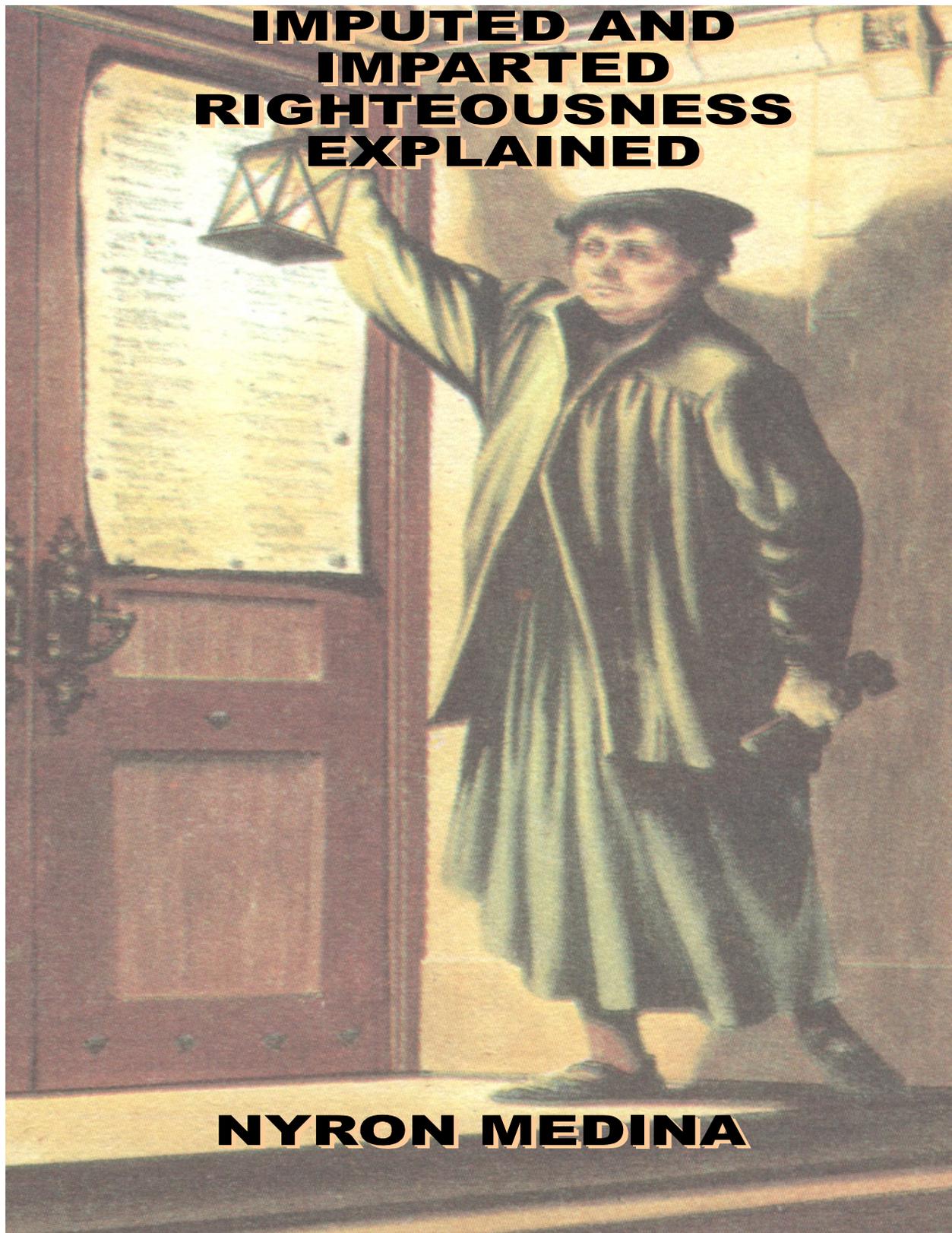


**IMPUTED AND
IMPARTED
RIGHTEOUSNESS
EXPLAINED**



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Introduction

*For many years the book **Preparation for the Final Crisis** by Fernando Chaij has caused generations of converts within Seventh-day Adventism to be misled regarding the meaning of Imputed and Imparted Righteousness and Justification and Sanctification, causing them to be confused regarding the nature of salvation from sin, and entrenching members of the church into their lukewarm state.*

How many converts have become altogether too discouraged and disillusioned by the constant failure they have experienced as a result of seeking to live the concepts of righteousness by faith explained in the first chapter of this book by Mr. Chaij and other similar books written in the Adventist Church.

Because that book has the false gospel formulated by anti-nomianism, and by the mind of Satan, to make men think that they are saved, or are being saved with sin within their existence, it has caused many to stumble and to leave the Faith completely. In this book this error is explained from the teachings of Mr. Chaij and a few others, they are investigated and exposed by the Scriptures.

The real Biblical teaching concerning Imputed and Imparted Righteousness, plus Justification and sanctification is explained, with charts to make the book easier to be understood. Also, the writings of Mrs. White concerning the topic is brought to view in the many quotations cited. It is hoped that all readers will be blessed with enlightenment from the Spirit of God to live better Christian lives free from sin, that they may be fitted for the Latter rain, the sealing and the loud cry, and that they may be saved. May God be with all readers, in Jesus holy name. Amen.

IMPUTED AND IMPARTED RIGHTEOUSNESS EXPLAINED

Statement of the case

1. Imputed and imparted righteousness are usually seen as different things in apostate theology; they are presented as happening either successively or at the very same time, but they are presented as two different salvific functions.

“In this most illuminating paragraph, the writer traces **two distinct phases** in the process of our salvation—two complementary aspects of the plan of redemption—which are in a certain sense **successive**, but at the **same time simultaneous**; two different operations of the same righteousness of Christ, which alone can satisfy the demands of divine justice and make saints of us. Let us analyze in outline form these two phases:

A. THE RIGHTEOUSNESS OF CHRIST BY WHICH WE ARE JUSTIFIED.

1. It is **imputed** to us, which is, credited, granted freely without our earning it.
2. It provides our **right** to heaven. It is the only merit we can claim.
3. It **justifies us**, that is, by it we are reckoned righteous in God’s sight ...

B. THE RIGHTEOUSNESS OF CHRIST BY WHICH WE ARE SANCTIFIED.

1. It is imparted in a gradual, invisible process of Christian growth.
2. It provides our fitness, or preparation, for heaven.
3. It sanctifies us, or changes us into saints, transforming our characters ...” Fernando Chaij, **Preparation for the Final Crisis**, p. 42. (Emphasis supplied).

2. **Imputed righteousness** is usually presented as the righteousness of Christ that is put **not in us**, but in our account when we repent and believe. We are told that imputed righteousness gives us **only a legal standing** based on the death of Christ for our sins. We may be unrighteous, but God declares us righteous still.

“Thus, the “righteousness from God” is, first of all, an imputed righteousness. That is, we are given **legal standing before God** as righteous persons. We may in fact be **sinners**, but on the basis of Jesus’ death for our sins, God acquits those who believe in him and pronounces them righteous ... The first part of Romans deals with righteousness in a forensic and judicial sense—human beings are in fact **unrighteous**, but God through Christ’s death has found a **legal basis in which to declare the believer righteous anyway.**”

Lawrence O. Richards, **Zondervan Expository Dictionary of Bible Words**, p. 536.
(Emphasis supplied).

3. **Imparted righteousness** is usually presented as the righteousness of Christ that is imparted actually into us. This is used to mean that we are given obedience to the Law of God as an active change from sin.

“Now let’s look at **imparted righteousness**. What’s in the middle of imparted? **Part**. Imparted righteousness is righteousness that becomes a **part** of you. It’s the same as sanctification. It’s becoming like Christ. But it **does not save you**. The imputed righteousness saves you. The imparted righteousness **changes** you. And it will continue to change you forever.” Steve Marshall, **What’s the Difference?** p. 20.

4. In looking a little more at the word **impute**, we are told.

“To impute something to a person means to set it to his account or to number it among the things belonging to him—to reckon it to him. If something is imputed to a person, it is made his legally; it is counted or imputed as his possession. To impute means to account, charge, credit, reckon, attribute, etc. ... In all these cases the act of imputation is simply the charging of one with something ... In the same manner, when God is said “to impute righteousness to a person, the meaning is that He judicially accounts such a one to be righteous and entitled to all the rewards of a righteous person.” David N. Steele and Curtis C. Thomas, **Romans An Interpretive Outline**, pp. 29-30.

5. We are told that **imputed righteousness** is justification, or is called the gift of justification by faith.

“We must be careful not to confuse **imputed** righteousness (which is received by faith alone and is the only ground of justification) with the personal acts of righteousness which are performed by believers as a result of the Holy Spirit's work in their hearts. These **personal acts** of righteousness in no way secure or add to our justification ... the righteousness for which we are justified is neither anything done by us nor wrought in us, but something done for us and imputed to us.” **Ibid**, p. 31.

“... Jesus rendered perfect obedience to the Father and worked out a perfect righteousness which is imputed to all who believe in Him. Christ’s representative work (His obedience) forms the ground for the justification of His people ...” **Ibid**, p. 42.

“... a guilty sinner who has no righteousness of his own can obtain perfect righteousness through faith in Jesus Christ. The moment the sinner believes, Christ’s righteousness is credited to him and consequently he is declared righteous (he is justified) by God. The ground of the sinner’s justification before God is the imputed righteousness of Christ.” **Ibid**, pp. 123-124.

6. Imputed righteousness is not put into us according to this theory, it is put into some so-

called “spiritual bank account.”

“There are two other terms that go along with justification and sanctification. One is **imputed righteousness**, and the other is **imparted righteousness**. Imputed righteousness has to do with justification. What does “imputed” mean? What is the middle of the word? **Put**. Impute means to put something to someone’s credit or account. So, **imputed righteousness** is Christ’s righteousness. His 100% perfect, obedient life that is **put** to your credit when you accept Him as your Saviour. God looks at your spiritual bank account before you accept Christ, and it’s empty. You accept the Lord Jesus Christ, and instantly it’s full. God the Father **puts** Christ’s perfect, 100% righteous life to your credit. He fills your spiritual bank account to overflowing with perfect righteousness. Christ’s own righteousness is imputed to you. It’s put to your account.” Steve Marshall, **What’s The Difference**, p. 20.

7. Imputed righteousness, we are told, **does not change** the believer, he remains in the same moral **state** as he was before he was justified or righteousness imputed to him.

“Imputation **does not change one’s nature**; it only affects one’s legal standing. Jesus Christ lived a perfect life—He completely kept God’s law. The personal righteousness worked out by Christ during His life on earth is imputed to the sinner the moment he believes. The believer is credited with Christ’s righteousness and God views him as if he had done all the good that Christ did. Christ’s obedience, His merit, His personal righteousness is imputed to (credited to, set to the account of) the believer. This in **no way changes the believer’s nature** (any more than the imputation of sin to Christ changed His nature); it only affects the believer’s legal standing before God.” David N. Steele and Curtis C. Thomas, **Romans An Interpretive Outline**, p. 30. (Emphasis supplied).

8. Here is another way in which the believer is being identified as being **unchanged when righteousness is imputed to him**. God is said to look at him **as if** he is righteous, while in fact he is **still** a sinner.

“When you and I accept the Lord Jesus Christ as our Saviour, we ourselves are guilty, wretched sinners. But the moment we accept Him as our Saviour, God imputes to us Christ’s perfect righteousness. He puts to our account that perfect, righteous, obedient life. In ourselves, we are still sinners. But God doesn’t look at us in ourselves. He looks at us in the robes of Christ’s righteousness. He looks at us with Christ’s righteousness imputed to us. And how does He judge us now? **Not guilty!** Innocent! And that’s what imputed means. Though we are **still sinners**. We **still fail**. We may fall. But God doesn’t see that. As we trust in Jesus, He sees Christ’s perfect obedience in place of our imperfect obedience.” Steve Marshall, **What’s The Difference**, p. 21.

9. Here is a more deceitful and yet mild statement identifying imputed righteousness as a **cover for sin** instead of the gift of sinfreeness. It is called a “covering of moral nakedness.”

“The white raiment which the Faithful Witness counsels us to buy from Him represents not only justification, which is, the imputed righteousness of Christ, Heaven’s provision for **covering our moral nakedness** and pardoning our sins.” Fernando Chaij, **Preparation for the Final Crisis**, p. 44. (Emphasis supplied).

10. Here is another statement that presents imputed righteousness as God blinding His mind to the reality of the believer’s **wretchedness** and **shame of his nakedness**.

“Justification is our right to heaven. The thief on the cross, without having had opportunity to live any length of time after the forgiveness of his sins, will be saved. The application of Christ’s imputed righteousness presented him perfect and entire in the sight of heaven. Likewise, **God does not see the spiritual wretchedness** of the penitent prodigal today, **nor the shame of his nakedness**; but the precious robe with which Christ has covered him. He does not see the record of his sin, but the perfection of the life of Christ, who freely forgave him the moment he repented.” **Ibid**, p. 44. (Emphasis supplied).

11. We can now sum up by saying that according to the theory of imputed and imparted righteousness, the first is called justification and is the imputation of the perfect righteousness of Christ as **a cover** to spiritual wretchedness and nakedness, while the second is called sanctification, and is the gradual impartation of Christ’s righteousness for victory over sin. This is in fact the basic “righteousness doctrine” of most Protestant churches today including the nominal Seventh-day Adventist Church. That imputed righteousness is called “justification”, while imparted righteousness is called “sanctification” can be seen in this statement.

“Now we’re talking about the difference between justification—imputed righteousness, and sanctification—imparted righteousness.” Steve Marshall, **What’s The Difference**, p. 21.

12. On the basis of an imparted righteousness concept that represents God as seeing the believer righteous and flawless despite the fact that he has sin in him, and an imparted righteousness as a gradual change of moral state, we can now understand why imputed righteousness is represented as that which saves man, while imparted righteousness does not save the man even though it changes him.

“Whom the Lord justifies He always sanctifies. The two always go together. One saves. The other changes. One is the cause. The other is the effect. Sanctification does not save you. And it does not add anything to your salvation except proof—visible to the world that you’ve accepted the Lord Jesus Christ as your Saviour. That’s what it’s all about.” **Ibid**, pp. 28-29.

What the Bible Teaches

13. Now here are some summary points showing that the Bible presents a **different picture**, or a **different explanation** about imputed and imparted righteousness. These points will later be examined from scripture.
 - a. Imputed and imparted Righteousness are the **same thing**, they are **the one same event**.
 - b. Imputed Righteousness merely shows **how** the Righteousness is given to the believer, not where it is placed, or that it is not an actual change of moral state.
 - c. Imparted Righteousness shows the **fact** that the Righteousness imputed is **actually given** to the believer.
 - d. The way God imparts Righteousness is by **imputing** it, because, for God, **imputing is imparting**.
 - e. It is the one and the same Righteousness that is imputed thus imparted. It is the Righteousness of God, His divinity or Love.
 - f. **Justification** is by imputed thus imparted Righteousness.
 - g. **Sanctification** is by imputed thus imparted Righteousness.
 - h. This is so because God justifies (makes us righteous) by imputing Righteousness to the believer, thus imparting it to him, and this separates him from sin which is sanctification is reality.
 - i. **Imputed Righteousness** is our **title** to heaven because it shows that we are not saved by **our** righteousness which is our good works which **we perform**, it shows that it is by **God's** Righteousness that we are saved. **God's** Righteousness is our **title** to heaven, we go there because of **His** Name or Righteousness.
 - j. **Imparted Righteousness** is our **fitness** for heaven. It is the Righteousness of God that is **given** to us that fits us for heaven.
 - k. Since God does not impart Righteousness to us visibly pushing it into our brains, **imputed** Righteousness is used to show us **HOW** God gives the Righteousness to us, by His **actual mental estimation** of it to us, this is called imputation.
 - l. But it is also called **imparted** Righteousness, because it is meant to show us that it is by the Spirit that God **actually transmits** the Righteousness to us.
 - m. By esteeming (imputing) and imparting (transporting) the Righteousness to us, God is giving it to us by His mind and Spirit working **simultaneously**, since the Spirit knows the

mind of God.

- n. Since the Righteousness of God was already placed into our hearts by the Spirit to convict us of sin and of Righteousness, if we repent and believe, all it is left with for God to do is to **give** or **impart** the Righteousness to us by **imputing** it to us, or **esteeming** it as ours, **then** it is actually our new experience.
 - o. Since imputed Righteousness is in fact imparted Righteousness, it does change the person's **moral state**, thus he stands before God as indeed truly subjectively righteous; this means, that he now has God who is his Righteousness dwelling IN Him.
14. Now in answering the various erroneous concepts about imputed and imparted Righteousness we first see that the Righteousness imputed is the Righteousness of God, it is God Himself or His divine nature. (Philippians 3:9; Jeremiah 23:5, 6; 2 Corinthians 9:9; 2 Peter 1:4).
15. We have seen the fact that "imputation" is a word that means to reckon, to account, or to mentally esteem something given unto someone.
- "IMPUTATION ... the act of imputing or charging; attribution; ... IMPUTE, to think, to reckon; properly, to set, to put, to throw to or on ... to ascribe ..."** Noah Webster, **1828 American Dictionary of the English Language**.
16. The imputation of the Bible is **not make believe counting**. If it is esteemed to someone, it is in fact the person's thing in reality. (Romans 4:3; Galatians 3:7-9, 14; Romans 8:9).
17. Imputation is used as different words in the Bible. Some of the words are:
- a. Impute
 - b. Counted Romans 4:3, 4, 6; Galatians 3:6.
 - c. Accounted
 - d. Reckoned
18. The Scriptures reveal that God justifies by imputation; His method of justifying the believer is the opposite of works, it is by counting the Faith for Righteousness to the believer. Romans 4:1-5.
19. But we must observe that when God **imputed** the Faith for Righteousness to Abraham, it was really **imparted** to him because he actually **HAD** the Righteousness. Romans 4:9-11.
20. Observe that the Faith is imputed to Abraham for him to acquire its Righteousness, but the use of the word impute is meant to convey the meaning "impart" also. Because Abraham **has** the Faith which is imputed to the point of walking in it. Roman 4:9, 12, 20-22.
21. When God calls something that was not, as though it was, it does not remain in its "was

not” state, but changes to the **way** or **state** God calls it. This is explained in the Bible as Abraham’s deadness of body and Sarah’s deadness of womb as being now alive because God counted it is so. This is exactly what imputation shows. When God counts something to be a particular way, it really happens the **way** He counts it. Romans 4:17-19.

22. We are also told in the Bible that Righteousness is imputed to the believer that he may be justified, but since the word “imparted” is NOT used in the Scriptures, it is implied in the word “imputed”. We can see this by asking the question: Where is the Righteousness that is imputed housed? In the heart of the believer, or in records in heaven alone? The Scriptures tell us that the Righteousness is housed in the **heart** of the believer. This shows that imputed Righteousness is in fact **imparted** to the heart, **imputation** being the **method** used to do so. (Romans 4:9, 11; Psalms 40:10).
23. A proper translation of another Scripture shows us that the Righteousness goes **into** the believer, thus it must be **in** him when imputed. Romans 3:22. States:
“Even the righteousness of God which is by faith of Jesus Christ INTO [Greek “eis”] all and upon all that believe for there is no difference.”
24. The fact that Righteousness through Faith being imputed to the believer to justify him, is actually given or imparted to him, and he has it within, is seen by the fact that through Faith being in him, he can now do the Law. Now if Faith and **Righteousness** were **not** in him not being imparted to him by imputation, then, he would do the Law by his **own** strength, and not because of being motivated or caused by God through the Faith of Jesus Christ. This would be righteousness by works which is condemned by God. But all this shows that when God imputes the Faith for the acquiring of its Righteousness to the believer, He by this imparts it to him, and **he has it in him** so that He can do the Law the right way—that is—by the Faith and Righteousness he has in him. (Romans 4:4, 5; Romans 3:28, 30, 31).
25. We are told that imputation is **forgiveness of sins**. Romans 4:6-8.
26. This is so because two things happen under forgiveness:
 - a. The non-imputation (not counting) of the sins of the carnal mind to the penitent. Romans 4:8.
 - b. The imputation or counting of Righteousness to the penitent. Romans 4:9.
27. But we observe that **imputation as forgiveness** is referred to in a Psalm of David, this is **Psalm 32**. We need to see how it explains forgiveness **which is imputation**, and then we will know if imputation changes us, thus if it is in fact the impartation of Righteousness. Romans 4:6-8.
28. Psalm 32 tells us that forgiveness removes or lifts the rebellion from the person and removes deceit or guile from his spirit or experience, so that he is righteousness. This

means that imputed Righteousness is in fact Righteousness that is given to purify the believer (sanctify him, separating him from sin) as God also non-imputes his idol-values sins to him. This proves that imputed Righteousness also means God thus imparting it to the person changing him, although the word “imparted” is not used. Psalms 32:1, 2,5,11. (Quote from the **Exegesis Bible**).

29. This would also mean that David’s great Psalm of forgiveness, **Psalm 51**, is also about imputed Righteousness. The heavy subjectivity in this Psalm would mean that imputation is really transformative impartation. Psalms 51:1, 2, 6, 7, 9-12, 14, 17.
30. Another important point we can clearly see, is that imputation is called “blessedness” in the Bible. Romans 4:6-9.
31. This **blessedness** is described as Justification by Faith. So that, imputed Righteousness which is how God justifies us, is the blessedness of Justification by Faith which is described as the **gift of the Spirit**. Therefore, imputed Righteousness is God giving to us Righteousness through giving us the Spirit **within**. Galatians 3:7-9, 14.
32. The Spirit is **in our hearts** when we are justified, so that imputed Righteousness is the gift of the Spirit that is **within the heart**; obviously this is imparted Righteousness, because the Spirit is **within** us. So that imputation is impartation and also subjectively transformative. (Galatians 4:6; Romans 5:1, 5).
33. This is the new birth also, because the gift of the Spirit as Justification, and which is imputed Righteousness, is being born of the Spirit which is the new birth. Thus the new birth is by imputed Righteousness, showing that imputation is in fact transformative thus changing us, fitting us for heaven. The new birth transformative nature **of imputed Righteousness shows that the Righteousness** is also imparted, fitting us for Heaven. (Galatians 3:14; Galatians 4:6; John 3:5-8; Romans 8:10).
34. That Justification which is by imputation is also impartation, is seen by the fact that in the break from inner sin, we are separated from it, and this Justification is called (first) Sanctification. 1 Corinthians 6:9-11.
35. In Justification, when God imputes Righteousness for change in us, the fact that this is also the impartation of Righteousness for holiness, is seen in that Justification is first of all the non-imputation or removal of the old carnal heart, and then the substitution of it with the new holy man. (Romans 4:6-8; Romans 6:6, 7; Ephesians 4:22-24).
36. This fact about **imputation** and **impartation** being **two ways** of saying the **same thing** is seen in the following Scriptures which show circumcision as the putting off of the old man of sins, which is a symbol of Justification by Faith, which is also the gift of Righteousness by imputation, or the gift of Life. So imputation is the impartation of Righteousness or Life. (Colossians 2:11-13; Romans 4:11; Romans 5:18; John 6:53, 54, 56).

37. The Righteousness of God **imputed** to the penitent is God Himself given to the penitent, but God does not go into any spiritual bank account, He dwells in the person by the Spirit, which is why Justification by faith, which is by imputation, is said to be the gift of the Spirit. All this shows that imputed Righteousness (of God, **God Himself**), is the impartation or gift of God in the person. (Jeremiah 23:5,6; Romans 3:22; Romans 4:3; I John 4:16; I John 3:24; Galatians 3:7-9,14).
38. Since God dwells in light, and in Him is no darkness at all, a person who is justified by **Imputed Righteousness** is **in** the light as God is in the light; thus God can NEVER blind His own eyes of light to the spiritual wretchedness of such a person, because such a penitent person who is justified by imputation is NOT in spiritual wretchedness, but in the **light**. This means that the light who is Christ is **in** him, and this is the **way** God sees him. Imputed Righteousness must therefore change the person from darkness to light, thus it is in fact impartation. (1 Timothy 6:16; 1 John 1:5-7; John 9:5; Ephesians 5:14, 8; 2 Corinthians 4:6, 7).
39. Christ who is God is the Faithful and True Witness, thus He **cannot** testify of a person having imputed Righteousness covering any spiritual wretchedness or shame of nakedness, nor can He do to the penitent man such a thing. Imputation is impartation in that He must remove the old garments before He gives a change of raiment of Righteousness. This shows imputation to be a **change**, thus is impartation. (Revelation 3:14; Zechariah 3:3-5; Isaiah 61:10).
40. If, as the **false gospel** claims, that God imputes righteousness to the penitent and **at the same time** imparts righteousness to change his character, then, since he is changed by **imparted** righteousness, and this is the way God sees him, then why the need for an **imputed** righteousness? This concepts causes the following confusions, and represents God Himself as being confused:
- a. With **imputed** righteousness God sees the person as righteous in **standing** only. This means He does not see the believer as **really** righteous within.
 - b. Yet God is presented as seeing the believer as righteous **within** at the **same time** because of the **imparted** righteousness.
 - c. This would mean that He is seeing the believer in **two contradictory ways at the same time**; as righteous **only** in **standing**, yet righteous **within**.
 - d. This confusion can only make sense if the **imparted** righteousness within does not render the believer to be free from sin within, so that sin still remains within him. Thus God needs the **imputed** righteousness to see the believer as if he is truly righteous, or that he may yet **stand** righteous in God's sight.
 - e. This would mean that even though **imparted** righteousness was given to the believer to compensate for its lack when he got **imputed** righteousness at the same time, sin still

remained in the believer, so that good and evil (sin and imparted righteousness) dwells together.

41. But all these contradictions reveals that these concepts are NOT the true Gospel of Imputed and Imparted Righteousness, because the Bible says:
 - a. The person must be changed from within first, before he can perform the works of righteousness that comes under (second) sanctification. Matthew 23:25, 26.
 - b. A good tree alone can bring forth good fruit, and an evil tree bring forth evil fruits. The believer can only do righteousness in (second) Sanctification, if he is first righteous within (or made so by **imputed** Righteousness). Thus **imputed** Righteousness must **first change** the person, and this means that it is also **imparted** Righteousness. (Matthew 7:17-20; 1 John 3:7).
 - c. The Bible shows that **imputed/imparted** Righteousness which is Justification by faith makes the person free from sin within. Romans 6:6, 7-11.
 - d. When Jesus makes the believer free he is free **indeed**, or really free from sin within. (John 8:34, 36; Romans 6:18).
42. The book **Preparation for the Final Crisis** written by Fernando Chaij has done a lot of evil in destroying quite a lot of Seventh-day Adventists who have studied it from cover to cover. While the Spirit of Prophecy quotations are very informative and helpful, the evil of the book lies in the fact that it starts off with the Evangelicals' and false prophet's false gospel. Then it misuses quotations concerning so-called "offshoots" from the church in such a way, which, any criticism of the S.D.A. Church, and attempts to change it, immediately brings a stigma upon the sincere reformer as an **offshoot** who is tearing down the church. So a member is blinded by the false gospel, yet, if under conviction of the Holy Spirit he sees the contradictions of the false gospel, and attempts to correct it in the church, fear of being labeled, ostracized and rejected as an offshoot tearing down the church, defers his correction and quiets his conscience.

LEVEL OF PERFECT NORM

INITIAL LEVEL OF SINNER'S LIFE

And with all the horrors and terrors of the final events, about the shaking, the sealing, the need to overcome all sins, the Sunday law, the trial of Jacob's trouble, the blotting out of his past sins, and the plagues, etc., he is overwhelmed with discouragement at living holy especially as that false gospel he studied at the beginning of the book offered no real faith or science to actually and intelligibly overcome his sins, but more created

theological confusion and doubt in his mind, or gave him a dogmatic so-called gospel knowledge as the truth, with more excuses for needing more so-called imputed righteousness. Most Adventists just give up and backslide leaving the religion, while some gradually develop the horrible moral implications of the false gospel and apostatize into the false religions of Babylon, or lose belief in religion generally, becoming irreligious and worldly. Here is a revelation about a misleading chart in the same book. The chart that is reproduced on the page before.

43. At the side of the chart can be found the following explanation:

“Christ’s imputed righteousness not only brings about pardon of sin on the virtue of Jesus’ DEATH but applies the merits of Christ’s perfect LIFE to the sinner. The difference between imparted righteousness (A) and the level of the perfect norm (difference (B) that implies a deficiency in the life of man), is supplied by Christ by His imputed righteousness.” Fernando Chaij, **Preparation for the Final Crisis**, p. 45.

44. The point we can see in the chart and its comment are fatal to sinless living, the best it can create is a lukewarm state.

These points are to be observed:

- a. The chart will imply that at this so-called conversion, the believer receives **more** imputed righteousness than imparted righteousness to be taken as true, it would mean that God only sees the believer as righteous **more** than he really is righteous. This is self-deception on God’s part.
 - b. The level of the perfect norm is not the believer being **really** righteous within, but merely being counted as righteous by an imputed righteousness. If the believer has reached the level of the perfect norm by an imputed righteousness which is as easy as just repentance and believing, why should he be really **motivated** to struggle so hard in sanctification under imparted righteousness to reach that same norm which he is already at? This concept is fatal to sinless living.
 - c. If, according to the comment that accompanies the chart, deficiency in living righteous under imparted righteousness is supported by Christ’s imputed righteousness, then the **imputed** righteousness causes God to view the morally deficient believer as “perfect norm”. Why does God need to do that at all? After all, He **still** sees the man as not at the level of the perfect norm, this is why He has to give him more **imparted** righteousness to grow to that level. So the chart represents God as deceiving Himself, yet seeing the facts. How is this clear contradiction possible in God’s perfect mind? We **do not** know!
45. In answer to the chart, we need to understand the following points, as we have touched already.

- a. Justification is God non-imputing the sins of the heart which are idol-values to the penitent believer. (Romans 4:6-8; Ezekiel 36:25).
 - b. It is also the imputation of the Righteousness of God, the divine Nature to the person. (Jeremiah 23:5, 6; Romans 4:3; Romans 3:22).
 - c. This imputation is God counting Righteousness to the person, and is the imparting or gift of Righteousness to the person. The Righteousness is present in him. (Romans 4:5, 11; Psalms 40:10).
 - d. This salvific act of God really makes the believer sinless since it is also the new birth. (1 John 3:9; 1 Corinthians 15:34).
 - e. As he is righteous within as God is righteous, he in fact does works of righteousness. (Psalms 40:10; 1 John 3:7).
 - f. Daily God imputed/imparted Righteousness, to him that he obeys from the heart that doctrine and remains free from sin. (John 17:17; Romans 6:17, 18).
 - g. Since Justification by imputed/imparted Righteousness, the new birth, makes the man sinless, he is to keep himself so that he does not fall into sin. (1 John 5:18; John 3:5-8; Galatians 3:7-9, 14; Galatians 4:6).
 - h. The justified man (by imputed/imparted Righteousness) does not sin. 1 John 3:5, 6, 9.
 - i. But if while justified he does sin, it is the man who builds again the carnal values he destroyed making himself a sinner again. Galatians 2:17, 18.
 - j. Those who have been justified from sin by imputed/imparted Righteousness cannot live in sin any longer. Romans 6:1, 2.
46. The chart (on page 21) helps explain the real nature of Biblical imputed/imparted Righteousness:
47. God sees the above reality as change or conversion or justification (in God's sight) and need not to pretend as if it is so. Romans 3:20; 2 Corinthians 4:2; Galatians 3:11; Colossians 1:21, 22; 1 John 3:22.
48. The chart on the previous shows the nature of Second Sanctification.
49. **First Sanctification** is **separation from sin**, or being holified by Justification which is being **made righteous**. 1 Corinthians 6:9-11.
50. But **Second Sanctification** is the maintenance of the change, or the gift of Righteousness within by abiding in the Truths of Jesus Christ. 1 John 2:24; John 15:7, 10.
51. It is also the maintenance of the change by doing the works of the Law through Faith. (Hebrews 10:38; 1 John 2:5, 6; 1 John 3:24; 1 John 5:4).

52. So much we can say that First Sanctification or Justification is a subjective change, and that this proves that it is **imputed/imparted Righteousness**, and this is separation from sin, that the Scriptures reveal Justification to be accomplished by the word of God, which cleans or sanctifies. (Isaiah 53:11; John 15:3; John 17:17).
53. In Second Sanctification, it is when the believer abides in Christ that he keeps the Law of God. (John 15:4, 5; John 14:15).
54. The following quotation is an excerpt taken from the explanation of another chart from the book by Fernando Chaij. The chart is titled the "righteousness of Christ".

"Nevertheless, in his progressive march, the converted man may fall. Every time this occurs, the experience of the imputed righteousness is repeated and the penitent is forgiven. So, man arises to continue his ascending march. This way, the process of imparted righteousness, which brings him always closer to the ideal, is combined with the experience of imputed righteousness, which reconciles him with God every time he falls into sin." **Ibid**, p. 43.

- a. Now if this is true, something is verily wrong with how God saves mankind. If every time the man falls into sin he is given imputed righteousness to "cover ... [his] moral nakedness ..." (**Ibid**, p. 44), and this is "Heaven's provision for covering our moral nakedness ..." (**Ibid**, p. 44), so that "... God does not see the spiritual wretchedness of the penitent prodigal ... nor the shame of his nakedness ..." (**Ibid**, p. 44), this means that with the **cover** of imputed righteousness, **sin still remains with the believer**; how then can he be presented as "falling into sin"? Since he is already **covered** while **in sin**, (although he is also presented as changed), if he falls into sin, he is already covered and does not need to be recovered with imputed righteousness. (Psalms 25:4, 5; Psalms 104:1).
- b. If when the believer was justified so that God viewed him as if he were righteous even though he still had "spiritual wretchedness", then sin was still with him, and he was covered with imputed righteousness; why then, if he falls into sin again, does God need to impute righteousness to see him as if he were righteousness again? Being covered under imputed righteousness should already **cater for the fall**, so that God would not be represented as imputing more righteousness to him to see him as **more righteous** than He sees him already. This is the **exact way** this concept, as presented by Mr. Chaij; makes God turn out to be, dishonoring Him. But the Bible says: Deuteronomy 32:4.
- c. But if we say that this is not the way to look at it, if we look at it another way, will God still not be dishonored? If we say the fact that the man **falls into sin** and thus needs imputed righteousness all over again, means that he was **not in sin**, or that sin **did not remain** with him when righteousness was first imputed to him when he repented, this would obviously mean that the first reception of imputed righteousness and its follow

up “imparted righteousness” made him SINLESS. Why then did not God see him that way? Why does He have to need an imputed righteousness to cover up the man’s “moral nakedness”, or to blind His eyes to the man’s “spiritual wretchedness” and “shame of ... nakedness ...”? God is here represented as fooling Himself that the man has nakedness (which means sin) and so have to cover the man’s wretchedness (Romans 7:23,24) with an imputed righteousness, to see him sinless, when he was **already sinless** under the first imputed and imparted righteousness **before** he fell into sin. This shows how this concept of imputed and imparted righteousness as taught by Mr. Fernando Chaij is **not true**, and is dishonoring to our great God. (Psalms 95:10; Psalms 96:6-9; Psalms 138:5).

55. The erroneous concepts presented by Mr. Chaij that has caused either confusion and disillusionment or dogmatic unintelligent acceptance by many Seventh-day Adventist are greatly dishonoring the Lord, and do not represent His way as being just and true. His concepts of imputed and imparted righteousness is therefore no part of the gospel of Christ, but is rather the gospel of the apostate Protestants, and must be given up. (Isaiah 55:8-11; Revelation 15:3). Revelation 18:1-4.
56. Another way one can see the evident folly of the imputed and imparted righteousness scheme of Mr. Chaij is to ask the question: Is it not true, that if righteousness is imparted to the person so that, as Mr. Chaij says. “... Thus, a new birth is produced and a new life of ascension towards perfection begins ...” (**Ibid**, p. 43), or “... It sanctifies us, or changes us into saints transforming our characters ...” (**Ibid**, p. 43), or it “... embraces habitual victory over sin, gradual [ly] transform [ing] ... character ...” (**Ibid**, p. 44), or the imparted righteousness achieves a “... transformation of life which makes us hate sin and love righteousness ...”, so that “... This new life enables us also to bring forth therefore fruits meet for repentance ...” (**Ibid**, p. 44), then the man is **really righteous** according to 1 John 5:7, so that there is **no need** in fact for any imputed righteousness to cover up or hide any “shame of nakedness” or “wretchedness” of the believer. If imputed and imparted righteousness is the way Mr. Chaij says it is, then once the imparted righteousness is given, the need for any imputed righteousness totally disappears. All this clearly shows how wrong this imputed and imparted righteousness concept of Mr. Chaij and apostate Protestantism is, and can be presented as one gigantic theological enterprise in justifying sin in the justified. But imputed Righteousness given in Justification according to the Bible makes a man truly righteous or sinless. Romans 6:1, 2, 6, 7.
57. As we have already shown, imputed Righteousness is just a way of showing how God imparts Righteousness. He **imparts** or actually gives by **imputing** or **counting**. If He declares the penitent righteous, he is really given **inner Righteousness** who is Christ, and thus God’s word (His declaration), will not return unto Him void. (Jeremiah 23:5, 6; Romans 4:11; Romans 3:22; Isaiah 55:11).
58. The chart on the previous page illustrates what the imputed and imparted righteousness

concept of Mr. Chaij is really saying, and thus brings to view its folly in attributing it to the all-perfect God who really saves **from** sin. 1 John 2:29.

59. The following statement by Mr. White is used to justify the false imputed and imparted righteousness concept.

“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.” Ellen G. White, **Messages to Young People**, p. 35. (Emphasis according to Mr. Chaij).

60. The way Mrs. White’s statement is presented and emphasized gives a wrong impression to her statement, the following points is an explanation of the **real meaning** of her statement.

- a. When she says “the righteousness by which we are justified is imputed”, and that it is “our title to heaven”, Mrs. White is referring to **whose** Righteousness that saves us as against works. It is **God’s** Righteousness, or **YHWH’s** Righteousness (Jeremiah 23:5, 6), **not our works**; it is through His (**God’s**) Righteousness (the title) that is imputed to us to justify us that is our title to heaven, since we cannot **work** God’s Righteousness which is His nature. This is what saves us, because it is the source of any good we do. This title is the source of the **Righteousness of the Law** which we also do. (Jeremiah 23:5, 6; Romans 3:21, 22, 28, 31).
- b. The word “title” as used by Ellen White is to show us that it is God’s, **YHWH’s Righteousness** that can **only** be imputed to us to save us, thus it is our title to heaven, or it is by **God’s name** title that we are justified. (1 Corinthians 6:9-11; Jeremiah 23:5, 6).
- c. When Mrs. White tells us that the “Righteousness by which we are sanctified is imparted”, and it is “our fitness for heaven”, what she is saying is that this Righteousness is the **right doing** of the Law which is caused in us by Faith being given to us with the Righteousness of God. (Romans 2:26; Romans 8:4; Philippians 3:9; Romans 3:22, 28, 31).
- d. The two Righteousness that saves us are (1). The divine Nature of God called the Righteousness of God which is apart from and different to the Law, and (2). The Righteousness of the Law, or good works of the Law as is done by Faith. The first can only be imputed while the second can only be imparted. (Jeremiah 23:5, 6; Romans 3:21, 22; Romans 9:30-32; Romans 3:28, 31).
- e. However when God **imputes** the first Righteousness, the Righteousness of God or His divinity, He by this **imparts** or actually gives **in** us His very divine Nature or Righteousness, showing that this Righteousness is imparted by being imputed, so that God Himself through the Spirit dwells in us. (Romans 3:21, 22; Romans 5:17; Galatians

3:7-9, 14; 2 Corinthians 3:17; Galatians 4:6; Romans 8:9-11).

- f. We must still never forget, however, that whenever we do the works of the Law through the influence of divine Faith, that God **counts** or **imputes** or esteems us as doing good works of the Law, this is **justification by works**, so that imputation also occurs under Second Sanctification, again showing that imputation is nothing make believe, but something real. (Romans 3:28, 31; James 2:18-25).
- g. The chart on the previous page explains what has just been discusses about Mrs. White's statement.

Mrs. White's use of the word Imputed

61. The following quotations are from Mrs. White showing that she used the word "imputation" in a subjective sense, which means that **impartation** was meant in the term.

- a. Grace and even **power is imputed** to the believer.

"His imputed grace and power He gives to all who receive Him by faith." Ellen G. White, **Bible Commentary Vol. 7. Quoted in, Ellen White Agrees that Justification Cannot Be Separated from Sanctification, or Imputed from Imparted Righteousness**, p. 1. (Emphasis supplied).

- b. Here **strength is imputed** showing that it is used to mean imparted.

"Every true Christian will be **strong**, not in the strength and merit of his own good works, but in the righteousness of Christ, which through faith is imputed unto him." Ellen G. White, **Bible Commentary Vol. 7**, p. 907.

- c. In this quotation imputed Righteousness makes us become **partakers of the divine Nature**, showing that imputation is in fact impartation.

"By keeping the law in humanity, He made it possible for man to keep it. He **imputed** to us His righteousness, which we might become **partakers of the divine nature**." Ellen G. White, **Signs of the Times, February 24, 1898**. (Emphasis supplied).

- d. Imputed Righteousness **makes us keep God's Commandments**, because it is the making of the believer a partaker of the divine Nature.

"... through the **imputed** righteousness of Christ, all who receive Him by faith can show their loyalty by **keeping the law**. As the repenting sinner lays hold on Christ as his personal Saviour, he is **made a partaker of the divine nature**." Ellen G. White, **Signs of the Times**, April 7, 1898. (Emphasis supplied).

- e. Again her imputed Righteousness **makes us keep the Commandments of God**, showing it is not Righteousness on some heavenly account or outside of us, but the

actual impartation of Righteousness.

“Through **the righteousness of Christ**, our substitute and surety, **our obedience to God’s commandments is made acceptable**. Christ clothed his divinity with humanity and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to **keep the commandments of God through his imputed righteousness**. Through faith in Christ man becomes **partaker of the divine nature**, and is complete in him as long as he walks in the light. Ellen G. White, **Signs of the Times**, June 11, 1894. (Emphasis supplied).

f. Here again is the same statement showing that imputation is in fact impartation.

“He who **obeys the law through the imputed righteousness of Christ**, meets every claim that the Bible presents ...” Ellen G. White, **Signs of the Times**, Oct. 1894. (Emphasis supplied).

g. Imputed Righteousness makes us keep God’s Law again.

“Through His **imputed righteousness**, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, **keeping all His commandments**.” Ellen G. White, **Review and Herald**, Aug. 22, 1893. (Emphasis supplied).

h. Imputed Righteousness brings us **into harmony with the whole Law of God**. This shows that imputation is not **followed** by impartation, **it is impartation** in fact.

“Through the **imputed righteousness of Christ**, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because **he is in harmony with all its precepts**.” Ellen G. White, **Sons and Daughter of God**, p. 240. (Emphasis supplied).

i. Obedience to the Law through imputed Righteousness shows that the imputation **actually gave us something real, and within**, that we may keep the law.

“He testifies that **through His imputed righteousness** the believing soul shall **obey the commandments of God**.” Ellen G. White, **Signs of the Times**, Jan. 16, 1896. (Emphasis supplied).

j. Imputed Righteousness makes us attain to the perfection of Christian character, showing that imputation actually gave to us Righteousness within, thus it is impartation.

“Through the merits of Christ, through His righteousness, which by faith is imputed unto us, **we are to attain to the perfection of Christian character**.” Ellen G. White,

Testimonies for the Church Vol. 5, p. 744. Emphasis supplied).

- k. If imputed Righteousness enables us to render perfect obedience to God, then it must impart the Righteousness of God to us; thus imputation is impartation.

“Let perfect obedience be rendered to God through the imputed righteousness of Christ, and we shall reveal to the world the fact that God loves us as he loves Jesus.”

Ellen G. White, **Signs of the Times**. May 28, 1896. (Emphasis supplied).

- l. Here imputed Righteousness comes through the transforming power of the Holy Spirit, showing **that imputation is the impartation of the Spirit.**

“By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him.” Ellen G. White, **Bible Commentary Vol. 6**, p. 1098.

(Emphasis supplied).

- m. Imputed Righteousness **restores**, thus it has to be imparted.

“He would have us comprehend something of His love in giving His Son to die that He might counteract evil, remove the defiling stains of sin from the workmanship of God and re-instate the lost, elevating and ennobling the soul to its original purity through Christ’s imputed righteousness.” Ellen G. White, **Review and Herald**, Nov. 8, 1892.

- n. Observe how clear this statement is. Notice it is imputed Righteousness that becomes the living principle in our lives, showing that God imparts by imputation.

“Though faith in His name He imputes unto us His righteousness, and it becomes a **living principle in our life.**” Ellen G. White, **That I May Know Him**, p. 302.

- o. Imagine, power from God is imputed to us. Why did she not say imparted but imputed? Because imputation is the act of impartation.

“Through the divine power imputed to them they are to return to their allegiance.” Ellen G. White, **Mind Character and Personality, Vol. 1**, p. 14. (Emphasis supplied).

- p. Imputed Righteousness brings us back to loyalty to God, thus it must be imparted.

“The righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God.” Ellen G. White, **Morning Talks**, Oct. 20, 1888.

(Emphasis supplied).

- q. Imputed Righteousness makes us stand against the wiles of the devil.

“... put on the whole armor of God, open the soul to the righteousness so Christ; and this alone, Christ’s imputed righteousness,—makes you able to stand against the wiles of the devil.” Ellen G. White, **Sons and Daughters of God**, p. 346.

- r. Imputed Righteousness is here presented as actually **making us righteous**. Why did Mrs. White not say “imparted”? Because imputed means imparted.

“In ourselves we are sinners, but in Christ we are righteous. Having **made us righteous through the imputed righteousness of Christ**, God pronounces us just, and treats us as Just.” Ellen G. White, **Selected Messages Book 1**, p. 394. (Emphasis supplied).

Conclusion

62. When a deceived person teach that Justification is by imputed Righteousness alone, and does not impart anything to the believer as imparted Righteousness does, it takes only a short while for the person to deteriorate in his doctrines to eventually develop a concept that states that (a). No change is in the justified person, (b). It is God’s attitude that changes, not man’s state, and (c). The man is justified while in the state of sinning. Observe these following quotations.
- a. We are told that it is a mistake to claim that justification actually changes the believer producing any righteousness in him.
- “... the single most serious flaw in trying to understand justification is to suppose that it means “to make righteous” in the sense of actually producing righteousness in the one justified ...” Philip De Courcy, **Standing Room Only**, p. 320.
- “In fact, justification effects no actual change whatever in the sinners nature or character. Justification is a divine judicial edict. It changes our status only ...” John MacArthur quoted in, **ibid**, p. 321.
- b. Justification is blasphemously presented as **God having to change His attitude and not change man’s sinful state**.
- “In biblical terms, justification is a divine verdict of “not guilty-fully righteous.” It is the reversal of God’s attitude towards the sinner. Whereas He formerly condemned, He now vindicates.” **Ibid**, p. 322.
- c. The justified believer is justified while in the act of sinning, isn’t that spiritually gross?
- “When Paul mentions justification, he means the act of God at salvation whereby He declares the believing sinner righteousness while still in a sinning state.” Charles Swindoll quoted in, **ibid**, p. 339.
63. All these are false and dangerous doctrines, fallouts from a false understanding of imputed and imparted righteousness that is today deeply saturated in the so-called Christian world. May God help all such people that go through this study to come out of

Babylon before it is too late. Revelation 18:1-4.

End.