

Vicarious Sacrifice: The 3 Pentecosts: Jewish, Samaritan, & Gentile; the Ascension, Acts 1:9 & Luke 24:51; the Latter Reads, “He was lifted up,” the Greek Verb, *Anaphérō*; Origin of the Septuagint; Examples from the Greek Septuagint, Gen 8:20; 2 Chron 29:31; Isa 53:12 for Lifting up of Sacrifices; Likewise in the New Testament, 1 Pet 2:24; Heb 7:26–27; 13:15; & Jas 2:21 cf. Gen 15:6, Abraham Saved When a Gentile in Ur

- (22) There are three Pentecosts which are accomplished in the Book of Acts: (1) Jewish (Acts 2:4–11), (2) Samaritan (Acts 8:5–17), and (3) Gentile (Acts 10:44–11:18).
- (23) These three categories were incorporated into the body of Christ: (1) Jews in the line of Abraham, Isaac, and Jacob, (2) Samaritans, a mixed race of Assyrian colonists with Israelites of the Northern Kingdom,[†] and (3) Gentiles or Goyim.
- (24) Having invested them with their commission to evangelize all peoples, Jesus ascended into heaven:

Acts 1:9 - And after He had said these things, He was lifted up [aorist passive indicative of ἐπαίρω (*epaíró*): Jesus received the action of ascending] while they were looking on [present active participle of βλέπω (*blépw*): the disciples watched], and a cloud received Him out of their sight.

- (1) The ascension did not occur in a moment of time. The Lord’s ascent was such that the disciples were able to follow its progress until it took Him into the clouds and out of sight.
- (2) In Luke’s other account of the ascension, he uses another verb to describe the ascension:

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

- (3) The imperfect tense of *anaphérō* indicates an ongoing process which has just begun. This verb is significant in this context because of its use in other passages having to do with bringing sacrifices and lifting them up to God.
- (4) In the Septuagint, the Tanakh’s Greek translation, we find *anaphérō* in a number of passages where sacrifices are being offered.

The Septuagint, giving the complete Greek text along with a parallel English translation by Sir Lancelot Charles Lee Brenton (1807–1862), was first published in London in 1851.

The Septuagint (from the Latin *septuaginta*, meaning “seventy,” and frequently referred to by the roman numerals LXX) is the Greek translation of the Old Testament. The name derives from the tradition that it was made by seventy Jewish scholars at Alexandria, Egypt during the reign of Ptolemy Philadelphus (285–247 B.C.).

[†] “The Samaritans were a mixed race with a heathen core. Their blood would become more and more Hebraized by the addition of renegade Jews and by intermarriage with surrounding Israelites. The relation between Jew and Samaritan was one of hostility. The inhospitality (Luke 9:52–53) and hostility of the Samaritans induced many pilgrims from the north to Jerusalem to go on the east of the Jordan. In our Lord’s time they still preserved their identity after seven centuries; still preserved their nationality; still retained their nationality, and could not coalesce with the Jews” (W. Haskell, “Samaritans,” in *Unger’s Bible Dictionary*, rev. Merrill F. Unger [Chicago: Moody Press, 1966], 958–60).

Although it is not completely understood either when or why the translation was originally done, it is clear that it in large measure reflects the common language of the period and became the “Bible” of Greek-speaking Jews and then later of the Christians.

While a majority of the Old Testament quotations rendered by the New Testament authors are borrowed directly from the Septuagint, a number of times they provide their own translation which follows the Hebrew text against the Septuagint. In general, the vocabulary and style of the Septuagint is reflected in the theological terms and phraseology chosen by the New Testament writers, and therefore, takes on particular significance for a better overall understanding of the Scriptures.²

Some examples:

Genesis 8:20 - Then Noah took and built an altar to the Lord, and took of every clean animal and of every clean bird and offered [LXX: ἀναφέρω (*anaphérō*)] burnt offering on the altar.

2 Chronicles 29:31 - Then Hezekiah said, “Now that you have consecrated yourselves to the Lord, come near and bring sacrifices and thank offerings to the house of the Lord.” And the assembly brought sacrifices [LXX: *anaphérō*] and thank offerings, and all those who were willing brought burnt offerings.

Isaiah 53:12 - Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore [LXX: *anaphérō*] the sin of the many and interceded for the transgressors.

- (5) Peter makes reference to Isaiah 53:12 (and 53:5) in his paragraph on the vicarious sacrifice of Christ in:

1 Peter 2:24 - He Himself bore [*anaphérō*]: LXX: **Isaiah 53:12**] our sins in His body on the cross, so that we might die to sins and live to righteousness; for by His wounds you were healed [v. 5].

- (6) What these Septuagint passages emphasize are offerings brought to the altar and lifted up to God before the sacrifice of the animal commences.
- (7) Jesus was lifted up on the cross as the true sacrifice the Levitical animals symbolized. New Testament uses of *anaphérō* reflect back on this concept when referencing the crucifixion of Jesus. Some examples:

Hebrews 7:26 - It was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

v. 27 - who does not need daily, like those high priests [**Aaron, et al.**], to offer up [*anaphérō*] sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up [*anaphérō*] Himself.

- (8) The Church-Age believer is challenged to offer God the sacrifice of praise in the form of thanksgiving:

² Lancelot C. L. Brenton, *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; repr. Peabody: Hendrickson Publishers, 2007), “Preface.”

Hebrews 13:15 - Through the same One [Jesus Christ as our High Priest], let us continually be offering up [present active subjunctive of ἀναφέρω (*anaphérō*): to offer or lift up] a sacrifice of praise [αἴνεσις (*ainesis*): to offer approbation] to God, that is, the fruit of lips acknowledging [present active participle of ὁμολογέω (*homologéō*): which honor] His name.

- (1) There is a means by which the Church-Age believer can offer up a sacrifice to God. The presentation of animals is no longer required since they were simply teachings aids to illustrate innocent sacrifice for the atonement of sins.
- (2) The true atonement has been accomplished through Christ. It is by means of the love of God that this ultimate sacrifice was made possible.
- (3) The thinking of the Judge supplied in grace the representation of His righteousness in association with His justice as the means of reconciliation between Him and mankind.
- (4) In recognition of divine love, we are challenge to lift up, *anaphérō*, a sacrifice of praise, *ainesis*: approbation, defined as the fruit of the lips, i.e., verbal acknowledgement by which we recognize Who and what God is.
- (5) *Anaphérō* in this verse is present active subjunctive; the present tense is customary denoting what habitually occurs in the life of a believer who builds an altar in his soul constructed of divine viewpoint.
- (6) It is this inventory that produces the action of lifting up the sacrifice of one's soul to be molded into a vessel of honor by the teaching ministry of the Holy Spirit.
- (7) The subjunctive mood is hortatory which is equivalent to a mandate the believer is challenged to fulfill.
- (8) The sacrifice is described as praise, *ainesis*, which aggrandizes the name of God as the source of all blessings associated with the Christian way of life.
- (9) James also enters into this discussion with a much weightier sacrifice performed by Abraham:

James 2:21 - Was not Abraham our father justified by works when he offered up [ἀναφέρω (*anaphérō*)] Isaac his son on the altar?

- (1) We have studied the doctrine of justification recently. It is defined as the result of the judicial imputation of divine righteousness to a believer at the point of salvation resulting in vindication by the Supreme Court of Heaven.
- (2) Abraham was justified in this manner while living in Ur, his hometown in Chaldees located on the Euphrates River in the south of present-day Iraq:

Genesis 15:6 - Abraham had been caused to believe [Hiphil causative perfect of אָמַן (*'aman*): with results that last forever] in God and He kept on crediting it to his account [Qal imperfect of חָשַׁב (*chashav*)] for righteousness [imputations are permanent and cannot be revoked].

- (3) This verse certifies that Abraham was saved by a faith response to the presentation of the gospel while living as a Gentile in Ur.
- (4) This is another case of the importance of knowing what time it is. James is making reference to an incident that occurred on Mount Moriah long after Abraham had arrived in Canaan.
- (5) Abraham is a believer and in the passage referred to by James, his son Isaac is a young adult. This takes us to Genesis 22 for the rest of the story.

