

**Vicarious Sacrifice: Eucharist; The Believer's Offering in the Church Age Is the Application of Doctrine, Heb 13:15; the Difference between Justification by Faith & Justification by Works, Jas 2:21, Refers to Abraham's Application of Doctrine to the Mandate to Sacrifice Isaac, Gen 22:1-14**

**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 [ αἰνεσις (*ainesis*): to offer approbation ] to God, that is, the fruit of lips acknowledging [ present active participle of ὁμολογέω (*homologéō*): which honor ] His name.

- (1) God honors His Word wherever it is found including the soul of a believer. Personal submission to the Person of God by relying solely on His Word to resolve conflicts in the Invisible War is the ultimate sacrifice a believer can make.
- (2) This requires the humility to admit we are not qualified to serve God unless we know what He thinks. To do that, we must enroll in the Divine Academy of Grace Didactics: the local church.
- (3) And that local church must be consistently teaching doctrine, analyzing the Scripture with a literal, exegetical, and historical hermeneutic that observes dispensational theology, recognizes the angelic conflict, and understands the divine decree.
- (4) Those that matriculate in this academy, have interest in its curriculum, and apply its knowledge to life and circumstances will experience justification by works.
- (5) There are two applications for the word "justification": (1) justification by grace through a judicial act of God at salvation, and (2) justification by works that are performed by the believer's application of the Word to life and circumstances.
- (6) Failure to distinguish the difference between these two results in the distortion of the gospel of salvation.
- (7) This failure is prevalent in this time of poor scholarship and the seemingly innate insistence on the part of fallen man to arrogantly assume there is something he is required to do through human energy to impress God enough to be saved.
- (8) Here's a Top Ten List of words disputing this idea: Wrong! Incorrect! Mistaken! Erroneous! Fraudulent! Inaccurate! Fallacious! Faulty! Blasphemous! Heretical!
- (9) One of the favorite verses that erroneously justifies the bogus idea of salvation by works is the one that took us on our journey with Abraham and Isaac to Mount Moriah:

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

- (10) There are several clues in this verse that tell us what time it is:
  - (1) The reference is to Genesis 22 where the patriarch is referred to by both James and Moses as Abraham.
  - (2) Abraham was saved in his hometown of Ur at a time when he was known as Abram and his race was Semitic Gentile. See Genesis 15:6.
  - (3) Abram became Abraham at age 99 and his renewed ability to bear children resulted in him becoming history's first Jew. See Genesis 17.

- (4) All this occurred before Isaac was born as history's first natural-born Jew.
- (5) The drama of Genesis 22 occurs about twenty years later, a period during which Abraham grew in grace and advanced to spiritual maturity.
- (6) His actions in Genesis 22 reveal that his sacrifice was two-fold: (1) he possessed maximum doctrine in his soul from which his decision-making was one of praise to God and (2) his willingness to follow the Lord's directives to the letter indicted his unwavering faith in the integrity of God.
- (7) The Abrahamic Covenant is a divine guarantee that God will fulfill whatever He promises to do in a covenant contract.
- (8) Abraham was so confident in the integrity of God that he believed God was obligated under the contract to either resuscitate Isaac or provide a substitute: "God will provide for Himself the lamb for the burnt offering, my son" (Genesis 22:8a).
- (11) Covenants in the Tanakh may be classified as favorable dispositions contained in a contract proclaimed by God to Israel.
- (12) God, as party of the first part, made favorable dispositions to Israel as party of the second part.
- (13) These covenants are unconditional since they were agreements between two parties with the first party promising to the second party a stated benefit, but without a required reciprocation.