

MASSIVE DARKNESS
CONCERNING THE GOSPEL IN
ADVENTISM

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Introduction

The traditional Seventh-day Adventist denomination has fallen to an all-time low in its doctrines. Proof of this can be seen in its Sabbath School Quarterly of July to September, 2006. Written by one of the most orthodox theologians in the Church, Clifford Goldstein, the **Quarterly** attempts to theologially explain the need for the Investigative Judgment using the apostate Evangelical doctrines that the SDA Church has now adopted, this has destroyed the traditional Adventist concept of this Judgment, a concept that was yet undeveloped, and has changed the Church's ignorance about the position of good works, into a depreciation of the need for good works and personal sinfreeness to pass secure in the judgment.

In a Church that profess the need for keeping all of God's Commandments in the personal life, this is a massive set-back, one that ultimately leads to antinomianism and finally to Nicolaitianism.

Ever since the Church's rejection of the message of Justification by Faith in 1888 and subsequent, the church has descended down the stairs of truth and morality, until today, massive darkness concerning the Gospel exists in the SDA church. Ignorance and false doctrines abound in every phase of teaching. They do not understand what is Faith, what is Justification, what is Sanctification, or what is Sinfree perfection Christian assurance, the Sacrificial death of Christ, His Righteousness, His High Priestly Ministry, the Inchristment, the relation of Faith to good works, substitution, and many, many other truths; ignorance and false doctrines extends to a long list of doctrines. This booklet was written to give a very small and limited explanation of some of the errors in the Adventist Quarterly, and to help people become aware of the gross darkness prevailing in the SDA church. May all readers be blessed to see these things in Jesus holy name, Amen.

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1. We are to take heed to the doctrine and give ourselves to it. 1 Timothy 4:15, 16.
2. The doctrine of Grace includes the value of good works to salvation. Titus 2:11-14.
3. We are indeed **justified by works**. James 2:21-26.
4. We shall be justified by our **works of doing the Law** in the Judgment.
Romans 2:13, 16
5. However the SDA organization is in gross apostasy because of teaching the following erroneous points.

“The good news of the judgment is that we don’t have to stand in our own righteousness. We can stand in the righteousness of Jesus. That we are judged by works doesn’t mean that we are saved by them; we are saved, instead, only through the righteousness of Jesus, which is credited to us by faith, a faith that is always manifested by works.” **Adult Sabbath School Bible Study Guide**; July. Aug. Sept 2006, **The Gospel 1844, and the Judgment**, p. 108.
6. This statement clearly tells us:
 - a. Faith is always manifested by works.
 - b. We are judged by works in the judgment.
 - c. We are not saved by works in the judgment.
 - d. We are saved by works Jesus’ righteousness credited to us in the

judgment.

7. Again the former quotation we just read is further strengthened by this continuing statement.

“But how do I know that I will have enough works to show that I have faith? That’s a logical, but wrongly premised question.... Those who have ever glimpsed the righteousness of Christ know that they must throw themselves on the mercy and grace of God and that their works—whatever they are, however much done out of a pure and loving heart—are never enough. This is why they have to live by faith trusting in God’s promises that He will save them because of Jesus and Jesus alone. It’s the realization of the inadequacy of our works that drives us to faith and to the promises of salvation through Christ.” **Ibid**, p. 108.

8. This second statement summed up clearly tells us:

- a. Good works done out of faith are never enough.

- b. We are to live by faith trusting that God will save us through Jesus alone.

9. These two statements are further backed up by an even clearer statement.

“And though they have nothing in and of themselves to give them merit before God, though they have no works that are good enough to justify them before the Lord, their lives—however faulty, however defective—nevertheless reveal their true repentance and faith.... While these things [good works] never could justify them before God, while they never could answer the demands of a broken law, they reveal those who have accepted Christ as their Substitute—and His righteousness alone, which covers them like a garment, gets them through the judgment.” **Ibid**, p. 109.

10. This third statement in point form reveals:

- a. No works are good enough to justify men before God in the judgment.

- b. Faulty and defective lives reveal true repentance and faith.
 - c. Good works done by faith could never answer the demands of a broken law.
 - d. The righteousness of Christ our Substitute, covering us like a garment, gets us through the judgment.
11. These statements must be understood in the light of the former statement that reads:

“The good news of the judgment is that Jesus, in His righteousness, gets us through the judgment because He stands there in our place. This is what His intercession, His high-priestly ministry, is all about. Otherwise, all of us would be lost because none of us, no matter our works, has enough righteousness to stand before a Holy God. Unless we are clothed in a perfect righteousness that none of us possess or could ever earn, we would have to stand in our own works, our own righteousness; and because we are all sinners, we would all be condemned.” **Ibid**, p. 105.

12. The points here stated are:

- a. Jesus in His righteousness gets us through the judgment because He stands in our place.
- b. No converted person with good works has enough righteousness to stand before a Holy God.
- c. Only sinners clothed in a perfect righteousness would stand in the judgment.

13. And finally, this statement tells us.

“... it is here in the judgment that once and for all our decisions for or against Christ are finalized. The judgment is not a time when God decides to accept or reject us; it’s the time when God finalizes our choice as to whether or not we have accepted or reject Him a choice that always is made manifest by our works.” **Ibid**, p. 116.

14. And to this statement we can see:
 - a. God does not accept or reject us in the judgment.
 - b. God only finalizes (?) our choice as to whether we accepted or rejected Him.
 - c. Our works show that choice.
15. We can summarize from all these points from the Adventist quarterly that the following defects are clearly seen in the teachings.
 - a. There is a misunderstanding of **what** is Jesus' Righteousness.
 - b. There is a misunderstanding of the **location** of Jesus' Righteousness with regards to the converted sinner.
 - c. How Jesus' Righteousness saves us in the Judgment is not understood.
 - d. The value of good works done by Faith is not understood leading to a depreciation of good works.
 - e. The position of good works in salvation is not understood.
 - f. The reality of **true sinfreeness** in the converted abiding Christian is non-existent.
 - g. Christ **in you**, the hope of glory is not a theology in the Adventist system.
 - h. What occurs in the judgment is being lost and perverted.
16. All these crucial understandings reveal that there is **massive darkness** regarding the Gospel in the traditional Adventist Church. Isaiah 60:2; Matthew 6:23.
17. Apparently the SDA Church has failed to walk in the light of the 1888 message of Justification by Faith when it came. John 12:35, 36, 46.
18. The light of the knowledge of Jesus Christ that is supposed to be in the

Church seems to have been extinguished. 2 Corinthians 4:6, 7.

19. Now the SDA Church is walking in darkened theological concepts, not knowing where they are in fact going. 1 John 2:10, 11.
20. Now to understand the answers to the SDAs errors, we ask, **what is Jesus' Righteousness that saves us?** The answer is, Jesus' Righteousness is His very divinity. YHWH our Righteousness. Jeremiah 23:5, 6.
21. This Righteousness is the Righteousness of God apart from, or different from the Law of works, it is through the Faith of Jesus Christ. Romans 3:19-22.
22. Jesus' good works are not the Righteousness of God that He gives to us, it is His **eternal Righteousness** or divine Nature which He had from the foundation of the world. (John 17:5; Psalms 7:17; Psalms 8:1))Psalms 89:16; Psalms 29:2; Jeremiah 23:5, 6; John 17:5) (John 17:5; Psalms 97:6).
23. When a sinner becomes converted or justified, where is Christ's Righteousness located that is given to him? It is located **in** the man. Romans 3:22; Psalms 40:10.
24. This Righteousness dwells in our consciousness thus we are told to **awake** to Righteousness. 1 Corinthians 15:34.
25. How does the Righteousness of God/Jesus' Righteousness save us in the Judgment? God does not only look for good works in the judgment. He looks to see the "**inshowing**" of Righteousness from us to passover or past sins in the judgment. Romans 3:22, 24, 25.
26. As God is Righteousness, so He is Love, so His Love is His Righteousness also. (Jeremiah 23:5, 6; 1 John 4:8).
27. It is this Love (or Righteousness) in the converted person that causes him to have boldness in the Day of Judgment to cover his multitude of past sins. (1 John 4:16, 17; 1 Peter 4:8).

28. Thus Paul wanted to be **found** (in the Judgment) in Christ having the Righteousness of God in him, that he may gain the resurrection. (Philippians 3:9, 10; Romans 3:22).
29. What is the value of good works? Good works done **without Faith** thus without Love is absolutely nothing we are told. (James 2:17; 1 Corinthians 13:3).
30. The works done **before** we are justified, works designed to cause us to be justified, are wrong and cannot save us. Romans 4:1, 2; Galatians 2:16.
31. However, good works of obedience to the Law of God is done or caused by Faith. Romans 3:28, 30, 31.
32. Such faith-caused good works **are indeed acceptable** to a holy God. (James 2:18; Hebrews 11:5; Romans 2:26-29).
33. Works done **out of Faith after** our first **Transformative Justification**, declare that we have Faith and thus justifies us which is declare we are truly or indeed righteous. (Hebrews 11:4; James 2:20-24).
34. Good works done in the converted were foreordained by God for them to do. Ephesians 2:10.
35. Such good works that we are judged by in the Judgment testifies of inner conversion and thus causes us to be justified in the Judgment. Romans 2:13, 16.
36. Such good works we live, do stand with God, because they qualify us to enter the holy city and partake of the tree of life. Revelation 22:14.
37. While **good works without Faith** cannot save, good works caused by Faith are different, because we are **indeed** saved by **Faith plus such works**. (Ephesians 2:9; James 2:26, 14-17; Revelation 2:4, 5).
38. Good works done by Faith is the keeping of the Law of God and thus do **answer to the demands of the Law**. (Romans 3:31; Romans 13:8-10).

39. What makes good works **enough and pleasing to God** is that they are done by the converted through the Faith of Jesus Christ. (Hebrews 11:5; Colossians 1:9, 10).
40. Justification brings Faith into us as our possession and thus causes good works, such works are **enough to God** and are definitely **acceptable**. (Romans 4:5; Romans 3:31; Romans 8:4; Romans 12:1, 2); Hebrews 13:21.
41. Christ is indeed our **substitute Righteousness**, but a Righteousness **IN** us and not in Jesus' body in heaven alone. Christ is thus our **subjective substitute Righteousness**. (Philippians 3:9); Romans 3:22).
42. Jesus came to make man **sinfree**. This is His real purpose for incarnation. Matthew 1:21; 1 John 3:5; Titus 2:13, 14.
43. **Sinfreeness is commanded** by God. John 8:11; 1 Corinthians 15:34.
44. The **new birth** makes us sinfree. 1 John 3:9; 1 John 5:18.
45. Sinfreeness is possible **right now** on this sinful earth before Jesus' second coming. Titus 2:11-14.
46. The last saints will be sinfree upon the earth before God. Revelation 14:1-5.
47. If after we have been justified thus made sinfree, we find ourselves sinning again, is this caused by some deficiency in the Plan of salvation to stop us from sinning? By no means! If we sin, we make ourselves sinners. Galatians 2:17, 18.
48. Sinfreeness is a **gift** of God. (1 Corinthians 6:9-11; 2 Corinthians 3:17; John 8:34, 36).
49. When God makes us sinfree, we are to esteem or see ourselves as indeed sinfree. Romans 6:6, 7, 11.
50. We are to maintain the gift of sinfreeness by second sanctification, abiding in Christ. (1 John 5:18; 1 John 3:6).

51. When Jesus comes again no one will be made sinfree then; rather, sinfree Christians will merely be declared to be truly sinfree still. (Hebrews 9:28; Revelation 22:11, 12).
52. Sinful and lost people do not have God and Christ **dwelling in** them. Ephesians 2:12.
53. The **Inchristment** or Christ dwelling in the believer is the only hope of the believer. Colossians 1:27.
54. Christ who is God dwells in our hearts by Faith. (1 John 5:20; Ephesians 3:17).
55. If God does not indwell a person he is a reprobate. 2 Corinthians 13:5.
56. Justification is the Gift of the Spirit within the heart. (Galatians 3:7-9, 14; Galatians 4:6).
57. God and Christ dwells in us by the Spirit. (John 17:23; Romans 8:9-11).
58. God dwelling in the man by the Spirit makes him keep God's commandments. 1 John 3:24.
59. God wants to dwell in us and walk in us. 2 Corinthians 6:16.
60. We are to have Christ living in us by Faith which is living by the Faith of Jesus. (Ephesians 3:17; Galatians 2:20).
61. With Christ dwelling within us, we cannot have sin indwelling at the same time. (Romans 8:10; Romans 6:1, 2, 6, 7).
62. God and Christ dwells **in** the believer. John 17:23.
63. Christ within is the hope of glory, or a glorified body, thus one has to **so** past in the judgment. (Colossians 1:27; 1 Corinthians 15:42).
64. There is indeed an investigative Judgment that begins at the time the Papacy is yet existing before the world ends. Daniel 7:7-11.

65. The Law of God is the standard of this end time judgment. James 2:8-12.
66. In this Judgment God hides a multitude of sins if one has God who is Love dwelling within the person. (1 John 4:16, 17; 1 Peter 4:8).
67. Conversion must come first if the past sins are to be blotted out. Acts 3:19.
68. Only justified saints that do the Law shall be justified **again** in the judgment. Romans 3:31; Romans 2:13, 16).
69. Jesus does not give **His works** to stand for us in place of our failed works, in the judgment. Our own works whether good or bad will determined if we are justified or condemned in the Judgment. (2 Corinthians 5:7, 9, 10; Matthew 12:35-37).
70. Even though the Righteousness of God/Christ dwells **in** us, and thus **upon** us as character-ropes of Righteousness which we wear, in the Judgment, these white robes are given unto us finally as the Righteousness we finally inherit. (Romans 3:22; Revelation 3:5; Revelation 19:7, 8).
71. The Judgment indeed finally determines who are accepted, and who are rejected by God. Revelation 3:5; Revelation 20:12, 15.
72. Since we are justified in this judgment, and it saves us from past sins, then it is part of the eternal Gospel which we must preach. (Matthew 12:35-37; 1 John 4:16, 17; 1 Peter 4:8; Revelation 14:6, 7).
73. The **Sabbath School Quarterly** also has other errors that substantiate the ones we have already covered. For example, we are told that Jesus was judged and condemned at the Cross in our stead.

“As Christians, we understand that Jesus was judged and condemned at the cross in our stead. He faced the condemnation for sin that we otherwise, would have to face ourselves Does this mean, then, that because Christ was condemned in our stead, Christians don't face

judgment?” **Ibid**, p. 17.

74. But the question asked is the logical implication of what was said before.

a. If Christ faced a judgment and condemnation at the cross **in our stead**, that we **otherwise** would have had to face, then why do we all have to face the same? Hebrews 10:1-4; 2 Corinthians 5:10.

b. A **substitute**, even an **innocent** one, **cannot** meet the real justice that calls for the death of the **wicked**. Ezekiel 18:4, 13, 19, 20.

c. No Scripture shows Jesus being judged or condemned **IN MAN'S ACTUAL PLACE**. His death we are told was to deliver us **from** sin, not penalty. Titus 2:13, 14; 1 Peter 4:1, 2; Ephesians 5:25-27.

d. God by His **Sovereign mercy** absolves penalty **if** we allow Him to change us. (Ezekiel 18:21-23, 27-32; Exodus 33:19).

e. Jesus is represented in the Bible as giving His life as a **substitute IN PLACE OF SPIRITUAL DEATH**. (Matthew 20:28; Ephesians 2:1, 5; Romans 8:6).

f. This is the only **substitute** (anti) in the Bible, but this Life must be **IN** the believer. 1 John 3:15.

75. Another major error in the **quarterly** is what the “blood” means symbolically. We are told.

“... The blood ... represents the life and death of Jesus in our behalf ... Blood is symbol of life; shed blood means death. All this was a symbol Christ's life and death for us.” **Ibid**, p. 106.

76. This is a half-truth that functions as a **full error**.

a. Blood means Life in the Bible. Leviticus 17:11, 14; Deuteronomy 12:23.

b. Shed blood as an offering does not mean death (even though it is given in death) it mean Life as a gift or sacrifice for man. (Leviticus 17:11; John 10:10, 11, 15, 17, 18).

- c. If the blood of Christ meant His “life and death”, then it is His life and death that is given to us. John 3:15, 16.
- d. Then if His Life we must have more abundantly, so must we all have His death. John 10:10; 1 John 5:11, 12.
- E. If His Life dwells **IN** the penitent, so also must His death. But this does not make sense. (1 John 5:20; John 6:53, 54).
- f. Jesus’ **life and death** in place of ours would mean that they are NOT in us but “for us” as the author said. So we would be believers **without** eternal life **IN** us. Folly indeed. 1 John 3:15; 1 John 5:13.

Fin.