

## Seven Imputations of the Father

The imputation of the Father to his children and to the world is a very important subject to study as we grow in grace in knowledge of the mind of the Father. We will be exploring the “legal” aspect of the mind of Father as we explore the subject of “imputation”.

Most that are baptized into the new covenant do not realize the legal aspects of that covenant. Most are taught of the way to live as far as being a Christian is concerned, but they not are taught about the legal means the Father uses to bring salvation to his children as well as to all mankind. This is important knowledge to have because it reveals that our relationship with the Father and the Son in the New Covenant is based on law that carries with it legal rights that are recognized in the high court of heaven.

“Imputation” is the legal means to that end. It is defined; to designate any action or word or thing as reckoned to a person or charged to their account whether good or bad.

The apostle Paul in his writings defines “Imputations” as spiritual characteristics that are legally applied to the account of those who believe in the Messiah and are baptized into his body. It is a process that reveals to us our legal-standing as adopted Sons and Daughters in the family of God with rights that we are the righteousness of the Father. And therefore, have the “justification of life” which is a legal document that says we have as an inheritance from the Father through the Son, eternal life.

It is the purpose of this study to define and explore seven imputable attributes we have received from the Father through Yahshua. and develop a greater understanding of their importance in our lives. Through the course of our discussion we will address the imputations as they are applied to us and the world. And seek to show the relevance of them in our spiritual lives.

The apostle Paul is the personage that introduces us to the concept of imputation.

The understanding given to him was as part of the many mysteries of God he received, after the “road to Damascus”. He was an educated man being taught by Gamaliel, who was the Einstein of Jewish studies of his day. He says of himself that he exceeded in the tradition of the elders beyond any man of his day. He was a lawyer belonging to the Sanhedrin [the Jewish ruling body of its day]. So, Paul was familiar with the law and was very familiar with the workings of the legal system of the Sanhedrin. This familiarity of the law is what Paul brings to the table as the different imputations are introduced to him by Yahshua who taught him by revelation.

To begin our discussion we find in Rom5:12 an introduction to the topic.

(Rom 5:12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(Rom 5:13) (For until the law sin was in the world: but sin is not imputed when there is no law.

(Rom 5:14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

So, we see this concept of imputation, legally charging someone with an offence, not being applied on the population of mankind from Adam to the giving of the law by Moses. [despite the sins that were committed during this period of time --over 2,500 yrs.] including the violent society just before the flood, no sin was held against mankind in general. Adam's sin was not imputed from Satan but was a direct violation of the command to not “eat of the tree of the knowledge of good and evil”. His sin was imputed on mankind therefore causing eternal death to be imposed on all mankind until Christ atoned for that sin and gave all men the opportunity for eternal life.

(Rom 5:15) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

(Rom 5:21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

But it says of the patriarchs that they knew God such as the case of Able, Enoch, who walked with God, Noah—he was directed to establish the Noachide laws. and Abraham which Genesis quotes as having understood the laws of God

These men were given the laws of God, not codified like the 10 commandments, but similar laws indeed that they were held accountable to.

(Gen 26:5) Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Able was imputed with righteousness

(Heb 11:4) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch was imputed with righteousness

(Gen 5:22) And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters::

(Gen 5:24) And Enoch walked with God: and he *was* not; for God took him.

(Heb 11:5) By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Noah was imputed with righteousness

(Heb 11:7) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

(Gen 7:5) And Noah did according unto all that the LORD commanded him.

Noticed concerning Noah that being a preacher of righteousness he condemned the world because of sin. There was an accountability that that society had to face.

Even though legally they were not imputed with sin.

After the flood God had Noah set up what are known as the Noachide laws of which includes a directive for the death penalty for murder.

(Gen 9:5) And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

(Gen 9:6) Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Abrahamic covenant is related to the New Covenant

(Gen 26:4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

(Gen 26:5) Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

The covenant promises to Abraham concerning his offspring and the promise of the Messiah to come were established with him because Abraham kept the laws and statutes of God.” Knowing the laws of God” means that Abraham could have transgressed the laws of God by disobedience and unbelief and lost out on the covenant promises.

So, with that logic, it seems that Paul’s statement about a law not existing did not apply to the patriarchs, especially Abraham. They did have law but the world did not. They followed the ways of Yahovah during their lifetimes. The world was oblivious to his ways. Yet; they were punished for their evil in certain cases.

Of course, Paul knew these facts. So, it must mean that legally the sins of mankind were not imputed to them until the law was given at Sinai.

The scriptures regard the imputation of righteousness of Abraham as the starting point for our imputation from the Father through Christ. He is our Father in the faith. It was transferred to all those who were called later on to partake in this covenant which is related to the new covenant ratified by Yahshua himself in his own blood.;

The Jerusalem from above.

(Gal 4:24) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

(Gal 4:25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

(Gal 4:26) But Jerusalem which is above is free, which is the mother of us all.

Abraham`s belief in the promises

(Rom 4:20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

(Rom 4:21) And being fully persuaded that, what he had promised, he was able also to perform.

(Rom 4:22) And therefore it was imputed to him for righteousness.

The rest of the phrase relates to us down through time.

(Rom 4:23) Now it was not written for his sake alone, that it was imputed to him;

(Rom 4:24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

(Rom 4:25) Who was delivered for our offences, and was raised again for our justification.

Noticed verse 24 the word “if” is used to denote a conditional status of this imputation. The sense here is that we must be faithful to believing the promises of God with regard to salvation and to receive the imputation of righteousness. Most understand it as the” righteousness of Christ”. This is important to know since most believe that the one called does nothing with regard to being imputed with righteousness. Here, it states that the individual has to believe on the “Father” to receive the imputation. Furthermore, the world cannot receive this imputation of righteousness since it does not even acknowledge the Father in its thinking. The world has become justified, right standing with the Father, by the atoning sacrifice of Yahshua but it does not have the righteousness of the Father imputed to it. Only those believers in Yahshua do. The world now has “the opportunity” to be called to salvation.

(Rom 3:22) Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

(Rom 3:23) For all have sinned, and come short of the glory of God;

When one reads verse 22 it seems that Paul is saying that the righteousness of the Father is applied to the world of unbelievers and to them that believe. That statement does not agree with Rom4:24 which says that only those who believe on the Father receive the imputation.

Taking a look at other translations of Rom 3:22 the first “all” does not exist. The amplified translation correctly translates the verse.

### **Romans 3:22 Amplified Bible (AMP)**

<sup>22</sup> This righteousness of God comes through faith in Jesus Christ for all those [Jew or Gentile] who believe [and trust in Him and acknowledge Him as God’s Son]. There is no distinction,

After Abraham, Isaac and Jacob came the captivity of the children of Israel and then the giving of the law. It’s at this point that a legal system was set up, through Moses, to define what sin is in it’s various forms and convict mankind of all transgressions. This would be bring a judgment on the world which had to be paid.

(Rom 3:19) Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Then the Father would legally reconcile himself to the world by having that penalty paid for by the blood of the messiah which would justify them before Him.

(2Co 5:18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(2Co 5:19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So, the father because he wanted to reconcile the world to himself “imputed” the world’s sin onto his son. Who borne our sins for us.

(Isa 53:5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

All of this was not only a deeply personal sacrifice of the Father but it was also a Legal procedure in the high court of heaven.

After the crucifixion, with the introduction of the new covenant, it was now possible to impute a number of attributes onto the believer, not the world.

(1Co 1:30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

The listed attributes are below;

The Wisdom of the Father

The Righteousness of the Father

Justified

Sanctified

Redemption

Inheritance

Glorification

Notice that the last six attributes are legal terms that Paul uses to reflect the legal aspects of the new covenant in our life in Yahshua.

The Wisdom of the Father;

This wisdom emanates from the Father through the son then into the one who is called. It is a necessary and important aspect of the imputations.

(Col 2:2) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

(Col 2:3) In whom are hid all the treasures of wisdom and knowledge.

The implication is that the wisdom and knowledge of the Father hidden in the son is now available to us as his children. To have this wisdom and knowledge is indeed a “treasure” The mysteries of the wisdom of the Father are now revealed to us from before the world was created.

(1Co 2:7) But we speak the wisdom of God in a mystery, *even the hidden wisdom, which God ordained before the world unto our glory:*

(1Co 2:8) Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

(1Co 2:9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(1Co 2:10) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Examining verse 9 we see that it is a passage taken from Isaiah

(Isa 64:4) For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

Most of us have heard an explanation of this verse that does not take into account

Verse 10. It is said that verse 9 means that we don't know what the Father has prepared for us in the future. We are in the dark about the mysteries of the Father.

for us in the future. But that is not true. Paul was given the understanding of the mysteries of the Father to pass on down to us. Isaiah was in the dark concerning those mysteries. They were not revealed to him at that time.

Now Paul says in verse 10;

(1Co 2:10) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Verse 10 tells us that the prophecy in Isaiah has been fulfilled. The mysteries of the Father have been revealed to the new testament church by the apostle Paul.

In his age John, in the book of revelation, continues to reveal what is to take place in the future. At this point of understanding, the mysteries of the future after the New Jerusalem is not revealed. But much has been revealed.

The Righteousness of the Father;

To begin with, in 1Cor. 1:30 In the King James version, It seems to say that Christ is made unto us “righteousness” That we are the righteousness of Christ.

In fact most believe that since we are baptized into his body we therefore have his righteousness. The belief continues to say that when God looks on us he sees the righteousness of his son instead of our sinful self. However, when you examine the scriptures on the subject a different answer emerges from the text.

(1Co 1:30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

But when you examine the word “righteousness” in the Greek it is strong's #1343

### **G1343**

δικαιοσύνη

dikaiousunē

*dik-ah-yos-oo'-nay*

From G1342; *equity* (of character or act); specifically (Christian) *justification*: - righteousness.

You can see that it is from the root word “equity” then specifically Justification is mentioned as the primary meaning.

Other translations carry the correct meaning. One of these is the Amplified Version of the bible.

### **1 Corinthians 1:30 Amplified Bible (AMP)**

<sup>30</sup> But it is from Him that you are in Christ Jesus, who became to us wisdom from God [revealing His plan of salvation], and righteousness [making us acceptable to God], and sanctification [making us holy and setting us apart for God], and redemption [providing our ransom from the penalty for sin],

So, from this word study we see that Christ is more accurately our Justification, our wisdom from the Father, sanctification, and redemption. Still some may feel that we are the righteousness of Christ since we are members of his body.

And this is very reasonable to assume until one is faced with a number of scriptures by Paul that tell us another righteousness exist besides the Son`s

Looking in Strong`s concordance there are five scriptures that refer to the righteousness imputed to us. All refer to the Father. Consider each of these references carefully and see how similar they all are.

(Philip 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

(Rom 3:22) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

(2Co 5:21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

(Eph 4:24) And that ye put on the new man, which after God is created in righteousness and true holiness.

(Rom 1:17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The word “God” in the Greek is translated “Theos” the supreme divinity.

The word “Father” is often used in conjunction with God to define this supreme divinity. It is “pater” in the Greek

(Rom 1:7) To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

The context of all the previous verses show that it is the righteousness of the father that is imputed to us through the faith of Yahshua. When the Father looks on us he sees his own righteousness in us through the body of Yahshua.

That’s a marked difference in our perspective of where it comes from and who it represents. Most have said that it is the righteousness of Christ that is imputed to us not the Father’s. This is not to say that the righteousness of Christ displayed was not worthy somehow. The emphasis in these scriptures is not on the Son’s righteousness but on the Father’s. We shall see that delineation as we explore this subject.

In two passages of scripture the opposite seems to be true when we first look at the verses. We will examine these scriptures and try to harmonize them

(Php 1:11) Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

This verse should be rendered “through” not “by” which indicates that righteousness comes originally, from the Father, as the husbandman and is cultivated by him and the “fruits” are grown as Christ supplies the life-giving energy for them to develop abundantly.

(Joh 15:1) I am the true vine, and my Father is the husbandman.

(Joh 15:2) Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

We see in verse 2 the active role the Father plays in developing the fruits of righteousness in the believer. If there is no growth that individual is taken away. If there is growth, then the Father prunes or disciplines that individual so there will be more growth.

In Romans we see that the “gift of righteousness” comes from the Father

(Rom 5:17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

The amplified clarifies that it comes from the Father through Christ.

Romans 5:17-19 Amplified Bible, Classic Edition (AMPC)

<sup>17</sup> For if because of one man’s trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God’s] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One

In verse 18 the scripture continues;

(Rom 5:18) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

In this verse it states that the “righteousness” or act of one came justification of life to all men. Here, that righteous act refers to the crucifixion of the Messiah.

Now, in the garden of Gethsemane, is where he submitted his will to the Father’s will and went ahead to the cross. They both were righteous, both were without sin. Yet, Christ operated out of the Father’s will or righteousness. So, when Paul talks about the “righteousness of one” he is referring to the Father’s righteousness being in him, not his own.

Concerning the “justification of life” it is another legal term from Paul that adjudges and entitles men to eternal life. To “adjudge” is to make a formal declaration or decree. So, this phrase is actually a legal document that entitles mankind to eternal life. This must be qualified to say that it is only given to those who believe in the messiah not those who despise him.

Some preach a doctrine that says this document makes all mankind righteous and that we, the believers in the Father and the Son, are one with them. That would include all those practicing evil ways. We are one with prostitutes, murderers, and all those who are evil at this present time.

Romans 5:19 finishes the passage;

(Rom 5:19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

In this verse we see the righteousness of the Son displayed; He personally submitted himself to the requests of the Father in his life and fulfilled the Righteousness of the Father in his life.

So, we need to ask; What is the righteousness of Christ?

Is it independent from the righteousness of the Father?

What we see in scripture concerning this subject will be very helpful in understanding why the imputation of righteousness is from the father not the Son.

(Mat 6:33) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Even in this well-known memory verse Christ is instructing his followers to seek the Father`s Righteousness not his own

Christ says of himself in John 14:10

(Joh 14:10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

(Joh 14:11) Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Notice that the words and the work that Christ did were of the Father. He was the one who is credited with those things that Christ performed. In other words his righteousness was that of the Father and not his own righteousness.

(Joh 5:30) I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

(2Co 5:21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

It was the Father who was in Yahshua that was reconciling himself to the World.

The Father was not imputing their sin against them but forgiving them. It was, once again, the Father`s righteousness that was performing that work of reconciliation not the Son`s.

(2Co 5:18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(2Co 5:19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

This scripture clearly shows that the “” righteousness “that was in the Messiah was The Father`s and not the son`s righteousness. Reconciling those, called out ones, and those in the world was done by the Father through the crucifixion of his son.



It is the Father that does the “drawing” of all men to the Son. It is not the Son that is doing the drawing.

(Joh 12:32) And I, if I be lifted up from the earth, will draw all men unto me.

(Joh 12:33) This he said, signifying what death he should die.

And in reference to the Father`s role;

(Joh 6:44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

We have to realize that Christ came to this earth to be used as a “vessel of honor”

or sanctification for the Father. He divested himself of the glory he had with the Father being formally the word of God in the Godhead and became a servant.

He did not come to seek his own will but the will of the one who sent him. His

purpose was to fulfill the will of the Father in all things not his own will or righteousness. He said he could do “nothing of himself” and had to rely on the Father for everything. Even to endure the death of the cross.

(Php 2:5) Let this mind be in you, which was also in Christ Jesus:

(Php 2:6) Who, being in the form of God, thought it not robbery to be equal with God:

(Php 2:7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

(Php 2:8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

John 5:19 is an important scripture that reinforces the concept that it was the will of the Father in Christ that did the work that was set before him.

(Joh 5:19) Then answered Jesus and said unto them, Verily, verily, I say unto you,

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Another scripture that ties in with this concept showing the position of the Father in the Messiah`s life.

(Joh 14:28) Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

After he is King of King and Lord of Lords he still is doing the Father`s will by subduing those things that are in opposition to the Father. After his reign as the King of Kings in the Millennium and after the White Throne Judgment then Christ will submit himself to the Father and present all things to him. His office as high priest will be fulfilled as there will no longer be a need for a mediator between

The Father and mankind. So, the Father will be the supreme deity over all the creation and will communicate with mankind, now resurrected spirit, directly.

And be “all in all” or “the fullness of him that filleth all things.”

(1Co 15:24) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

(1Co 15:25) For he must reign, till he hath put all enemies under his feet.

(1Co 15:26) The last enemy *that* shall be destroyed *is* death.

(1Co 15:27) For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

(1Co 15:28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

At the garden of Gethsemane we find another insight into this concept of the will of the Father and the will of the Son. And the struggle that ensued between the two on that night.

(Mat 26:36) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

(Mat 26:37) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

(Mat 26:38) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

As we can see from this passage concerning the agony he was experiencing that night over the crucifixion; that cup he was to drink of. It is often thought that the emotion displayed was due to the suffering he would have to endure at the cross.

While, I think that this was a part of the reason he was “extremely” sorrowful that night. In studying this topic, I believe he was also in a great struggle between his will, which was not to drink of the cup. If that was possible. And the Father`s will, which was to complete the destiny that was set before him. I think that the scriptures bear that out. He did not accept this decision without a strong emotional plea for the Father to take away that cup. Remember, He did this three times.

It seems to me that there was an extremely intense discussion between the Father and the Son concerning this decision.

(Mat 26:39) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

As we continue to verse 42 we see that this intense discussion between Christ and the Father concluding by showing that the cup “may not” pass away from him. Meaning that there was no other way to fulfill the plan made from before the foundation of the world. And that Christ submitted his will to that of the Father`s.

(Mat 26:42) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Another passage of scripture referring to this event is found in Hebrews

(Heb 5:7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

This is a passage this is full of emotion and deep meaning some of which we may not understand being limited in our understanding because only a portion of the discussion the Son had with the Father is revealed

However, looking into the word “feared” in the sentence we find two Greek words that are used.

Strong's #575 apo which denotes a separation

Strong's #2124 eulabeia which means to dread or fear

So, we can interpret that last phrase to mean “he was heard in that he feared separation from the Father. He did not fear physical death as a separation but would fear “eternal separation “from the Father, if he was not resurrected.

The “strong crying and tears” would indicate a strong belief in the power and promise of the Father that he would be resurrected to eternal life.

It is interesting to note, as we close this discussion, that in Isaiah 7:14 the name of “Immanuel” was to be given to the Messiah. Today many names are used in association with the Father and the Son. One of them is the term Yahshua which means Yah saves. In addition to that name I also propose calling the Messiah, Emmanuel, for in that name is found the meaning of the Father being with us. This name reflects the essence of the presence of the Messiah when he came. It was to have the Father with us in the form of Emmanuel, his Son.

(Mat 1:22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

(Mat 1:23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(Isa 7:14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Next, we turn to the righteousness of the Father as it relates to the Judgment of the world at the return of the messiah.

What about the unconverted masses? Doesn't the blood of Christ covers their trespasses too? Then why are they subjected to being judged at the resurrection of the dead.

Let's take a look at 2 Corinthians as we further explore this question.

2Corinthians 5:18-21

(2Co 5:18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(2Co 5:19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

(2Co 5:20) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

(2Co 5:21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

In verse 19 the verse states that the Father's desire is to reconcile the world to himself. He achieved that reconciliation, legally, by the sacrifice or atonement of Messiah.; By not imputing their trespasses against their account. So, legally, the world is saved from death because the penalty of death upon it has been paid by the blood of Christ. Righteousness is not imputed to the world only the forgiveness of sins. We, as followers of the way, have the righteousness of the Father imputed to us.

Now, logic would dictate that no charge can be brought against the world legally because of that imputation. -- at the Judgment.

But contrary to that logic, Judgments' concerning the trespasses of mankind, not the believers in Messiah, take place at the judgment mentioned in the scriptures;

(Joh 5:29) And shall come forth; they that have accomplished good things, unto a resurrection of life; and they that have done evil things, unto a resurrection of judgment.

This refers to the judgment when Messiah returns.

Paul who wrote in Corinthians writes in Romans

(Rom 2:1) Therefore thou art without excuse, O man, every one judging: for in which thou judgest the other, thou condemnest thyself; for thou that judgest commits the same things.

(Rom 2:2) But we know that the judgment of God is according to truth against them which do such things.

Rom 2:3) And reckonest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

(Rom 2:4) Or despisest thou the abundance of His kindness and forbearance [holding in His indignation] and longsuffering; not knowing that the goodness of God leadeth thee to repentance ?

(Rom 2:5) But in respect to thy hardness and impenitent [not effected with sorrow for sin] heart treasurest up to thyself wrath on the day of wrath and the unveiling of the righteous judgment of God;

These verses clearly indicate a day of judgment for “impenitent” sinners.

The ones whose heart is harden with sin and does not show any sorrow for their trespasses. They are not excused from being judged even though some may not have had knowledge of the law of God. They had their conscience to follow, which contains the law of God.

(Rom 2:2) But we are sure that the judgment of God is according to truth against them which commit such things.

(Rom 2:3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

(Rom 2:4) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

(Rom 2:5) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

We see by these series of verses that there is a judgment of certain individuals that despise the goodness of the Father. They “treasure” up in their heart evil to be subjected to the righteous judgment of the Father. They are not protected by the imputation of the sacrifice of Yahshua.

Verse 14 and 15 specially refers to the Gentile having their conscience used as a standard by which they can be judged. A determination being made as to whether they followed that standard or not. At the judgment.

(Rom 2:14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

(Rom 2:15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

(Rom 2:16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

One further passage of scripture that bears examination and that applies to our discussion of imputation and judgment is found in Hebrews concerning those that once believed.

(Heb 10:26) For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

(Heb 10:27) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

(Heb 10:28) He that despised Moses' law died without mercy under two or three witnesses:

(Heb 10:29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

(Heb 10:30) For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Reading that passage is sobering. If we have become part of the new covenant and have tasted of the good things of the Father and then turn to evil and reject the sacrifice of Messiah, we take ourselves out of the imputation of the Father and are subject to the judgment at the resurrection. Many preached once saved always saved but we see that that is not true. We can surely lose our salvation if we are careless and despise the calling we have received.

The book of Hebrews verifies that concept in the 12<sup>th</sup> chapter as it discusses the decision of Esau to reject his birthright.

(Heb 12:15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

(Heb 12:16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

(Heb 12:17) For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The sense of verse 17 is clear. If we reject the inheritance we have been offered in the New Covenant, as beings sons of God .and therefore having eternal life.

We can lose that inheritance if we reject and despise the sacrifice of Jesus Christ.

And the possibility exists that even though we may have a change of heart in the future repentance may not be granted.

The imputation of Justification

In the desire for the Father to reconcile the world to himself, he uses another legal procedure through the blood of Messiah to bring mankind to a place where he can be in right standing with him and therefore have the opportunity to be called into his kingdom., and have eternal life.

Strong's defines this term as

1. the act of God declaring men free from guilt and acceptable to him
2. abjuring to be righteous, justification

There are two scriptures that speak of this imputation;

(Rom 4:25) Who was delivered for our offences, and was raised again for our justification.

(Rom 5:18) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Verse 18 explains why Justification had to be applied in reference to the salvation of man. After Adams offence by eating of the tree of the knowledge of good and evil he deliberately disobeyed the explicit command from Yahshua to not eat of it or you shall die. The Father then made the judgment he outlined to Adam and Eve and condemned man to death. Death then reigned supreme until the imputation or atonement of the blood of Yahshua. A pardon was granted by the high court of heaven so mankind would not see eternal death because the Messiah paid that debt. The justification that was imputed now gave mankind the opportunity for salvation or eternal life but did not make the world legally righteous. Mankind still has to acknowledge Christ as their savior for them to be saved or have eternal life.

In Galatians Paul talks to the Jews about the purpose of the law and the promise of the Abrahamic covenant;

(Gal 3:22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

(Gal 3:23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

(Gal 3:24) Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

(Gal 3:25) But after that faith is come, we are no longer under a schoolmaster.

(Gal 3:26) For ye are all the children of God by faith in Christ Jesus.

(Gal 3:27) For as many of you as have been baptized into Christ have put on Christ.

(Gal 3:28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

(Gal 3:29) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

There are many aspects to this passage from Paul but we will narrow the discussion down to the concept of Justification.

In verse 23 and 24 It is clearly stated that the Abrahamic covenant promised the coming of the "seed" that should bless all the nations of the earth. That seed was , of course, Yahshua. It continues to say that Christ would be given to them that believe. Not to them that did not believe. So, once again, there must be an acknowledgement of the individual of the sacrifice before that promise is given.

It is , at that point, that justification is imputed to the individual. And the individual is in a right standing or an acceptable relationship with the Father.

### The Imputation of Sanctification

The basic meaning of sanctification is "to be set apart." The Hebrew word (*qadosh*; קדוש) has a basic meaning of "separation." As a moral term, sanctification is translated as "holiness" or "purity." The term in Greek (*hagios*; ἅγιος) is translated as "holy", as in "Holy" Spirit, or "saint." In the spiritual sense of a believer's life, sanctification means "to be set apart for God," or to be made more holy through conforming to the image of His Son.

So, in the legal sense we are set apart for a Holy or divine purpose.

There is also a dual aspect of this imputation; that of becoming transformed into the image of Christ by the process of sanctification. A separate paper on that process is recommended for the reader to examine further.

Paul was an example of this deliberate act by the Father of a divine appointment for a specific task. In Galatians he writes of his separation;

(Gal 1:15) But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

(Gal 1:16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

(Gal 1:17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

So, we see in verse 16 that Paul was predestined to be an Apostle to the Gentiles before his birth. That implies that all the events that led up to Paul's conversation, on the road to Damascus, were ordained of the Father. This would include all the training he received from Gamaliel concerning the law and access to all the historical documents available to him at the time. This would also give him a historical perspective that superseded that of the other disciples and give him a great advantage in understanding the prophecies of the scriptures as he was taught by Christ, by revelation, in the mysteries of the Father. Moreover, being a lawyer, as a member of the Sanhedrin, he was trained to be exacting in his explanation of those mysteries entrusted to him from the Father

(1Co 15:10) But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

There are a number of other scriptures on the subject

(2Th 2:13) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

(Heb 10:10) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

(Heb 10:14) For by one offering he hath perfected for ever them that are sanctified.

(Heb 2:11) For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

(1Co 6:11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Paul in Ephesians reveals that the Father foreknew us before we were called.

He selected us and set us apart for his holy purpose.

(Eph 1:3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

(Eph 1:4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Again in Romans Paul discusses this separation to holiness;

(Rom 8:28) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(Rom 8:29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

(Rom 8:30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

A fuller discussion of these verses as it relates to the process of sanctification is available in the paper; the process of sanctification

## The Imputation of Redemption

Redemption is the act of buying something back, or paying a price to return something to your possession. It carries with it a plethora of legal connotations.

Redemption is the English translation of the Greek word *agorazo*, meaning "to purchase in the marketplace." In ancient times, it often referred to the act of buying a slave. It carried the meaning of freeing someone from chains, prison, or slavery.

(Gal 3:13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

(Gal 4:4) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

(Gal 4:5) To redeem them that were under the law, that we might receive the adoption of sons.

(Gal 4:6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

In Galatians 3:13 we see that we have been bought back, redeemed, from the curse of the law, which is sin, and death, and not the law itself. For the law is not a curse. It is good and it is Spiritual. Sin is what is evil. We literally were paid for by the blood of Yahshua as payment for our transgressions. A purely legal transaction in one sense of the word but very painful to complete on a human level.

In the Garden of Gethsemane Yahshua was in great agony. We should never forget

the anguish he went through that night. This legal transaction carried with it a terrible cost on the life of the Messiah. But he was willing to carry out this transaction for the sake of us all. We can see by the verses below that he was in an extremely deep state of depression or anguish. He said his soul was "exceedingly" sorrowful until death. One cannot get any more explicit about their suffering than to make that statement. It was very difficult to do.

(Mat 26:37) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

(Mat 26:38) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

(Mat 26:39) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

Much can be written on the sufferings of the Messiah in paying this debt for us.

But the purpose of this paper to show the legal aspects of the Redemption.

## The imputation of Inheritance

We are inheritors of the Kingdoms of God and eternal life because of this imputation. We are sons and daughters and co-heirs with The Son. That is quite an inheritance for the believer. The world on the other hand does not receive this imputation. It is devoid of the understanding of the Father;

(Joh 17:14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

(Jas 4:4) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.



(2Pe 1:4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The world hates the children of the light and loves the children of the darkness;

The children of disobedience as they are called. We are inheritors of the Kingdom of the Father. They inherit the kingdom of the evil one, the God of this world.

Even though Messiah died for the world and redeemed it, legally, its inhabitants are corrupted through its lustful ways. as it says in 2Pet1:4.

(2Pe 1:4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

We now will spend some time in Galatians discussing our inheritance.

Paul uses the covenant of Abraham to begin to expound on the subject of being heirs;

(Gal 3:29) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

(Gal 4:1) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

(Gal 4:2) But is under tutors and governors until the time appointed of the father.

(Gal 4:3) Even so we, when we were children, were in bondage under the elements of the world:

(Gal 4:4) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

(Gal 4:5) To redeem them that were under the law, that we might receive the adoption of sons.

(Gal 4:6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

This passage of scripture from Paul are legal arguments that seek to determine the validity of the claim that we are the heirs of the Father through the sacrifice of Yahshua. The argument begins Gal 3:29 by saying that we are Abraham's seed and therefore heirs of the Kingdom. When we were children, continuing, we were in bondage to the "elements of the world" Interestingly, it says the "world" and not the "law" To clarify; the law determines right from wrong. It is a tutor to teach the elementary ways of righteousness until Christ came and fulfilled the meaning of the law. We were in bondage to the 'Elements of the world' The word "elements means" principles" in the Greek. So, we were in bondage to the principles of the world which are the corrupting sinful ways by which it lives. But when the appointed time had come forth for a savior to arrive. the Father sent forth his son made of a woman [being human] , made under the law [ made to be sin judged by the law to die] to then redeem them [pay their debt to sin] so they can be free to receive the" adoption of sons" [in the Greek; the placing as a son] Which means we can now be called "Sons of God" legally. And now have a Father who adopted us that we can call Papa or daddy.

Being "Sons of God" we now have the legal right to inherit the Kingdom of God

Paul in Romans then in Colossians explains that concept.

(Rom 8:17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(Col 1:12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

(Col 1:13) Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

(Col 1:14) In whom we have redemption through his blood, *even* the forgiveness of sins:

In the book of Hebrews this concept of inheritance goes further and concludes that we have the legal right of eternal life as our inheritance. Yes, eternal life, believe it or not. Now, eternal life is a gift, as we know, but so are the other imputations we have explored. Hebrews makes this very plain that eternal life is also a legal right given to us in the New Covenant as adopted sons and daughters of the eternal God.

(Heb 9:15) 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.

(Tit 3:7) That being justified by his grace, we should be made heirs according to the hope of eternal life.

And for those that preach that the World is righteous and is entitled to eternal life because of the Atoning of Christ. The last statement is clear that “only those that are called” receive the promise of eternal inheritance.

The imputation of Glorification

The immediate image one conjures up when thinking about this term is a spectacular glowing image of Yahshua in revelation or in Daniel of the angel Gabriel.

While having a spirit body inherently comes with a physical glory emanating from it. The meaning of the scriptures with regard to imputation is related to the concept of “attributing” high honor or esteem of the Father and the son to the heirs of salvation; the sons of God. We do not deserve this honor but it is imparted to us due to our relationship with the Messiah through the new covenant.

Roman 8:17 bears that out;

(Rom 8:17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(Rom 8:30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(2Th 1:12) That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

(Gal 1:24) And they glorified God in me.

So, we can see that the scripture uses the word “glorified” to denote giving of praise and high honor in some cases to us and in other cases to the Father and the Son. It also has a dual meaning of the individual being translated into a spiritual body with real power and glory. Each verse has to be interpreted as to which is the case.

(Rom 1:21) Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(Heb 5:5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

In the above verse we find an interesting statement that Christ did not exalt himself but was humble as a servant when it came to be high priest. He did not seek after that office but waited for the Father to exalt him in due time and give him high honor.

Finally , when one reflects on the subject of glorification one considers the heavenly realms envisioned in the book of revelation. We see visions of the Throne room of God, the heavenly temple and the angelic realm throughout the expanse

of the third heaven. But one aspect of these visions that stands out is the respect, honor and worship the angelic realm has for the Father and the Son. There is a deep and abiding love for the Father and the Son seen in these passages. It seems to me that heaven is an environment that is a very honorable place. Where there is the upmost respect and honor for one another. The scriptures speak of having love, honor and respect for one another in the communities of God`s children on earth.

Perhaps we can learn to follow the example we see in the heavenly realms.

(Rev 5:13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

In the conclusion to this study of the seven imputations of the Father we have seen how wonderful the Father has bestowed upon us these attributes through the atoning sacrifice of his Son. We have seen how the New covenants is truly a legal document that is recognized in the high court of heaven. The believer is granted eternal life as a gift but it carries with it the legal right to receive that gift after the acceptance of Christ as savior. We have also seen that if one is careless, disobedient and despises the sacrifice of Messiah that individual can lose out on salvation and make that document null and void in the court of Heaven.

It is the hope of the Author that this study was helpful in understanding our Legal-standing with the Father and the Son and deepening our relationship with them. In our journey through this life with its many twists and turns sometimes we fall short of the glory of God and need to be reassured that the way the Father and Son view us is not though human criticism but through Godly mercy and our imputed standing with them