

**THE SPLITTING  
IN TWO  
OF JUSTIFICATION**



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# INTRODUCTION

This book is extremely important to help a student understand exactly what happened in the history of the doctrine of justification that brought about the current false doctrine of salvation-in-sin, and non-transformative justification. The process of the change that caused the doctrine to take its current structured form is clearly explained. Also seen is the fact that to Adventism, God first gave the true Biblical concept of forensic justification by a declaration as the Investigative Judgement, and then later gave Transformative Justification in 1888 to the church to restore the teachings as they were held by the apostolic church. Many other related concepts are also corrected in this booklet. Readers are advised to carefully study this document with much prayer and thoughtfulness, because this will build a foundation to cause one to stand upon the three angels' messages, and be not moved from the pillars of Adventism. May all who carefully study this book be blessed for the final crisis, in Jesus holy name. Amen

# THE SPLITTING IN TWO

## OF JUSTIFICATION

1. The Bible tells us that sinners need Justification because it is **forgiveness of sins**. (Acts 13:38, 39; Romans 4:5-7).
2. Justification is very important to the church, because it marks the difference from being **IN** sin to being **free** from sin. (1 Corinthians 6:9-11; Romans 6:6, 7, 18, 22).
3. To be **justified** by God's Grace is to be **saved** by Grace. (Romans 3:24; Titus 3:7; Ephesians 2:5, 8).
4. Luther identified Justification as the most important doctrine to the Church, that determines whether the Church stands or falls. He said as we are told.

“Luther called Justification by faith alone “the article upon which the church stands or falls” (*articulus stantis et cadentis ecclesiac*).” R.C. Sproul, **Faith Alone**, p. 18.

- a. Luther also said this about the importance of Justification to the Church.
  - b. “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.” Luther in, **Ibid**, p. 67.
  - c. So important was **Justification** for all men that Luther said.  
“If the article of justification is lost, all Christian doctrine is lost at the same time.” **Ibid**, p. 68.  
“Nothing in this article may be given up or compromised .... On this article rests all that we teach and practice against the pope, the devil and the world.” Martin Luther, quoted in, Alister E. McGrath, **Justification by Faith**, p. 55.
5. The question is, what did Luther teach Justification to be in the Reformation? Here is Luther's own words.

“Thus circumcision did not justify Abraham and his seed, and yet the Apostle calls it the seal of the righteousness by faith (Rom. 4:11), because faith in the promise, to which circumcision was added, justified him and fulfilled what the circumcision signified. For faith was the spiritual circumcision of the foreskin of the heart (Deuteronomy 10:16; Jeremiah 4:4), which was symbolized by the literal circumcision of the flesh. Thus it is not baptism that justifies or benefits anyone, but it is faith in that word of promise to which baptism is added.

This faith justifies, and fulfills that which baptism signifies. For faith is the submersion of the old man and the emerging of the new.” Martin Luther, The Babylonian Captivity of the Church 1520, in Martin Luther, **Three Treatises**, p. 188.

6. The reformation started in **1517 A.C.B.**, and three years into it Luther taught a **Justification by Faith** in which a **change in man** occurs. Let us analyze what he said.
  - a. The symbol of circumcision, which is the circumcision of the **foreskin of the heart** is what justification means, thus it is a **change** in the heart of the sinner.
  - b. Physical baptism does not justify, but the meaning of baptism does. This is the submersion of the old man and emerging of the new man, this is what justifies. Thus justification is the **submersion of the old man** and the **emerging of the new man**.
  - c. Illustrated charts of the meaning of justification according to Luther. Ellen G. White, **Signs of the Times**, Feb. 24, 1898.

## JUSTIFICATION



## THE **CUTTING OFF OF THE FORESKIN** OF THE **HEART**

## JUSTIFICATION



THE **SUBMERGING OF**  
THE **OLD MAN.**

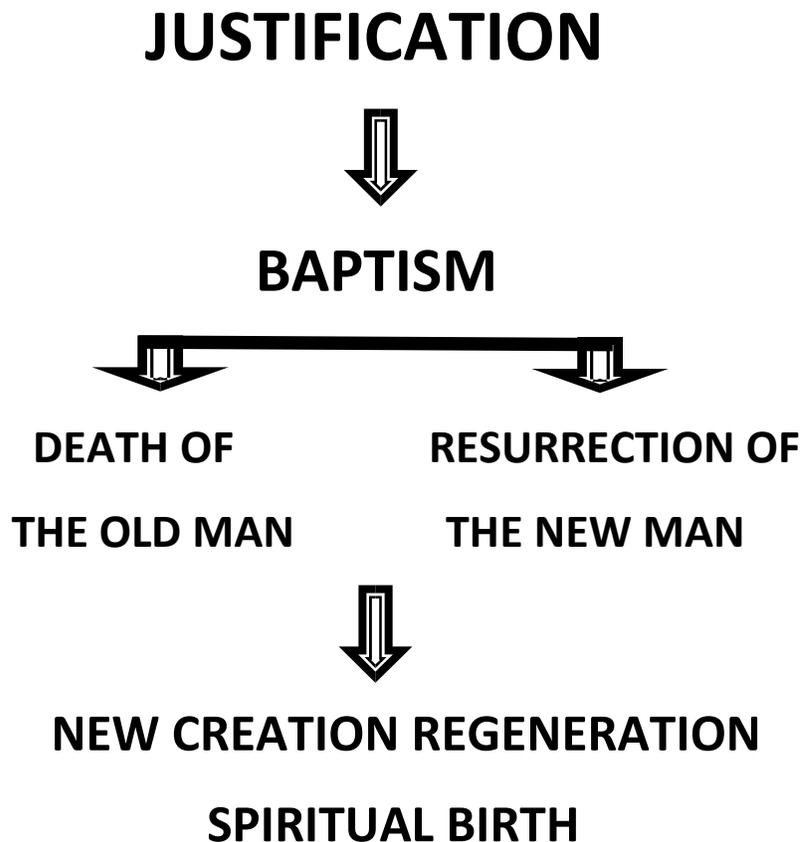


THE **EMERGING OF**  
THE **NEW MAN**

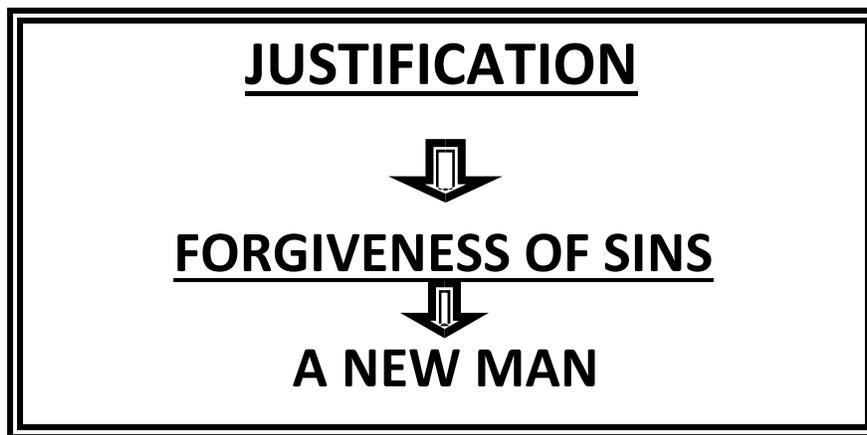
7. We know that by then, Luther’s ideas about Justification are not fully developed because he is growing in a revelation of the truth about Justification from errors in the Roman Catholic Church, but here is what he said again about Justification using the theme of **baptism**.

“Baptism, then, signifies two things - death and resurrection, that is, full and complete justification. When the minister immerses the child in the water it signifies death, and when he draws it forth again it signifies life. Thus Paul expounds it in Rom. 6:4. “We were buried therefore with Christ by baptism into death, so that Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. This death and resurrection we call the new creation, regeneration, and spiritual birth.” **Ibid**, p. 190.

8. Here we see that by **1520** Luther taught a **Justification** that meant “death” and “life”, or “death” and “resurrection” which is the “new creation”, “regeneration” and “spiritual birth”. Let us again analyze this.
- a. Baptism is a symbol of Justification which teaches the death of the old man and the birth or resurrection of the new man.
  - b. For Luther then, Justification is a **moral change** in the believer. This chart illustrates the fact.



9. Again, in another of his writings named, “The Freedom of a Christian” of 1520 also, Luther did show what he believed **Justification by Faith** to be. Speaking about justification, he said. “When you have learned this you will know that you need Christ, who suffered and rose again for you so that, if you believe in him, you may through this faith become a new man in so far as your sins are forgiven and you are justified by the merits of another, namely, Christ alone.” Martin Luther, The Freedom of a Christian, Ibid, p. 281.
- a. Here we see that to Luther a **justified man** has become a **new man** as his sins are forgiven, so Luther viewed Justification as a **change**. This chart illustrates.



10. Again, here is abundant proof that Luther taught a justification that occurred in the **inner man**, this is **subjective** or **change-oriented justification**. He said.
- “Since, therefore, this faith can rule only in the inner man, as Rom 10:10 says, “For man believes with his heart and so is justified,” and since faith alone justifies, it is clear that the inner man cannot be justified, freed, or saved by any outer work or action at all, and that these works, whatever their character, have nothing to do with this inner man.” Ibid, p. 281.
- “Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly, in his spirit, and so has all that he needs ...” Ibid, p. 294.
- a. These two quotations clearly reveal a justification that occurs inside the man, in his inner man, inwardly in his spirit, thus Justification is an inward change that occurs in the inner man or in his spirit. This chart illustrates this teaching of Luther

# JUSTIFICATION



OCCURS

INWARDLY



IN THE INNER MAN

IN HIS SPIRIT

11. In Luther's **1531** lectures on Galatians, published in **1535**, we see the same concept of Justification as an internal change in the sinner expressed in different ways. In Luther's preface to the book which converted John Wesley, he clearly explains what Justification is. He says:

"Yet I am compelled to forget my shame and be quite shameless in view of the horrible profanation and abomination which have always raged in the Church of God, and still rage today, against this one solid rock which we call the doctrine of justification. I mean the doctrine that we are redeemed from sin, death and the devil, and made partakers of eternal life, not by ourselves (and certainly not by our works, which are less than ourselves), but by the help of another, the only-begotten Son of God, Jesus Christ." Martin Luther, **A Commentary on St. Paul's Epistle to the Galatians**, p. 16.

- a. In this opening statement in the year 1531 and 1535, Luther includes "made partakers of eternal life" as part of Justification, this is indeed a moral change.

Observe this chart.

# JUSTIFICATION



REDEEMED FROM  
SIN, DEATH, DEVIL

MADE PARTAKERS  
OF ETERNAL LIFE

12. In his Commentary Luther tells us that to be justified is to be **quickened**.

“Thou settest out and preachest thine own righteousness and holiness; but the righteousness of Christ, by which we are justified and quickened, thou doest hate and condemn as wicked and devilish.” **Ibid**, p. 54.

- a. Thus to be **justified** is to be **quickened**, this means to be **made alive** spiritually, as this chart shows.

## JUSTIFICATION



### TO BE QUICKENED (SPIRITUALLY MADE ALIVE)

13. Again Luther tells us about Justification by Faith. He says.

“We should lose faith in Christ, which, as before I have said, apprehendeth nothing else but that precious jewel Christ Jesus. This faith, whereby we are regenerate, justified, and engrafted into Christ, if our adversaries will leave us sound and corrupt, we offer unto them ...” **Ibid**, p. 100.

- a. Clearly here, justification is the same as “regeneration” and “engrafted into Christ”.

This chart illustrates.

## JUSTIFICATION



**REGENERATION**

**ENGRAFTED INTO CHRIST**

14. Here is Luther again.

“We must not attribute the power of justifying to that form charity which maketh a man acceptable unto God, but we must attribute it to faith, which apprehendeth and possesseth in the heart Christ the Saviour himself.” **Ibid**, p. 141.

- a. Here justification causes us to possess Jesus Christ **in the heart**. Here is a chart.

# JUSTIFICATION



## CHRIST POSSESSED IN THE HEART

15. Luther tells us that justification is to be **made righteous**. He says:

“But we are indeed justified and made righteous in Christ ...” Ibid, p. 146.

a. So, to be justified is to be “made righteous”. As the chart shows.

## JUSTIFICATION MADE RIGHTEOUS

16. Here is Luther again on the meaning of Justification. He says.

“... but as concerning justification; Christ and I must be entirely conjoined and united together, so that he may live in me and I in him. And this is a wonderful manner of speech. Now because Christ liveth in me, therefore whatsoever of grace, righteousness, life, peace and salvation is in me ...” Ibid, 169.

a. Thus Luther presents Justification as causing Christ and all that He has to live in the person. Surely this is a **subjective** and **change oriented** justification.

Observe the chart.

# JUSTIFICATION



CAUSES CHRIST TO LIVE **WITHIN**



GRACE, RIGHTEOUSNESS, LIFE, PEACE, SALVATION--  
**WITHIN**

17. Here, again is Luther telling us that **justification** means to be made regenerate by faith.



# EIGHTEEN YEARS



1517



1520



1531



1535



REFORMATION

STARTS

BABYLONIAN CAPTIVITY

FREEDOM OF THE

CHRISTIAN

LECTURE ON

GALATIANS

LECTURES

PUBLISHED

## CHANGE-ORIENTED JUSTIFICATION

20. Of course Luther taught that Faith was **divine truth**.

“... faith is nothing else but the truth of the heart; that is to say, a true and right opinion of the heart as touching God.” **Ibid**, p. 231.

“Truth therefore is faith itself, which Judgeth rightly of God, namely, that God regardeth not our works and righteousness, because we are unclean; but that he will have mercy upon us, look upon us, accept us, justify us, and save us, if we believe in his Son, whom he hath sent to be a propitiation for the sins of the whole world (1 John ii: 2). This is a true opinion of God, and in very deed nothing else but faith itself.” **Ibid**, p. 231.

21. And he taught that Faith was the "instrumental cause" of our justification, that is, the **instrument God** uses to justify us, but that it is **God\CHRIST alone** that justifies us.

“When we have thus taught faith in Christ, then do we teach also good works. Because thou has laid hold upon Christ by faith, through whom thou art made righteous, begin now to work well ....These are good works indeed, which flow out of this faith and this cheerfulness conceived in the heart, for that we have remission of sins freely by Christ.” **Ibid**, p. 138.

“For faith is a work of God, not of man ...” Martin Luther, **Three Treatises**, p. 184.

“... your sins are forgiven and you are justified by the merits of another, namely of Christ alone.” **Ibid**, p. 281.

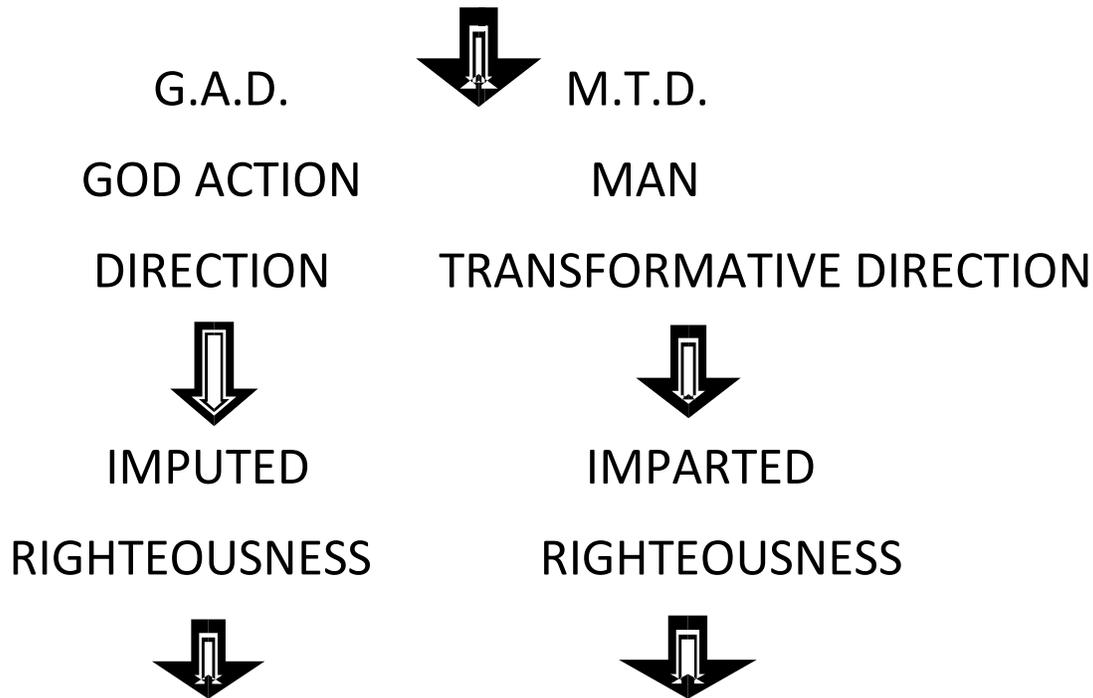
22. Clearly, the Scriptures tell us that it is **God** that justifies. (Romans 8:33).

23. What we thus have here is evidence that Justification has **two parts** or **two sides** to it.

There is a **God-ward** side, and a **man-ward** side. Justification has a **God Action Direction** and a **Man Transformative Direction**.

- a. Justification has a part of it that constitutes **what God does** to save man when he repents and believes. This is a view of Justification from **God's side**, it is called the **God Action Direction** of justification, or **G.A.D. Justification**.
  - b. Justification also has a part of it that constitutes **what changes occurs in man** when he repents and believes. This is a view of Justification from **man's side**, it is called the **Man Transformative Direction** of justification, or **M.T.D. Justification**.
24. The following Scriptures show the **God Action Direction** (G.A.D.) of Justification. (Romans 4:5, 6; Romans 3:30).
  25. The following Scriptures show the **Man Transformation Direction** (M.T.D.) of justification. (Romans 3:22; Romans 5:1; 1 Corinthians 6:9-11).
  26. Thus the Scriptures do not describe Justification from **one** side or direction alone, sometimes it is from either side or direction or from **both** at the same time, which combines them together. Here are some examples of the **dual sided**. (Titus 3:5-7).
  27. When described from God's side or direction, or God justifying man, we call it **imputed righteousness**, or God **imputing** Faith for Righteousness unto man. (Romans 4:6, 8).
  28. When described from man's side or direction, or man being justified thus receiving Righteousness, we call it **imparted righteousness** or God **giving righteousness into** the penitent man. (Romans 3:22; Romans 5:1).
  29. However, we must understand that when God **imputes** Righteousness to the person it is in fact **imparted** to him **at the same time** as he accepts it. Imputed and imparted Righteousness go together always. (Romans 4:11; Romans 5:18, 19).
  30. The following is an **illustrative chart** of what we are talking about.

# J U S T I F I C A T I O N



GOD **IMPUTES** RIGHTEOUSNESS TO MAN **MAKING** HIM RIGHTEOUS

31. Martin Luther taught that **Justification** definitely meant to be **made righteous**, thus was plainly stated by him. Here is evidence.

“... by the which alone we are made righteous, by the which also we shall be raised up at the last day ...” A **Commentary on St. Paul’s Epistle to the Galatians**, p. 36

“Therefore, when I feel and confess myself to be a sinner through Adam's transgression, why should I not say that I am made righteous through the righteousness of Christ, especially when I hear that he loved me, and gave himself for me?” **Ibid**, p. 180.

“If then the father of the whole Jewish nation was made righteous without the law and before the law, much more are the children made righteous by the same means that their father was. Therefore righteousness cometh by faith and not by the law.” **Ibid**, p. 235.

32. However, despite the fact that Martin Luther claimed that Justification meant to be "made righteous", Melancthon, his fellow reformer and most influential in the Reformation, says that it **does not** mean to be made righteous. We are told.

"Melancthon gives the following definition of justification: To be justified does not mean that an ungodly man is made righteous, but that he is pronounced righteous in a forensic manner." Alister E. McGrath, **Justification by Faith**, p. 56.

33. The question to this **difference** in the view of Luther and Melancthon needs to be explained. What happened that caused Melancthon to give a different definition of Justification in contrast to Luther? We are told that it was Melancthon who changed the view Luther taught about the meaning of Justification. We are told.

"However, Luther was no systematic theologian; he preferred to write in response to particular needs, rather than writing theological text books, and the task of consolidating his doctrine was left to others, most notably Philip Melancthon, who was responsible for the drawing up the famous Augsburg Confession of 1530. It seems that Luther's doctrine of justification was modified somewhat by his followers, such as Melancthon ..." Ibid, p. 55.

34. It was Melancthon that **first** presented justification as a **forensic** (court) concept in which the person is **not made righteous**.

"Augustine had interpreted the Latin verb iustificare ("to justify") as iustum facere ("to make righteous"), but Melancthon eliminates this idea: justification is about being declared or pronounced righteous, not being made righteous." **Ibid**, p. 56.

35. Many years later, Mrs. White identified some Adventist theologians as having the tendency to divide up **Justification** and **Sanctification** and to bring in their own theories in the between. She said.

"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith?" Ellen. G. White, Comments, **The Seventh day Adventist Bible Commentary, Vol. 6**, p. 1072. (**Manuscript 21**, 1891).

- a. What she is saying is that a **distinction** between what we know **today** as **Justification** and **Sanctification** must not be so **broadly made**, it is error to do this.
- b. But this **division** was first done by Melancthon way back in the **1530s**, and into the separate meanings of the two—Justification and Sanctification—, were brought more detailed definitions that separated the two so **far** and **wide**, as to rob justification of its **transformative meaning**.

36. This is exactly what happened in the **history** of the doctrine of Justification for over **500 years**, until today it is a useless husk of false doctrine that gives glory to the devil. In this scripture, we see that **justification** is used as a **parallel** with **sanctification**. 1 Corinthians 6:9-11.

37. To be justified means to be **made righteous** as Luther said.

“But we are indeed justified and made righteous in Christ ...” Martin Luther, **A Commentary on St. Paul's Epistle to the Galatians**, p. 146.

38. To be **Sanctified** means to be “holified” or **made holy**, (thus a justified person has been **made righteous** or **holified**, or **made holy** (sanctified). We are told.

**SANCTIFY** ... [Heb] ... (*qadas*) ... describes the state of the sacred realm.... It is usually translated “make Holy” ... “sanctify,” or “dedicate”. A characteristic use of the verb is found in Num. 16:38, where the censers of the Korahites are considered holy because they are presented before the lord and “have become holy” .... thus *qadas* denotes the sphere of the “holy”. William D. Mounce, **Mounce’s Complete Expository Dictionary of Old and New Testament Words**, pp. 610,611.

[SANCTIFY] ... (hagiazo) Greek is usually rendered “make holy, sanctify, consecrate.” In the NT this verb expresses the action of including a person or a thing in the sphere of what is holy in either a ritual (ceremonial) and moral sense.” **Ibid**, p. 611.

39. This clearly shows us that a justified person, who has been **made righteous**, has certainly been **made holy** or **sanctified**. (Titus 3-5-7; Ephesians 5:25-27; Isaiah 51:11). Revelation 22:11. (Galatians 3:79, 14; 2 Thessalonians 2:13).

40. But what did Melanchthon do in his **changing** of the doctrine of justification as taught by Luther? Here is what we are told that he did.

“These ideas were subsequently developed by Luther's follower Philip Melanchthon to give the doctrine now generally known as “forensic justification.” Where Augustine taught that the sinner is *made righteous* in justification, Melanchthon taught that he is *counted as righteous* or *pronounced to be righteous*. For Augustine, “justifying righteousness” is *imparted*; for Melanchthon, it is *imputed*. Melanchthon drew a sharp distinction between the event of being *declared* righteous, and the process of being *made* righteous, designating the former “justification” and latter “sanctification” or “regeneration.” For Augustine, both were simply different aspects of the same thing. According to Melanchthon, God pronounces the divine judgement—that the sinner is righteous—in the heavenly court (*in foro divino*). This legal approach to justification gives rise to the term “forensic justification,” from the Latin word *forum* “marketplace” or “courtyard”)—the place traditionally associated with the dispensing of justice in classical Rome.” Alister E. McGrath, **Christian Theology an Introduction**, p. 387.

41. Thus it was Melanchthon that divided the doctrine of Justification into two parts; the part of **God's Action Direction** was called “Justification”, and the part of **Man Transformation Direction** was called “Sanctification.” We are further told.

“The importance of this development lies in the fact that it marks a complete break with the teaching of the church up to that point. From the time of Augustine onward, justification had always been understood to refer to both the event of being declared righteous and the process of being made righteous. Melancthon’s concept of forensic justification diverged radically from this. As it was taken up by virtually all the major reformers subsequently, it came to represent a standard difference between the Protestant and Roman Catholic churches from that point onward.” **Ibid**, p. 387.

42. Concerning this splitting of justification into two separate parts, we are further informed.

“What the first fifteen hundred years of the Christian church had called “justification” now had to be split into two parts, one of which was still called “justification”!” Alister E. McGrath, **Justification by Faith**, p. 59.

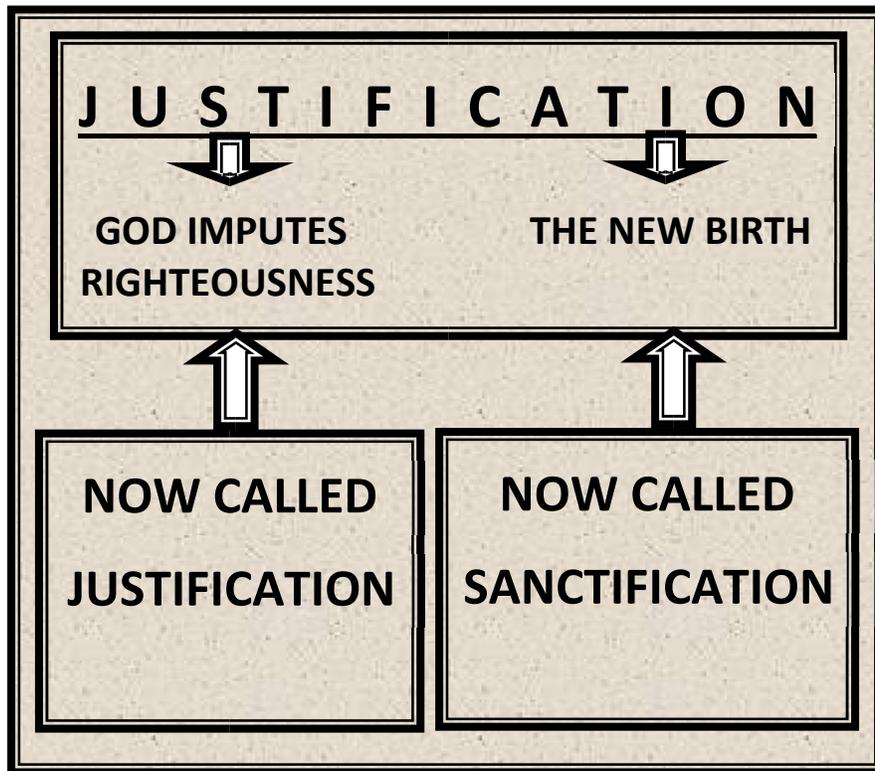
“It was largely for this reason that the distinction between “justification” (being *declared* righteous) and “sanctification” (being **made** righteous) was made. Of course, the Reformers were not suggesting that these two were separable, so that it was possible to be declared righteous without being made righteous!” **Ibid**, p. 60.

43. Thus we can now see the following important points.

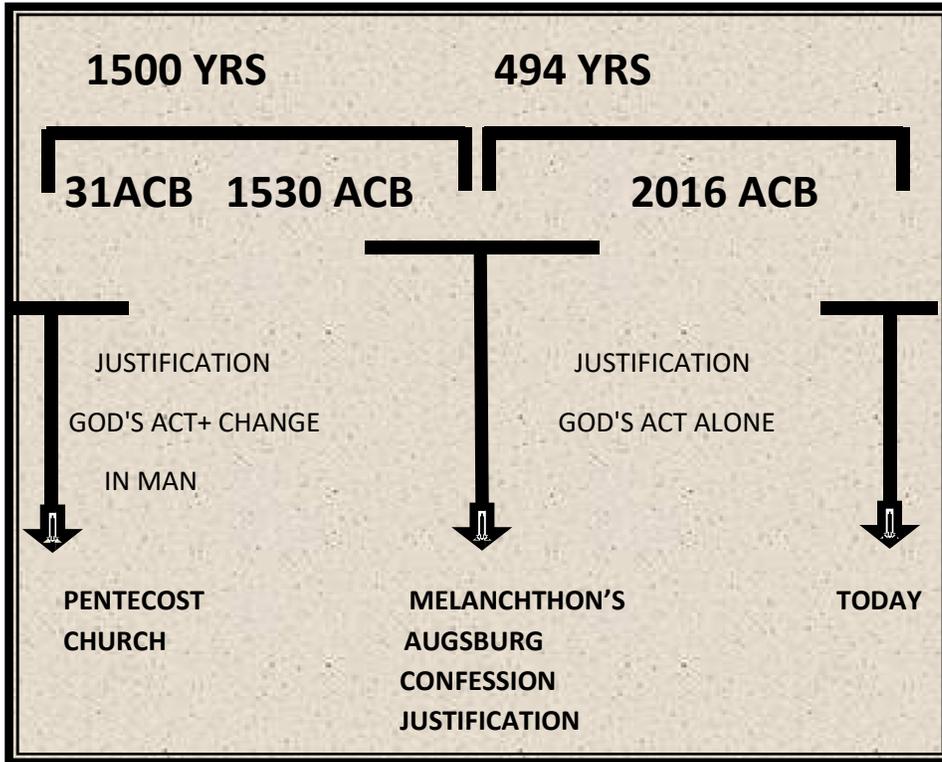
- a. Originally, Justification stood for both **God's action** towards the penitent, and the **penitent's change** that was accomplished by Him. Both the **action** of God justifying man and the **transformation** that occurred **in** the man from God's action were called **Justification** from the founding of the Church at Pentecost, and continued this way for 1500 years.
- b. It was Philip Melancthon, reformer and close friend of Luther that changed the definition of Justification from its original meaning. Luther taught that Justification was God's act of justifying man, and the change that occurred thereby, but Melancthon redefined Luther's concept into a forensic justification.
- c. Justification was split into two pieces and separated from each other. The first piece was still called justification, but no longer meant to be made righteous, it meant God imputing righteousness to the believer or declaring him righteous “as if” he were really so. This act was done in God's court so it was called “forensic” justification.
- d. The second piece or transformative part of justification was no longer called so, it was now called "sanctification" or being made righteous, but was treated as entirely distinct from justification, and different to it.

- e. The reformers after Melanchthon followed his definition of a split of justification for many years, bringing more definitions into the split concepts until the doctrine became a dead lifeless corpse of a false doctrine centuries later.

44. This chart illustrates how justification was split in two and changed.



45. The following chart reveals the history of how the doctrine of justification was changed to a lifeless false doctrine.



46. The next chart shows us some of the false concepts and speculations that were brought into the splitting of Justification that destroyed the doctrine to its current falsehood.

<b>JUSTIFICATION—SANCTIFICATION</b>	
*THE GOSPEL	*NOT THE GOSPEL
*THIS SAVES US	*DOES NOT SAVE US
*THIS IS GOD'S CHANGE OF HIS ATTITUDE TO THE SINNER	*THIS IS MAN'S RESPONSE OF GRATITUDE TO GOD
*THIS IS GOOD NEWS	*THIS IS GOOD ADVICE
*SEEN "AS IF" ONE IS RIGHTEOUS	*NOT COUNTED AS ANY RIGHTEOUSNESS
*RIGHTEOUSNESS IN HEAVEN ON CREDIT	*ONLY GOOD WORKS THAT ARE NOT PERFECT

47. The following quotes are just a small example of how the doctrine of justification has been destroyed as a result of the split in it.

- a. To explain a justification in which **no change** takes place in man, it was first necessary to show that it is man God hates and not the sins he commits. Here is a scholar claiming this.

“But yet it is not enough to say, with many commentators, that what God hates in the sinner is the sin and not the person. For, as is rightly observed by Oltramare ..., it is precisely hatred against *the sinners* and not against *the sin* which meets us in the expression *enemies of God*, if it be taken in the sense *hated of God*.” Frederic L. Godet, **Commentary on Romans**, p. 195

- b. This is the reason why justification is made to change **God's attitude**, and not man's. Here is what we are told.

“The enmity must above all belong to Him to whom *wrath* is attributed; and the blood of Christ, through which we have been justified, did not flow in the first place to work a change in our dispositions Godward, but to bring about a change in God's conduct toward us. Otherwise this bloody death would have to be called a demonstration of *love*, and not of *righteousness*.” **Ibid**, p. 195

- c. The facts are, whenever Justification is **split in two**, robbing it of its **transformative part**, in its teaching, the mind is directed to look to an acceptance of God not based upon a **genuine change**. This **split** was also taught by Mr. Godet. He says. “We cannot help remarking here, with Olshausen, how entirely at variance with the view of the apostle is the Catholic doctrine, which is shared by so many Protestants of our day, and which bases justification on the *new life* awakened in man by faith. In the eyes of St. Paul, justification is entirely independent of sanctification, and precedes it; it rests only on faith in the death of Christ.” **Ibid**, p. 197.

- d. This is why teachings such as that man only refuses to embrace God because God refuses to embrace man—can exist in Godet. He says.

“While maintaining as fundamental the notion of *divine* enmity in the term *enemies of God*, we do not think it inadmissible to attach to it as a corollary that of man's enmity to God. Our heart refuses to embrace the being who refuses to embrace us. It is in this double sense that the word *enemy* is taken in common languages.” **Ibid**, p. 196.

- e. If justification only frees us from **condemnation**, and **does not change** us, **who** is condemning us? The answer is **God**. Thus if justification changes the condemnation, then it is only logical to say that justification changes God's attitude towards the sinner without changing the sinner.

“In our passage the true meaning does not seem to us doubtful. The word *being reconciled* reproducing the *being justified* of ver. 9, it follows from this parallelism that it is God, and not man, who gives up His enmity. In the same way as by justification God effaces all condemnation, so by reconciliation He ceases from his wrath ... If it is God who is *hostile* and *provoked*, it is in Him first of all that the act of reconciliation must take place ... If it was man who had to be brought first to abandon his hostility, the reconciling act would consist, as we have just said in speaking of the word *enemy*, in a manifestation of love not of righteousness. Finally, as Hodge observes, to make these words signify that it is we who in the reconciliation lay down our enmity to God, is to put it in contradiction to the spirit of the whole message.” *Ibid*, p. 196.

48. Thus we see that **dividing** up Justification into something called “justification” and “sanctification”, and bringing into this division a lot of speculations and errors, many other doctrines of the Bible were corrupted. Teaching a justification that does not change the person, caused the following horrible results.
- a. God declares as right what is materially and **morally** not right.
  - b. God promotes and is the source of a pseudo righteousness (“as-if-righteousness”), and thus is pleased with a religion that is not substantially real and sound.
  - c. Man is a God with God, since God accepts his sinful state without any real genuine change.
  - d. The human moral psyche and consciences are corrupted by hypocrisy since the man acts as if he is righteous when he is not internally righteous.
  - e. No one can be sinfree while on earth, so we are all currently saved **in sin** and not **away from** sin.
49. We are told that righteousness exalteth a nation, but sin is a reproach to any people. (Proverbs 14:34).
- a. A people only have Righteousness when the **Righteousness of God** is given **into** them in **Justification** which **changes** the person from **sinning** and **sinful** to being **sinfree**. (Romans 3:22; Psalms 40:10; 1 Corinthians 6:9-11; Romans 6:6, 7, 17, 18, 22).
  - b. Justification causes man to be brought into the **obedience** to the **Law** of righteousness. (Romans 3:30, 31; Romans 9:31, 32).
  - c. Thus to destroy the **transformative** nature of Justification in a person’s mind is to cause him to **depend on himself** to do good works, thus he will be **righteous by works**. (Romans 9:31-33; Romans 10:1-3).

- d. When a nation is left without a true Justification doctrine, sin increases and the nation is brought to **ruin**. (Proverbs 14:34).
- e. That nation becomes vulnerable to the conspiracies of the subversive teachings of the **Cultural Marxism** of the **Frankfurt School**. Mrs. White tells us:

“Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of “higher criticism,” in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God’s word of power to control, uplift, and inspire human lives. [This is what the false justification does]. As the youth go out into the world to encounter its allurements to sin,—the passion for money getting, for amusement and indulgence, for display, luxury, and extravagance, the overreaching, fraud, robbery, and ruin,—what are the teachings there to be met? Spiritualism asserts that men are unfallen demigods; that “each mind will judge itself;” that “true knowledge places men above all law;” that “all sins committed are innocent;” for “whatever is, is right,” and “God doth not condemn.” ... Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself. With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? What is to prevent the world from becoming a second Sodom? At the same time anarchy is seeking to sweep away all law, not only divine, but human, the centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of the unrest, of riot and bloodshed; the world-wide disseminating of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France. Such are the influences to be met by the youth today. To stand amidst such upheavals they are now to lay the foundations of character.” Ellen G. White, **Education**, pp. 227-228.

- 50. Nothing but a Justification that makes us **sinfree** can prepare us to face the onslaughts of **Cultural Marxism** and its moral corruptions. (Romans 6:6, 7, 17, 18, 22).
- 51. Because when **Justification** makes us **sinfree**, under **Second Sanctification** we **maintain** this **sinfreeness** in **cooperation** with God. (Romans 6:11-14; Philippians 2:12, 13); (Acts 20:32; Acts 26:18; 1 Thessalonians 3:4; 1 Thessalonians 5:22-23).
  - a. This chart illustrates both **First** and **Second Sanctification**.

FIRST SANCTIFICATION	SECOND SANCTIFICATION
<ul style="list-style-type: none"> <li>*JUSTIFICATION</li> <li>*MADE RIGHTEOUS</li> <li>*MADE HOLY</li> <li>*MADE SINFREE</li> <li>*MADE OBEDIENT TO THE LAW OF GOD</li> <li>*BORN AGAIN</li> <li>*REGENERATION</li> </ul>	<ul style="list-style-type: none"> <li>*MAINTAINANCE OF SINFREENESS</li> <li>*GROWING IN GRACE AND CHARACTER OF CHRIST</li> <li>*FIGHTING INFIRMITIES</li> <li>*CONQUERING POTENTIAL FAULTS</li> <li>*ABIDING IN CHRIST</li> <li>*LIVING HOLY</li> </ul>

52. Mrs. White herself shows us that **imputed righteousness** or justification, **makes us righteous** so that God could afterwards (after our justification) pronounce that we are just.

“In Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just.” Ellen G. White, **Selected Messages Book One**, p. 394.

53. It is because the Protestant world had wrongly divided up Justification and thus destroyed it into a Christless husk that God saw the need to send the **Investigative Judgment** and raise up **Adventism**. (Revelation 10:7; Ephesians 6:19; Revelation 11 1519; Revelation 14:6, 7).

54. The **Investigative Judgment** is the **real Forensic Justification**, not the **First Justification** a person receives when he repents and believes. **Justification** in the **Judgement** is the real **forensic justification** that God sent to Adventism in **1844 A.C.B.** (Daniel 7:9, 10; Daniel 8:14; Matthew 12: 36, 37; Romans 2:13, 16).

- a. The **first** Justification is not “court Justification” because sinners would be condemned to death if they were to go before **God’s court**, thus the first Justification could never be **forensic justification**. Here is what we are told.

“That gospel justification is not to be regarded as a forensic or judicial proceeding ... The term forensic is from forum, “a court.” A forensic proceeding belongs to the judicial department of government, whose business it is to ascertain the facts and declare the sentence of the law. This department has no power over the law, but to pronounce judgement, in accordance with its true spirit and meaning. Courts never pardon, or set aside the execution of penalties. This does not belong to them, but either to the executive or the law-making department. Oftentimes, this power in human governments is lodged in the head of the executive department, who is, generally at least, a branch of the legislative power of government. But never is the power to pardon exercised by the judicial department. The ground of a judicial or forensic justification invariably is, and must be, universal obedience to the law. If but one crime or breach of the law is alleged and proved, the court must inevitably condemn, and can in no such case justify, or pronounce the convicted just. Gospel justification is the justification of sinners; it is, therefore, naturally impossible, and a most palpable contradiction, to affirm that the justification of a sinner, or of one who has violated the law, is a forensic or judicial justification. That only is or can be a legal or forensic or judicial justification that proceeds upon the ground of its appearing that the justified person is guiltless, or, in other words, that he has not violated the law, that he has done only what he had a legal right to do. Now it is certainly nonsense to affirm, that a sinner can be pronounced just in the eye of law; that he can be justified by deeds, of law, or by the law at all. The law condemns him. But to be justified judicially or forensically, is to be pronounced just in the judgement of law. This certainly is an impossibility in respect to sinners.”  
Charles Finney, **Finney’s Systematic Theology**, pp. 318, 319.

- b. The following chart shows the difference between biblical **Transformative Justification** **Forensic Justification**

# 1844 ACB

1 Corinthians 6:9-11

Revelation 22:11, 14

**TRANSFORMATIVE  
JUSTIFICATION**

**FORENSIC  
JUSTIFICATION**

\*NEW BIRTH  
\*REGENERATION  
\*MADE SINFREE  
\*SANCTIFIED  
\*MADE HOLY  
  
\*MADE OBEDIENT  
TO GOD'S LAW

\*COURT JUSTIFICATION  
\*DECLARED RIGHTEOUS  
\*JUDGED BY LAW  
\*PAST SINS PARDONED  
\*FREED FROM  
CONDENMATION  
\*DECLARED  
SINFREE FOREVER

**INVESTIGATIVE  
JUDGEMENT  
STARTS IN THE  
HEAVENLY SANCTUARY**

55. After God gave to Adventism a true understanding of real Forensic (court) Justification in the Investigative Judgement in 1844 A.C.B., He then later in **1888 A.C.B.** sent back to Adventism the true **Transformative Justification** as taught by Luther. It was brought to the church by Jones and Waggoner. We are told.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. The message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God .... This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, pp. 91, 92.

56. What did Waggoner and Jones teach Justification to be? They did not teach a “declared righteous” that wasn’t actual. Here is Waggoner speaking.

“To **justify** means to *make righteous*, or to show one to be righteous.” Ellet J. Waggoner, **Christ and His Righteousness**, p. 59.

“Christ says that he were *justified*, that is made righteous.” **Ibid**, p. 67.

“... justified \*made righteous+ freely by His grace ...” **Ibid**, p. 68.

57. But in this following quotation, Waggoner clearly elaborates that Justification puts Righteousness INTO the man **changing** him. He said.

“We found also what the imputation of righteousness is, namely, the forgiveness of sins. The righteousness which is counted to a man in response to his faith—the righteousness which is put into and upon all them that believe—is the remission of sins.” **Ibid**, pp. 113,114.

“... forgiveness of sins is not a mere book translation,—the simple entry of the word “pardoned” on the books of record,—but that it is an actual fact; something that personally affects the individual. It is righteousness put **into** and **upon** the man; it is *blessedness* that comes to him. It is a change. It does not consist simply in the Lord’s saying to the sinner, “I will not hold the past against you,” but it consists in taking his sin away from him;—removing it as far as the east is from the west,—so that he now stands in the sight of God as though he had never sinned. This is blessedness indeed. Surely this is more than a change in theory. It is taking a man who is morally bankrupt, and setting him on his feet, so that he can now do good works; for it is only the man that can do good works. See Luke 6:45. And that the righteousness which is imputed for the remission of sin does effect a change in the man is evident from Rom. 3:22. It is righteousness put into and upon the sinner. That is, he is made righteous both inside and outside.” **Ibid**, p. 114.

58. However, the reason why the common **SDA Church** is still so **lukewarm** and dead in sins, is because the Church through the influence of its leaders **rejected** the **1888 message** of justification by faith. Ellen White clearly stated this.

“The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 468.

59. Many years after the message came to the SDA Church and was rejected, the spirit of the rejection lingered in the Church although they professed to have now accepted the message. Mrs. White revealed.

“The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgement, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers.” **Ibid**, p. 467.

60. The 1888 message of Justification by Faith which gave the true **Transformative Justification** back to the Christian world attacked the **results** of the splitting of Justification into two parts. Godet’s teaching that said God’s attitude was that which was changed at Justification was rebuked. Waggoner said.

“Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house, “that they and we might know His power to forgive sin. Therefore the power exhibited in the healing of the man is the power bestowed in the forgiveness of sin. Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when God forgives sin the change is in Himself, and not in the man. It is thought that God simply ceases to hold anything against the one who has sinned. But this is to imply that God had a hardness against the man, which is not the case. God is not a man; He does not cherish enmity, nor harbor a feeling of revenge. It is not because He has a hard feeling in His own heart against a sinner that He forgives him, but because the sinner has something in his heart. God is all right,—the man is all wrong; therefore God forgives the man that he also may be all right.” Ellet J. Waggoner, **Christ and His Righteousness**, pp. 121,122.

61. But this true **Transformative Justification** was indeed rejected by the Seventh-day Adventist Church, and will again be rejected in the future. Mrs. White said.

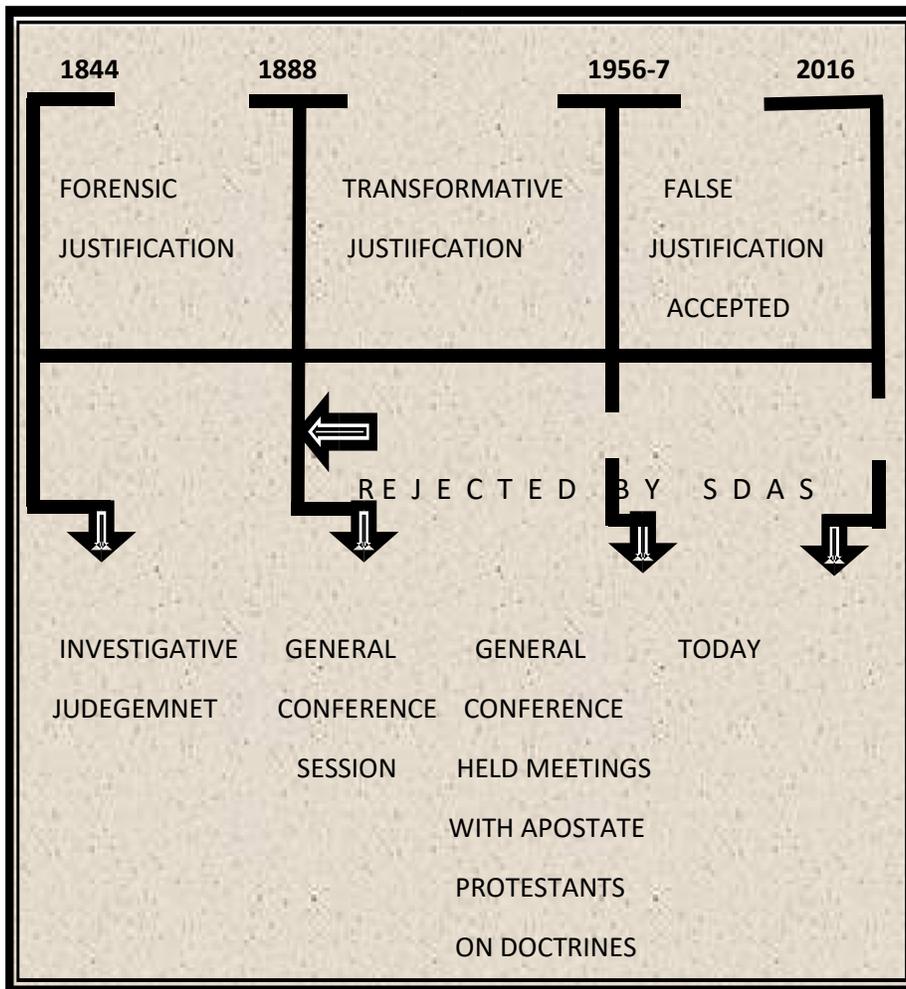
“In 1888 in the General Conference held at Minneapolis, Minn., the angel of Revelation 18 came down to do his work, and was ridiculed, criticized, and rejected, and when the message he brings again will swell into a loud cry, it will again be ridiculed, and spoken against, and rejected by the majority.” Mrs. White, **Taking Up a Reproach**.

“In the manifestation of the power that lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it, because the Lord does not work according to their expectations and ideas they will oppose the work, why they say, ‘should we not know the spirit of God, when we have been in the work so many years?’ because they did

not respond to the warnings and entreaties of the message of God, but persistently said, 'I am rich and increased with Goods and have need of nothing.'" Ellen G. White, **Bible Training School**, 1907. (Reprint in **Review and Herald**, Nov. 7, 1918).

"The Third Angels Message will not be comprehended, the light which will enlighten the earth with its glory, will be called a false light, by those who refuse to walk in its advancing glory. The work which might have been done by the rejecters of the truth, because of their unbelief ... We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven sent light shine forth in Heaven sent rays." Ellen G. White, **Review and Herald**, May 27, 1890.

62. The following chart shows how God unfolded the two Justifications—Transformative and Forensic—to Seventh day Adventism.



63. The following chart attempts a brief history of Justification in the church from Pentecost down to this present day.

	1530	1844	1888		2016
31 ACB	ACB	ACB	ACB		ACB
TRANSFORMATIVE JUSTIFICATION	TRANSFORMATIVE JUSTIFICATION	SPLIT JUSTIFICATION	FORENSIC JUSTIFICATION		TRANSFORMATIVE JUSTIFICATION
GRADUALLY LOST	REVIVED BY LUTHER	TRUE ONE GRADUALLY REJECTED	IN ADVENTISM ONLY		REJECTED, SPLIT JUSTIFICATION ACCEPTED
PENTECOST CHURCH STARTS	REFORMATION STARTS	MELANCHTHON AUGSBURG CONFESSION JUSTIFICATION	INVESTIGATIVE JUDGEMENT STARTS IN THE HEAVENLY SANCTUARY	GENERAL CONFERENCE SESSION	TODAY
	1517				

64. Let us now review an important thing in the true understanding of Justification. We are told that to Elder Waggoner Justification, Sanctification, and **Imparted** Righteousness were the same thing.

“... justification to Waggoner was sanctification by faith and forgiveness of sin by faith ... Waggoner put Christ’s imparted righteousness in justification by faith, and equates it with the new birth.” Lowell Scarborough, **The Message of Justification by Faith that God Sent**, p. 3.

65. Here is Waggoner himself speaking.

“Let us have an object lesson on justification or the imparting of righteousness.” Ellet J. Waggoner, *Studies on Romans*, **General Conference Bulletin**, 1891, p. 7.

- a. This illustrated chart helps us to understand what Waggoner, one of the 1888 messenger, said about Justification, Sanctification, Imputed Righteousness and Forgiveness of sins.

66. Also, to Mrs. White, **imputed**, which means a **mental estimation**, means also “**to give**”, which is **impart**. So, as we have said, **imputed** and **imparted** is the same thing. Imputed means to **mentally esteem** something to someone, which also means **to give** to the person. When God **imputes** righteousness to the penitent person, it is because He is **imparting** that righteousness to the person.

Here is Mrs. White speaking.

- a. Righteousness is **imputed** so we can partake of the Divine Nature, thus this Nature is **given** (imparted) to us as **Imputed Righteousness**. He imputed to us His righteousness that we might become partakers of the divine nature.” Ellen G. White, **Signs of the Times**, Feb. 24, 1898.

- b. Since **Imputed Righteousness** makes a person keep God’s Law, then the righteousness was given to him (imparted) to influence his obedience.

“... through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law.” Ellen G. White, **Signs of the Times**, April 7, 1898.

“He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents ...” Ellen G. White, **Signs of the Times**, Oct. 1894,

- c. Imputed Righteousness makes us keep all God’s Commandments (or makes us sinfree). Thus the Righteousness had to have been given to us (imparted).

“Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments.” Ellen G. White, **Review and Herald**, August, 22, 1893.

“Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts.” Ellen G. White, **Sons and Daughters of God**, p. 240.

“He testifies that through His imputed righteousness the believing soul shall obey the commandments of God.” Ellen G. White, *Signs of the Times*, Jan. 16, 1896.

- d. Here is sinfreeness by imputation, thus to impute is to also give.

“Through the merits of Christ, through his righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character.” Ellen G. White, **Testimonies to the Church** vol. 5, p. 744.

e. Imputed Righteousness is a living principle in our life, thus it was given (imparted) to us. "Through faith in His name He imputes unto us His righteousness, and it becomes a living principle in our life." Ellen G. White, **That I May Know Him**, p. 302.

f. The following is an illustrated chart summarizing all that Mrs. White said about Imputed Righteousness and what it implies.

67. Some misguided theologians have been educated to think that when Luther said that the Righteousness that we are justified with is "outside of us" he means that **no change** took place within the sinner when he was justified. But this is definitely **NOT** so. Luther was attacking Catholic teachings on this matter when he said this. He simply meant that the **source** of the Righteousness that justifies us does not **originates** from **human ability** or from within the man or from earth as the Catholics taught. This Righteousness is **alien** to man, or it is an **alien** Righteousness, which means it is derived from outside of man; however, this Righteousness does resides in man. Here is how Luther explained it in **1536**. He said:

"The phrase is grammatical. To be outside of us means not to be out of our powers. Righteousness is our possession, to be sure, since it was given to us out of mercy. Nevertheless, it is foreign to us because we have not merited it." Martin Luther, **Disputation on Justification**.

68. The fact that Justification included an **internal** change in the man is proven by Luther when he said the following.

"Natural motion is our motion, but the movement of justification is the work of God in us, to which our proposition refer." **Ibid**.

69. Let us now summarize what we have learned in this whole study.

- a. Justification has a twofold direction, a **God Action Direction**, and a **Man Transformative Direction**. The **first** shows that it is God that imputes Righteousness, while the last shows that man is indeed **inwardly transformed**.
- b. When God **imputes** Righteousness, he actually **imparts** the Righteousness. Or it can be said, when God mentally esteems a person to be righteous; this act of God truly makes the person righteous, with the Righteousness of God dwelling in his heart.
- c. Justification and Sanctification are the same thing, but the justification means to make righteous while the sanctification means to make holy at the same time. The two are the same thing expressed in different ways.
- d. The Sanctification that makes us holy, we call "First" Sanctification, and when it is the maintenance of the change, we call it "Second" Sanctification.
- e. But the doctrine of justification was changed by Luther's major helper **Philip Melancthon** who claimed that it was not **a change** but a forensic (court) work of God.

- f. What he did was to split the doctrine of Justification into two parts, the **first** he called “justification” and the **second** he called “sanctification”. Into these divisions more speculations came later separating the two so far away that eventually “justification” became the gospel alone and “sanctification” became just man’s response to God in gratitude.
- g. This is what brought the change of the doctrine of Justification in the history of the Reformation.

**FIN.**