

**JUSTIFICATION PROVEN  
TO BE SUBJECTIVE  
BY IT BEING A BREAK  
FROM THE PAST SINFUL  
EXPERIENCE AND THE  
ENTRANCE OF A NEW  
HOLY EXPERIENCE**



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EXPERIENCE**

1. Justification is the article upon which the church stands or falls.

*“During the Reformation Martin Luther said this is “the article with and by which the church stands, without which it falls” (articulus stantis et cadentis ecclesiae).”* **Quoted from R. C. Sproul, Grace Unknown, pg. 59.**

2. It is important therefore to know what Justification means as an important teaching of the Gospel. To have a wrong understanding of Justification is to:

- a. Take away glory from God and give it to man. Rom. 4:1-3, 20.
- b. Because one finds himself outside of the real Gospel, the only thing that saves. (Rom. 1:16, 17; Rom. 4:4, 5); Rom. 3:20, 28; (Rom. 9:31, 32; Rom. 10:1-3); Rom. 4:14-16; Gal. 2:21.

3. Mrs. White tells us that by the early 1700s Justification by Faith had almost been lost sight of.

*“The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place. Whitefield and the Wesleys, who were members of the established church, were sincere seekers for the favor of God, and this they had been taught was to be secured by a virtuous life and an observance of the ordinances of religion.”* **Ellen G. White, The Great Controversy, pg. 253.**

4. Protestant and Evangelical religions of today present a false Justification doctrine. They present Justification as deliverance from condemnation, or as “the point of acquittal”, or the “break with condemnation”, with no character or moral change at all.

*“The Bible uses the term “justify” to identify and focus on God’s act in declaring sinners to be acquitted of the punishment due their sin. Justification has relation to the law of God. Failure to obey God’s law brings condemnation. The penalty which results from a failure to keep the law of God must be satisfied in order for God to acquit (justify) a sinner. Sin is lawlessness. The penalty of sin is death. Breaking God’s law always brings the penalty of death. For the verdict of death to be overturned one must be justified . . . Salvation is the outcome of those who have been declared acquitted from the penalty due their sins. To be justified by God is to be declared free to enter Heaven. To be justified does not mean to be not guilty. It means to be declared not liable for the penalty of one’s guilt! . . . God, as the judge, has declared sinners to be justified or acquitted from the punishment due their sin.”* **Robert M. Zins, Romanism, pg. 164.**

*“The term “justification” centers around God’s declaration to acquit man despite man’s sinfulness . . . God declares us to be free of the punishment due our sins. He justifies us. Justification describes our acquitted status before God. Though guilty, we are declared to be acquitted. To be justified is to be accepted without penalty due our person. When this term is used in relation to standing before God, it is always with a view of being declared acquitted in contrast to being declared condemned. Justification is a matter of acquittal in the eyes of God. We all stand condemned because of sin. The only remedy is to be justified. This acquittal, for the Christian, is based entirely on what Christ has already done.” **Ibid, pg. 165.***

*“We affirm justification to be the declared acquittal by God of a sinner based upon the ground of Christ’s righteousness alone. This acquittal is once and final for the Christian at the moment of saving faith . . . The term “justify” does not mean to infuse with grace or to make someone righteous when used of standing before God in anticipation of acceptance . . . To justify the wicked is not to make them just! It is to declare them to be acquitted.” **Ibid, pg. 166, 173.***

5. However, the Reformation taught a Justification that was a “break with sinfulness and the introduction of holiness in the heart”, or its original teaching was that Justification is the “point of change”. We can call Justification by any of the following terms:
  - i. The break with the past.
  - ii. The point of change.
  - iii. The point of renewal or transformation.
  - iv. The entrance of new life.
  - v. The bringing in of a new state.
6. Of course, no doubt, Luther taught a subjective Justification, a work of God in man.

*“Natural motion is our motion, but the movement of justification is the work of God in us, to which our propositions refer.” **Martin Luther’s 1536 Disputation on Justification; quoted in Erwin R. Grace, The Scriptural Doctrine of Justification, pg. 13-14.***

*“The phrase [of the righteousness of Christ being outside of us] 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.” **Ibid, pg. 14.***

7. But Luther also taught Justification to be the “point of change” or the “break with the past” and the “entrance of new life.” This is proof of the transformative nature of Justification by Faith.

*“Wherefore the proper office of the law is to show unto us our sins, to make us guilty, to humble us, to kill us, and to bring us down to hell, and finally to take from us all help, all succor, all comfort: but yet altogether to this end, that we may be justified, exalted, quickened to life, carried up into heaven and obtain all good things. Therefore it doth not only kill, but it killeth that we may live.”* **Martin Luther, A Commentary on St. Paul’s Epistle to the Galatians, (1535), pg. 333.**

*“Secondly, the Holy Ghost is sent by the Word into the hearts of the believers, as here it is said, ‘God sent the spirit of his Son, etc.’ This sending is without any visible appearance; to wit, when by the hearing of the spoken Word, we receive an inward fervency and light, whereby we are changed and become new creatures; whereby also we receive a new judgment, new feelings and motions. This change and this new judgment is no work of reason, or of the power of man, but is the gift and the operations of the Holy Ghost, which cometh with the Word preached, which purifieth our hearts by faith, and bringeth forth in us spiritual motions... And although it appear not before the world, that we be renewed in mind and have the Holy Ghost, yet notwithstanding our judgment, our speech, and our confession do declare sufficiently, that the Holy Ghost with his gifts is in us.”* **Ibid, Pg. 360-361.**

*“Wherefore the changing of garments and other outward things, is not a new creature (as the monks dream), but it is the renewing of the mind by the Holy Ghost; after which followeth a change of the members and senses of the whole body. For when the heart hath conceived a new light, a new judgment and new motions through the Gospel, it cometh to pass that the outward senses are also renewed . . . These change consist not in words, but are also effectual, and bring a new spirit, a new will, new senses, and new operations of the flesh, so that the eyes, ears, mouth, and tongue do not only see, hear and speak otherwise than they did before, but the mind also approveth, [loveth] and followeth another thing than it did before . . . But now, in the light of the Gospel, it assureth us that we are counted righteous by faith only in Christ . . . But he speaketh of the new creature, which is neither circumcision nor un-circumcision, but the new man created unto the images of God in righteousness and true holiness which inwardly is righteous in the spirit, and outwardly is holy and clean in the flesh. The monks have a righteousness and holiness, but it is hypocritical and wicked, because they hope not to be justified by only faith in Christ, but by the keeping of their rule . . . But blessed be that rule whereof Paul speaketh in this place; by the which we live in the faith of Christ and are made new creatures; that is to say, righteous and holy indeed by the Holy Ghost, without any coloring or counterfeiting.”* **Ibid, pg. 564,565.**

*“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 are buried therefore with Christ by baptism into death, so that as 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.”* **Martin Luther, “The Babylonian Captivity of the Church, (1520)”, Three Treatises, pg.190.**

8. Even Luther’s helper Melanchthon, before he went too far off from subjective Justification,

taught Justification to be the “point of renewal or transformation” or the “break with the past” and the “entrance of new life”.

*“Regarding faith we maintain. . . . that because of Christ by faith itself we are truly accounted righteous or acceptable before God. And “to be justified” means to make unrighteous men righteous or to regenerate them, as well as to be pronounced or accounted righteous. For Scripture speaks both ways. Therefore we want to show first that faith alone makes a righteous man out of an unrighteous one that is that it receives the forgiveness of sins.” Philipp Melanchthon, The Apology to the Augsburg Confession (1531), pg. 117, Quoted in Good News Unlimited, pg. 13.*

*“Therefore we are justified by faith alone, justification being understood as making an unrighteous man righteous or effecting his regeneration.” Ibid, pg. 13.*

9. See illustrative charts concerning the nature of the two different justification discussed, on the next page.

#### FALSE JUSTIFICATION

##### SINNER

SINFULNESS causes GUILT

CONDEMNATION  
(DEATH PENALTY)

JUSTIFICATION  
(ONLY ACQUITTAL)  
(OF CONDEMNATION)

#### TRUE JUSTIFICATION

##### SINNER

SINFULNESS causes GUILT

CONDEMNATION

(DEATH PENALTY)

JUSTIFICATION  
(REMOVAL OF SINFULNESS,  
(GIFT OF A NEW EXPERIENCE)

10. Summary of the points thus far covered reveals that; while the false justification removes the condemnation or death penalty for sin only, the sin and guilt still remain no matter how the false justification may be formulated or structured by different Protestant or Evangelical sects. The scriptures reveal that God is against justifying the wicked who thereafter remains in his wickedness. Ex. 23:7; Job 27:4, 5; Pro. 17:15; Lk. 16:15.
11. However the true Justification professes a change of the penitent from the “old to the new” or it is a “break with the past and the entrance of the new.” In Luther the Reformation could be said to present Justification as the following:
- i. A subjective change of the heart.
  - ii. The gift of a new heart and the Holy Spirit.
  - iii. A break with the past sinfulness and the entrance of a new experience of holiness.
  - iv. The change of a sinful state to a moral regeneration.
  - v. The point of change, renewal, or regeneration.

**SUBJECTIVE JUSTIFICATION**

12. The following scripture shows Justification to be a subjective change. Num. 6:24-27.
- i. The word “bless” is the blessing of Justification by Faith or the gift of the Spirit in the heart. (Num. 6:24, 27; Gal. 3:7-9, 14; Gal. 4:6).
  - ii. “The Lord make His face to shine upon thee” is conviction given by the Holy Spirit. (Num. 6:25; 2 Cor. 4:6; Jn. 4:26; Jn. 15:26).
  - iii. The words that says the Lord “give thee peace”, means the carnal mind is replaced by the spiritual mind through Justification by Faith. (Num. 6:26; Rom. 8:6; Rom. 5:1).
  - iv. Even the words “be gracious unto thee” (grant thee charism) means Justification by Grace. (Num. 6:25; Rom. 3:24).
13. Justification is again shown to be a subjective change. Deut. 6:4-6.

- i. We can only love the Lord with the heart by keeping the law of God, but the law could only be kept when we are first justified. (Deut. 6:4, 5; 1 Jn. 4:20, 21; 1 Jn. 5:2, 3; Ex. 20:6; Rom. 3:28-31).
  - ii. The claim that the “words . . . shall be in thine heart” can only be when we are justified by the knowledge of Christ. (Deut. 6:6; Isa. 53:11).
14. Justification is seen to be subjective in that to keep the commandments of God one has to first be justified, because he that doeth Righteousness is righteous. (Deut. 8:5, 6; Rom. 3:28-31; 1 Jn. 3:7).
15. Justification is seen to be subjective in that circumcision is a symbol of a change of heart as Justification. (Deut. 10:16; Col. 2:11, 13; Rom. 4:11).
16. Justification is seen to be subjective in that to love God one must be born of God by the word, which justifies. (Deut. 11:1, 22; 1 Jn. 4:7; Jam. 1:18; Isa. 53:11).
17. Justification is seen to be subjective because to keep the commandments of God, which is to love God, one first has to be justified by faith. (Deut. 13:4; 1 Jn. 5:3; Rom. 3:28-31).
18. Justification is seen to be subjective in all these texts. Deut. 30:6, 8,14,19,20.
- i. Circumcision of the mind to cause love to God is the old spirit or experience being replaced with a new experience (that causes love to God), this happens in those who are justified, of course of which physical circumcision is a symbol. (Deut. 30:6; Col. 2:11-13; Rom. 2:28, 29; Rom. 4:11).
  - ii. We can only do God’s commandments; when we are justified, thus we are changed. (Deut. 30:8; Rom. 3:28-31; 1 Jn. 3:7).
  - iii. The word in our hearts, make us do the law because the word, in justifying us, makes us subjectively righteous. (Deut. 30:14; Isa. 53:11; 1 Jn. 3:7).
  - iv. To choose the gift of life that one can love God will cause God to give eternal life within through the Justification of life, which is being spiritually minded. (Deut. 30:19, 20; Rom. 6:23; Rom. 5:18; 1 Jn. 3:15; Rom. 8:6).
19. Justification is seen to be subjective in that, for the words of the law, even the words of life to be set unto (in) the heart, it must come by getting the spiritual mind through the Justification of life. (Deut. 32:46,47; Jn. 6:63; Rom. 8:2,4,6; Rom. 5:1,18).
20. Justification is seen to be subjective in that to become a spiritual Jew is to be circumcised in the heart in the experience, getting a pure heart, and circumcision represents Justification by Faith. (Ester 8:17; Deut. 30:6; Ps. 73:1; Rom. 2:28, 29; Rom. 4:11).

21. Justification is seen to be subjective in that God ordains or sets peace for us by giving unto us the spiritual mind through Justification by Faith. (Isa. 26:12; Rom. 8:6; Rom. 5:1).
22. Justification is seen to be subjective in that, to be justified by knowledge from Christ is to awake to Righteousness or awake to God in the knowledge in the mind which God has shined there, this means we are new in our thinking or have a new man renewed by this knowledge that has caused us to be begotten. (Isa. 53:11; 1 Cor. 15:34; Rom. 1:28; 2 Cor. 4:6, 7; Col. 3:10; Jam. 1:18).

### **BREAK WITH THE PAST, ENTRANCE OF THE NEW**

23. The subjectivity of Justification is seen in the fact that it is the break with the old, past experience and the entrance of a new holy experience. The following text shows this fact. 1 Sam. 10:6, 9.
- i. The Spirit of the lord come upon (in) by the gift of the blessing of Abraham, which is the Spirit in the heart, this is a break from the old man, to the new (or another) man. (1 Sam. 10:6; Gal. 3:7-9,14; Gal. 4:6; Rom. 6:6)
  - ii. The break from the old heart of stone to another heart of flesh that has a new experience through the gift of the Spirit, occurs through the water of the word by which we are justified. (1 Sam. 10:9; Eze. 36:25-27; Eph. 5:26; Isa. 53:11).
24. The subjectivity of Justification is seen in the forgiveness by non-imputation of the passive-past sins or ideals of the lying carnal mind, purifying the experience of the mind (as the break with the past), and the making a man righteous through being upright or straight in the heart (which is the entrance of the new state). Paul quotes this calling it Justification. (Ps. 32:1, 2, 5, 11; Rom. 4:6, 7).
25. The subjectivity of Justification, in that it is a break with the iniquity of the heart by washing of Justification and the entrance of a cleansing or purification in the heart with a new spirit or experience, is clearly seen. Ps. 51:2, 6,7,10.
- i. When we are washed from sin (the past) by the washing of Justification, we are made pure, clean or whiter than snow (the new), showing Justification to be Subjective. (Ps. 51:2, 7; 1 Cor. 6:11; Tit. 3:5-7).
  - ii. Truth in the heart or inward parts (the new), takes the place of error (the old) by the knowledge of Christ through which He justifies us. (Ps. 51:6; Isa. 53:11).
  - iii. We are created a new creation (the new) so that old things are passed away (the old), by the word of God the knowledge of Christ which Justifies us. (Ps. 51:10; Heb. 11:3; Isa. 53:11; 2 Cor. 5:17).

- iv. A new spirit is renewed in us (the new), against the old spirit or experience (the old), by the water of the word of God; which is the justifying knowledge of Christ. (Ps. 51:10; Eze. 36:25-27; Eph. 5:26; Isa. 53:11).

26. The subjectivity of Justification, seen in the break with the past experience of sin, and the entrance of a new holy experience in the heart can be clearly seen in the following scriptures. Isa. 1:14-16, 18, 25, 27.

- i. The righteousness by works (the old) practiced by the Jews were denounced by God; God wanted a change from the old sinful experience, to the new holy experience of obedience that came only by the washing of Justification. (Isa. 1:14-16; 1 Cor. 6:11; Tit. 3:5-7).
- ii. Scarlet sins, red sins replaced by white snow or wool, all symbolize the old experience changed to a new experience that comes through the washing of Justification. (Isa. 1:18; Ps. 51:7; 1 Cor. 6:11).
- iii. God purifies or purges away dross, the old experience by the washing of Justification to make us become a city of righteousness, the new experience. (Isa. 1:25, 26; Ps. 51:7; 1 Cor. 6:11).
- iv. God redeems the church with righteousness put into it through Justification, but this is redemption from sins, it is the replacement of the new against the old. (Isa. 1:27; Isa. 1:25; Rom. 3:22).

27. The break from the old and the entrance of the new proving subjective Justification, is seen in the dung being washed away by the washing of Justification for cleanness. (Isa. 4:4; 1 Cor. 6:11).

28. Subjective Justification is seen in the change from the old to the new, or the circumcision from the foreskins of the heart, which is the evil of one's doing, to the loving of God in the spirit through Justification which is what circumcision symbolizes. (Jer. 4:4; Rom. 2:28, 29; Col. 2:11; Deut. 30:6; Rom. 4:11).

29. The washing of Justification from the old wickedness or sins of the heart, to the experience of salvation or forgiveness shows Justification to be indeed subjective. (Jer. 4:14; Acts. 8:21, 22; 1 Cor. 6:11).

30. The creation of a new heart with the word, which is the knowledge of Christ that justifies, in the place of the old heart of stone, is the break with the past and the entrance of the new. (Eze. 11:19; Heb. 11:3; Isa. 53:11).

31. The new heart and spirit or experience, being the replacement of the heart of stone, is the break with the old and the entrance of the new by the justifying word or knowledge of Christ, this point of renewal or transformation is thus seen to be subjective Justification. (Eze. 36:25-27; Eph. 5:26; Isa. 53:11).
32. To break off sin by righteousness is through Justification by Faith, which gives us Righteousness within in place of sin, or the break with the old and the entrance of the new. This shows Justification to be subjective. (Dan. 4:27; Rom. 4:5, 6; Rom. 3:22).
33. We can clearly see that Justification (which is also first-sanctification), is the break with the past experience of sins, and the entrance of the new experience of holiness, showing Justification to be subjective. 1 Cor. 6:9-11.
34. The following scriptures show justification to be the “point of change or renewal”. It shows the break with the past and the entrance of the new showing Justification to be subjective. Rom. 6:1-7.
  - i. Old: “continue in sin”; new: “grace may abound”.
  - ii. Old: “live any longer therein (in sin)”; new: “dead to sin”.
  - iii. Old: “death or dead”; new: “newness of life” or “resurrection”.
  - iv. Old: “old man”; new: “freed from sin”.
35. The change from the old to the new showing Justification to be subjective is seen in the “awakeness to Righteousness” in place of sinning and ignorance of the knowledge of God; which justifies. (1 Cor. 15:34; Isa. 53:11).
36. The following scriptures are very clear proof of the subjectivity of Justification by the break with the past and the entrance of the new through Justification. (Rom. 8:5-10; Rom. 5:1, 18).
  - i. Old: “after the flesh . . . mind the things of the flesh”; new: “after the spirit . . . mind the things of the Spirit”.
  - ii. Old: “carnally minded . . . death”; new: “spiritually minded . . . life and peace”.
  - iii. Old: “in the flesh”; new: “in the Spirit”.
  - iv. Old: “body is dead because of sin”; new: “Spirit is life because of Righteousness”.
37. Subjective Justification is proven by the break with the past (“conformed to this world), and the entrance of the new (“prove what is that good and acceptable will of God”), through the

“renewing of the mind” by the water of the word or knowledge of God which justifies. (Rom. 12:2; Eze. 36:25-27; Eph. 5:26; Isa. 53:11).

38. Justification being subjective is proven by the fact that our old way of living and old man is replaced by the new man that is created in righteousness and true holiness; and this is done by the renewing of the spirit (or experience) of the mind at the point of renewal, which is the circumcision of the heart in its experience. This circumcision symbolizes Justification by Faith. (Eph. 4:22-24; Rom. 2:28, 29; Rom. 4:11).
39. Subjective Justification is proven by the break from the old experience and the entrance into the new, in that, instead of being “far off” from God, we are “made nigh” by the blood of Christ, which is His life that is the spiritual mind given to us in the Justification of life. (Eph. 2:13; Rom. 5:9; Lev. 17:11, 14; Rom. 8:6; Rom. 5:18).
40. Subjective Justification is again proven, in that the point of renewal or transformation is seen in the Christian being once dead in sins (the old), has now been quickened or made alive in Christ Jesus by the gift of life inwardly through the Justification of life. (Eph. 2:5; Rom. 6:23; Rom. 5:18; 1 Jn. 3:15).
41. Subjective Justification is proven by the fact that we are removed from the “power of darkness” (the old) “into the kingdom of His dear Son” (Jesus), (the new), the “point of transformation” being “redemption through His (Christ’s) blood” which is His life given us inwardly, through the Justification of life. (Col. 1:13, 14; Lev. 17:11, 14; Rom. 6:23; Rom. 5:18; 1 Jn. 3:15).
42. Subjective Justification is proven by the “point of change” seen in the replacement of “dead in sins” with the “quickening” which is giving life or the spiritual mind by the Justification of life. (Col. 2:13; Rom. 6:23; Rom. 8:6; Rom. 5:18).
43. Subjective Justification is seen to be the real Biblical teaching through the “break with the old” and the “entrance of the new”. The old man is stripped off, and replaced by the new man who is renewed by the knowledge of Christ that made him or justified the sinner. (Col. 3:9, 10; Isa. 53:11).
44. Again we can see that Justification is subjective because the change from the old to the new is presented as the denying ungodliness and worldly lusts, and the living soberly and righteously. This is achieved by redemption, which is by the blood or life of Christ, which is the spiritual mind given us in the Justification of life, to purify us. (Tit. 2:11-14; Eph. 1:7; Lev. 17:11, 14; Rom. 8:6; Rom. 5:18).

## CONCLUSION

The summary of this study shows us that both the Bible and the Protestant reformation in its early days presented Justification as a new experience replacing the old one. Justification was seen as renewal, as the new birth, as the making of an unrighteous man righteous, as the removal of sins from the heart (we call this the “character-past sins”, or “passive-past sins”, the idols or ideals of the unregenerate heart); and with the gift of Christ by Faith in the heart through the gift of the Holy Spirit, Justification was evidently seen to be subjective or an inner heart work. We also presented the thesis that, the fact that Justification is the break with the past, the entrance of the new life, the point of change from one immoral state to another morally upright state, was ample evidence that it was subjective, for what in man could change in the way God approves except the heart and existence is change. May God now seal us in this truth forever. Amen.

THE END