

Imputation of Adam's Original Sin Puts Man in the Slave Market of Sin: Redemption Plus Salvation Equals Imputed Righteousness & Justification

Romans 5:16 - In fact the gift [Jesus Christ] is not like what occurred through the one who sinned [Adam]. For on the one hand the judicial verdict [imputation of Adam's original sin] came by one transgression [Adam's] resulting in condemnation, but on the other hand that gracious gift [Christ & His work on the cross] came because of the many transgressions [personal sins of the human race] resulting in a judicial act of justification [δικαίωμα, *dikaiōma*].

- The imputation of Adam's original sin at physical birth plus the gracious act of Christ on the cross in payment for the personal sins of mankind results in a judicial act of justification for anyone who believes. Amplification of this principle in Romans 5:16 is helpful:

The last phrase of Romans 5:16, "resulting in a judicial act of justification," is the preposition εἰς (*eis*) plus the accusative singular of δικαίωμα, (*dikaiōma*). In the plural, *dikaiōma* refers to "statutes, ordinances, commandments." By using the singular, Paul emphasizes to both Jewish and Gentile believers in Rome, many of whom had distorted the Mosaic Law into a system of legalism, that Christianity is not a series of commandments. Instead, Christianity is a relationship with God based on *one* divine pronouncement; one order from God is the basis for His entire relationship with the believer. (p. 98)

In the singular, *dikaiōma* means "a right act in the fulfillment of a legal requirement, a sentence or pronouncement of justification." From the judgment of "many" sins at the cross comes one act of justification. God does not call us righteous because we obey a set of commandments or adhere to a system of taboos that supposedly honors Him. He never evaluates us as righteous because of our self-righteousness. He justifies us because we possess *His* righteousness. The Judge who possesses perfect righteousness acknowledges His own righteousness wherever He finds it—even in so unlikely a spot as a human being.¹ (pp. 98-99)

- This means that even when we commit postsalvation sins they do not change our status with God. We remain justified because of our possession of divine righteousness and we remain eternally secure.
- On this subject of justification's "addition" factor a second quote from Thieme is helpful:

Forgiveness is subtraction; justification is *addition*. Forgiveness is a wonderful doctrine that tells only half the story. Forgiveness takes us out of the minus column by removing at the cross our debt of sin. We are out of the hole, but we still have nothing to offer God but a big fat zero. In contrast, justification credits to our zero account the infinite righteousness of God's personal integrity, giving us the final stamp called justified in recognition of our new, permanent, and total riches.

¹ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 98-99.

Justification is the completion of the believer's salvation and the logical consummation of the salvation work of God. Moreover, justification is a down payment on the believer's ultimate sanctification in heaven where—minus his sin nature, minus human good and evil—he will possess a resurrection body exactly like that of the Lord Jesus Christ.²

Romans 3:24 - Receiving justification without payment by His grace through redemption which is in Christ Jesus.

Romans 3:28 - We conclude then that a man is justified by faith apart from works of the Law.

Romans 5:1 - Therefore, having been justified by faith, let us have prosperity, with God through our Lord Jesus Christ.

8. Until sin is removed by the Lord's work on the cross, until the individual expresses faith alone in Christ alone, and until justice imputes to him divine righteousness, then justification is not possible.
9. It is also not possible for an individual to become justified by his works. There is nothing that a person who is condemned can do to remove the status of imperfection that he acquired at physical birth.
10. Adam's original sin was imputed to his sinful nature at the moment of his selection. Therefore, he was born physically alive but spiritually dead and in status quo condemnation.
11. This fact is made abundantly clear in:

Romans 5:12 - Just as through one man [Adam] sin [the sin nature] entered into the world, and so death [spiritual] through the sin nature, consequently, spiritual death spread to all men because all [πᾶς, pas: the entire human race] sinned [aorist active indicative of ἁμαρτάνω, hamartanō] when Adam sinned.

² R. B. Thieme, Jr., *Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 102.