

**ADVENTIST FALSE
JUSTIFICATION CORRECTED**



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Introduction

Justification doctrine that has gained ascendancy in the SDA Church, which came largely from SDA scholars who brought it in the church from apostate Protestant seminaries which they learnt it from.

The true doctrine of justification through Faith by imputation that is transformative justification, was rejected by the leadership of the SDA Church which now teach a salvation-in-sin justification. However, this booklet goes into an explanation of the true concept of justification and its related doctrines, explaining them from the Bible and the Spirit of Prophecy writings, so as to educate readers about true Biblical doctrine.

It is important to use the Bible in the study of this booklet with careful consideration and prayer, so that one would gain the most benefit and preparation for the greatest battle that is yet ahead of us and is soon to come.

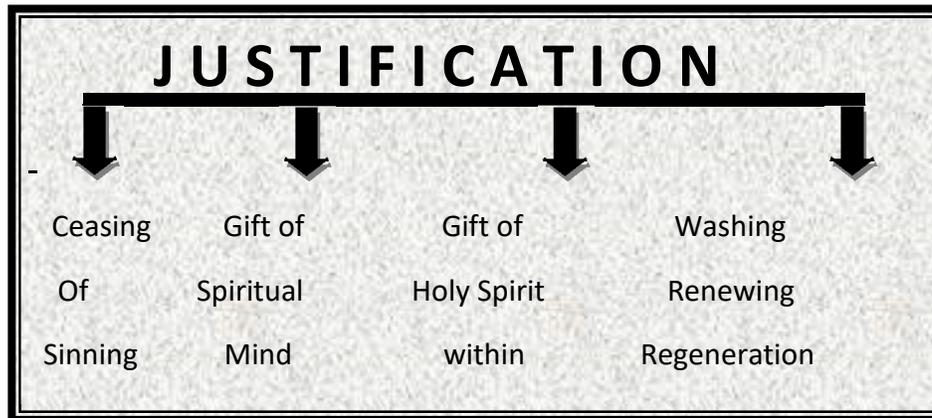
May the Holy Spirit reveal truths to all for their conversion and sanctification, in Jesus' holy name. Amen.

Adventist False Justification Corrected



1. The Bible defines Justification to be **transformative**. This is the truth we are to believe.
 - (a) **Justification** causes the sinner to **cease** from his sins. 1 Corinthians 6:9-11.
 - (b) **Justification** gives to man the **spiritual mind** in place of the **carnal mind**. This is **subjective** or **within** the person. (Romans 8:6-8; Romans 5:1, 18).
 - (c) **Justification** is the gift of the Holy Spirit **within** the heart of the person. This causes the divine nature - God to dwell **within** the person. (Galatians 3:6-9, 14; Galatians 4:6; 1 John 4:13).
 - (d) **Justification** is a **washing of regeneration**, this is a **purifying change** within the person. It is a **renewing** of the Holy Spirit. Titus 3:5-7.
2. Thus in **Justification** God must cleanse **first** the inside of a person, then the outward works can be also cleansed. Matthew 23:25, 26.
3. Thus, in a summary, we can say about **Justification** the following Biblical **truisms**.
 - (a) Justification is **ceasing sins** from a person.
 - (b) Justification is **substituting** the **carnal mind** with the **spiritual mind** in the person.
 - (c) Justification is the **gift of the Holy Spirit/God within** the heart of the person.
 - (d) Justification is a **washing, renewing and regeneration** of the person by the Holy Spirit.

(e) Illustrated chart on Justification.



4. Justification in the SDA **Quarterly Lessons Study** follows this pattern.
 - (a) Some of the statements about Justification are neutral and does not say where it is located in the human being.
 - (b) Many statements about Justification in the lessons shows them to be **non-transformative** with an **assumed righteousness**.

5. Here are quotations from the lessons study that are neutral. This is a small example.

“Hence, we are justified before God, not because of our works but because of Jesus, whose righteousness becomes ours when we accept it “by Faith.” Hence the term “justification by faith.” No matter our past, when we accept Jesus we stand before God in His righteousness, the only righteousness that can save us.” *Redemption in Romans*, **Adult Teachers Sabbath School Bible Study Guide**, July, Aug., Sept. 2010, p. 41.

“Paul sets forth David’s restoration to divine favor as an example of justification by faith.” **Ibid**, p. 54.

6. Here are quotations from the lessons study that presents Justification as **non-transformative**, with an **assumed righteousness**, hence **objective** (outside) of the person.

“The law of God is perfect, and humans never can reach this standard; but when we accept Christ’s righteousness, offered in place of our imperfections, God counts us as righteous.” **Ibid**, p. 43.

“What is this idea of “justifying,” as found in the text? The Greek word *dikaioo*, translated “justify,” may mean “make righteous,” “declare righteous,” or “consider righteous” We are justified when we are “declared righteous” by God. Before this justification, a person is unrighteous, and thus unacceptable to God; after justification, he or she is regarded as righteous, and thus acceptable to him.” **Ibid**, p. 46.

“... the divine pronouncement of righteousness credited to those who believe (justification).” **Ibid**, p. 53.

“Abraham had to have righteousness credited to him, because he was not righteous on his own.” **Ibid**, p. 59.

“Paul has established the point that justification, or acceptance with God, comes only through faith in Jesus Christ, for His righteousness alone is enough to give us the right standing with our Lord.” **Ibid**, p. 65.

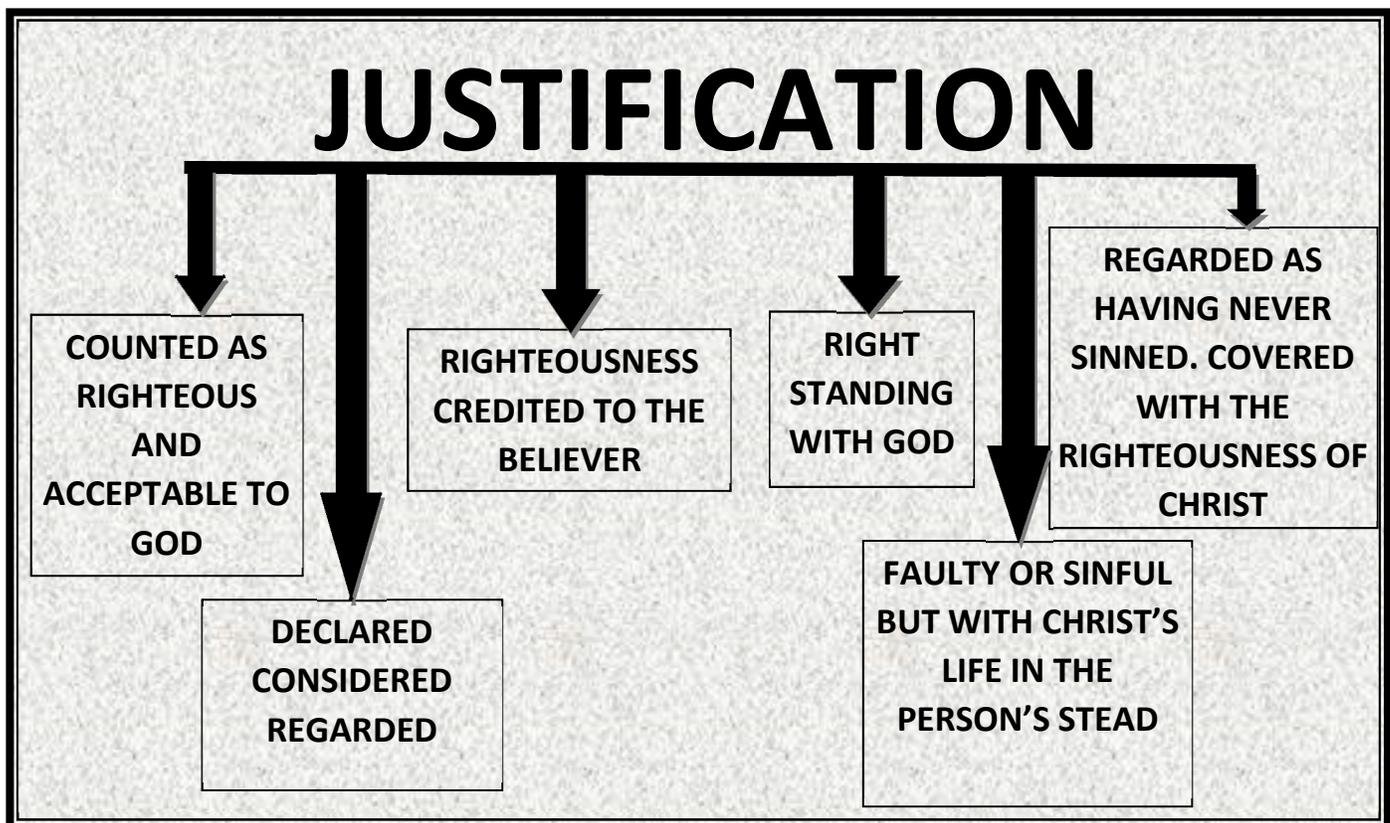
“We have been declared righteous, or regarded as righteous” **Ibid**, p. 66.

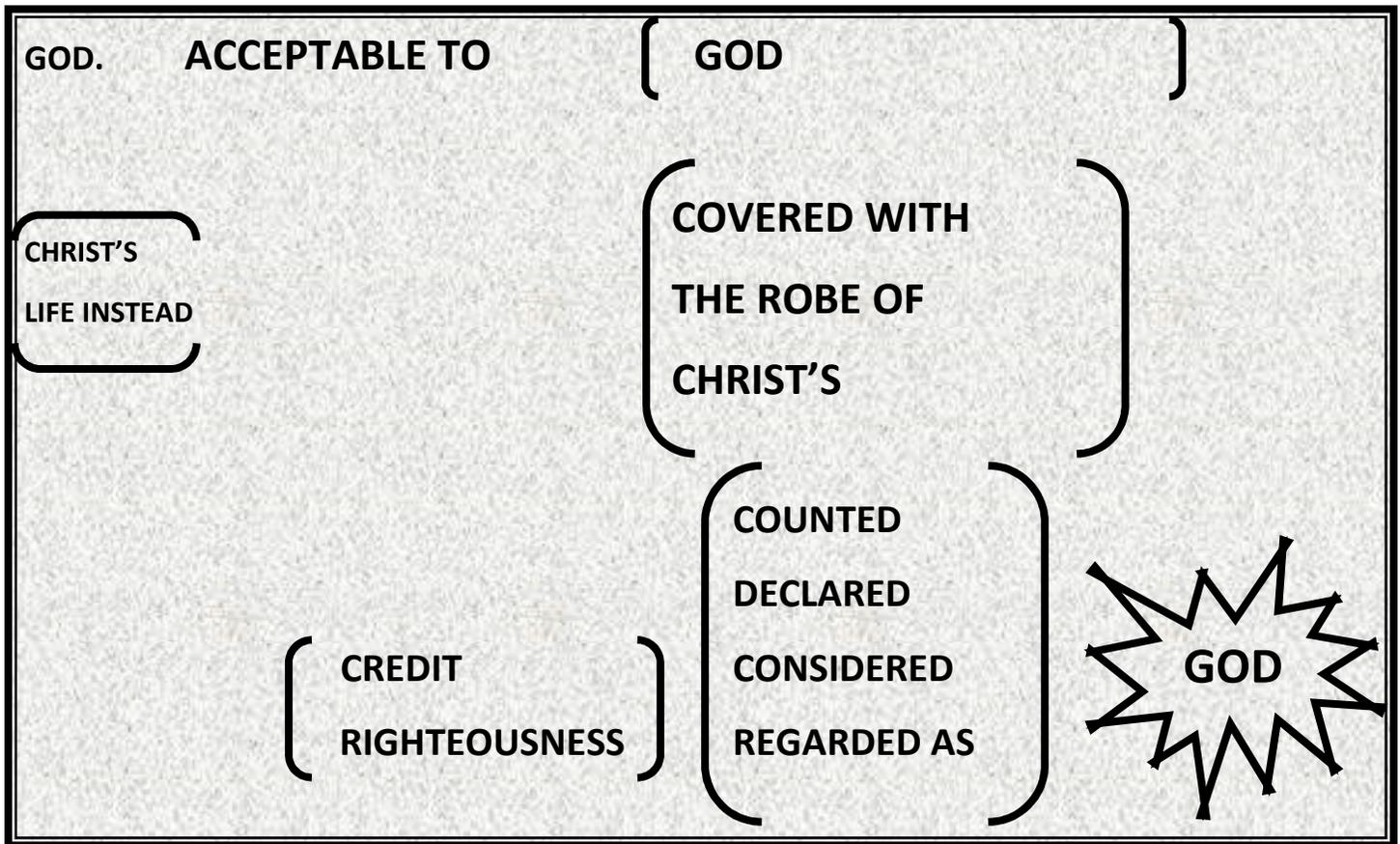
“But when the person surrenders to Jesus, an immediate change is wrought in his or her standing with God. Formerly condemned as a lawbreaker, that person now stands perfect in the sight of God, stands as if he or she had never sinned, because the righteousness of Jesus Christ completely covers that person. There is no more condemnation, not because the person is faultless, sinless, or worthy of eternal life (he or she is not!), but because Jesus’ perfect life record stands in the person’s stead; thus, there is no condemnation.” **Ibid**, p. 102.

7. Here now is a summary of what the lessons study has presented Justification to be:
 - (a) Justification is being **counted as righteous**.
 - (b) Justification is being **declared** or **considered** righteous.
 - (c) Justification is being **regarded as righteous**.

- (d) Justification is **righteousness** being **credited** to the believer.
- (e) Justification is to have a **right standing** with God.
- (f) Justification is God regarding the person **as if he had never sinned** because the person is **covered** with the righteousness of Christ although he is **not faultless** or **sinless** because Christ's **perfect life stands in the sinner's stead**.

8. The following illustrated charts explain the lessons study's presentation of Justification.





9. Concerning the problems of Justification in the SDA Church Mrs. White said the following.

“The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point.... I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts.... Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact, they need to be converted.” Ellen G. White, **Faith and Works**, pp. 18-19.

10. Why is it that the false concepts of justification by faith has been so often

taught in the Seventh day Adventist Church to the hurt of the membership of the Church? We are told:

“The enemy of man and God is not willing that this truth [justification by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation.” Ellen G. White, **Review and Herald**, Sept. 3, 1889.

11. Justification is not only what **God does** to the penitent person, it is also **what happens to the penitent** person who receives the **Justification**.

(a) It is like saying **God justifies** (does the work). Romans 8:33; Romans 3:26; Romans 4:5.

(b) And it is also saying **man is justified (our justification)**, his reception of God’s act. Roman 3:23, 24, 28; Romans 4:25; Romans 5:1.

12. Clear proof that Justification is not only what **God does** to the penitent, but also **what happens** to the penitent is seen in the expression “**imputed Righteousness**”. The person who is justified has Righteousness **imputed to him**. The **man**, and not a fictitious account, is the **receptor** of the Righteousness. Romans 4:3, 6-9, 11, 22-24.

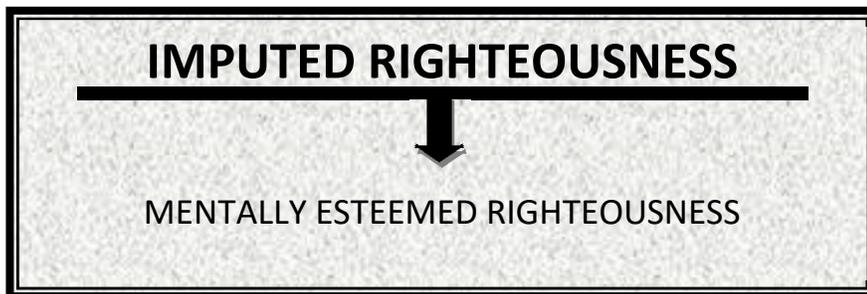
13. Where is the **location** of the Righteousness that is imputed to the person? **In him**, in his **heart/mind**. Romans 3:22; Psalm 40:10.

14. Mrs. White also tells us that the Righteousness is **within** the person. She says:

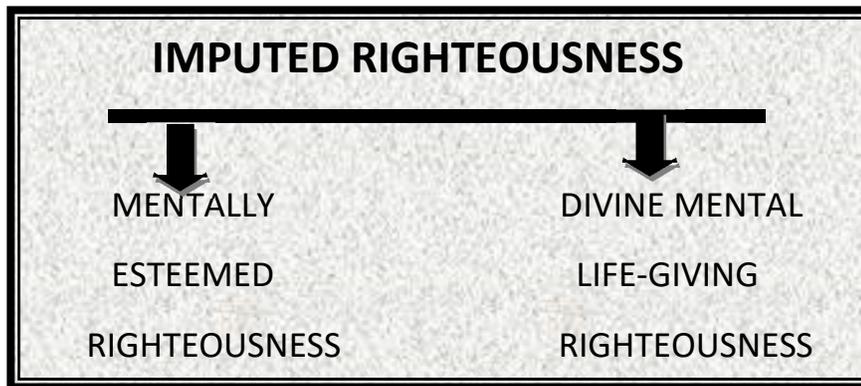
“Righteousness within is testified to by righteousness without. He who is righteous within is not hardhearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength.” Ellen G. White, **Review and Herald**, June 4, 1895.

15. In the Bible **imputation** Gk. *Logizomai* is translated the following ways, but NEVER as **credited**.

- (a) **Counted.** Romans 4:3, 5.
 - (b) **Impute.** Romans 4:6, 8, 11, 22, 23.
 - (c) **Reckoned.** Romans 4:9, 10.
 - (d) **Accounted.** Galatians 3:6.
16. Concerning the Greek meaning of the word we are told.
- “Logizomai Actually, the verb *Logizomai* means to put together with one’s mind, to count, to occupy oneself with reckonings or calculations.... *Logizomai* also means to reckon to value or esteem.”** Dr. Spiros Zodhiates, **The Complete Word Study Dictionary New Testament**, p. 922.
17. Here are scriptures that also speak about counting as a **mental estimation**. (Romans 8:36; 1 Corinthians 4:1; 2 Corinthians 10:2; 2 Corinthians 12:6; Romans 14:14).
18. This understanding tells us the following points.
- (a) To **impute** is to **count** or **esteem**, it is a work of the **mind** and not of the **voice**.
 - (b) Therefore **imputed Righteousness** is Righteousness **esteemed** with God’s **mind** to man, not **declare** with His **voice**.
 - (c) Therefore **imputing** Righteousness to man is **not declaring** Righteousness to man, it is **esteeming** with His **mind**, Righteousness to the penitent man, not God declaring it.
 - (d) Thus the idea that **Justification** is God **declaring** Righteousness to the repenting man is not a Biblical doctrine.
 - (e) Illustrated chart of **imputed Righteousness**.



19. Here is the Biblical **working definition of imputation** as done by God himself.
- (a) Abraham's virility and Sarah's womb were dead at their advanced ages. (Romans 4:19).
 - (b) To make Abraham a father of many nations God therefore had to call (esteem) the things (Abraham's virility and Sarah's womb) not being [alive], as being [alive] this was **quickening** the dead organs or **giving life** to them. (Romans 4:17).
 - (c) This means that **imputation** or **esteeming** from God makes the thing that was **not**, now **present**. It makes the **dead alive**. God was able to **perform** (by **imputation/esteeming**) what he had promised to Abraham and Sarah. (Romans 4:21).
 - (d) We can see images in the above miracle of how God deals with converting sinners from **spiritual death** to **spiritual life**. He imputes or esteems the **spiritually dead** penitent man as **spiritually alive** and he is **really** made **spiritually alive**. This is Justification as God **imputing life** to the spiritually dead, who has repented and believed. (Ephesians 2:1, 5; Romans 5:18). Romans 8:2.
20. Thus we can say the following about the word **imputation** as it relates to God.
- (a) To **impute** is to **mentally esteem** a position.
 - (b) When God **esteems** or **imputes** with His mind this **mental activity** is **creative** or **life giving**.
 - (c) **Imputed Righteousness** is therefore **esteemed Righteousness** from God, it is **life giving** Righteousness from God's mind.
 - (d) The following chart explains.



21. Mrs. White explains that **imputed Righteousness** does indeed have **transforming** (life-giving) power. She says:

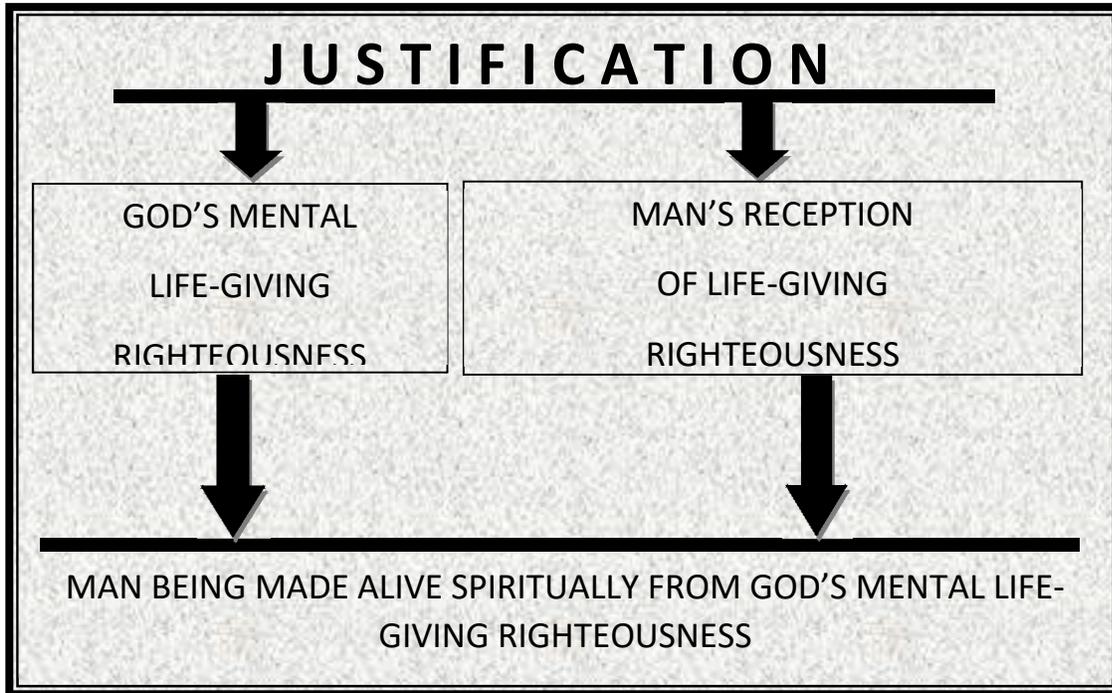
“By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like him.” Ellen G. White, **God’s Amazing Grace**, p. 96.

“Through faith in His name, He imputes unto us His righteousness and it becomes a living principle in our life.” Ellen G. White, **Review and Herald**, July 12, 1892.

22. In the light of all of what we have seen, we can now define Justification in its **divine work part** and its **human reception part** the following way.

- (a) **Justification** is God **imputing Righteousness** to repentant man.
- (b) **Justification** is God’s **life-giving** of **Righteousness** to repentant man.
- (c) **Justification** is God’s **mental life-giving** of Righteousness to repentant man.
- (d) **Justification** is man receiving **imputed Righteousness** from God.
- (e) **Justification** is man receiving **life-giving Righteousness** from God.
- (f) Justification is man receiving from God’s mind or **mental estimation, life-giving Righteousness**.

23. Thus we can truly say that **Justification** is man being **given** and **receiving** spiritual life giving Righteousness from God's mental estimation. (Romans 5:18; Romans 8:6, 9-11).
24. Thus real Justification in its God-ward and man-ward parts together is illustrated in the following chart.



25. Some misled people use Mrs. White's statements that speak about **Justification by Faith** to teach a justification that **does not transform** the person. By selecting certain words or phrases usually used by theologians to teach a **changeless** Justification, they assume that by the use of these terms, Mrs. White is teaching that same concept of Justification taught by the theologians. But they are incorrect, because, while Mrs. Whites may seem to teach a changeless Justification, the general contexts of her statements show that all the terms really mean a **transformative** Justification.

These are the following terms seized upon by unlearnt theologians in the SDA church.

- (a) **Imputed**—they think Mrs. White means an imputation that is merely a declaration or a counting that does not really materially exist.
- (b) **Covered with Jesus robes of Righteous- ness**—they think that these robes cover a person’s outward image before God because they still have their **sinfulness and faults within**. They explain the covering of these robes as if the person is still covered with their own filthy garments, and Jesus’ own provides a covering for those garments.
- (c) **Placed to one’s account**—they think that the righteousness of Christ is placed upon some heavenly account and not in the very person himself. This makes the person unchanged while as yet he is looked upon by God as if he is righteous.

26. However, all of Mrs. White’s statements are to be viewed in context to a **subjective inner change or transformation** as contexts will show.

- (a) Here are important statements on imputation by Mrs. White, showing the subjective change context.

“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 to the Church vol. 5**, p. 744.

“He imputes unto us His righteousness, and it becomes a living principle in our life.” Ellen G. White, **Review and Herald**, July 12, 1892.

“Christ imputes to us His sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. **Ibid**.

“Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command.... In ourselves we are sinner; 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, **God’s Amazing Grace**, p.181.

“By receiving His imputed righteousness, through the transforming

power of the Holy Spirit, we become like him [Jesus].” **Ibid**, p. 96.

“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 reinstate the lost, elevating and ennobling the soul to its original purity through Christ’s imputed righteousness.” Ellen G. White, **That I May Know Him**, p. 206.

“It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ’s imputed righteousness. The sinner so recently dead in trespasses and sins is quickened by faith in Christ.” Ellen G. White, **Faith and Works**, p.106.

- (b) The following are important statements showing that to be **covered with Jesus’ robes of Righteousness**, is an **inner transformative** wearing of these robes.

“They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ, They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.” Ellen G. White, **Review and Herald**, Nov. 29, 1892.

“In the religion of Christ there is a regenerating influence that transforms the entire being, lifting man above every debasing, groveling vice, and raising the thoughts and desires toward God and heaven. Linked to the Infinite One, man is made partaker of the divine nature. Upon him the shafts of evil have no effects; for he is clothed with the panoply of Christ’s righteousness.” Ellen G. White, **Counsels To Teachers**, p. 51, 52.

“There are many, many professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin.” **Review and Herald**, Feb. 26, 1901, by Ellen G.

White.

“When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig– leaf garment, not the nakedness and deformity of sin, but his own robe of righteousness, which is perfect obedience to the law of Jehovah.” Ellen G. White, **Christ Object Lessons**, p. 311.

- (c) The following is a proper context for the statement **placed to one’s account**; this account is in the human being, it is not an **external** account.

“The only way in which he [the sinner] 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 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.’” Ellen G. White, **Review and Herald**, Nov. 4, 1890.

27. This final quotation reveals the general context all Mrs. White’s statements about Justification can be placed into. We are told:

“In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but *from* his sins; for Jesus is the Lamb of God which taketh away the sin of the world.” Ellen G. White, **Review and Herald**, June 12, 1892.

28. Thus we can finally summarize by saying:

- (a) Only when the Righteousness of God is in the penitent person giving him spiritual life so that he obeys the Commandments of God, then it is that the person is **acceptable to God**.
- (b) When the person stands clothed in the Righteousness of Christ in heart and in obedience to God's Law, then he has a **right standing** with God.
- (c) The robe of Christ's Righteousness that the penitent person is covered with is the Divine Nature worn in the heart and obedience to the Law of God worn in the works of the person.
- (d) Christ's life dwells in the heart instead of spiritual death.

PERSONAL NOTES

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