

ADVENTIST CONFUSION OVER SANCTIFICATION



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Introduction

Great changes have been taking place in Adventism over the years, but not changes for the better; the S DA Church has been steadily backsliding ever since it rejected the 1888 message and accepted a false gospel. This spurious gospel has thoroughly permeated Adventist theology that it has become the norm to the average member. Many, many years ago Mrs. White said: “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.” Ellen G. White, **Selected Messages Book 2**, p. 393.

This is exactly what the false gospel has done to Adventists, it has charmed them with a spurious holiness. The teaching that we can **never** be sinless this side of the second coming of Jesus Christ, that we shall only really stop sinning when we are glorified with holy flesh at the second coming of Christ, and that the holiness of the believer rather consists of Christ’s obedience to the Law for the man in place of his failure to keep it, and not in any actual sinless obedience through the Grace of Christ, is this spurious holiness that is now charming Adventists. Because in that justification - sanctification doctrine, human actual obedience to the Law of God by His divine Grace upon the man is under minded as not really needed and can never be holiness, one is therefore made to depend upon a fictitious obedience that NEVER happened in our place, and so relax his vigilance, watchfulness of his moral character, and lessen the intense struggle against sin necessary to keep him pure from sin.

Adventists are now being told in different ways that they can be saved in sin, that one does not lose his justification - sanctification by an occasional sin, that he remains a child of God accepted by God irregardless of such sins, if he remains in a believing relationship with God. We are now being told that we are saved by an objective justification that occurred on the cross 2,000 years ago which forgave us of all our sins, past, present and future, and that even though we are changed now when we believe (which is falsely called sanctification), this change is never to true or genuine sinlessness; sin still remains in believers, and even though we gradually grow more holy or Christ-like (whatever they call it) day by day, this is just our response of gratitude for salvation that can never save us, since we are saved by an imputation of righteousness put on our accounts when we believed. Theologian after theologian in many books of a new order are trumpeting this false gospel that appeals to the carnal heart in Seventh-day Adventism. But this false gospel can be traced right back to the apostate Protestant churches of Babylon and certain statements made by Mrs. White which have been read in the light of these apostate Babylonian doctrines and misunderstood. It is that of the basically antinomian apostate gospel.

This is the **omega of deadly heresies** and the counterfeit “Christ our Righteousness” doctrine Mrs. White warned about. “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 truth.” **Ibid**, p. 393.

The present tragedy of Adventism is that with the possession of Satan’s false righteousness by

faith doctrine, in place of the true, they can no longer live truly holy or sinless; sanctification is no longer in sinlessness to produce sinlessness; sanctification is in sin for Adventists, and they think they will get this sinlessness only when Christ comes again. What delusion! This study book investigates and explains this serious mistake on justification and sanctification, putting everything in its right perspective.

CHAPTER ONE

THE ADVENTIST CONFUSION OVER SANCTIFICATION.

1. When God sanctifies man, His work in doing this is flawless or perfect. (Ezekiel 20:12; Deuteronomy 32:4).
2. The Adventist presentation of sanctification in the most important book called “**Seventh-day Adventists Believe ... A Biblical Exposition of 27 Fundamental Doctrine**” is fraught with confusion and contradictions. They are always “coming to know” about sanctification, but NEVER really achieving it. Beautiful statements about what God does (expressed in a superficial sense), about what we should do, and about what is supposed to happen are all presented about sanctification in the book, but the actual science and working of sanctification, how it is accomplished, is not presented, revealing that the authors do not know the science of sanctification despite their pretended lofty language. In fact, they admit sanctification is a mystery. However, if we are to really understand what apostate Adventism means about sanctification in a real way, we must look at their use of certain anti-subjective phrases and certain terms in their books.
 - a. Is a person sinless in experience during sanctification?
 - b. Are they sinlessly perfect at all in sanctification, or do they have sin within while being a child of God?
 - c. These questions are exposed and clarified by certain points in Adventism’s doctrine about sanctification. They are:
 - i. **Acceptance/Assurance with God:**
Used in connection with Justification which admits or holy change and obedience through the Spirit can bring assurance (because we can never be sinless now). Our assurance is in Christ’s doing and dying for us 2,000 years ago.
 - ii. **In Christ:**
Used in an objective way meaning Christ has the real benefits of righteousness and holiness not man, but God just assumes man has it because he believes. It is not in man, it is in Christ in heaven; and even if man has it, he has it imperfectly or mixed with sin, because sin still exists operable on the believer
 - iii. **Perfection:**
All kinds of beautiful definitions are given for it, but they refuse to plainly say if it means sinlessness; nevertheless they imply that it does not mean sinlessness. It means mature, but the Christian still has sin, and will have it until the second coming.

iv. **Transformation at the Second Coming of Christ:**

This is presented as the time where real sinlessness occurs, and not before it. When man is given sinlessness or holy flesh, then he will truly be sinless.

- d. The book **Seventh-day Adventists Believe** was produced by the Ministerial Association of the General Conference of Seventh-day Adventists and constitutes an official statement of 27 fundamental beliefs of the Church. We need to understand how this book is written. One can understand that there are many beautiful and properly phrased statements in the book, they can almost pass as the plain truth if taken by themselves, but it is when they are taken into consideration with other questionable statements that explain the beautiful statements in other parts of the book, in very short sentences, they become clear, and their falsehood is plainly seen with the deceptive position the book takes.

The book speaks with a **forked tongue**, or from both sides of the mouth. When one quotes a statement in the book that points to a flaw in the teachings of the book, an insincere Adventist can point to another quotation to nullify the exposed flaw by claiming to “clarify” the statement by another statement, thus it becomes extremely difficult to show the errors of the book.

The book contains phrases and sentences that are truly Adventist, but these are undermined by apostate Protestant theological statements which are given the type of emphasis that carries the weight of the book in their favor resulting in the covert disannulling of the true Adventist statements. For example. If we are told that we must be truly sinless and perfect now in our daily lives, a statement can be found later in the book that either water-downs the force of the statement, or another one that emphasizes that our sinlessness or perfection is “in Christ” and not in us until glorification; yet this other statement is also tempered by telling us we must grow into Christ-likeness and in perfect obedience daily to keep from moral pollution. What is this but a weaving of new strands of thread together with old rotting ones, but the weaving is so finely done, and so well formed that we can naught but call it “Satan’s fine art of deception.” Nevertheless, the garment is still corrupt since it is not Christ’s pure, undefiled robe of righteousness, and it will fall apart not being able to stand in the judgment.

Someone once said that the book **Seventh-day Adventists Believe** was written to accommodate both right-wing and left-wing Adventists, but it is this uneasy and untenable accommodation that is now being torn at the seams in the “books of a new order” now emerging in Adventism, pushing the Church more and more to the left-wing side. The current image of Seventh-day Adventism is **left-wing Adventism**, while the right-wing has been beaten back into a minority with little or no representative voice in the denomination. Let us now look at some statements from this book that are very difficult to expose.

- i. If believers are not in a state of sinlessness, but only “in Christ”, then they yet have sin existing in their lives while being saints, sanctified, and redeemed. This is

nothing but salvation **in sin** at that time, and not **from** sin. We are to ignore the fact that this statement is tempered, and take it for what its practical implications will mean.

“The three phases are: (1) an accomplished act in the believer’s past; (2) a process in the believer’s present experience; (3) and the final result that the believer experiences at Christ’s return. As to the believer’s past, at the moment of justification the believer is also sanctified “in the name of the Lord Jesus and by the Spirit of our God” (1 Cor. 6:11). He or she becomes a “saint.” At that point the new believer is redeemed, and belongs fully to God. As a result of God’s call (Rom. 1:7), believers are called “saints” for they are “in Christ” (Phil. 1:1; see also John 15:1-7), not because they have achieved a state of sinlessness.” **Seventh-day Adventists Believe**, p. 123.

- ii. Since a little before, in the book, we are told that “Justification is what God does **for** us, while sanctification is what God does **in** us.” **Ibid**, p. 123, to later tell us that it is **justification** that brings assurance of the believer’s acceptance by God and being reunited with God **now**, would mean that we are accepted of God and reunited with him without being even changed within. This is because it is sanctification that does the inner change, but does not cause assurance of acceptance with God, or re-unity with God, according to this statement. This is an extremely subtle form of salvation and sanctification in sin.

“Justification brings also the assurance of the believer’s acceptance. It brings the joy of being reunited with God *now*. **Ibid**, p. 124.

- iii. This statement defines perfection in many terms except sinlessness. What are we to think by this? That perfection means one can still have sin in his existence and be perfect. This is obviously sanctification in sin.

“What is Biblical perfection? How can it be received? ... The words “perfect” and “perfection” are translations of the Hebrew tam or tamim, which mean “complete,” “right,” “peaceful,” “sound,” “wholesome,” or “blameless.” generally the Greek *teleios* means “complete,” “perfect,” “full-grown,” “mature,” “fully developed,” and having attained its purpose. In the Old Testament, when used of humans, the word has a relative sense. Noah, Abraham, and Job were each described as perfect or blameless ... though each had imperfections.” **Ibid**, p. 127.

- iv. Observe, that this statement, that can be traced as originating in the apostate Protestant religions, defines perfection down to finite man, and not to sinlessness as God is sinless, even though its context is used in Matthew 5: 20-48 to mean works righteousness caused by God in the life of the converted Christian or child of God. So this definition removes the statement from meaning **sinless** perfection, to perfection **as being God** (Divinity perfection). The subtle implication is that no one can be sinless by Grace even when converted or sanctified.

“Believers are to be perfect in their finite sphere, Christ said, as God is perfect in His

infinite and absolute sphere.” **Ibid**, p. 127.

- v. Were it not for the scripture (Philippians. 3:12-14) that is placed in connection with this statement to explain it, it might have been passable to human speculation. But the fact that the scripture refers to moral purity or obedience to the Law of God, (in the sense of achieved victory, or “all-times sinless perfection,” which shall be explained later), would mean that the statement is telling us that it is incorrect to believe that sinlessness is possible before glorification. This is a very subtle statement, and must be carefully studied with its moral implications.

“Some incorrectly believe that the ultimate perfection that glorification will bring is already available to humans.” **Ibid**, p. 130.

- vi. The statement above that has just been quoted is even made more clear by this next statement. Here we are told that because sanctification, by which we are made actually perfect (according to this book, not the Bible), is a lifelong process, its perfection is given to us only “in Christ” **now**, while we have to wait for this same perfection (called “ultimate, all comprehensive transformation of our lives”) at glorification which takes place at the Second Advent. This would mean that the phrase “in Christ” is used to mean actually in Christ Himself, but only counted as our own, but not as our possession. This is apostate Protestant teaching that nullifies true Adventism.

“Sanctification is a lifelong process. Perfection now is ours only in Christ, but the ultimate, all comprehensive transformation of our lives into the image of God will take place at the Second Advent.” **Ibid**, p. 130.

- vii. It is in the same sense that “in Christ” is used in the above usage, that “in Him” is used in this passage. We are actually being told that our full justification and sanctification is only really **in Christ Himself** personally, and not actually in us. We only have this justification and sanctification counted to us when we believe. Indeed this is subtle fine-art, deceptive statements that is really telling us that we are saved and sanctified in sin.

“Not only are we fully justified but also fully sanctified in Him.” **Ibid**, p. 131.

3. Other Adventist books further clarify the concept of sanctification in the book **Seventh-day Adventist Believe**. Observe how the ex-General Conference president, R.S. Folkenberg, who admittedly follows the book, shows what sanctification is in his books by the way he explains it.

- a. Here are quotations from Mr. Folkenberg’s book.

This statement claims that the righteousness of Christ is not in us, but in heaven in Christ. Since righteousness and sin cannot dwell together, then what do we have in us on earth when we are justified? If not righteousness, then it has to be sin, so that we are sanctified in sin.

“The righteousness that qualifies us for heaven is Christ’s righteousness, and that Satan cannot touch. But the faith that makes that righteousness effective is in us, not in heaven. It is that faith in God that Satan attempts to destroy. As long as our faith perseveres, our assurance in Christ is guaranteed.” Robert Folkenberg, **Called in Christ**, p. 19.

- ii. This is implying that salvation can be experienced while we are in sin or have certain sinful behaviors which we have not corrected.

“Some might say, “We know God is faithful. We’re not insecure because of something Jesus said, but rather of what we do! It’s our sin that makes us insecure. We know that salvation was ours when we received Christ—but we’ve sinned since then. Where does that leave us?” We fall into this kind of insecurity when we understand the gospel as conditional good news, as if salvation were like a game of tag: those who’ve been tagged by sin and haven’t had a chance to clear it when the game ends, lose. Or like a game of musical chairs—those who wish to win must be close to a chair when the music stops, to have their last sins confessed before they die. Such approaches to salvation leave us feeling as though we’re walking a tightrope of insecurity, never sure of our standing with God. If our salvation depends only on avoiding certain behaviors, then we will find security only as we perfectly avoid those behaviors. And the list of forbidden behaviors can grow extremely long. But if sin is more than just behavior, if it is losing faith in God, then we can find security by getting into a right relationship with Him. That relationship will provide the spiritual direction we need.” **Ibid**, p. 20.

- iii. This is telling us that occasional bad deeds does not break our experience of salvation, hence we are sanctified in sin.

“Now, if we don’t receive salvation because of our good deeds, can we lose it through doing bad deed? Yes—and no. We obtain salvation through agreeing to enter a relationship of trust in Jesus, and occasional good deeds or misdeeds neither make nor break that relationship.” **Ibid**, p. 22.

- iv. This statement gives us no hope of overcoming acts of sin, for it does not really matter. Sin rooted in the flesh is the real problem, and we will always need to have sin in order to be saved by grace. This is just another way of saying salvation is in sin.

“This approach of defining *goodness* as the avoiding of *badness* causes a number of problems. First, it suggests that the more sins we conquer, the more nearly perfect we are, and then that the more nearly perfect we are, the less grace we need. Eventually, this line of reasoning goes, we’ll be perfect and we won’t need any more grace—and then we’ll be ready to be taken straight to heaven.

Second, those who hold this view but aren’t successful at conquering sin, like Jim,

Cheryle, and Fred, get lost in hopelessness and despair. On the other hand, those who hold this view and *are* successful at eliminating sins from their life—or who think they are—tend to become modern versions of the Pharisee in Jesus’ story about the Pharisee and publican. Like many of the other Pharisees of His day, this Pharisee developed inflated views of his own goodness and tried to build himself up by pointing out how bad others were. Neither of these approaches results in confident Christians who rejoice in victorious living. But “sins” aren’t really the problem. They’re only symptoms of the problem. “Sin”—with a capital S—is the problem. Becoming Christ like, living in harmony with God’s law, isn’t simply a matter of stopping sinning. Yes, that’s right—I said the solution is not simply to stop committing sinful acts. Rather, it’s to dig out the root of *Sin*.

You see, the real sin problem resides in our nature. The apostle Paul realized and admitted that: “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Romans 7:23, KJV). It was his realization of how deeply rooted sin is in our lives that led him to cry out, “O wretched man that I am! Who shall deliver me from the body of this death?” (verse 24, KJV). Clearly, he saw the problem as far more serious than merely the sinful acts we do.” **Ibid**, p. 34.

- v. This statement tells us that even though we build a faith relationship (trust relationship) with God, this should not make us focus on developing good deeds and getting rid of sinful behavior. What warp reasoning is this.

“Our focus should not be simply on getting rid of sinful behavior or on adding righteous deeds, but on building a faith relationship with Jesus.” **Ibid**, p. 34.

- b. Here are more “salvation in sin” statements from the same author in another of his book.

- i. We are being told in this statement that seeking to do good works even by faith is not important for the judgment (even though we know that we will be judged by works). This nebulous “faith relationship” is being used to supplant the need for doing good works by faith. This is another way of saying that we are sanctified in sin.

“So finding peace and assurance in the judgment is not primarily a matter of producing good deeds from our lives through grit and determination. It’s primarily a matter of entering and maintaining a relationship with Jesus in which we submit our wills to His ... How, then, should we be living daily now during the time of the great judgment going on in heaven prior to Jesus’ coming? We should be living in quiet assurance, not in fear. We should be living victoriously in Christ, not in anxious striving for a righteousness based on our behavior.” Robert S. Folkenberg, **We Still Believe**, p. 28.

- ii. This statement is saying that when we say no to God which means committing sin, our salvation is not turned off like electricity. What else is this but saying that we are sanctified in sin and will be saved in the judgment in sin once we have a “faith

relationship” with God.

“Notice that we stand righteousness before God in the judgment the very same way that we stand righteous in His presence day by day—”in Christ”. The gospel provides assurance of salvation, now and in the judgment, in the time of trouble, and right up through the grand climax, when Jesus comes. There are Christians who believe salvation works somewhat the way electricity works in our houses. God’s grace is always there, waiting in the wires, ready to accomplished its purpose. When we say Yes to God, it’s like turning on the switch and flooding the room with light. We’re saved. But when we sin, its like turning off the switch. The light disappears, and so does our salvation. In that view, salvation become an on-and-off affair. We can never be sure of our salvation, because we can never be sure when our behavior will turn off the light. At best, we can only hope that when we die or when our names come up in the judgment, the light will be on, and we will have all our sins forgiven. I believe that is an inaccurate and dangerous way of looking at the gospel. I carried the same burden for many years. Finally, I discovered that our assurance of salvation is based on God’s grace by faith, not on our behavior or character development. Each sin we may commit does not turn off salvation in our lives.” **Ibid**, p. 40.

- iii. We are being told in this statement that we can still have a relationship with God even while we are in sin. We can be in sin and still be part of the family of God. This is nothing more than sanctification in sin; good and evil are united in this statement and made acceptable to God. This is heresy.

“The apostle Paul was one of the great preachers of the gospel. The centerpiece of his teaching regarding salvation is the concept of our complete dependence on God’s mercy freely bestowed through our Saviour, Jesus Christ. Paul teaches us that Jesus so closely identified Himself with us in His humanity that we were “in Him,” doing everything He did in His life and death right along with Him. Therefore, in and through Christ, we stand complete and that is why the gospel is unconditional good news ... Our assurance of salvation is based, not on our behavior, but on Christ’s. Our assurance of salvation is based, not on reaching some level of character development, but on our relationship with Jesus. If you have ever watched children develop, you know that they don’t always do what you want them to do. They disobey and do foolish things—even willful things—that hurt you and cause problems. But you don’t disown them when they disobey. They are still your flesh and blood. The relationship is still there. Of course, they can choose to sever that relationship and turn their backs on everything you hope and dream for them. As much as you love them, you can’t force them to remain part of the family. We can make the same choice in our relationship with God. But as long as we maintain the relationship, God doesn’t reject us each time we fall into sin. It’s true that each sin we commit hurts Jesus and misrepresents His character, but we don’t find ourselves in and out of God’s family each time we sin.” **Ibid**, p. 41.

- iv. Obedience is downgraded in this statement by telling us that we are saved by Jesus’

obedience, while our works amount to nothing. This is another way of saying that we are sanctified in sin.

“If we stress the necessity of obedience apart from the assurance of the gospel, we risk depriving Christians of their hope of salvation. This is why so many Adventists live in fear of the judgment going on in heaven. They have heard much about the importance of obedience, but they have heard little about assurance in Christ. Yes, it is always a danger that the assurance to be found in the gospel may be twisted into cheap grace. The safeguard against such a distortion is a love relationship with Jesus Christ and a clear understanding of what saving faith really is. Saving faith is much more than merely trusting Jesus to save us. It is always based on such a trust, but saving faith includes three vital elements:

1. *Knowing the truth as it is in Jesus.* But since head knowledge alone is not enough, saving faith will also involve ...
2. *Believing the truth as it is in Jesus.* And genuine belief always results in action, so saving faith also includes ...
3. *Obedying the truth as it is in Jesus.*

Our obedience can never be the basis of our salvation, but obedience is, nevertheless, a vital part of a living relationship with Jesus Christ. Every Christian who is assured of his or her salvation will be reaching towards the goal of overcoming sin—not *in order to be saved*, but because he or she has *salvation in Christ*. Rightly understood, the assurance we find in the gospel does not in any way lessen the necessity of victorious Christian living as we wait in expectation of Jesus’ return. Obedience is the fruit of our relationship with our Lord. It simply places the “burden” on the shoulders of our Lord. We live in Christ. We obey in Christ. Our assurance of salvation is based on His performance, not our own. And as a result of that assurance, we allow Him to work out His righteousness in us.” **Ibid**, pp. 43-44.

- v. This statement tells us that our wrong or sinful behavior is right or good because our motive is to please God. Since when is wrong made right by good motives? This goes further than even salvation in sin, it is fact saying that sin is righteousness because our motive is to please God.

“Such a relationship by no means minimizes the importance of obedience. Rather, it places obedience on a much higher foundation than our usual limited view; it puts true obedience into the context of love relationship. In this sense, I believe that my specific behavior is often of less importance than whether my will is surrendered to God’s will. Because if my will is right my behavior will be right—even if it’s wrong!

How can that be?

It comes down to motive. If my motive is to please God in everything I do, if my

will is surrendered to His will, then even when I unwittingly do something contrary to His law, my motive is still to please Him. And He accepts that misguided action, because He knows I did it from love.

Obedience is important, but the motive for obedience is more important yet. Under the law, my relationship to Jesus and judgment is one of fear. I obey to avoid condemnation and punishment or to receive a reward. Under grace, my relationship to Jesus and judgment is one of love. I obey because I love Him and appreciate what His incomprehensible goodness has already provide me. Jesus said, “If you love me, you will obey what I command”.

We stand then, in the judgment confident in Jesus—not in ourselves. We know that His righteousness has covered our sinfulness, that our Saviour is our Judge. We don't have to worry whether our name has come up in the heavenly courtroom. We don't have to be anxious about judgment closing before we have had a chance to confess all our sins. We stand before God in the judgment exactly as we stand before Him day by day—in Christ. Blessed assurance, indeed!” **Ibid**, pp. 44-45.

4. Other authors emphasize different points that really show Adventist concepts of sanctification that are false.
 - a. This author redefines perfect and sinless in a way that justifies the presence of some sins in the life.
 - i. This statement tells us that perfection does not mean sinlessness. What are we to think? That a person can be perfect with sin in his life? How foolish!

*“It is crucial at this juncture to realize that biblical perfection is a positive rather than a negative quality. The essence of perfection is not refraining from certain things and actions but of performing loving actions while in relationship to Christ. Perfection is reflected in daily living that demonstrates Christlike love towards both other people and God ... Perfect love is not perfect performance, perfect skill, or perfect human nature. Rather, it is rendering obedience in relationship to both the God of love and the great principle under girding His Law. Attempts at “becoming perfect” divorced from a living relationship with Jesus and the loving heart of His Law are sterile, cold, dead, and often ugly—a truth frequently demonstrated by those of Pharisaic disposition. It is now time to turn to the Bible words used to express the English word *perfection*. None of them mean “sinlessness” or have absolutist connotations.”* George R. Knight, **I Used to be Perfect**, pp. 70,71.
 - ii. Is this telling us that a person can be mature in Christ Jesus and yet be in sin? This is another way of saying that sanctification is in sin.

“The meaning of *teleios* is not “sinless” but “mature.” Christ could therefore say to the rich young ruler that if he wanted to be perfect (*teleios*), he must become *totally committed to God* (Matt. 19:21). That means that he needed to be “mature” in his love

to both God and other people. The mature commitment lies at the base of biblical perfection.” **Ibid**, p. 72.

- iii. This is telling us that perfection means one can have sin or flaws and yet be perfect. This is sanctification in sin.

“In summarizing the biblical view of perfection, it can be said that biblical perfection is not the abstract standard of flawlessness found in Greek philosophy but an individual’s perfect relationship with God and his or her fellow humans.” **Ibid**, p. 73.

- iv. Can you ever believe that this is a people living to create the 144,000, who are to be sinlessly perfect? Here we clearly see that sinlessness is defined as still having sin. WHAT MADNESS!

“Those in this second group are defined by John as being sinless, even though they still commit acts of sin for which they need to be forgiven. Thus sinlessness is not only a possibility in the present life but a biblical promise and demand.” **Ibid**, p. 75.

- v. Is this saying that we cannot be sinless or fulfill all the requirement God demands? It is certainly saying this.

“Absolute sinlessness, when one begins to think about it, is a rather far-reaching state of being. Those who so glibly demand it of themselves and others usually define sin as merely avoiding conscious acts of rebellion against God. But sin also includes unconscious acts and acts of omission. In other words, absolute sinlessness (or absolute perfection) demands a complete forsaking of all conscious and unconscious sins, but it also requires that one never neglects doing good.” **Ibid**, p. 76.

- vi. Here is another statement where the word perfect is defined as still having sin while being in Christ. This is saying that sanctification is in sin.

“Being “perfect” for Paul in Philippians and being “sinless” for John in his first epistle does not mean either absolute perfection or absolute sinlessness. But it does mean being free from an attitude of rebellion toward the Father and His principles set forth in the LAW of love. Because of less-than adequate bodies and flawed minds that don’t know and understand everything, Christians still commit sins of ignorance and sins of infirmity.” **Ibid**, p. 77.

- vii. Here is a strange definition where the word sinlessness means sinfulness, and a person can have a sinless attitude with sinful actions. This is grossly stupid.

“Thus we can be perfect or sinless in attitude without being perfect or sinless in action. John, Paul, and Wesley agree on that point. Paul’s dichotomy between being already perfect but not yet perfect (Phil 3:9-15) and John’s division between being sinless but not yet sinless (1 John 3:9; 1:9-2:1; compare Rom. 6) must be seen in terms of perfection of attitude versus perfection of action. The first should be the Christian’s

current possession; the second is an ideal aimed at in this life.” **Ibid**, p,78.

- b. This is one of the worst books ever written in Seventh– day Adventism.
 - i. This statement tells us that we are righteous in God’s sight while we actually in sin. The rest of the absurdities in this statement is clear to be seen and needs no comment.

“As our representative and substitute, Christ presents His people *moments by moments complete in Himself*. So we partake of two different realities at the same time: *in ourselves, by nature, we are sinful; yet in Christ, by faith, we are righteous*. If God were to judge and reward us on the basis of what we are, what we have, and what we do, He would have to let us perish in our fallen condition. However, because God evaluates us on the basis of our faith participation in Christ’s merits. He pronounces us just and treats us as His dear children, in spite of the fact that in ourselves we still are sinful, imperfect, and unworthy ... A transaction takes place between the believer and Christ. The Saviour assumes man’s sin, suffers his condemnation, and dies his death. In turn the believer receives access to Christ’s righteousness, is fully justified before God, and participates in the life that rightly belongs to Christ alone. The last passages quoted above does not say that Jesus provides the power the church needs in order to make herself presentable. Instead, it says that He will clothe her so that He may present her a glorious and flawless body. Clothing is never an integral part of those wearing it. It is something that is put upon someone, an outward cover intended to make a person look appropriate. So the passage does not describe the actual reality of the church’s true spiritual condition — it does not speak of a real accomplishment of the church. Instead, *the passage describes what Jesus does for the church in order to present her to the Father*. Jesus clothes His people with the robe He Himself provides — the spiritual robe of His personal righteousness — and thus brings them to the Father as a glorious and flawless church.” Helmut Ott, **Perfect in Christ**, p. 21-22.

- ii. The fact that such an evidently outrageous and erroneous statement could be written in an Adventist book by a teacher and pastor of theology students, reveals how far the church has fallen from the 1888 message.

“The believer never outgrows his personal sinfulness nor transcends his lost condition. He also never reaches a state of perfect spiritual wholeness nor measures up to the standard of flawless perfection that God requires in a sinless universe. As a result, he remains in a state of constant dependence on Christ’s mediation for a right standing with God for as long as he lives.” **Ibid**, p. 23.

- iii. Here is seen freedom from sin by holy flesh.

“Only at “the day of Jesus Christ”— at that point in time when the eternal replaces the historical, when the kingdom of glory supersedes the kingdom of grace, and the believer experiences the transformation of nature that takes place at the

resurrection/glorification event — will the work that began at conversion reach its total and permanent “completion” (Phil. 1:16).” **Ibid**, p. 24.

iv. Sinlessness by holy flesh is presented here also.

“When God totally and permanently removes all the effects of sin from the redeemed and restores them to the original spiritual wholeness Adam and Eve enjoyed before the fall, then will the process of their sanctification be complete. That is when all of them “together” will “be made perfect” (Heb. 11:40). As a result of His re-creative restorative act, the redeemed will for the first time ever be by nature what they now can be only in Christ, by faith.” **Ibid**, p. 25.

v. It is clear to see that this statement teaches sanctification in sin, and sinlessness by glorification.

“That is, the news that all is well: he is complete in Christ, accepted in the beloved, and therefore does not have to “strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God.” At the second coming of Jesus, when God restores the believer to the original perfection with which He created man in the beginning, he will be righteous by nature, just as our first parents were before the fall. In the meantime he can be righteous, holy, worthy, a son of God, only in Christ. He totally depends on Christ’s mediation for acceptance with the Father, and consequently must live by faith in Him to the very end of his life ... *The Saviour imputes His atoning death, His redemptive victory, and His saving righteousness to the believer so that he may by faith stand before God faultless in Christ in spite of the fact that by nature he is still sinful, imperfect, and unworthy in himself.*” **Ibid**, p. 27-28.

We will always be sinful even though we are converted. This is salvation in sin.

“Through repentance the believer secures God’s forgiveness and through faith he becomes a participant in Christ’s saving righteousness — both of which are made available to him through the mediation of Christ. So the problem is not that the law is unreasonably demanding, but that fallen man is incapable of obeying it perfectly. In turn the solution is not to attempt to transcend our sinfulness — for that is not possible in this life — but to become participants in the victory and merits of Christ.” **Ibid**, p. 40

Note

(Although this book was written 1987, about a year before the 27 fundamentals book “**Seventh-day Adventist Believe**” (1988), the concepts therein reveal what was believed by Adventists at the time “**Seventh-day Adventist Believe**” was published. The same concepts written covertly in the latter book are explicitly presented in the former book, which are: in Christ we are sinless while in ourselves we are sinful it is only at the second coming with glorification we will be made sinless in reality).

c. This book is as bad as the previous one containing the same type of Satanic darkness.

- i. God accepts us with sin within us, and we are converted and unconverted at the same time.

“Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.” In other words, God attributes what Jesus is like on the inside to you and me as though we also were like that on the inside!. Again, justification is almost a fiction. We are sinners on the inside. Our characters are evil. But in spite of this plain fact, God treats us as though we were perfect on the inside. He can do this because “Christ’s character stands in place of” our character. What Jesus is like on the inside becomes what God considers us to be like on the inside.” Marvin Moore, **Conquering The Dragon Within**, p.24.

- ii. Imagine this. God accepts us as justified children of God with sin in us.

“At the same time that God justifies you, He saves you. He gives you eternal life. To be justified is to be saved. If you were to die the moment after God justified you, you would spend eternity in His kingdom. And this leads to an amazing conclusion: God saves you and me while we are still sinners. He does not demands that we overcome all our sins first, or even a certain number of sins or a certain kind of sin. He does not demand that we have a perfect character to be saved. He accepts us with the horrible record of our past sins, and He accepts us with the present sinful condition of our character.” **Ibid**, p. 25.

- iii. Justification declares the sinful mind as righteous. This means that the sinful mind is sinful yet righteous. Isn’t this CRAZY!

“Since comments such as these set the stage for Paul’s later explanation of justification as God’s answer to sin, it seems obvious that justification must declare righteous the entire human condition — the sinful mind (character) as well as sinful deeds. Thus I believe Ellen White is correct in applying justification to our sinful character in the present as well as to our sinful deeds of the past, even though the Bible does not state this concept as explicitly as she does.” **Ibid**, p. 27.

- iv. Righteousness is here presented as a cloak to cover existing sins in the character. This is salvation in sin, and is evidently erroneous.

“And what did the father say to the servants? “Quick! Bring the best robe and put it on him” (Luke 15:22). Please notice this, because its crucial: There’s no indication in the story that the father said, “Before we put this robe on you, son, I’d like you to run through the shower. Also let’s have Mother wash those dirty clothes. We don’t want to soil the family’s best robe with the filth from the pig sty, do we?” No! The robe went right over the dirty clothes, symbolizing that the robe of Christ’s righteousness covers us, sins and all. God does not require us to clean up our act—to overcome all of our sins or even some of them —before He covers us with Christ’s robe of righteousness. Christ’s righteousness covers all sins. His perfect character stands in

place of our flawed character, and we are accepted before God just as if we had not sinned. Now let me ask you a very practical question: Does Jesus *remove* the robe every time we make a mistake? The answer again is No! A thousand times No!.” **Ibid**, p. 38.

- v. Here is a statement places righteousness and sin together, another way of saying that sanctification is in sin.

“Does Ellen White say that “Jesus makes up for the deficiency” by *breaking His relationship with us*”? That He jerks off the robe of righteousness every time we sin? No! Again, a thousand times No!.” **Ibid**, p. 39.

- vi. In this MAD statement God is made to even accept sin. OUTRAGEOUS!

“Conservative Adventists tend to emphasize standards and correct behavior as a mark of genuine Christian experience, and some of these people have a hard time understanding that God accepts them, defects and all.” **Ibid**, p. 40.

- vii. In this statement a person may be loyal to God's commandments in his mind, while he is disloyal in his behavior. This is sanctification in sin.

“Two points in the second half make this clear. First, Ellen White says that Jesus “will not accept those who claim to have faith in Him, and yet are *disloyal* to His Fathers commandment.” Loyalty and disloyalty have to do with attitudes, the set of the mind, not behavior. Disloyalty is quite a different matter from the disobedience of a person who is struggling for victory. The struggling Christian who knows God’s will and wants nothing more than to obey is completely loyal to God’s commandments in his mind even in those instance when in his human frailty, he disobeys.” **Ibid**, p. 42.

- viii. Here is clearly seen salvation in sin. The wrong of this statement is self evident.

“Unless you understand that a sinner who has accepted Christ remains under justification when he sins, you will not succeed in overcoming your sins.” **Ibid**, p. 47.

Paul is describing himself in his unconverted state in the present tense, however, a converted man is not carnal sold under sin. To claim that the man of Romans 7 is converted is to claim that sanctification is in sin and this is not true.

“Those who believe that the man of Romans 7 is unconverted acknowledge that Paul is describing his own experience, but they claim that he is describing his experience prior to the time Christ approached him on the Damascus Road. However, that is ruled out by the fact that Romans 7 is written in the present tense Paul says, “I am unspiritual,” not “I was unspiritual.” He says “I do not understand what I do,” not, “I did not understand what I did”. If we take Paul to mean exactly what he said, then he is describing his own experience in the present, which would be at the time he wrote

his letter to the Christians in Rome. Since he wrote that letter many years after he had accepted Christ as his Saviour, we can conclude that in Romans 7:14-25 he describing his own experience as a converted Christian. This is a strong argument in favor of the idea that the man of Romans 7 is converted.” **Ibid**, p. 54.

- ix. Now we are told that there are two Pauls, a converted Paul and an unconverted Paul. This is evidently absurd. In Romans 7 Paul is saying that his sinful problem as a Pharisee was that **he himself** (the “I myself”) sought to serve God by **himself**. No man can serve God this way. He is not saying that he is converted and unconverted at the same time.

“The key to solving the puzzle of the man of Romans 7 is to notice that in Romans 7 Paul differentiates between his true self that wants to do what is good and the sinful nature within him that keeps pulling him into sin. There are actually two Pauls in Romans 7:1-14. One is the committed Paul who loves God’s law and wants to obey it. The other is the sinful Paul who has not yet learned how to obey. Please notice also that Paul considers only one of these to be the *real* Paul—his converted self. The sinful nature that causes him to do bad things dwell within his body and thus influences his behavior, but it is not the real Paul.” **Ibid**, p. 55.

“The real Paul—the Paul who delights in Gods law and wants to obey it—dwells in his mind. The sinful Paul dwells in his body. I think we can all agree that while our bodies are of crucial importance, the most real part of our existence as humans is in our minds. This distinction is unquestionably Paul’s intention when he says, “So then I myself in my mind am a slave to God’s law, but in the sinful nature a slave to the law of sin”. Clearly, the converted Paul and the unconverted Paul live together in the same person in this passage, but they do not have equal standing. Paul leaves us in no doubt that his true self is his converted self, not his unconverted self. It is his converted self that counts, not the sinful nature that dwells within him. Paul also says that this true self is what counts with God, not his sinful self. This clear from the very next verse—Romans 8:1. This verse begins with the word *therefore*, which links it to what Paul said in the previous verse about the two Pauls: “*Therefore*, there is now no condemnation for those who are in Christ Jesus.” If God does not condemn the sinner who has two natures within him, then we conclude that He accepts the sinner who in his innermost being longs to be like Jesus but still has not conquered the sinful nature that dwells within his body. This interpretation of Romans 7 agrees exactly with the thought that I have expressed thus far and will continue to express throughout the rest of this book—that God accepts us for the perfect people we long to be, not for the imperfect, sinful people our sinful nature causes us to be.” **Ibid**, p. 56-57.

- d. Here is another book of a new order in Adventism, that destroys sanctification in Adventism.
- i. The following quotation under rates the need for true earnestness and zeal in sanctification. Because, if Christ lived the holy life for us, and give it for us 2,000 years ago, then we don’t need to personally live holy to have a holy life, we have it

already on our account from Christ.

“It was finished for every single one of us 2,000 years on that cross. Our sins were all forgiven clear back there, 2,000 years ago. The righteous life was completely lived and completely given for you and me 2,000 years ago. It’s done! It is finished! Christ was taken down off that cross and our sins were taken down with Him. He was buried in the tomb. And your sins and my sins were buried there, too!” Steve Marshall, **What’s The Difference**, p. 16.

- ii. Since (according to this statement) the gospel that we are saved by does not include living holy in sanctification, then the value of living free from sin is psychologically underrated.

“And that’s the **gospel**. That’s the good news. The good news has to do with Jesus Christ, what Jesus did in His life and death on the cross.” **Ibid**, p. 19.

- iii. If God accepts us as if we did the righteous works of Christ when we did not actually do them, if Christ our substitute did all in place of us, and all this was done 2,000 years ago, then all our good works in sanctification are useless, then why do them? After all, it is only justification that saves us according to this false teaching.

“What we’ve just talked about is **justification**. Justification is what Christ did **for** us in His life and in His death. All right? Justification is God’s accepting you just as if you yourself had done what Jesus did. You didn’t do it, your substitute did it. But God accepts you because of what your substitute did for you. It’s a finished work. Justification, the gospel, is a finished work. All right? It’s done 2,000 years ago. Settled. Your sins were forgiven. You were given the gift of eternal life and Christ’s righteousness. His obedient life. Justification, what Jesus did in His life and death, is the **cause** of our salvation. The cause. That’s what saves us.” **Ibid**, p. 19.

- iv. If only imputed righteousness saves us, which is called justification, and imparted righteousness does not save us, which is called sanctification, and if all the righteousness we need is already in our account when we believe, then actual obedience in sanctification is not really needed.

“There are two other terms that go along with justification and sanctification. One is **imputed righteousness**, and the other is **imparted righteousness**. Imputed righteousness has to do with justification. What does “imputed” mean? What is the middle of the word? **Put**. **Imputed righteousness** is Christ’s righteousness. His 100% perfect, obedient life is **put** to your credit when you accept Him as your saviour. God looks at your spiritual bank account before you accept Christ, and it’s empty. You accept the Lord Jesus Christ, and instantly it’s full. God the father **puts** Christ’s perfect, 100% righteous life to your credit. He fills your spiritual bank account to overflowing with perfect righteousness. Christ’s own righteousness is imputed to you. It’s put to your account. Now let’s look at **imparted righteousness**. What’s in the middle of imparted? **Part**. Imparted righteousness is righteousness that

becomes a **part** of you. It's the same as sanctification. It's becoming like Christ. But it **does not save you**. The imputed righteousness saves you. The imparted righteousness **changes** you. And it will continue to change you forever. Throughout eternity you will continue to improve!." **Ibid**, p, 20.

- v. To claim that when we believe, all Christ's obedient righteous life is put to our account so that even while we have sin or fall into sin God does not see it, but sees us as righteous and not guilty, destroys the need for any sanctification with our actual obedience.

"When you and I accept the Lord Jesus Christ as our Saviour, we ourselves are guilty, wretched sinners. But the moment we accept Him as our Saviour, God imputes to us Christ's perfect righteousness. He puts to our account that perfect, righteous, obedient life. In our selves, we're sinners. But God doesn't look at us in ourselves. He looks at us in the robe of Christ's righteousness. He looks at us with Christ's righteousness imputed to us. And how does He judge us now? **Not guilty!** Innocent! And that's what imputed righteousness means. Though we are still sinners. We still fail. We may fall. But God doesn't see that. As we trust in Jesus, He sees Christ's perfect obedience in place of our imperfect obedience. Is the difference between justification and sanctification clear? Justification is the finished work of the Lord Jesus Christ's for us 2,000 years ago. It's done. We accept it. And immediately as we accept it, sanctification begins in our lives and we begin to be changed." **Ibid**, p. 21.

- vi. Since justification makes our sanctification acceptable by righteousness—the righteous life of Christ— being put to our account, then the need for good works in sanctification is actually useless.

"Justification does not just not just take care of your past sin. You need justification, the work of Jesus Christ, to cover your good deeds, too! You need it to make your sanctification acceptable to God, unless it is covered by the perfect righteousness of Jesus Christ. You can never come to the place where you don't need Jesus. You need the righteousness of Jesus (justification) to cover even your sanctification life." **Ibid**, p. 23.

- vii. All our good works, even conversion is represented as sinful, thus justification, which is presented as righteousness being placed on our account, is what saves us; Christ's righteousness must cover actually existing sin. Certainly, this discourages us from any zeal in living holy in sanctification.

"Our religious services—all of the good things we do because of our love for God—are so polluted by self that they can't be acceptable to God unless the merit and blood of Jesus Christ covers them. Justification is like an umbrella, covering both our sins and our good works. The things we do are never acceptable unless covered by what Jesus did. They can never, by themselves, be of value with God. "The Intercessor, who is at God's right hand, presents and purifies all by His righteousness,..." Without

Christ as our Intercessor, we are not acceptable to God. Do you see it? The merit and blood of Jesus Christ is the only thing that makes our works, our prayers, our requests, and our praise acceptable to God. That's what it means to pray in Jesus' name. We come to God through the merits of Jesus. Because, though the Holy Spirit works perfectly in us, by the time we work out what He works in, we've polluted it. And it has to have the perfect righteousness of Jesus Christ in order to be acceptable to God. **Sanctification** has to be **saturated** in **justification**—the blood of Jesus—before it can be accepted by God.” **Ibid**, pp. 24-25.

- viii. If God accepts us as if we had done all the righteousness Christ did, and this happens when we believe in Jesus, then we do not really need to do righteousness in sanctification.

“Do you see what a mighty thing it was that God did for us in Christ? Nothing that we do adds anything to the perfect works of Jesus Christ in justifying us. The gospel is that perfect work of God, accepting us as if we had done it, when we didn't do it at all, but Christ Jesus did it. That's the gospel. Isn't that fantastic?.” **Ibid**, p. 25.

- ix. If our salvation is all done 2,000 years ago, then all we need to do is to believe, but not necessarily live holy.

“And this is what He gave me. Justification is the **ground** of our salvation. It's the ground. Who did it? Jesus did it. Justification is the gospel. Jesus' life and Jesus death. That which He did for us 2,000 years ago. It's finished. It's all done.” **Ibid**, p. 26.

- x. If sanctification does not save us, and has nothing to do with our salvation, then frankly, we do not need to obey the Law of God when we believe in Jesus; this is the only logical conclusion.

“Whom the Lord justifies He always sanctifies. The two always go together. One saves. The other changes. One is the cause. The other is the effect. Sanctification does not save you. And it does not add anything to your salvation except proof—visible proof—to the world that you've accepted the Lord Jesus Christ as your Saviour. That's what it's all about.” **Ibid**, pp. 28-29.

- xi. If we are saved by Jesus keeping the Law for us as our substitute, then obviously we do not need to do the law when we are converted.

“The teacher takes the belt. “Crack!” goes the belt. “Crack!” again and again. Welts rise up on John's back, Five, six. Blood spurts. Seven, eight, nine, 10,11. Mr. Primble has to look away. Twelve, 13, 14, 15. And it is finished. John, all Lacerated and bleeding, straightens up. Blood is running down his back. Now little Timmy turns around and as he sees the blood, tears stream down his face. He throws his arms around John and he hugs John and says, “Oh, John—I'll love you forever!” That's the gospel, saved by our substitute meeting the demands of the law for us. And the

results of the gospel is a heart broken in love. A heart that will love God and all the souls He died for, forever. So, you see, there is a difference between justification and sanctification. Justification saves us. Sanctification changes us. Justification is our ticket to eternal life. Sanctification is the proof that we have accepted the ticket and are on board. Aren't you grateful for what Jesus has done for you? Will you accept the gospel Good News right now? Do it! Just thank God that although you are a sinner, you know that Jesus has paid for your sins and that you have been accepted. Thank Him that you are now justified. Now friend, it **is** so! And God has also begun the changes of sanctification in your life. Now you can begin to really love. But always remember that your peace with God and your assurance of eternal life is in what Jesus did for you, not what you do for Him." **Ibid**, pp. 37-38.

e. Here is another book of a new order that under rates sanctification, but in a more subtle way. It contains many good statements, but many bad ones as well.

i. We are here given a sinless, perfectly righteous and holy character that we can never possess, so our character sanctification will always be a make believe one.

"Justification entails the legal declaration of forgiveness. It is the gift of a perfectly righteous, sinless, and holy character credited to us even though we can never possess it ourselves. We can reflect it, even reflect it "perfectly", but we can never equal it." Clifford Goldstein, **False Balances**, p. 145.

ii. If Christ's righteousness covers us in the judgment, then our obedience through the Spirit is not of any salvific value for the judgment.

"The good news gets even better! This covering of Christ's perfect righteousness (called *forensic justification* by theologians) covers us in the investigative judgment when our names come up. That's the most important purpose of justification!" **Ibid**, p. 148.

iii. If this is not the truth, then what is? Yet this statement, which is the Gospel, is said in a derogatory way as if it is not true, it is denied in the book.

"Some believe that we are initially justified by Christ's righteousness, but that in the judgment, because we are judged by works, our final justification comes by the attainment of character perfection through grace." **Ibid**, p. 148-149.

iv. Substitutionary obedience makes our obedience really unnecessary.

"The good news is that what Christ did here for Joshua is what He does for His faithful followers in the investigative judgment! He presents **His** righteousness, **His** worthiness, **His** perfect 100 percent in our stead when our names come up." **Ibid**, p. 152.

v. If Christ's obedience saves us in the judgment, then we do not need to really obey.

“Not only does Christ cover us with His righteousness the moment we truly accept Him, but that covering will remain with us through the investigative judgment. His obedience to the Law of God, His perfection, His merits allow us to stand perfect in the sight of God when our name comes up in the great antitypical Day of Atonement. That’s good news.” **Ibid**, p. 159.

- vi. If we will always have a sinful nature and sin dwelling within before Christ’s second coming, then we cannot really be free from sin before Christ comes again. How then can it be sensibly said that we do not always have to sin? This contradictory.

“This side of the second coming, we will always have a sinful and evil nature. We will always have to struggle with the clamors of our fallen flesh. We will always be aware of sin that dwells within us. This side of the second coming we will always be sinners, but we don’t always have to sin! The act of sinning itself, for a converted Christian, is a conscious choice. How could it be anything else?.” **Ibid**, p. 171.

- vii. Sinning and yet being in salvation is obviously salvation is sin. This is a false view of sanctification.

“This doesn’t mean that every time you sin you are out of salvation.” **Ibid**, p. 177.

- viii. This idea of salvation is objective, experiential salvation is never real. Thus real Gospel and true Christians is again derogated.

“These individuals can’t accept that we are saved 100 percent by what Jesus has done outside of us, in place of us, and for us. Their whole theology is experiential; what Christ does in us is alone the basis of our salvation.” **Ibid**, p. 187.

- ix. This means that one can sin and still at the same time be in salvation; this is a false view of sanctification.

“Some teach that each time you sin, you are out of salvation; others have extreme views of the final generation.” **Ibid**, p. 189.

- x. Saved by substitutionary obedience again.

“First, our only hope in the judgment is that a substitute will stand in our place and plead His righteousness in our behalf.” **Ibid**, p. 190.

- e. Here is a most famous book in Seventh-day Adventism that teaches a false justification and sanctification doctrine.
 - i. Here is a concept of Justification that destroys any moral or psychological motivation for sanctification. For if the holy history of Christ becomes the history of the

believer and God looks at him as being perfect in obedience and nature when he is justified, and God looks at the justified man as if he has met **all** the demands necessary to qualify him for heaven and eternal life, why should he even be interested in sanctification to fit him for heaven? One should remember, that he is already **qualified** for heaven according to this false concept.

“In chapter 3, we saw that justification is simply the objective gospel applied to the believer who has put on Christ by faith. In other words, when a person accepts the gospel and is united by faith to Christ, immediately all that Christ has prepared and provided as humanity’s substitute is made effective for that person. The history of Christ now becomes lawfully the history of the believer because he is in Christ by faith. God looks at such a person as being perfect in obedience, justice, and nature, since all three were obtained for him in the holy history of Christ. Such a person is no longer under condemnation; he has passed from death to life (see John 5:24; Romans 8:1). God looks at the justified believer as if he has met *all* the demands necessary to qualify for heaven and eternal life. Justification, then, is the work of a moment—a heart response to what Christ has already accomplished.” Jack Sequeira, **Beyond Belief**, p. 102

- ii. Here again is an undermining of the true nature of sanctification which separates us from sin and keeps us separate from sin, thus sinless. If justification is our legal standing which qualifies us for heaven being meritorious, and sanctification, being demonstrative only shows that we are declared holy in Christ, then who need to put effort in his sanctification, for it does not save him.

“Justification makes effective our legal standing before God; sanctification has to do with our daily personal experience as Christians.

Justification is *meritorious*; it qualifies us for heaven now and in the judgment. Sanctification is *demonstrative*; it progressively manifests in our lives what we have already been declared to be in Christ.” **Ibid**, p.103.

- iii. Again, here is an even clearer attack on sanctification by the use of the false justification concept in this book of a new order. It reveals ignorance as to what is real sanctification, and the fact that it is in the realm of sinlessness actually being in the believer. As it states; if in justification all our future sins are already forgiven, then when we are presently committing them, it is because we are already forgiven, hence we are saved while in sin. And to go even further and tell us that Christ kept the whole law on our behalf, so that His personal perfect obedience is our obedience by justification when we believe, and this is what qualifies us for heaven would mean that all our obedience to the Law of God caused by the Holy Spirit amounts to nothing, and hence sanctification is really non-important (even though the author claims that it is important). This concept actually implies that there is **no** need for obedience or sanctification.

“Before concluding this chapter, we should look at some common misunderstanding

about this important subject.

1. Justification by faith refers only to the forgiveness of past sins. It's true that one important truth about justification is the forgiveness of our past sins, but justification involves far more than that. The righteousness of Christ includes the fact that He endured the just penalty of the law on behalf of our sins, past, present, and future. But in a positive sense, Christ also kept the whole law on our behalf. All this becomes ours the moment we are justified by faith. Justification means all of Christ's righteousness that He provided for us so that nothing more is required of us to qualify for heaven. In other words, we stand perfect in Him. If we are not absolutely clear on this point, we will continue to be victims of self concern, constantly fearful about our eternal security." **Ibid**, p. 103.

- iv. Even though the facts are, that the Righteousness of Christ (His divinity, Jeremiah 23:5,6) is put in us by Justification (Romans 3:22), and thus it is put on our account (which is the book of Life, Luke 10:20), and this causes us to keep the Law of God in sanctification (Romans 3:28,30,31), this objective justification that is trumpeted by the author destroys the need for a sanctification of holy living that makes us pass in the Judgment because we keep Christ within thereby.

"The very righteousness of Christ is put to our account so that we stand before God and His law perfectly righteous—both now and in the judgment. This is the superabundant gift of the gospel. The devil has deceived many Christians into believing that justification by faith does not fully qualify them for heaven—that something more is necessary, that they must keep the law and do good works. As a result, many sincere Christians are trapped in a subtle form of legalism, living in fear and insecurity." **Ibid**, p. 104.

- v. This statement clearly shows up the nature of the false justification and sanctification teaching as propagated by the author; he is really teaching justification and sanctification **in sin**, not from sin. So blinded is he by the logic of his false theology, that he cannot admit, that if the Christian sins, he has lost his justification and sanctification, not because God rejects him, but because he **has rejected** God, thus he **cannot** remain justified and hence sanctified. Not only is the good news what Christ can do in us, (which is reclaim us from sin, Matthew 1:21; Romans 6:7), but any security that is not based on that true gospel of change-oriented, subjective, sanctificative Justification (1 John 3:14-19), is delusive.

"Every time we fall or sin we become unjustified. This is another common misunderstanding about justification. It is a monstrous teaching that has no support from the Word of God. It's true that every time we fall into sin we misrepresent Christ and hurt Him, because even the smallest sin figured in what happened at the cross. However, God does not reject us every time we make a mistake or fall into sin. If we believe that we lose our justification in Christ each time we sin, we completely invalidate the truth of justification by faith. Such a concept is based on the idea that we are justified because of our obedience—what Christ is doing in us—and not

because of what He has already accomplished for us by His doing and dying on the cross. Such an idea makes the gospel good advice instead of good news. We will look at this idea in more detail in a later chapter.” **Ibid**, p.104.

- vi. If sanctification is becoming in character what we already are in Christ through objective justification, since it is the objective or non-subjective justification (as was explained before) that saves us or qualifies us for heaven, then we **don't really need** this sanctification.

“So the Christian life of sanctification is the experience of becoming in character what we already are “in Christ” through justification by faith.” **Ibid**, p. 105.

- vii. If the righteousness that saves us is always in Christ in heaven so that it cannot be touched, then it is not because the Righteousness is in us that we are saved. The implications of this statement are tremendous. This means we are saved not by an inner Righteousness put in us by God, thus our sanctification will be **totally worthless** and will not be judged by God. All this is contrary to scripture (Revelation 20:12,13; James 2:8-12).

“True, the *righteousness* that saves us is always in Christ and since He is in heaven, where no belief can enter, it cannot be touched.” **Ibid**, p. 174.

- viii. While we are not saved by good works in our sanctification, we cannot be saved without them either. We are saved by God through His grace (Ephesians 2:8), but this salvation is an experience of divine transformation that motivates good or holy works in sanctification which maintains us in the state of salvation (Ephesians 2:10; John 15:10,12; 2 Corinthians 4:6,7). Thus the author in this statement destroys the need for obedience in sanctification by explaining it the wrong way.

“We simply cannot have it both ways. We cannot receive Christ by faith, acknowledge that we are spiritually bankrupt and cannot save ourselves, and then claim that we can save ourselves by somehow having our good works add something toward our salvation. This subtle form of legalism puts us in danger of losing Christ entirely. Salvation is not partly from Christ and partly from ourselves. To be under law or under grace are opposites that cannot be mixed. Either we receive Christ by faith as our total righteousness both in terms of our standing before God and in our daily living, or we must try to justify ourselves entirely by our own law keeping, which is impossible. It is either one or the other; we cannot have some of both.” **Ibid**, p. 175.

- ix. Because the author does not understand that Faith is the revealed truths of the gospel or the Spirit of Truth (Hebrews 11:1; 1 Timothy 4:6; Romans 10:8; 1 John 5:6), he presents Faith as solely **man's personal ability**. It is **man** that **responds**, it is **man** that **knows**, it is **man** that **believes**, it is **man** that **obeys**, and it is **man** that trusts. Responding, knowing, trusting, believing and obey are all **works of man**, so if this is the Faith that saves us, then we are saved by mental works from man.

“Faith is our human response to the objective facts of the gospel ... faith is our heart felt response to God’s love expressed in the gift of Jesus Christ and Him crucified ... Genuine faith must be motivated by love, but it is not simply trusting Christ ... Although saving faith includes absolute trust in God, it involves much more. True saving faith is motivated by love and always includes three important elements: (1) knowing the truth as it is in Jesus; (2) believing the truth as it is in Jesus; and (3) obeying the truth as it is in Jesus.” **Ibid**, p. 90,91-92

- x. Based upon what we just read before, here is an account of **faith itself** doing the saving as expressed by the author. This is surely being saved by the mental works of believing, trusting, knowing, heartfelt response, and the works of obeying according to the authors **untenable** and **contradictory** understanding.

“To be under grace means that Christ is our righteousness in every way and in every sense of the word. Through the gospel, we receive Christ’s righteousness both as an objective fact (imputed righteousness). Even if we have experienced salvation by faith in Christ, this does not mean that our eternal destiny is secure. Only those whose faith endures to the end will receive the crown of life (see Mark 13:13; James 1:12). If our hold on Christ is weak, we can be drawn away (see Matthew 13:22), and thus faith becomes a fight to the end (see 1 Timothy 6:12). Of course, as long as we are united to Christ by faith, our salvation is secure. But this does not mean that our faith itself is secure. Unless we allow it to grow through Bible study, prayer, fellowship, and witnessing, we will find ourselves vulnerable to Satan’s attacks. He will continue to try to snatch us out of Christ if possible. A believer can most certainly forsake Christ and the church and return to the world.” **Ibid**, p. 175-176.

- xi. And even though the author sought to deny that we are actually saved by **our faith**, but that faith is only the instrument or channel through which we receive Christ, he is blind to the fact that he is still saying that it is **our instrument, our channel, our faith** that saves us by receiving.

“Some Christians believe and teach that our faith saves us. This is not true. Faith, in and of itself, can save no one. Nowhere does the Bible say that we are saved because of our faith or on account of our faith. If faith saves us, then it becomes a form of works that we can boast about. I can say, “I am saved because I believe in Christ. I have done something!” The Bible teaches that we are saved by faith or through faith. Faith is only the instrument or channel by which we receive Christ as our righteousness. It is Christ—His life, His death, His resurrection—that saves us, nothing else. The function of faith is to unite us to Christ.” **Ibid**, p. 95.

- xii. To further justify his false concept, the author attempts a subtle division and definition between the phrases “works of faith” and “works of the law”, he categorizes “works of the law” as a thing of the devil. Under his definition of “works of faith” falls the human mental works of believing, trusting, knowing, heartfelt response, and the works of obeying as we have seen before. This removes those

human mental works (two of which are neutral as mental works—believing and trusting), from under being “works of the law”. Even the “obeying” in now called a “work of faith” and removed from being “works of the Law”. For this so called concept of “faith”, which is actually being called “works of faith” to be the instrument that receives Christ, will require an obeying to receive Christ that is not “works of the Law”, but it is still works. This is an almost ingenious method of teaching salvation by works without calling it “works of the Law”.

“It’s important to understand the difference between “works of faith” and “works of the law.” works of faith genuinely belong to the gospel, indeed, are necessary fruit of it, but works of the law are a subtle counterfeit of the devil. Anyone who has a true saving faith in Christ will also manifest in his or her behavior the indwelling life of Christ.” **Ibid**, p. 96.

- xiii. Now this same faith according to the author, is called dynamic and given functions that make it actually save us contradicting the author’s former statement that it does not save.

“True faith, then, is dynamic. It unites us with Christ, and therefore must produce in our lives the works of Christ—His righteousness—through the indwelling life of Christ.” **Ibid**, p. 96.

- xiv. The author then goes against his former statement that separated “works of faith” from “works of the Law”, calling “works of faith” God’s Law being fulfilled. If this is not Satan’s snake-twisting deception then what is?

“For example, works of faith mean that God’s law or will is being fulfilled in the life. However, works of the law appear externally to be legitimate commandment keeping also. Both are concerned to do God’s will as expressed in His law.” **Ibid**, p. 97.

- xv. Now observe the author’s **saving faith** that contains works while again denying that they are “works of the Law”.

“Works of faith originate from the indwelling life of Christ; works of law always originate from the flesh, the natural life. In works of faith, the believer is living by faith alone; in works of law, the sinner attempts to keep the law through a concern for self.” **Ibid**, p. 97.

- xvi. We are further told that “works of faith” is Christ living in the believer’s life through faith. Certainly this contradicts the objective, non-transformative saving faith of the author, as he previously said.

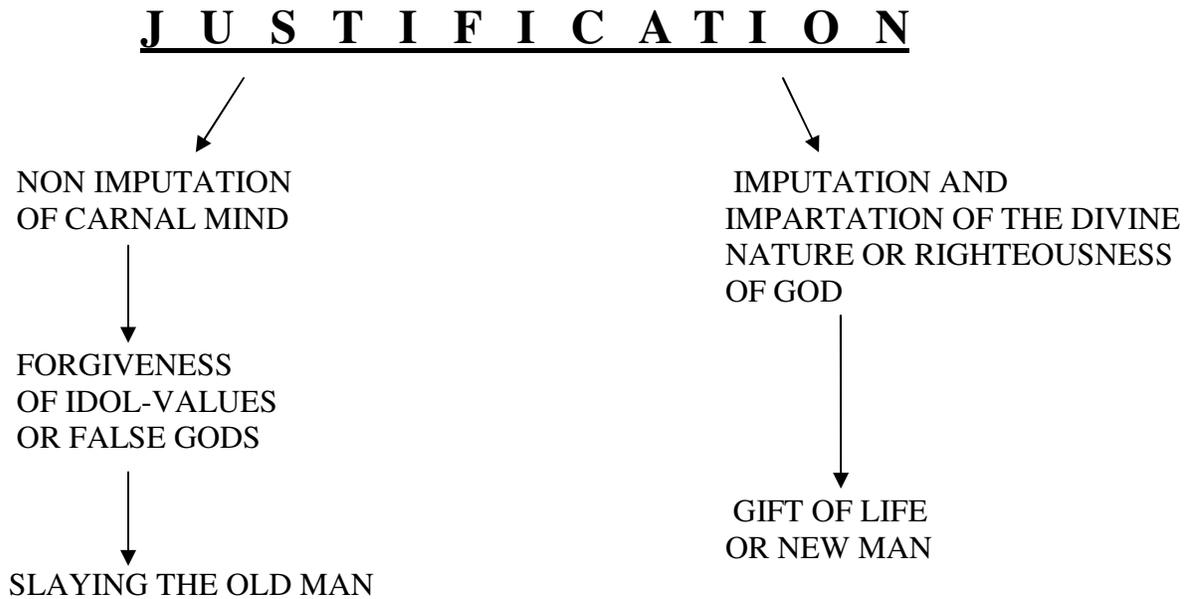
“The formula of the gospel is Not I, but Christ.” Where there are works of faith, you will find no dependence on the energy of the flesh or the natural strength. “Works of faith” simply means Christ living in the believer’s life through faith (see Galatians 2:20). Love is always the motivating factor behind all such works, because Christ is

love.” **Ibid**, p. 97.

xvii. By telling us that it is faith alone that saves us, the author really believes that our believing, trusting, knowing, heartfelt response, plus obedience which is “saving faith” and “works of faith” or “Christ living in the believer” (beautiful but deceitful terms), that really saves us. However, all this religious confusion arises from a false understanding of justification and sanctification.

“Satan’s first methods is to misrepresent some aspect of gospel truth so that he succeeds in turning our eyes from Christ to self. He makes it appear that salvation comes not by faith alone, but that it depends to some degree on our own behavior.” **Ibid**, p.174.

5. Thus Adventist false concepts of Justification and Sanctification have them hopelessly confused as to how to overcome sin, so they are ever learning but not coming to know the Truth. 2 Timothy 3:7.



**S U B J E C T I V E C H A N G E,
T R A N F O R M A T I O N**

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F I R S T S A N C T I F I C A T I O N

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**S E C O N D S A N C T I F I C A T I O N
M A I N T A I N S T H E A B O V E**

CHAPTER TWO

REAL BIBLICAL JUSTIFICATION AND -SANCTIFICATION

6. Now, Thusia (S.D.A) teaches the Biblical doctrine of Justification and Sanctification. When God temporarily nullifies the carnal consciousness, and by His Spirit places Faith and Love/Righteousness in the heart/consciousness to convict of sin and Righteousness ... (Romans 8:6,7; John 16:8,13,14).
 - a. If we believe ... Romans 10:9,10.
 - b. Repent ... Mark 1:15.
 - c. Confess ... Romans 10:9,10.
7. Then God Justifies us, which is:
 - a. Non-imputation or death of the sin of the heart. Roman 4::8; Romans 6:6.
 - b. Imputation of Faith and Love/Righteousness already in our hearts, as ours, making us actually Righteous. (Romans 5:5; Romans 3:22; Romans 8:6; Romans 5:1,18).
8. Thus Justification means to make righteous. Psalms 32:1,2,11.
9. Justification is the non-imputation of the Carnal Mind/Values, plus the imputation of the Spiritual Mind of Love and Faith or Faith and Righteousness. (Romans 8:6; Romans 5:1,18).
10. The change of Justification is also called sanctification, that is, separation from inner sin. We call it the "**First Sanctification**". (1 Corinthians 6:11; Ezekiel 11:19; Colossians 2:11-13).
11. In this Justification we are given divine Righteousness or the Nature of God in us. (Romans 3:22; Jeremiah 23:5,6).
12. This Justification is a subjective change of **First Sanctification** or separation from sin. Thus we are actually made **sinless**. Romans 6:6,7.
13. There is **Second Sanctification** or Sanctification as maintenance of the change of Justification. Romans 6:11-19.
14. This Second Sanctification is the maintenance of the mental sinlessness given to us in Justification by the gift of the Spirit. Romans 6:17,18.
15. Sanctification has various parts. They are:

- a. **Lingering Victory:**
Abiding in Christ so that Christ can abide in us making us sinless without yet overcoming all our faults (that is in our memory bank).
- b. **Conquering Victory:**
Overcoming faults or sins without falling into sin.
- c. **Achieved Victory:**
Overcoming all one's faults while on earth, by the aid of Grace before the second coming of Jesus Christ.
- d. **Sealed Perfection:**
This is being sealed by the Latter Rain of the Spirit in the state of victory already achieved.

16. Thus Thusia (S.D.A) and the Bible teaches that Perfection means:

- a. Actual sinlessness in the experience and thus works are verily present. 1 John 3:7; 1 John 2:29; 1 John 3:3.
- b. As Christ is in the heart, no sin is in the heart. 1 John 3:6,7.
- c. As Christ is in the heart He causes obedience to the Law in the existence, so no sin or disobedience is in the heart and existence of the person. John 15:10,12; 1 John 3:24.
- d. This is **Lingering Victory**, because it is the present experience of sinlessness while being or lingering in Christ, but it does not mean that the person does not have to overcome. 1 John 2:24,28.
- e. Sin dwells in the consciousness, feelings and works. If the person has an experience of Love in the consciousness, the feelings are thus sanctified, and the works caused by God's Love is obedience to the Law. Thus there is no sin at present. Ezekiel 36:26,27.
- f. While Love is in the heart, and obedience is in the works, there cannot be (at the same time) sin in the heart and works. Good and evil cannot work together. James 3:8-12.
- g. This absence of sin when only God is in the heart is "temporary sinlessness". This does not mean that the person has gained victory over all his faults as yet, or developed a consistent human character as yet.
1 John 5:18.
- h. Once He is in the mind God alone is logically seen as the Ideal in contrast to all things through the Faith of the Gospel of Salvation; God is on the throne of the heart, thus there is no root of sin in the mind. The person is sinless. 2 Corinthians 10:4-6.

- i. One can experience **Conquering Victory** over faults without ever falling into sin. 1 John 1:7.
 - j. Faith reveals the wrong values a man has in his memory, his remembrance of them is not sin so long as he does not accept or embrace the idol of his fault as love.
 - k. When he remembers his wrong values and their idols, without accepting them and thus falling into sin in his heart, he must rationalize them away with Faith and Love, and accept this Faith and Love as the guiding principle for mind and experience and works. God thus imputes the Faith and Love as the man's experience. Thus the man has Faith and Love and is without sin. (2 Corinthians 4:6,7; Psalms 119:11).
 - l. The works the man has by Faith and Love causes God to declare him righteous by works. This is **Second Sanctification** or justification by works. James 2:21,22,24,25.
 - m. When this Faith and Love motivates the choice through influencing the Will, so that the works are caused by Faith and Love, this is Sanctification by Faith. It is **Conquering Victory**. Romans 3:22,28,30,31; Ephesians 2:10.
 - n. Such a person in **Conquering Victory** is going from victory to victory. This person is sinless or perfect in a temporary sense. 1 Corinthians 15:57,58; 1 John 2:10.
 - o. When the person has:
 - i. Overcome all faults/sins.
 - ii. Learn to keep from falling back into sin.
 - iii. Learn to keep Christian human Character functioning in all things.
 - iv. Keep the whole Law mentally, emotionally, verbally and in works. Then he would have reached **Achieved Victory**.
 - p. Being settled both intellectually and spiritually by the Latter Rain in the state of Achieved Victory is called **Sealed Perfection**. This is "ultimate sinless perfection". Revelation 14:1-5; Revelation 15:2.
17. Thus the Biblical idea of Sanctification shows that it happens in the realm of the sinlessness we have been given by transformative Justification. 1 John 1:7; 1 John 2:5.
18. Anytime a person falls into sin again after Justification, the process of Conviction, Believing, Repentance. Confession and Justification must happen over again. And it reoccurs as much as a person falls into sin and seeks help. Once justified, not always justified. 1 John 2:1.

Now to answer the certain points that Adventist doctrine of Sanctification is built upon.

We start with the fact that, Acceptance/Assurance with God is not based upon what Christ did for us objectively, (it was done all the 19. time and we were not accepted). It is based upon the change God caused in us. Ephesians 1:6; 1 John 3:19.

20. Acceptance/Assurance with God is also based upon our obedience to the Law, by divine Faith, or by God working in us to do His Will. Romans 12:12; Romans 14:17,18; Ephesians 5:8-10; Hebrews 12:28; 2 Corinthians 5:9.
21. “In Christ” is the principle of “**Mutual in-ness**”. That is:
 - a. When we abide in Christ (mediate upon His faith). John 15:7.
 - b. Christ or His divine Faith and Love are in us, in our hearts. John 15:4.,5,7; 1 John 2:24,27; 1 John 3:24.
 - c. It (the “in Christ”), does not mean that everyone were counted as in Christ in a cooperate sense thus His merits are ours, this is objective senseless fiction.
22. Perfection/sinlessness is a real sinlessness, it is:
 - a. Temporary Sinlessness/Perfection—as we have not yet over come under **Lingering Victory** and **Conquering Victory**. 1 John 3:6.
 - b. Under **Achieved Victory** it is real Sinless Perfection, as we have conquered all our sins in this life, with no more sins in us remaining to conquer. 2 Timothy 4:7,8; James 1:12.
 - c. **Sealed Perfection** is ultimate Sinless Perfection settled in us by the Latter Rain. Revelation 15:2; Revelation 14:1-5.
23. The second coming of Christ giving us new bodies does not give to us sinlessness at that time. However, the new body we are given causes us to have the following points below: 1 Corinthians 15:42-44,46-55.
 - a. No infirmities (which is not and was not sin nevertheless).
 - b. No more liabilities of perverted emotions; flowing (which was not sin as it was only liabilities).
 - c. Holy emotions.
 - d. Sinful flesh (which was not sin) will thus be no more, we will now have holy flesh like Jesus’ resurrected body.
 - e. Holiness or Righteousness is in no way given at that time of glorification, we must be spiritually and morally changed before Christ comes to give us new bodies. Sinlessness

in experience and life (even though temporary) must be in existence first. Hebrews 9:28.

24. Why has apostate Adventism strayed from the Truth so far as to be confused so much about sanctification?

a. They rejected the 1888 message of Justification by Faith and its concepts.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted saviour, the sacrifice for the sins of the world. It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience all the commandments of God.

“Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, pp. 91-92.

“The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works ... I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory.” **Ibid**, pp. 468-469.

i. The basic 1888 concepts are—**Subjective Justification**.

“To *justify* means to *make righteous*, or to show one to be righteousness. Now it is evident that perfect obedience to a perfectly righteous law would constitute one a righteous person.” E. J. Waggoner, **Christ and His Righteousness**, p. 51.

“The question, then, is, How may the righteousness that is necessary in order that one may enter that city, be obtained? To answer this question is the great work of the gospel. Let us first have an object lesson on justification, or the imparting of righteousness.” **Ibid**, p. 57.

“Notice in the above account that the taking away of the filthy garments is the same as causing the iniquity to pass from the person. And so we find that when Christ covers us with the robe of His own righteousness, He does not furnish a cloak for sin,

but takes the sin away. And this shows that the forgiveness of sins is something more than a mere form, something more than a mere entry in the books of record in heaven, to the effect that the sin has been canceled. The forgiveness of sins is a reality; it is something tangible, something that vitality affects the individual. It actually clears him from guilt; and if he is cleared from guilt, is justified, made righteous, he has certainly undergone a radical change. He is, indeed, another person. For he obtained this righteousness for the remission of sins, in Christ. It was obtained only by putting on Christ. But “if any man be in Christ, he is a new creature.” 2 Cor. 5:17. And so the full and free forgiveness of sins carries with it that wonderful and miraculous change known as the new birth; for a man cannot become a new creature except by a new birth. This is the same as having a new, or a clean, heart.” **Ibid**, pp. 65-66.

ii. **Christ came in sinful flesh yet without sin.**

“These texts show that Christ took upon Himself man’s nature, and that as a consequence He was subject to death. He came into the world on purpose to die; and so from the beginning of His earthly life He was in the same condition that the men are in whom He died to save ... Romans 1:3: The gospel of God, “concerning His son Jesus Christ our Lord, which was made of the seed of David according to the flesh.” what was the nature of David, “according to the flesh”? Sinful, was it not? ... His being made in all things like unto His brethren, is the same as His being made in the likeness of sinful flesh, “made in the likeness of men.” One of the most encouraging things in the Bible is the knowledge that Christ took on Him the nature of man; to know that His ancestors according to the flesh were sinners. When we read the record of the lives of the ancestors of Christ, and see that they had all the weaknesses and passions that we have, we find that no man has any right to excuse his sinful acts on the ground of heredity. If Christ had not been made *in all things* like unto His brethren, then His sinless life would be no encouragement to us. We might look at it with admiration, but it would be the admiration that would cause hopeless despair ... So I say that His being under the law was a necessary consequence of his being born in the likeness of sinful flesh, of taking upon Himself the nature of Abraham. He was made like man, in order that He might undergo the suffering of death. From the earliest childhood the cross was ever before Him.” E.G. Waggoner, **The Gospel in Galatians**, pp. 45-46.

iii. **Sinless perfection is possible in this life.**

“But the moral law is a perfect law. It embodies all righteousness, even the righteousness of God, and nothing more can be required of any man than perfect obedience to it. That law is so broad that it covers every act and every thought, so that it is utterly impossible for a person to conceive of a sin which is not forbidden by the moral law.” **Ibid**, p. 12.

“The doers of the law shall be justified. The sad fact that there are no doers of the law does not destroy the truth that the doers of the law shall be justified. Perfect

compliance with the moral law alone is all that God can possibly require of any creature.” **Ibid**, p. 15.

- b. They imbibed the apostate Protestant’s false justification doctrine, which prophecy revealed was apostate many years ago. (Daniel 11:31-35; Jeremiah 8:10,11; Ezekiel 18:10).

Appendix: Sanctification Explained

True Biblical Sanctification is always in the realm or climate of sinlessness. No other concept of sanctification does justice to the claims of the scriptures. That man can overcome sin in this life before the second coming of Jesus Christ is a present reality which will be achieved by the 144,000 to the great honor and glory of God.

Man’s carnal values of error, passion and his works of lawlessness causes him to be lost. In order to save man, God must first temporarily remove his carnal experience, and place in his mind the experience of divine Faith and Righteousness, since man in his blindness CANNOT even understand God. This temporary experience of Faith and Righteousness predisposes man to now see the Love of God in contrast to his carnal experience. If he rejects his carnal experience and believes the new divine experience of Faith and Love, God non-imputes or does not count his old carnal experience as his values anymore, and imputes or counts his new experience of Faith and Righteousness as his new experience to live by. That moment the man is changed, regenerated, renewed, converted or justified by Faith. Since he has thus been separated from inner sin unto the holiness of Faith and Righteousness, he has been made holy or sanctified. Thus Justification is best called “First Sanctification”.

“Second Sanctification” or the maintenance of this new change follows directly after. When a temptation (a false knowledge deceitfully exalting another god as desirable) comes to the mind of the person, so long as he does not accept it denying his conversion he has not sinned. But as he investigates and dispels the deception by divine rational Faith, and reject it accepting this Faith and Righteousness again, he is declared righteous by Faith or justified by Faith again; and as the Faith produces or motivates him to do good works of obedience to the Law of God, he is also justified by works according to the book of James, or God declares him to be righteous by works.

These two put together—the justification by Faith without falling into sin and the justification by works that follows; is called “Second Sanctification” or the maintenance of the spiritual mind of Faith and Righteousness.

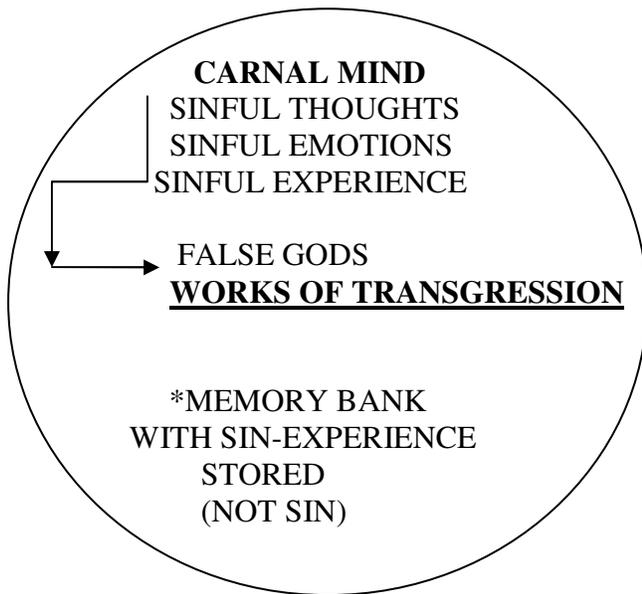
If the person had fallen into sin by accepting the temptation, he would need the process of conviction and Justification with First Sanctification all over. Once justified not always justified if we fall into sin. Sin and righteousness cannot dwell at the same time in the same heart. When we abide in the Faith and Righteousness given to us in Justification we have only God in us and no sin at all, this is called “temporary sinlessness or perfection”, but it is true sinlessness. When

we conquer sin as explained above, we are in “temporary sinlessness” still, until we overcome all and become sealed in perfection, this is then called “ultimate perfection”. We can overcome all sin in this life and sinless perfection is truly possible. Real Biblical Sanctification is in the realm of sinlessness.

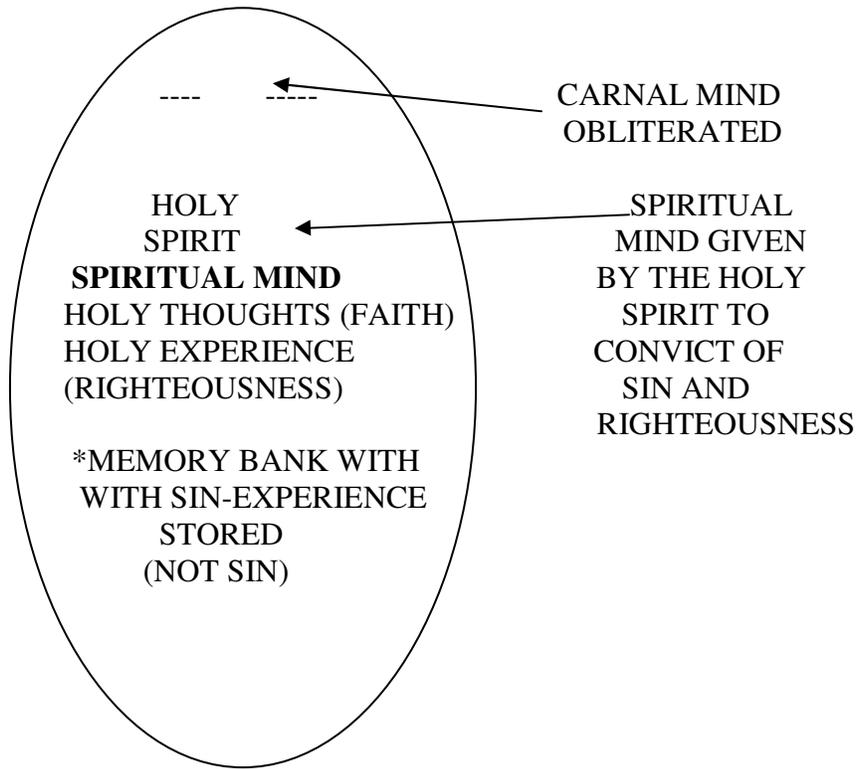
CHAPTER THREE

**ILLUSTRATIONS OF TRUE BIBLICAL
JUSTIFICATION AND SANCTIFICATION.**

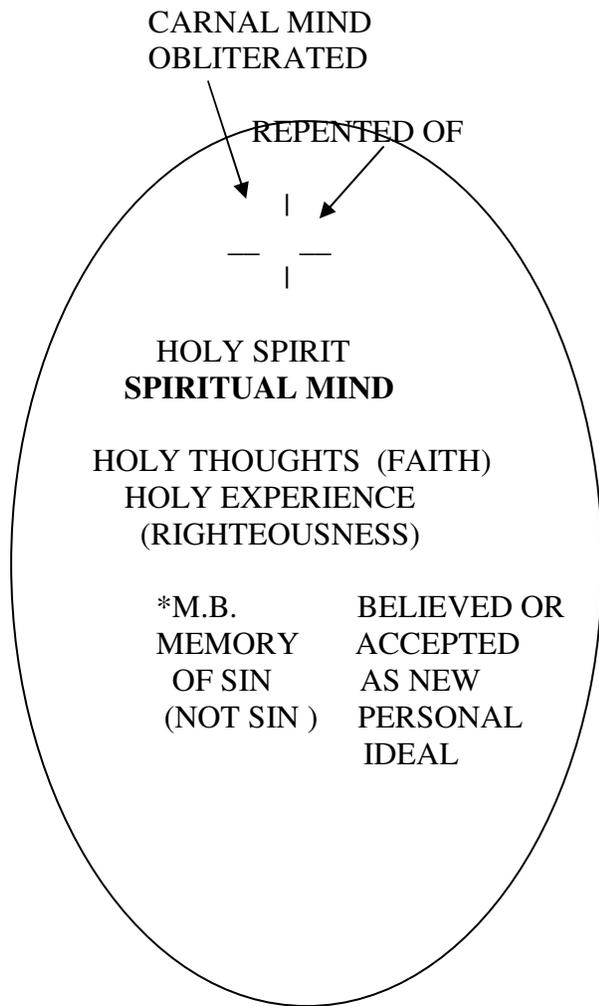
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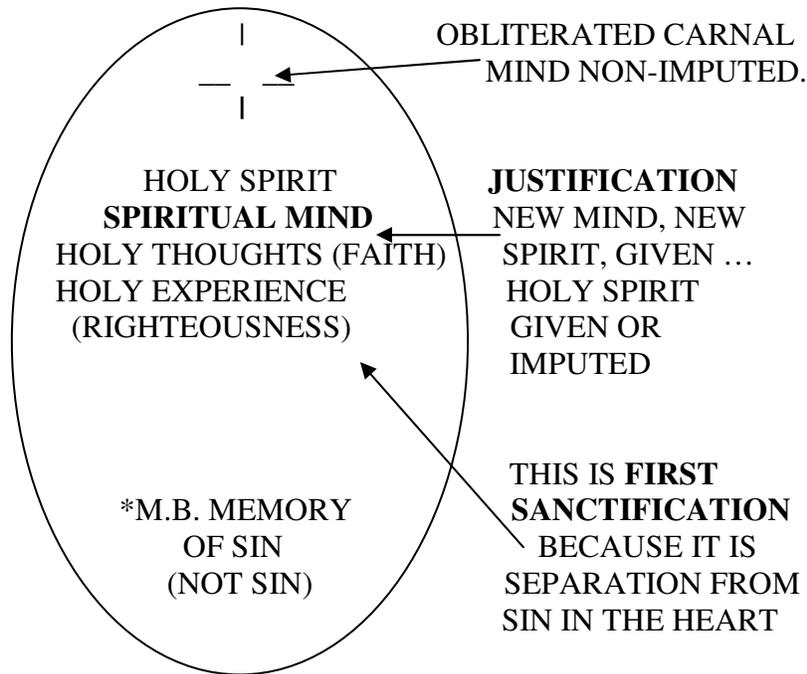
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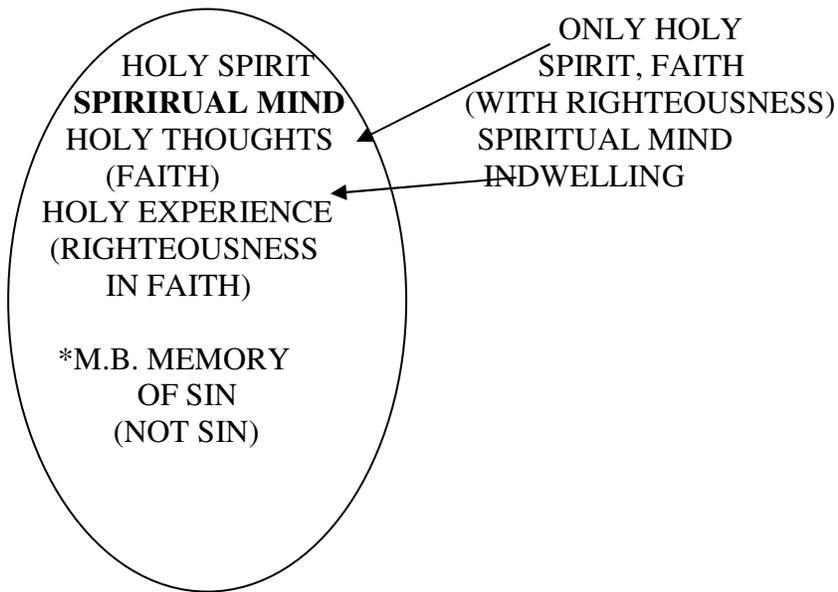
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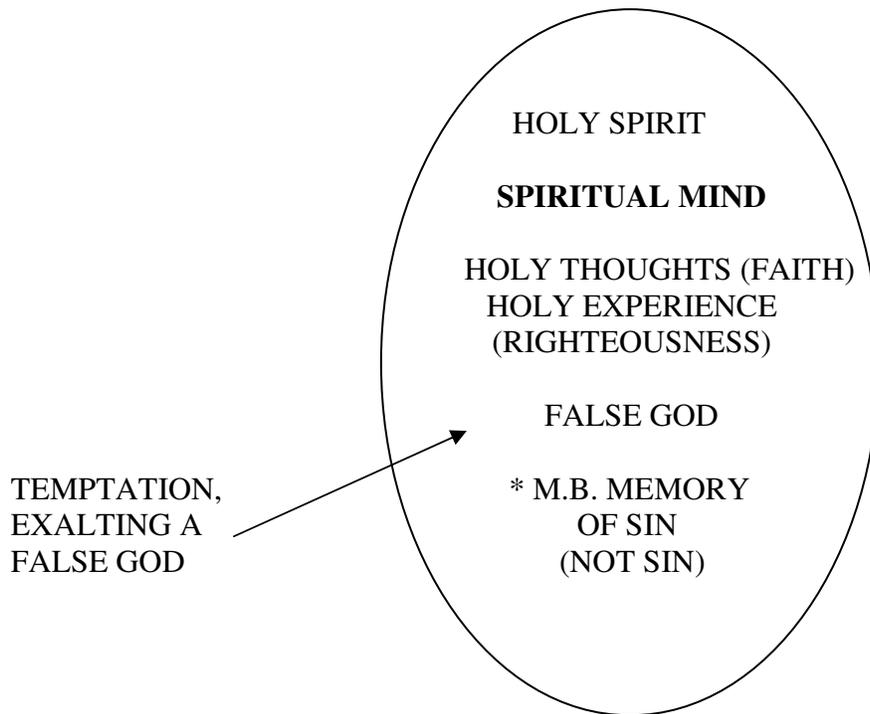
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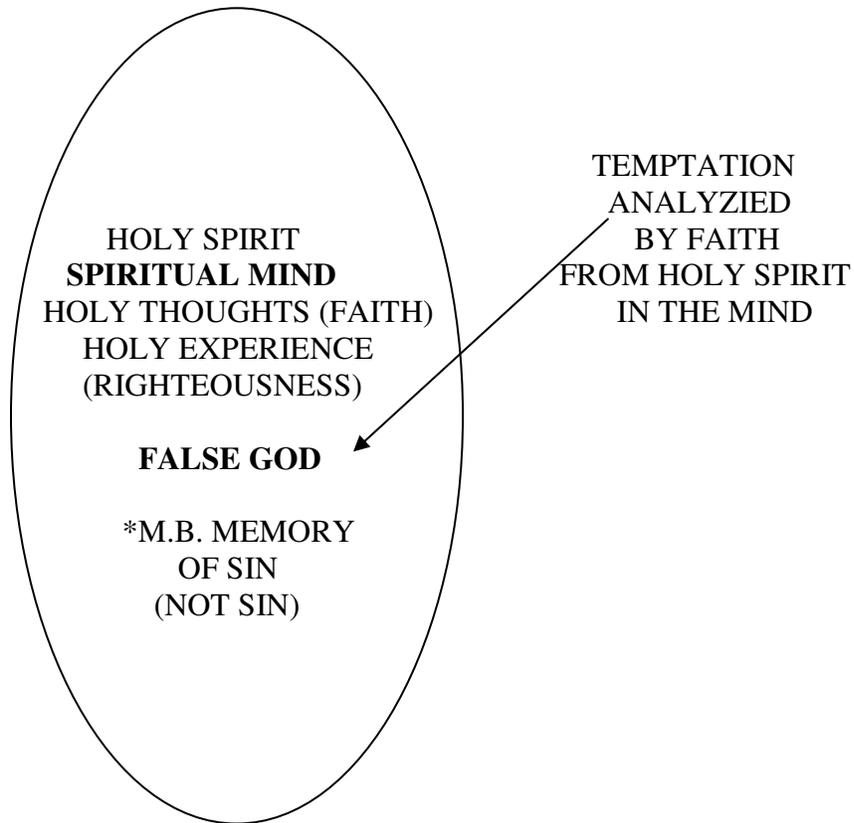
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TEMPORARY
SINLESS PERFECT
STATE



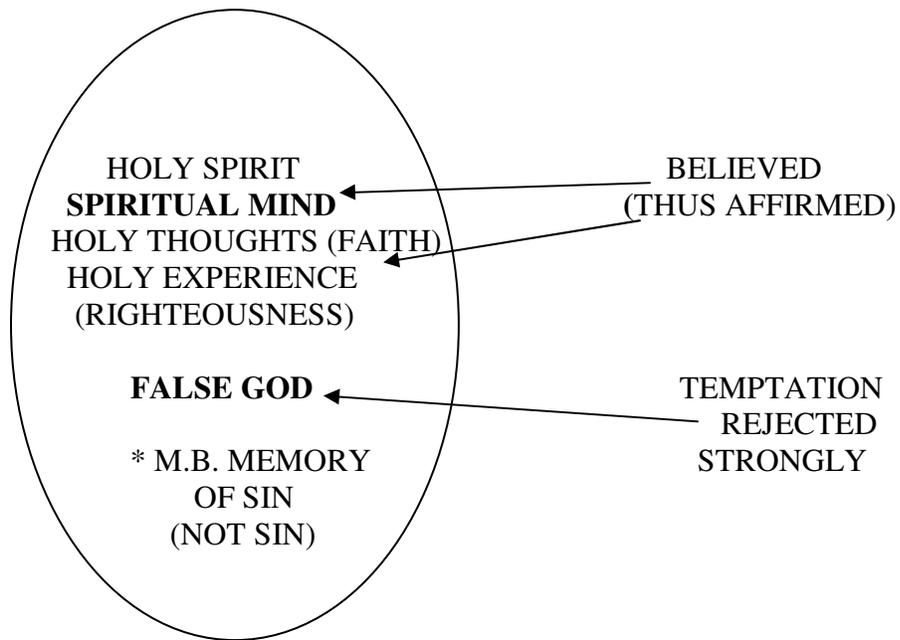
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UNDER EXTERNAL
SOURCE TEMPTATION



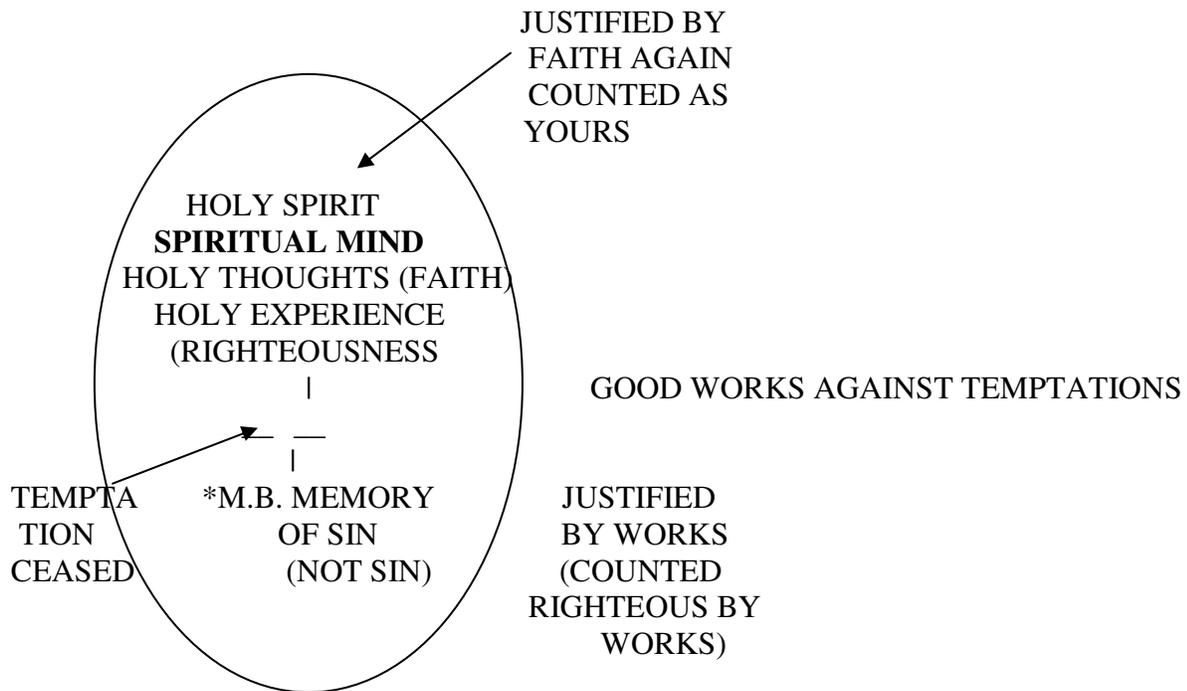
7. THE JUSTIFIED, SINLESS MIND
INVESTIGATING THE TEMPTATION
WITHOUT YET ACCEPTING IT



8. THE JUSTIFIED,
SINLESS MIND
REJECTING THE TEMPTATION
WITHOUT FALLING INTO SIN



9. SECOND SANCTIFICATION
IN THE REALM OF SINLESSNESS.



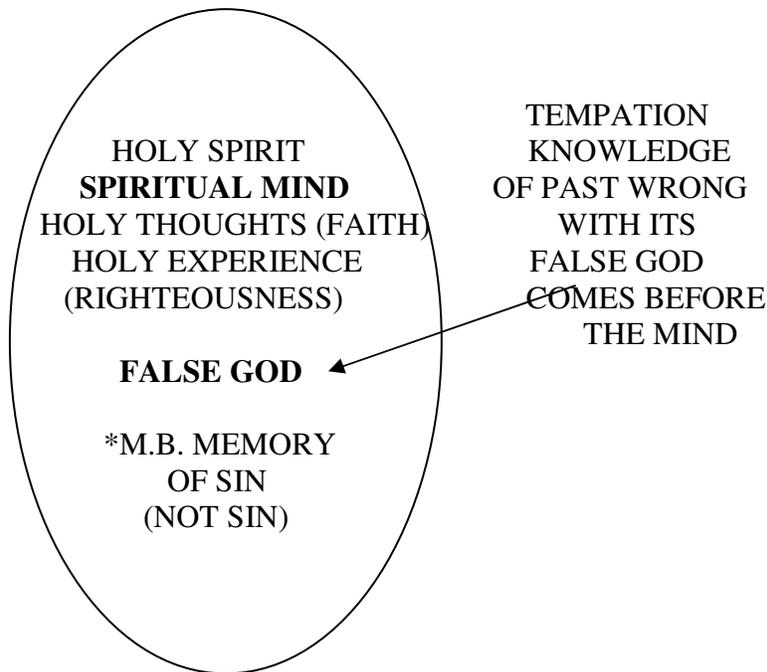
NOTE:
SECOND SANCTIFICATION
MAINTAINS THE JUSTIFICATION
OR CONVERSION OF THE PERSON

NOTE:
BOTH JUSTIFIED BY FAITH
WITHOUT SINNING,
AND JUSTIFIED BY WORKS
ARE **SECOND SANCTIFICATION**.

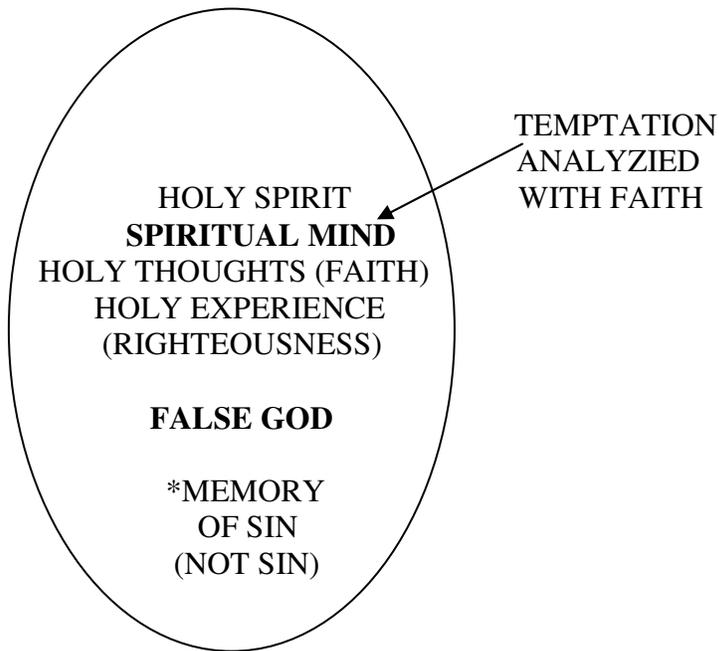
CHAPTER FOUR

TEMPTATION FROM PAST SINS IN THE MEMORY BANK.

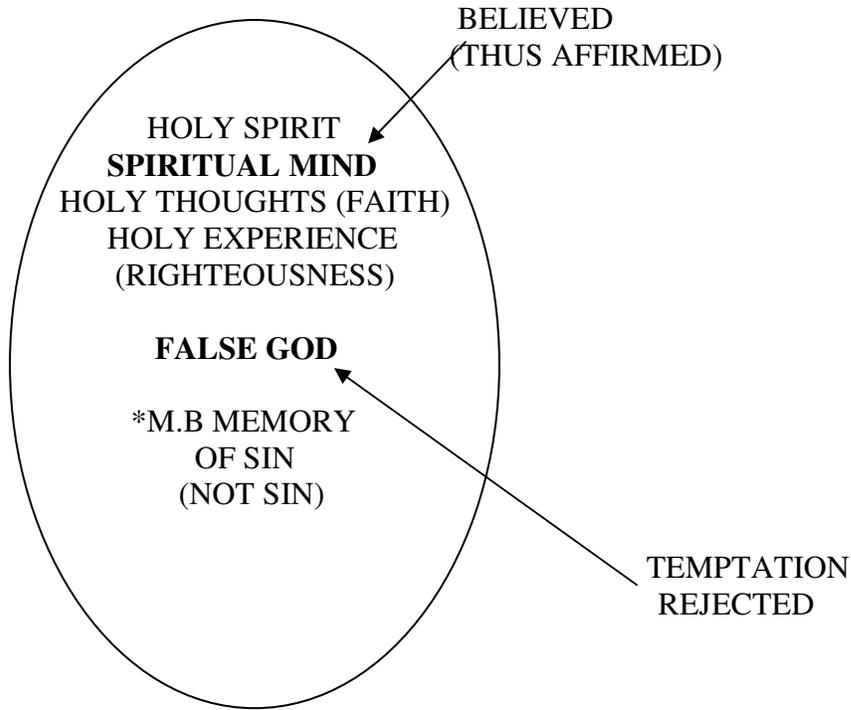
1. SIN FROM THE MEMORY BANK
WITH ITS FALSE GOD REMEMBERED
(NOT SIN WHEN NOT ACCEPTED).



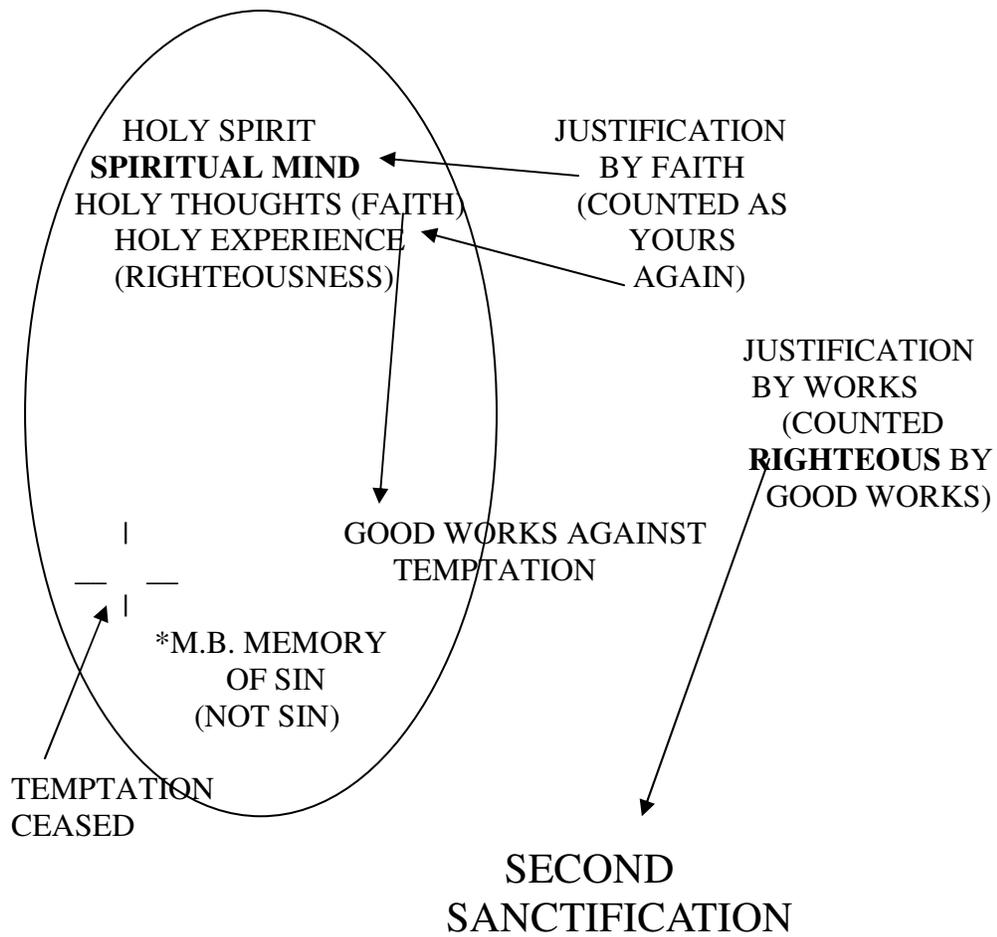
2. THE JUSTIFIED SINLESS MIND
ANALYZING THE TEMPTATION
WITHOUT FALLING INTO SIN.



3. THE JUSTIFIED,
SINLESS MIND REJECTED
THE TEMPTATION
WITHOUT FALING INTO SIN



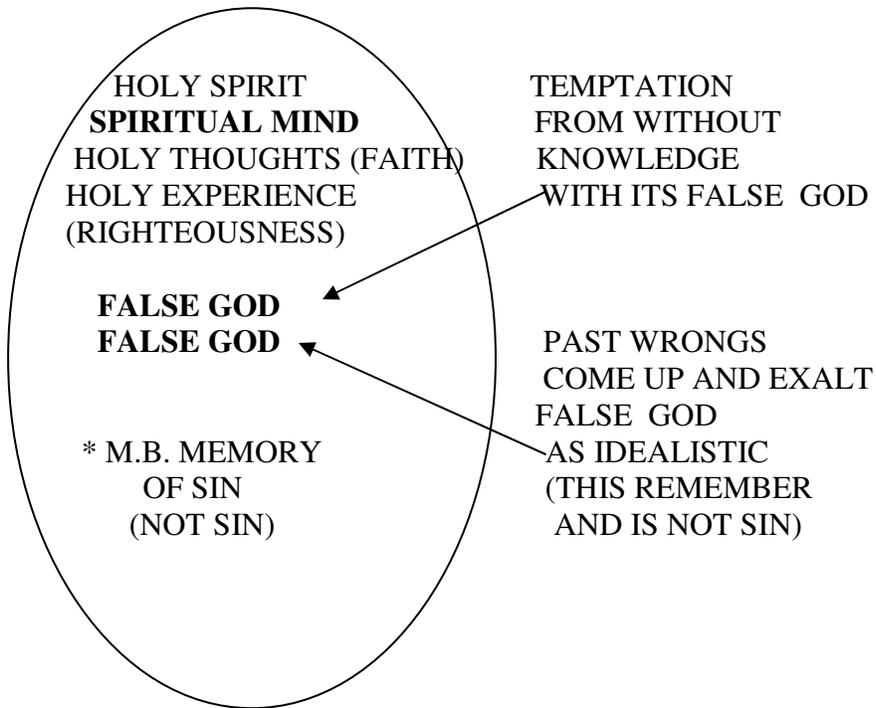
4. THE JUSTIFIED,
SINLESS MIND EXPERIENCE
SECOND SANCTIFICATION
WITHOUT FALLING INTO SIN



CHAPTER FIVE

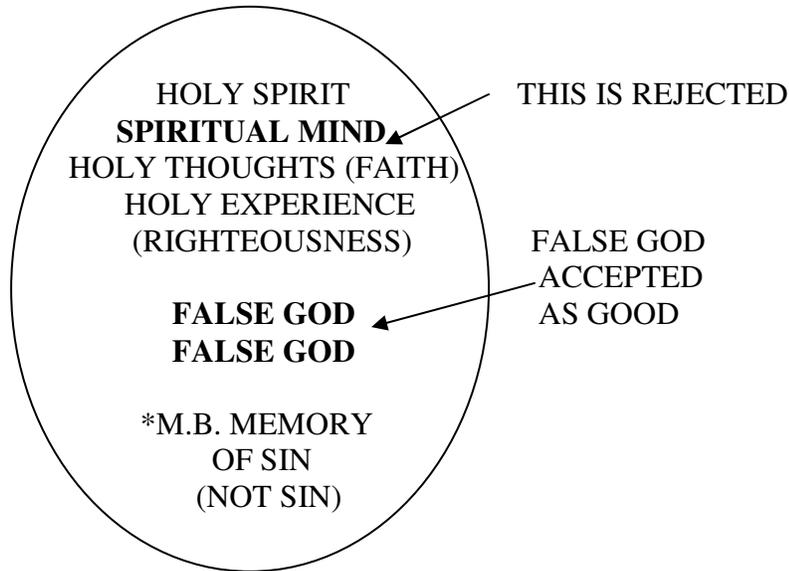
**WHAT IF THE PERSON FALLS INTO SIN DURING
TEMPTATION?**

1. THE JUSTIFIED,
SINLESS MIND
FACES TEMPATION

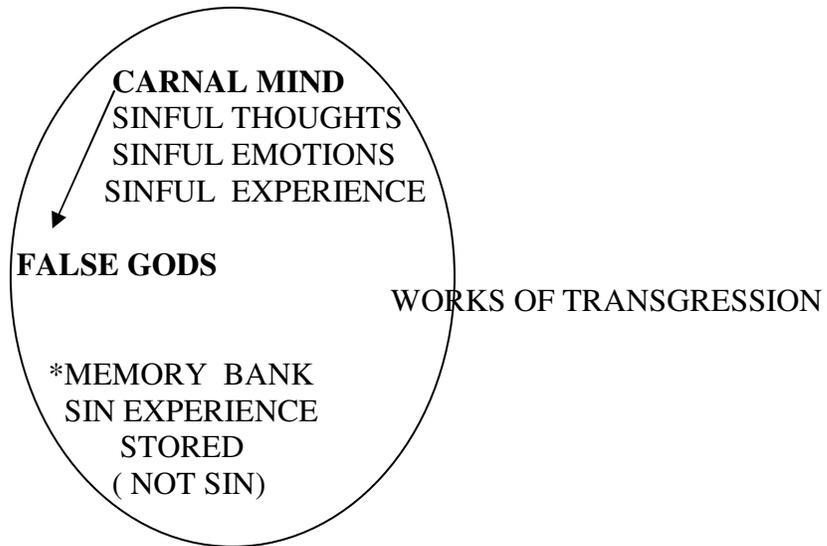


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2. THE HUMAN MIND GIVES UP ITS
FAITH, RIGHTEOUSNESS,
HOLY THOUGHTS, EXPERIENCE
AND HOLY SPIRIT FOR FALSE GODS.



3. THE HUMAN MIND
REVERTS BACK TO ITS
FORMER SINFUL UNJUSTIFIED STATE..
NO GOD WITHIN.



4. CONVICTION, HUMAN RESPONSE, JUSTIFICATION, SANCTIFICATION NEEDED TO REOCCUR

NATURE OF JUSTIFICATION	TIME SANCTIFICATION BEGINS	MORAL STATE IN SANCTIFICATION
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SUBJECTIVE CHANGE, REGENERATION FIRST SANCTIFICATION	PART OF JUSTIFICATION, THE CONTINUATION OF JUSTIFICATION	STATE OF SINLESS PERFECTION TEMPORARY
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NATURE OF SANCTIFICATION	TYPE OF VICTORY	NAME OF SANCTIFICATION
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CONFIRMATORY JUSTIFICATION WORKS OF JUSTIFICATION	CONQUERING VICTORY	SECOND SANCTIFICATION
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Notes