

The Inscrutable Question: Imputation of Plus-R to Abram, Gen 15:6; Rom 4:3; Unleavened Bread & the Body of Christ, Psm 16:10; Gen 3:19

- 25) The imputation of divine righteousness follows the pattern applied to Abram in:

Genesis 15:6 - Abram had believed in the Lord and the Lord imputed this faith to Abram for righteousness.

- 26) There are only four words in the Hebrew of Genesis 15:6. First is the word that tells us Abram believed in Jesus Christ for eternal salvation:

אמן / aman / - The Hiphil perfect indicates that Abram had already believed prior to the events of Genesis 15. Thus, Abram believed in his home country of Ur and was then motivated by the Lord to leave his homeland and move out to a place God promised to reveal to him.

Genesis 12:1 - Now the Lord said to Abram, "Go forth from your country and from your relatives and from your father's house to the land which I will show you."

- 27) The second word in Genesis 15:6 is the proper noun for the Lord Jesus Christ:

יהוה / YHWH / - This is called the Tetragrammaton. It is translated from the Hebrew as *Yahweh* and transliterated into the English as "Jehovah." However, the Jews would not verbalize the name of God, therefore, when they encountered the noun *Yahweh* in Scripture they would pronounce it *Adonai*, which means, "Lord."

- 28) Next comes the key word of the four, the Qal stem of the verb:

חשב / chashav / - "to impute" "to make a judgment" "to account"

Chashav refers to a judicial imputation through which the sovereignty of God credits to the account of the believer His own perfect righteousness. Righteousness is only imputed to those whose presalvation sins are forgiven as a result of faith alone in Christ alone. Paul confirms this translation in:

Romans 4:3 - But what does the Scripture [the Old Testament] say? [Genesis 15:6] "Abraham believed the Lord and it was credited to his account [a judicial imputation] as righteousness."

- 29) The final word in Genesis 15:6 means divine righteousness:

צדק / sadeq / - Basic sense: not deviating from the standard.

When applied to God the word refers to divine righteousness, which is the ultimate standard for human conduct.

- 30) The Hebrew text of Genesis 15:6 contains just these four words:

צדק	חשב	יהוה	אמן
<i>sadeq</i>	<i>chashav</i>	<i>YHWH</i>	<i>Aman</i>
to him	and He (God)	in the	He (Abram)
for +R.	imputed it	Lord	had believed

- 31) At the moment of salvation Abram received the judicial imputation of divine righteousness. In the Church Age believers are also imputed the operational spiritual life utilized by Jesus Christ during the Incarnation.
- 32) With these assets and under the enabling power of the Holy Spirit, the believer is enabled to execute the Christian way of life by adhering to the divine standard revealed in Scripture.
- 33) The unleavened bread is thus a type for the impeccability of the true humanity of Jesus Christ in the Incarnation and the imputed righteousness of the believer in the Church Age.
- 34) In addition, the unleavened bread also speaks of the perfection of our Lord's resurrection body as well as the perfection of the resurrection bodies of believers in every dispensation.
- 35) Therefore, the typology of Unleavened Bread is two fold in two areas. It teaches the impeccability of our Lord's human body and His resurrection body.
- 36) Secondly, it refers to the imputation of divine righteousness to believers at salvation and the availability to them of the operational divine power system and their resurrection bodies at the Rapture of the Church.
- 37) A wonderful synopsis of these types plus an interesting additional insight are provided by:

Howard, Kevin and Marvin Rosenthal. *The Feasts of the Lord*. (Nashville: Thomas Nelson, 1997), 68-70:

Sin is often pictured as leaven in Scripture. Leaven is well-suited as a picture of sin since it rapidly permeates the dough, souring it, and contaminating it. In fact, this souring process (the first stage of decay) is operative solely because of the curse of death decreed by God when Adam sinned.

The prophetic meaning of the Feast of Unleavened Bread is found in the work of the Messiah. Passover pictures the substitutionary *death* of the Messiah as the Passover Lamb, the Feast of Unleavened Bread pictures the burial *of the Messiah*.

The Hebrew prophets foretold a day when the Messiah would be a sacrifice for sin. He would be the Lamb offered up by God as the once-for-all sacrifice. But the Hebrew prophets also spoke of Messiah's amazing burial. The Messiah was a pure, sinless (without leaven) sacrifice. He died not for His own transgressions, but for ours (He was innocent [i.e., impeccable], we are guilty).

There is further significance surrounding the burial of the Messiah in that His body did not return to dust. King David prophesied in:

Psalm 16:10 - For You will not abandon My soul [*nepesh*] to Sheol [שְׁאוֹל / *Sheol*]; **Greek: ἄδης / *Hades* / i.e., *Paradise*], neither will You allow Your Holy One to undergo decay [*shahat*: decay in death].**

David's body did decay (as has the body of every other person who has died in history), but the Messiah's body did not. The sons of Adam are sinners under the divine curse:

Genesis 3:19b - "For you are dust and to dust you shall return."

As a pure, sinless sacrifice, the Messiah was not under the curse to return to dust. Therefore, the Messiah came forth from the grave on the third day.

The Messiah fulfilled the Feast of Unleavened Bread in that He was a pure, sinless (without leaven) sacrifice. The body of the Messiah was not permitted to decay in the grave (like dough soured by leaven), but was brought forth because He was not a sinner under the curse of death and decay.

- 38) The secondary application of the Feast of Unleavened Bread is also addressed by these authors:

Howard and Rosenthal. *The Feasts of the Lord*, 70-72:

For believers who have, by faith, accepted the sacrifice of the Passover Lamb, Passover is past history. The deliverance by Messiah, the true Passover Lamb, has already been experienced in their lives. They are now living in the Feast of Unleavened Bread where purity and separation from leaven are required.

Paul taught in Romans 6 that the believer is no longer under the power and dominion of sin—it has been broken. The believer is no longer a helpless slave to sin but rather chooses to sin when he is drawn away by his own lust. The tragedy is that far too few believers realize this truth. They continue to be duped by the flesh into thinking and acting as if sin is still the evil taskmaster that they are obliged to obey.

In God's sight we are now unleavened (justified and pure [judicial imputation #2]) and are called to lives of holiness.