

## Session 4: Genesis 12-24

- The **3<sup>rd</sup> major** covenant is the **Abrahamic Covenant**, with **Abraham** as **covenant mediator**, and with the sign of the covenant being **circumcision**.
- When the Eternal Father called Abram, He gave him **3 unconditional promises** (Gn 12:2-3), which comprise the **outline for the remainder of salvation history**.
- The **1st promise** is that of a **landed nation** (Gn 12:2). The children of Abram will eventually comprise the **nation of Israel**, and will be given the **Promised Land of Canaan**, which had originally belonged to Shem, but which had been usurped by Ham and his son Canaan.
- This promise will be **fulfilled in the 4<sup>th</sup> major covenant called the Mosaic Covenant**, in which **Moses** will be the covenant mediator on **Mt. Sinai**. Also, this promise is a type/foreshadowing of the **new Israel, which is the Church**, being given the **Promised Land of Heaven**.
- The **2<sup>nd</sup> promise** is that of a **kingdom**. Abram is a firstborn son in the line of Shem (name). God promises to **make Abram's name (shem) great** (Gn 12:2), by making him the **father of kings**.
- This promise will be **fulfilled in the 5<sup>th</sup> major covenant called the Davidic covenant**, in which a son of Abraham named **David** will be covenant mediator on **Mt. Zion** in Jerusalem. Importantly, the two great Davidic kings, who were also the first two, David and Solomon, are types/foreshadowings of **the Son of David, Jesus the Messiah-King (Christ), Who is the King of Kings**.
- The **3<sup>rd</sup> promise** is that of **worldwide blessing**, as God promised Abram that **in him all of the families (nations) of the earth shall be blessed** (Gn 12:3), as God will extend His fatherly blessing to all the nations (gentiles) through Abraham's seed (*spermatos*) (Gn 22:18; Eph 1:3).
- This promise will be **fulfilled in the 6<sup>th</sup> major covenant called the Eucharistic Covenant**, in which both a Son of Abraham and a Son of David (Mt 1:1), specifically the **Incarnate Son of God**, will be covenant mediator on **Mt. Zion** in Jerusalem at the **Last Supper**.
- At the Last Supper, Christ instituted the Eucharistic Covenant **in Himself, in the Eucharistic Sacrament**, as He says, "This is the **chalice** which is poured out for you is the **new covenant in my blood** (Lk 22:20)."
- Thus, **the Eucharistic Sacrament, which is Christ Himself, truly and substantially present in the both the Host and Blood, is the New Covenant (Testament)**. And therefore, **the Eucharistic Sacrament, and also the Eucharistic Liturgy with its Eucharistic Sacrifice that effects or causes the Eucharistic Sacrament, is intrinsic to, and absolutely necessary for, authentic Christian worship**.

### Are you saved (justified or "made right with God" or "made righteous")?

- Just as the test for Adam and Eve involved faith and obedience, so too Abraham is tested in the very same way. He passes the test, being **justified by faith and obedience** (Gn 15:6), called the **obedience of faith** (Rm 1:5; 16:26), which is the **faith that is obedience**.
- Like Abraham, who is our father in faith (Rm 4:16), this life is a time of testing, by which **we too are justified by faith and obedience**.

initial justification

grace (Holy Spirit)

Baptism

ongoing justification

faith *and* obedience

faith in Christ as God  
*and*  
obedience  
to the teachings  
of His Mystical Body  
the Church

final justification

purgatory (if necessary)

- God provided the ultimate test of Abraham’s faith and obedience at the Sacrifice of Isaac, called the *aqedah* (“binding”).
- The *aqedah* is a type/foreshadowing of the **Sacrifice of the Cross**.
  - The *aqedah* occurs on **Mt. Moriah** in the land of Shem, whose throne name is Melchizedek, on what would later be the very site of the Jerusalem Temple. Similarly, the Sacrifice of the Cross occurs on a **hill of Mt. Moriah called Calvary**, formerly in the land of Melchizedek, not far from the Jerusalem Temple.
  - In the *aqedah*, **Abraham offers his only beloved son, Isaac**. Similarly, at the Sacrifice of the Cross, **the Eternal Father offers His only beloved Son, Jesus**.
  - In the *aqedah*, **Isaac, who is not a little child but a man, obediently submits to his father’s will**. Similarly, at the Sacrifice of the Cross, Jesus, Who is a man of 33 years, **obediently submits to His Father’s will**.
  - In the *aqedah*, Isaac carries **the wood for his own sacrificial offering**. Similarly, Jesus **carries the wood of the Cross for his own sacrificial offering**.
  - In the *aqedah*, as Abraham says, “God will provide Himself the lamb for a burnt offering (Gen22:8).” These words were fulfilled *literally*, as God provided a young ram, which can be classified as a lamb (Gen 22:13), and which had been caught in a thicket. But more importantly, these words of Abraham were also fulfilled *prophetically*, as God would later provide Himself **as the lamb, the Lamb of God**. But further, this prophecy links with another prophecy of Abraham, who, following the sacrifice of the ram, said, “**On the mount of the Lord it shall be provided (Gen 22:14)**, thus clearly conveying Abraham’s expectation that God would someday yet provide the lamb **on that mountain, as He did on Good Friday**.
  - In the *aqedah*, **Abraham trusts that God would raise Isaac from the dead** (Gen 22:5; Heb 11:19). Similarly, at the Sacrifice of the Cross, **the Eternal Father raises Jesus from the dead**.
  - Importantly, the rabbis taught that the **animal sacrifices of the Jerusalem Temple derived their efficacy from the *aqedah*, and even mystically made present the *aqedah*, which had real value in God’s eyes**. Similarly, **the Eucharistic Sacrifice, the Sacrifice of the Mass, which occurs at the Consecration as the ministerial priest says “THIS IS MY BODY...THIS IS MY BLOOD”, derives its efficacy from the Sacrifice of the Cross, and even mystically makes present the Sacrifice of the Cross, which has infinite value in the eyes of the Eternal Father**.