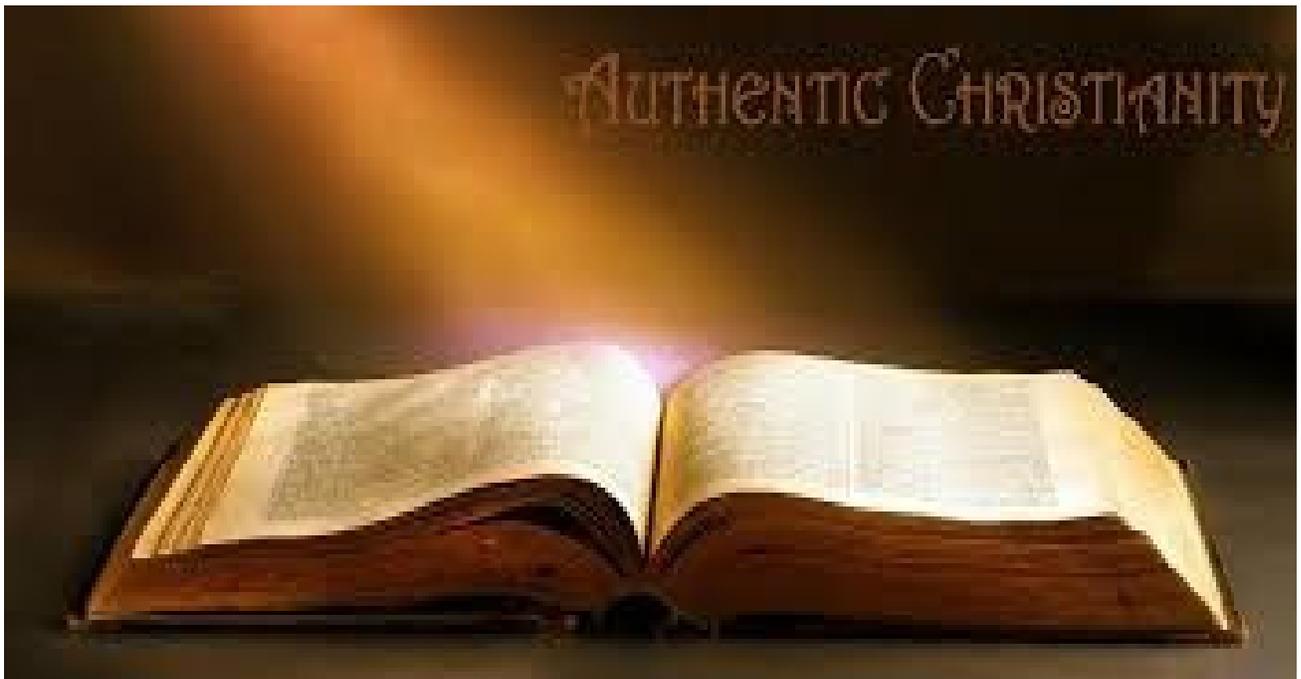


THE GOSPEL EXPOSED

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Introduction

The everlasting Gospel that reveals the true science of salvation has been trampled upon for thousands of years by the enemies of God and of mankind at large. In every age Satan has had his agents outside of the Church of God and also inside, among its communion. Their expressed purpose has been to corrupt or pollute the Gospel to rob it of its vital power to save men from sin, and to supply a counterfeit to deceive men so that once believers are thus separated from God, Satan would now have full power to cause men do sin and to be lost.

In the early sixteenth century with the advent of the Protestant reformation, attempts were made to recover the Gospel and thus restore the Church back into the full truth, however, these efforts were soon corrupted by men who sought to justify the continuing existence of sin in the life while claiming to still have God. This apostasy eventually led to the development of an antinomian and pantheistic “Gospel” in the early twenty-first century.

In 1888, God sought to restore the long lost gospel in the Seventh-day Adventist Church, this too was rejected until the S.D.A. Church has now been saturated with the pantheistic gospel. Nevertheless, the little company in Adventism that accepted the 1888 message has developed the Gospel to unknown heights of present truth so that the possibility of sinfreeness in this life and the development of the sinfree 144,000 are just on the horizon. This book is an attempt to clarify that everlasting Gospel now present, back in the world. May all be enlightened by the truths therein. Amen.



Chapter one

THE SUBJECTIVE GIVING OF IMPUTATION

1. Observe these blanket statements that are lies. We are told that because the Greek word “logizomai” means impute, count, or reckon, it could never mean “**to make**” righteous.

“A careful study reveals that all the English translation of the New Testament (of which I am aware) recognized that the Greek word *logizomai*-impute-in, its contextual usage with the NT doctrine of righteousness always means to reckon, count, or account righteous, never to make righteous. In any of its NT. Usages, *logizomai* never means ‘to make’ but always to consider or to reckon.” Gordon W. Collier, Sr., “**Reckon**” [**logizomai**] **in the NT and its translators**, p. 1.

2. The **Jesus Institute Forum** that is making this claim is assuming that because the word means to reckon, count or impute, it could **never** mean “to make” or even to be used in such a context, thus they interpret “imputed righteousness” to mean that the person is not “made righteousness”.

“It bears repeating that *logizomai* in the context of the NT teaching of ‘righteousness by faith’ cannot be rendered to mean, making inwardly righteous. Accordingly, the righteousness of ‘justification by faith’ or ‘righteousness by faith’ is not in us! Our righteousness is only in Christ in heaven.” **Ibid**, p. 1.

3. So what do they think? That we are devoid of the righteousness of Christ, but in sanctification we have a different “righteousness” in us? Yes, this they seem to believe. Observe what the **Jesus Institute Forum** is saying.

“Our righteousness is only in Christ in heaven. The righteousness of sanctification by the indwelling Holy Spirit is in us on earth, but it is a lifelong process of growth and is always relative and not complete in this life.” **Ibid**, p. 1.

4. A chart at this point in time will help us see a little clearer what these people are really teaching us.

CHRIST'
RIGHTEOUSNESS

COUNTED, RECKONED TO US

ONLY IN
CHRIST IN
HEAVEN
(NEVER
IN US)

IN US ON EARTH

RIGHTEOUS
NESS OF
SANCTIFICTION

A. LIFE LONG
PROCESS
OF
GROWTH
B. ALWAYS
RELATIVE
NOT
COMPLETE
IN THIS
LIFE

5. This outrageous teaching is a religion that suits well the carnal mind, because it achieves two delusions in the so-called Christian.

- a. It makes him think, assume or presume (for that is what he really does) that he has a perfect **sinfree** righteousness in heaven, and yet be satisfied that it is not in him, and still has hope of salvation based upon it.
- b. It makes him think that he has some form of goodness (sanctification righteousness) in him and yet be not troubled that he is not sinfree but still does wrong, because it is **not complete** in this life and always relative. He feels secure while never becoming sinfree because this “sanctification righteousness” is a lifelong process of growth. Mrs. White spoke of this delusion in this way:

“My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness ... And if men and women who have the knowledge of the truth are so far separated from their Great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They

are not able to distinguish the precious one from the base material.” Ellen G. White, **Notebook Leaflets from the Elmshaven Library**, p. 57.

6. Because these people have chewed upon second handed food that have be chewed by others before and mixed with their bitter bile, they are blind in presumption. They even overlook the fact that they might be making a serious mistake with the word **impute** or logizamai. Can it not be that the word **count** can mean a gift to someone of something? Who tells them that count means “make-believe having”? Or that it means having something without actually possessing the thing in person? It is true that the words “impute”, “reckon”, “count” or “credit” can mean esteeming something to someone he does not really have, but that is “make believe” imputation. The **Dictionary** meanings of these words does not always mean “having in a non-possessive sense,” they can also mean “a method of **actually giving**” something to someone so that they actually possess it also. Let’s look at the **Dictionary** meanings that is also possible for these words. **Impute. Reckon. Count. Credit.**

- a. One can **impute** something to someone that they **really have**. If we say that “We impute humility to you”, this will mean that because the person actually **has** the humility, we can declare it as their trait. Observe that the word **impute** does not always mean “not really having” but only make believe having.

“**IMPUTE**, to think, reckon; properly, to set, to put, to throw to or on ... To charge; to attribute; to set to the account of ... to ascribe ...” Noah Webster, **1828 American Dictionary of the English Language**.

“**Impute** ... To attribute or ascribe, usually something discreditable, to a person; to charge a person with, as a fault ...” The **Lexicon Webster Dictionary, Vol. 1**. p. 483.

- b. Just as both **Dictionaries** just revealed that the word impute does not necessarily mean “make-believe possession”, but could also mean actual possession, so to the word “reckon” can mean a counting something that really have.

“**RECKON** ... to count, to reckon, to esteem ...” Noah Webster, **1828 American Dictionary of the English Language**.

“**Reckon** ... to esteem, regard as, or consider ...” The **Lexicon Webster Dictionary Vol. 2**. p. 799.

- c. “**COUNT** ... To reckon; to place to an account ... To esteem; to account ...” Noah Webster, **1828 American Dictionary of the English Language**.

“**Count**; ... to consider or regard; to estimate ...” The **Lexicon Webster Dictionary Vol. 1**, p. 231.

- d. “**CREDIT** ... Esteem ... To set to the credit ...” 1828 **American Dictionary of the English Language**.

“**credit**, ... belief; trust ... an entry on the right-hand side of an account indicating a payment or other item lessening the claim against a debtor ...” **The Lexicon Webster Dictionary Vol. 1.**, p. 237.

7. So much we can use the word **impute** or **count** to mean the **impartation** of something, that even Mrs. White uses it so. We see here that God **gives** righteousness to us by **imputing**. To **impute** merely means the **way it is given**, **impute** is a **mental giving**, that is all, it does **not** say **where** the thing given is, so it is wrong to imply that the word refers to a righteousness not in the person on earth, or not in their actual possession. To say that is just to add to the meaning of the word. Observe how Mrs. White uses it.

- a. “His **imputed** grace and power He gives to all who receive Him by faith.” Ellen G. White, **Bible Commentary Vol. 7.** (Emphasis added).

We ask, where is the grace and power He gives (imputes) to us? Is it in heaven? No, not at all, the power is in us.

- b. Observe here that we can **keep** the commandments of God through **imputed** righteousness. Now if it does not change us or make us righteous, if the righteousness is only in Christ in heaven and not on earth, how then does it make us keep the Law? This shows us that when God imputes His righteousness to us, He actually gives it into us that we are actually enabled to keep the Law.

“Christ clothed his divinity with humanity and endued the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through his **imputed** righteousness.” Ellen G. White, **Signs of the Times**, June 11, 1894. (Emphasis supplied).

- c. Again we are told that we are actually made to obey God’s Law through imputed righteousness. This is not sham obedience, but real tangible obedience. Now, if imputed righteousness meant, as the **Jesus Institute Forum** tells us, that the righteousness was only counted as ours, was not in us, but only in heaven, how then does it make us obey? This goes to show that when we are told God imputes righteousness to us, He actually **gives** it to us **IN** us, so that with this righteousness **in** us, we are able to keep the Law of God. Thus **impute** is in fact the method of **imparting** to us.

“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. (Emphasis supplied).

- d. Here we see that imputed righteousness enable us to attain the perfection of Christian character. Now, if the fact that righteousness is imputed means that it is only counted to us but is not actually in our possession, if the righteousness is only in Christ in heaven, and not on earth in us, how then are we enabled to perfect Christian characters? This is not the **Jesus Institute Forum’s** so-called “righteousness of sanctification”, it is **Christ’s righteousness**, the one **they** tell us is in Christ alone in heaven and not on earth. Yet here we are told in enables us to perfect our human characters, showing us that this righteousness when **imputed** to us, is actually **given** to us and is **in our possession**. And where is it? Why, IN US of course, thus it enables us to perfect Christian characters.

“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 for the Church Vol. 5**, p. 744. (Emphasis supplied).

- e. Here we see **imputed righteousness** becomes a “living principle in our life,” this is how it enables us to keep the Law of God. Now, if the **Jesus Institute Forum** were right, if when righteousness is imputed to us, if it remains in Christ in heaven and never on earth as they say, then how does Mrs. White (which they conveniently use) say that it is a living principle **in our life**? This clearly shows that the **Forum** and its teachings about imputed righteousness is **definitely** and **dreadfully wrong** and must be given up or abandoned. The facts are, Christ’s righteousness, when **imputed** to us is actually given **into** us, so that imputed, reckoned, counted to credited are just ways of showing how God **mentally** gives us righteousness, but He actually gives it into our possession. So God imparts by imputing, counting or esteeming.

“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. (Emphasis supplied).

- f. Again, we see that the division made by the **Jesus Institute Forum** between “Christ’s Righteousness” and the “righteousness of sanctification” by telling us that the former is in heaven in Christ and not in us, when it is imputed to us, and the latter is in us by the “indwelling of the Holy Spirit”, is proven to be false by the very Mrs. White whom they use conveniently. She shows that is the **imputed righteousness** of Christ that we receive by the indwelling of the Holy Spirit, so this righteousness is not in Christ in heaven only, it is in us who are penitent when it is imputed to us, and it actually **transforms** us. Thus we get a clearer and true picture of the process of

salvation. God imputes the righteousness of Christ into us, which is imparting it into us by the actual gift of His Spirit, so that righteousness dwells within us as the living principle of the Holy Spirit enabling and motivating us to keep the Law of God and so develop perfect Christian human characters. This is the real truth, not the **fatal heresy** of the **Jesus Institute Forum**.

“By receiving His **imputed** righteousness, through the **transforming power of the Holy Spirit**, we **become like Him**.” Ellen G. White, **Bible Commentary Vol. 6**, p. 1098. (Emphasis supplied).

- g. This further statement destroys the very philosophical structure upon which the false concepts of the **Jesus Institute forum** is built. Their ideas of imputation righteousness, justification, sanctification are **all wrong**. Their claims are unguarded presumptions structured upon certain statements and scriptures. The righteousness **imputed** to us is Christ’s righteousness, and this is how God gives it to us that it may be our actual possession. It is **IN** us through the Holy Spirit, so that we are enabled to stand against the wiles of the devil. This could not be so if the Righteousness was in Christ in heaven and not in us.

“... put on the whole armor of God, open the soul to the righteousness of Christ; and this alone, Christ’s imputed righteousness,- makes you able to stand against the wiles of the devil.” Ellen G. White, **Sons and Daughters of God**, p. 346.

- h. A better chart of the real nature of imputed righteousness can thus be presented. The Righteousness is **Christ’s** own, it is **in** us, imputed or given **into us** by the Holy Spirit, and this sanctifies us.

CHRIST’S RIGHTEOUSNESS	IMPUTED INTO US BY THE HOLY SPIRIT
IT SANCTIFIES US IN US ON EARTH	WE PERFORM GOOD WORKS OF OBEDIENCE TO GOD’S LAW. WE PERFECT CHRISTIAN CHARACTERS.

- i. Again, we see that Christ's righteousness, when imputed to us is actually given into us, so that we can be made loyal to God. Now if it was in heaven in Christ, we would not be able to be loyal to God through this righteousness, and Christ's righteousness is sinfreely perfect, so it is not the so-called imperfect "righteousness of sanctification" of the **Jesus Institute Forum**. Furthermore the loyalty we receive from Christ's sinfreely perfect righteousness is 100% loyalty or it is no loyalty at all. This means that Christ's Righteousness makes us **actually sinfree**, and breaks the power of Satan. So it is not the spurious holiness of Satan espoused by the **Forum**.

"The righteousness of Christ was brought in and **imputed** to him that he might be **brought back** to his loyalty to God." Ellen G. White, **Morning Talks**, Oct. 20, 1888. (Emphasis supplied).

- j. So evident it is that **logizomai** or **imputation** must be seen as **impartation**, and the impartation must be **subjective**, showing that the word can also be used that way, against the claims of the **Jesus Institute Forum**, that Mrs. White tells us that divine power is imputed to us. Now if imputed didn't actually mean subjective imparted, pray tell us, when then is that divine power? If it is outside of us in Christ in heaven, then we cannot return to our allegiance to God, because we have no actual divine power in our possession. Thank God the concepts of the **Forum** are **false**.

"Through the divine power imputed to them they are to return to their allegiance." Ellen G. White, **Mind Character and Personality Vol. 1**, p. 14.

8. Before we look at some scriptures that explains **imputation** as **subjective impartation**, let us look briefly at another impulsive, presumptuous, forward misrepresentation of the **Jesus Institute Forum** concerning Justification or Righteousness by faith. They plainly tell us.

"The Protestant reformers and all these translators believed that 'justification by faith' is the same as 'righteousness by faith'. They also believed that justification by faith - righteousness by faith was not a making inwardly righteous, but a reckoning and declaring legally righteous." "**Reckon**" [**logizomai**] **in the NT and its translators**, p. 1. by Gordon W. Collier, Sr.

9. This is a LIE! The Reformation started off with a subjective change oriented Justification, and this was later corrupted into what the Forum is now calling justification or righteousness by faith. Luther accurately taught Justification by Faith.

"The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of ..." Ellen G. White, **The Great Controversy**, p. 253.

10. Here is the very founder of the Protestant reformation himself, Martin Luther teaching that Justification is an inner change or transformation contrary to what the **Jesus Institute Forum** is saying.

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

11. Martin Luther even explains “righteousness outside of us” different to deceived people like the **Jesus Institute Forum**. He does not mean that the righteousness is outside of our powers, we really **have** the righteousness in our possession. It is “outside of only in the sense of outside of our ability to merit it. Here is Luther plain as day.

“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, **Luther’s Works** 34:178; quoted in **Ibid**, p. 14.

12. Here we see that Christ our Righteousness does not dwell in heaven and not in us on earth also as the deceived **Jesus Institute Forum** tells us; Christ, according to Luther dwells in the heart of the believer.

“Therefore the Christ who is grasped by faith and who lives in the heart is the true Christian righteousness, on account of which God counts us righteous and grants us eternal life.” Martin Luther, **Luther’s Works**, 26:130; quoted in **Ibid**, p. 14.

“By faith alone, not by faith formed by love, are we justified. We must not attribute the power of justification to a “form” that makes a man pleasing to God; we must attribute it to faith, which takes hold of Christ the Savior Himself and possesses Him in the heart.” Martin Luther, **Luther’s Works** 26:137. Quoted in, **Ibid**, p. 14.

“But so far as justification is concerned, Christ and I must be so closely attached that He lives in me and I in Him. What a marvelous way of speaking!” Because He lives in me, whatever grace, righteousness life, peace, and salvation there is in me is all Christ’s; nevertheless, it is mine as well, by the cementing and attachment that are through faith, by which we become as one in Spirit. Since Christ lives in me, grace, righteousness, life, and eternal salvation must be present with Him; and the law, sin, and death must be absent.” Martin Luther, **Luther’s Works** 26:167-168. Quoted in **Ibid**, p. 14.

13. There is a simple pattern to understand that **logizamai** or **imputation** is a subjective giving of Faith and Righteousness into the heart of the believer. The pattern goes like the following.

- a. Since the carnal mind is not subjected the Law of God, and no man by searching can find God, God must first temporarily remove the carnal mind that man may lose his blindness. (Romans 8:6-8; Job 11; 7; Ephesians 4:18; Psalms 36:9)
 - b. That man may see the Righteousness of God which is in Faith, God must by His Spirit convict man of sin and of righteousness in his heart, this must be temporarily done in the heart. (John 16:7-8; Acts 2:37).
 - c. If the man repent and believe the Gospel and confess to God ... (Mark 1:14, 15; Romans 10:9, 10).
 - d. The next step of God is to non-impute, that is, to no longer count the carnal mind (or sin-idols) as the man's value or experience. (Romans 4:8).
 - e. The next thing is that He counts or imputes or reckons the Faith and Righteousness that is in the man's heart convicting him, as his new experience or ideal-values. (Romans 4:3, 5, 6).
14. The question we need to ask is where is the Faith and Righteousness that is just imputed to the man? The answer is, they are **IN HIS HEART**, in him, so that God's mental counting, imputation, or estimation actually gives the man Christ's Faith and Righteousness **in** his heart. This is how imputation is in fact a subjective impartation. This is why a proper translation of Romans 3:22 tells us:
- “Even the righteousness of God which is through faith of Jesus Christ **into** [Greek, “eis”] all and upon all that believe for there is no difference.” Romans 3:22.
15. This clearly shows that Righteousness through Faith is **IN** the person's heart, thus David said he did not hide it there. Psalms 40:10.
16. It also shows us that all God has to do when he justifies the penitent is to **mentally give**, which is **impute** or **esteem** the Righteousness of Faith to the believer, and he has this Righteousness in Him which is Christ **in** Him by Faith. (Romans 4:3; (Romans 3:20 “in God's sight,” God's mental estimation), 1 Corinthians 1:30. Colossians 1:27; Ephesians 3:17).
17. The Bible presents Justification as a gift of the Holy Spirit within the person's heart, this same Justification is by imputation. This means that the imputation of Righteousness is the subjective gift of the Holy Spirit in the heart, so that imputation (logizomai) is in fact a **subjective giving**, not a make believe-giving as is erroneously taught by the deceived **Jesus Institute Forum**. (Galatians 3:7-9, 14; Romans 8:9; Romans 4:3,5).

18. We see that Faith is **imputed** to Abraham for Righteousness, but imputation gave him the Faith **inwardly** so much that he could **walk** in it as we are to do. This shows the **inner giving** of imputation contrary to what the **Jesus Institute Forum** says. (Romans 4:9, 12, 20-22).

19. When God counts something that **was not** as though **it was**, it does not remain in an unchanged state, but changes to the way God called it. Thus Sarah and Abraham reproductive organs were no longer dead by now alive to produce children. This proves the **Forum** dead wrong. Romans 4:17-22.



Chapter two

THE CONSTITUTION OF THE EXPERIENCE OF SALVATION

Statement of the problem

1. It is an outrageous thing to see how false Christianity is so blind so as to evidently misrepresent the Biblical teaching about **salvation**. Some have presented **salvation** as having **NOTHING** to do with **good works**. This is an **erroneous** understanding of what salvation is all about. Observe the false teaching of Mr. Ratzlaff.

“There are two formulas for salvation. One is biblical and the other is that of the cults. Which is the formula that will bring eternal life and which will bring eternal destruction?”

**Faith = Salvation + works Or
Faith + works = Salvation**

The first is the formula used by the writers of the Bible. In Ephesians 2:8-10, Paul explains that salvation is a gift of God based on faith. But even the faith itself comes from God. **Then after salvation comes good works.**” Dale Ratzlaff, **The Cultic Doctrine of Seventh-day Adventists**, p. 320. (Emphasis supplied).

2. What are we to make of such a statement as “...after salvation comes good works ...”, and the first equation given by the author? That **good works** have **no part** of salvation, that one has salvation **without** good works. Such teachings are not rational applications to the “life situation” of the everyday man who needs God. If we can be saved without good works, then not only is the importance of good works undermined, but we can do without good works totally. Concerning the two formulas written above, Mr. Ratzlaff affirms:

“... the first formula is biblical.” **Ibid**, p. 321.

3. Evidently Mr. Ratzlaff’s intension is to attack the **Sabbath** as his writings reveal in its high point. Hence his whole so-called “gospel” is an **antinomian** formula for the sake of **anti-Sabbatarianism**. Observe what he says:

“One final way that cults will link works to salvation is through obedience to Old Testament Law. Some groups will explain that worship must be conducted on Saturday [the Old Testament Sabbath] ...” **Ibid**, p. 321.

4. Where then do works fit? The scriptures state that there **must be works**, so Mr. Ratzlaff has to find a place to fit it in **after** salvation as he claims that people are saved by God's unmerited Grace **to do good works**. They do good works because it is their **new nature**, they **desire** to do good works. But this is a contradictory and absurd claim. Because if works are **outside** of salvation, why should salvation be for the expressed purpose of causing good works? This claim gives **priority** to good works so much that this is why salvation is given. Not only does the author thus contradict himself, but he also gives the impression that the **absence** of good works is a problem of man, thus he need to be **saved** by **having** good works. Here is the author's statement.

“Why are people saved by God's unmerited Grace? One reason, Paul says, is to do good works. Salvation caused making to become a new creature in Christ “unto good works.” Christians will do good works, not because they must do so to gain salvation, rather it has become their new nature. Because they have become new creatures in Christ, they will desire to do good works.” **Ibid**, pp. 320-321.

Propositions presented

5. We need to investigate this carefully to show the gross error of Mr. Ratzlaff and those like him. First we need to say that it is generally true in the Bible that salvation is **not through human works**. This the Bible emphatically states. Ephesians 2:8, 9; Titus 3:5.
6. However the Scriptures does not put works **outside** of salvation, it does not say that good works is **no part** of the sphere or experience of salvation. We need to understand what the **problem about works** was that the apostle Paul was addressing in his epistles. We need to understand what the Bible teach about the matter.
- a. Is Paul saying don't keep the Law or have good works at all when you have salvation?
 - b. Is Paul saying you must keep the law of good works after salvation and it is thus no part of salvation?
 - c. Or, is Paul saying that you must not use the works of the Law to bring the Righteousness of God thus salvation to you without having salvation?
7. First of all, we can clearly see what Paul is **NOT** saying. He is **not** saying that the Law of good works must not be kept at all when one has salvation. In fact, he states that the man who has salvation **must keep the Law of good works**, which is the Ten Commandments. This destroys the claim of all anti-nomians.
- a. Here the uncircumcised Gentiles who **keep** the Law (because they are converted) will judge the Jews who by the practice of circumcision **break** the Law. Such Gentiles will be considered as circumcised. Romans 2:25-29.

- b. Paul tells us that we do not make void the Law through the Faith that justifies us, we establish the Law or set it up in our lives. Romans 3:28, 30, 31.
- c. Again we are to “love one another” which Paul tells us is merely a summary of The Ten Commandments, thus the converted man who have put on Christ does keep the Law of good works. Romans 13:14, 8-10.
- d. Paul disannuls the value of the ceremonial law of circumcision and uncircumcision in contrast to the keeping of the Ten Commandment Law of good works which he presents as the real issue for the converted man. 1 Corinthians 7:19.
- e. Paul tells us to use our liberty that we gain by salvation to love and serve one another. This is keeping the **whole** Law of good works which is summed up as **loving thy neighbor as thyself** which is keeping the Ten Commandments as he told us before. Thus Paul is **not** telling us not to keep the Law when we have salvation by Grace. In fact he is telling us that we **MUST** keep the Law of good works. (Galatians 5:13-14; Romans 13:8-10).

The problem in Paul's time

- 8. Now in order to answer the **second** and **third** questions we need to understand a number of things. We will answer question c. first, because this will bring us to deal with question b. Which is the mistake of Mr. Ratzlaff which we are dealing with. Paul first showed that the **other gospel** which is not another, rather than bring salvation brings a curse. Galatians 1:6-9.
- 9. What was the problem in Paul's time? It was the **Jews' religion. Judaism** was the “tradition of the fathers” which God's **Grace** called Paul from. Galatians 1:13-15.
- 10. But there were many Jews that believed the Gospel that erroneously believed that the ceremonial laws were yet to be kept. They were with James in Jerusalem. Acts 21:18-24.
- 11. Not understanding how keeping all these types and laws fit in with the Gospel, they formulated a wrong understanding that keeping these laws were necessary to **bring** salvation to the keeper. Acts 15:1, 5.
- 12. That it was these people that had this wrong idea of the Gospel that came from James can be readily seen in the problem of the Galatians. Galatians 2:12-14.
- 13. What was the real false teaching then? Was it that **after salvation** we must keep the Law of good works because it is **no part** of salvation? No! The problem was that the Jews taught that one must be **circumcised first**, thus keep all the Law (circumcision being a symbol of entrance into keeping all the Law both ceremonial and moral), then one would

receive justification. Circumcision, a symbol of entering into the keeping of all the Law of works, was seen as the **necessary work** that preceded justification or being made righteous. God could only make one righteous or justify the man after he received circumcision. Thus believing in Christ, and the Faith of Christ was seen as an additional doctrine to believe, one among many, and not **the** important doctrine for justification. Galatians 2:16, 21.

14. This issue here is not that the Law of the Ten Commandments must not be kept at all as the antinomians lyingly say. It is not that the Law is to be kept **after** salvation has been had, putting the good works of Law keeping outside of salvation. The **issue** is **using the Law** (all the law as symbolized by circumcision) as a **means** to bring salvation to oneself. The issue was to evoke God's favor to grant one salvation by first doing the Law, thus God would **owe** the person righteousness/justification. (Acts 15:5; Romans 2:25; Romans 3:20, 28; Romans 4:1, 2, 4, 5).
15. This teaching as borrowed from Judaism and taken into the young growing Church. Decadent Judaism sought to gain salvation, or the Righteousness of God by **first** doing the righteousness of the Law. From this teaching came the problem of the early Church, they got it from Judaism. (Romans 9:30-32; Romans 10:1-3).

Definitions of gospel terms

16. Before we go further we need to understand Romans 9:30-32, and Romans 10:1-3 a little more by definition of some terms.
 - a. What is Faith, it is **not believing** or trusting all men can believe and trust but wicked men have not faith. 2 Thessalonians 3:2.
 - b. Faith is the revealed Truths of Jesus Christ. 1 Timothy 4:6; Romans 10:8; Romans 3:2-4, 6.
 - c. Since it is the revealed Truths of Christ, who is the Truth, it is called the Faith of Jesus Christ. (1 John 4:6; Romans 3:22; Philippians 3:9).
 - d. It is the Faith of Jesus Christ that the saints are to possess, it is Jesus' Faith. (Revelation 14:12; James 2:1).
 - e. There are two types of righteousness, one is called the **righteousness of the Law**. This is the **good works** of the moral Law of the Ten Commandments. (Romans 2:26; Romans 9:31; Deuteronomy 6:24, 25).
 - f. However, the chief Righteousness is called the **Righteousness of God**. (Romans 3:5; Romans 1:17; Philippians 3:9).

- g. This Righteousness, though revealed also in the Torah, the First Witness (O.T.), is **different** from or **apart** from the righteousness of the Law. (Romans 3:21, 22).
 - h. This Righteousness of God is **very** God Himself. It is God's **divinity**. (Jeremiah 23:5,6; Micah 6:5; Psalms 35:28; Psalms 36:10; Isaiah 46:13).
 - i. This Righteousness of God is unveiled in the Gospel or **the Faith**, for it is shown "out of Faith". Romans 1:16, 17; Proverbs 12:17.
 - k. The Faith of Jesus Christ which is the "doctrine of Christ" this alone has God who is our Righteousness. (Philippians 3:9; 2 John 9, Jeremiah 23:5, 6).
 - l. This is so because God is invisible and cannot be seen by any intelligent creation. (Colossians 1:15; 1 Timothy 6:16).
 - m. However, it is the Truths of Christ, the doctrine of Christ, or the Faith of Jesus Christ that unfolds or reasonably explains God. (John 1:18; Matthew 11:27).
 - n. Thus, as Faith is the evidence of things unseen", it is only through Faith that we can see with our minds the invisible God. (Hebrews 11:1, 27).
 - o. Thus the Righteousness of God is only by Faith the revealed truths of Christ. (Romans 3:22; Philippians 3:9).
 - p. The other righteousness called the righteousness of the Law is also only done legitimately when it is done by the same Faith of Jesus Christ. (Romans 3:22.31; Romans 9:31, 32).
 - q. Thus the influence of Faith in the heart should motivate the actual doing of the righteousness of the Law. (James 2:14, 17, 18, 26).
17. Now we need to understand how we get the Righteousness of God through Faith.
- a. The real issue is God dwelling in us, He wants to dwell in man. (2 Corinthians 6:16; 2 Corinthians 13:5).
 - b. When God justifies the man, He non-imputes their idol-sins to them.)Romans 4:8; 2 Corinthians 5:19; Ezekiel 36:25).
 - c. God also imputes the Faith for its Righteousness to the man which is **into** the man. (Romans 4:3, 5, 9). (Romans 3:22; the word "unto" should be translated "into", because the Greek word is "eis", "into").

- d. Where is the imputed Righteousness? Why, in the heart of the man. David did not hide it there. (Psalms 40:10.)
- e. Thus God who is our Righteousness, and who is Love, dwells in the heart through Faith. (Jeremiah 23:5, 6; 2 John 9; 1 John 4:4, 12-16; 1 Corinthians 3:16; Romans 8:9).
18. In summary, we are “made righteous” by receiving God Himself - the Righteousness of God in our hearts by the reception of Faith through God justifying us. (Romans 3:22, 28, 30; 1 John 2:24, 27, 28; 1 John 3:24).
19. It is now God as Righteousness **in** us through the truths of Jesus Christ which is the Faith of Jesus Christ that then motivates us to do the works of the Law or the good works of the Righteousness of the Law. (Romans 3:28, 30, 31; 1 John 2:3-6; 1 John 3:24).
20. Now we can understand Romans 9:30-32; Romans 10:1-3. The problem of the Jews and of Judaism was that they were ignorant of God’s Righteousness, they did not know about the Righteousness of God, so they sought to do the works righteousness of the Law without submission to the Righteousness of God. As a result, they did not even keep the righteousness of the Law, but transgressed it by circumcision which gave glory to them in place of God. (Romans 2; 27; Romans 4:2).
21. Thus the Jews’ false concept crept into the early church causing James and the others with him in Jerusalem to misunderstand the Gospel as was presented to Paul, and as the Galatian church faced. (Acts 21:18-24; Galatians 2:11-16).
22. So, contrary to what Mr. Ratzlaff says, the real problem of the apostolic church was not that they needed to put the good works of the righteousness of the Law **after** salvation, thus making works **no part** of salvation; the problem of the early church was that they were being taught to **begin** the entrance of salvation by doing good works represented by circumcision, this was to be before they receive salvation, and in order that they might be justified or given Righteousness. (Galatians 3:1-5; Galatians 2:16, 21; Acts 15:5).

What constitutes salvation?

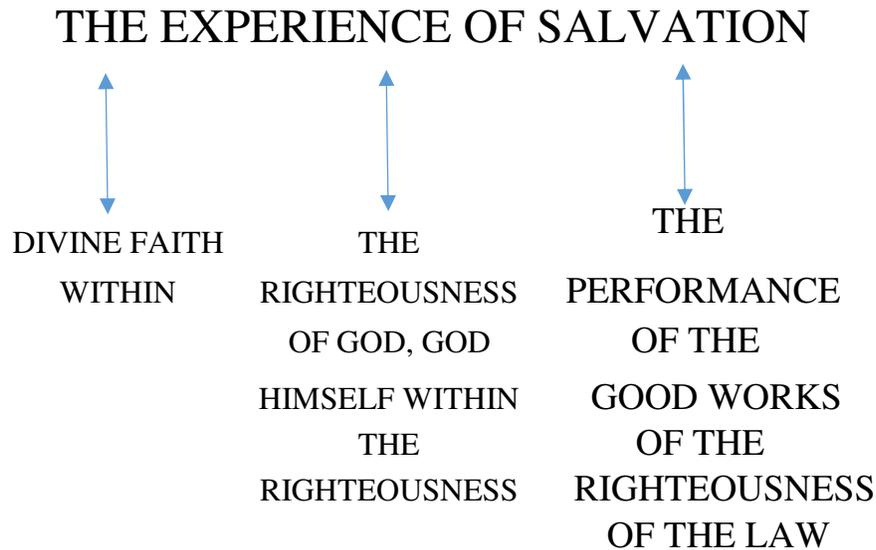
23. Now we need to answer the question as to what constitutes salvation. The chart below illustrates what we are now going to show.
24. First of all we must not see **salvation** as merely an event, because salvation to each individual is an **experience**, it is a personal experience. Those that teach salvation on the cross 2,000 years ago have long lost the experience of salvation given by the Spirit. The following points show that salvation is a **personal experience**.

- a. Here David's heart (mind) rejoices in God's salvation that is the salvation God alone can give. If the heart can rejoice in it, then salvation is subjective experience given by the Holy Spirit. (Psalms 13:5; Psalms 20:5; Psalms 35:9; Isaiah 25:9).
- b. The experience of fear means nothing if YHWH is our light and salvation. Where does the fear go? It is replaced by assurance through the reception of salvation, showing that salvation is an experience. (Psalms 27:1).
- c. Did not David want God to renew a right spirit (experience) in him? Yes, and this was to give him personally the joy of salvation, thus his tongue could sing of God's Righteousness because he had personally experienced it. (Psalms 51:11, 12, 14).
- d. If God's salvation were to set David on high, he had to personally experience it showing that salvation is a personal experience. (Psalms 69:29).
- e. To visit David with His salvation, God had to personally give him that salvation showing that it is a personal experience. (Psalms 106:4; Psalms 116:13).
- f. When God becomes the individual's salvation, it means salvation is his personal experience. (Psalms 118:21; Psalms 119:174).
- g. If the word of salvation is sent to the individual it is because he will experience salvation through the word which shows salvation to be an experience. (Acts 13:26).
- h. The Gospel is the science of God unto salvation to everyone that believes. This reveals that salvation is a personal experience to the believer. (Romans 1:16).
- i. If the heart believes so that the mouth can confess unto salvation, then the personal experience of salvation is only true of the true confessor. This shows that salvation is an experience. (Romans 10:10, 11).
- j. The term "helmet of salvation" is used to show that salvation is an experience in the heart. (Ephesians 6:17; 1 Thessalonians 5:8, 9).
- k. To work out your salvation with fear and trembling shows that to those who do this God works salvation in them, thus revealing salvation to be a personal experience. (Philippians 2:12, 13).
- l. Christ is the cause of eternal salvation to **only** those who obey Him. This reveals salvation to be individually discriminate, thus an experience that is personal. (Hebrews 5:9).

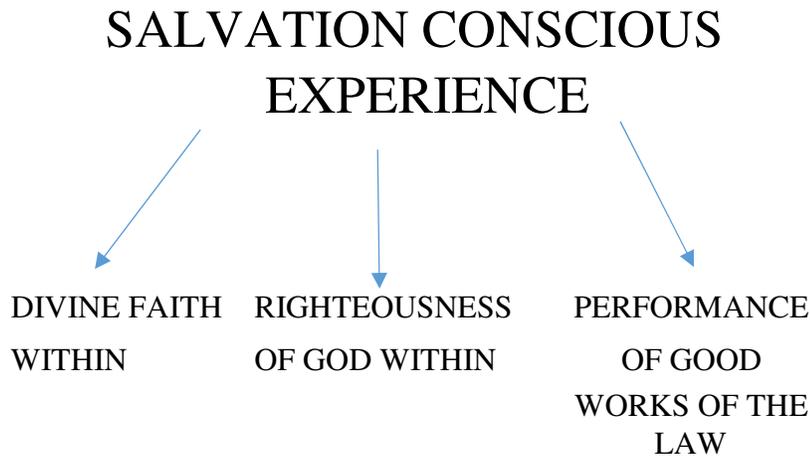
- m. The aim of the individual Faith is salvation, showing that salvation is personal, and hence an experience. (1 Peter 1:9)
25. Now that it has been established that salvation is an **experience** since it is personal, it is now fitting to ask, what constitutes the **experience of salvation**. To understand this, we must first recognize that salvation is presented in the Bible as **salvation from sin**. Hence what causes sin, is what we need salvation from, and hence this will determine what constitutes salvation. So here is proof that salvation is **from sin**. (Matthew 1:21; Titus 2:14; 1 John 3:5; Revelation 1:5).
26. The absence of Faith is sin, hence we need salvation from the lack of Faith. (Romans 14:23).
27. In man's sinful state, he is without God or empty of the divine who is our Righteousness, thus he needs salvation from the absence of God. (Ephesians 2:12).
28. Sin is transgression of God's Law. (1 John 3:4).
29. The problem of man is sin, hence man needs salvation from lawbreaking thus he needs to keep the Law. (Romans 3:9-19).
30. All this would mean that the experience of salvation is salvation from the following:
- a. No Faith
 - b. Emptiness of God
 - c. Lawbreaking.
31. This obviously would mean that the experience of salvation is made up of the following:
- a. The presence of Faith within the heart.
 - b. The presence of God Who is Righteousness within the heart.
 - c. The presence of keeping the good works of the Law in the person's existence.
32. That Faith is imputed to man for salvation is clearly seen in the Scriptures. (Romans 3:30; Romans 4:3, 5, 20, 21).
33. Faith which is given to us for the Righteousness of God unveiled in it, purifies the heart from sin. (Acts 8:22; Acts 15:9).
34. When we are justified by Faith we have peace which is the spiritual mind as opposed to the carnal or fleshly mind. (Romans 8:6-8; Romans 5:1).
35. The word of Faith is in the heart when imputed. (Romans 10:8; Romans 12:3).

36. Since Faith makes us children of God, then having Faith is the experience of salvation. (Galatians 3:26).
37. Righteousness that is needed for salvation is the Righteousness of God or God Himself. The absence of this Righteousness of God caused the Jews to break the good works of the righteousness of the Law even though they sought to do it. Hence the Righteousness of God, or God Himself in the man constitutes salvation also. (Jeremiah 23:5, 6; Romans 9:31, 32; Romans 10:1-3).
38. The Righteousness of God is imputed into us by the imputation of Faith. (Romans 4:5, 9; Romans 3:22; Psalms 40:10); (Romans 9:30).
39. Thus the experience of the Righteousness of God, or God Himself dwelling in man is the experience of salvation. (1 John 3:24; 1 John 4:12-16; Philippians 3:9).
40. To say “the just shall live by Faith” implies that they have been made just or right by Faith, and now the faith causes them to live a life holy to God. This is a life of obedience to the Law of good works. This means that the experience of Faith as salvation is also its causing of good works, thus this is **salvation**. (Romans 1:17; Galatians 2:20).
41. We are to **follow** after righteousness, faith, etc. out of a pure heart. Thus the experience of Faith and Righteousness making the heart pure makes us “follow” them. This is good works. Thus salvation by Faith also includes following the Faith and Righteousness. (2 Timothy 2:21, 22).
42. Our Faith gives us the victory over sin, this means keeping the Law. Thus our experience of salvation definitely involves keeping the Law. (1 John 5:3, 4).
43. A look at James tells us that if no good works nullifies the Faith we are saved by, then there is **no** salvation. So good works preserve the Faith thus salvation. It is therefore part of the experience of salvation. (James 2:14-18, 20).
44. Good works of Law keeping when done from Faith and the Righteousness of God within, preserve the Faith thus securing salvation, thus salvation as an experience includes doing good works. (Romans 3:22, 28, 30, 31; James 2:21-26).
45. In summary the experience of salvation involves the experience of faith, the Righteousness of God and the doing of the good works of the righteousness of the Law. This chart so illustrates.

Different parts of salvation



46. But we have only seen the first major part of salvation. This part of what constitutes salvation is best called the **conscious experience** of salvation. This chart illustrates what we are saying.
47. **Conscious Experience salvation** is so named, because every part of it exists in our consciousness. We experience them in our consciousness. We are mentally aware of them. (Titus 2:11-14; Titus 3:5-7; Galatians 2:16, 20).



48. But there is another aspect of salvation which is still salvation and very necessary, but we do not consciously experience it. It is **Forensic Experience Salvation**. It involves the work of the **Investigative Judgment** in heaven where the righteous is **declared righteous** because their past sins are blotted out. This chart illustrates.

SALVATION FORENSIC EXPERIENCE

OBJECTIVE

PAST SINS BLOTTED
OUT FORGIVEN

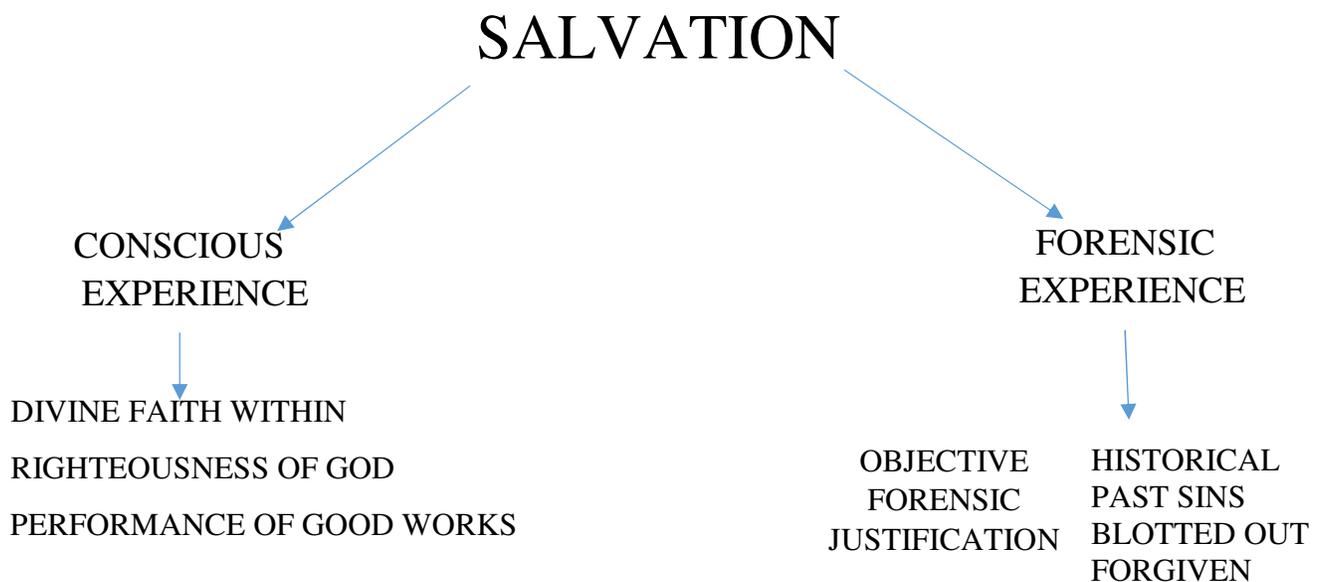
FORENSIC

JUSTIFICATION

49. This part of salvation is not consciously experienced because it happens in Heaven before the throne on the Day of Judgment. We will not experience it although it is the gospel of our salvation. (Revelation 14:6, 7).
50. There are two categories of **past sins**. They are:
- a. The **past ideal-values of sins** in the heart which nevertheless is **present** in the heart of the unconverted. (Ezekiel 14:3-7; Ezekiel 8:10, 12).
 - b. The **past historical sins**. These are the deeds of thoughts, words and acts done in the state of unconversion from the past to the present. (Galatians 5:19-21; Ezekiel 18:10-13).
51. The following Scriptures are about the sins that are forgiven us **first**. These sins are removed from our value system by non-imputation. (Romans 4:8; Ezekiel 36:25; Psalms 32:1, 3).
52. But the past sins that are historical deeds are blotted out **after** conversion. (Acts 3:19).

53. If we have love in us **first** of all, evidencing the first forgiveness and transformation, **then** our multitudes of sins will be hidden. When will this happen? We are told in the judgment. (1 Peter 4:8; 1 John 16, 17) ; (James 5:19, 20).
54. This needs to be carefully understood, because it is a mistake to think that God **first** forgives us for all our past sins then changes us. If this were so, what if we turned back to sin? Will He take back His forgiveness? If He forgave us for all or historical past sins first, and if He cast them into the depths of the sea to remember them no more, what sins does He judge in the books? (Hebrews 8:10-12; Daniel 7:9, 10, 22; Revelation 20:11,15).
55. It is true that the **idol-value sins** of the heart causes the doing of **historical past sins**. The only sensible way to deal with man is **first cleanse him from within**. (Matthew 23:25, 26; Acts 8:21, 22; Romans 8:6-8).
56. Then if he is faithful to the change by living holy, when his name comes up in the Judgment his **historical past sins** will be blotted out or not mentioned. (Ezekiel 18:21, 22; Acts 3:19).
57. It is this that is referred to in different ways in the Bible. Here we have to forgive men **first** that God may forgive us. This can only be free from righteousness by works if we interpret it as; when we are **first** converted, part of our good works is forgiving others. If we do this by faith, then God will forgive **our** trespasses. (Matthew 7:14, 15).
58. The same principle applies to the following statement made by Jesus. We confess Christ before men when we are first converted, and this good works will lead to Christ confessing us before the Father in the Day of Judgment. (Matthew 10:32, 33; Luke 12:8, 9).
59. Again, the same principle applies to the following Scripture, lest we make Christ say we must do good works to be justified. Here is seen that on the basis of being first converted, our good words will determine if we experience justification in the Judgment. This is forensic (from “forum” the place of judgment) justification, it is **objective** justification not consciously experienced, but nevertheless is the experience of the righteous. (Matthew 12:35-37).
60. Again, objective, forensic (court-work) justification is here expressed. We were made **doers of the Law** by subjective justification or inner change, thus if we follow on, we are told we shall be justified in the judgment. This is the **Forensic Experience of Salvation**. (Romans 2:13, 16).
61. We are told the same thing in this quoted retranslated Scripture: For us through [the] Spirit, out of Faith, hope of righteousness we are eagerly awaiting.” (Galatians 5:5).

62. The above retranslated Scripture is in fact telling us that we are converted thus we have the Spirit and Faith in us, but we are by this inner conversion awaiting another righteousness, which is being declared free from all historical past sins in the judgment. Thus we do not depend on works of circumcision but faith and Love. (Galatians 5:5, 6).
63. It is in this judgment that Paul wanted to be found in Christ, having not his own law righteousness, but the Righteousness of God, that he may know the resurrection. (Philippians 3:9, 10).
64. It is in this judgment that God will cast out sins into the depths of the sea and remember them no more. (Micah 7:18, 19).
65. This forensic justification in which we are declared righteousness, thus have our subjective Righteousness given as an inheritance in the judgment, is called white robes given to the dead saints. (Revelation 6:9-11; Revelation 19:7, 8).
66. It is this **Forensic Experience of Salvation** that is referred to when the **righteous** saints are given white garments, and not have their names blotted out of the book of Life. (Revelation 3:4, 5).
67. This judgment is the one in which the saints are given rewards of **inherited righteousness**, their past sins blotted out, **inherited Life**, etc. It occurs in the second apartment of the heavenly sanctuary. (Revelation 11:18, 19; James 2:5; Matthew 25:34). (Hebrews 11:7; Revelation 19:7, 8).



68. Thus we can now have a better explanation of the **constitution of salvation**. The chart on previous page shows the two parts—the **Conscious Experience** part, and the **Forensic Experience** part.
69. So salvation must not be viewed as outside of good works, such works are not outside of the experience of salvation; salvation is an experience that involves the consciousness of Faith within the heart, it involves the consciousness of God's Divinity within or of His Righteousness, and it also includes a consciousness of the performance of the good works of the Law as motivated by Faith. All of these together constitutes the experience of **salvation**. (Revelation 14:12; 2 Corinthians 6:16).

Conclusion

People like Mr. Dale Ratzlaff and others make a profession of having the real Gospel, but the facts are, all they have are perversions of the everlasting Gospel, they say Lord, Lord, but do no His will, yet exclaim that they are saved. (Matthew 7:21; Psalms 40:8; 2 John 9).



Chapter three

THE RIGHTEOUSNESS OF GOD EXPOSITED

1. Claim is made that God's Righteousness is His "commitment to preserve the honor of His name, and display His glory."

"The conclusion I have reached in this chapter is that there is a broad basis for understanding the righteousness of God as his unswerving commitment to preserve the honor of his name and display his glory." John Piper, **The Justification of God**, p. 100.

2. But there is something radically wrong in identifying God's Righteousness as any of the **acts of God**.
 - a. To say so would label the Righteousness of God as works that are vindictive against sin, presupposing the non-existence of this Righteousness before sin.
 - b. This would mean that the Righteousness of God has its character as what it is because sin exists.
 - c. This would also mean that the Righteousness of God is a **reaction** and not deeply rooted in God's divinity.
 - d. This would also mean that the Righteousness of God ceases to be necessarily relevant when the history of sin is all over.
 - e. Righteousness is made separate from God's Nature by being **His acts** to preserve His honor.
3. The Righteousness of God which is **apart from** the Law or **different** to the Law is testified of in the Law (the Torah or writings of the First Witness (Moses) and the prophets), thus we need to understand it from there. (Romans 3:21).
4. But before we do this, we need to understand a few points to help us. These points are about God Himself.
 - a. God is invisible and cannot be physically seen. (Colossians 1:15; 1 Timothy 6:16).
 - b. God is Spirit. (John 4:24)
 - c. God is the divine Nature. (2 Peter 1:4).

- d. God is Love. (1 John 4:8, 16)
5. God's Name is YHWH eternally. (Exodus 3:15; Hosea 12:5; Exodus 6:2, 3).
6. The name YHWH is not just a name for any attribute that God has that it may be identified, the name YHWH is God's **holy** name showing it refers to Him as being **God only**, since this is what holy means, thus the name refers to His divinity. (Ezekiel 36:20,22; 1 Samuel 2:2; Psalms 86:10; Isaiah 37:16).
7. Thus YHWH is called God's **great** name, because it refers to His greatness which is His divine nature. (Ezekiel 36:23).
8. Since YHWH means God's **holiness**, it means His God-ness or divinity, since holy as referred to God means "His aloneness as God, being totally different from all creation." Thus the name of YHWH standing for God's holiness, would mean that it stands for His divinity, His nature. (Psalms 30:4).
9. There are some Scriptures, when put together, reveals that the Righteousness of God is God Himself, since God is God by nature or divinity, the Righteousness of God then refers to His Divinity or Nature. Here are these Scriptures explained.
- a. God's name - YHWH - is His glory. (Isaiah 43:7; Isaiah 42:8).
- b. Again we see that God's name – YHWH - is His glory, thus His glory is His Divinity or Nature. (Psalms 8:1).
- c. God's Righteousness is His glory, thus His name which is His glory will stand for His Righteousness. (Psalms 97:6).
- d. God's name is His praise and glory, thus would mean that His Righteousness which is His glory is what His name stands for. (Jeremiah 3:11; Jeremiah 33:8, 9).
- e. The glory of God's name – YHWH - is His very name. (Psalms 79:9).
- f. God's Righteousness is his praise. So that, since His name YHWH is His praise and glory as we have seen, then His name is His Righteousness. (Psalms 35:28).
- g. God's name is Righteousness. (Psalms 143:11).
- h. Again, in another way we see that God's name YHWH, is His Righteousness. (Psalms 31:1, 3).
- i. God's name, again, is His Righteousness. This means, that since His name is His greatness, holiness or Divinity as we have seen, His Righteousness is thus His holiness greatness and Divinity. (Psalms 22:22, 31).

- j. YHWH is God's name, it means His Righteousness, thus the Righteousness of God, is God's divinity since this is what His name stands for. (Psalms 7:17).
 - k. God's name -YHWH - is His Righteousness. Since His praise is His glory or His divine Nature, God's Righteousness is His divinity. (Psalms 48:10).
 - l. God's name is His face and is His Righteousness, thus God's face representing His divinity (which no man can see with the eye) is His Righteousness. Thus the Righteousness of God is His divinity. (Psalms 89:18).
10. The following Scriptures reveal that the **Righteousness of God** which is called His **praise**, His **glory** and His **name is God Himself**. This would be saying that the term "**the Righteousness of God**" means God's divinity, His Divine nature, or **God Himself**.
- a. God's Righteousness is His name and **Himself**, this means His Divinity. (Daniel 9:7, 16, 19).
 - b. God's self, or God Himself is His praise. And since His praise is His Righteousness as we have seen before, then God's self as His praise is His Righteousness of Divine nature. (Isaiah 43:21).
 - c. God's name is His praise, this is God Himself, (it is His name YHWH), and it is His glory. This is nothing less than God's Righteousness or His divinity. So the Righteousness of God is His Divine Nature. (Isaiah 48:9-11).
 - d. God is God's Righteousness, this is saying that the Divine Nature is God's Righteousness. (Psalms 71:14, 15,16,23,24).
 - e. God's great name YHWH stands for God which is the "I" in the text. This means that since His name is His Righteousness and the name is God Himself, then the Righteousness of God is God Himself. (Ezekiel 36:23).
11. Thus it is now easy to understand the Scripture that calls YHWH (the Divine Nature) our Righteousness. (Jeremiah 23:5, 6).
12. Jesus Himself was YHWH our Righteousness. (1 Corinthians 1:30; Romans 10:3, 4).
13. God's faithfulness is called His Righteousness, because God is faithful (truthful) because of His Righteousness. (Psalms 143:1).
14. God's Righteousness is called His salvation because it is by His Righteousness, by His Divinity given to dwell in man that He saves us. (Isaiah 46:13; Isaiah 51:5, 6, 8; Psalms 40:10).

15. God Himself wants to dwell in man, since the problem of sinful man is the absence of God's indwelling. (Ephesians 2:12; 2 Corinthians 6:16); (1 Corinthians 6:19, 20).
16. Salvation is God dwelling in the converted person. (1 John 3:24; 1 John 4:12-17).
17. Finally, Martin Luther speaks of this divine Righteousness in his article entitled "Two kinds of Righteousness." He says:

"The first is alien righteousness that is the righteousness of another, instilled from without. This is the righteousness of Christ by which he justifies through faith ... Through faith in Christ, therefore, Christ's righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours. Therefore the Apostle calls it "The righteousness of God" ... This is an infinite righteousness ..." John Dillenberger, editor, **Martin Luther, Selections from his Writings**, pp. 86, 87, 88.



Chapter four

CAIN'S RELIGION OF WORKS

1. We note with concern that Cain and Abel represented two views of salvation. One was true and other false. (Genesis 4:1, 2).
2. Abel offered animal sacrifices to God, this symbolizes Christ the Lamb that takes away sin. (Genesis 4:4; John 1:39).
3. This clearly showed that it was God that justifies man rather than man himself. (Romans 8:33; Romans 3:24, 30).
4. But Cain brought fruits as an offering to God. (Genesis 4:3).
5. We are told that God did not accept Cain's offering. (Genesis 4:5).
6. This was because Cain was not doing well, we are told that his deeds were evil. (Genesis 4:6, 7; 1 John 3:11, 12).
7. Fruits symbolized good works. (Genesis 5:22, 23; Matthew 7:16-20).
8. And Cain merely presented a religion where he taught that his own works could save him, this is the same teachings rejected by Paul. (Galatians 2:16; Romans 4:20).



Chapter five

ABRAHAM WAS JUSTIFIED BY FAITH YET HE KEPT THE LAW

1. We are told that Abraham considered justification by works and found it to be wrong, so that he was justified by Faith the way Christians have been justified. (Romans 4:1-5).
2. We are also told that Abraham was justified **before** he even circumcised. (Romans 4:9-10).
3. Then Abraham received circumcision as a symbolic sign of the Righteousness by Faith he had through being justified before he was circumcised Gentiles who are likewise justified by God. (Romans 4:11).
4. And he is also the father of circumcised Jews who has the Faith he had from justification before he was circumcised. (Romans 4:12).
5. Why has Paul told us those things? Because he wanted us to know that the promises of God, the salvific promises, was NEVER intended by God to be given to anyone through the use of righteousness by works or through doing the works of the Law. All the promises, including of making man obey, were made on the basis of receiving Righteousness by Faith. This is the exact promise made to Abraham, thus he was the father of Jews and Gentiles that are justified by Faith. This means that there was NO Old Testament “covenant of the Law” by which men were saved before the first advent of Jesus Christ. All men were saved the same way they are saved right now, by receiving Righteousness through Faith being justified by God. (Romans 4:13-16).
6. Justification by imputation of divine Righteousness through Faith is therefore NOT a New Testament phenomenon; it was recorded in the First Witness (O.T.) for all man who would be justified by Faith in both Old and New Testaments. (Romans 4:20-25).
7. Now the shocking thing about all this is that even though Abraham was justified by Faith, he kept the Law of God legitimately. (Genesis 26:3-5).
8. He even kept the ceremonial law while he was justified by Faith. (Genesis 15:5, 6-11; Genesis 22:13).
9. How could he do this? Simply, because none of the laws given was against the promises of God that was through justification by faith; none of the laws could have given life as justification does. They were not given by God to undo or hinder, or even subvert justification by Faith. (Galatians 3:17, 18, 21, 22).

10. Since all men Jews and Gentiles in all ages, were to be justified by Faith, God preached before the Gospel unto Abraham in such a way. (Galatians 3:6-9, 14).
11. What does all this mean? It means that the silly Evangelicals claim of **two ways** of salvation, an Old Testament and New Testament way and since they also claim that when one is saved by Grace they do not need to keep the Law, they are blinded by presumption and do not know the Truth. (Romans 3:28, 30, 31).



Chapter six

THE THREE TYPES OF JUSTIFICATION

1. There are three types of Justifications, because the word is used in three different events. They are:
 - a. Justification through Faith
 - b. Justification through works
 - c. Justification on the account of works
2. **Justification by Faith** is God making a person righteous or changed by imputation of Righteousness to the person. This is the first justification. It comes by God imputing Righteousness into the person by Faith. (Galatians 2:16, 20; 1 Corinthians 6:9-11; Titus 3:5-7).
3. **Justification through works** is the second work, it means sanctification. It is the person having good works motivated by Faith, at which God declares the person to be righteous in works also, and not by faith alone. Nevertheless, the good works are all done by Faith. (James 2:20-26).
4. **Justification on the account of works** is the final justification that occurs in the **Judgment**, it is objective and forensic justification. This justification is when God declares a person righteous or freed from condemnation of his past sins if he is faithful to the subjective change in the first two justifications, as seen in his good works. (Matthew 12:36, 37; Romans 2:13, 16).
5. Thus in summary it is good to say that the three Justifications performs different functions.
 - a. The **first** Justification changes the experience by removing the idol-values and replacing them with the Righteousness of God in the heart.
 - b. The **second** Justification maintains the subjective change.
 - c. The **third** blots out or forgives the converted man of all the past sins he has ever done.



Chapter seven

DAVID WAS JUSTIFIED BY FAITH AND HE KEPT THE LAW

1. David, we are told experienced Justification by Faith. (Romans 4:6-8_.
2. To him it was a non-imputation of the idol-sins and the gift of a new heart and spirit. (Psalms 23:1, 2, 5, 11; Psalms 51:1, 2,7,10).
3. Yet David kept the Sabbath. How do we know this? Well, he wrote a Psalms to the Sabbath, this is Psalms 92.
4. The Scriptures also tells us that the verses of Psalms 95:7, 8-11, refers to the Sabbath day, showing that David kept it even though he was justified. (Hebrews 4:3-9).
5. He would have keep the Sabbath because he kept the Law of God. (Psalms 119:1, 10, 33,35, 55, 56,116).
6. Keeping the Law of God meant keeping all, so even though David was justified by Faith, he kept all the Law of God including the Sabbath. (James 2:8-12).
7. The summary of this is that Justification by Grace does not abolish the need for Law keeping, in fact it establishes the keeping of the Law even the Sabbath. (Romans 3:24, 28, 30, 31).



Chapter eight

WHAT THE BIBLE SHOWS THE GOSPEL TO BE!

1. Some groups claim that the Gospel is “justification by faith” alone, that sanctification and obedience to the Law is in no part of the Gospel.

“The Jesus Institute Forum is a small study group of ministers and lay scholars who are awestruck and compelled by the Gospel of grace - Justification by faith alone in Christ ...” The **Jesus Institute Forum**, p. 1.

2. The group by the name of “Evangelical Adventist” has the same idea of the gospel that separates it from subjective change and obedience to God’s Law. They Say:

“Scripturally, the “gospel” is the “good news” that God reconciles (justifies, “counts righteous,” redeems, forgives, saves) the lost sinner on the basis of the substitutionary sacrifice of Jesus Christ when received through faith apart from the works of the law.”

Michelle Rader, David Vandenburg, Larry Christoffel, **Evangelical Adventism: Clinging to the Old Rugged Cross**, p. 1.

3. We all agree that the works of the Law does not bring Righteousness to the penitent, but it is equally erroneous to separate “sanctification” and ultimately “law-keeping” from being part of the Gospel, this is the mistake that is being made by taking the evangelical **anti-nomian gospel** and seeking to mix it with the forms of Adventism.

“Evangelical Adventism would elevate the gospel and its expression, justification by faith on account of Jesus, not in attempt to deny or minimize other aspects of the great plan of salvation (sanctification, glorification, God’s vindication before the universe), but in order to give them relevance.” **Ibid**, p. 3.

4. The Gospel is “justification by faith” for these people, sanctification, the new birth and our active obedience to the Law of God only results from the Gospel, but is NOT part of it.

“Paul’s explanation of the gospel as justification through faith on account of Christ clarified for New Testament Christians the important law gospel relationship so necessary of spiritual renewal.” **Ibid**, p. 4.

5. Our present task is to look at the statement in the bible that uses the word “Gospel” in such a way as to tell us what it means, then we will further analyze it to glean the things that make up the Gospel. We know that the Gospel is the “Gospel of God”, this means it must contain an explanation about the divine nature, and He is Love. (1 Thessalonians 2:2, 8, 9).
- a. God is Spirit. (John 4:24).
 - b. God is the divine Nature. (2 Peter 1:4)
 - c. God is invisible. Colossians (1:15).
 - d. God is Love. (1 John 4:8, 16).

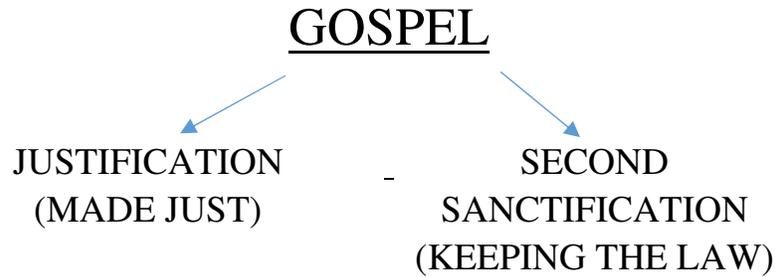
Chart explaining “Gospel”.

GOSPEL

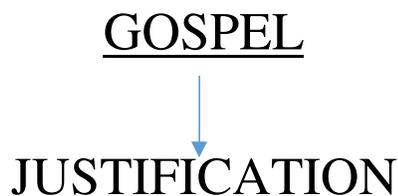
GOD (about His divinity)

6. The Gospel is called the Gospel of the kingdom.” Since the kingdom is Righteousness, joy and peace in the Holy Spirit, then the gospel here includes, **Justification**, **Sanctification** by Faith. (Mark 1:14, 15; Matthew 4:23).
- a. The kingdom of God is **Righteousness**, joy and **peace** in the **Holy Spirit**. (Romans 14:17).
 - b. Righteousness is given by **Justification**. (Romans 4:3, 5).
 - c. Peace is the gift of the **spiritual mind** by justification. (Romans 8:6-8; (Romans 5:1).
 - d. The Holy Spirit is given in Justification. (Galatians 3:7-9, 14).
 - e. Thus the “Gospel of the kingdom” is **Justifications** and **Sanctification**, This is God declaring one to be righteous, and this transforms the person. This is **first Sanctification**. (1 Corinthians 6:9-11).

Thus this chart of the Gospel shows it to be:

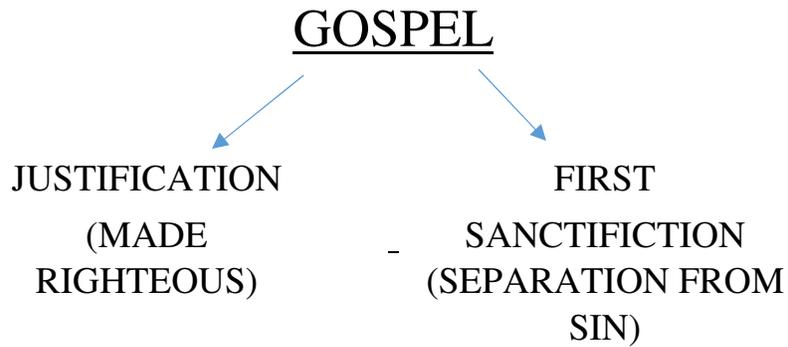


7. The Gospel is the “Gospel of God’s Grace”. This is the Grace that we are saved by through Faith which **justifies**. Thus the Gospel here means Justification. (Acts 20:24; Ephesians 2:8; Romans 3:28).
8. The Gospel teaches that the “just shall live by faith.” This teaches **Justification** which makes a person “just”, and second Sanctification which is **living holy** in obedience to the Law. (Romans 1:16, 17).
 - a. Justification makes a person just or obedient to the just Law of God. (Romans 3:28, 30, 31; Romans 7:12).

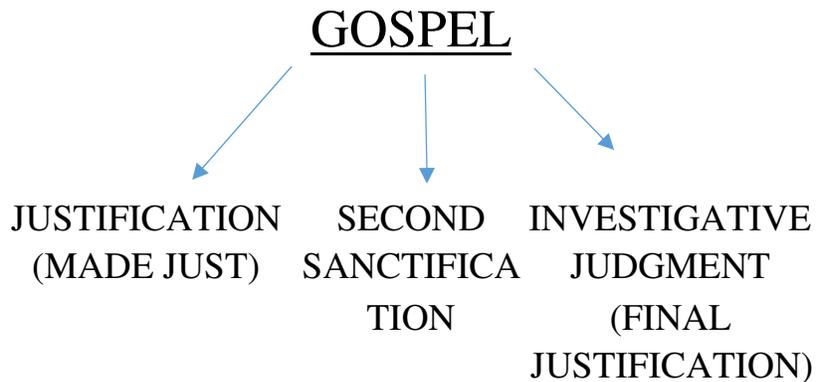


9. The Gospel contains the **just doing the law** and receiving justification in the Judgment, thus it incorporates, **Justification, second Sanctification, the investigate Judgment** in which a person is also justified. (Romans 2:13, 16).
 - a. Made **just** or **obedient to the Law** by **Justification**. (Romans 2:28, 30, 31; Romans 7:12; 1 Corinthians 7:19).
 - b. Christ shows the **final justification** in the **Judgment**. (Matthew 12:36, 37).
 - c. The **Law** is the standard of this Judgment, hence it must be **kept**. (James 2:8,12).
 - d. The Judgment starts at **the time of the end**. (Revelation 11:18, 19).

Thus a chart shows that the Gospel in this text includes **Justification, second Sanctification,** and the **Judgment** in which is the final **Justification**.



10. The **Gospel of peace** involves the replacement of the Carnal Mind with the **Spiritual Mind**. Thus it is **Justification as a subjective change**. (Romans 10:15; Romans 8:6-8; Romans 5:1).



11. The **Gospel of Christ** is certainly about the **person and work of Christ**, thus it contains the truths about **Christ**, and about His **death** and **resurrection**, and **His ascension to heaven as High Priest in the heavenly sanctuary**.
- a. The person and work of Christ. (1 Corinthians 2:2.
 - b. Christ the Son of God. 1 Corinthians 1:30; Acts 9:20.
 - c. The death of Christ. 1 Corinthians 1:23.
 - d. The resurrection of Christ. 1 Corinthians 15:12, 20.
 - e. Christ as the heavenly High Priest in the Heavenly Sanctuary. Hebrews 8:1- 3, 6.

The chart of the Gospel according to this text is as follows.

G O S P E L

PERSON OF	LIFE OF CHRIST	WORK OF CHRIST
CHRIST	DEATH OF CHRIST	RESURRECTION OF CHRIST
CHRIST THE		HIGH PRIEST MINISTERING IN THE HEAVENLY SANCTUARY
SON OF GOD		

12. The Gospel here teaches the death and resurrection of Jesus Christ. 1 Corinthians 15:1-4.

- a. Thus a chart show that the Gospel includes the **work of Christ** concerning His death and resurrection.

G O S P E L

DEATH OF
CHRIST

RESURRECTION
OF CHRIST

13. The Gospel here contains the truths about the person of Jesus, with special reference to His Divinity, and the fact that He is the Messiah. (2 Corinthians 4:3-5).

Thus this chart reveals the Gospel to be also about the Person of Christ.

G O S P E L

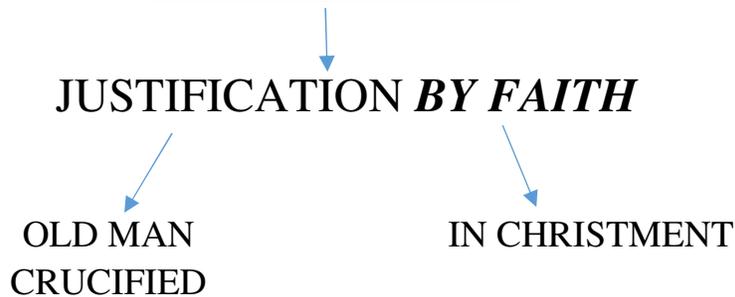
PERSON OF CHRIST

	JESUS IS LORD
	YHWH
JESUS IS CHRIST/ MESSIAH	(DIVINE)

14. The Gospel includes **Justification by Faith** through the death of the old man and the inchristment. (Galatians 2:14-16, 20).

Thus a chart identifies the Gospel as that of **Justification by Faith as the inchristment**.

G O S P E L



15. The gospel is presented as **Justification by Faith** which is the **gift of the Holy Spirit**. This is the **new birth**. (Galatians 3:7-9, 14).
- a. The gift of the Holy Spirit is what it means to be born of the Spirit. (John 3:3-8).
 - b. Thus this chart of the Gospel shows it to be **Justification by Faith as the new birth**.

G O S P E L
JUSTIFICATION
BY FAITH
(THE NEW BIRTH)

16. The **resurrection** of Jesus Christ is part of the Gospel. (2 Timothy 2:8).

A chart is:

G O S P E L
RESSURRECTION
OF JESUS CHRIST

17. The Gospel has a **hope** that is in it, this is the “hope of righteousness” that those who have the spirit given to them by Justification by Faith, that they may avail in the Judgment through Faith and love. (Colossians 1:23).
- a. The gift of the Spirit as Justification by Faith. (Galatians 3:7-9, 14).
 - b. The “hope of righteousness” being eagerly awaited through having Faith and Love. (Galatians 5:5, 6).
 - c. This righteousness is given in the Judgment, because Love passes us in the Judgment. (1 Peter 4:8; 1 John 4:15-17; Revelation 19:7, 8).
 - d. This will mean that the Gospel here includes **Justification by Faith, second sanctification** and the **Judgment**.

18. The gospel brings to light **life** and **immortality**. The first is the Life of Christ given in His death, and the second in the gift of immortality in the resurrection. Thus the Gospel covers the **death of Christ** down to the **resurrection** in which **immortality** is given. (2 Timothy 1:10).

G O S P E L

JUSTIFICATION BY FAITH (GIFT OF THE SPIRIT)	SECOND SANCTIFICATIO N (FAITH WORKING BY LOVE)	THE JUDGMENT HOPE OF RIGHTEOUSNESS ACHIEVED
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- a. The gift of the life of Christ. (John 10:10, 11).
- b. The resurrection is the gift of God by the gift of immortality. (John 11:25, 26; Philippians 3:9-11).

Thus a chart of the Gospel as expressed in this texts is the **death of Christ** of the **resurrection** of the righteous.

G O S P E L

DEATH OF CHRIST (GIFT OF LIFE)	RESURRECTION OF THE RIGHTEOUS (GIFT OF IMMORTALITY)
-----------------------------------	---

CALLING
JUSTIFICATION,
SANCTIFICATION,
BLOTTING OUT
IMPLIED

19. The Gospel is also about **Justification**, the **Judgment**, **law** and **Sabbath keeping**. (Revelation 14:6, 7).
- a. To give glory to God is based upon Justification by Faith. (Romans 4:20-22).
 - b. To worship God who made the heaven, the earth, etc. is to keep the **Sabbath** thus the **Law**. (Exodus 31:13-17; James 2:8-12).
 - c. The **Judgment** is that in which all our past sins are forgiven, or gain forensic justification on an account of works. (Romans 2:13, 16); (1 Peter 4:8; 1 John 4:16, 17).

Thus a chart of the Gospel as expressed by this Scripture will read thus:

G O S P E L

JUSTIFICATION BY FAITH (TO GIVE GLORY TO GOD)	SECOND SANCTIFICATION LAW AND SABBATH KEEPING	THE JUDGMENT FORENSIC JUSTIFICATION PAST SINS FORGIVEN
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20. The facts are, what we have been dealing with is the pseudo-Adventist claim that obedience to the Law of God is no part of the Gospel, this false concept is expressed in different ways like the following statement that tells us to obey the Gospel is not the same as obeying the Law. Why is this so? Obviously because actual personal keeping of the Law in the life through the Spirit is not the so-called objective Gospel, although such obedience results from it. Thus is a very deceitful way of mixing the anti-nomian gospel with Adventist law-keeping. The mixture cannot hold together forever for the antinomian gospel in fact under rates and diminishes the real value of Law-keeping. Here is another example of this false claim that law keeping and obedience to the Gospel are not the same.

“What does it actually mean to obey the gospel, and is this obedience synonymous with obeying to the law? To the second part of this question, the answer is No! Obeying the gospel is not the same as obeying the law. However obeying the gospel does lead to obeying the law. To put it another way, the fruit of obeying the Gospel is obeying the law.” Jack Sequeira, **Saviour of the World**, p. 211.

21. The gospel, according to his author is **limited** to Christ doing everything in our actual place 2000 years ago. This implies that we have actual obedience, but it is not the one **we do**, but the one **Christ did** in our actual place. This leaves our personal obedience to the Law of God as something outside of the Gospel and as no part of the Gospel.

“The holy history of Christ, realized in His humanity, implicated the whole human race. He is the second Adam or mankind. So faith is saying yes to what God did to us in Christ ... God considers the believer perfect in Christ perfect in performance, perfect in justice, and even perfect in nature since in His humanity Christ accomplished all three for us. He did it by His birth, life, death, and resurrection. **This is the good news of the gospel.**” **Ibid**, pp. 211,212. (Emphasis supplied).

“We must keep in mind that while **the everlasting gospel is what Christ has already accomplished for fallen humanity in His earthly mission**, the object of this gospel is more than just saving sinners from the guilt and punishment of sin, wonderful as this may be. God’s purpose in saving us in Christ is also to restore His image in us - the image that sin has robbed us of.” **Ibid**, p. 213. (Emphasis supplied).

22. By dividing up the Gospel into three parts and designating only the first part as the gospel, the author has clearly separated the two second parts from what constitutes the Gospel. This means that the “fruits of the gospel” or imparted righteousness” is no part of the gospel, this limits the gospel to the acts of Christ or to His “holy history” 2000 years ago.

“Unfortunately, there is a great deal of confusion within Adventism today as to what constitutes the gospel ... As a church, we have given the word *gospel* a very broad meaning. As a result, many Adventists are confused regarding the relationship between justification, which is the *imputed* righteousness of Christ, and sanctification, which is the *imparted* righteousness of Christ. The Bible describes three phases of salvation are related yet distinct. These three phases of salvation are:

- a. The gospel
- b. The fruits of the gospel
- c. And the hope of the gospel.” **Ibid**, pp. 11-12.

23. We are told many Adventists view the gospel as “good advice” because of seeing the fruits of the gospel as part of the gospel. But this “good advice” claim is simply silly, because **second sanctification** which is done by the work of the Spirit in the heart motivating to good works and maintaining the obedience the Law of God is **not** anybody’s “good advice”, it is the work of God-the Spirit-not telling us what to do, but causing us to do. And even before Justification by Faith “good advice” to “repent and believe” is given, is that not part of the Gospel that is preached? (Philippians 2:12, 13; 2 Thessalonians 2:13, 14).

“As a result, for many Adventists, the gospel is not “good news,” but good advice.” **Ibid**, p. 12

- iii. “Looking for that blessed hope and the glorious appearing ...”
ADVENT HOPE, THE SECOND COMING OF CHRIST.
- iv. “... the Great God and our Saviour Jesus Christ ...” **THE PERSON OF CHRIST, THE DIVINITY OF CHRIST.**
- v. ... Who gave for us ...” **THE DEATH OF CHRIST, HIS SUFFERAGE AND GIFT OF LIFE, THE WORK OF CHRIST.**
- vi. “... that he might redeem us from all iniquity, and purify unto himself a peculiar people ...” **JUSTIFICATION, FIRST SANCTIFICATION, THE NEW BIRTH.**
- vii. “zealous of goods works.” **SECOND SANCTIFICATION, GOOD WORKS, OBEDIENCE OF GOD’S LAW.**

Thus the gospel here is seen to include many points denied by writers of this false theology. Here is a summary chart of the above points.

G O S P E L

	THE WORK OF CHRIST	CONVICTION REPENTANCE	JUSTIFICATION FIRST	SECOND SANCTIFICATION
THE PERSON OF CHRIST	THE DEATH OF CHRIST	BELIEVING	SANCTIFICATION	GOOD WORKS, OBEDIENCE TO GOD’S LAW
THE DIVINITY OF CHRIST	HIS SUFFERAGE AND GFT OF LIFE	CONFESSION	NEW BIRTH	THE ADVENT HOPE
				SECOND COMING OF CHRIST

26. In preaching the Gospel about the **forgiveness of sins**, one must explain the nature of man's sins or the **depravity of man** thus the gospel **must** contain revelations by Grace of man's sinful state. Thus knowledge about the depravity of man is a part of the Gospel. (Acts 13:38, 39; Romans 3:9-19).

A simple chart on this point is thus presented.

G O S P E L

THE DEPRAVITY OF MAN

27. The use of the Law to show sin to be sin (that men may know what they ought to repent of to receive Justification), comes under the preaching of the Gospel. (Romans 3:20; Romans 7:4-14).
28. In preaching the gospel of Christ we ought to preach about the type of flesh Christ came in yet without sin, this means we are to explain how sinful flesh can cause man to sin when he has not the Righteousness of God in him, that man may know how he is brought to obey the Law by the Gospel despite having sinful flesh like Christ. Thus the Gospel does contain revelations about the depravity of man. (1 Corinthians 1:23, 24; Romans 8:2-4).
29. At this time a general chart on previous page of all the points we have so far covered is in place. It shows the points that make up The Gospel of Christ.

G O S P E L

THE GODHEAD	DEPRAVITY OF MAN	PERSON AND WORK OF CHRIST	JUDGMENT AND BLOTTING OUT
EXPLAINING DIVINITY YHWH	EXPLAINING THE SINFUL STATE OF MAN	EXPLAINING THE INCARNATION, DIVINITY, RESURRECTION, HIGH PRIESTLY MINISTRATION OF CHRIST IN THE HEAVENLY SANCTUARY	JUSTIFICATION EXPLAINING THE BIRTH, DEATH OF THE OLD MAN SUBJECTIVE CHANGE
SANCTIFICATION GOOD WORKS	OBEYING GOD'S LAW		RESURRECTION AND SECOND COMING OF CHRIST
			CONVICTION REPENTANCE BELIEVING CONFESSION

30. The claim that the Gospel is the doing and dying of Christ for man 2000 years ago, or that this only is the gospel, and it has no **second Sanctification** or obedience to God's Law as a part of it although the Law will be kept as a result of the gospel, is a deceitful type of antinomianism, one that undermines the salvific necessity of obedience to God's Law, and hides the fact that such obedience, produced by faith is indeed part of the Gospel. With John Fletcher in 1774, we can say.

“To affirm that our evangelical or new covenant righteousness is in Christ, and not in ourselves, or performed by Christ, and not by ourselves, is such a monstrous piece of Anti-nomian doctrine as no man, who knows the nature and difference of the covenants can possibly entertain.” John Fletcher, **An Equal Check to Pharisaism and Antinomianism Part 1**, p. 19.

31. This false gospel is the way that seemeth right unto men but it certainly ends in the loss of salvation and death. (Proverbs 14:12).