one's faith for application. When doctrine is used in application then divine good occurs.
41. God honors His Word wherever it is found including its presence in your soul and your application of it as the working object for your works.
42. It is the utilization of this system and its efficiency in time that becomes the determining factor in whether or not a Church-Age believer receives escrow blessings at the Evaluation Tribunal of Christ.
43. This production is the end result of learning the Word of God and having personal faith in its veracity. The production is indicated by the preposition **ἐκ (ek)**: "out from the source of," followed by the plural noun, **ἔργον (érgon)**: "works."
44. Abraham had spent three days under maximum pressure. He was told that he would be the father of multitudes. For this prophecy to come to fruition, he must be made fertile again. This occurred and the result was Isaac. For multitudes to be the end result, then Isaac, too, must procreate.
45. Now Abraham is ordered to take a three-day road trip to Mount Moriah and sacrifice Isaac on an altar of wood. Human viewpoint, absent resident doctrine, causes major doubt and reversion in the soul of anyone not armed with irrefutable promises to the contrary.
46. What source of power allowed Abraham to place his trust in God's integrity—His righteousness, justice, and omniscience—for him to keep advancing toward Mount Moriah?



47. Abraham has spent 45 years of taking in doctrine. He was sterile. Sarah was barren. Yet new fertile gametes were created and instead of being Semitic, they were of a new race called Jew.
48. We get details about this miracle from the Pass in Review<sup>2</sup> of faith-rest heroes recited by the writer of Hebrews in:

**Hebrews 11:17** By means of doctrine [ **resident in his soul** ], Abraham, when he was tested, **offered up** [ **as a sacrifice** ] Isaac. Even he who had received the promises was offering up his only son.

**v. 18** Toward **whom** [ **Abraham** ] it had been communicated [ **in Genesis 21:12** ], "That in Isaac shall your **seed** [ **σπέρμα (spérma): sperm/gamete** ] be designated."

**v. 19** Having **calculated** [ **accounting term** ] that **God was able** [ **had the inherent power** ] to raise **him** [ **Isaac** ] up, even **out from the dead** [ **resuscitation** ], for which reason also, **He recovered him** [ **back from the sacrificial altar** ] by means of **a type** [ **comparison with Jesus Christ Who would be similarly sacrificed** ]. (EXT)

49. This passage gives a retrospective analysis about what happened on Mount Moriah among Abraham, Isaac, and God and provides details related to James's comments in James 2:21.
50. The grammar in verse 21 can be further amplified. It uses the phrase, "offered up" which is the aorist active participle of **ἀναφέρω (anaphérō)**. The prefix, **ἀνά (aná)**, means, "to lift upward" and with the noun, **φέρω (phérō)**: "to carry." Together it means to "lift up the body and carry it" to the altar.

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<sup>2</sup> "If you've ever heard a West Point Band member (or anyone else affiliated with West Point) mention a 'parade' on the plain or a 'review,' these terms are synonymous with the 'pass in review.' The pass in review is a long-standing military tradition dating back to when Baron [Frederick] Von Steuben arrived at Valley Forge and reported to Washington during the American Revolution in 1778. Von Steuben's training technique was to create a 'model company' and one of the ways he did this was through drill and ceremony, which is still being used to this day. It is of interesting note that when he arrived, he spoke very little English (he is of German decent) and he would often order his translator to swear at his men for him in English. Upon his arrival to Valley Forge, the men were anything but a model company; that is to say until Von Steuben was through with them. He developed what is known as *Regulations for the Orders and Discipline of the Troops of the United States of America*, also known as the 'Blue Book.' The West Point Band and Hellcats are an integral and essential part of this long-standing military tradition." Dave Loy Song, "Life in the West Point Band: The Pass in Review," <https://westpointband.wordpress.com/2014/05/27/the-pass-in-review/>, accessed July 5, 2018.