

**Welcome friends to another broadcast of “Morsels for Zion’s Poor”**

It is sad to see brethren strive about words to no profit 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. 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:”* 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.”* 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.”* 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 from above, 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”.

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 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. They say the amount of your blessing is dependent on your faithfulness (righteousness) before GOD. The blessings of GOD, however, cannot be purchased by money or good deeds. 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. 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.”*

The correct doctrine of **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.”* 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 placed the guilt of their sin upon HIMSELF. *“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.”* HE has imputed HIS righteousness to HIS elect. *“that we might be made the righteousness of God in him.”* 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.”* *“What shall we then say to these things? If God be for us, who can be against us?”* Do you stand in the imputed righteous of CHRIST? If not; you shall surely perish in your own.

*“Thy free grace alone,”*#11 **If you would like a free transcript of this broadcast email us at [forthepoor@windstream.net](mailto:forthepoor@windstream.net)**