

SYSTEMATIC THEOLOGY

THE SEVEN PILLARS OF SYSTEMATIC THEOLOGY
The Biblical Doctrines of the Plan of Salvation



NYRON MEDINA

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A Publication of Thusia Seventh Day Adventist Church

Prepared and published by Thusia Seventh Day Adventist Church

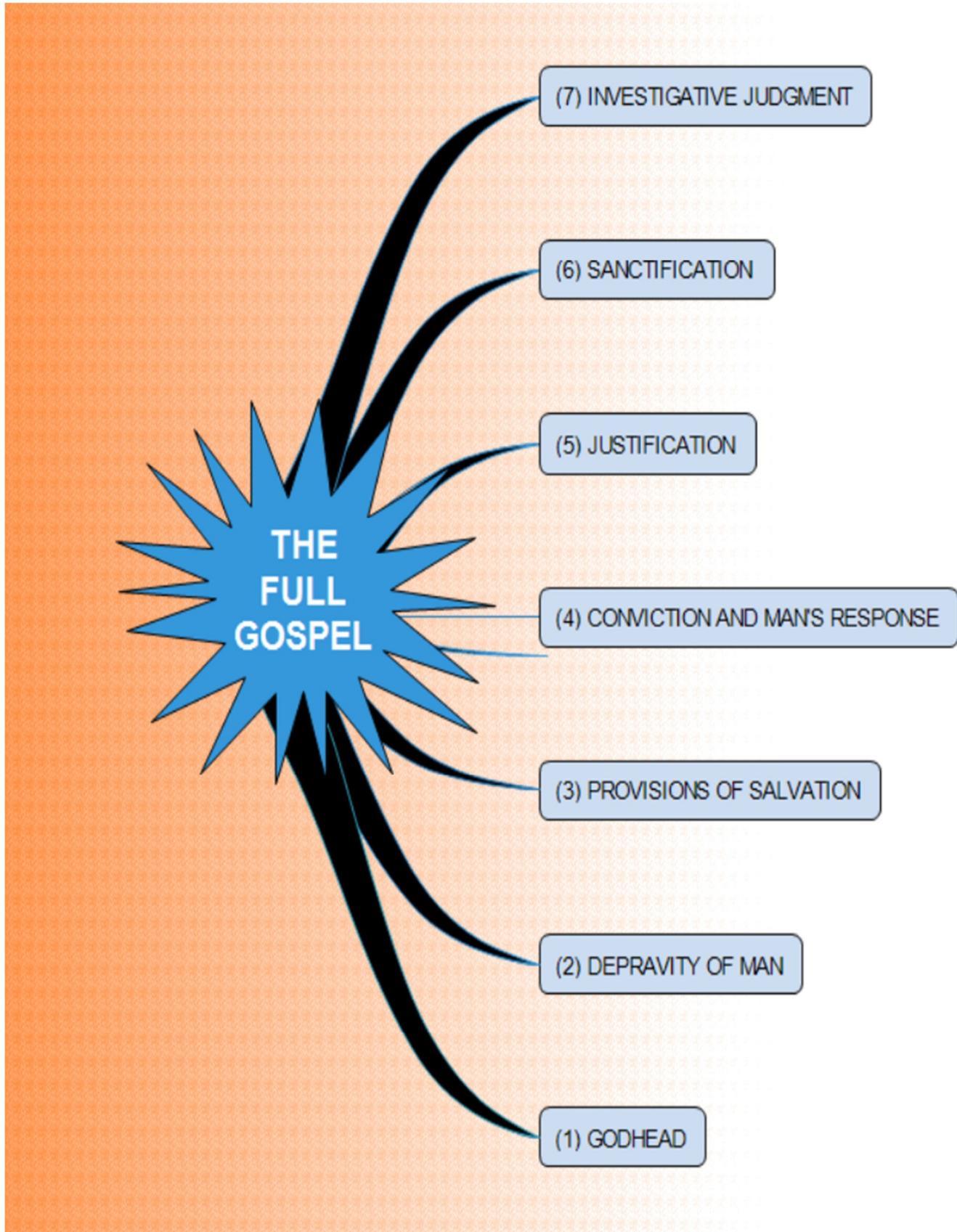
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INTRODUCTION



Theology is our study of God; but it also encompasses our study of God as it relates to sinful man. Theology is systematic because it comprehends the orderly works of God who will not justify a man without first having provisions to do so. Thus systematic theology explains the perfect order of God's Plan of Salvation or Atonement for the sake of helping man to understand the real science of salvation with its connecting links of truth related to truth. This revelation is absolutely important for the procedural organization of man's consciousness of divine reality so that his life experience may be organized and be a comprehensive blessing to all in a world of error and confusion. We use the word revelation with regards to systematic theology, because man's study of God is worthless without the revelation of the Holy Spirit. Only God can reveal God, so that the theological positions of any systematic theology must be the super natural revelation of God to those that seek, knock and ask. Systematic theology has revealed to us the gross mistakes of the theologians of the pass who have mixed up justification with the judgment and have unnaturally divided justification and sanctification to cause one to be devoid of the power of God, and the other to be inefficient in truly delivering sinners from sin. The light of God coming from the second apartment of the heavenly sanctuary is the light of systematic theology after 1844, and it begins with the judgment going way back to the God head.

May all be blessed by this end time light in Jesus's name, Amen.

Pillar (1): The Godhead

1. Everything begins with God, he was before all things, He, is the uncreated. Col. 1:17.
2. God is God in nature, that is, in being and make up. Gal. 4:8.
3. In the Bible God is identified as the following characteristics:
 - i. One. Gal. 3:20.
 - ii. Invisible. Col. 1:15.
 - iii. Divine. 2 Pet. 1:4.
 - iv. Spirit. Jn. 4:24.
 - v. Nature. 2 Pet. 1:4; Gal. 4:8.
 - vi. Love. 1 Jn. 4:8, 16.

THE CHARACTERISTICS OF GOD	
I.	GOD IS ONE – Gal. 3:20.
II.	GOD IS INVISIBLE – Col. 1:15.
III.	GOD IS DIVINE – 2Pet. 1:4.
IV.	GOD IS SPIRIT – John 4:24.
V.	GOD IS GOD IN NATURE – (2Pet. 1:4. Gal. 4:8).
VI.	GOD IS LOVE – 1Jn. 4:8, 16.

Figure 1. A diagram of the characteristics of God.

4. God is described as being in three persons. The persons are not God, but God is in the persons.
 - a. Here is the fact of the three persons. Isa. 48:12, 16, 17; Matt. 3:16, 17; 1 Jn. 5:7.
 - b. God is IN the persons, because this is how Jesus showed the indwelling to be. 2 Cor. 5:19; Col. 2:9.
5. The Divine Nature dwells in the persons in the offices of Will, Mediator, and Creative Agency. These offices are divine offices since they are the offices of the one divine Nature – God.
 - a. Office of Will. Gal. 1:4.
 - b. Office of Mediator. Heb. 8:6.

- c. Office of Creative Agency. Mal. 2:10.

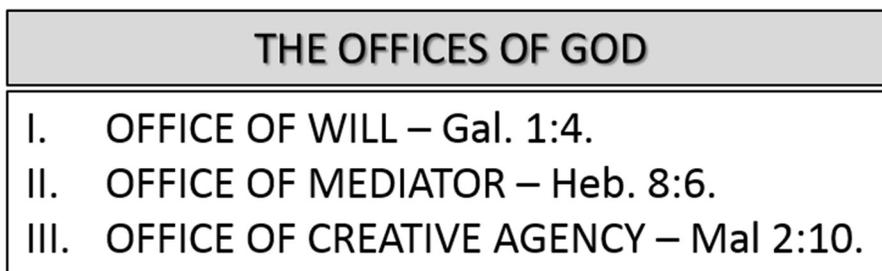


Figure 2. A diagram of the Offices of God

6. Another important unchangeable fact is the order of revelation from the one divine Nature in the three persons. They are:
- a. The one Divine Nature reveals Himself as Will in the first person called the Father. Matt. 7:21.
 - b. The one Divine Nature reveals Himself as Mediator (Revealer) in the second person called the Son. 1 Tim. 2:5.
 - c. The one Divine Nature reveals Himself as Creative Agent in the third person called the Holy Spirit. Ps. 104:30.
7. Another important fact is that the divine Nature, God Himself, is sometimes called Father.
- a. The first person is called Father, i.e. Father Person. (The Divine Nature in the Father Person). Jn. 17:1; 1 Jn. 5:7.
 - b. The Divine Nature, God Himself, is called Father, i.e. Divine Father Nature (Father Divine Nature). Jn. 17:21; Isa. 9:6; Jn. 10:30.
8. The Holiness of God shows that He is unique and way above all (that is, His creation). He is so because He alone is God. Thus the holiness of God is His God-onlyness. 1 Sam. 2:2; Ex. 15:11.
9. There are two entities alone in God's universe. They are:
- a. God. Jam. 2:19.
 - b. Creation. Rom. 8:22.
10. Reality in the Universe shows that creation can never be the Creator, because God is God alone. Ps. 86:8-10.
11. God reveals Himself by His name YHWH; this is the name of the divine Nature. Isa. 42:8; Ex. 3:15.
12. YHWH is one YHWH. Deut. 6:4.
13. Jesus' name in the Hebrew reveals Him to be the one divine Nature who is Saviour in a temple of human flesh. He is called YAH-SHUA. Matt. 1:21; Isa. 43:11.
14. The Law of God, the Ten Commandments has two sides. They are:

- a. The law of works side. Rom. 3:20.
 - b. The Spiritual Law side. Rom. 7:14.
15. It is not God was meant to reveal the Law, but rather the Law was meant to reveal God.
- a. The Law is holy because God is holy. Lev. 11:44; Lev. 19:2; Rom. 7:12
 - b. The Law is just because God is just. Deut. 32:4; Isa. 45:21; Rom. 7:12
 - c. The Law is good because God is good. Matt. 19:17; Ps. 119:68; Rom. 7:12
16. Thus the Spiritual Law is a revelation of the Nature of God; it reveals the principles of His Divine Nature. Here are the principles; that make up the Law of the Ten Commandments revealing God's Nature.
- i. God is God. Ps. 86:10.
 - ii. God is Glory. Ps. 29:2, 3; Isa. 42:8.
 - iii. God is Will. Jn. 6:38; Phil. 2:13.
 - iv. God is Creator. 1 Pet. 4:19.
 - v. God is Life. Jn. 14:6; 1 Jn. 5:20.
 - vi. God is Saviour. Isa. 43:11.
 - vii. God is Eternal. 1 Tim. 1:17.
 - viii. God is Grace. 1 Pet. 5:10.
 - ix. God is Truth. Deut. 32:4.
 - x. God is Righteousness. Jer. 23:6.

THE SPIRITUAL LAW	
I.	GOD IS GOD - Ps. 86:10.
II.	GOD IS GLORY - Ps. 29:2, 3. Isa 42:8.
III.	GOD IS WILL - Jn. 6:38. Phil 2:13.
IV.	GOD IS CREATOR - 1Pet 4:19.
V.	GOD IS LIFE - Jn. 14:6. 1Jn. 5:20.
VI.	GOD IS SAVIOR - Isa 43:11.
VII.	GOD IS ETERNAL - 1Tim. 1:17.
VIII.	GOD IS GRACE - 1Pet. 5:10.
IX.	GOD IS TRUTH - Deut. 32:4.
X.	GOD IS RIGHTEOUSNESS - Jer. 23:6.

Figure 3. A diagram on the Spiritual Law

17. Put together, the Spiritual Law is Love, that is, principled Love. 1 Jn. 4:7-12.
18. This is what it means when we say God is Love; God is principled Love, God is indeed the Spiritual Law. 1 Jn. 4:16; 1 Jn. 3:17, 18.

Pillar (2): The Depravity of Man:

1. In the beginning God created man in His image after His likeness. Gen. 1:26, 27.
2. The Image of God is always God Himself in the creature or person.
 - a. Jesus was the image of the invisible God. Col. 1:15; 2 Cor. 4:4.
 - b. God was in the body of Christ. 2Cor. 5:19; Col. 2:9.
3. Thus man who was created with God – the Divine Nature – in him, was created sinfree. (Ps. 25:8; Eccl. 7:29); Col. 3:10.
4. The likeness that God created man in was like His person, having a body form like the Father and Son. Gen. 1:26; Dan. 7:9, 13; Rev. 1:13-16.
5. Man was created to glorify God which is to exalt Him to be God alone. Isa. 43:1, 7; Ps. 29:2; Ps. 86:9, 10.
6. When man fell into sin, it was over claiming that there were Gods with Gods as Lucifer claimed in the beginning of his rebellion. Isa. 14:12-14; Gen. 3:1-6.
7. This sin however caused man to lose the divine nature or image of God from within him, he became Vacuous or emptied of God. This is the beginning of the Depravity of man. Eph. 2:12; Rom. 1:28; Eph. 4:17, 18).
8. The Depravity of Man as a result of sin is expressed in certain legitimate ways.
 - a. Emptied of God (Vacuous state).
 - b. Having the Carnal Mind or Idol Values in the heart.
 - c. Having the Body of Sins or Perverted Emotions.
 - d. Having Evil Practices or Sinful Works.
 - e. Having Sinful Flesh.
 - i. Sinful Flesh is flesh infected with sin and flesh affected by sin, or only flesh affected by sin (as in the case of Jesus).
 - ii. Sinful Flesh is flesh that has Infirmities.
 - iii. Sinful Flesh is flesh that has Liabilities of perverted emotions flowing in it.
 - f. Infirmities of the sinful flesh are weaknesses of the flesh affected by sin.
 - i. They are bodily weaknesses of hunger, thirst, weariness and a weakened constitution.
 - ii. They are also habits or moral weaknesses not necessarily practiced.

9. On page (13) the figure (1) chart explains the Depravity of Man.
10. It was Adam that made us sinners. Rom. 5:12, 19.
11. Because, it was because of his original sinning in the Garden of Eden that Adam caused us to be alienated from God from the womb, or to be born without God. Ps. 51:5; Ps. 58:3; Isa. 48:8.
12. Without God, creation becomes God to man, so that he naturally adopts idols in the mind. This is idol-values that are called, the thought of the flesh or the Carnal Mind. Eze. 14:3-5; Rom. 8:6-8.
13. Since it is our minds that evoke feelings, emotions, or passions, with the Carnal mind in the unconverted, his perverted emotions (called the body of sins) flow gratifying him. Rom. 6:6, 12; Rom. 7:5, 8.
14. Next follows works of sinning or sinful works. Isa. 59:6-8; Mic. 7:2, 3; Gal. 5:19-21.
15. When Adam sinned, his children received biological inheritances from him and also influence inheritances, so that, being without God, they inherited flesh infected by sin (no God within) and thus affected by sin (as infirmities). Rom. 5:12, 18, 19.
16. Sinful man has sinful flesh infected with sin. Rom. 7:18, 8.
17. But sinful flesh as our inheritance biologically is not sin, because it is flesh affected by sin, not infected with sin. Jesus had our sinful flesh, yet He was without sin. Rom. 8:3; 1 Jn. 3:5.
18. Sinful flesh itself is not sin; it is flesh that has infirmities (we call it neutral infirmities). These infirmities are like, hunger, weariness, thirst and a general weakened bodily constitution, in intellectual strength and muscular strength. Rom. 8:26; Matt. 8:17; 2Cor. 12:5, 9.
19. Infirmities are also moral infirmities, that are, moral weaknesses or habits that are not practiced. Habits are in those that are sinfree, but the habits are not practiced, but are dormant in the unconscious mind. While these habits are sinful, they are not sin to the person until he practices them. Heb. 4:15; Heb. 5:2.
20. Sinful flesh is also flesh that has the liabilities of perverted emotions flowing in the body, but they are kept as liabilities and not allowed to be removed from that category to become actualities. Rom. 6:12.
21. Jesus had human depravity in the fact that He had flesh depraved by sin which is sinful flesh, but this is not sin. Rom. 8:3; Phil. 2:7; Heb. 2:14.
22. Human Nature is made up of the following:
 - i. Thoughts.
 - ii. Emotions.
 - iii. Flesh.
23. To say the term sinful human nature is therefore to speak about the following:
 - a. Thoughts infected with sin. Gen. 6:5

- b. Emotions, desires, passions directed by sin. Gen. 3:6.
 - c. Thus flesh infected with sin. Rom. 7:18.
24. But man can have sinfree human nature. This is:
- a. Thoughts without sin. (Ps. 119:11; Ps. 37:31).
 - b. Emotions not directed by sin. Col. 2:11; Rom. 6:12.
 - c. Sinful flesh yet without sin. (1Jn. 3:9; 1Jn. 5:18).
25. Initially no man is righteous inherently. Rom. 3:9-19.

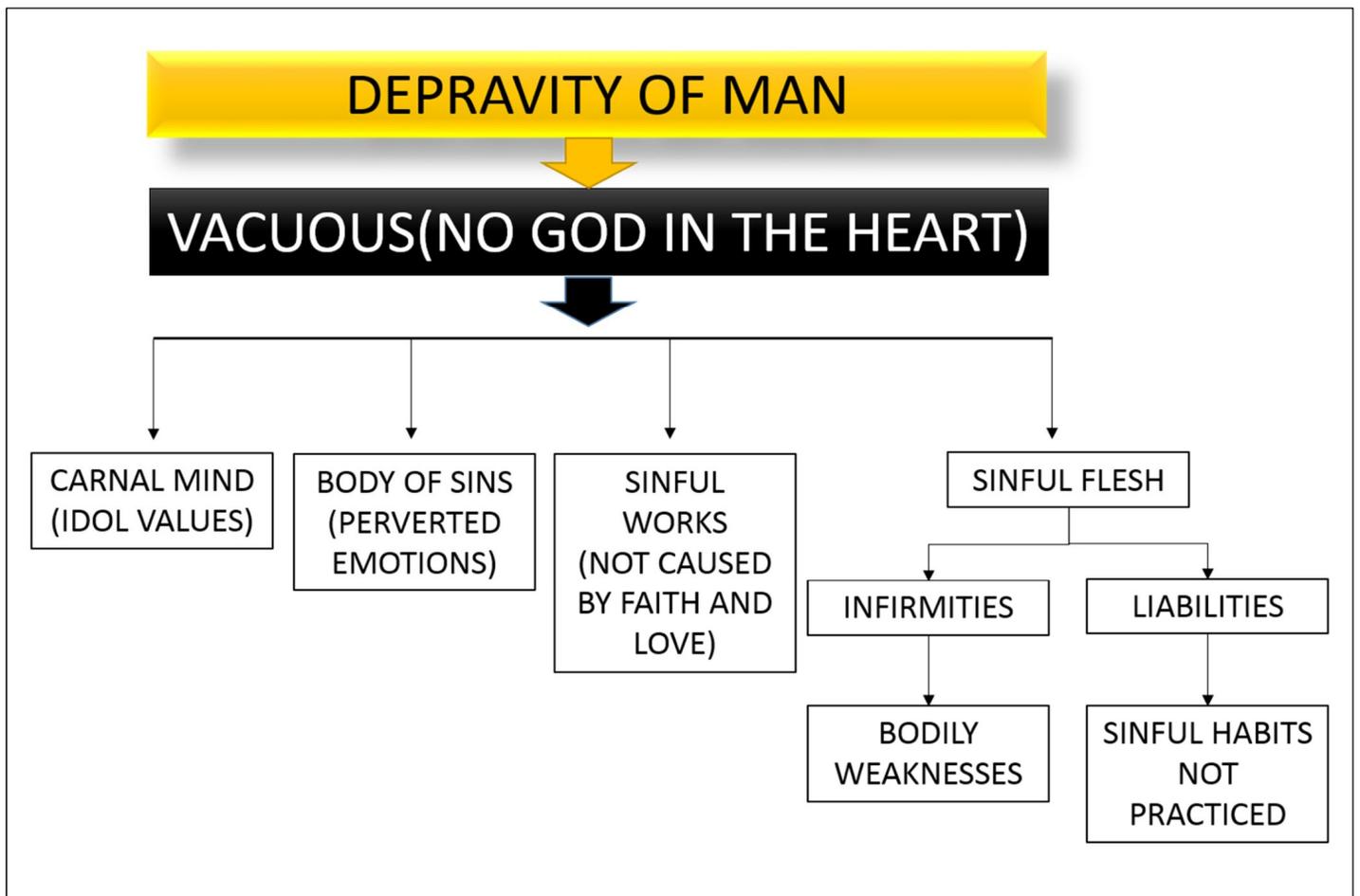


Figure 1. A diagram on the Depravity of Man

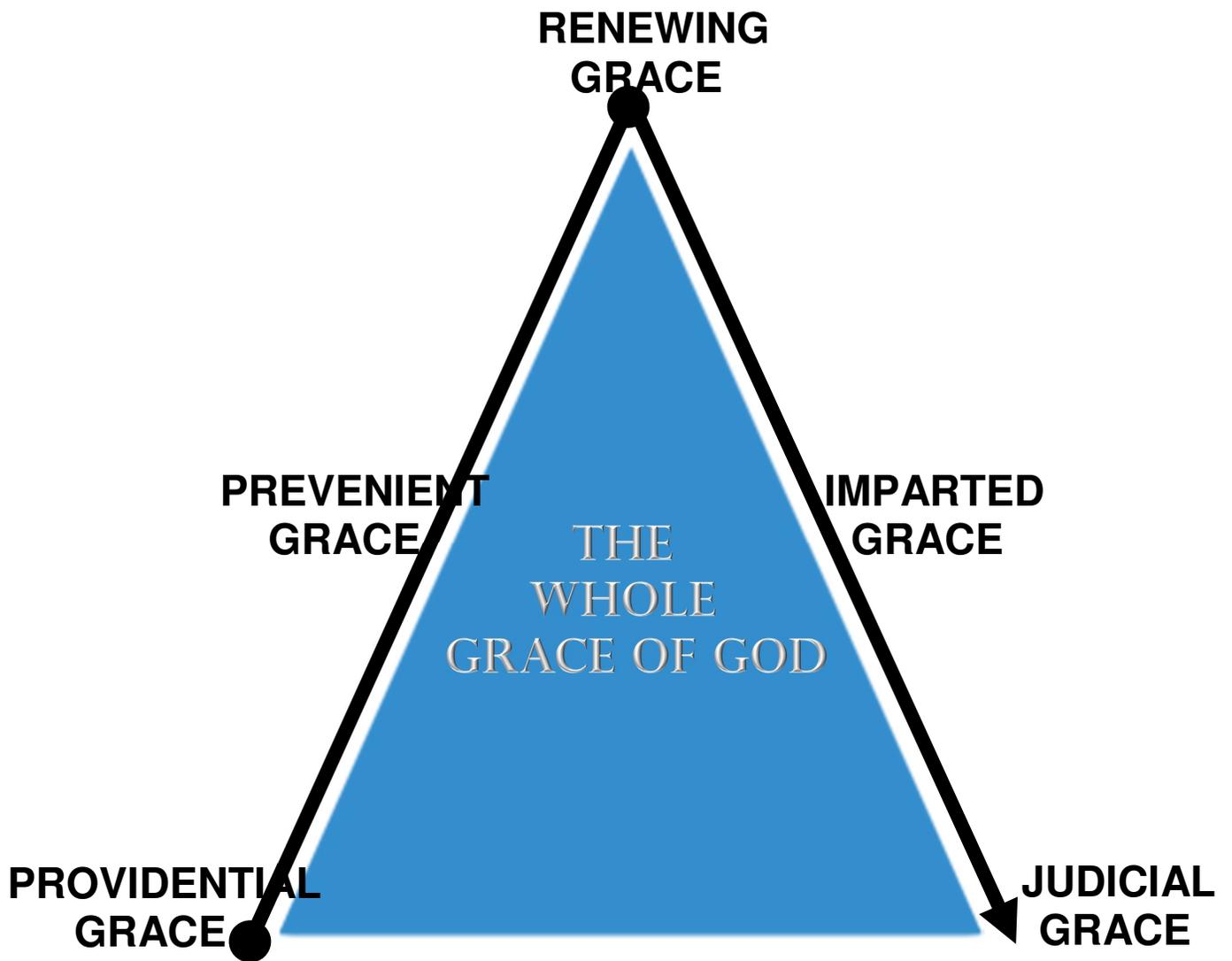


Figure 2 A diagram on the Whole Grace of God

Pillar (3): Providential Grace (The Merits)

1. The Divine Nature, God, looking at the depravity of man produces a vision called the Plan of Salvation; the Whole Atonement (Reconciliation) or the Whole Grace of God. (Jn. 3:16-18; Jn. 1:12-14; 2 Jn. 9); 2 Cor. 9:8; 2 Tim. 1:9, 10; 1 Pet. 5:10.
2. This Plan of Salvation or Whole Atonement is made up of five points of Grace. The following chart shows this to us.

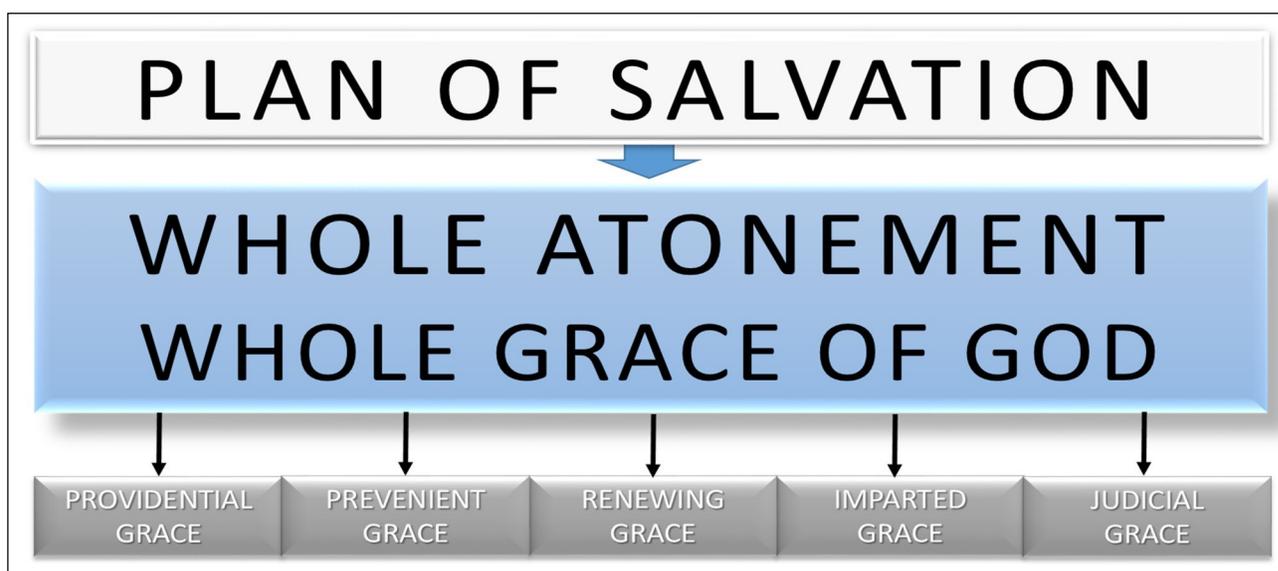


Figure 1. A diagram on the Five Points of Grace

3. Using Justification as the change centre of the Plan of Salvation, each of the points of Grace can be described surrounding Justification.
 - i. Providential Grace: The foundations of Justification.
 - ii. Prevenient Grace: The conditions of Justification.
 - iii. Renewing Grace: The means of Justification.
 - iv. Imparted Grace: The results of Justification.
 - v. Judicial Grace: The end of Justification.

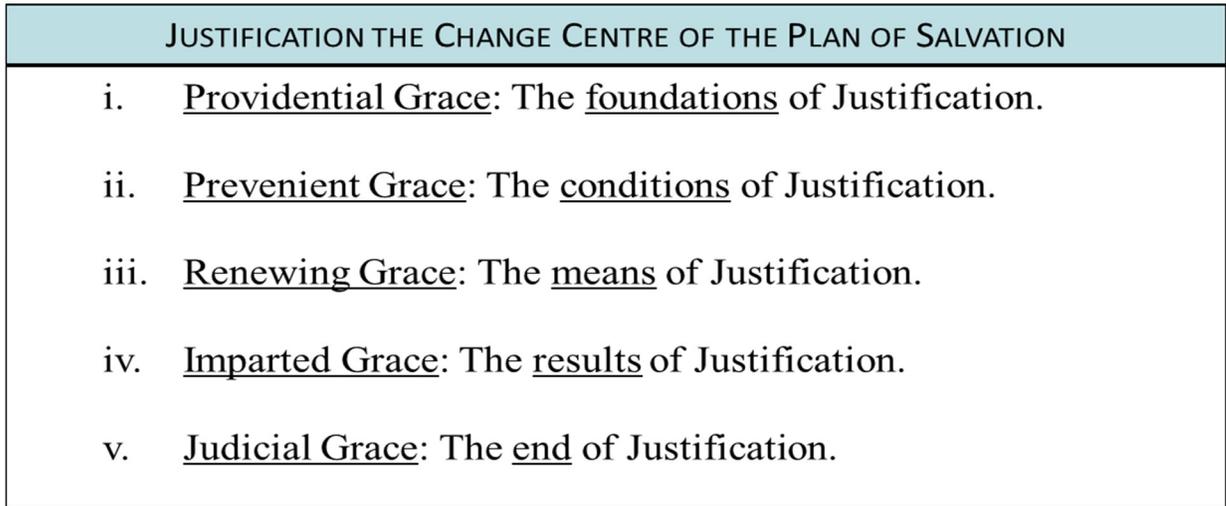


Figure 2 is a diagram of the Grace of God identified in its relationship to Justification.

- The term Providential Grace is Monogistic that means that it is provided by God alone, and by no part of any creation in any sense. This is the same as saying that salvation is not by works. Eph. 2:8, 9; Isa. 43:11, 12.
- Providential Grace itself has five constituents. This means that five necessities are provided by God to save sinful man. The following chart illustrates.

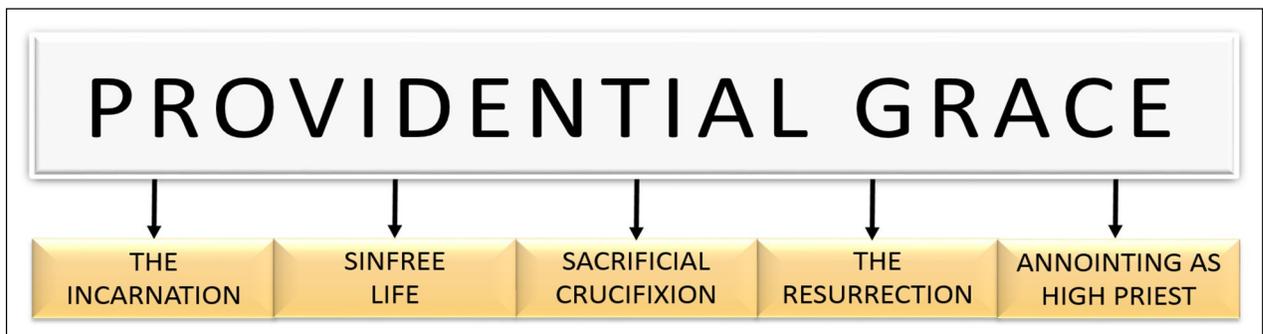


Figure 3 is a diagram of Providential Grace

- Three parts of Providential Grace are called the Humiliation of Christ, because Jesus had to humble Himself to perform them. The following chart shows us.



Figure 4 is a diagram of the Humiliation of Christ.

7. Here is the logic of the points of Preventive Grace.
 - a. Christ came in human flesh to get rid of sin, this is why Christ incarnated. Matt. 1:18-25; Jn. 1:1, 10-13; Heb. 2:14-18.
 - b. Jesus lived a sinfree life to take away sin. 1Jn. 3:5; 1Pet. 1:18-20.
 - c. Jesus died a sacrificial death in His crucifixion that we might be made free from sin. 1Pet. 2:21-24; Gal. 1:3, 4; Tit. 2:13, 14; Gal. 3:1.
 - d. If Jesus did not resurrect, we are yet in our sins, thus His resurrection was meant to rid us of our sins. 1Cor. 15:14-17; Rom. 6:5-9.
 - e. Jesus was anointed as High Priest over the Heavenly Sanctuary to minister for us to be made sinfree. Heb. 2:17; Heb. 6:19, 20; Heb. 8:1-3.
8. The logic of the three points of the Humiliation of Christ is as follows.
 - a. Jesus humiliated Himself to come in the flesh of man affected by sin for thousands of years. He incarnated into sinful flesh. Rom. 8:3; Phil. 2:6-8.
 - b. Jesus had to depend on God to fight infirmities to live a sinfree life. In this He humbled Himself. Heb. 5:7-9; Heb. 2:18.
 - c. Dying an ignominious death as public crucifixion while suffering for man's sins and giving him eternal life were indeed humiliating. Heb. 2:6, 7, 9; Acts. 8:32, 33.
9. The Incarnation is explained as two points. This chart illustrates.

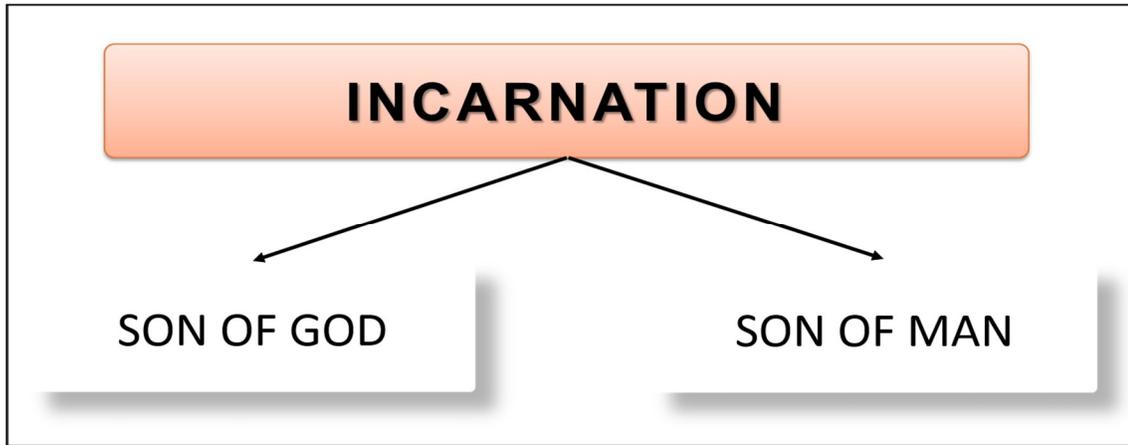


Figure 5 is a diagram of the Incarnation.

- a. Son of God means a son (a begotten one) who is God. Heb. 1:5, 6.
 - b. Son of God means that Jesus is God. Heb. 1:8-12.
 - c. This means that the divinity that was in the human body of Jesus was His divine identity. 2Cor. 5:19; Col. 2:9; Jn. 8:24, 58.
 - d. Son of Man means that Jesus was a son of Adam or a son of the human family. He was a real human being. Dan. 7:13; Matt. 1:1; Lu. 3:23, 38.
 - e. This means that Jesus was man as humans are humanity. 1Tim. 2:5; Matt. 8:20.
10. As Son of Man in human flesh, Jesus had sinful human flesh. This means He had human flesh affected by sin. Rom. 8:3; Phil. 2:7, 8.
- a. Jesus had no sin, thus He was not infected with sin. 1Pet. 2:21, 22.
11. Having sinful human flesh that Jesus had infirmities and liabilities. The following chart illustrates.

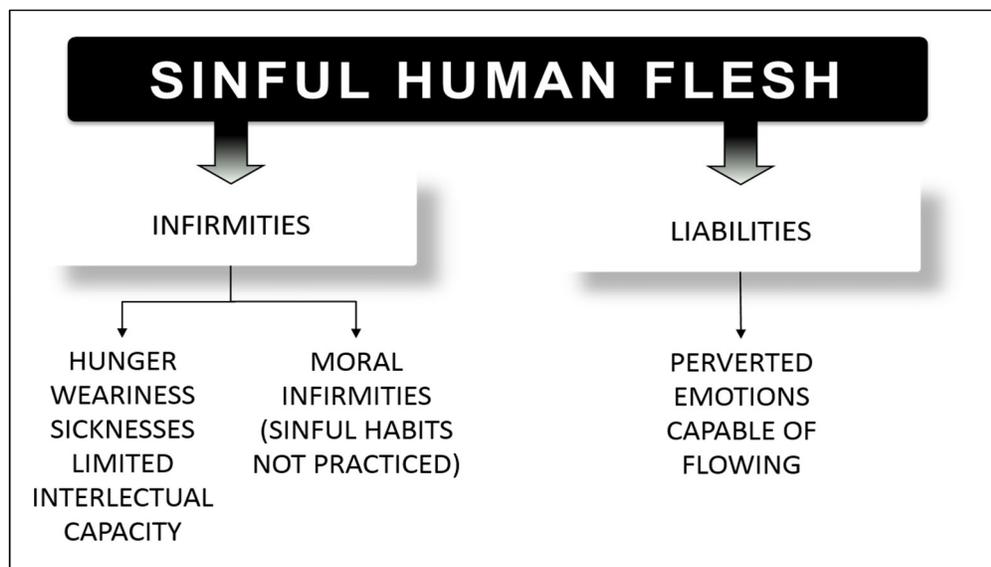


Figure 6 is a diagram of Sinful Human Flesh.

- a. That Jesus had infirmities can clearly be seen. Heb. 4:15.
 - b. The fact that Jesus inherited Moral Infirmities can be judged from the notorious lineage He had. Heb. 2:16; Lu. 3:27; Matt. 1:21; Lu. 3:31, 32; Matt. 1:4-6.
 - c. Perverted emotions could flow in Jesus once He was not in subjection to the Will of God. Matt. 26:36-45.
12. The Sacrificial Crucifixion shows that the crucifixion of Jesus by the Romans and Jews had spiritual realities behind it, realities that were a spiritual sacrifice. 1 Cor. 1:23, 24; 1 Cor. 2:2; Gal. 2:20; Eph. 5:2; 1 Cor. 5:7; Heb. 9:26; Heb. 10:12.
13. The Sacrificial Crucifixion is made up of two parts. The following chart illustrates.

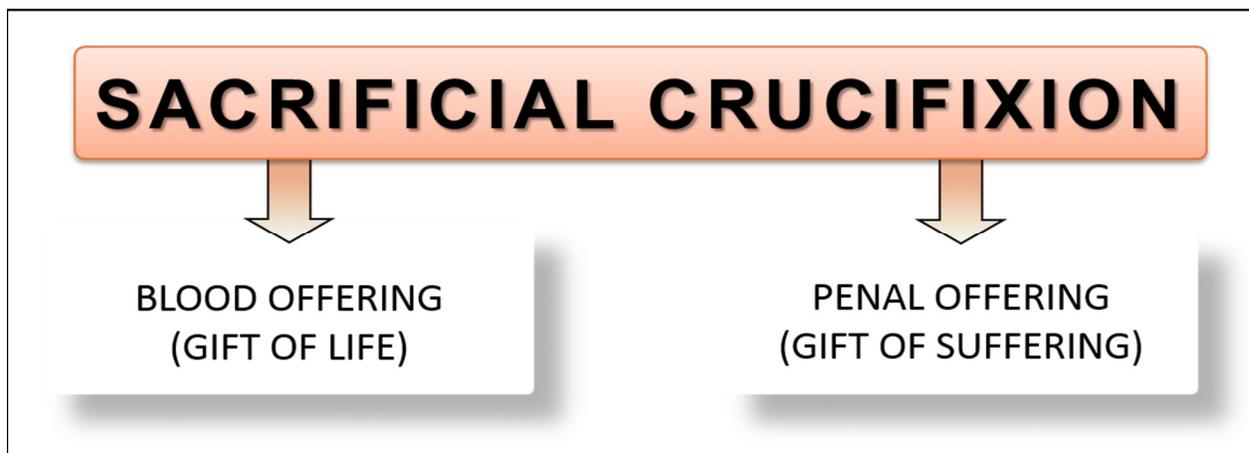


Figure 7 is a diagram of the Sacrificial Crucifixion

14. When Jesus lived upon the earth He was a man of sorrows acquainted with grief showing that His whole life has sufferings for man's sins in it. Isa. 53:3, 10.
15. The penalty He experienced on the cross was sufferings for man's sins unto death. Heb. 2:9, 10; 1 Pet. 3:18.
16. This is the Penal Offering He made available on the cross to give man a consciousness of the infinite horribleness, and God's hate for sin. 1 Pet. 4:1, 2.
17. It is this offering that evokes genuine repentance in man that God can forgive him. 2 Cor. 7:9-11.
18. In the Bible blood symbolizes Life. Lev. 17:11, 14; Deut. 12:23.
19. The blood offering is the gift of Life made available as a gift of God on the cross. Jn. 10:10, 11, 15; Jn. 3:14-16; Rom. 6:23.

20. Life is an experience of the Love of God (called a knowledge of God and Christ). Jn. 17:3.
21. It is this Life that is given to dwell in man as a substitute replacing spiritual death. Eph. 2:2, 5; 1 Jn. 3:15; Rom. 8:10, 11.
22. Christ died for us means that He died to bring us to God (thus ending our alienation from God), by making us become conscious of the horribleness of sin (through a consciousness of the sufferings of Christ given to our minds by the Spirit), that we may repent and believe to receive the gift of life in the heart in place of the idol values by Justification. 1 Pet. 2:24, 25; 1 Pet. 3:18; Rom. 8:6; Rom. 5:1.
23. Thus the death of Christ we call a subjective substitution in intention. This means that the death of Christ is meant to cause a subjective exchange experience that converts the penitent man. 2 Cor. 5:14, 15; Tit. 2:13, 14.
24. It is the Sacrificial Crucifixion we explain as the death of Christ. And it is the death of Christ that means His Sufferings (the Penal Offering) and His Gift of Life (the Blood Offering). 1 Pet. 3:18; Jn. 10:11, 15.
25. Then in Providential Grace we have what is called the exaltation of Christ. The following chart explains.

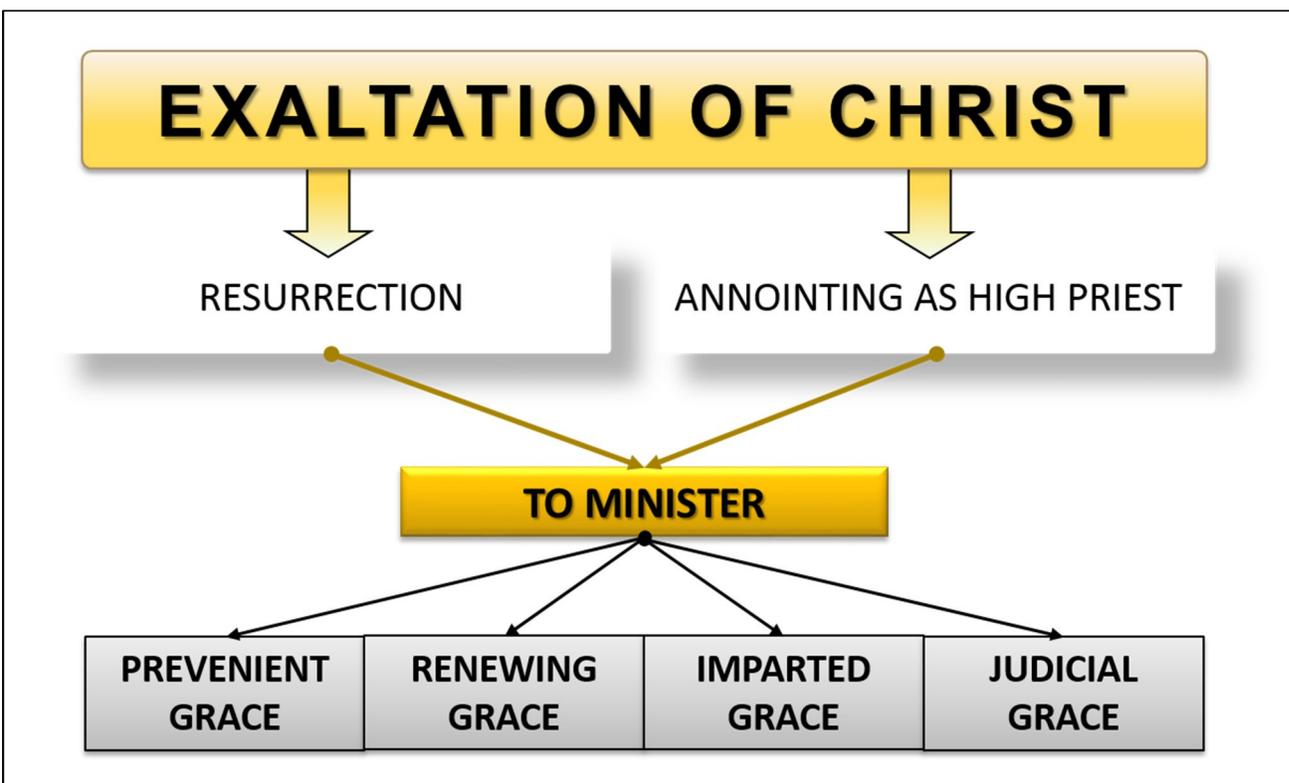


Figure 8 is a diagram of the Exaltation of Christ.

26. Jesus' resurrection was glorious and exalted Him as the Firstborn from the dead (that is, as the resurrected One upon whom the resurrection of all depends, thus He stands out above all other men that are resurrected. Col. 1:17-19).

27. Jesus is exalted by being anointed as High Priest in the order of Melchisedec, (that is, a priest with no beginning or ending). Heb. 5:8-10; Heb. 6:19, 20; Heb. 7:1-10, 15-17, 21, 22.
28. Jesus' Priesthood is continual (daily). Heb. 7:23, 24.
29. Jesus' Ministry is continual (daily). Heb. 7:25-28.
30. Providential Grace is therefore the Grace of God as a provision made available for the redemption of man. Gen. 22:8; Jn. 1:29; Jn. 3:16.
31. Providential Grace is called the Merits of Salvation, or Graces we did not earn, but were made available for man by God's Grace. Rom. 5:20, 21; Rom. 4:4, 16.
32. The following illustrated Chart explains:

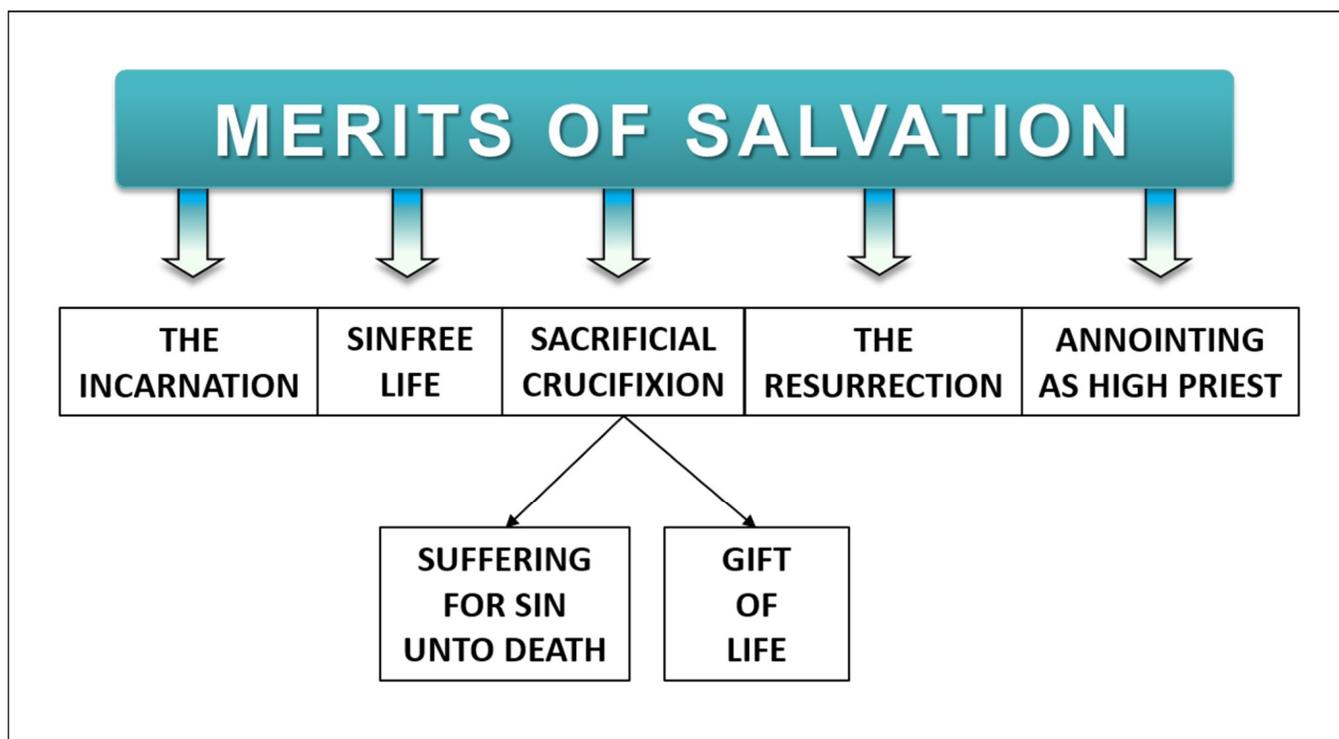


Figure 9 is a diagram of the Merits of Salvation.

Pillar (4): Prevenient Grace (The Calling)

1. The Whole Grace of God or the Plan of Salvation can be divided into two parts expressing purpose. They are Provision and Application. The following chart explains.

2 COR. 9:8



Figure 1 is a diagram of the Plan of Salvation.

- a. God provides a sacrifice. Gen. 22:8.
 - b. But the provision must also be applied. Ex. 24:6-8.
2. The facts are that the points under Providential Grace (the Merits) are provisions, while the rest of Graces are applications. The following chart shows.

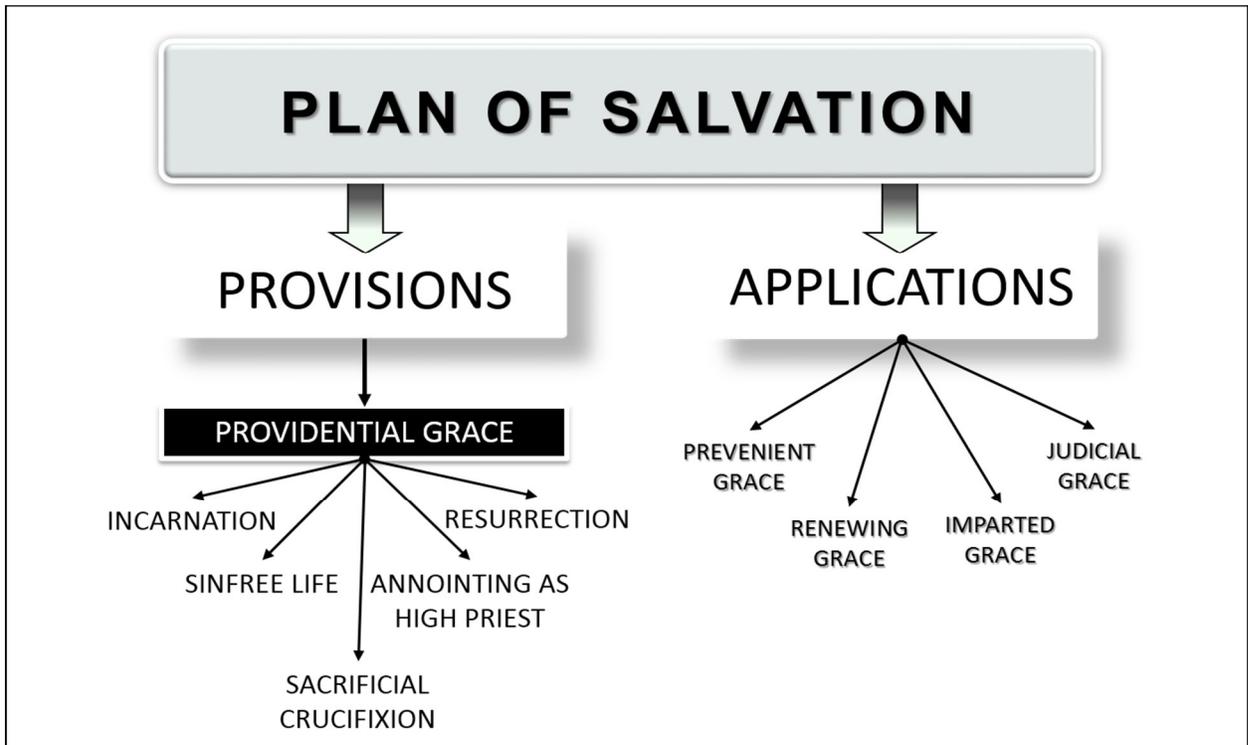


Figure 2 is a diagram of the Plan of Salvation.

3. Applications are the use of Merits by God's salvific action as antidote to apply to man's problem of sin. Heb. 9:18-22; Heb. 10:11-13, 21, 22
4. The very first application of the Plan of Salvation is Prevenient Grace or Grace to call man to God. Rom. 9:11; 1 Cor. 1:24; Rom. 8:28.
5. God by His Spirit uses the Sacrificial Crucifixion or the Death of Christ to call men. Jn. 12:32, 33.
6. Preventive Grace is made up of the following points. See chart below.

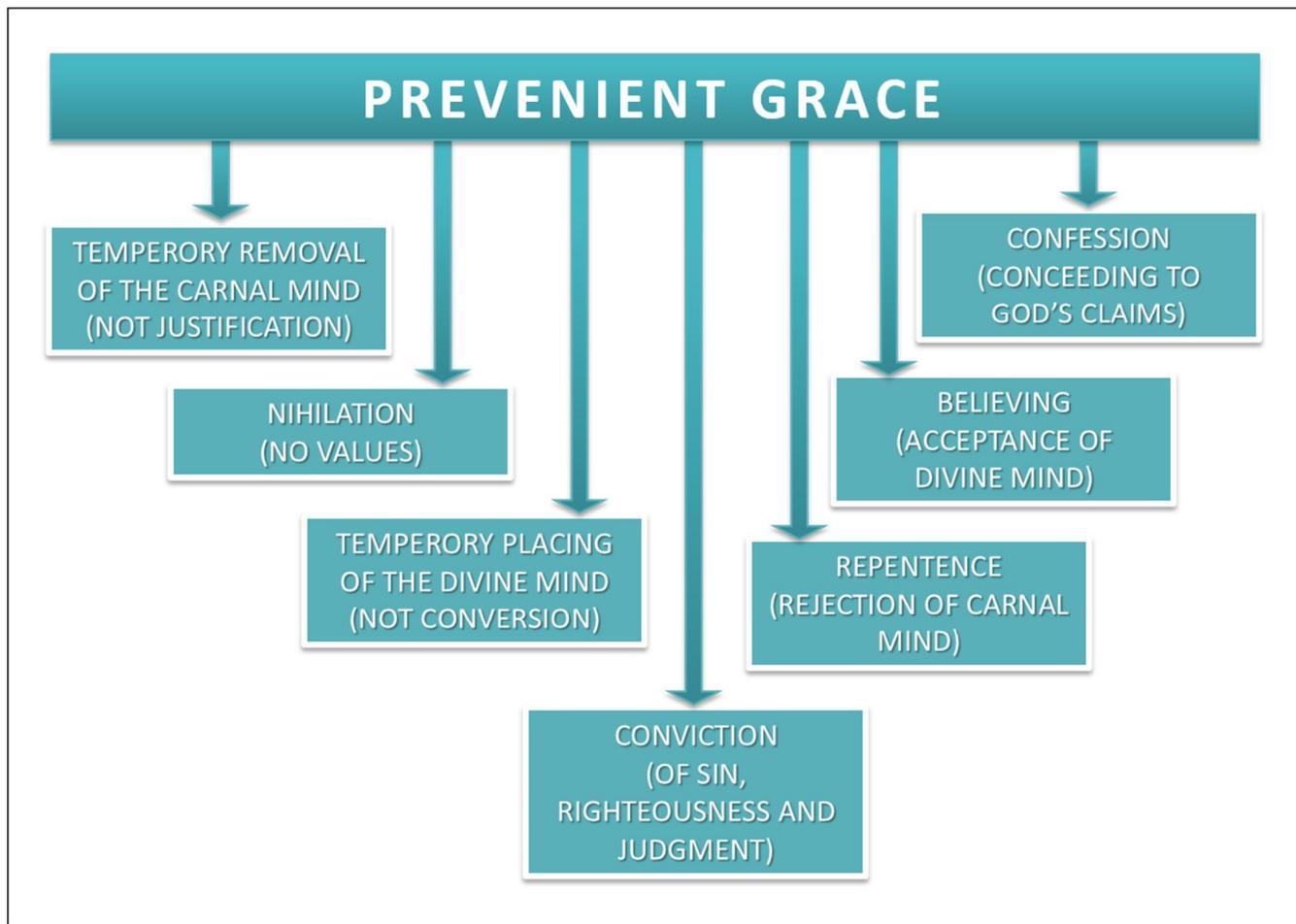


Figure 3 is a diagram of Prevenient Grace.

7. Prevenient Grace is synergistic, that means parts are done by God and parts are done by man under divine influence. The chart on page (25), figure (4) illustrates this reality.
8. God first calls man, this is His monogistic initiative. 1Thess. 4:7; 1Thess. 5:24; Eph. 4:4.
9. Man's penitence is his response to God calling. Acts 9:3-12.
10. Temporary removal of the Carnal Mind: Since the Carnal Mind is not subject to the Law of God it cannot see truth. We need God light to see light, thus the Carnal Mind must be temporarily removed. Rom. 8:6-8; Ps. 36:9.
11. Nihilation (no values): The very brief moment the carnal mind is removed, and just before the divine mind is temporarily placed in the person's mind, this is a period of no values (Nihilation). Acts 8:30, 31, 34; Acts 14:14; Acts 21:40; Hos. 5:1.

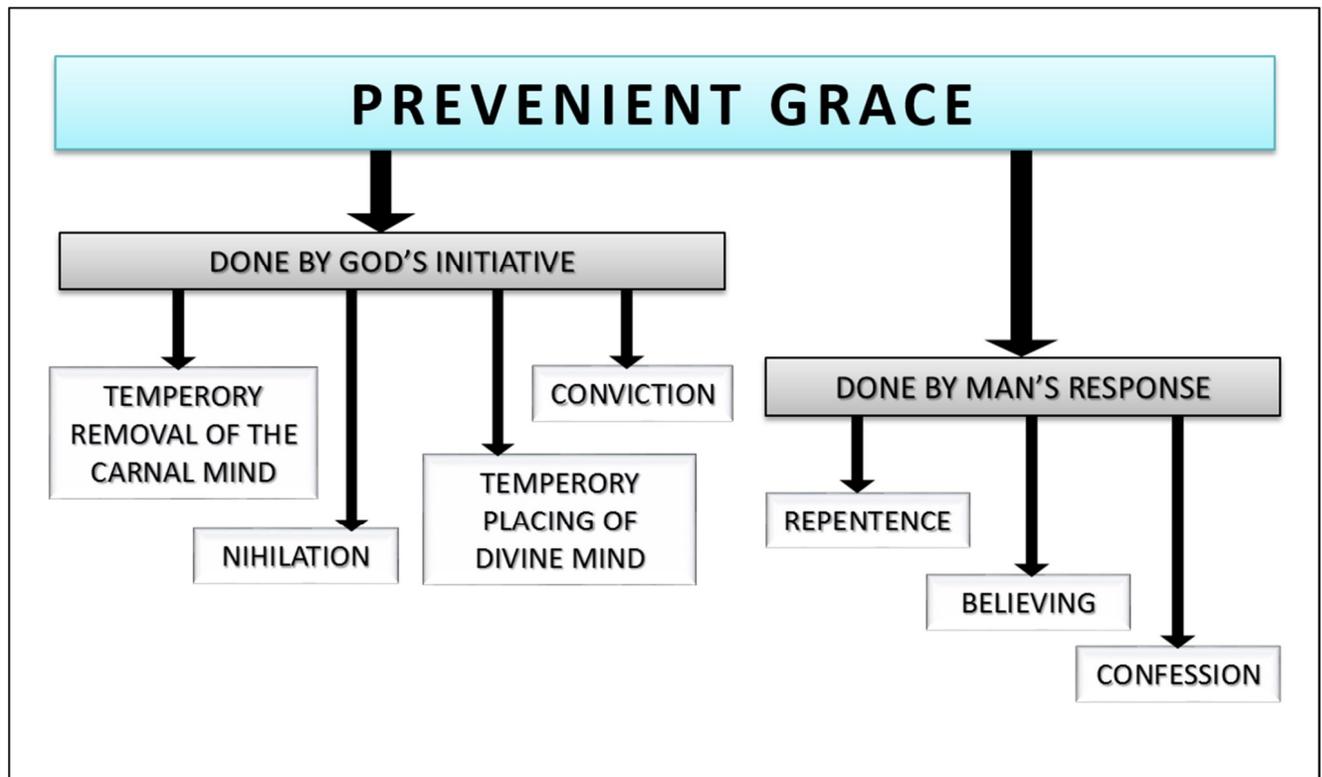


Figure 4 is a diagram of Prevenient Grace.

12. Temporary placing of the Divine Mind: This is next done by the Spirit of truth placing Faith and Love in the mind temporarily that the person can now see the truth. Ps. 36:9; Dan. 3:28; Hos. 11:4; Jn. 6:40-44.
13. Conviction: The next thing is that the person is convicted or convinced of sin, righteousness and judgement, to be able to now respond to God. Acts 2:37; Tit. 1:9; Jn. 16:8; Acts 16:29, 30.
14. The next point is man's response to conviction. He must repent which is to change his mind about the Carnal Mind's values and idols, these he must reject. Eze. 14:6; Lu. 24:47; Rev. 3:19.
15. He must also at the same time believe the Gospel or Divine Mind of truth (Faith and Love). This believing is a mental acceptance of Faith with the aim of being changed. Gen. 15:6; Mk. 1:14, 15; Jn. 3:15, 16; Acts 13:39; Acts 16:25-34.
16. Confession is man mentally and audibly agreeing with God and testifying that He is right, while the man requests change from God. All this is confession. Acts 8:37; Ps. 51:4; Rom. 10:10.
17. Repentance and believing are also mental confession. 1 Jn. 1:9; Matt. 3:5-11; Ps. 32:5.
18. Thus Prevenient Grace is the Grace of God in the heart of the sinner before he is converted; in order to evoke the response God desires that He may change the man. Acts 26:1-28.
19. Under it, man may repent, believe and confess his sins before being converted. Mk. 1:14, 15; Acts 13:39.

20. The glory of God which is a consuming fire will slay the man in whom Grace is while he has sin, this is why Preventive Grace is necessary. Heb. 12:29; Zech. 14:12.

Pillar (5): Renewing Grace (Justification)

1. This is the change center of the Plan of Salvation. It is so because this is the point where man is changed from sinning to obedience.
 - a. After Repentance and Believing (Confession), the person is Justified. (Mk. 1:14, 15; Acts 13:39).
2. There is indeed Grace that renews the repentant person. Tit. 2:11-14; Tit. 3:5-7.
3. This Grace is called the Grace of Justification or Justification by Grace. Rom. 3:24.
4. The fact that Justification changes a person from sinning to obedience is seen in the fact that we cease to do wrong after we receive it. 1 Cor. 6:9-11.
5. Justification is Conversion because once the person receives it; he is converted from sinning to obedience to God's Law. (1 Cor. 6:9-11; Rom. 3:30, 31).

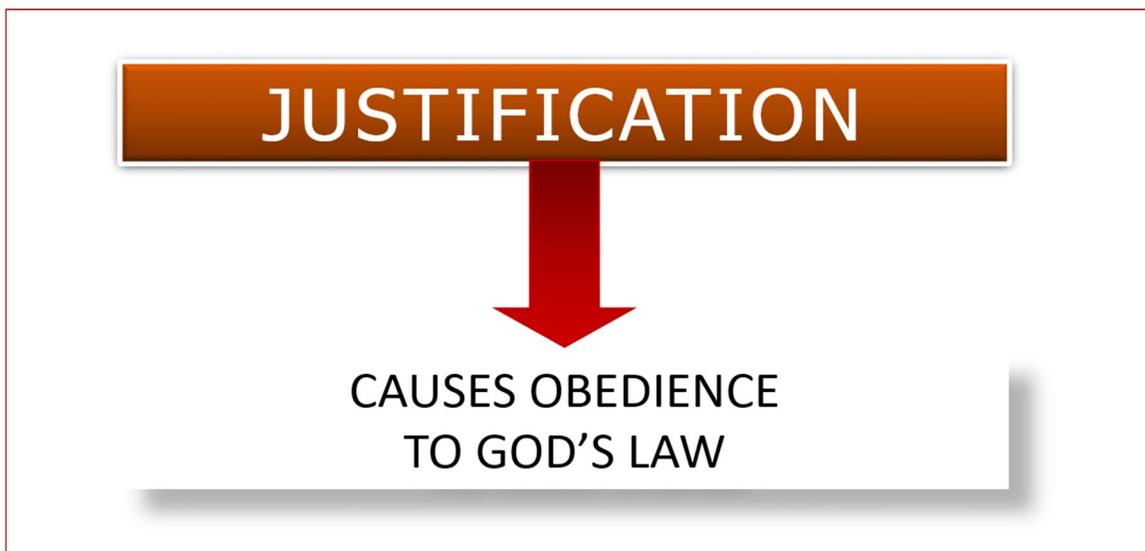


Figure 1 is a diagram on Justification.

6. Justification has two parts in its structure. They are:
 - a. The non-imputation of the sins of the carnal mind. Rom. 4:8; 2 Cor. 5:19.
 - b. The imputation of the Divine Mind or the Righteousness of God. Rom. 4:6; Rom. 8:6; Rom. 5:1.

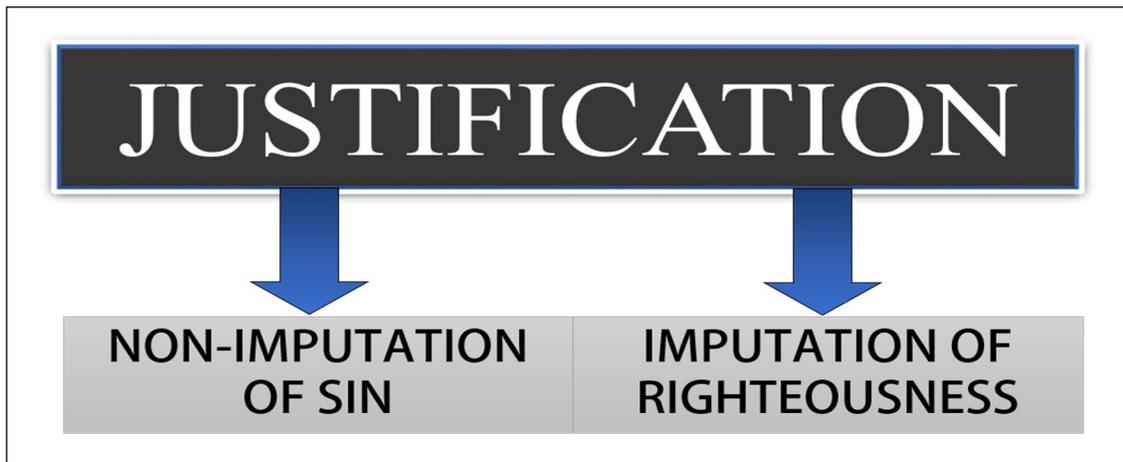


Figure 2 is a diagram on Justification

7. Justification has two basic directions, one from God and one towards man. They are:
- The God Action Direction (GAD), which means that it is an act done by God, because, it is God alone that justifies. Rom. 8:33; Rom. 3:30.
 - The Man Transformative Direction (MTD); this means that man is transformed from God's action of justifying him. Tit. 3:5-7.

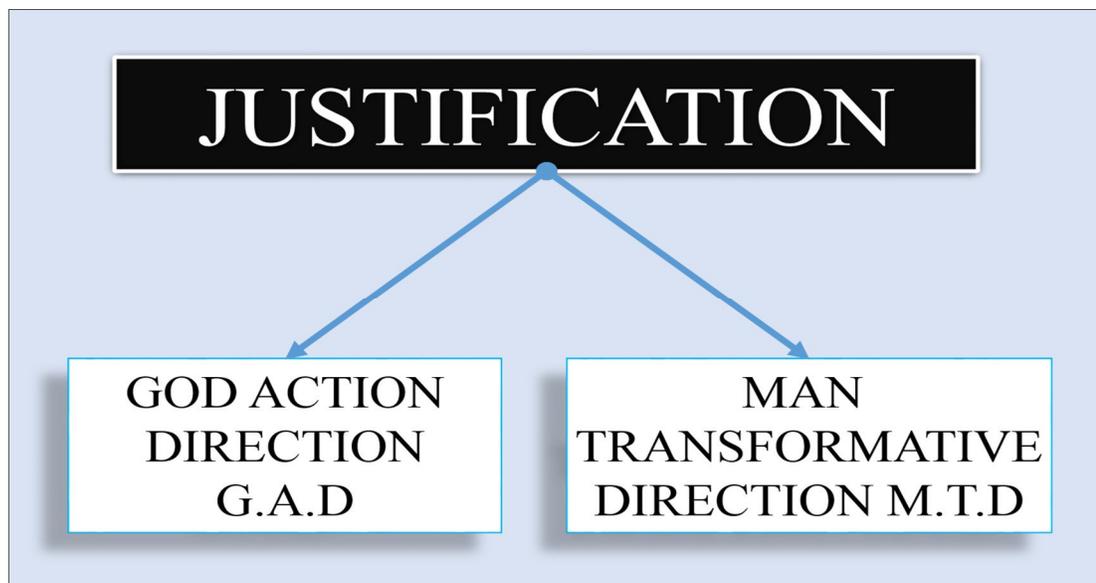


Figure 3 is a diagram on Justification

8. Because Justification transforms the man, we say that Justification is subjective, i.e. "subjective (inner justification". 1 Cor. 6:9-11; (Rom. 12:2; Eze. 36:25-27); (Tit. 3:5-7; Eph. 2:2).
9. Because Justification changes the person we say that to be justified is to be "made righteous". 1 Cor. 6:9-11; Rom. 3:22; Rom. 4:1.



Figure 4 is a diagram on Justification

10. Justification is NEVER by any types of human works ever. Rom. 4:1, 2; Rom. 9:31, 32.

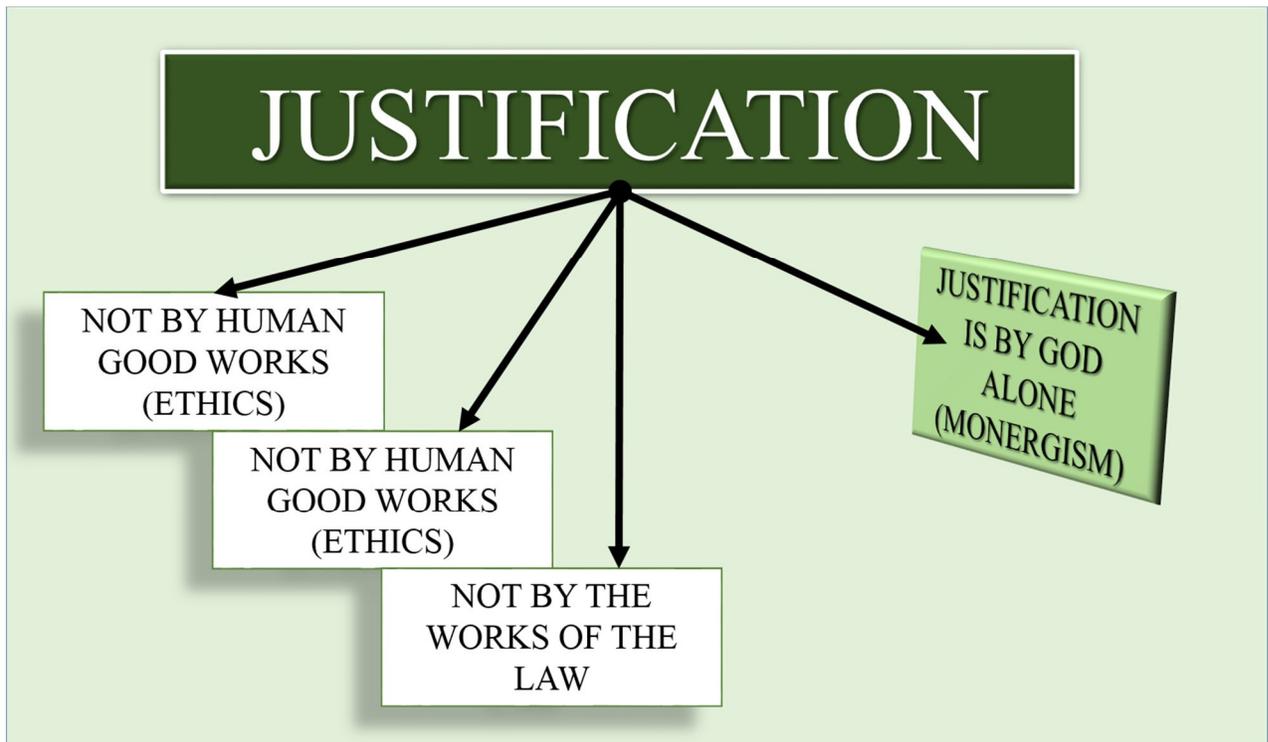


Figure 5 is a diagram on Justification

11. Justification makes the person who receives it sinfree that is, Justification makes him cease from sinning. Rom. 6:1, 2, 6, 7, 18, 22.



Figure 6 is a diagram on Justification

12. Justification two transacted men (T.T.M.) They are:
- a. It is the death or removal of the old man. Rom. 6:6, 7.
 - b. It is the gift of the new man. Eph. 4:22-24; Col. 3:9, 10.

The chart on the following page illustrates this fact.

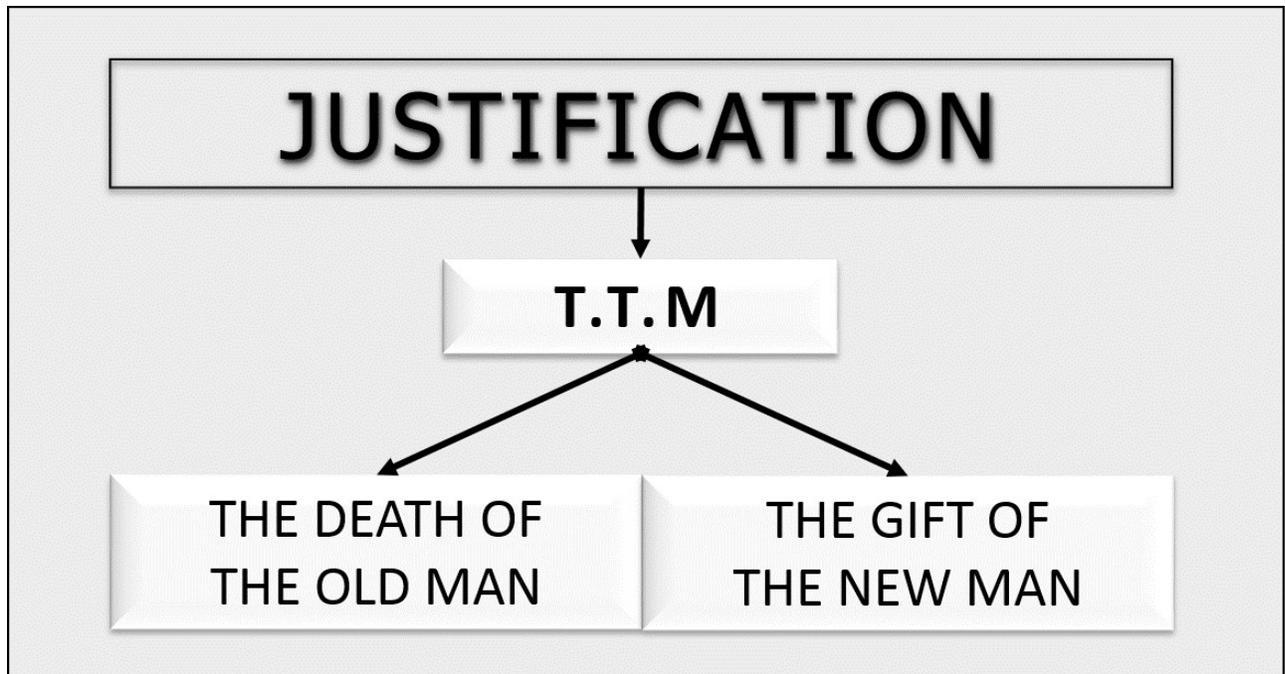


Figure 7 is a diagram on Justification

13. Justification is also called the new birth or to be born again. Jn. 3:3, 5-8; Gal. 3:6-9, 14; Gal. 4:6.

14. Justification is the removal of the carnal mind and the gift of the spiritual mind. Rom. 8:6; Rom. 5:1, 18.

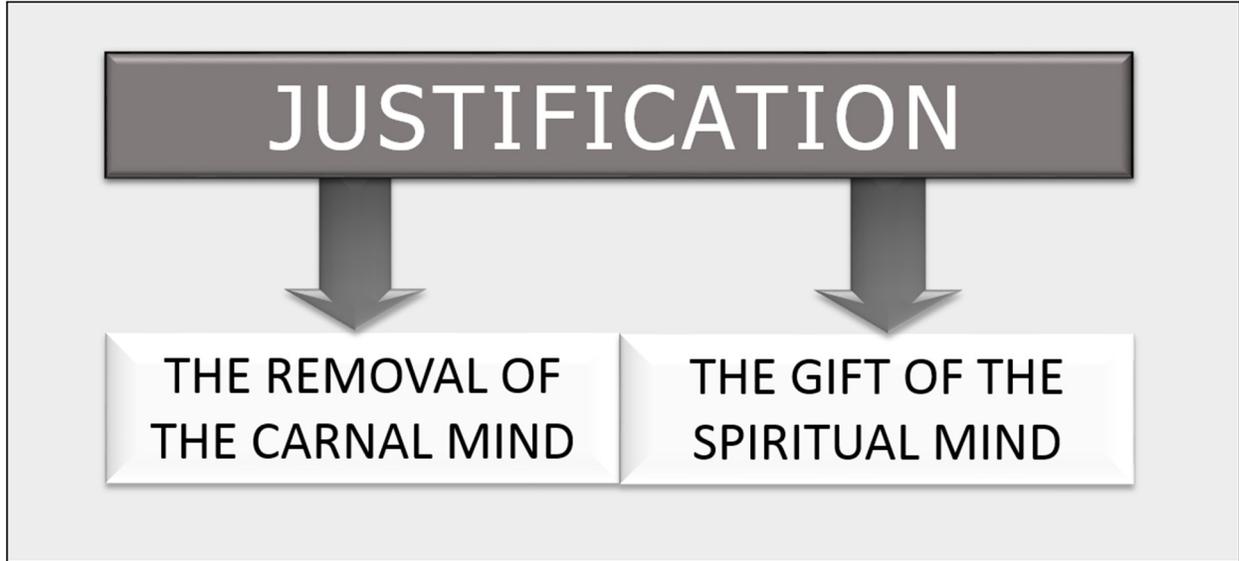


Figure 8 is a diagram on Justification

15. Justification first deals with sins in the mind; that is idol values. We are to repent of them because they separate or alienate us from God. Eze. 14:5, 6; Eze. 36:25-27; Isa. 53:11.
16. Justification is the gift of the Holy Spirit in the mind, so that God may thereby dwell in the heart/mind. Gal. 3:6-9, 14; Gal. 4:6; 1 Jn. 4:13.

The below chart illustrates this fact.

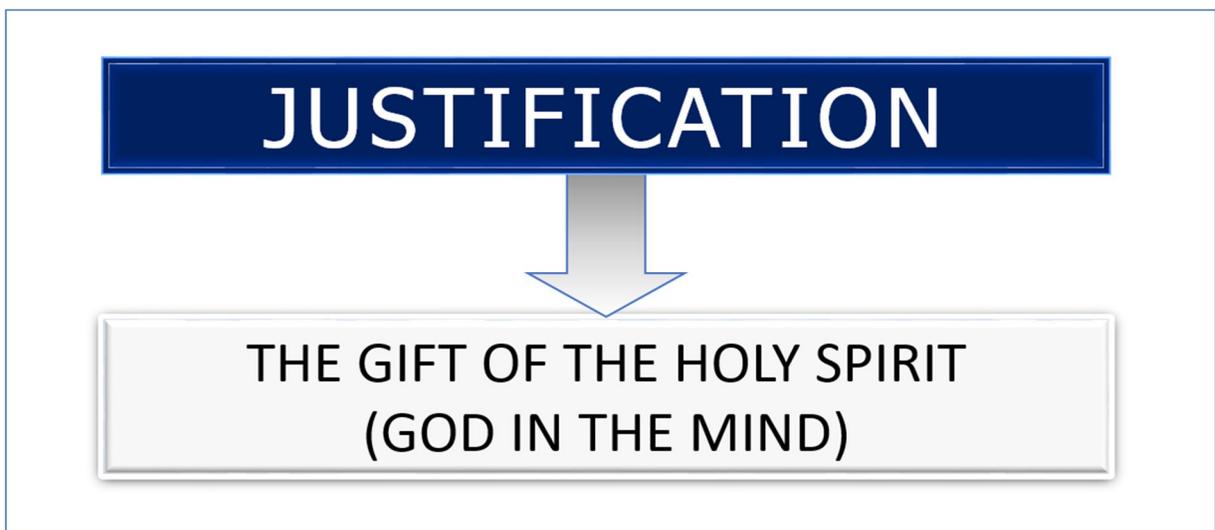


Figure 9 is a diagram on Justification

17. Justification gives to the person his new born again self, which is portions of the Character of Christ dwelling in the person. Rom. 3:24, 22; Eph. 3:17; 2 Cor. 4:6, 7.

18. Justification is by the Faith of Jesus Christ, not by human believing. Gal. 2:16.
19. We must repent and believe the Faith of Jesus Christ (the Gospel) that we may be justified by the Faith of Christ. Mk. 1:14, 15; Gal. 2:16.
20. Justification gives the Righteousness of God (God Himself) to dwell in us who believe. This is done by the Faith of Jesus. Rom. 3:24, 22; Jer. 23:5, 6.

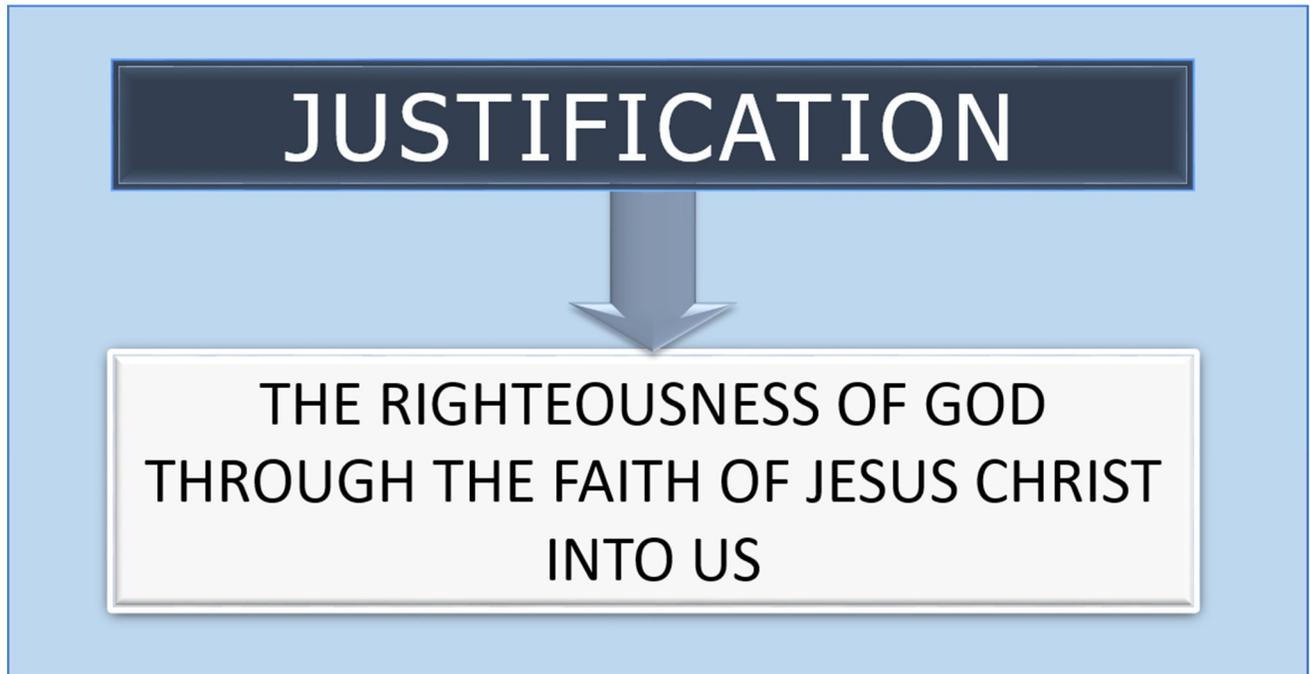


Figure 10 is a diagram on Justification

21. Justification is done by God's imputation, this is a mental estimation from Him (not by a declaration). Rom. 4:5, 6, 3.
22. To impute means to really give, but by the esteeming of the mind. Rom. 4:9-11, 3.

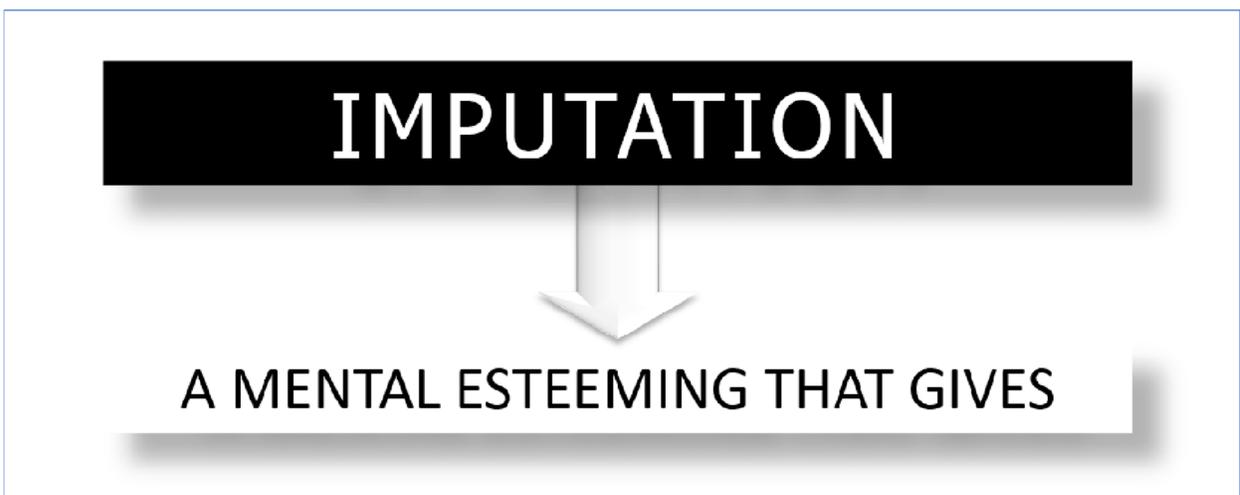


Figure 11 is a diagram on Imputation

23. A church stands or fall on the basis of what is believed about concerning Justification. Dan. 11:34; Isa. 50:8, 9.
24. Finally, Justification is to be made a new creation. Rom. 6:6, 7; Col. 3:9, 10.
25. Since Justification is thus God's re-creative act to penitent sinners, its symbol of this new creation is the seventh day Sabbath. Rom. 6:6, 7; Col. 3:9, 10; 2Cor. 5:17; Ex. 31:16, 17.

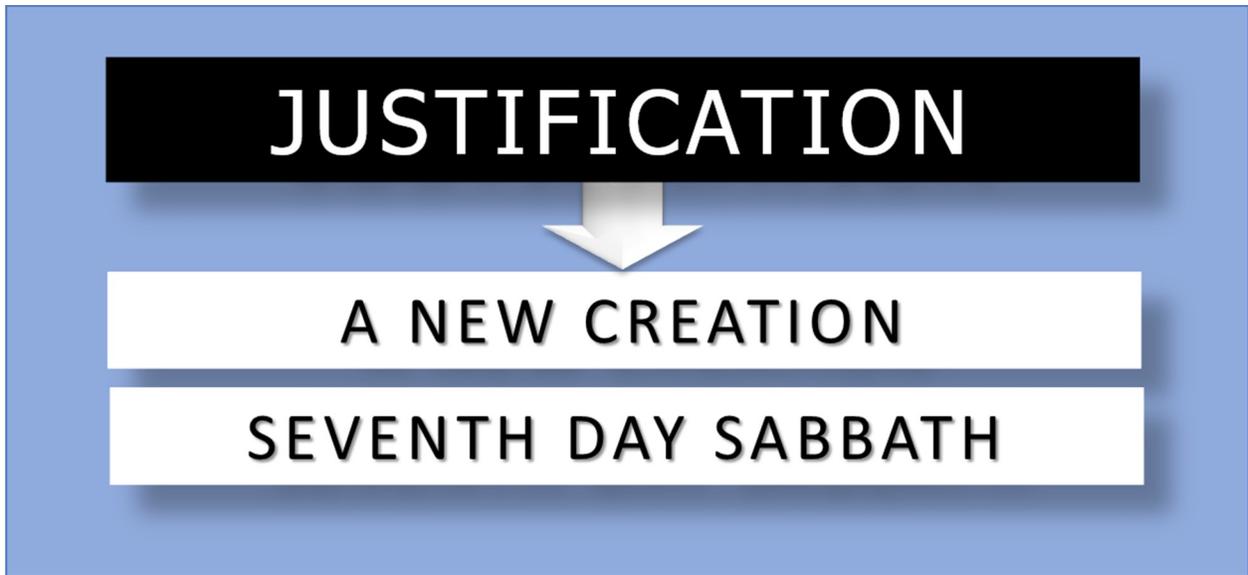


Figure 12 is a diagram on Justification

Pillar (6): Imparted Grace (Sanctification)

1. When we are justified we need to have it maintained in us, we need the continual impartation of the Grace of God or the doctrines of Grace. This is Sanctification. Acts 20:32; Acts 26:18.
2. Sanctification is synergistic, this means that both God and man are responsible for it. Phil. 2:12, 13.
 - a. God imparts the Faith to man. Rom. 12:3; Eph. 6:23.
 - b. Man lives the Faith (or lives by Faith). Heb. 10:36-39.
3. Sanctification is living sinfree in obedience to the Law of God. Ps. 119:1-4; 1 Pet. 1:2.
4. Sanctification is growth in the following:
 - a. The development of the Character of Christ by the reception of truth. Gal. 4:19; 2 Pet. 3:18.
 - b. The use of truth to develop good human personality traits. Eph. 4:32; 1 Pet. 1:22.
5. In Sanctification we learn to maintain the following:
 - a. We maintain the Love of God in the heart. 1 Jn. 3:11, 14-19; 1 Jn. 4:12.
 - b. We maintain obedience to the Law of God. 1 Jn. 3:22-24; 1 Jn. 5:1-4.
 - c. We maintain sinfreeness. 1 Jn. 5:18; Ps. 119:9, 11.

The following chart illustrates this reality.

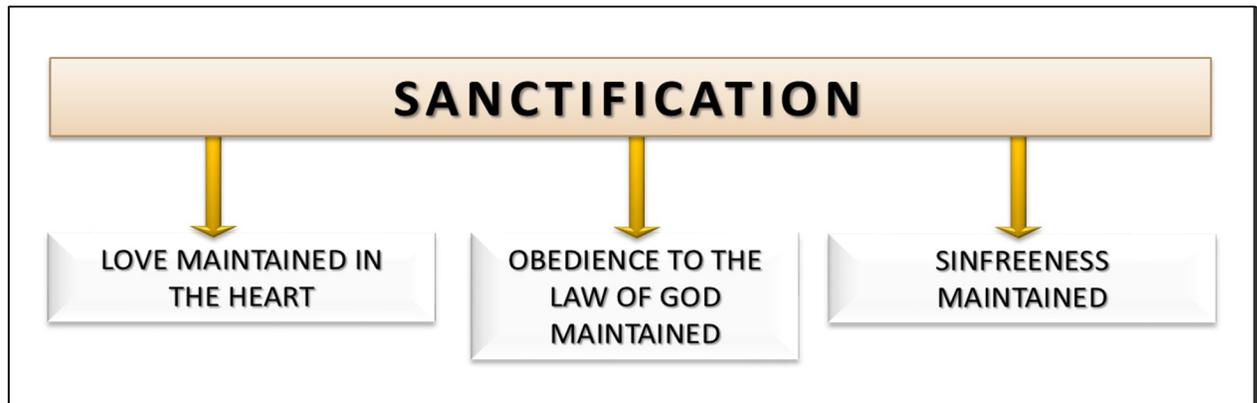


Figure 1 is a diagram on Sanctification

6. In Sanctification we learn to deal with the following:
 - a. We learn to handle temptation to sin by keeping it out of the life. Mk. 14:38; 1 Cor. 10:13; Jam. 1:12.
 - b. We learn to handle the infirmities of our sinful flesh not allowing them to cause us to sin. Heb. 4:14-16.

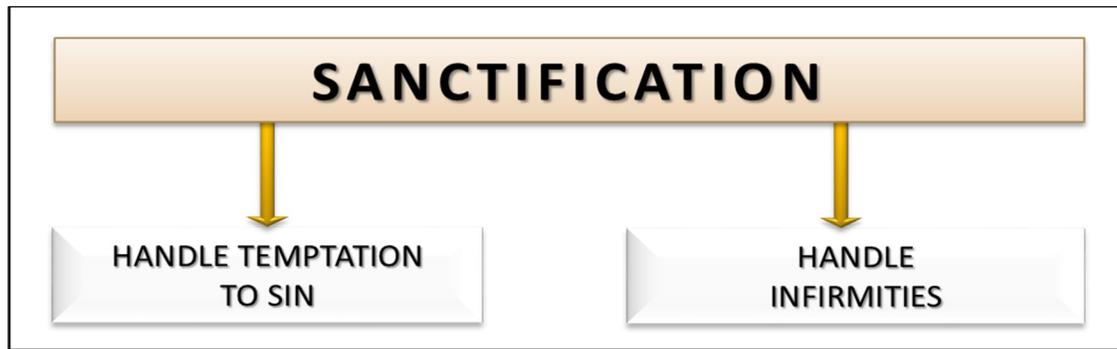


Figure 2 is a diagram on Sanctification

7. Sanctification is eternal in its operation; it is the work of a lifetime, because we will be forever growing in the Graces of Christ's Character. Jn. 14:6; 2 Pet. 3:18.
8. Sanctification is within the orbit of sinfreeness (because, to fall into sin is to need justification again). Jude 1, 24.
9. Most Christians experience what is called punctuated sinfreeness, that is, sinfreeness sometimes and sinning sometimes therefore needing Justification again. 1 Jn. 2:1.
10. But the ideal from conversion is All-Times Sinfreeness; this is what we are to work towards. 1 Jn. 3:9; Ps. 106:3.
11. Sanctification is made up of the following experiences:
 - a. Lingering Victory.
 - b. Conquering Victory.
 - c. Achieved Victory.
 - d. Sealed Perfection.



Figure 3 is a diagram on Sanctification

12. Lingering Victory is sinfreeness maintained by lingering or abiding in the truths or Faith of Christ. 1 Jn. 3:6; Jn. 15:4, 5.
13. Conquering Victory is sinfreeness maintained by also conquering the sinful values we once did, but are not doing as we are in Christ. Rom. 8:35-39; 1 Jn. 5:4, 5, 10-12; Eph. 6:11, 13-18.
14. Achieved Victory is victory over the sins peculiar to us as different persons; this is when we learn to have All-Times Sinfreeness. Ps. 119:44; 2 Tim. 4:7, 8.
15. Sealed Perfection is when we are sealed in the state of All-Times Sinfree Perfection with the Latter Rain of the Holy Spirit so that we do not fall back into sin again. Eph. 4:30; Ps. 119:1-3; Rev. 14:1, 4, 5.
16. Sanctification is called Justification by Works. This is not human initiative works, it is works caused by God working in man. (Phil. 2:12, 13; Jam. 2:20-22).

The below chart illustrates this fact.

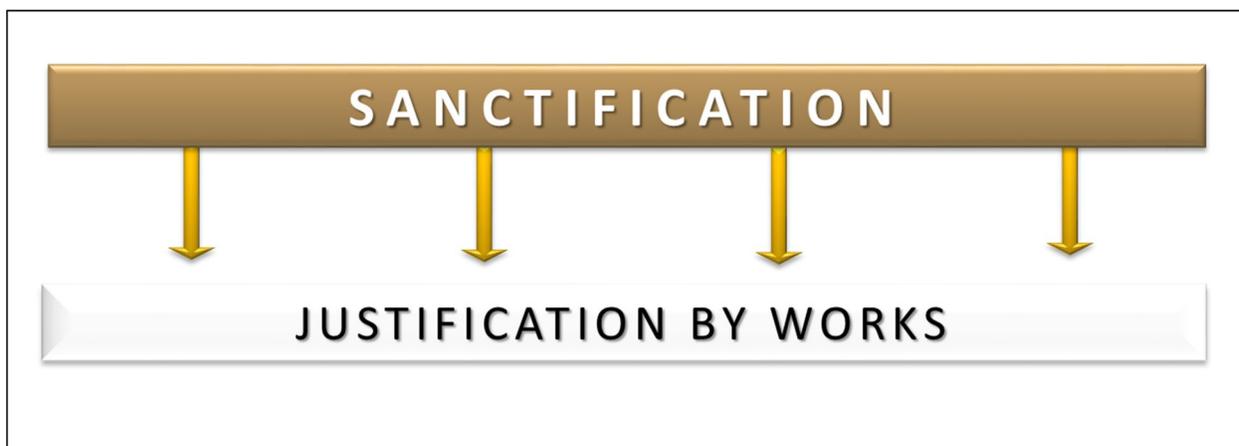


Figure 4 is a diagram on Sanctification

17. This Justification by works is basically this:
 - a. We do works inspired by Faith. Jam. 2:20, 26.
 - b. Our good works show that we are righteous because the glory of God is seen in them. (Jam. 2:22-24; Matt. 5:6).
18. Sanctification is Justification continued, but without falling back into sin again and thus being recovered. It is God esteeming us righteous by virtue of the fact that we do good works from the Faith He gave to us. This is justification by works. (Heb. 11:4; Jam. 2:22-24).

Pillar (7): Judicial Grace (The Investigative Judgment and Blotting Out)

1. Judgement and mercy (Grace) do go together for salvational purposes. Ps. 101:1; Hos. 2:19; Hos. 12:6; Zech. 7:9.

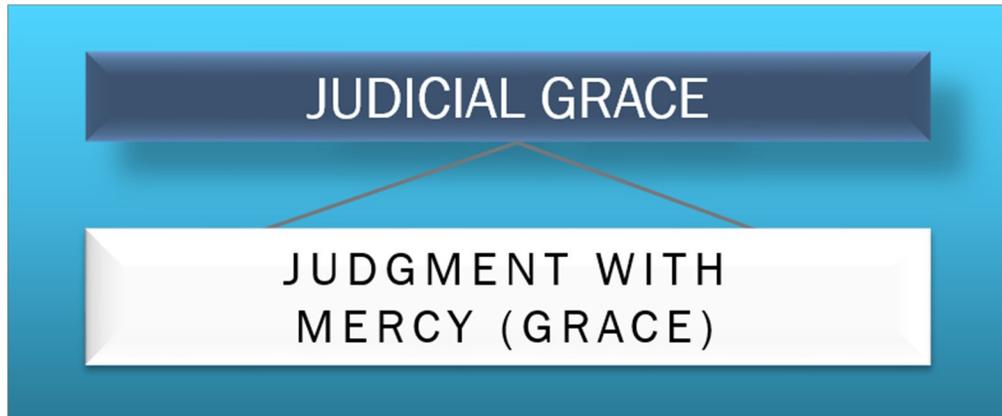


Figure 1 is a diagram on Judicial Grace

2. The concept of an Investigative Judgment and one done by God is truly Biblical. Rev. 20:12; Dan. 7:9, 10.
3. The concept of the Blotting Out of sins that are past is also Biblical. Ps. 109:14; Jer. 18:23.
4. In the year 1844 A.C.B. the heavenly event of the cleansing of the sanctuary beginning, was revealed to Adventism.
 - a. On the 10th day of the seventh month, the Israelites were given the symbolic festival of the Day of Atonement. Lev. 23:27, 28.
 - b. This service was called the cleansing of the sanctuary. Lev. 16:19-21; Dan. 8:41.
 - c. The cleansing of the sanctuary was not the sanctuary itself being cleansed from some form of pollution that was actual defiling the sanctuary/tabernacle; it was a cleansing work of the sanctuary seen in the work of the high priest sprinkling the blood before the mercy-seat of the second apartment, and on the curtain that divided the first and second apartments, (the “tabernacle of the congregation” and the “holy place”. Lev. 16:2, 3, 14-17.
 - d. The cleansing work was also seen in the sins of Israel being placed upon the head of the Scapegoat at which he was sent away in the wilderness to die. This was Israel being cleansed from their past sins. Lev. 16:20-22, 29, 30, 34.
 - e. Observe the Charts on the following page.

- f. This cleansing of the sanctuary was also called a Judgment (thus it is a judgement on the Day of Atonement). (Dan. 8:14; Dan. 7:9, 10, 22, 26); Lev. 23:27,28.
5. Since these major feasts of Israel pertaining to the acceptable year of the Lord had literal fulfilments in time and history, so also must the Day of Atonement have the following:
- a. A literal Passover of Jesus dying on the 14th of the first month like the symbolic Passover did happen. Lev. 23:5; 1 Cor. 5:7.
- b. A literal first fruits on the 16th of the first month in Jesus' resurrection like the waving of the first fruits on the 16th of the first month did indeed happen. Lev. 23:6, 7, 10, 11; 1Cor. 15:20, 21.

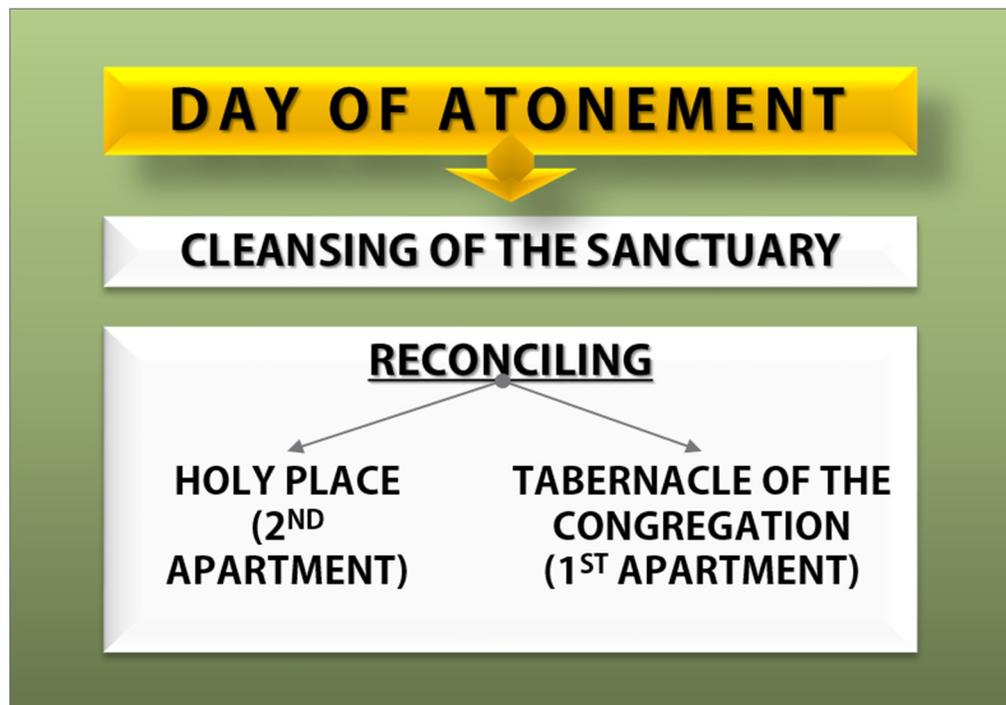


Figure 2 is a diagram on the Day of Atonement

<u>FIRST APARTMENT</u> CALLED "TABERNACLE OF THE CONGREGATION"	<u>SECOND APARTMENT</u> CALLED "HOLY PLACE"
HOLY PLACE	MOST HOLY PLACE

Figure 3 is a diagram on First and Second Apartments

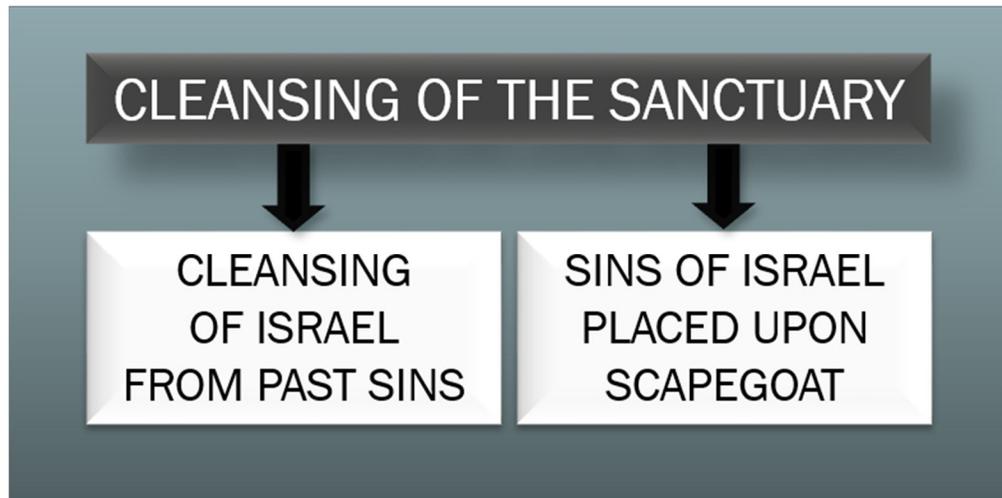


Figure 4 is a diagram on Cleansing of the Sanctuary

- c. Pentecost also was literally fulfilled when the new church received the Holy Spirit as the true wave loaves, hence a kind of first fruits unto the Lord. Lev. 23:15-17, 20; Acts 2:1-4, 37-42; Jam. 1:18.
- d. The feast of trumpets on the 1st of the seventh month. This was literally fulfilled in the Millerite movement call to repentance because the Judgment that was coming in 1844, which is the seventh angel's trumpet sounding. Lev. 23:24, 25; Ps. 81:3; Isa. 58:1; Joel 2:1, 15-17; Rev. 10:5-7.
- e. The Day of Atonement began literally on 22nd October 1844. The date 22nd of October corresponds to the 10th day of the seventh month according to the Karaite Jews reckoning. Lev. 23:27-31; (Rev. 10:7; Rev. 11:15-19).
- f. The Feast of tabernacles is yet future to be fulfilled. Lev. 23:34-36.

PASSOVER 14 TH , 1 ST mth.	JESUS' DEATH 14 TH , 1 ST mth.
FIRST FRUITS 16 TH , 1 ST mth.	JESUS' RESURRECTION 16 TH , 1 ST mth.
PENTECOST 50 DAYS AFTER 21 ST , 1 ST mth.	CHURCH SETUP 50 DAYS AFTER 21 ST , 1 ST mth.
FEAST OF TRUMPETS 1 ST , 7 TH mth.	MILLERITE WARNINGS 1833 - 1843 ACB
DAY OF ATONEMENT 10 TH , 7 TH mth.	JUDGMENT IN HEAVEN 22 ND OCTOBER 1844
FEAST OF TABERNACLES 14 TH - 22 ND , 7 TH mth.	? (FUTURE)

Figure 5 is a diagram on the Types and Anti-Types

6. The Day of Atonement was literally fulfilled on the 22nd October, in the year 1844 A.C.B.
- The 2300 days equal years at the end of which the cleansing work of the sanctuary in heaven was to begin. Dan. 8:14, 17, 19, 26; (Num. 14:34).
 - This date starts from the going forth of the commandment to restore and rebuild Jerusalem which was given, then executed from the fifth month (July-August according to Jewish reckoning) of the seventh year of King Artaxerxes Longimanus, which was 457 B.C.B. Dan. 9:25; Ezra 7:1, 6-9, 11-13.

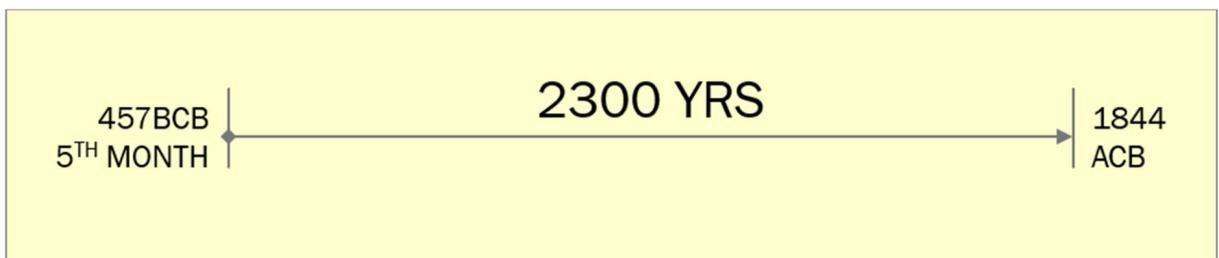


Figure 6 is a diagram on 2300 YRS

- There is actually a real heavenly sanctuary from which the type on earth was made. Heb. 8:1, 2, 5; Heb. 9:11; Rev. 11:19.
- That the heavenly Sanctuary also needed cleansing is seen. Heb. 9:23.

- e. The following Scripture shows us when the cleansing work; of the heavenly sanctuary, the Investigative Judgment and Blotting Out of past sins actually begun. Rev. 11:18, 19.
- f. The cleansing work of the heavenly sanctuary occurs in the second apartment where the ark of the testimony (the Law) was seen. This takes place in the Most Holy Place. Rev. 11:19; Deut. 10:1-5; Ex. 31:18; Ps. 78:5, 7.

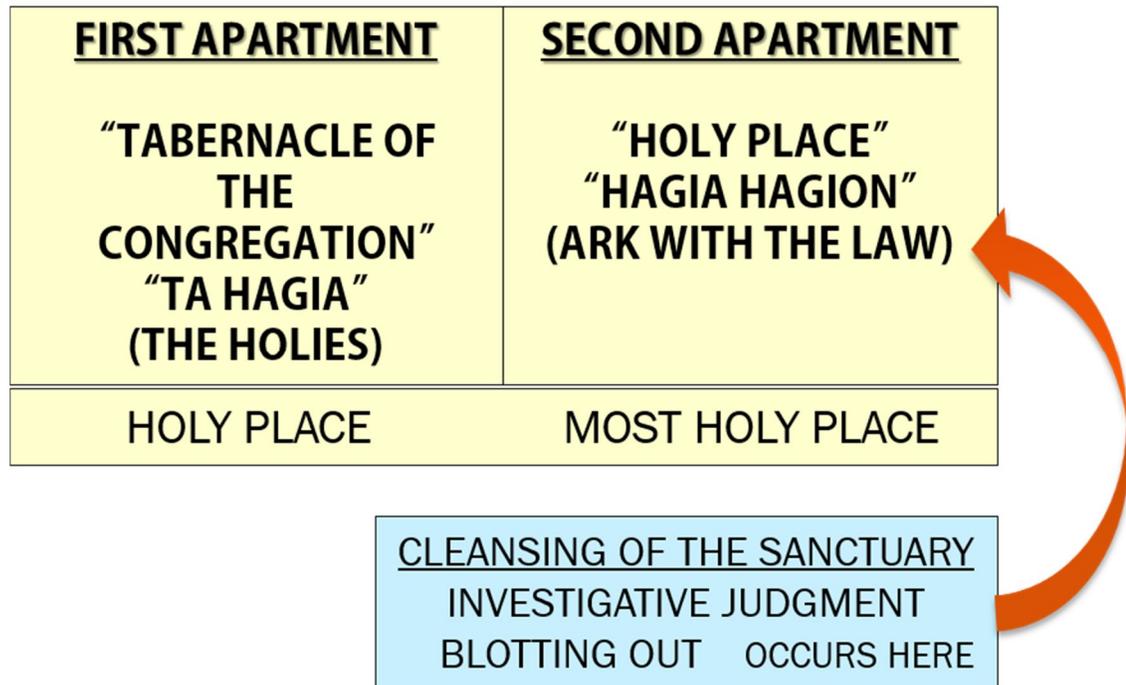


Figure 7 is a diagram on First and Second Apartments

- g. The first apartment of the heavenly sanctuary in Hebrews is called “Ta Hagia” or “the holies”. Heb. 9:1, 2; (See also: Heb. 9:12, 24; Heb. 10:19).
 - h. The second apartment of the heavenly sanctuary in Hebrews is called “Hagia Hagia” in the Greek. It means “holies holies”. Heb. 9:3.
7. Justification is forgiveness of sins. Rom. 4:5-8; Acts 13:38, 39.
 8. Since this Judgment is justification, then it is also the forgiveness of sins. Matt. 12:36, 37.

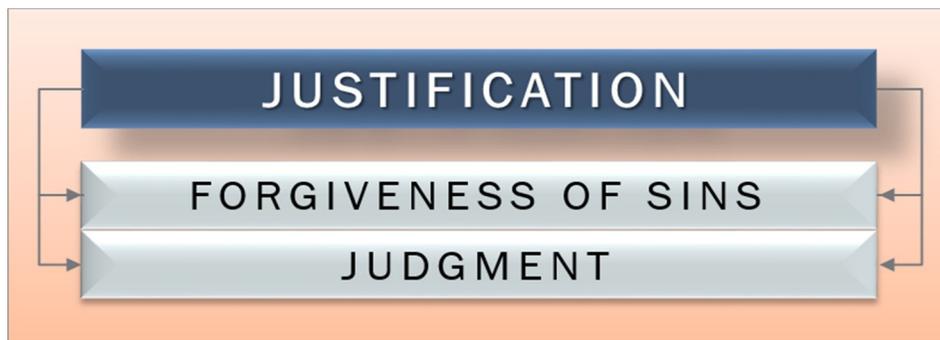


Figure 8 is a diagram on Justification

9. There are three justifications. They are:
- a. Justification by Faith/Grace (Renewal). Tit. 3:5-7.
 - b. Justification by Works (Sanctification). Jam. 2:20-24.
 - c. Justification on the account of works (the Blotting Out of sins). Rom. 2:13; Ps. 119:166.

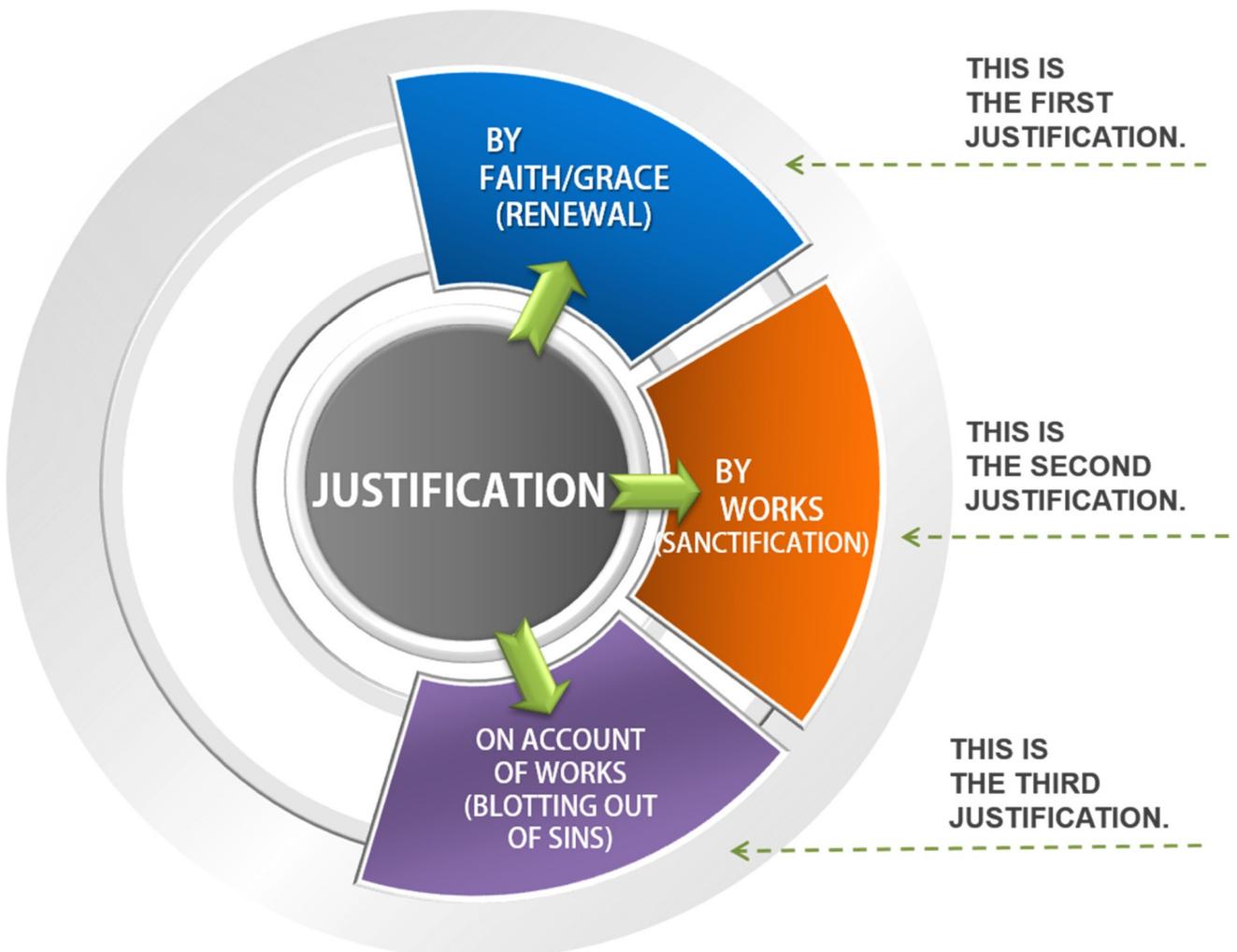


Figure 9 is a diagram on the Three Justifications

10. Since the blotting out of sins occurs only after conversion (which means the person is changed already), then it cannot be for sins that are alive within the person (sinning), it has to be for past sins. Acts. 3:19.
11. Since the blotting out of sins is for past sins, and Justification is also for past sins, then it follows, that the blotting out of past sins is Justification and is also forgiveness of sins that are past. Acts 3:19; Acts 13:38, 39; Rom. 2:16. See Figure (10) chart.
12. We are all condemned for two things when we are converted. They are:
 - a. Sins within or present sinning. Gen. 6:5-7; Rom. 8:6-8; Tit. 3:11.
 - b. Past sins that have already been committed. Matt. 27:3; 2 Pet. 2:16.



Figure 10 is a diagram on Blotting out of Past Sins

13. We escape condemnation first for the sins within, because they have been removed first by God and the Character of Christ and God has taken their places. Matt. 23:25, 26; Rom. 8:1-4.
14. We escape condemnation for past sins when we are converted in obedience to God. Jam. 5:19, 20; 1 Jn. 4:16, 17; 1 Pet. 4:8.
15. Sins basically have three categories.
 - a. Present sinning.
 - b. Past sins.
 - c. Historical past sins.

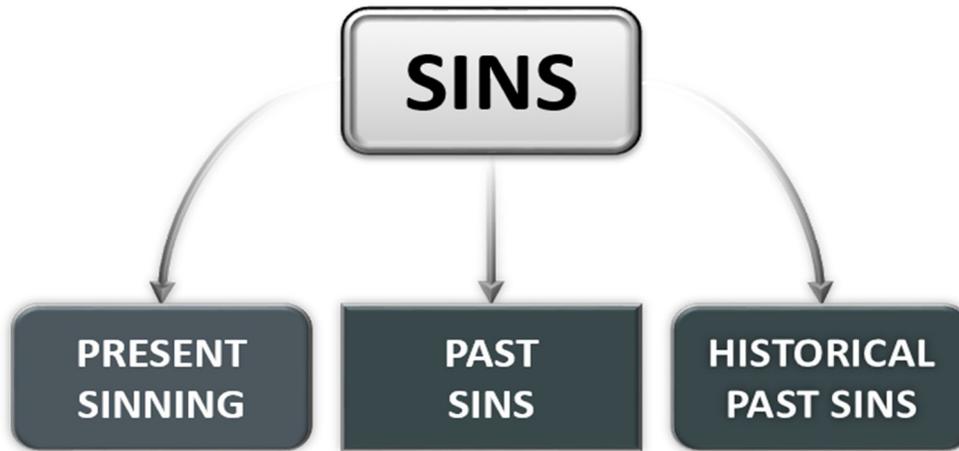


Figure 11 is a diagram on Categories of Sins

16. Present sinning is the moral state of the unconverted person, he is in his sins, or is sinning. He has the carnal mind in him and idol-values in his heart. Rom. 8:6-8; Eze. 14:4, 5.
17. Past sins are sins that have just been committed, and are no longer being committed at the moment. Ex. 10:16; Ps. 51:4.
18. Historical past sins are sins we do not ever commit again because we have gained the victory over them. These are the sins that are blotted out or forgiven. Ps. 119:9, 1-3.
19. Past sins also have three categories.
 - a. The past sins of the unconverted.
 - b. The past sins of the converted.
 - c. Past sins never again committed (called Historical past sins).
20. An unconverted person may stop a particular sin thus making it a past sin, but, as he is not converted, he still goes on sinning in different ways. Neh. 13:16-22.
21. A converted person has stopped the sins he was committing when he became converted, making them become past sins, but he has not yet gained the victory over them, and may fall back into them needing Justification again. This is the past sins of the converted person. 1 Jn. 2:1; 1 Pet. 5:16, 17.
22. But all the sins that the converted person never commit again because he has overcome them, and their committal mean nothing to him of value, these sins are more distant from him, so we call them historical past sins. 1 Jn. 4:16, 17; 1 Jn. 3:9; 2 Tim. 2:21, 22; 2 Tim. 4:6-8.
23. Thus the blotting out of sins in the judgment is indeed forgiveness for historical past sins. (Acts 3:19; Rom. 2:13, 16).



Figure 12 is a diagram on Past Sins

24. This blotting out of sins is called forensic justification because it is justification that occurs in the judgement hence in the heavenly courts (forum). Rom. 2:13, 16; Matt. 12:36, 37.
25. This blotting out of past sins is also called a declaration that is justification, it is being declared righteous because a state of sinfree righteousness already exists in the person's life, hence, the man only needs to be declared righteous when his historical past sins are being forgiven. Dan. 7:22; Rev. 22:11, 12.

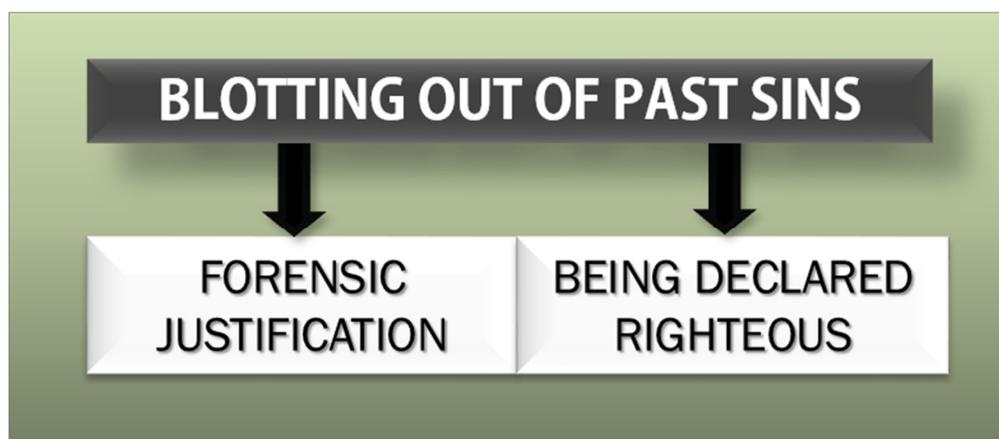


Figure 13 is a diagram on Blotting out of Past Sins

26. This all shows us that the Investigative Judgement for the blotting out is really forgiveness for historical past sins. (Rom. 2:13, 16; Acts. 13:38, 39).
27. Another part of this Day of Atonement Judgment is the sins of the saints being placed upon the head of the scapegoat. We call this the Post-Redemptive Substantiatory. Lev. 16:20-22.
 - a. This scapegoat is not a symbol of Christ because it never is slain for man's sins to get its blood, like the first goat, it is kept alive while atonement is made. However, with Jesus, where there is no shedding of blood, there is no remission. Heb. 9:14, 19-22.
 - b. Post-Redemptive Substantiatory actually means a redemption that is ratified or substantiated even after it is accomplished already. It is like throwing the rubbish in a bin from the house that it was cleansed from. Throwing the rubbish in a bin is the same as cleansing the house even

though it was already cleansed. This is what we call a post-cleansing-substantiating work; it is a work that substantiates the cleansing that has been completed. This is seen with regards to the scapegoat. Lev. 16:8-10, 15, 16, 18-22, 29, 30.

28. The actual Hebrew word for “scapegoat” is “Azazel”. The word is from “azaz” which means “fierce”, and “ez” from “azaz”, which means “goat”, and “el” which means “god”. Thus the word actually means “Fierce goat god”. This, is what we today call “Baphomet” or “Mendes”. Lev. 16:8.
- a. The facts are there were wild goats in the wilderness. Isa. 13:19-22; Isa. 34:13, 14; (Lu. 11:24).
 - b. That goats were worshipped as demons in the desert that were gods, is seen. Lev. 17:7; 2 Ki. 23:8; 2 Chr. 11:15.



Figure 14 is a diagram on Azazel

29. The past sins of the saved Christians that have been blotted out, or that they were forgiven for, are placed upon Satan’s head as the one responsible for them committing them. This happens during the 1000 years that Satan is bound to the earth, when the saints are in heaven judging the records of the wicked. Lev. 16:20-22; Rev. 20:1-4.
30. The lost wicked will thus pay for their own sins in hell-fires although Satan caused them to commit them. But their guilt is that they never accepted Jesus’ salvation to be freed from their condemnation. Matt. 25:41-46.
31. But Satan pays for his own sins, parts of which are the sins he caused the saints, who were eventually saved, to commit. This is the Post-Redemptive Substantiatory where Satan receives death as the rebel and tempter. Mal. 4:1; Eze. 28:18, 19; Rev. 20:7, 10.

Observe Figure (15) on the Post-Redemptive Substantiatory.

32. In the Investigative Judgment three books/scrolls are used. They are:
- a. The book of iniquity.
 - b. The book of remembrance.
 - c. The book of life.

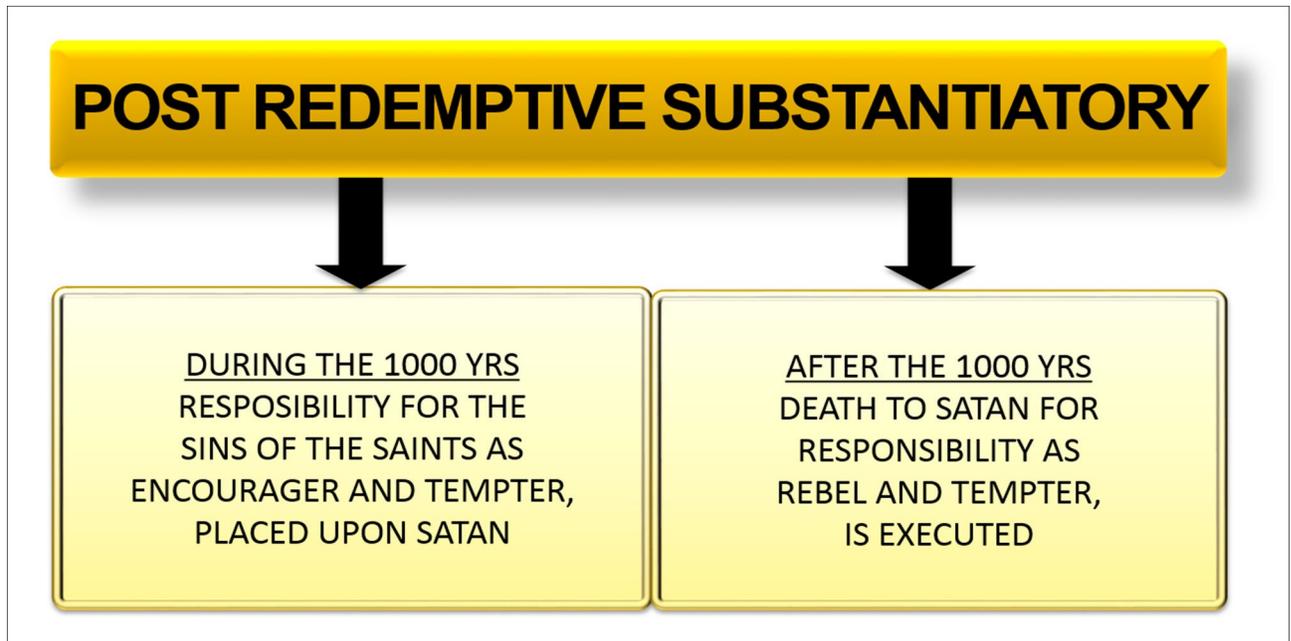


Figure 15 is a diagram on Post Redemptive Substantiatory

33. The book of iniquity contains all the sinful practices of all the wicked in the history of the world that ever sinned. Jer. 2:22.
34. The book of remembrance contains all the good deeds of the person from his conversion to his death in Christ or the good deeds of the 144,000 also. Mal. 3:16.
35. The book of life is a record of all the names of those who have accepted Christ's salvation. Lu. 10:20; Rev. 20:12.
36. It is in the Investigative Judgment that names are removed from the book of life or are retained therein. Rev. 3:5; Rev. 20:12-15.
 - a. Those who; died in Jesus and the 144,000 who were sealed, their names are retained in the book of life as all their past sins are forgiven (justified/blotted out). (Rev. 3:5; Matt. 10:32, 33); Rom. 2:13, 16.
 - b. Those who; once followed Christ, but eventually turned away for whatever reasons, their names will be removed from the book of life as their sins are retained. Ex. 32:31-33.
 - c. The book of remembrance testifies why the names of the converted, who; remained converted are kept in the book of life. Mal. 3:16-18.
 - d. Any good done by those who were converted, but then turned away from God, which are still written in the book of remembrance, will not be mentioned for his favour, since they were done only through Christ the vine, and he turned away from Him and died in his sins. (Ex. 32:31-33; Eze. 18:24).

Observe Figure (16) the chart on the books of the Judgment.

37. Here are other ways in which the Investigative Judgment and Blotting Out is presented in the Bible.
- a. The sins and iniquities of the righteous will not be remembered by God in the Judgement. Heb. 8:10-12, 16-18.
 - b. We must be found in Christ's Righteousness (in the Judgment). Phil. 3:8-10.

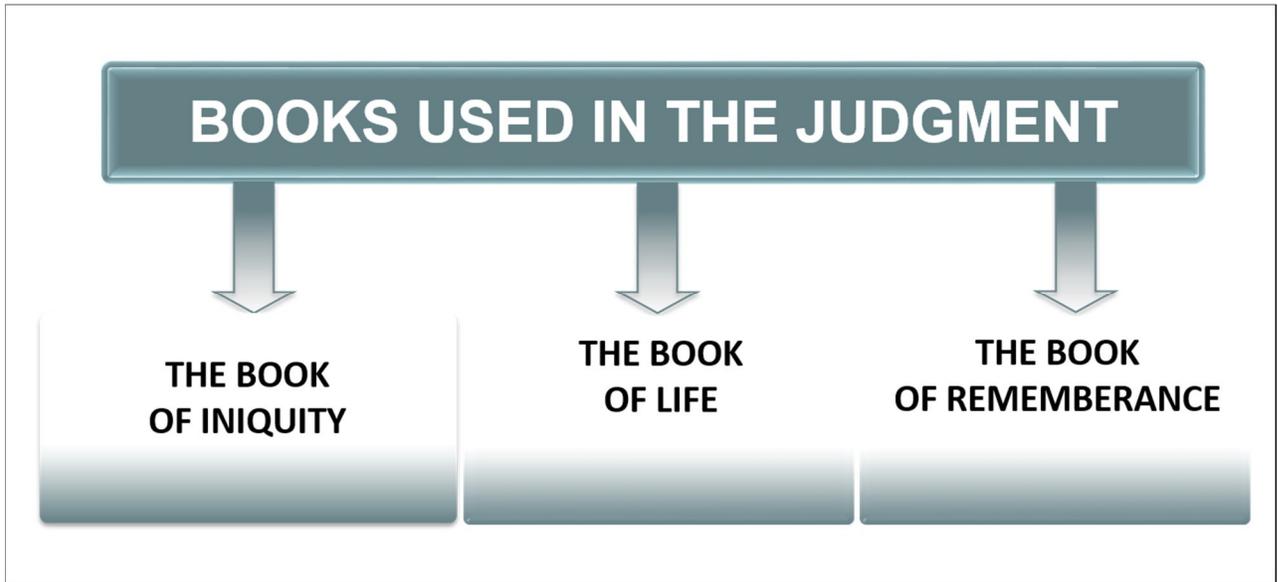


Figure 16 is a diagram on Books used in the Judgment

- c. "For we through Spirit, out of faith, hope of righteousness we are eagerly awaiting" (in the Judgment). Eph. 5:5.
 - d. Only Faith which works by Love (in it) avails us (in the Judgment). Eph. 5:6.
 - e. Those with Christ during the year of the plagues, after probation is closed, are chosen (in the Judgment). Rev. 17:14.
 - f. We must be found with a wedding garment of Righteousness in the wedding when we are investigated by the king in the Judgment. Matt. 22:1-14.
 - g. We are heirs of the kingdom as converted people, but we will only inherit the kingdom in the Judgment, causing the subjects of the kingdom to be made up. (Jam. 2:5; Matt. 25:34; Dan. 2:44).
 - h. The great Prince standeth for the children of thy people in the Judgment, but when He stands up (the Judgment finishes) then the year of the plagues or time of trouble begins. Dan. 12:1; Isa. 3:13.
38. The Investigative Judgment and Blotting Out as an event beginning in 1844 A.C.B. is comparable to the death of Christ on the Cross in 31 A.C.B.

NOTES



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