

GRACE GAZETTE

Volume V

Issue 43

Published occasionally for Zion's mourners

Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Hebrews 12:12-13

IMPARTATION, INFUSION, OR IMPUTATION

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Romans 4:6-8

Sometimes preachers use big words which the average person has no clue to the meaning of, in order to impress their hearers. Paul said *"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."* (1Co 2:4) So proper teaching of the Bible, should always be straightforward and plainly stated. There is nothing wrong with using words which are perhaps new to the hearers but those words should always be defined (as best one can) so as to leave no doubt as to what one means by them. Those who are sent by GOD for the edification of the saints are not interested in how many followers they have nor how big their sphere of influence is. Nor are they sent to be involved in little cliques of "preacher buddies" designed to form mutual admiration societies. Though one may be sent to sow seed and another to water it, if there is an "increase" (or blessing with power) it will come from the LORD who, alone, is able to make it profitable to the hearers. (see I Cor.3:7; II Tim.3:16)

It is sad to see brethren strive about words to no profit (see II Tim.2:14) in order to gain a following or to cause division among the saints to try to increase their own standing in the eyes of others. We should be watchful to flee from such strivings but be, nonetheless, vigilant for the cause of truth defending the faith once delivered to the saints when it is necessary. So all *"contending for the faith"* is not borne out of a desire for personal gain, but is sometimes needed in order to insure that the truth is not perverted and the hearers not led astray. (see Eph.4:14) May the LORD give us all grace to know the difference.

Most all of those who claim to believe in the LORD JESUS CHRIST have some idea of the fact that there is a righteousness which is brought to the saints. But there is much confusion among some as to the nature of that righteousness and wherein the true righteousness of the sons of GOD is found. We firmly believe that the scripture teaches that any and all of the righteousness of the saints of GOD, which is recognized by their heavenly FATHER is that which is imputed to their account solely on the basis of what JESUS CHRIST has done in their behalf. *"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"* (1Cor.1:30) This is called **IMPUTATION** which is an accounting term meaning that something is applied to ones account just like money is deposited in a bank account and when the transaction is recorded the work of imputation has been accomplished.

There are some who believe that CHRIST has **IMPARTED** righteousness to each one of the sons of GOD whenever they are converted. This error usually takes form in the teaching that there is created in each believer a "new nature" or 'creature' which is incapable of sin. There is a verse in I John which is often quoted by those who hold onto this idea. *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot*

sin, because he is born of God.” (1John 3:9) One has to take this verse totally out of its contextual meaning in order to make the proposal that there is inside of each one of the saints a “part” of them that does not sin. John says, *“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” (1John 3:4)* This passage is defining sin as a total disregard of the law or to be in opposition to it in the mind and heart. So the man who is born (or reborn) by the SPIRIT of GOD is not partially possessed by some other personality which is formed in the sons of GOD making them into spiritual schizophrenics wherein one “man” is a sinner, while the other is a “saint”. It is outside the scope of our discussion here (lacking time and space) to go into great detail of all of the ramifications of this doctrine, but suffice it to say that the SPIRIT of GOD does indwell the sons of GOD and because of a change which is wrought in their mind they now love those things which they once hated. They are still alive in a body of flesh and blood and that natural man is always at work trying to overcome and destroy the influence of the SPIRIT of GOD in them. Yet they have no part of them which is not given to sin. *“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” (Rom 7:18)* The day of the resurrection shall see this warfare finally accomplished as death is swallowed up in victory and all that they have longed for is realized.

Then there are some who teach that CHRIST has **INFUSED** HIS righteousness into the saints at conversion and that they actually become righteous in their person and their righteous deeds are taken into account by the FATHER in order that varying degrees of reward may be meted out in the day of judgement. This error permeates much of modern religious teaching and forms the very basis for the works based religion of our time. This teaching tells men that their prayers are more apt to be heard based on their faithfulness and that it is in their power to influence GOD in a myriad of ways. Whether it be by “soul-winning”, “tithing”, or any manner and amount of “service”. They say the amount of your blessing is dependent on your faithfulness (righteousness) before GOD. They have totally perverted the scriptural concept of reaping and sowing, making it into a barter system. The blessings of GOD cannot be purchased by money or good deeds. *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags.” (Isa 64:6)*

Any righteousness which we could ever hope to have before the throne of GOD is that which is the perfect righteousness of the LORD JESUS CHRIST. If that be not laid to our account we shall all perish and that right soon. There is no part of a man’s standing before a holy GOD which is dependent upon any work which is performed in these earthly bodies. *“But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.” (Psa 37:39)*

IMPUTATION has two parts. The elect would not enter into eternal glory without them both.

HE has imputed the sin of HIS elect to HIMSELF. *“For he hath made him to be sin for us, who knew no sin.” (2Cor. 5:21a)* CHRIST was under no obligation to redeem HIS elect except for that timeless love which HE has held them in before the foundation of the world. Because HE loved them HE was willing to redeem them from the sin and shame which they had gladly embraced. In order to bear the curse of the law in their behalf, HE had to have the guilt of their sin placed upon HIM. *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” (Gal 3:13)*

HE has imputed HIS righteousness to HIS elect. *“that we might be made the righteousness of God in him.” (2 Cor.5:21b)* All of that which HE has performed in the work of redemption has been laid to the account of those whom HE has loved with an everlasting love. HE would be both just and the JUSTIFIER of them. Not because HE was bound by anything but HIS own purpose, even as HE said to John the Baptizer, *“Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” (Matt 3:15)* *“What shall we then say to these things? If God be for us, who can be against us?” (Rom 8:31)*