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An Overview of the Doctrine of Salvation – Imputation

Introduction: What does the word “imputation” mean? How is it most commonly used?

This is a legal term: 1) **To attach or ascribe.** 2) To place responsibility or blame on one person for acts of another person because of a particular relationship, such as mother to child, guardian to ward, employer to employee, or business associates. Some common synonyms of impute are **ascribe, assign, attribute,** and credit. While all these words mean "to lay something to the account of a person or thing," impute suggests ascribing something that brings discredit by way of accusation or blame. To ascribe credit to someone – impute honor to whom honor is due

I. Imputation: Adam to Mankind

The doctrine of imputation teaches that mankind is brought into the world sinful as a result of the original sin of Adam.

“We are not sinful because we sin,

“We sin because we are sinful”

Adam as the first man, sinned – as a result his progeny from that time forward were sinful

Cookie analogy – if you damage, all future cookies will carry this imperfection.

Adam was federal of all creation and with him, all creation fell and became sinful.

Eve is not held accountable, Eve was deceived while Adam rebelled. Eve was the helpmate while Adam was the head.

What does this tell us of the hope of reforming man through education?

What does this tell us of the hope of perfection through effort or works?

Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

Romans 5:16 ... the judgment arose from one transgression resulting in condemnation....

Romans 5:17 For if by the transgression of the one, death reigned through the one...

Romans 5:18 So then as through one transgression there resulted condemnation to all men...

Romans 5:19 For as through the one man's disobedience the many were made sinners...

Genesis 8:21 ... the Lord said to Himself, "...the intent of man's heart is evil from his youth; ...

Psalm 58:3 The wicked are estranged from the womb; These who speak lies go astray from birth.

I Corinthians 15:21 & 22 For since by a man came death... For as in Adam all die...

II. Imputation: Mankind to Christ

Christ's death on the cross

Was not a good man dying for a good cause

It was more than just God dying, as if this were not enough.

What do these verses teach us about what happened to Christ on the cross?

What did He experience while He hung on the cross? Is this even

conceivable to us?

How many of your sins were placed on Christ on the cross?

How can sins you have not committed be placed on Christ?

What then did God do to Christ as a result of this imputed sin

Much has been made of the physical torture of Christ during His Passion.

This torture was experienced by thousands upon thousands of men.

What was unique about Christ's suffering on the cross

There was no separation between the Father and the Son but rather an intensification of that relationship.

*Isaiah 53:6 ... But the Lord has caused the **iniquity of us all To fall on Him.***

*Isaiah 53:11-12 ... the Righteous One, My servant, **will justify the many, as He will bear their iniquities.** ... He poured out himself to death, and was numbered with the transgressors; yet **He himself bore the sin of many**, and interceded for the transgressors.*

*II Corinthians 5:21 He made Him who knew no sin to **be sin on our behalf...***

*Hebrews 9:28 so Christ also, having been **offered once to bear the sins of many...***

*I Peter 2:24 and He Himself **bore our sins in His body on the cross, ...***

III. Imputation: Christ to Mankind

If Imputation stopped with our sin going to Christ would this be enough?

How long would it take you, like Adam to fall from your sinless state and sin again.?

What do these passages tell us about the final stage of imputation?

*Romans 3:21 & 22 ... **the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;***

Romans 5:17

*17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of **the gift of righteousness will reign in life through the One, Jesus Christ.***

*Romans 5:19 For as through the one man's disobedience the many were made sinners, even so through **the obedience of the One the many will be made righteous.***

*I Corinthians 1:30 **But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written, "Let him who boasts, boast in the Lord."***

*I Corinthians 2:16 ... **But we have the mind of Christ***

*II Corinthians 5:21 ..., **that we might become the righteousness of God in Him.***

*Galatians 3:27 For all of you who were baptized into Christ **have clothed yourselves with Christ.***

*Colossians 1:27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is **Christ in you, the hope of glory .***

*II Peter 1:4 For by these He has granted to us His precious and magnificent promises, **in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.***

Revelation 3:20

*20'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, **I will come in to him** and will dine with him, and he with Me*

We are not righteous in the eyes of God because of our good works, our

efforts but rather because of the imputed righteousness of God.
Philippians 3:9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith ,

IV. What are it's applications?

The Virgin birth –

Why did this have to be put in the Bible?
If Christ was not born of a virgin, what would He carry with Him at his birth?
Christ bypassed this – sin through Adam, the man, not Eve, the woman.
The temptations of Christ were therefore external in nature. Christ never struggled with the internal temptations resulting from the imputed sin of Adam.

Our view of mankind and of salvation

“We are not sinful because we sin,
“We sin because we are sinful”
The act of God, imputing our sin to Christ and Christ’s righteousness to us can save us.
As a result all those without Christ are going to Hell and all those with the imputed righteousness of Christ are going to heaven.
Every Christian has a gross and disgusting testimony
Romans 3:9-10 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
It lays to rest the myth of the powerful testimony.

How does this relate to our eternal security, the fact that we can never loose our salvation?

Our initial state of depravity is based on the imputed sin of Adam, not our works
Our salvation is based on the imputed Righteousness of Christ, not our works
How does this help you understand the “*that no one should boast*” clause in Ephesians 2:9?

Discipleship

Deals with the root motivation of our walk with God
John 14:15, 21, 23, 24 & 31
It is too late to do something to get God to love us.
Isaiah 53:6; Romans 5:8
It is not too late to love God.
Because of Imputation – the imputed righteousness of Christ we do not fear God
Romans 8:1; I John 4:18; Colossians 1:27; Galatians 3:27
This doctrine protects us from seeking that which we already have.
It also assures us of riches in heaven – dead works, fleshly works are works done

to get God to love us or to preserve our salvation. Both are useless and a waste of time. By a correct understanding of the imputed righteousness of Christ we are freed to obey God because we love Jesus and desire to bring glory to God – both of which results in rewards in heaven.

An application of Discipleship is that we, in the flesh who carry in us the imputed sin of Adam, should not seek to emulate certain actions of Christ, who by contrast was free from this curse. **1 Corinthians 15:33 Do not be deceived: "Bad company corrupts good morals."** never applied to Jesus. Nor was it dangerous for Jesus to minister to prostitutes or attend pagan parties. We on the other hand must be cautious and wary. All of Jesus' response to verbal and visual sins was righteous and holy.

We do not share in this divine nature and therefore must be cautious. **2 Timothy 2:22 Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.** Our response is that of Joseph **Genesis 39:12 She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside.**

Our view of primitive "unspoiled" population groups.

Christianity is not seeking to return mankind to his pristine spiritual condition at birth

The "unspoiled" population group is a myth. All cultures and all groups of people share in the sin of Adam.

Our view of so called Advanced Civilizations.

Missions is not bringing culture to primitive people but rather the Gospel of Christ to all those enslaved by sin through the imputed sin of Adam.

Because of a failure in teaching the doctrine of imputation missionaries to so called civilized cultures such as Europe have a much harder time justifying their ministries than those to more primitive cultures.

Intimacy in marriage –

What was the sin of Adam?

Did it have anything to do with intimacy between man and wife?

Does Adam's sin reflect in anyway on intimacy in marriage?

How is Psalm 51:5 wrongly interpreted by the Catholic church because of their failure to embrace the doctrine of imputation? **"Behold, I was brought forth in iniquity, And in sin my mother conceived me."**

Given an understanding of imputation, rather than intimacy in marriage, what is the Holy Spirit speaking of in this verse?

The behavior of children –

Are children basically good?

Do they learn to sin from their environment?

Will the right environment keep children from sinning?

How does the doctrine of Imputation help you understand **Proverbs 22:15 "Foolishness is bound up in the heart of a child; the rod of discipline will**

remove it far from him.”

Imputation

“We are not sinful because we sin,

“We sin because we are sinful”

Proverbs 22:15

“A child does not become foolish by his foolish actions”

“A child acts foolish because foolishness is bound up in his very nature”