

made acceptable....Through faith in Christ, man becomes partaker of the divine nature, and is complete in him, as long as he walks in the light.” (ST, June 18, 1894 par. 4).

He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents; but he who sets himself above God, and tramples upon his law, and still professes to be a child of God, is working on the enemy's side of the controversy.” (ST, October 1, 1894 par. 8).

Luther’s comment: It is not true that when an individual simply comes to believe that he is justified, his salvation is sure, without any reference to the personal presence of the indwelling Christ. “Among the distinguished teachers there are some who say that forgiveness of sins and justification by grace consist entirely of divine imputation, that is, in God’s accounting it sufficient that he to whom He reckons or does not reckon sin is justified or not justified from his sins by this.” Luther goes on to characterize this as a “horrible, terrible understanding. (Luther on Justification, p. 58).

### IMPARTED RIGHTEOUSNESS

“The righteousness by which we are sanctified is imparted.” (RH, June 4, 1895).

Imparted righteousness is the process of sanctification where Christ’s character is infused into the believer. It is demonstrated by growing in grace and following the footsteps of Christ, day by day. Arthur Daniels, in his book ‘Christ our Righteousness’, writes: “Imputed righteousness, by which man is justified from guilt, is the foundation upon which imparted righteousness is bestowed, which sanctifies the life conduct, and provides our fitness for heaven.

The meaning of the statement: the righteousness by which we are sanctified is imparted, conveys the following meaning. “Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in Him. Through faith in his name, he imputed unto us His righteousness, and it becomes a living principle in our lives.” (RH, July 12, 1882).

“The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Wholeness is wholesome for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.” (DA 555).

“But it is only through the value of the sacrifice made for us that we are of value in the Lord's sight. It is because of the imputed righteousness of Christ that we are counted precious

by God. For Christ's sake, He pardons them that fear Him. He does not see in them the vileness of the sinner; He recognizes in them the likeness of His Son, in whom they believe. In this way, only can God take pleasure in any of us. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12” (OHC 53.3).

“The world is seeking for those things that perish with the using; its diligence and activity are not exerted to obtain the salvation gained through the imparted righteousness of Christ. At such a time as this, should professing Christians be indifferent to the needs of those who are perishing in their sins?” (SpTB09 4.2).

“It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that we must overcome as Christ overcame in our behalf. All pride is sin, and must be expelled from the soul. Christ came to cut us loose from the originator of sin.

“He came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent. Through his imparted righteousness he would place all human beings where they will be on vantage ground. He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. The Physician of soul and body, he will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect.” (Ms 161, 1898, p. 1).

*Christ imputed & imparted*  
**Righteousness**

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**T**he righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." (RH, June 4, 1895). This tract examines the imputed and imparted righteousness of Christ to those who believe in him.

## IMPUTED RIGHTEOUSNESS

The word 'impute' means to charge or ascribe to one's account. For example, Adam, as the head of the human race, caused every person born after him to become a sinner. Therefore, all people who came after Adam have been credited (imputed) with his guilt. All humans are counted as having sinned and deserving the same punishment as Adam. The imputed sin has negatively affected man's standing before God, so that he is guilty, condemned, and has become the subject of God's judgment.

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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:18, 19).

*Imputed righteousness.* The word "righteousness" means being good and doing good. (7MR 319.2). It is also described as "holiness or likeness to God (1 John 4:16) and conformity to His law (Psalm 119:172). God is love and that love, which is the righteousness of God is embodied in Christ. We receive righteousness by receiving Christ (FLB 109.2).

Imputation (justification) provides the foundation for impartation (sanctification), allowing the believer to grow in grace. In other words, imputed righteousness is for our pardon while imparted righteousness is for our purification. These two, while distinct, are inseparable. True faith that accepts imputed righteousness will inherently produce the fruit of imparted righteousness. The concept of imparted righteousness is closely tied to spiritual growth and maturity. Therefore, imputed righteousness provides the foundation for imparted righteousness. This is to say, justification leads to sanctification.

"The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right--because right doing is pleasing to God." (COL 97.3). "Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account...

"Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7)." (FW 101.1).

There are two important principles of man's salvation which come only through Christ: (a) justification by faith, which is our title to heaven and (b) sanctification, which is our fitness to heaven, one following the other in the plan of redemption.

The word 'fitness' is to be made suitable, prepared and qualified as is stated by Paul. "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Romans 3:24-26).

"Christ has been set forth by God as the One through whom forgiveness of sins is to be obtained: and this forgiveness consists simply in the declaration of His righteousness (which is the righteousness of God) for the remission of sin. God, "who is rich in mercy" (Eph. 2:4) and who delights in it, puts His own righteousness on the sinner who believes in Jesus, as a substitute for his sins. Hence, the statement, "the righteousness by which we are justified is imputed."

"The work of overcoming is in our hands, but we are not to overcome in our own name or strength, for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He has become sin for us that we might become the righteousness of God in Him. Through faith in His name He imputes unto us His righteousness, and it becomes a living principle in our life. . . . Christ imputes to us His sinless character and presents us to the Father in His own purity." (OFC 138.3).

The word of the living God is not merely written, but spoken. The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what

earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One." (6T 393.2).

"Pardon and justification are one and the same thing." (CTr 150.3). "Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace." (OFC 290.4).

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." (SC 62.2).

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20." (SC 62.3).

Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." (MYP 35.2).

Christ has said, "Without me ye can do nothing." The resolutions you may make in your own finite strength, will be only as ropes of sand; but if you pray in sincerity, surrendering yourself, soul, body, and spirit, unto God, you put on the whole armor of God, and open the soul to the righteousness of Christ; and this alone,--Christ's imputed righteousness,--makes you able to stand against the wiles of the devil." (SD 346.3).

Man lost his righteousness through transgression, and "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is