

Review of Escrow in Heb 10:35-39; Logistics in Matt 6:31-34; 2 Cor 9:8; Imputation of Divine Righteousness, 2 Cor 5:21, Gen 15:6; Grace Pipeline, Romans 8:31-32

Hebrews 10:35 - Therefore, do not throw away as worthless [due to disinterest, boredom, carnality, reversionism] your confidence [παρρησία, *parrēsia*: the categories of assurance associated with the sophisticated spiritual life] which has rich reward [escrow blessings in time & eternity].

v. 36 - For you have need of perseverance [ὑπομονή, *hupomonē*: endurance under suffering in faith or duty; that quality of character which does not allow one to surrender to circumstances or succumb under trial (manifest by courage under pressure)], so that [ἵνα, *hina*: indicates both purpose & result] when you have done the will of God [purpose of perseverance: advance to spiritual maturity] you may receive what was promised [result of perseverance: conveyance of escrow blessings in time & eternity].

v. 37 - For yet in a very little while the One coming will arrive and will not delay [a quote from Habakkuk 2:3 which refers to the 2d Advent; the application here is to the Rapture; believer's must sprint forward in their spiritual advance in light of its imminency].

v. 38 - [Habakkuk 2:4] My righteous one shall live by faith [ablative of means of πίστις, *pistis*: refers to what is believed, i.e., doctrine]; consequently, if he [3d class condition] strikes his sails [ὑποστέλλω, *hupostellō*: used metaphorically to illustrate withdrawal from the doctrinal advance], My integrity shall not approve of him [no conveyance of escrow blessings].

v. 39 - But we are not among those who retreat into destruction [sin unto death], but of those who have doctrine preserving our soul [from the sin unto death].

Matthew 6:31 - "Do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'"

v. 32 - "For the heathen keep intensively striving [ἐπιζητέω, *epizēteō*: the prefix *epi-* intensifies the search] for these things; for your heavenly Father has always known that you need them [**omniscience in eternity past knew of the need and provides it through the grace pipeline for believers in a predetermined plan**].

v. 33 - "But seek first the kingdom of God [idiomatic for the spiritual advance] and His righteousness [experiential sanctification] and all these things will be supplied to you [**through the grace pipeline**] for your advantage [**execution of the plan of God**].

v. 34 - "So do not worry about tomorrow; for tomorrow will take care of itself. Today has enough trouble of its own."

2 Corinthians 9:8 - And God is able to make all grace abound toward you for the purpose that at all times, always having all sufficiency [πᾶς ἀντάρκια, *pas autarkia*: to possess enough of everything so as to be self-supporting] in all things [**logistical grace both spiritual & material**], you may abound in every good work [**grace giving**].

The Judicial Imputation of God's Righteousness

1. At salvation we exchange our personal sins for the perfect righteousness of God imputed to us. This is taught in:

2 Corinthians 5:21 - God made Jesus Who knew no sin to be sin as a substitute for us, so that we might become the righteousness of God through Him.

2. This imputation is classified as “judicial” which is defined by:

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.:

Judicial 2: Ordered or enforced by a court. **4:** Arising from a judgment of God.

The imputation of divine righteousness to anyone who believes is consistent through all dispensations as is documented by:

Genesis 15:6 - He [**Abram**] already had been caused to believe [**Hiphil causative perfect of אָמַן 'aman: with results that last forever**] in Jehovah. And He kept on crediting [**Qal imperfect of חָשַׁב chashav: to reckon**] it [**Abram's faith**] to his account for righteousness.

8. The verb *chashav* refers to accounting procedures and is so defined in:

Botterweck, G. Johannes and Helmer Ringgren (eds.). Theological Dictionary of the Old Testament. (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:232, 234, 243:

In the translations of the LXX [the Septuagint] ... in three quarters of all the *chashav* passages, the verb is represented by *logizesthai* and its compounds and used as a technical term for “mercantile accounting”: “to calculate.” (p. 232)

Fixed Idioms with Qal. f. The construction ...appears to be a fixed idiom meaning “reckon something to someone's account.” (Genesis 15:6) (p. 234)

The act of accepting faith is finally reckoned as a deciding factor in the relationship with Yahweh. The expression calls the outcome of the events depicted a settlement of accounts in a theological sense. The reckoning of belief as (righteousness) documents the conclusion of the transaction. (p. 243)

9. From the moment of salvation perfect righteousness resides in every member of the royal family.
10. This judicial imputation establishes a grace pipeline: on the giving end is the justice of God and on the receiving end is the perfect righteousness of God.
16. The grace pipeline establishes the channel of blessing by which the believer's life is sustained, his spiritual life is nourished, and his wherewithal to fulfill the plan of God is supplied.
17. Imputed righteousness is the basis for an a-fortiori argument regarding blessings in time and eternity. A fortiori is a Latin term that means “with stronger reason” or “more conclusively.” Therefore the following argument may be posed:

If the justice of God can accomplish the greater at salvation by imputing to the believer divine righteousness, then it follows more conclusively and with stronger reason that He can do the less by imputing to the believer logistical grace support in time and even greater blessings at spiritual maturity.

18. The a fortiori argument draws a conclusion that is inferred to be even more certain that another and its impact regarding logistical grace is found in:

Romans 8:31 - Therefore to what conclusion are we forced? If God is for us, and He is, (with great reason) who is against us?

v. 32 - God, Who did not even spare His own Son, but on behalf of us all (by doing the most difficult thing) delivered Him over to judgment, how shall he not also with Him in grace (with greater reason) give us all things (our logistics which is less difficult)?

19. Thus the imputation of divine righteousness sets up the potential for escrow blessings in time. This potential is realized by spiritual growth while being sustained by logistical grace support.

