

Imputed Righteousness Romans Chapter 4

"**Imputed**" in the Old Testament is defined by Strong's Exhaustive Concordance as the Hebrew word #02803 chashab, (pronounced; khaw-shab') it means; *properly, to plait or interpenetrate, to weave or fabricate; figuratively, to regard, to make account of, consider, count, hold, reckoning to be made.*

"**Imputed**" in the New Testament (in most places, and in its various forms) is defined by Strong's Exhaustive Concordance as the Greek word #3049 logizomai, (pronounced; log-id'-zom-ahee) *to take an inventory, to conclude, account (of), lay, number, reason, reckon, suppose.*

"**Imputed**" in the New Testament (in one place) is defined by Strong's Exhaustive Concordance as the Greek word #1677 elogeo, (pronounced: el-log-eh'-o) *to reckon in, to attribute, to put on account.*

Simply put; **imputed** means that it is accounted to us, or it becomes as our own. Let's look at some scripture; to get a picture of this definition.

Ro 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? **2** For if Abraham were justified by works, he hath whereof to glory; but not before God. **3** For what saith the scripture? Abraham believed God, and it was "counted" unto him for righteousness. **4** Now to him that worketh is the reward not reckoned of grace, but of debt. **5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is "counted" for righteousness.

First, we notice that; works are here attributed to the actions of man. They are not ascribed to justification before God. This is a reminder to us that good "**works**" do not get us into heaven or save us, rather, we do good works because we are saved already. Who is "**him that justifieth?**" Scripture tells us the answer is God, thus Christ, for God and Christ are as one. **Ro 8:33** Who shall lay any thing to the charge of God's elect? It is God that justifieth.

"**4 Now to him that worketh is the reward not reckoned of grace, but of debt.**" You understand; because of man's fall into sin, there was a debt that must be paid. It was a debt that no one but Jesus Christ could pay, at the cost of becoming incarnate, and then sacrificing himself on the cross. We see this plainly in scripture in: **Heb 9:11-15; 11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. **13** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? **15** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Christ was the one, who did works, that brought justification before God to all his people. Jesus Christ, living the perfectly sinless life, and giving himself as the holy and pure blood sacrifice for sin. God the Father accepted the works of God the Son, and by God the Son we have justification. God tells us plainly in scripture what are own works are worth in: **Isa 64:6** But we are all as an unclean thing, and all our righteousnesses are as filthy rags;

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, **7** Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. **8** Blessed is the man to whom the Lord will not impute sin.

We see in these verses; David understood the principle of salvation by grace, alone.

We notice here that sin is ascribed to man as it always has been. What happened in the Garden of Eden when Adam sinned? Did God blame anyone else or did he ascribe the sin of disobedience to Adam? We know that God made Adam claim his own sin, as he did Eve, and the serpent.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was "reckoned" (the same word as imputed) to Abraham for righteousness. 10 How was it then "reckoned"? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be "imputed" unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.

I want to point out here the prophetic picture of "**where no law is**". The reason, that the wrath of the law is not poured out upon us, is because of Christ. Do you remember what was in the ark of the covenant? The two tables of stone inscribed with the law of God. Do you remember what was upon the top of the ark of the covenant? The mercy seat, which is the emblem of Christ Jesus. You see; Jesus being the lid of the ark hid the law from sight. It is by the blood of Christ, that satisfaction of the debt of sin we owed was paid, and we are not under the penalty of death for sin any longer. Christ (the mercy seat) upon the ark is the image, of Jesus standing before God and saying: of all thou gavest me, I have lost none.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was "imputed" to him for righteousness. 23 Now it was not written for his sake alone, that it was "imputed" to him; 24 But for us also, to whom it shall be "imputed", if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

As we consider this chapter of scripture; we get a clearer picture of what imputed means and how its definition applies to us. We begin to understand that when Adam died because of sin we all died with him for we are all seed of Adam, in his fallen and dead condition. The one exception to this is our Lord and Saviour, Jesus Christ. Though Christ was born of the flesh, into a body of flesh, yet he was without sin, because he was not conceived in the manner of nature, but he was formed by God and placed in the womb of Mary, his earthly mother.

As we consider what this New Testament scripture says of Abraham; we see and understand that it was not by his actions, works, that Abraham was justified before God, but rather, it was by the

belief that God gave to him. The same is true for us today. We believe in God, and Jesus, because we have been given new life. We believe because we are born again.

We saw in this chapter; the righteousness, of those under the law, and those under grace, is not by self-works, because self-works are ascribed to the flesh, but are by the belief, we are granted by God to believe, in the finished work of Jesus Christ, our Lord and Saviour. What do you mean?

Think upon the life of Jesus. Jesus, incarnate, is the only human flesh that fulfilled all the law demanded for living a life of righteousness. Jesus is the only human body that never sinned at all. Therefore, we can "by faith" believe that we are made righteous before God by the works of Jesus Christ in his incarnate life, as seen in scripture in: **"23 Now it was not written for his sake alone, that it was "imputed" to him; 24 But for us also, to whom it shall be "imputed", if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification."**

Can you now see and understand? Righteousness was ascribed to Abraham because he believed. Do you see and understand? Righteousness is ascribed to us, when we are born again and we believe the promise of God. This righteousness was not by our works, but is ascribed to us through the acceptance, by God the Father, of the sinless walk of Christ incarnate. Because Christ lived a sinless life; we are ascribed to be sinless, before God, by that which was accomplished by another on our behalf.

We know that our sin debt, for our eternal salvation, was accomplished by the shed blood of our Saviour. This pure sinless blood, applied to our lives, is the gift of salvation by grace to us. Think about the scriptures again. What did the sacrificial/ceremonial law do? Jesus said that this was a testimony of himself; ***Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*** Thus we understand, having the New Testament scriptures, that the sacrifices, made under the law, were pointing to the one, true, sacrifice; that would be made by Christ, when he offered his life on the cross for God's people, as was stated in verses 23-25.

Praise the Lord for the acceptable sacrifice for sin, and the faithfulness of Jesus to accomplish the will of God the Father; that we might be accepted by the imputed righteousness of Christ. ***Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*** Such accepted works, of Jesus living a sinless life; should manifest a desire in our own hearts, to faithfully serve our God, and Lord and Saviour. This is how, and why, we can do as scripture says in: ***Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.***

Praise the Lord for Salvation by Grace! Praise the Lord for the "imputed" righteousness of Christ to us! Hallelujah! Praise ye the Lord!

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