

Imputed Righteousness at Salvation: explains why God loves us, blesses us and why we are going to heaven.

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here. Furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

Taken from Thieme's Bible Doctrine Dictionary pages 222-223.

“Righteousness in the believer exists in several categories: a. Imputed righteousness is God’s own righteousness attributed to every believer at the moment of salvation (Gen. 15:6; Rom. 3:22; 4:1–6, 21–25; Phil. 3:9). Not even the best efforts of fallen man can produce a righteousness acceptable to God, but the Lord Jesus Christ became “sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor. 5:21). When a person believes in Christ as Savior, God the Father permanently imputes, or credits, His own absolute righteousness to that believer. The undeserving sinner, on the basis of this judicial imputation, is declared justified and righteous in God’s sight—acceptable to the perfect divine standard (Rom. 3:24; 4:5; 5:1; Gal. 2:16). God is now free to personally love and bless the believer without compromise to His character. Imputed righteousness, or plus R, forms the receiving end of the grace pipeline, through which flows every divine blessing of salvation, logistical grace, and super-grace prosperity (Matt. 6:33). See also grace pipeline; imputations; relative righteousness. b. Positional righteousness is one of the unique benefits to Church Age believers, who, by virtue of their exalted position “in Christ” (2 Cor. 5:17), share all that Christ has and is, including His righteousness (Rom. 8:29; 2 Cor. 5:21; Gal. 3:27).

Divine righteousness to the believer. Because the imputation and judgment of sins satisfied divine holiness, God is free to impute His perfect righteousness to the believer at the moment of faith in Christ (Gen. 15:6; Rom. 3:22; 4:3–5). This is a judicial imputation because divine righteousness is credited where it does not rightfully belong—no affinity exists between the absolute righteousness of God and the total depravity of mankind. The judicial action is made complete when the justice of God recognizes His own righteousness in the believer and pronounces him justified, acceptable, vindicated (Rom. 3:24; Phil. 3:9b). By this imputation and justification, divine justice is free to sustain the believer with logistical grace and impute special blessings without compromising divine essence (Rom. 5:1; Titus 3:7).”

Romans 3:21-22:

Romans 3:21. But now apart from the Law, the righteousness of God [imputed righteousness] has been manifested, being witnessed by the ‘Law and the Prophets’ [a phrase for the Old Testament Scriptures emphasizing human authorship].

Since the keeping of the Mosaic Law as per Codex 1 where the decalogue is taught, and Codex 3 where the Laws of Establishment etc. are found could neither provide eternal life nor be the basis for imputed righteousness, it cannot provide salvation. However, the Old Testament reveals that imputed righteousness came to the Old Testament believers the same way it comes to us in the Church Age. Genesis 15:6, “And he [Abraham] believed [the perfect tense of the Hebrew word, *aman* in the midst of vav-conversive takes us back to the 3<sup>rd</sup> Dynasty of Ur] in the Lord [a reference to the Lord Jesus Christ] and He [God the Father] reckoned it [his faith in Christ] to him [Abraham] as righteousness.”

Romans 4:3-5, "For what does the Scripture say? ‘Abraham believed God [the Son], and it was credited to him as righteousness.’ (4) Now when a man works, his wages are not credited to him as a gift, but as an obligation.

(5) However, to the man who does not work but trusts God who justifies the wicked [unbelievers], his faith is credited as righteousness.””

The Greek noun, *dikaiosune* is an Attic Greek Word. In the time of Homer (9<sup>th</sup> century B.C.) there were two words, a noun and an adjective namely *dike* and *dikaios*, simple words characteristic of the time of Homer. Multi-syllable words did not come into the Greek language until the time of Attic Greek. In the 5<sup>th</sup> century B.C. when thought became much deeper it required some special technical words. So, the Greeks invented an abstract suffix *sune* to be added to the stem of *dikai* giving us *dikaiosune* with the general meaning of righteousness. It meant virtue, justice, integrity, justice as the thinking and integrity of a judge. The word connotes not just righteousness but righteousness as a principle leading to thought and action, thinking something that is correct. In the Bible, it used for adjusting to the integrity of God.

Every human author in the Old Testament was in court, giving testimony while presenting facts about the integrity of God. So, the Old Testament canon is regarded as a great courtroom where the facts regarding God's integrity were revealed.

Romans 3:22-24, “Even the *imputed* righteousness of God [the Father] through faith in Jesus Christ [objective genitive] for all those who believe [in all human history], (for there is no distinction, (23) for all have sinned [true at the point of receiving Adam's Original Sin at birth] and fallen short of the glory of God [with emphasis on God's righteousness]). (24) [the antecedent is in verse 22] being justified [being made righteous; receiving imputed righteousness] freely [as a gift] by His grace through the redemption [the payment for the penalty of every sin] which *is* by agency of Christ Jesus”

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: [rbthieme.org](http://rbthieme.org)