

IMPUTATION OF CHRIST'S RIGHTEOUSNESS

In our last lesson we studied the Imputation of Adam's Sin from Rom.5:12-14, where Paul used the special Greek word, parabasis, to explain the Imputation of Adam's Original Sin.

Parabasis explains the offense of breaking the stipulation of the legal penal agreement in the Edenic Law of Gen.2:17 (don't eat) (Rom.5:14).

Our lesson text introduces a second important Greek word, paraptoma. Paraptoma is translated seven times as the transgression of Adam's Original Sin in our lesson text (Rom.5:15, 16, 17, 18, 20).

What makes this lesson's text unique is Paul's contrast between the judicial charges of Adam's Original Sin and the judicial justice of its grace resolution by Christ's righteousness.

This lesson will study three aspects of Imputation of Christ's Righteousness.

1. Like parabasis, paraptoma (transgression) is also used as a legal term in our lesson text.

Paraptoma deals with the violation and the judgment of the penal code of Edenic Law (Gen.2:17) [dying you will die] (Rom.5:15 (used twice), 16 (used twice), 17, 18, 20).

This is why Paul introduced the **Mosaic Law** into this subject in **Rom.5:20**:

“**The Law came in** so that the **transgression** (Adam's Original Sin) would increase; but where sin increased, grace abounded all the More.” **Why the Mosaic Law?**

2. Paul gave a wonderful doctrinal answer to this question that is important to this lesson.

(Gal.3:19), “Why the Law then? **It was added because of transgression**, having been ordained through angels by the agency of a mediator, **until the seed** would come to whom the promise had been made.” (Gen.3:15) [first recorded prophecy]

(Gal.3:24-25), “**Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.** But now that faith has come, we are no longer under a tutor.”

3. Paul picked-up the subject of the two federal heads of the human race in our lesson text: First Adam and Last Adam from 1 Cor.15:45.

Paul contrasted the First Adam from the Last Adam and gave doctrinal principles with them First Adam.

Note that the word ONE is used to contrast them in our lesson text (11 times).

First Adam (unsaved)

Last Adam (saved)

5:15

one man
Transgression
many died

one man
Grace of God
The free gift of grace abounds to many

“Free gift is not like the transgression.”

5:16

sinned
Judgement
One transgression / Condemnation

free gift arose from many transgression
justification

“Gift is not like that which came through the one who sinned.”

5:17

transgression of the one
death reigned through the one

receive abundant grace
gift of righteousness
reigned in life through Jesus Christ

“Much more those who receive the abundance of grace and of the gift of righteousness will reign in life though the one, Jesus Christ.”

5:18

(so then as through) one transgression
condemnation to all men

(Even so through) one act of righteousness
justification of life to all men

“Even so through one act of righteousness there resulted justification of life to all men.”

5:19

(for as through) one man’s disobedience
many made sinners

(even so through) obedience of one many
made righteous

(Phil.2:8) “And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross!”

5:20

transgression increase
Sin increase

grace abounded to all the more many

The Law (Gal.3:19-25)

5:21

sin reigned in death

grace reigned through
righteousness to eternal life

“So that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”