

# The Righteousness of God

Justification/Sanctification  
Imputed and Imparted Righteousness

Martin Weber

Who's



Got the



Truth



- Morris Venden?
- George Knight?
- Jack Sequeira?
- Ralph Larson?
- Graham Maxwell?



*Making sense out of five different Adventist gospels*

**Matthew 5:6 (KJV) — 6 Blessed are they**  
which do hunger and thirst after  
righteousness: for they shall be filled.

**Matthew 6:33 (KJV)** — 33 But seek ye first  
the kingdom of God, and his righteousness;  
and all these things shall be added unto you.

**Psalm 119:172 (KJV) — 172 My tongue shall speak of thy word: for all thy commandments are righteousness.**

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. (*Christ's Object Lessons*, p. 312.2)

**1 John 5:17 (KJV) — 17 All unrighteousness  
is sin: . . .**

**1 John 3:4 (KJV) — 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.**



**Deuteronomy 6:25 (KJV) — 25** And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.



Therefore we may understand that true belief in Christ leads invariably to keeping the commandments of God; and true confession of the Lord Jesus Christ is the utterance of one who has such a living, acting, practical faith in Christ. (E. J. Waggoner, *Signs of the Times*, October 20, 1887, page 640.2)

**Romans 5:16 (KJV) —** 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Justification = δικαίωμα (*dikaiōma*); an ordinance, a sentence of acquittal or condemnation, a righteous deed:

**Romans 5:18 (KJV) —** 18 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

**Romans 4:25 (KJV) — 25 Who was delivered  
for our offences, and was raised again for our  
justification**

Justification = δικαίωσις (*dikaiōsis*); the act of pronouncing righteous, acquittal.

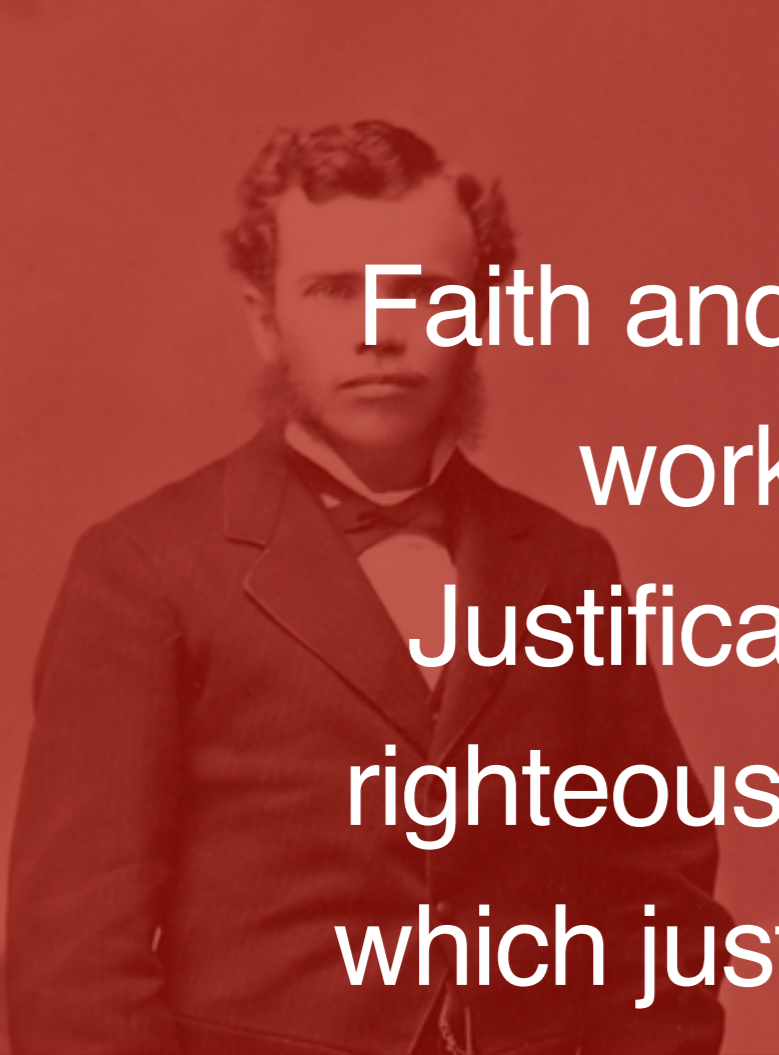
**1 Thessalonians 4:3 (KJV) — 3 For this is the will of God, even your sanctification, . . .**



**1 Corinthians 1:30 (KJV) — 30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

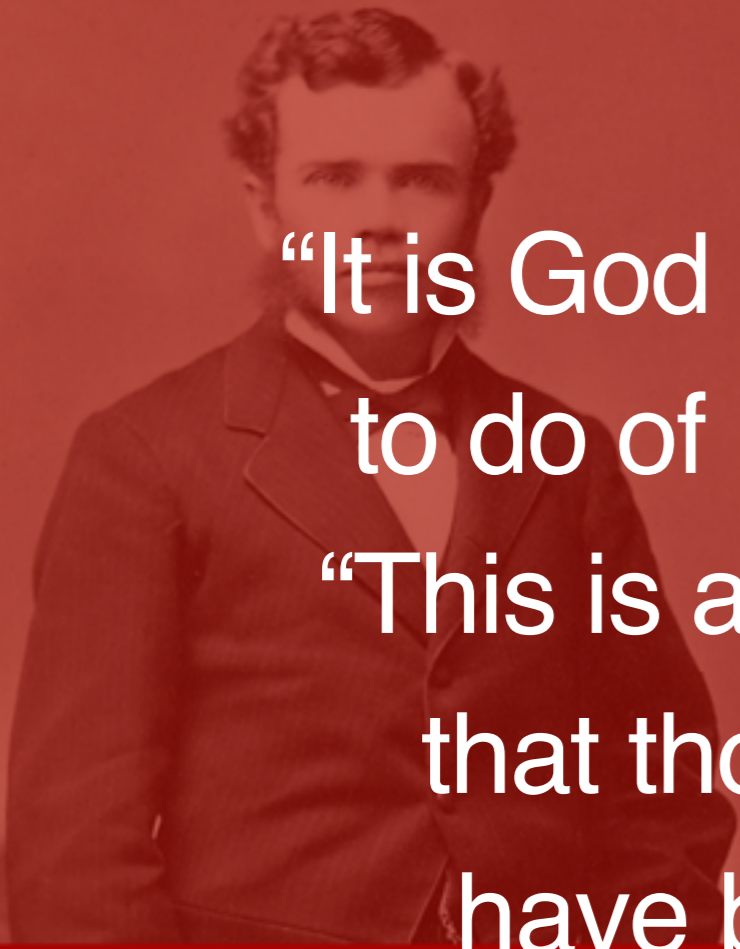
Sanctification = ἁγιασμός (*hagiasmos*);  
consecration, holiness

. . . personal dedication to the interests of the deity, holiness, consecration, sanctification; the use in a moral sense for a process or, more often, its result (the state of being made holy . . . (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (BDAG, p. 10)



Faith and Works.—But that is not to say that works have nothing to do with faith.

Justification means making just, or making righteous. Righteousness is right doing. Faith which justifies, therefore, is faith which makes a man a doer of the law, or, rather, which puts the doing of the law into him. “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10.



“It is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13.

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” Titus 3:8. A man is not justified by faith and works, but by faith alone, which works. (E. J. Waggoner, *Present Truth*, UK edition, September 6, 1894, page 563.5)

**Imputed — Imparted**

IMPUTE, 1. To charge; to attribute; to set to the  
account of . . . . (*Noah Webster's Dictionary*)

חָשַׁב (chashab); to think, account, calculate.



**Genesis 15:6 (KJV)** — 6 And he believed  
[אָמַן *aman*] in the LORD; and he counted  
[חָשַׁב *chashab*] it to him for righteousness.

**1 Samuel 22:15 (KJV)** — 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute [שִׁימָה – *sim*] any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

λογίζομαι (*logizomai*); from λόγος] (in the sense of an account or reckoning); to reckon, to consider:—consider

**Romans 4:8–10 (KJV)** — 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

**Romans 4:11–12 (KJV)** — 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

**Romans 4:20–24 (KJV)** — 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

IMPART 1. To give, grant or communicate; to bestow on another a share or portion of something; as, to impart a portion of provisions to the poor. (*Noah Webster's Dictionary*)

Hebrew: 2505a חָלַק (*chalaq*); a prim. root; to  
divide, share



**Job 39:17 (KJV)** — 17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

**Isaiah 53:12 (KJV)** — 12 Therefore will I *divide* him a portion with the great, and he shall *divide* the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Greek: μεταδίδωμι (*metadidōmi*); to give a share of:—gives(1), impart(2), share(2)

**Luke 3:11 (KJV)** — 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

**Romans 1:11 (KJV)** — 11 For I long to see you,  
that I may impart unto you some spiritual gift,  
to the end ye may be established;

**1 Thessalonians 2:8 (KJV) — 8** So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

**Colossians 2:6 (KJV) — 6** As ye have  
therefore received Christ Jesus the Lord, so  
walk ye in him:

**Romans 5:1 (KJV) —** 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:



**Acts 26:18 (KJV)** — 18 To open their eyes,  
and to turn them from darkness to light, and  
from the power of Satan unto God, that they  
may receive forgiveness of sins, and  
inheritance among them which are  
sanctified by faith that is in me.

**Galatians 2:20 (KJV)** — 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and 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.

**Ellen G. White Resources  
(imputed and imparted):**

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. (*The Review and Herald*, June 4, 1895, par. 7)

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved. (*The Review and Herald*, September 18, 1900, par. 14)

Brethren, if we will come to Christ by living faith, we may receive virtue from him. Thank God, there is an abundant supply of grace in him. Jesus wants us to exercise simple faith, that we may have his virtue. If we will only give the touch of faith, the light, the glory, and the power of God will be imparted unto us. You say that you believe in Jesus, and we have a right to expect that your faith will manifest itself in works of righteousness.

We have a right to expect that you will have a sound, healthful experience, that in contrition of soul you will present the offering of praise and thanksgiving to Him who has bestowed rich blessings upon you. Are you willing to work for the glory of God? You say, "I believe."

How do you believe? Do you believe that Jesus saves you now?



Do you believe that you can appropriate the merits of your Saviour to yourself? Do you believe that you can cast your helpless soul upon Christ, and that his righteousness will be imputed unto you? If you have genuine faith, you will confess your backslidings and sinfulness. You will no longer stay in the darkness of unbelief; you will come to the light of Heaven. Says the Saviour, "He that followeth me shall not walk in darkness, but shall have the light of life." (*The Signs of the Times*, June 10, 1889, par. 5)

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It is by living faith in Christ as our personal Saviour that his righteousness is imputed to us. In the parable of the supper, when the king came in to examine the guests, he found a man who had not on the wedding garment. He had accepted the invitation to the marriage feast, but had cast contempt upon his host in not laying aside his own garment for the wedding robe provided for him. There are many who are represented by this man. They have accepted the invitation to the marriage supper, but have failed to comply with the conditions for entrance to the feast.

They will not lay aside the garments of their own self-righteousness, and put on the robe prepared for them at an infinite price. They have accepted the theory of the truth, but they do not possess and cultivate the faith that works by love and purifies the soul. They do not appropriate the truth to their individual needs, and become partakers of the divine nature.

They are not willing to have the earthliness removed from their character, in order that the heavenly graces may be imparted. They will be speechless before the King when he comes in to examine the guests, and asks them why they have not put on the righteousness of Christ.

*(The Youth's Instructor, October 28, 1897, par. 1*

This is our work for this time, to open the door to Jesus, and He will so fill the soul that there will be no room for self and selfishness. O listen, Jesus knocks. Will the answer be, “Come in, thou blessed of the Lord. Why standest thou without?” The imputed and imparted righteousness of Christ is a garment sufficient to cover the nakedness of the soul. (*Letter and Manuscripts*, vol. 9, Lt 66, 1894, par. 17)

The Majesty of heaven revealed before the world a sinless character, that His salvation might be revealed in the lives of His disciples, bearing witness to the world, to angels, and to men of the grace and glory that will be revealed to all who will deny self and take up the cross of Christ. Through His grace, they are justified, made righteous. And every soul to whom Christ has imparted His righteousness is under solemn obligation to practice that righteousness. The imputed righteousness of Christ will become implanted righteousness, if they will continually follow in His steps.

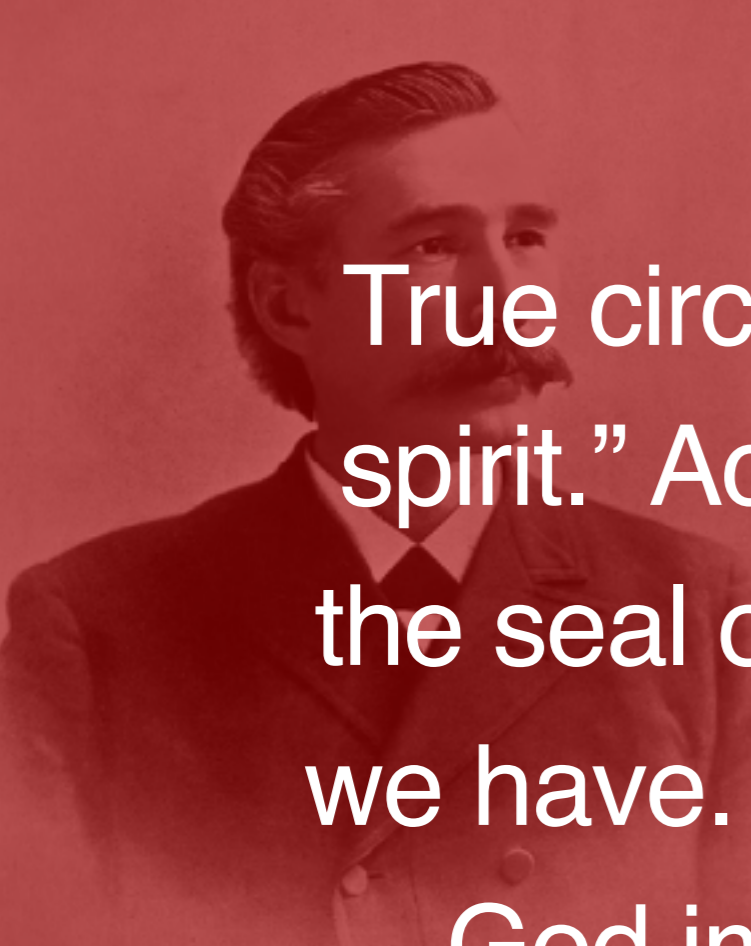
*(Letter and Manuscripts, vol. 9, Ms 116, 1904, par. 24)*



Love for a lost world was manifested every day, in every act of his life. Those who are imbued by his Spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature.

To those who believe in Christ as their personal Saviour, he imputes his merit and imparts his power. To those who come to him with their burden of grief, disappointments, and trials, he will give rest and peace. It is through the grace of Christ that the soul sees his need of repentance toward God because of the transgression of his law, and is led to look to Christ by faith, realizing that his merit is efficacious to save to the uttermost all who come unto God by him. (*The Youth's Instructor*, August 16, 1894, par. 3)

. . . from the Saviour they [patients from the Battle Creek Sanitarium] receive the forgiveness of their sins, and they identify themselves completely with Christ, and His interests, His honor. Their sins are taken away, and are placed at Christ's account. His righteousness is imputed to them. The healing balm is applied to the soul. They receive the grace of Christ, and go forth to impart to others the light of truth. The Lord makes them His witnesses. Their testimony is, "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him". . . . (*Battle Creek Letters*, p. 15.2)

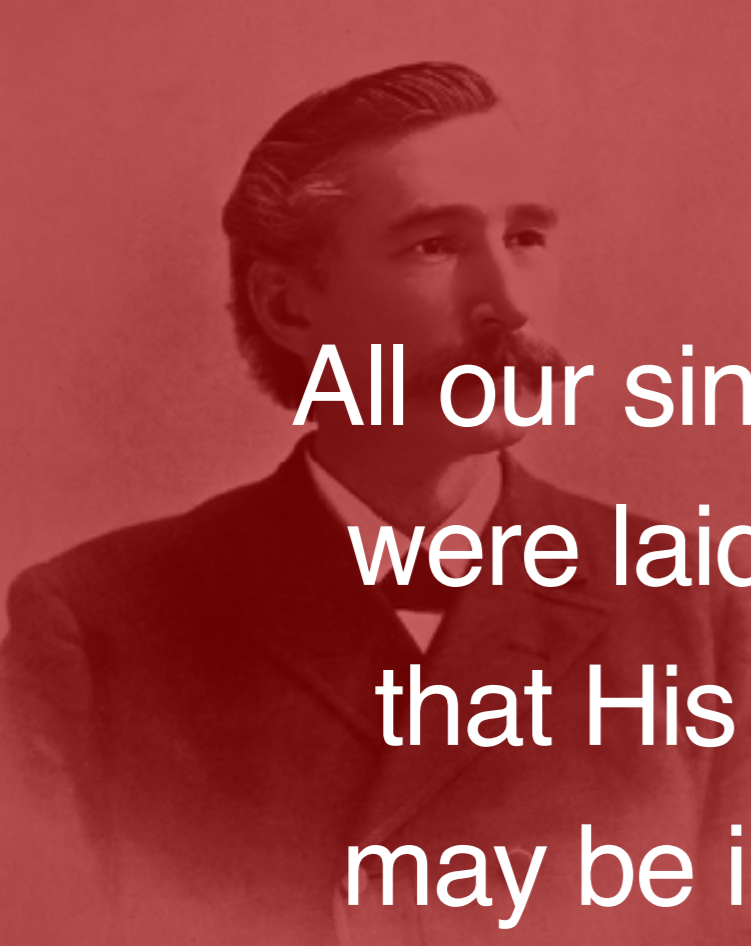


True circumcision is “that of the heart, in the spirit.” Accordingly, the gift of the Holy Spirit is the seal of the righteousness of the faith which we have. He is the seal of the righteousness of God imputed to us by faith before we are circumcised, and also the seal of the righteousness of God imparted to us through faith after we have been circumcised.

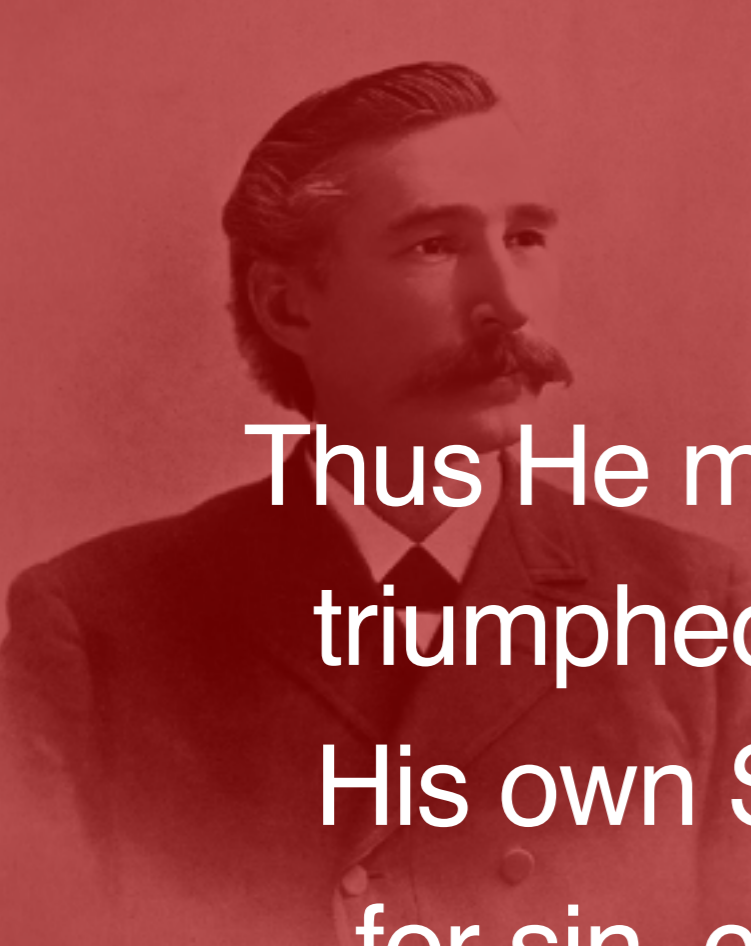
(A. T. Jones, *Advent Review and Sabbath Herald*, December 20, 1898, page 814.7)



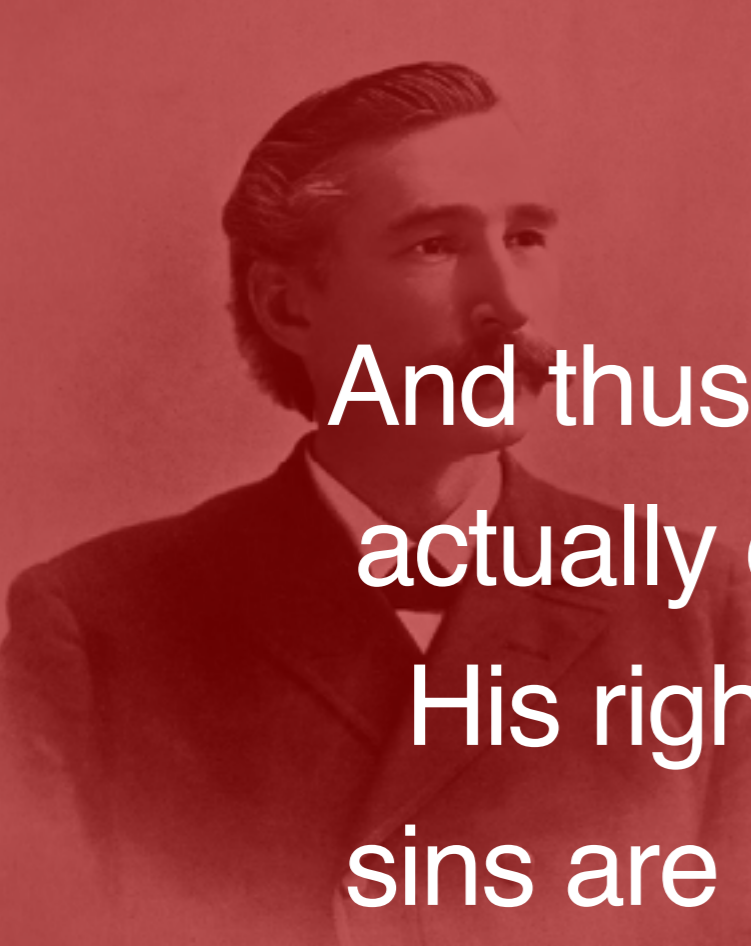
Have you the righteousness of God imputed and imparted, which God can seal by his Holy Spirit? It is a free gift to every one who believes. (A. T. Jones, *Advent Review and Sabbath Herald*, December 20, 1898, page 814.13)



All our sins which we have actually committed were laid upon Him, were imputed to Him, so that His righteousness may be laid upon us, may be imputed to us. And also our liability to sin was laid upon Him, in His being made flesh, in His being born of a woman, of the same flesh and blood as we are. (*A. T. Jones, Advent Review and Sabbath Herald, January 22, 1901, page 56.8*)

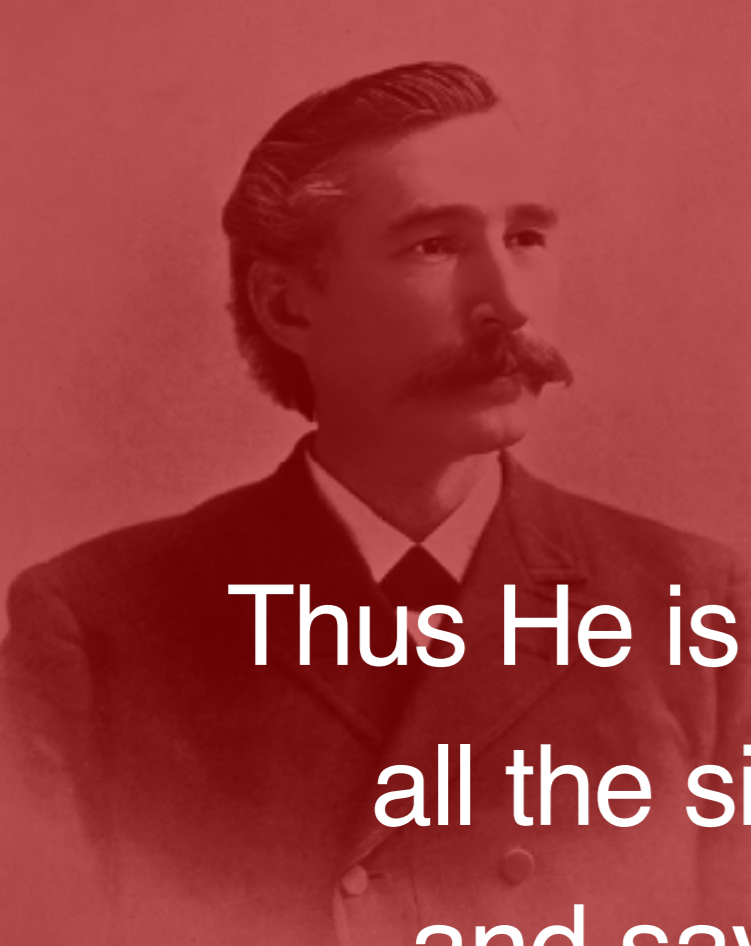


Thus He met sin in the flesh which He took, and triumphed over it, as it is written: “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin IN THE FLESH.” And again: “He is our peace.... having abolished in His flesh the enmity.” (A. T. Jones, *Advent Review and Sabbath Herald*, January 22, 1901, page 56.9)

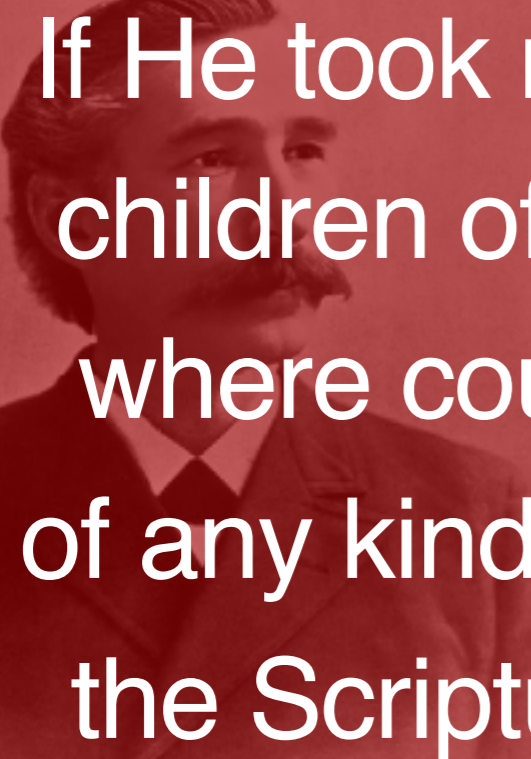


And thus it is that for the sins which we have actually committed, for the sins that are past, His righteousness, is imputed to us, as our sins are imputed to Him. And to keep us from sinning, His righteousness is imparted to us in our flesh, as our flesh, with its liability to sin, was imparted to Him. (A. T. Jones, *Advent Review and Sabbath Herald*, January 22, 1901, page 56.10)



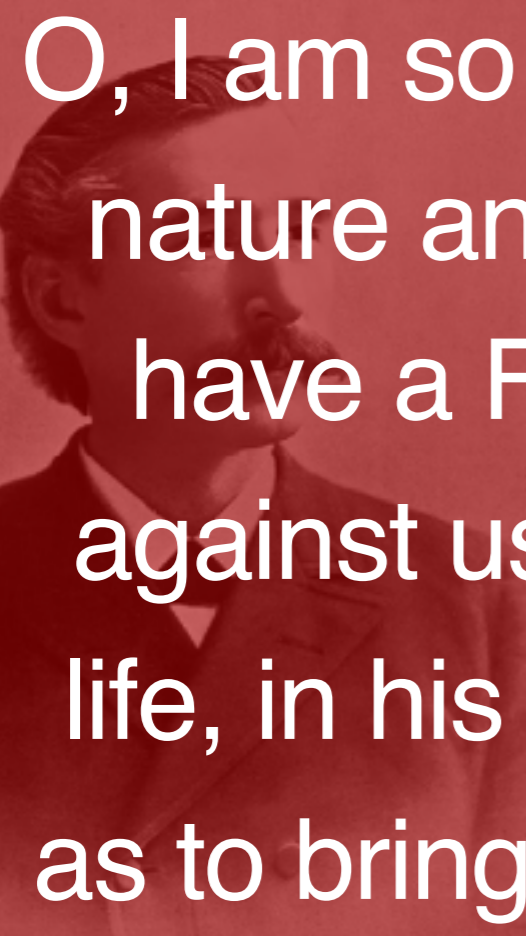


Thus He is the complete Saviour: He saves from all the sins that we have actually committed, and saves equally from all the sins that we might commit, dwelling apart from Him. (A. T. Jones, *Advent Review and Sabbath Herald*, January 22, 1901, page 56.11)

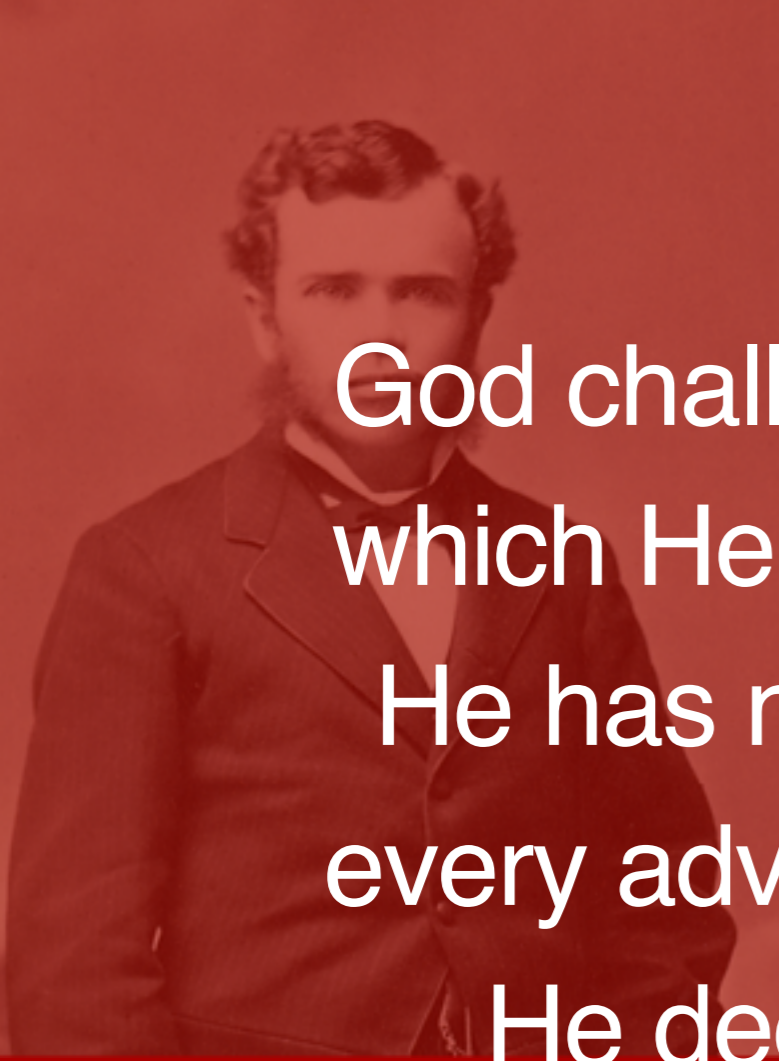
A portrait of a man with a mustache, wearing a dark suit and a white shirt with a dark tie. The portrait is positioned on the left side of the slide, partially overlapping the red background.

If He took not the same flesh and blood that the children of men have, with its liability to sin, then where could there be any philosophy or reason of any kind whatever in His genealogy as given in the Scriptures? He was descended from David;

He was descended from Abraham; He was descended from Adam; and, by being made of a woman, He reached even back of Adam, to the beginning of sin in the world. (A. T. Jones, *Advent Review and Sabbath Herald*, January 22, 1901, page 56.12 – See also *The Consecrated Way to Christian Perfection*, pp. 41, 42)

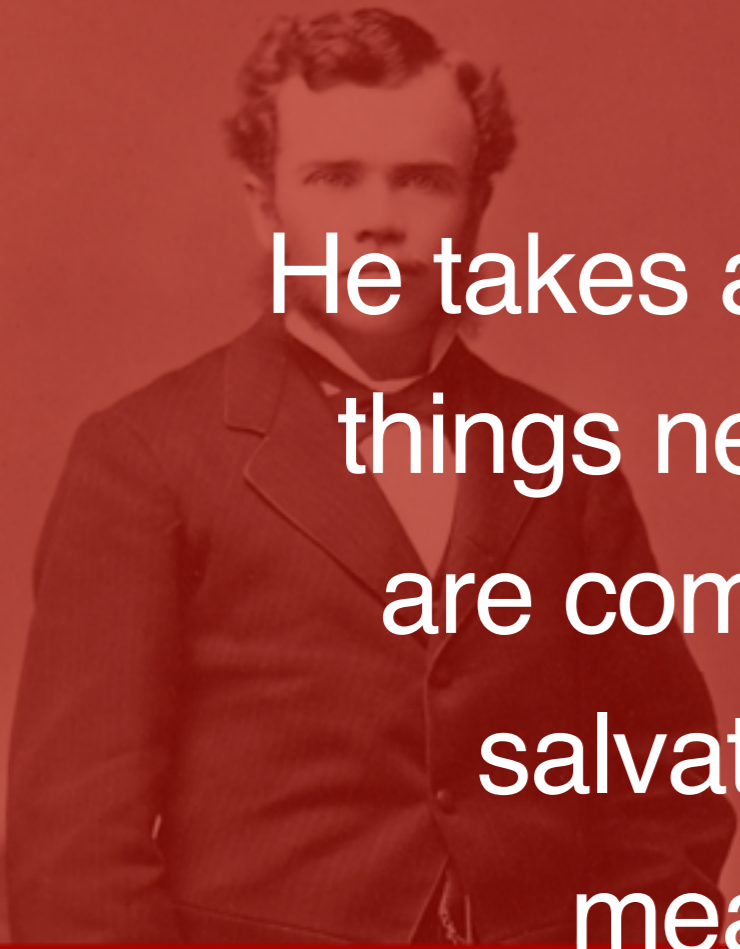


O, I am so glad that we have a God whose very nature and disposition is to pardon sin; that we have a Father who is not holding any grudge against us, but instead of that, is giving his own life, in his Son, that he may so manifest his love as to bring us back to him, and so give us the life power as to live his life. It was needed that his life should be revealed, and his divine life imparted, that we might live that life on earth; and that is what he did in Christ. O, I am so glad we have such a God as that, who gives his own life to win us back to him! (A. T. Jones, *General Conference Daily Bulletin*, February 15, 1897, page 20.2)



God challenges all men to declare one thing which He might have done for His people that He has not done in them. Isaiah 5. He gives every advantage that the weakest can ask for.

He declares the past to be disposed of, imputing nothing [of their sins] to men. In place of the sin which He takes away, He bestows His own righteousness, and imparts His own power, for the Gospel is the power of God.



He takes away all the old things, and makes all things new, creating a clean heart. His angels are commissioned to minister to the heirs of salvation, and His Spirit is given without measure. He does for all exceeding abundantly above all that they can ask or think. “How shall we escape if we neglect so great salvation?” (E. J. Waggoner, *Present Truth*, UK Ed., June 15, 1899, page 370.4)