

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 Semite. Ishmael was Semitic. When Ishmael was born, Abram was eighty-six years old after which he and Sarai 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 (laleō)**: “it had been communicated.” This verb is different from **λέγω (légo)** which means to “put forth, propound, discourse, inculcate, or to teach.”
3. *Lalēō* 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 progenitor<sup>4</sup> 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.”
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!

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<sup>4</sup> “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”).



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 army 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.
25. 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.



26. 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.
27. 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.
27. 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.<sup>5</sup>

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.

(End JAS2-29. See JAS2-30 for continuation of study at p. 291.)

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<sup>5</sup> Bryan A. Garner, *The Chicago Guide to Grammar, Usage, and Punctuation* (Chicago: The University of Chicago Press, 2016), 71, 72.

