

7. The passive voice indicates that Abraham receives the action of this examination. He is now around 120 years old. Isaac is his only legitimate son. Isaac is a full-blooded Jew.
8. Abraham is being ordered to bind his “only begotten son” onto a wooden altar as if he were a lamb. He is to sacrifice him by slitting his carotid artery and he is to do it on Mount Moriah (future site of Jerusalem, the temple, and Golgotha).
9. This process is indicated by the imperfect active indicative of the verb **προσφέρω (*prosphérō*)**: “to offer a sacrifice unto God.” The imperfect tense is inceptive which indicates the initiation of a process, but without implying anything as to its completion. The active voice reveals that Abraham performs the action of the verb. The indicative mood verifies this is a description of what was really taking place.
10. Probably the most familiar phrase used in the Lord’s comments to Nicodemus in John 3:16, is “his ‘only begotten Son.’” It is clear that Jesus references Himself as “God’s only begotten Son.”
11. Isaac is therefore being presented as a type of Christ. He is not the *only* begotten son of Abraham’s. Ishmael was the firstborn and only son of Abram’s, although illegitimate. Abram was the patriarch’s name until it was changed to Abraham in Genesis 17:5. Abram means, “exalted father.”
12. Ishmael was born when his father was known by the name, Abram. Abram was a Semitic. Ishmael was Semitic. When Ishmael was born, Abram was eighty-six years old after which he became sterile.
13. At age 99, the Lord approached Abram and changed his name to Abraham, which means, “father of a multitude.” To fulfill this prophecy, both Abraham and Sarah must once again become fertile. A miracle by the Lord provided this requirement.
14. At this point the gametes of Abraham were not Semitic as they once were but instead were now Jewish. Isaac was history’s first natural born, purebred Jew.
15. Therefore, Isaac was indeed Abraham’s “only begotten purebred, Jewish son.” His bloodline continued through Jacob, whose name was changed to Israel, his twelve sons, including the kingly tribe of Judah, the bloodline of David, who’s House continued the chart pedigree of Judah down to the birth of the Messiah, Christ.



16. The verse continues by reflecting back on what we have been noting, “Abraham who had received the promises was offering up his only begotten son.” The thought continues in:

Hebrews 11:18 it was he to whom it was said,
“In Isaac your descendants shall be called”
 [**Genesis 21:12**]. (NASB)

1. The sentence continues from verse 17 with the preposition **πρός (prós)** plus the accusative of the pronoun **ὃς (hós)**: “toward whom,” referring to Abraham.
2. This is followed by the verb of communication, the aorist passive indicative of **λαλέω (laléō)**: “it had been communicated.” This verb is different from **λέγω (légō)** which means to “put forth, propound, discourse, inculcate, or to teach.”
3. *Laléō* is not a teaching situation in Hebrews 11:18 but rather a communication of information. *Yahweh* speaks to Abraham and what he communicates is a promise.
4. The aorist tense is constative which considers the action in its entirety. *Yahweh* spoke to Abraham with important information about his future and his progeny and did so on numerous occasions.
5. The passive voice indicates Abraham heard the communication while the indicative mood certifies it with historical certainty. What is certain follows with a quote beginning with the pronoun, **ἐν (en)**, plus the proper noun, **Ἰσαάκ (Isaák)**, which is transliterated from the Hebrew **יִשְׁחָק (Yischaq)** from which we have in the English, “Isaac.”
6. This is Abraham’s first and only legitimately born son and the progenitor¹ of the Jewish race. Isaac’s son Jacob had twelve sons and from them emerged the Jewish nation.
7. What follows is the prophecy of Abraham’s progeny through Isaac indicated by the phrase, “your descendants,” the Greek singular neuter noun **σπέρμα (spérma)**. The renewed fertility of Abraham included gametes not of a Semite, but rather of a Jew.
8. The noun, “seed,” is often used in the King James Version to translate *spérma*, while the NASB and NET Bibles employ “descendants” whereas the NIV opts for “offspring.”

¹ “A person from whom another person, a family, or a race, is descended; an ancestor, a forefather” (*The Oxford English Dictionary* [1971], s.v. “progenitor”).



9. I decided not to employ the English translation but rather its synonym, “gamete.” It is important to be precise about this. Isaac is truly a “descendant, an offspring, and the gamete” of Abraham. This generational process has gone on since post-fall Eden.
10. The importance of emphasizing “gamete” is because of the tremendously important doctrine that it communicates. Previously, Abraham was sterile while Sarah was barren. Suddenly, by divine miracle, they are now fertile. They’re gametes—sperm and ovum—are not Semitic, but Jewish!
11. This is far more than an announcement of having a boy child named Isaac. This is the introduction into the human species of a new race of Homo Sapiens—Isaac is history’s first naturally born Jew!
12. The word “your,” is the masculine singular pronoun **σὺ (sú)** referring to Abraham, “your Jewish progeny.”
13. The singular verb “shall be called” is the predictive future passive indicative of **καλέω (kaléō)**: “designated.” The future tense is therefore a prophecy of what will occur historically at a future time. Further, it is a gnomic future indicating this event will occur under normal circumstances.
14. The passive voice looks retrospectively at the Semitic gamete of Abraham which had affected the progeny of Hagar through the twelve tribes of Ishmael whose historical influence has been coordinated by the Dark Side. Ishmael’s children are Semitic!
15. In the quote from Genesis 21:12, “In Isaac your descendants shall be called,” every word is singular. Together they do not speak primarily of Isaac’s progeny, but of the resultant chart pedigree’s race. They will not be Semitics. They will be Jews!

Hebrews 11:17 By means of faith in the working object of God’s promises, Abraham, when he was evaluated, offered up Isaac, his only begotten son,

v. 18 toward whom it had been communicated, in Genesis 21:12, “In Isaac, your Jewish gamete will be designated.” (EXT)

16. Abraham was a believer. He was around 120 years old when this event occurred. It was decades from the time of his salvation documented in Genesis 15:6.



17. Therefore, when James makes his remarks in James 2:21, the event described had nothing to do with Abraham's salvation which was accomplished through faith alone in Messiah alone resulting in justification by faith in the working object of Jesus Christ.
18. James is emphasizing an event that took place when Abraham was about 120 years old when he was justified by works accomplished by his faith in the working object of the Word of God specifically the Abrahamic Covenant.
19. There are other Old Testament examples of believers being justified by works. When Joshua led the Israelite army across the Jordan River to attack the walled city of Jericho, every man in that armed force was a believer.
20. Two of these men were chosen by Joshua to infiltrate the city. After arriving in Jericho, they sought refuge in the house of Rahab the harlot. She welcomed them into her home and informed them she and her family were believers having heard of the Lord's deliverance of the Jewish people from Egypt and their subsequent defeat of the Amorites. (Joshua 2:10)
21. She and her family had heard of the Lord's mercy and grace and had believed in Him for salvation. It was by this converted harlot that the Israeli spies were able to reconnoiter the city and report back to Joshua.
22. It is interesting to note the name of one of those spies and how by his marriage to Rahab resulted in her becoming the great, great grandmother of David:

Matthew 1:5 **Salmon** [great, great grandfather] was the father of Boaz by **Rahab**, **Boaz** [great grandfather] was the father of Obed by **Ruth**, and **Obed** [grandfather] was the father of Jesse.

v. 6 **Jesse** was the father of David the king. **David** was the father of Solomon by **Bathsheba** which had been the wife of Uriah.
(NASB)

23. According to biblical revelation, only five women are mentioned by name in the line of Christ: (1) Tamar, the wife of Judah, tribe of Judah, (2) Rahab, the wife of Salmon, (3) Ruth the wife of Boaz, (4) Bathsheba, the wife of David, and (5) Mary, the wife of Joseph. (Matthew 1:3, 5–7, 16)
24. Rahab was no longer a harlot but had become an entrepreneur in the making of ropes whose flax was stored on the roof of her condo situated on the outside wall of Jericho.



25. She ran a very successful business making ropes of various colors. Salmon and his fellow spy promised to spare Rahab and her family when the Jewish army sacked the city.
26. She was instructed to hang a scarlet rope from her window allowing it to be seen hanging down the wall. This rope served as a signal to Joshua's army to avoid Hagar's residence when it sacked the city.
27. Rahab and her family were spared because of her submission to the plan of God which she demonstrated in assisting the spies. This was application of doctrine to life. She was justified by faith in the working object of the Word of God.
28. Had she not responded to the reports of the Lord's preservation of the Jews on several occasions, she would not have been positive to assist the Jewish spies and consequently she and her family would have been slaughtered by Joshua's army.
29. Instead, she was introduced to her right man, Salmon. Her heroic acts and assistance to the Israeli army warranted her the honor of God mentioning her name in the Lord's chart pedigree in the Gospel of Matthew 1:5.
30. With these examples in mind, let's return to our verse and note some points about it:

James 2:18 But someone will say, "You [**Imperative mood #21**] keep on having faith without the working object of the Word, and I will keep on having faith in the working object of my works; demonstrate to me faith without the works, and I will demonstrate to you my faith out from the source of my works." (EXT)

1. James's dissertation is providing examples of how the transitive form of the verb πιστεύω (*pisteúō*) has two objects: (1) "to believe in Jesus Christ for salvation and (2) to believe in the veracity of the Word of God for application to life and circumstances.
2. Transitive verbs depend on the presence or absence of an object:

A transitive verb requires an object to express a complete thought; the verb indicates what action the subject exerts on the object. The test for whether a given verb is transitive is to try it with various possible objects. For each sentence in which an object is plausible, the verb is being used transitively.²

² Bryan A. Garner, *The Chicago Guide to Grammar, Usage, and Punctuation* (Chicago: The University of Chicago Press, 2016), 71, 72.



3. We have observed from Genesis 15:6, that Abraham “believed in the Lord; and He reckoned it to him as righteousness.” The verb “believed” is transitive requiring a working object which is “the Lord.”
4. Abram’s “faith” (believed) in the working object of “the Lord” allowed God (“He”) to reckon (make the calculation) that “it,” Abram’s “faith in the Lord” resulted in the divine imputation of “righteousness” to him, all of which resulted in Abram’s salvation.
5. In James 2:21 we are able to discern a second working object of Abraham’s faith:

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

6. This event happened decades after Abram’s confession of faith which took place in Ur of Chaldea. His willingness to sacrifice Isaac upon an altar on Mount Moriah occurred when he was 120 years old. This act was by a believer whose working object was the Abrahamic Covenant.
7. His submission to the Lord’s commandment to sacrifice Isaac was because of (1) authority orientation to a divine mandate and (2) his complete reliance on the Lord’s assurance that he would be the father of a great nation.
8. Abraham’s faith was in the working object of the Covenant. When told at age 99 he’d have a son, he was sterile and his wife, Sarah, was barren.
9. We learned how Rahab’s faith in Christ resulted in the safety of her family prior to Joshua’s attack on the city of Jericho. When the Israelite spies came into the city, she harbored them in her home.
10. This was a dangerous move since being caught harboring enemy spies would have resulted in her execution. However, she had come to believe in the Jewish Messiah and placed her faith in Him by providing refuge for Joshua’s men.
11. God honored Rahab by sparing her and her entire family during Joshua’s assault on Jericho. In addition, He provided her with her right man, one of the spies named Salmon, whom she married.
12. Salmon was in the tribe of Judah and in the chart pedigree of the Messiah. He and Rahab were the great, great grandparents of David.
13. Rahab had expressed faith in Messiah upon hearing of the Jews’ miraculous escape from the army of Rámsēs (aka Rameses) II, Pharaoh of Egypt, at the Red Sea, and their military victories over Síhon, king of the Amorites, at the Battle of Jáhaz and over Og, king of Bāshan, at the Battle of Édreī. (Exodus 14; Numbers 21:21–35.)



14. Rahab's expression of faith in the working object of the Jewish Messiah preceded her faith in the working object of divine protection for the two spies and of her extended family.
15. The principle that emerges from biblical examples of those who placed their faith in the Word of God is, "God honors His Word wherever it is found including the souls of believers who trust in its power."
16. Every person is issued volition at the moment of selection which he may use under the option of the Law of Freedom. When anyone utilizes his free will to place his personal faith in Jesus Christ he is forgiven of his sins and imputed eternal life.
17. Following salvation, every person under the Law of Freedom, may use his volition to pursue the truth contained in the Word of God for guidance and direction in his personal life.
18. Abram used his Law of Freedom to place his personal faith in Messiah for salvation while living in Ur of the Chaldees. Decades later, Abraham used his Law of Freedom to respond to the divine commandment to take his only son, Isaac, to Mount Moriah, and offer him there as a sacrifice.
19. In each case, this patriarch's faith was directed at the working object of Jesus Christ for salvation and the working object of the Abrahamic Covenant to carry out the process of sacrificing Isaac until the Lord stopped him from doing so.
20. Principle: As we grow in grace, we will confront circumstances which require a volitional decision that offers options from human viewpoint or doctrinal viewpoint.
21. How we respond to these circumstances permits God to either hold us back due to our failure to trust in the Word or advance us in His plan due to our reliance upon the Word. Here is the expanded translation of our verse:

James 2:18 But someone will say, "You [**Imperative mood #21**] keep on having faith, and I will keep on having faith in the working object of my works; demonstrate to me faith without the works, and I will demonstrate to you my faith out from the source of my works." (EXT)

James 2:19 You believe that God is one. You do well; the demons also believe, and shudder. (NASB)



1. James now sets a trap by exposing the person involved in the production of human good. He begins the verse with the present active indicative of the verb **πιστεύω (pisteúō)**: “to believe.”
2. This is a perfect present tense that indicates the continuation of existing results. This individual is a Jew who continues to subscribe to the doctrines of Judaism which teach, “God is one.” The indicative mood certifies this assessment as a fact.
3. “God is one” is how the clause reads in the English. The sentence’s sequence in Greek reads, “one God is”: **εἰς Θεός εἰμί (heís Theós eimí)**. Judaism does not recognize the Triune Godhead of God the Father, God the Son, and God the Holy Spirit.
4. Instead, it teaches, “God is one,” and in doing so ignores the necessity of a God-Man Savior for the resolution of their sin problem. Jews address this issue through rituals that are repeated annually on certain dates from their lunar calendar. These rituals have to do with atonement, not forgiveness.
5. Many Christians also do not recognize the difference between redemption and forgiveness:
 1. The work of Christ on the cross produced the principle of redemption which is freedom from the slave market of sin as a result of faith alone in Christ alone.
 2. There is a relationship between redemption and forgiveness, but they are not the same.
 3. Jesus redeemed humanity from the slave marker of sin leaving each person with the option, from the Law of Liberty, to place his personal faith in Jesus Christ for forgiveness.
 4. The word “redemption” translates the Greek noun **ἀπολύτρωσις (apolútrōsis)**: “to let go free from a ransom”:

The saving work of Jesus whereby all humanity is bought from the slave market of sin in which they were born and delivered to the freedom of grace. Redemption is realized when a person is born again by faith alone in Christ alone.³
 5. Redemption is the subject of this passage:

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us— for it is written, “Cursed is everyone who hangs on a tree”—

³ R. B. Thieme, Jr., *Slave Market of Sin*, 3d ed. (Houston: R. B. Thieme, Jr. Bible Ministries, 1994), 42.



Galatians 3:14 in order that in Christ Jesus the blessing of Abraham [**faith alone in Christ alone, Genesis 15:6**] might come to the Gentiles, so that we would receive the promise of the Spirit through faith. (NASB)

6. Redemption is provided on the cross. Forgiveness occurs at the moment of faith alone in Christ alone.
7. The “curse of the Law” is sin. “Christ redeemed us from the curse of the Law.” All mankind is so redeemed, but forgiveness is not appropriated until one places his personal faith in the working object of that faith which is the Person and work of Jesus Christ.
8. In order for redemption to occur, Christ must be judged first as a substitutionary sacrifice for the entire human race. Forgiveness is available to anyone who believes in Christ since the sins of all mankind were imputed to Him and judged.
9. However, this forgiveness is conditional. Divine pardon results when an unbeliever realizes the humanly insurmountable condemnation he faces before the judgment bar of God because of his sins.

1 Peter 2:24 He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness, for by His wounds you were healed. (NASB)

10. Therefore, forgiveness occurs at the moment of faith in Christ. No one can be forgiven of anything before the righteousness of God until a person is saved.
11. Therefore, it is a significant doctrinal point that must be emphasized. If forgiveness for all mankind was issued by the work of Christ on the cross, then all mankind would be saved, and most would have no understanding of why.
12. There has to be a divine contract that must be ratified by the Law of Freedom so that divine integrity can provide forgiveness to those who are guilty.
13. The act that enables divine integrity and the human Law of Freedom to result in forgiveness of sins requires first of all an act of redemption employed by the Supreme Court of Heaven.
14. This legal arrangement is discussed by Paul in:



Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. (NET)

15. Before getting started with this verse lets deal with “His blood” first. This phrase is addressed by the NET Bible’s study note at verse 7:

In this context *his blood*, the blood of Jesus Christ, refers to the price paid for believers’ redemption, which is the sacrificial death of Christ on the cross.⁴

16. It is the “sacrificial death of Christ” that results in “believers’ redemption” and the small amount of His blood loss has nothing to do with it. This is confirmed by several lexicons and dictionaries which require review. We find these under the Greek word for “blood,” **αἷμα** (*haíma*):

αἷμα—Blood and life as an expiatory sacrifice⁵—especially of the blood of Jesus as a means of expiation.⁶

In the New Testament, the expression “the blood of Christ” is the figure *Metalepsis*⁷. It means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it.

We lost nothing of the facts, but gain immensely as to their meaning, when we understand that, by *Metalepsis*, “blood” is put for *death*, and “death” for the atonement made by it and all its infinite merits.⁸

The history of belief in the atoning and unifying power of blood, especially among the Israelites and Greeks, does not help us to understand the ideas which the New Testament links with the blood of Christ, since the latter is simply a pregnant verbal symbol for the saving work of Christ.⁹

(End JAS2-79. See JAS2-80 for continuation of study at p. 291.)

⁴ “Ephesians 1:7” in *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 2279sn8.

⁵ Expiation refers to “the act of making atonement” which Christ accomplished while He was still alive on the cross. He “extinguished the guilt incurred” by the human race (*Merriam-Webster’s Collegiate Dictionary*, 11th ed.) s.vv. “expiation, expiate.”

⁶ Walter Bauer, “αἷμα,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (Chicago: The University of Chicago Press, 2000), 26, 2b.

⁷ “Metalepsis, a term used in different senses. They involve a figure that either refers us to yet another figure or requires a further imaginative leap to establish its reference, usually by a process of metonymy (a figure of speech that replaces the name of one thing with the name of something else closely associated with it)” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 133, 135).

⁸ E. W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1968), 610, 611.

⁹ Johannes Behm, “αἷμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:175.

