

**PIECEMEAL CONQUERING**  
**VICTORY, WHAT IS IT AND HOW**  
**IT WORKS**

**BY NYRON MEDINA**

**PUBLISHED BY THUSIA SEVENTH DAY SABBATH ADVENTIST CHURCH**

## **PIECEMEAL CONQUERING VICTORY, WHAT IS IT AND HOW IT WORKS**

1. Unconverted man is laden with many sins. Isa. 1:4-6; Rom. 3:10-19.
2. But the free gift of righteousness is meant to deal with many transgressions. Rom. 5:16.
3. The bottom-line about sin is that it is idols or false gods in the heart. Eze. 14:3,5.
4. The old man of the mind is made up of idol-knowledge, or knowledge that keeps idols or false gods exalted or glorified in the mind. (Jer. 10:14,15; Eze. 8:10-12; Pr. 23:7).
5. However, the new birth cleans us out from all idols (or false gods) in the heart. Eze. 36:25-27.
6. We are turned from idols (false gods) to serve the living God. 1 Thess. 1:9.
7. Thus conversion establishes God alone as God dwelling in the mind. 2 Cor. 6:16; 1 Jn. 4:12,15,16.
8. This means that when a man is born again he is made sinless in fact. 1 Jn. 5:18; 1 Jn. 3:9.
9. The old man is removed, so that the body of sin, which is the perverted emotions, is inactivated, so that from that moment we do not serve sin. Rom. 6:6,7.
10. We now obey from the heart the doctrine of Christ given to us within by the Spirit of Truth dwelling within. Rom. 6: 17,18; Rom. 8:9.
11. So that our works are indeed obedience to the commandments of God. Rom. 3:30,31; 1 Jn. 3:24.
12. We use the Faith of Christ to see the wrong of wrong and the right of right to deny wrong and we then obey the truth. Heb. 11:4,13-16.
13. However, we are told that we must resist sinning (obviously with a struggle against evil). 2 Tim. 4:7; Jam. 4: 7.
14. Does this mean that we have righteousness and evil in us at the same time? The answer is NO! Because one cannot have evil in themselves and be a Christian at the same time. Jam. 3:11,12; 1 Jn. 2:8-11; 1 Jn. 3:10,17.
15. Then what is this resistance or struggle Christians have, and why are they to struggle or resist?
  - a. First, it is not a struggle against indwelling sin, because if the righteous have indwelling sin, he is NOT righteous. 1 Jn. 3:7,8,10.

- b. Since the justified man is sinless, if he afterwards, it is he that has built again the thing he has destroyed. Gal. 2:17,18.
- 16. The struggle occurs in the mind. It is double mindedness that hinders us from overcoming sin, but causes us to fall back into sin. Jam. 1:6-8; Jam. 4:8.
- 17. The struggle that goes on in our minds is whether we should transgress for pleasure or success, or should obey and suffer as Christ did, this is the real struggle. Rom. 6: 13,15,16; Jam. 4:17; Heb. 11:24-29.
- 18. The renewal of our minds with Faith in it, causes us to be able to prove the acceptable Will of God. Rom. 12:; Col. 3: 10.
- 19. Thus we can deny wrong by the Spirit of Faith and choose to obey— then it is that we truly obey. Tit. 2:11,12; Rom. 6:20-22; Eze. 18:21,27,28.
- 20. This obedience does two things:
  - a. It exalts God alone to be love glorifying Him alone. Rom. 4:20; Matt. 5:16; 1 Pet. 4:11,14.
  - b. It is doing the Righteousness (or righteous works) of the Law of God. Rom. 8:4; Rom. 2:26.
- 21. This is indeed “Conquering Victory” overcoming sin by Faith. 1 Jn. 5:4; Rev. 12:11.
- 22. When or while we are in the obedience of the Spirit we cannot sin or do wrong; thus we are truly in Conquering Victory. 1 Jn. 3:6,7,9; 1 Jn. 5:2.
- 23. To overcome a sin therefore is not to have it alive in us while we are Christians and then struggle to stop committing it. No. To overcome a sin is to resist the thought of accepting its values in the mind, and to choose the Love of God in Faith against it. 2 Cor. 10:4-6.
- 24. If we were to yield to the wrong values as if it is God or Love, we are building false gods or idols again, and we have sinned in the heart and will sin in works. Gal. 2:17, 18; Eze. 20:16.
- 25. Thus to overcome a sin like lying for instance is to:
  - a. Resist the thought to lie in the mind which is denying a false god or idol. Eze. 18:27,28; Eze. 14:6; Eph. 4:25.
  - b. Choose the faith that urges to be truthful, which will exalt God as love. Rom. 1:17; Gal. 5:16.
  - c. Obey in works the Faith one has chosen. 1 Pet. 1:22; Jam. 2:12.

26. This successful denial of wrong with corresponding mental and works obedience is called Conquering Victory. Gal. 5: 22-25; 1 Jn. 5:4.
27. Overcoming each situation we meet daily in the same fashion is called Piecemeal Conquering Victory. 2 Cor. 4:16, 17.
28. It is Piecemeal Conquering Victory because it is not the conquest of all wrongs (which is Achieved Victory), but the conquest of individual various wrongs on a daily basis. Eph. 4:25-32.

THE END

## **PUNCTUATED SINLESS PERFECTION AND ALL-TIMES SINLESS PERFECTION**

1. Justification is the “point of change” in the great Plan of Salvation. 1 Cor. 6:9-11; Zech. 3:3-5.
2. When we are justified, two things happen which makes up Justification:
  - a. The non-imputation of sin:
    1. God non-imputes our Idol past/present sins to us, He forgives us of these sins. Rom. 4:6-8. Ps. 32:5.
    2. We are delivered from these gods in the heart or purged of them. Eze. 36:25; Col. 3:9.
    3. We are no longer condemned for these sins since we are forgiven by God’s Grace. Rom. 8:1,2.
  - b. The imputation of righteousness:
    1. God counts righteousness unto us. Rom. 4:3,5,6.
    2. The righteousness is given into our hearts by Faith. Rom. 3:22; Ps. 40:10.
3. We are justified from sin thus we are freed from sin. Rom. 6:6,7; 1 Cor. 15:34.
4. Thus we are in fact justified into sinlessness. Rom. 6:11; 1 Jn. 1:9.
5. Since Justification is the gift of the Spirit within the heart... Gal. 3:7-9,14; Gal. 4:6...
6. And the new birth is by the Spirit renewing us... Jn. 3:5-7; Tit. 3:5-7...
7. Then Justification is in fact the new birth or being born again by the word of God. Isa. 53:11; Jam. 1:18; 1 Pet. 1: 23.
8. Thus Justification or the new birth makes us sinless. 1 Jn. 5:18.
9. Since Justification is unto sinlessness, then why do some of us still sin? Because, those who build again wrong values, must sin. Gal. 2:17,18.
10. Thus we are to seek Christ our Advocate that we may be restored. 1 Jn. 2:1.
11. The person who has God in him and goes and sins at times denies God, and has only Punctuated Sinless Perfection in the span of time. That is, they have sinlessness at different periods, and sinfulness at different periods. The span of time of being in sin is punctuated with times in sinlessness or holiness. 1 Jn. 2:23,24; Rom. 6:15,16.

12. This was also the history of ancient Israel. There were times when they served YHWH and times when they served Baal. Jud. 2:11-19.
13. God is certainly not pleased with Punctuated Sinless Perfection, He wants us to serve Him only and all the time. Rom. 6:1,21; 1 Jn. 2:6; Gal. 5:25.
14. God wants All-times Perfection, He wants us to abide in Him so that we shall not sin. 1 Jn. 3:6,9. Col. 2:6,7; Rom. 6:17,18,22.
15. If we obey the convictions of the Holy Spirit of Truth or Faith, we shall not sin at all, so that we shall have All-times Sinless Perfection and not Punctuated Sinless Perfection. Gal. 5:16-18; Rom. 6:12,13.
16. Jesus' All-times Sinless Perfection is the ideal which we must all reach. 1 Pet. 1:18,19; 1 Pet. 2:20-23; 1 Pet. 4:1,2.

## APPENDIX

1. A chart illustrating the two major parts that make up subjective Justification.

### SUBJECTIVE JUSTIFICATION

#### PART ONE:

1. Non-imputation of the Idol past/present sins.
2. Removal of the Idol-values.
3. Absolution of condemnation for false gods.

#### PART TWO:

1. The imputation of Righteousness.
2. Righteousness given into the heart.
3. The new birth into sinlessness.

2. A chart illustrating Punctuated Sinless Perfection.

SINLESS PERFECTION SINFULNESS SINLESS PERFECTION SINFULNESS SINLESS  
PERFECTION

### JUATIFICATION IS A FREEING FROM SINNING

1. He who commits sin is a slave of sin. Jn. 8:34.
2. We are all slaves of sin when we are unconverted. Rom. 8: 6-8.
3. Freedom from sinning is what we all need. Matt. 1:21; Tit. 2:11-14.
4. The son of God makes us truly free. Jn. 8:36.
5. Sin starts in the mind and ends in works. Mk. 7:20-23.
6. To be made free from sinning is to be justified, because Justification frees us from sin. Rom. 6:6,7.
7. We were slaves of sin, but we are made free and became slaves of Righteousness. Rom.

17,18,20-22.

8. Those not under the condemnation of the Law do not have sin dominating them, because to be not under the condemnation of the Law is to have Christ within. Rom. 6:14; Rom. 8:1.
9. Justification frees us from sin because it rebirths us by the Spirit. Gal. 3:7-9,14; 1 Jn. 3:9.
10. Justification frees us from sinning because the sinless Christ our Righteousness is given within the heart making the man sinless.
  - a. Christ is sinless. 1 Jn. 3:5.
  - b. Christ (in His spirit-nature) is the Righteousness of God. Jer. 23:5,6; Rom. 10:4; 1 Cor. 1:30.
  - c. This Righteousness of God (the Divine Nature of Christ) is given into us through Faith in justification. Rom. 3:22.
11. Christ within equals free from sin, (Christ dwells in the heart by Faith, and Christ is sinless, this makes us sinless). Eph. 3:17; 1 Pet. 2:21,22.
12. Christ within-free from sin. (With the sinless Christ within us as the Faith of Jesus by which we are justified, we cannot have sin at the same time). 1 Jn. 5:4; 1 Jn. 3:5; Gal. 2: 16.
13. We are awakened to Righteousness By Faith which justifies, thus we sin not so that justification frees us from sinning. 1 Cor. 14:34; Rom. 5:1.
14. The life we live in the flesh by the Faith of Jesus in us means that we do not build again the process of sinning, thus we are freed from sinning by Christ within. Gal. 2:20,17,18.
15. Justification indeed frees us up from sinning. 1 Cor. 6:9-11,19,20.

THE END

**WHAT RIGHTEOUSNESS IS IMPUTED TO US? THE PERSONAL OBEDIENCE OF JESUS CHRIST TO THE LAW, OR THE NATURE OF GOD, LOVE? WHICH?**

1. Evangelicals today teach that the Righteousness that is imputed to the penitent is the perfect obedience of Jesus Christ to the law of God, thus the personal obedience of Jesus Christ 2000 years ago is our imputed righteousness.

“In addition to the pardon of sin, justification declares that all the claims of the law are satisfied in respect to the justified. It is the act of a judge and not of a sovereign. The law is not relaxed or set aside, but is declared to be fulfilled in the strictest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the law... Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness which perfect and for ever satisfies the law, namely, Christ’s righteousness.” **Justification by Faith, pg. 1.**

2. When Jesus came to the earth he lived a sinless life. 1 Pet. 1:19; 1 Pet. 2:21,22; Heb. 4:15.

3. He kept the law of God. Jn. 15:10.

4. He fulfilled all Righteousness. Matt. 3:15.

5. This means that He did the will of God which is to keep the Law of God. (Heb. 10:5-7; Ps. 40:8).

6. Since Jesus did all things which the Father told Him, He obeyed the Law perfectly, thus He had the Righteousness of the Law. (Jn. 8:29; 1 Jn. 3:22).

7. There is another Righteousness called the Righteousness of God which is presented as apart from or different to the righteousness of the Law. Rom. 3:21.

8. This Righteousness of God is God Himself or His Divinity. Jer. 23:5,6; Ps. 31:1; Ps. 5:8; Mic. 6:5; Isa. 46:13.

9. This Righteousness comes only by the Faith of Jesus Christ. Rom. 3:22; Phil. 3:9.

10. It is this Righteousness that is imputed into us by Faith. Rom. 3:22; Gal. 2:16,21.

11. The Righteousness of the Law must also be kept by the convert. Rom. 2:26,27.

12. Faith motivates him to do this Righteousness of the Law that is fulfilled in his existence. (Rom. 3:28,30,31; Rom. 8: 4); Rom. 10:31,32.

13. We do the Righteousness of the Law when we are born of God. 1 Jn. 2:29.

14. Our Righteousness of the Law which we do is not the personal obedience of Jesus Christ that

He did 2000 years ago, it is our personal obedience. 1 Jn. 3:7.

15. Christ's obedience to the Law was His personal obedience for the sake of saving humanity, thus His obedience was unto the death of the cross to deliver man; this calling of obedience is given to no other man. Heb. 2:9-11,14-18.
16. That Christ's obedience to the Law is His personal obedience and cannot be imputed to anyone is clearly seen, because this will makes us become the Saviour by proxy, or a false Saviour. Jn. 17:4,6,19.

THE END

## JUSTIFICATION IS A FREEING FROM SINNING

1. He who commits sin is a slave of sin. Jn. 8:34.
2. We are all slaves of sin when we are unconverted. Rom. 8: 6-8.
3. Freedom from sinning is what we all need. Matt. 1:21; Tit. 2:11-14.
4. The Son of God makes us truly free. Jn. 8:36.
5. Sin starts in the mind and ends in works. Mk. 7:20-23.
6. To be made free from sinning is to be justified, because Justification frees us from sin. Rom. 6:6,7.
7. We were slaves of sin, but we are made free and became slaves of Righteousness. Rom. 6:17,18,20-22.
8. Those not under the condemnation of the Law do not have sin dominating them, because to be not under the condemnation of the Law is to have Christ within. (Rom. 6:14; Rom. 8:1).
9. Justification frees us from sin because it rebirths us by the Spirit. (Gal. 3:7-9,14; 1 Jn. 3:9).
10. Justification frees us from sinning because the sinless Christ our Righteousness is given within the heart making the man sinless.
  - a. Christ is sinless. 1 Jn. 3:5.
  - b. Christ (in His spirit-nature) is the Righteousness of God. (Jer. 23:5,6; Rom. 10:4; 1 Cor. 1:30).
  - c. This Righteousness of God (the Divine Nature of Christ) is given into us through Faith justification. Rom. 3:22.
11. Christ within equals free from sin. (Christ dwells in the heart by Faith, and Christ is sinless, this makes us sinless). (Eph. 3:17; 1 Pet. 2:21,22).
12. Christ within-free from sin (with the sinless Christ within us as the Faith of Jesus by which we are justified, we cannot have sin at the same time). (1 Jn. 5:4; 1 Jn. 3:5; Gal. 2: 16).
13. We are awakened to Righteousness by Faith which justifies, thus we sin not so that justification frees us from sinning. (1 Cor. 14:34; Rom. 5:1).
14. The life we live in the flesh by Faith of Jesus in us means that we do not build again the process of sinning, thus we are freed from sinning by Christ within. Gal. 2:20,17,18.

15. Justification indeed frees us up from sinning. 1 Cor. 6:9-11,19,20.

THE END

**THE CONVERTED MAN MUST KEEP**  
**THE LAW OF GOD**

1. The problem of man is sin or breaking God's Law. Rom. 3:10-19.
2. Man cannot please God or do right, because his mind is not subject to the Law of God. Rom. 8:6-8.
3. The un-conversion of man is his lawlessness or his transgression. Of the Law. Mk. 7:20-23; Rom. 7:13.
4. Conversion is from sins. Jam. 5:19,20; Acts. 3:19.
5. Conversion is cleansing from all unrighteousness which is sin. (1 Jn. 1:9; 1 Jn. 5:17).
6. God dwells in those that keep His Commandments because they are given His Spirit. 1 Jn. 3:24.
7. Those that do righteousness which is keeping the Law, is born of God. )1 Jn. 2:29; Rom. 2:26); Rom. 8:4.

THE END

## **ROM. 7:1-4 EXPOSITED**

1. The Law of God has dominion over all of mankind. Rom. 7:1
  - a. It has Penal Jurisdiction (Dominion). Jam. 2:8-12; Rom. 3:19.
  - b. It also has Duty Jurisdiction (Dominion). Eccl. 12:13, 14; 1 Cor. 7:19.
2. A woman is bound by the law to her husband. (Rom. 7:2; Ex. 20:14).
3. To become dead to the law means that the “old man” that is condemned by the law is dead, thus dead or delivered from the condemnation of the law. (Rom. 7:4,6; Rom. 6: 6,7).
4. The result is, being married to Jesus Christ or Christ within the heart. Eph. 3:17.
5. Thus we should bring forth fruit of obedience unto God. (Rom. 6:17,18; Rom. 8:4; Rom. 13:8-10).

THE END

## **REMNANT RELIGION FOR THE LAST DAYS**

1. Who are those whom God counts as Israel? Those who have a pure heart. Ps. 73:1.
2. Not everyone shall enter into heaven, but only those that do the will of God, which is the law. (Matt. 7:21; Ps. 40:8).
3. God will reject many who do miracles and prophesied in His name, because they did not keep His Law. Matt. 7:22, 23.
4. Only those-out of the many that claim to be following God-who have kept the Law of God will enter into the new holy city. Rev. 22:14.
5. Many are called and few are chosen (because few make themselves chosen). (Matt. 22:14; 1 Thess. 2:13).
6. Of the many people, it is only a remnant that shall be converted to God. Isa. 11:11,12.
7. In the last days God shall call only a remnant. Joel. 2:32.
8. This remnant keeps the Commandments of God. Rev. 12: 17.

THE END

## **SAVED BY THE GOSPEL**

1. The Gospel is the science of God unto salvation because in it the Righteousness of God is revealed. Rom. 1:16,17.
2. The Righteousness of God is God Himself. Jer. 23:5,6.
3. Righteousness saves the converted. Isa. 1:27.
4. The Righteousness of God is given into the heart. Rom. 3: 22.
5. It is then, when and because we are converted, that we do the Righteousness that is of the Law, or do the works of the law. Rom. 8:4; Rom. 3:28,30,31.
6. We can do Righteousness because we are righteous with God's Righteousness in us. 1 Jn. 3:7.
7. Those who know the Righteousness of God, has the Law written in their hearts. Isa. 51:7.
8. When we are awoken to this Righteousness of God we cease to sin. 1 Cor. 15:34.

THE END

**FAITH THAT WORKS BY LOVE AND  
PURIFIES THE PERSON**

1. Faith works by love and purifies the believer. Gal. 5:5,6.
2. What is Faith? It is the revealed Truths of the Word of God. 1 Tim. 4:6; Rom. 10:8.
3. What is love? It is the Divine Nature of God. 1 Jn. 4:8,16.
4. God's Divine Nature is also called Righteousness. Jer. 23: 5,6; Isa. 46:13; Ps. 5:8.
5. Righteousness is love revealed, the Mature of God unfolded. (1 Jn. 4:8; Jer. 23:5,6; Jn. 1:18).
6. Since love is the Nature of God, and righteousness is that love, then to say "Righteousness by Faith" is the same as saying "Love by Faith" Phil. 5; 1 Tim. 1:14.
7. Since Righteousness comes through Faith, and love is Righteousness, then love comes through Faith. Eph. 6:23; 2 Jn. 3; (Rom. 15:30; Jn. 16:13).
8. Righteousness is in the Faith which is the Gospel, so then, love is in that Faith-the Gospel. (Col. 1:4,8; 1 Jn. 5:6); Phil. 1:9.
9. Righteousness is love revealed through the exegesis or explanation that is Faith. Eph. 3:17; (2 Cor. 13:14; 1 Jn. 5:6); Pr. 12:17.
10. How does Faith therefore work? It works by revealing or unfolding love. (Rom. 1:16,17; Jer. 23:5,6; 1 Jn. 4:16).
11. Faith works by revealing the love of God. 1 Tim. 1:5; Gal. 5:6; Pr. 2:6,9.
12. When the Truths of Faith is explained, in the Truth we see the Righteousness or love of God as is revealed to us. 1 Pet. 1:21,22.
13. Faith works by revealing love to purify the believer. This means that the Faith with its love which speaks to the mind, when believed by the person, becomes the new philosophy or knowledge of God with God (Love) Himself in the heart. Phil. 5; Ps. 40:10).
14. The Truth (which is Faith) and God (who is Love) in the heart, is freedom from sin within. This is how Faith work by revealing love to purify the heart. (1 Thess. 5:8; 1 Cor. 15:34).
15. The Word (which is Faith) within the heart revealing love (the Nature of God) in the mind, motivates the convinced reasoning to do the works of the Law. This is how Faith works revealing love to purify the believer from sinful works or transgression of the Law of God. (Deut. 30:10,14; Rom. 3:22,30,31; Heb. 9:14).

16. Faith reveals love in the mind and this motivates our work of the Law, so that this love of God is seen in the works of the Law which we do. (1 Tim. 4:6; Gal. 5:6; Jam. 2:18).
17. Such works done under the influence of Faith and love are revelations of the love of God to the world. (1 Jn. 2:10; 1 Jn. 1:5; Matt. 5:14-16).
18. Whatsoever is not of Faith is sin, and Faith is the victory that overcomes sin which is the opposite of love, so if Faith brings victory, it brings love in place of sin, so that Faith works through love and purifies the person. (Rom. 14:23; 1 Jn. 5:4; Gal. 5:6; Rom. 13:8-10).
19. Faith works by love to purify the person, and this is how the purification works.
  - a. The Faith of Jesus which is His Character unfolds God who is Righteousness in us. (Jn. 1:18; Rom. 3:22; Phil. 3:9). See: 2T. pg. 189.
  - b. God justifies us through this Faith of Jesus Christ, which is making us righteous. (Rom. 8:33; Gal. 2:16).
  - c. So that with the word (seed) of Faith and God in us in place of sin, we are in fact sinless or purified. (1 Jn. 3: 9; 1 Jn. 4:4).
  - d. So that Faith and Love causes us to do the works of the Law. (Rom. 3:22,28,30,31; Rev. 14:12).

THE END

**SYMPATHY WITH SATAN IN HIS REBELLION IS BROKEN BY JUSTIFICATION,  
THE SABBATH IS THE SIGN OF THIS**

1. In the great controversy between God and Lucifer, he sought to be God with God. Isa. 14:12-14.
2. But Jesus and His angels opposed the philosophy of Lucifer with his angels in a great theological war in heaven. Rev. 12:7-9.
3. Satan's philosophy he used to claim to be God is pantheism. Gen. 3:1-5.

“...the ultimate goal of Satan is to usurp the throne of God himself (e.g., Isa. 14:12-14) and win the obedient worship of all God's creatures. More commonly, his anti-creationism takes the form of pantheism or humanism or atheism, all of which dethrone God as Creator but do not immediately enthrone Satan as the high God he aspires to be. Certain forms of applied pantheism (e.g., polytheism, animism, idolatry, demonism) involve obedience to invisible spirits other than the true God and thus come close to Satanism.” **Henry M. Morris, The Long War Against God, pg. 257.**

4. Pantheism is Satan's philosophy in his rebellion against God. Gen. 3:1-5.

“...the ancient universal “world religion” of evolutionary pantheism was first introduced at Babel by Satan and his fallen host...” **Ibid, pg. 257.**

5. Pantheism comes in various forms:
6. There are various doctrines of Pantheism. Gen. 3:1-5.
7. Those who accept or subscribe to any form of pantheistic doctrine either knowingly or ignorantly exalt Satan as God. Lev. 4:13,14.
8. Because by accepting any of those doctrines as Truth they are saying that Lucifer was right in his rebellion, hence he is God as God. (1 Sam. 15:23; Jn. 8:44).
9. Thus those who accept any of the doctrines of Pantheism of follow them, side with Satan and his angels in their arguments against God. They in fact claim that God is not God alone, but there are other gods. (1 Cor. 10:19-21; Gen. 3:5).
10. These people are therefore not God's people they are the children of the dragon, the wicked one. Eph. 2:1,2.
11. The people of God exalt God as God alone or as holy. (Rom. 4:11,12,20; Ps. 45:17; Ps. 99:9).
12. This is in direct opposition to Satan's rebellious pantheistic claims that there are many gods. (Gen. 3:5; Ps. 95:3; Ps. 96:4,5).

13. We true Christians are God's people because God dwells in us. 2 Cor. 6:16-18; Rom. 8:9,14,15.
14. God comes to dwell in us through our being first justified. (Rom. 3:22; Jer. 23:5,6).
15. Justification is subjective. (1 Thess. 1:9; 1 Cor. 6:9-11; Tit. 3:5-7).
16. This Justification determines God dwelling in man. (Gal. 3:7-9,14; Gal. 4:6; 2 Cor. 3:17).
17. It takes us from being Satan's followers in his kingdom and translates us into Jesus' kingdom or makes us His followers. (Acts. 26:18; Col. 1:13).
18. Since the true Christian is known by his fruits, he who truly keeps the law of God by Faith, shows that he is of the people of God. (Matt. 7:17-20; Rev. 14:12).
19. Keeping the Sabbath is a fruit-sign of sanctification or keeping the law, to the people of God. (Ex. 31:13; 1 Pet. 1: 2; Heb. 4:9).
20. Thus all who are unconverted are children of the devil and are pantheists; the break with Satan's kingdom comes by Subjective Justification. (1 Jn. 3:8-10; 1 Jn. 5:18; Jn. 3:5,6; Gal. 3:7-9,14).
21. And proof of those who are YHWH'S people, who are anti-pantheistic are those who keep the Sabbath. (1 Jn. 5: 19-21; Eze. 20:12,20).
22. Thus YHWH'S people are anti-pantheists Sabbath keepers. (Isa. 43:3,10-12; Isa. 45:6,8; Eze. 20:12,20).

THE END

## **WHAT WE DO BENEFIT AND DO NOT BENEFIT FROM CHRIST'S PERSONAL OBEEDIENCE TO GOD'S LAW 2000 YEARS AGO**

1. When Jesus incarnated on the earth as a man, He lived totally sinless. 1 Pet. 1:19; 1 Pet. 2:22; Heb. 4:15.
2. Jesus truly kept all the Commandments of God. Jn. 15:10.
3. We are told that His obedience was meant to deliver us from all sin. Heb. 5:7-9; Heb. 9:26.
4. Nowhere in the scriptures are we told that Christ's obedience was meant to cause Faith to replace works in us, yet some teach this.

“Thus is explained just how faith takes the place of works and is accounted righteousness. This wonderful truth should be perfectly clear to every believer; and it must become personal experience. It should enable us to cease from our own works, efforts, and struggles, and to enter into calm, trusting, living faith in the merits, the obedience, the righteousness of Christ.” **Arthur G. Daniells, Christ Our Righteousness, pg. 19-20.**

5. Nowhere are we told in the scriptures that Christ's actual obedience is imputed to, or put on some heavenly account when we believe, to be accepted in place of our imperfect or non-obedience to the Law of God, yet some teach this.

“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 (anymore than 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, pg. 30.**

6. No scriptures teaches that every single person ever born all obeyed the Law of God in Christ collectively when He perfectly obeyed God's Law while on earth 2000 years ago, yet some teach this.

The answer lies in the idea of “in Christ.” The humanity Christ assumed really was our corporate humanity that needed redeeming. Because we were “in Him,” through our corporate humanity, we lived the perfect life He lived— “in Him.” We died the death He died— “in Him.” What He did, we did— “in Him.” This is no make-believe righteousness.” **Jack Sequeira, Saviour of the World, pg. 41.**

7. Yet we do know that Christ's past obedience to God's Law 2000 years ago do benefit us, but how? Heb. 2:14-18.

8. First of all, we need to understand that when we are justified, we are given the Righteousness of God within our hearts. (Rom. 3:22; Ps. 40:10).
9. This Righteousness obviously is not the works of the law, it is the Righteousness of God which is apart from the law. Rom. 3:21,22.
10. It is divine Faith and the Righteousness of God (which is His Divine Nature) in us that motivates us to do the works of the law. Rom. 3:21,22,28,30,31.
11. However, our Faith-inspired works of the law must be our actual obedience, our real and personal obedience to the Law of God. (Rom. 2:26; Jam. 2:18,22).
12. Since our obedience to God's Law must be ours in reality and not Jesus Christ's personal obedience 2000 years ago, how does His actual obedience to the Law of God affect or benefit us?
  - a. Christ's obedience was an example of how God wanted us to obey, or the kind of obedience we should have. 1 Pet. 2:21-23.
  - b. Christ's obedience was meant to encourage us that we too can truly obey by His help. 1 Pet. 4:1,2.
  - c. Christ's obedience was meant to prove experientially that the Plan of Salvation that He successfully used could work to produce sinless obedience at all times in man that he might really be saved. Jn. 17:19; Heb. 2: 10,11.
13. Nowhere in the Bible are we told that Faith replaces works of obedience to God's Law, Faith, we are told, causes obedience, and Faith and works go together. Jam. 2:17,18,20, 22.
14. Just as the obedience of Daniel and Job etc. could not save their genetic offspring or children who were one corporate humanity with them, so also Christ's actual obedience could not be itself given to anyone. Eze. 14:14,20.
15. Man obeying in Christ cannot save anyone, if we are to be saved we must have our personal obedience to God's Law, and it must come by Faith. (1 Jn. 2:3-6; 1 Jn. 5:2-4).
16. No man ever obeyed in Christ's actual obedience to God's Law on the earth 2000 years ago, neither actually or mystically did that ever occur. Christ alone obeyed by Himself, that He might sanctify us, or make us actually obey the Law. 2 Cor. 8:9; Heb. 4:14-16.

THE END

**ARE WE MISERABLE SINNERS SEEKING COMFORT IN THE MISERY OF SIN  
BASED UPON BEING JUSTIFIED WITHOUT INNER CHANGE? NO!**

1. In scripture we are warned of doctrines of devils. 1 Tim. 4:1; Heb. 13:9.
2. We are warned about being deceived by a Satanic form of the Gospel of Christ our Righteousness.
3. Christ warned of a false Christianity that will deceive many. Matt. 24:3-5.
4. The major doctrine perverted in Christianity today is the doctrine of Justification by Faith the “point of change” center of the Plan of Salvation. Of this doctrine Luther tells us that it is “the article with and by which the church stands, without which it falls”. He wrote:

“The article of justification is the master and prince, the lord, the ruler, and the judge over all kinds of doctrines, it preserves and governs all church doctrines and raises up our conscience before God. Without this article the world is utter death and darkness. No error is so mean, so clumsy, and so out worn as not to be supremely pleasing to human reason and to seduce us if we are without the knowledge and the contemplation of this article.” **Martin Luther, What Luther Says: An Anthology, Vol. 1, pg. 63. Quoted in R. C. Sproul, Grace Unknown, pg. 59-60.**

5. The Bible teaches that Justification is indeed a subjective moral change. Tit. 3:5-7; (Col. 3:9; Rom. 6:6,7).
6. But false Protestant theology tells us that Justification is not the work of God to change man.
  - a. “First, we come to consider the question-What is salvation? The Apostle tells us that it is ‘being justified’ ... It means that we are declared righteous by God. It is a legal or a forensic act. It does not mean that we are made righteous and declares us to be righteous. ...Justification makes no actual change in us; it is a declaration by God concerning us.” **D. Martyn Lloyd-Jones, Romans– Exposition of Chapters 3:20-4:25, Atonement and Justification, pg. 55.**
  - b. “That is exactly the meaning of the term here, and it is the whole essence of this matter of justification by faith only... He does not make us righteous in so doing, as we have seen. We are left, in the matter of justification, exactly as we were; but God puts this to our account and thereby clears our debt... Let us never forget that justification is forensic, is legal. It does not make us righteous; it declares us to be righteous.” **Ibid, pg. 167.**
  - c. The justified person is left as they were before they were justified, even though they are now justified.

“What Paul says is that He justifies the ungodly, not the ungodly made godly, not

the unrighteous made righteous or become righteous... It is legal. It does not do anything to the man; it does not change him; it does not make him any better.”  
**Ibid, pg. 173.**

7. Even after one is justified, sin remains in the believer according to Protestant theology.

- a. “Like Paul, every true believer struggles with indwelling sin... No believer is able to understand why he sins; it is a mystery beyond his reach... The renewed man condemns himself, and justifies God, even while he confesses and mourns his inability to conform to the divine requisitions... Paul looked for deliverance from indwelling sin but not while in the flesh, and neither can we!... Although the believer is plagued with indwelling sin; his sin can never condemn him.”  
**David N. Steele and Curtis C. Thomas, Roman, An Interpretive Outline, pg. 60-61.**
- b. “Though we have been redeemed from the curse of sin, we have not been redeemed from the presence of sin.” **Edward John Carnell, Christian Commitment, pg. 258.**
- c. “The church is a fellowship of forgiven sinners, not a fellowship of former sinners. Christ removes that judicial condemnation of pride and self-sufficiency, but he does not remove pride and self-sufficiency.” **Ibid, pg. 260.**

8. Because sin remains in the justified believer, he is yet just a miserable sinner who is justified.

- a. “The Christian is always in sin and always in justification. He is always a sinner, but also repentant and so always righteous... Emil Brunner follows the same concept when he writes, ‘The believer is always the unbeliever, the sinner’.” **Leo George Cox, John Wesley’s Concept of Perfection, pg. 46-47.**
- b. B. B. Warfield is quoted as saying that the believer is just a “miserable sinner.”  
  
“Though blessed with every spiritual blessing in the heavenlies in Christ, we are still in ourselves just “miserable sinners”: “miserable sinners” still, deserving in ourselves nothing but everlasting wrath. That is the attitude which the Reformers took, and that is the attitude which the Protestant world has learned from the Reformers to take toward the relation of believers in Christ.” Warfield, **Quoted in, Ibid, pg. 47.**
- c. Since the justified has sin within and no change has occurred within him in justification, he is yet miserable because of indwelling sin, but we are also told that he gets his peace by ‘comfort in the misery of sin.’  
  
“We see how unjust it is to regard Luther’s faith as mere “comfort in the misery of sin” and on this basis to give an advantage to Calvin. The slogan of mere “comfort in the misery of sin” applies only to Lutheran Orthodoxy (influenced by

Melanchthon), not to Luther himself.” **Karl Holl, What Did Luther Understand by Religion?, pg. 77.**

9. A summary of what we have just seen is that the false justification teaches us that when we are justified we are only declared righteous without actually being changed within or made righteous within. Since righteousness is put into one’s account and not in the person, or no change takes place because we are only declared righteous, but not made so, sin continues in the believer. As sin causes misery, we yet have misery, but as we are supposed to be justified and thus have peace or assurance, we have “comfort in the misery of sin” as we are yet only Miserable sinners”. To answer these evidently wrong concepts, we need to note the following:
- a. That justification is a subjective change.
  - b. That when justification occurs, it eradicates sin from within the consciousness of the justified.
  - c. That comfort, assurance or peace is based upon this inner change being wrought by God of which we are conscious. We are now different.
  - d. This peace is reconciliation to God which is being made free from rebellion in heart, and made obedient to God by keeping His Law.
  - e. The justified is not a justified yet miserable sinner.
  - f. There is no comfort (or peace) in the misery of sin.
  - g. To be a miserable sinner or to be in the misery of sin is to be not yet justified.
10. These scriptures we are now about to go into will emphasize the seven various points just expressed above. All answers must be according to the Law and Testimony if it is to be the word of God. Isa. 8:20.

### **ANSWERS:**

11. Those who are in the “misery of sin” are wicked, thus not justified. Isa. 48:22; Isa. 57:19-21; Isa. 59:7,8.
12. To say peace, peace when YHWH did not give peace is to claim justification but with no change, it is to be yet in sin. (Jer. 6:13,14; Rom. 5:1); (Jer. 8:10-12; Rom. 5:1); (Eze. 13:9,10; Rom. 5:1).
13. The Lord of peace gives us peace. 2 Thess. 3:16.
14. The sufferage Jesus went through for our sins causes us to repent and be justified by God, and so have peace. (Isa. 53: 5; 1 Pet. 3:18; 1 Cor. 6:9-11).

15. Peace which is given to us is reconciliation to God. This means that instead of being enemies of God in heart by the enmity of the fleshly mind that makes us war against God in transgression, we are now in the spiritual mind and thus in obedience to God. (Rom. 8:6-8; Col. 1:21,20).
16. In turning away from YHWH, those who claim to have peace in their hearts while in sin, falls under the wrath of God. Thus you cannot have sin and peace together. Deut. 29:18-20.
17. The gift of peace is the blessing of Justification by Faith, thus when one has peace they have been justified within because they have the gift of the spirit within. (Ps. 29:11; Gal. 3:7-9,14; Gal. 4:6; Rom. 5:1; Rom. 8:6).
18. By departing from evil and doing good (all through Divine Faith), we are to seek peace, thus those who have peace are separated from evil and do good. (Ps. 34:14; Rom. 3:28,30, 31).
19. By getting Righteousness we get peace, and as Righteousness comes by being justified, so we MUST have peace when we are justified. (Ps. 72:3, Rom. 3:22,28; Rom. 5:1).
20. Since Righteousness and peace go together, when one is righteous, then they have peace. (Ps. 85:10; Rom. 3:22; Rom. 5:1).
21. They that love the Law of God have peace, because they have peace have the spiritual mind that is subject to the Law of God. And where did they get that mind? From Subjective Justification; thus it is Subjective Justification that alone gives peace. (Ps. 119:165; Rom. 8:6; Rom. 5:1).
22. Peace is supposed to be within the righteous which are justified, and when justified, thus justification is subjective and without sin. (Ps. 122:8; Rom. 5:1; Rom. 8:6).
23. Within ourselves, we are not still miserable sinners after justification, because, with our minds now on God we have peace, since in Second Sanctification we trust in God. Isa. 26:3.
24. The change within us occurs when God ordains peace for us or justifies us, and this causes us by Faith to do the good works of the Law. (Isa. 26:12; Rom. 8:6; Rom. 5:1; Rom. 3:28,30,31; Phil. 2:13; Heb. 13:20,21).
25. Righteousness is given into us, and the result is peace and assurance, so we are not miserable sinners within. (Isa. 32: 17; Rom. 3:22).
26. We do not have a “comfort in the misery of sin” when we are justified, we have peace when all our sins (idol-values or gods of the heart) are forgiven in justification. (Isa. 38: 17; Rom. 5:1; Ps. 32:1,2,11).
27. It is in obedience to the Law of God that we have peace, but this obedience comes only by Faith when we are justified. (Isa. 48:18; Rom. 3:28,30,31).

28. Peace is given by Justification that changes the heart from the spiritual death of sin, to life, this results in obedience (to the Law) which keeps the peace in the person, so there is no misery of sin in the justified. (Mal. 2:5,6; Rom. 8:6; Rom. 5:1,18; Rom. 3:28,30,31).
29. Christ gives us peace in Justification, thus we have no misery of sin for the righteous. (Jn. 14:27; Rom. 5:1).
30. The Gospel itself offers peace, thus we are to have assurance from it and not remain in the misery of sin, this is no real peace. Acts. 10:36; Rom. 10:15; Eph. 3:17.
31. The spiritual mind is peace, so that being justified we have peace, this means we have peace, and not misery in sin while being only counted righteous. (Rom. 8:6; Rom. 5:1, 18).
32. The kingdom of God which we enter into by the new birth, is peace, thus the new birth which is subjective gives us peace. Those who have not this peace being yet miserable sinners are not yet born again. The new birth frees us from sin. (Rom. 14:17; Jn. 3:5; 1 Jn. 3:9).
33. The God of Love and peace is with those that live in peace; only converted people live in peace, thus it is only the change that produces holy living which gives us peace. We must therefore be morally change. 2 Cor. 13:11.
34. Since one of the fruit of the Holy Spirit which is given to us in justification is peace, and we receive the Spirit within, those who have misery in sin while claiming to be justified are not really justified yet, because justification produces change within. (Gal. 5:22; Gal. 3:7-9,14; Gal. 4: 6).
35. Christ is our peace by being IN us, thus to be miserable sinners mean: no peace thus He is not in the person. (Eph. 2:14; Eph. 3:17).
36. Since the peace of God keeps our hearts, this will mean that the heart has peace and is changed within being justified, one cannot therefore be a miserable sinner. (Phil. 4:7; Rom. 8:6; Rom. 5:1).
37. When we do good we have peace, because such good comes from Faith which also justifies us to God, therefore Justification must truly change us from sin if we are to do good works and thus have peace. (Eph. 4:9; Rom. 3:28,30, 31).
38. The peace of God must rule in our hearts, this means that we cannot be in the misery of sin and yet be comforted, for the heart must be sinless to have God's peace ruling in it. (Col. 3:15; Rom. 8:6-8; 1 Jn. 3:6).
39. Those that have a pure heart have peace, thus a miserable sinner does not have a pure heart, since he is miserable and not with peace. 2 Tim. 2:22.
40. Peace comes to us through the knowledge of Jesus Christ which justifies us, so those that are

in the misery of sin have no peace, and are therefore not yet justified. (2 Pet. 1: 2; Isa. 53:11).

41. Those that have peace are sinless, thus to be in the misery of sin and have comfort is impossible. 2 Pet. 3:14.

42. Finally, assurance of salvation in the mind is presented only in the person who is morally changed and lives a changed life. 1 Jn. 3:18,19.

THE END