

Imputed for Righteousness

Introduction:

- A. The central mechanism by which the Calvinistic concept righteousness is to work is imputation.

But in each and every case alike imputation is simply the act of setting to one's account; and the act of setting to one's account is in itself the same act whether the thing set to his account stands on the credit side or the debit side of the account.... the three-fold doctrine of imputation of Adam's sin to his posterity, of the sins of the people to the redeemer, and of the righteousness of Christ to His people - at last came to its rights as the core of the constitutive doctrines of Christianity - the sinfulness of the human race, the satisfaction of Jesus Christ, and justification by faith. The importance of the doctrine of imputation is that it is the hinge on which these three great doctrines turn, and the guardian of their purity (Benjamin B. Warfield, **Biblical and Theological Studies**. 263,266).

- B. Some brethren are now teaching that the righteousness of the life of Christ is imputed to the Christian.

- C. The purpose of this lesson is to examine the doctrine of imputed righteousness. - Romans 4:3-12

I. The Issue: What does God put down to the Christian's account?

- A. the personal righteousness of Christ or
B. the Christian's own faith

II. What are the consequences of the Calvinistic doctrine of imputed righteousness?

- A. once saved, always saved: "When our position depends upon Christ's merits instead of our own, we have no need to fear" (Gordon Clark, **What Do Presbyterians Believe?**. 125). - cf. Philippians 2:12
B. Obedience becomes unnecessary. - cf. Matthew 28:20; 1 John 3:7
C. It destroys the Bible doctrine of forgiveness. - 1 John 1:9

III. What does the Bible teach about imputation?

- A. Our own faith is imputed to us, not the personal righteousness of Christ. - Romans 4:3,5,9
B. This does not eliminate the necessity of our obedience. - Romans 4:2-5; Genesis 15:6; cf. James 2:21-24
1. Paul spoke of the law of Moses.
 - a. The Jews first thought the gospel was for the Jews only. - Acts 11:19
 - b. The conversion of Cornelius convinced them otherwise. - Acts 11:18
 - c. Many still thought it was necessary to keep the law of Moses and be circumcised. - Acts 15:1,5
 - d. Had they been correct in binding the law, perfect obedience would have been requiring, thus, salvation would have been earned, a matter of boasting. - Galatians 3:10 (curse of the law)
 - e. These Judaizers laid great stress on their physical relationship to Abraham. - Luke 3:8; John 8:33
 - f. Paul showed that salvation was not through the law of Moses. - Romans 3:27-28;

Galatians 3:16-17

g. Abraham was Paul's case in point of righteousness without the law of Moses or circumcision. - cf. Genesis 15:6

2. James referred to obedience by faith in the gospel. - cf. Luke 17:10

C. God does not overlook any of our sins, but forgives them, by means of our obedient faith, and declares us truly righteous. - Romans 4:6-8; Psalm 32:1-2,5; 51:1-4; 2 Samuel 12:9,13

Conclusion:

A. The Bible doctrine of imputed righteousness is that God counts us righteous by forgiving our sins on the basis of obedient faith, so that we are actually righteous.

B. Alien sinner, you must believe and obey to be righteous. - Romans 10:4; Mark 16:16

C. Erring child, you must meet the terms of pardon. - Acts 8:22; 1 John 1:9; James 5:16