

10. The person who places his personal faith in Jesus Christ for the forgiveness of sin immediately receives one-half of the integrity of God. The justice of God is the human race's point of contact with the integrity of God.
11. Faith alone, which has the working object of Jesus Christ's work on the cross, results in deliverance from the lake of fire and the imputation of eternal life (John 3:16).
12. This allows justice to impute to the believer the righteousness of God establishing the grace pipeline through which flows blessings and discipline.
13. From these principles emerge the doctrine of justification which Paul addresses in:

Romans 5:17 For if, by the transgression of the one man [**Adam**], spiritual death ruled the human race through Adam, much more and to a greater degree, those who receive in life the abundance of grace and the gift of imputed divine righteousness shall reign through the One, Jesus Christ.

v. 18 So therefore, as through one transgression [**Adam's original sin**] resulted in condemnation toward all mankind, so also through one sentence of condemnation [**divine imputation of human sins to Christ**], the imputation God's righteousness was made available to all mankind resulting in justification.

v. 19 For as through one man's disobedience [**Adam's**] the many were made sinful [**genetic, sin-nature gene**], so also through one Man's obedience [**the Lord's submission to spiritual death on the cross**], the many will be made righteous [**imputed at the moment of salvation**]. (EXT)

14. In this passage two imputations are in view, one is real or actual while the other is judicial. The imputation of Adam's sin to the human body at physical birth is a real imputation since the target is the genetically prepared sin nature in every cell.
15. The imputation of all human sins to Jesus Christ on the cross is judicial. His body did not receive the imputation of Adam's sin at physical birth because His cells had no inherited sin nature gene and, therefore innocent, did not qualify for it.

16. Consequently, the imputation of divine righteousness to the believer at salvation is also judicial. We did not deserve the imputation of divine righteousness, but due to the work of Christ on the cross, God was free to impute His righteousness to us. The judicial imputation may also be referred to as forensic: “Belonging to courts of law; used in courts or legal proceedings.”²
17. The judicial imputation of divine righteousness is imputed forensically from the Supreme Court of Heaven based on evidence the individual had placed his personal faith in the Person and work of Jesus Christ on the cross for deliverance from the lake of fire and reception of eternal life.
18. From this status, we begin our spiritual journey appropriated by serious and objective inculcation of principles, categories, and doctrines into the *kardía* resulting in the accumulation of working objects for faith to convert into application.
19. Justification by works is the application by faith from the working objects from maximum doctrine resident in the soul.
20. In James 2:21–24, the offering of Isaac was Abraham’s faith application of the working object of the five-paragraph Abrahamic Covenant.

James 2:21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar? (NASB)

1. We have been hanging around this verse for several Bible classes, but the passages and doctrines we have noted were designed to drive home a number of principles.
2. Primarily, the doctrine of Abraham’s application of the Law of Freedom. This term refers to his free will or volition. It is a divine law that angelic and human volition is free; every individual is completely unrestrained in the use of his resident inventory of information.
3. It is also true this inventory is absent any divine thought until a person places his personal faith in Jesus Christ and, even then, he is extremely limited in his application of biblical truth.

² Webster’s New Twentieth Century Dictionary: Unabridged, 2d ed., s.v. “forensic.”

4. The only way for one's Law of Freedom to result in pleasing God is for him to consistently acquire divine thought in his soul through consistent Bible study.
5. This results in the buildup of divine principles and doctrine in the *kardía*. This inventory includes a host of working objects for one's faith application.
6. However, there is a vast chasm between knowing doctrine and applying it. A believer can verbalize doctrinal principles which include a host of imperative moods. James recognizes this, but hurries to insert a caveat, directed to those who do not apply what they know: a "hearer of the Word but not a doer."
7. Abraham's buildup of working objects is what led him to unsheathe a knife on Mount Moriah. James uses a phrase in chapter one that describes Abraham as a believer who not only acquired doctrine, but also applied it:

James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

8. Abram, born a Semite, was justified by faith in Genesis 15:6 resulting in salvation. He left Ur with his father, Terah, wife Sarai, and nephew Lot and went to Haran where Terah died. When Abram and his relatives left Haran for Canaan, he was 75 years old.
9. When he arrived in Canaan, the Lord issued the second paragraph of the Abrahamic Covenant in:

Genesis 12:7a The Lord appeared to Abram and said, "To your descendants I will give this land [Canaan]."

10. In Genesis 17:16–17, Abraham was told he would have a son by his wife, Sarah. At that point he was 99 and age one hundred when Isaac was born. When he arrived on Mount Moriah, he was 120.
11. The five paragraphs of the Abrahamic Covenant were communicated to him over a course of more than 45 years. Those working objects in his soul enabled him to make a three-day ride on the road to Jerusalem.
12. They enabled him to arrive atop Mount Moriah and, by faith in those working objects, to unsheathe his knife.

