

How Justification Relates To Innocence

By Nyron Medina



1. There are in fact, three justifications.
 - a. Justification by Faith. Rom. 5:1.
 - b. Justification by works. Jam. 2:21, 24.
 - c. Justification on the account of works. Matt. 12:36, 37.
2. The justification we are focusing on is the first justification, the one that is the justification of the ungodly. Rom. 4:5.

3. This justification is the regeneration of the penitent person. Tit. 3:5-7.
 - i. Justification by Faith: Justification of the ungodly, regeneration.
 - ii. Justification by works.
 - iii. Justification on the account of works.

4. There are terms that one can use to explain what justification is. However, the term or terms must be accurate to convey the actual view that one should focus on at the Holy Spirit leads. Here is an example.
 - i. Justification means being made righteous.
 - ii. Justification means being made sinfree.
 - iii. Justification means being made obedient to the Law.
 - iv. Justification means being made clean (pure).
 - v. Justification means being made holy.
 - vi. Justification means being made innocent.

5. Thusia S.D.A. did not just look up a dictionary to discover the meaning of the word justification, and then start using a phrase to reflect that understanding. We did not learn it from the apostate evangelical religions. This is not the history of Thusia S.D.A as we were led by God.
 - a. Here is the modern day evangelical changing and deteriorating idea of justification.

“Are you justified? Are you now innocent of your guilt? You are if you have a genuine faith that produces a changed life. That is the Biblical message on justification.” **John Vampatella, Justification: You Are Hereby Declared Innocent, pg. 6.**
 - b. Here is the legal court idea of innocence. Observe that a state of innocence must exist in the person before, so that the courts may declare or pronounce the person to be innocent.

“Actual innocence is a state of affairs in which a defendant in a criminal case is innocent of the charges against them because he or she did not commit the crime accused.” **Actual innocence, pg. 1.**

6. Thusia S.D.A. learnt its justification by faith teaching from the 1888 message of justification by faith that was rejected by the S.D.A Church organization. We are told.

“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 whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 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 to enthusiasm and fanaticism.” **Ibid, pg. 468.**

7. The “catch phrase” God led us to use in expressing what justification meant was according to the 1888 message. This was an accurate catch phrase. It is “justification means to be made righteous” (not to be made innocent). Here is actual proof from the 1888 message.

“To justify means to *make righteous*, or to show one to be righteous.” **Elliott J. Waggoner, Christ And His Righteousness, pg. 59.**

“Christ says that he went *justified*, that is made righteous.” **Ibid, pg. 67.**

“...justified [made righteous] freely by His grace...” **Ibid, pg. 68.**

8. Even in context to guilt the opposite of innocence, justification was presented as made righteous, not made innocent. Here is proof.

“The forgiveness of sins is a reality; it is something tangible, something that vitally 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.” **Ibid, pg. 74.**

JUSTIFICATION

CLEARED FROM GUILT

MADE RIGHTEOUS

9. As the message of justification by faith, the change center of the Plan of Salvation; developed among Thusia S.D.A from Bible study, it became better for us to say that justification, means to be made sinfree, a reflection directly from the Bible and that will help us teach the faith in these last days. Rom. 6:6, 7, 16-18, 22.

JUSTIFICATION

TO BE MADE SINFREE

10. Now it is true that justification makes a person innocent. But it is not so plainly expressed in Scripture. Hos. 8:4-6; Ps. 73:12-17.
11. This is also seen in that to be guilty is to be not innocent, thus to be condemned. So a condemned person is guilty which is the very opposite of innocent. Rom. 3:9-19.

CONDEMNED

GUILTY

NOT INNOCENT

12. Thus when we are told that there is no condemnation to those who are in Christ Jesus, it means that when Christ through His Spirit came into the person, (at justification), he is no longer guilty thus is made innocent. (Rom. 8:1, 2, 9, 15, 16).
13. But the no condemnation means not guilty of the carnal mind, since man is condemned hence guilty of two things. One is the carnal mind, and the next is all his past sins. Rom. 8:6-8; Rom. 3:9-19.



14. So it is the carnal mind that man is not condemned hence not guilty for, thus is made innocent of. Man is made innocent of the carnal mind. (Rom. 8:6; Rom. 5:1, 18; Rom. 8:1).

JUSTIFICATION

MADE INNOCENT

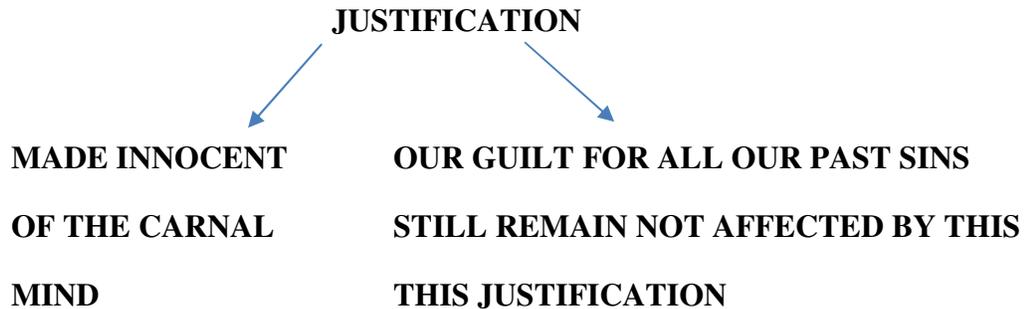
NOT GUILTY OF THE CARNAL MIND

- 15. Man is no longer guilty or responsible for the sin of the carnal mind; he is innocent of the carnal mind, because he no longer has it residing in him. (Eze. 14:1-7; Eze. 36:25-27; Rom. 8:1).

JUSTIFICATION

MADE INNOCENT OF THE CARNAL MIND

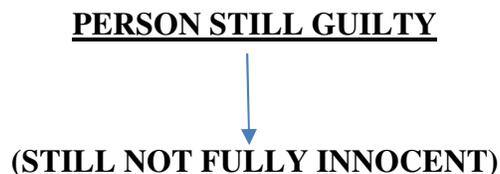
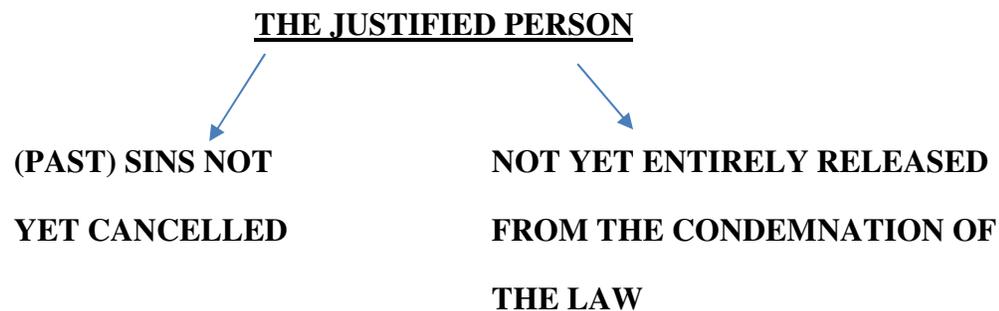
- 16. However, this innocence that man has is only partial, he is innocent only of the carnal mind which he no longer has, but has been replaced with the spiritual mind. He is still guilty of all his past sins which he has committed. That this is true can be seen from the various points here outlined.
 - a. Our past sins still remain upon our responsibility, because we will be judged for them from the book of iniquity. (Rev. 20:12; Eze. 18:21, 22).
 - b. Our multitude of sins will only be hid in this judgement; thus, before these sins are dealt with, we are still guilty of them which means, that we are not innocent. (Jam. 5:19, 20; 1 Jn. 4:16, 17; 1 Pet. 4:18).
 - c. Since we are to be judged out of the things written in the book of iniquity, our sins are yet remembered by God, thus we have to wait on this judgement for God to remember our sins and iniquities no more. In the meantime, we are still guilty of these past sins, this means that even though we have been made innocent of the carnal mind, this is only a partial innocence, or just the beginning of our innocence. (Heb. 10:16, 17; Rev. 20:12).



- d. Even Mrs. White explains that a justified or forgiven person is not yet entirely freed from the condemnation of the law; this means, that even though the justified

man is innocent (not guilty) of the carnal mind, he is still guilty for his past sins that has not yet been removed.

“Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law.” **Ellen G. White, The Great Controversy, pg. 420.**



17. What is the meaning of the word “guilt”? It means a person’s responsibility for the things he has done, his guilt is his responsibility. Here is Pilate seeking to exonerate himself from his responsibility for delivering Jesus up to be crucified. Thus guilt is one’s responsibility. Matt. 27:24.
- a. However, one’s responsibility for the wrongs he has done is the knowledge in the mind that motivated him to do the wrongs he did.
 - b. This knowledge (guilt) is erroneous and falsehood. Jer. 4:14.
 - c. So that, a person’s guilt for wrongs is the knowledge in his mind that caused him to do the wrongs that he did. Jer. 4:22.

GUILT

KNOWLEDGE-RESPONSIBILITY

FOR WRONG THINGS DONE

- 18. It is the Holy Spirit work of sanctification (the second justification) that enlightens the mind of the individual with truth against the false knowledge that caused the wrong. This causes the man to lose his knowledge of his wrongs or the knowledge that caused his wrongs; the guilt of his wrongs is going and is being replaced by the knowledge of the truth, thus making him innocent as a continuing process. Ps. 26:5, 6; Dan. 6:22.
- 19. So the penitent person not only has partial innocence from justification, but he also has growing innocence through sanctification. Jn. 16:13, 7-11.

JUSTIFICATION

SANCTIFICATION

PARTIAL INNOCENCE

GROWING INNOCENCE

- 20. And finally, it is in the Judgement, when man's past sins will be blotted out, that man will be finally pardoned for the guilt of all his past sins, or that he will be made innocent for all his past sins.
 - a. He is to be justified in the Judgement. Rom. 2:13, 16.
 - b. His multitude of sins is to be hidden in this Judgement. Jam. 5:19, 20; (1 Jn. 4:17; 1 Pet. 4:8).
 - c. God will remember our sins no more; this is forgiving us of them or forgiving our guilt for our past sins making us innocent of them. Heb. 8:8-12.

JUSTIFICATION

SANCTIFICATION

JUDGEMENT

BEGINNING OF

GROWING

FINAL AND COMPLETE

INNOCENCE

INNOCENCE

INNOCENCE

- 21. What does all this show us? It shows us the following points.
 - a. Justification is the beginning of innocence since we are made innocent from the guilt of having the carnal mind.

- b. Sanctification is the growing of innocence since the mind is being sanctified from the erroneous knowledge—responsibility that caused all transgressions. Job 17:8.
 - c. In the blotting out of all our past sins we are finally declared innocent.
22. This means that we are to consider the following important points.
- a. Saying that justification makes us innocent is not the best way to explain justification, since it only gives us partial innocence because the carnal mind is gone.
 - b. Since innocence is a process that happens to us under sanctification, and it is not complete until the Judgement, it is erroneous and reckless to state flatly that justification makes us innocent.
 - c. Since we are only finally and fully made innocent when all our past sins are forgiven, it is the Judgement that gives us complete innocence. So to say Justification (the first one) makes us innocent is not fully accurate.



FIN.