



Cherreguine Bible Doctrine Ministries

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THE IMPUTATION RIGHTEOUSNESS TO MAN

The righteousness of God is the very root and center of God's essence; it is the principle behind every action God has taken toward every man since the fall of Adam. The function of divine integrity has imputed to every believer the principle of God's integrity.

At the moment of salvation, you and I were dropped in the middle of the most exclusive relationship in the whole universe –the relationship within the Godhead; between the Father, the Son and the Holy Spirit. The integrity of God is the magnificent object of God's love, and now we have part of his integrity.

As far as the love of God is concerned, we cannot work out our way in or force our way in, but once we possess God's righteousness, He has made us the eternal objects of His love. God loves His integrity, we have the very principle of His integrity, and therefore God personally loves every believer. Justice saves us through grace and we shall remain under His grace forever.

We never earn or deserve what God's justice gives us in grace; there is no affinity whatever between the absolute righteousness of God and our status of total depravity. Divine righteousness is credited and imputed where it does not rightfully belong – the sinful men. In the same way, the sin of men was imputed where it does not rightfully belong – the perfect humanity of Christ. That is what we called judicial imputations. The cluster of two judicial imputations might be considered an exchange:

ALL THE SINS OF MEN GOES TO CHRIST,
THE RIGHTEOUSNESS OF GOD GOES TO SINFUL MEN.

The first judicial action at the cross makes possible this second judicial imputation when we believe. Together they form 'the greater' of salvation. God must pronounce a judicial verdict to complete this second judicial action of imputation. He must take action to rectify a situation where no affinity exists. He looks at us as possessors of the very principle of His integrity. From the bench of heavenly court, God pronounced each believer not guilty or justified before God.

FROM ONE MAN'S SIN IN THE GARDEN, THE ENTIRE HUMAN RACE IS CONDEMNED

FROM ONE MAN'S WORK ON THE CROSS,
THE ENTIRE HUMAN RACE CAN BE JUSTIFIED.

This is the judicial act of vindication that occurs at the moment of salvation when God the Judge sees His own perfect righteousness in us (Romans 5:16).

Because of our total condemnation at birth for Adam's one sin, plus the blotting out of all personal sins at the cross, the justice of God is now free to bless any member of the human race who believes in Christ. The first blessing we receive, the factor that turns everything around, is the imputation of the righteousness of God.

At the Cross, God the Father made one divine pronouncement; one order from God which become the basis for his entire relationship with the believer (Romans 5:1), the pronouncement is what we called justification. God pronounced the verdict because Christ done a right act in the fulfillment of a legal requirement. From the judgment of many sins at the cross comes one act of justification.

At physical birth, justice acts against us to pronounce us condemned before God. At spiritual birth, justice acts in our behalf to appoint us righteous (Romans 5:19). The later verdict gives us the potential for all other divine blessings.