

JUSTIFICATION

BS# 275, Feb 1959 , p. 14

MEANING OF THE WORD JUSTIFICATION

1. The word justification has two meanings; one is to prove that a thing is right, the other to make a thing right. Webster defines the word justify thus: I. "To prove or show to be just or conformable to law, right, justice or duty—to vindicate as right." II. "To pronounce free from guilt—to absolve." These terms are used in these two senses in the Scriptures.

Scriptural use of the first meaning – To prove that a thing is right

2. As illustrating the first definition, notice that our Heavenly Father, and Yeshua also, are said to be justified. When John preached repentance for sins, the people who believed justified God (Luke 7:29), i.e., they acknowledged that God had been just in condemning and punishing them as sinners—His dealings were vindicated as being right.

3. Yeshua as a man was tried or tested in all points (by the world, His flesh and the devil) as we are, "yet without sin"—"In him was no sin." He was "holy, harmless, undefiled, separate from sinners." Jehovah was His judge, and He justified, i.e., declared Him to have been proved right and just. He was vindicated as being right, or, as we read, He was "justified in the Spirit . . . and received up into glory" (1 Tim. 3:16). He gave up His unspotted humanity to death, to pay for us the penalty of Adamic sin-death. Thus His death was not for His own sins but for ours. He "bare our sins in his own body on the tree" (1 Pet. 2:24). "Jehovah [in harmony with His own desire] laid on him the iniquity of us all." "The man Christ Yeshua gave Himself [His humanity] a ransom for all." And one of the best evidences that in God's sight He was free from all sin is found in the fact that, though He gave His humanity as a ransom, yet God, while accepting the human sacrifice for our sins, raised Yeshua to life on a plane far above



the human. Had He been a sinner, this would have been impossible, for God's law condemns every sinner to death.

Scriptural use of the second meaning – To make a thing right

4. The Scriptures use this expression mainly in this sense. From this standpoint, the primary thought in the word justification is (1) justice, or a standard of right; (2) that something is out of accord with that standard—not up to its requirements; and (3) the

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bringing of the person or thing that is deficient up to the proper or just standard. An illustration of this would be a pair of balances or scales; on the one side a weight would represent Justice; on the other side something representing human obedience would be found of equal weight, to balance Justice. This is more or less deficient in all, and the deficiency requires to be compensated for by having something added to it, in order to its justification or balancing.

5. Applying this illustration more particularly, we see Adam as originally created, perfect, in the image of God (Gen. 1:26, 27, 29)—in harmony with God and obedient to Him. This was his right, proper, just condition, in which he should have continued. But through sin he came under God's sentence and was straightway rejected, as being no longer up to the Divine standard. Since then his posterity, "born in sin and shapen in iniquity," have come forth to life on a still lower plane than that on which he, their father, was after he fell—still further from the standard required by Divine Justice. "There is not a just man upon earth, that doeth good, and sinneth not," "for all have sinned, and come short of the glory of God" (Eccles. 7:20; Rom. 3:23).

6. None of Adam's race can measure up to the standard of perfection; therefore all by nature stand condemned before the bar of Divine Justice—all need justification before God, if they are ever to come back into covenant relationship and fellowship with Him in everlasting life. None of them could by any means make up the deficiency for, or give a ransom for his brother (Psa. 49:7), because none of them has any surplus of merit or weight or virtue to apply to another—in fact, none has enough of them even for himself.

ACTUAL JUSTIFICATION – DURING TIMES OF RESTITUTION

7. God in His great love (John 3:16, 17) sent His Son into the world—"the Word was made flesh" (John 1:14)—that He, being "holy, harmless, undefiled, separate from sinners" (Heb. 7:27), might as the man Christ Yeshua give Himself as a ransom-price, a corresponding price (1 Tim. 2:6), for Adam and the entire race in his loins when he sinned, that He might be "the propitiation [satisfaction—that which makes up for deficiencies before Divine Justice] for our [the Church's] sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). He said, "I am the living bread which came down from heaven ... and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

8. Because of Yeshua's obedience unto death in doing the Father's will, God highly exalted Him (Phil. 2:8, 9) to His own right hand in heaven (Heb. 1:5). Additionally, however, Yeshua by His obedience under the Law, which stated that "the man which doeth

those things shall live by them" (Lev. 18:5; Rom. 10:5), gained the right to life as a human being, with all of its conjoined life-rights. This human right to life and life-rights, not being needed by our Lord in His heavenly condition, are to be used by Him on behalf of all mankind, for justifying or making them right, in "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21), which, according to this passage, follow Yeshua's Second Coming.

9. When, during those times of restitution, the period of Christ's Millennial reign of righteousness on earth, Satan is fully bound that he can deceive the nations no more, God will pour out His Spirit for all flesh (Joel 2:28); then "the glory of the LORD shall be revealed, and all flesh shall see it together" (Isa. 40:5); then the Seed of Abraham will bless all the families of the earth with a knowledge of the Truth and with an opportunity for restitution to the image of God as represented in father Adam—and fortified by the experiences of the fall and of the recovery from it.

10. This restitution work of bringing back mankind to perfection will be the work of actual justification—actually making them right or perfect. Actual justification will start when the earthly phase of the Kingdom is set up, and will progress step by step until "every man" (Heb. 2:9) will have had the fullest opportunity for return to all that was lost through father Adam—with added experiences that will be helpful. Thank God for that period of actual justification—actual making right—actual bringing of the willing and obedient of the race from imperfection to perfection—physically, mentally, morally and religiously.

FAITH JUSTIFICATION – RECKONED JUSTIFICATION – BEFORE THE TIMES OF RESTITUTION

11. It means being made right with God through faith. Prior to the actual justification of whosoever will of mankind, God selects, or elects, a faith class, those who are willing to "walk by faith, not by sight" (2 Cor. 5:7), to trust Him even where they cannot trace Him. Thus "Abraham believed God, and it [his faith] was accounted to him for righteousness" (Gal. 3:6). Others in Old Testament times, the rest of the Ancient Worthies (note, e.g., Heb. 11), also had their faith counted to them for righteousness. However, Abraham and the rest of the Ancient Worthies could not attain the condition of full, complete justification—they could not become sons of God (John 1:12), because Yeshua had not yet come and provided the merit of His ransom-sacrifice to make it possible—though through their faith they were brought into a condition of friendship with God (Jas. 2:25).

12. God agrees that those who during the Gospel Age, though "children of wrath, even as others" (Eph. 2:3), hear the message of His grace and

mercy through Christ, and come so into accord with the wisdom from above that they will confess their wrong condition, and, believing the Lord's message, will surrender themselves to Him, repenting of sin, and so far as possible make restitution for their wrong—these, instead of returning to actual human perfection, He will reckon as having their blemishes covered with Christ's merit, imputed to them.

13. In dealing with them He will reckon them, though still actually imperfect, as being just or right, justifying them through their faith. Thus they will have a full, complete justification by faith. This reckoned justification, or justification by faith, holds good so long as the faith continues and is backed up by endeavors to do God's will. If faith and obedience cease, the justification ceases to be imputed. "There is, therefore, now no condemnation to them which are in Christ Yeshua, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

14. Thus the consecrated faith class of the Gospel Age enjoys fellowship with God through Christ and His merit imputed to them for their justification before God; and thus they can work out their own salvation with fear and trembling and make their calling and election sure (Phil. 2:12; 2 Pet. 1:10) to a higher salvation and resurrection and greater opportunities than will be offered to mankind in general (Heb. 3:1; Rev. 20:6; Eph. 1:18, 19; 2:4-8). As the seed of Abraham and "heirs [with Christ] according to the promise" (Gal. 3:16, 29), they are to bless all the nations of the earth—the non-elect, the non-faith class, in giving them a Millennial opportunity for salvation and helping the willing and obedient in their restitution to perfection in the paradise to be formed on earth.

15. Those Gospel-Age believers in Yeshua who have not consecrated, who have not surrendered themselves fully to doing God's will instead of their own will, do not have this full, complete justification by faith that the consecrated have received. Rather, their justification, like that of the Ancient Worthies, is a tentative justification. If they do not use it for the purpose for which it was given to them—i.e., that they like the Worthies might go on to consecration—they will eventually lose it—they will receive this grace of God in vain (2 Cor. 6:1).

TENTATIVE AND VITALIZED JUSTIFICATION DEFINED – PTQB p. 729

16. Tentative Justification is an act of God whereby, before the merit of Christ is imputed on behalf of one—i.e., an unconsecrated person who repents toward God and believes on Yeshua—God for the purpose of influencing such a person to consecrate himself treats him temporarily as if the merit of Christ had been imputed on his behalf, and as if the Adamic sentence against him had been canceled, while in reality, neither of these things has been done for him.



17. Vitalized Justification is an act of God whereby, after the merit of Christ is imputed to one—i.e., a person who, in addition to exercising repentance toward God and faith in Yeshua, has consecrated himself—God actually and forever cancels the Adamic sentence against him, actually and forever forgives his Adamic sins.

TENTATIVE JUSTIFICATION E Vol 8, p.531-533

18. Certainly, the Bible teaches tentative justification (Rom. 4:1-12). The Ancient Worthies (Heb. 11:7; Rom. 4:18-22), the Youthful Worthies, the immature children of the consecrated (1 Cor. 7:14) and Gospel-Age unconsecrated believers (Rom. 10:4; 4:5; Acts 13:38, 39), certainly are illustrations of tentatively justified persons; for the tentatively justified are such as do not have an actual imputation of Christ's merit made on their behalf, though God temporarily treats them as though such was done on their behalf.

19. Certainly, the merit of Christ could not have been actually imputed before it was deposited at Calvary. Hence the Ancient Worthies could not have had more than a reckoned imputation of that merit. Of course, the Youthful Worthies must fare like them. Very evidently, the same is true of the immature children of the consecrated. The doctrine of Tentative Justification operates from the time of Abel, Enoch and Noah (Heb. 11: 4-7), until restitution begins.

SCRIPTURAL PROOF OF TENTATIVE JUSTIFICATION - PT 1936, P.128

20. Very briefly would we note some of the thoughts that St. Paul in Rom. 4: 1-12 gives us on Tentative Justification. Having in the preceding section demonstrated Justification by faith alone, he in Rom. 4: 1-12 proceeds to prove that the same kind of a faith Justification as operated in the Patriarchal and Jewish

Ages also operates during the Gospel Age. This he proves by citing (1) the experience of Abraham, and a Scripture (Gen. 15: 6) with reference to him (vs. 1-3), as an example and proof for a Gospel Age Justification (vs. 4, 5); and (2) the experience and statement of David (vs. 6-8, compare with Ps. 32: 1-5) as an example and proof for a Gospel Age Justification. This must, therefore, refer to Tentative Justification; for that was the kind experienced by Abraham and David.

21. Then he proceeds to prove that such a Tentative Justification is during the Gospel Age applicable to ALL believers. We call particular attention to verses 11, 12, which we quote from the Diaglott: "And he [Abraham] received the symbol of circumcision as a seal of the righteousness [Tentative Justification is here meant, because the merit that by imputation vitalizes justification was not yet in existence] of that faith which he had while in uncircumcision; in order that he might be [1] the FATHER OF ALL [whether they are consecrated or not] uncircumcised [Gentile] BELIEVERS [hence not only consecrated, but also unconsecrated believers], that righteousness [Tentative or Vitalized Justification, dependent on the non-imputation or the imputation of merit for them] may be accounted unto them [\"ALL uncircumcised BELIEVERS\"]; and (2) a father of Circumcision [Jews] not only to those who are of Circumcision [those Jews who do not accept Christ] but to those also who tread in the footsteps [those Jews who accepting Christ left all to journey to Heavenly Canaan, as Abraham left all to journey to earthly Canaan] of the faith of our father Abraham which he had in uncircumcision." Undoubtedly these twelve verses, as well as the rest of the chapter, especially verses 21-24, prove Tentative Justification as operative during the Gospel Age.

22. Among others, the following Scriptures also prove Tentative Justification: 1 Cor. 7: 14; Rom. 12: 1; 8: 29, 30; 1 Cor. 1: 30; Lev. 9: 9, 12, 18.

23. PTQB p. 731 The merit of Yeshua has not been imputed on behalf of the children of the consecrated, yet they are justified; hence their justification is a tentative one. (1 Cor. 7:14.) St. Paul's addressing (Rom. 12:1) the unconsecrated believers as brethren and as having experienced the mercies of God—the tentative forgiveness of sins and the imputation of faith as righteousness—is another Scriptural proof of tentative justification operating during the Gospel Age.

24. PTQB p. 731 Rom. 8:29, 30, clearly proves tentative justification. As our Pastor shows in F, 182, this passage traces the experiences of church class in their reverse chronological order, mentioning first their deliverance, second their call to the High Calling, or sanctification, third their justification, and fourth their being honored with the knowledge of God; while in 1 Cor. 1:30 he gives their experiences in their chronological order as receiving from Christ first



wisdom, second justification, third sanctification and fourth deliverance. Hence the justification referred to in Rom 8:30 is experienced before one is invited to the High Calling, which occurs when one is invited to consecration—the first part of sanctification. Hence the justification here mentioned is tentative justification.

JUSTIFICATION OF ANCIENT WORTHIES

25. The following are the facts about the justification of Ancient Worthies: (1) Their justification was of a kind in which the satisfaction of Justice did not take place; (2) They lived and died under the Adamic sentence; (3) They were justified to fellowship only; (4) Their trial was of faith and obedience only, proved by Samson's case especially, and not of love without a trial and possession of which no one will ever gain everlasting life; and (5) Their trial for life, unlike that of the Vitalizedly Justified, who are tried for life during Gospel Age, was not in this life; but is to be in the Millennium (Heb. 11: 40).

26. We see, then, that the Justification of the Ancient Worthies was not to life, which requires the satisfaction of Justice by the merit of Christ (Rom. 3: 21-26; 5: 18, 19); for they remain until the present under the Adamic sentence. Whatever Covenant favors God gave them, instead of setting this sentence aside, were given them conformably with Justice exacting from them the Adamic death. Hence they were not as Ancient Worthies put on trial for life. Their trial was of faith and obedience, and that from Abraham onward in connection with a Grace Covenant (Rom. 4: 13-16; Gal. 3: 18). This Grace Covenant neither ignored, nor set

their Adamic sentence aside; but recognized its Justice; and did not interfere with its execution; but meantime operated toward them as an unconditional promise, made possible through their Tentative Justification (Rom. 4: 13-16) in view of the fact that a Ransom would someday satisfy Justice and cancel the Adamic sentence for them.

27. Hence God dealt with them as a kind prison warden would with a worthy convict in view of his future lawful freedom. He could do this in harmony with Justice and the Ransom, by leaving them suffer the former's sentence, and in the meantime give them opportunities of demonstrating their faith in, and loyalty to Him, as a preparation for their future lawful freedom.

28. Thus He arranged in their interests as Millennial works (1) the application of the Ransom as a seal of the New Covenant for the cancellation of their Adamic sentence, (2) their awakening from the dead, and (3) their reward, not everlasting life, for which they must first stand trial, and that under the New Covenant (Heb. 11: 40), but human perfection and princship. (Heb. 11: 39, 35; Ps. 45: 16).

29. Their Tentative Justification, i.e., justification to fellowship (Jas. 2: 23) by their faith, which faith in due time was proven to be genuine by their consecration faithfully maintained under sore trial (Jas. 2: 21, 22), made it possible for God to give them such promises as gave them the hope of a reward in the future (Heb. 11: 10, 13-16), and as left them under the curse, while they exercised hope in the promises. Without such a Tentative Justification God's Covenant dealings with them could not have taken place; with it they could; for in harmony with the curse and His Justice God has always drawn near to those who have drawn near to Him. Praised be His Holy Name for such wondrous grace!

JUSTIFICATION OF YOUTHFUL WORTHIES

30. The relation of Youthful Worthies to God was precisely the same as was that of the Ancient Worthies in all essential respects, i.e., as to (1) repentance, (2) faith, (3) Justification, (4) consecration, (5) faithfulness in hard tests of faith and obedience apart from a trial for life, (6) environment inconducive to righteousness and conducive to sin, (7) satisfaction of justice, (8) the Adamic sentence, (9) the earthly features of the Oath-bound Covenant, (10) God's gracious Love, (11) the merit of Christ, (12) the New Covenant, (13) a trial for life, (14) the impossibility of entering the High Calling because of its unopen door, which is no fault of theirs.

31. The fact that one class lived, when it was too soon for Divine Justice to be satisfied for it on the basis of the imputed merit, and the fact that the other lives, when it is too late for the Divine Justice to be satisfied for it on the basis of the imputed merit, by which alone access to the High Calling is possible, are

facts that are equalized before the bar of Justice and the Ransom by the consideration that both lived, when it was too soon for Divine Justice to be satisfied for them by the applied merit.

32. Hence giving the Youthful Worthies under the same conditions the opportunity of becoming the Millennial Associates of the Ancient Worthies in reward and service is no more contrary to the Divine Justice and the Ransom than was giving the Ancient Worthies the opportunity of qualifying for their Millennial reward and service.

JUSTIFICATION IN EPIPHANY CAMP – PT 1975, P.12

33. In the unfinished Epiphany Camp, as it exists from 1954 onward, there are three classes—(1) the Consecrated Epiphany Campers, a consecrated and Spirit-enlightened but not Spirit-begotten class, a non-Levitical class, (2) the unconsecrated tentatively justified and (3) the unjustified, nominal people of God. In the finished Epiphany picture, the unjustified Campers, those who have not accepted Yeshua as personal Savior, no matter how good their characters, will be put out of the Camp into the condition typed by the territory outside the Camp, i.e., the unjustified (P '40, p. 13; '72, p. 70, col. 2, top). All in the finished Epiphany Camp of course must "practice righteousness," but they must also believe in Yeshua as Savior and King (compare E 5, p. 420). And until tentative works-justification comes, when "restitution begins," this means also that they must be tentatively justified by faith.

CLASSES WITH TENTATIVE FAITH JUSTIFICATION – PTQB p.748

34. On the basis of the fact that Yeshua tasted death for every man (Heb. 2:9), God has been pleased to tentatively justify and to accept into more or less of fellowship certain ones who draw near to Him in faith, even before the merit of Christ's blood is imputed or applied on their behalf. These include: (1) the Ancient Worthies, their faith being accounted to them for righteousness (Heb. 11:7; Rom. 4:3, 18-22; Jas. 2:23), (2) the Gospel-Age unconsecrated believers in Yeshua (Rom. 10:4; 4:5; 12:1; Acts 13:38, 39), (3) the immature children of the consecrated (1 Cor. 7:14), (4) the Youthful Worthies (Joel 2:28; E. Vol. 4, pp. 451, 452), (5) the Consecrated Epiphany Campers (P. '54, pp. 41, 42; '55, pp. 41-44; '57, pp. 23, 25; '58, pp. 6, 7; '59, pp. 41-43) and (6) other Epiphany Campers who believe in Yeshua but do not consecrate (P. '57, pp. 20-27; '58, pp. 59-61, 91-93; '59, pp. 36-41, 56, 57; '60, pp. 89-92).

35. The Bible clearly shows that throughout the Faith Age in God's order tentative faith—justification is the step that must precede consecration! Rom. 5: 1

shows this clearly: "Being [tentatively] justified by faith, we have peace with God through our Lord Yeshua Christ: by whom also we have access by faith into this grace [of consecration] wherein we stand" (compare Rom. 12: 1; F 116, 121, par. 1, Foreword, vi; E 5, p. 398, bottom; E 6, p. 711).

VITALIZED JUSTIFICATION

36. But the Bible just as emphatically teaches a vitalized justification—that which was experienced when a justified believer so thoroughly believed as to consecrate himself, and when God was about to give him the Spirit-begettal (1 Cor. 6:11; Heb. 10:14; 9:24; 1 John 2:2; Jas. 2:17-26).

SCRIPTURAL PROOF OF VITALIZED JUSTIFICATION - PT 1946, p.125

37. Certain passages, especially in Hebrews, clearly teach that during the Gospel Age nobody's justification was vitalized, i.e., that nobody actually received the benefit of the imputed merit and thus the cancellation of the Adamic sentence—until after presenting himself in consecration.

38. This we can see from several passages: "For by one offering [of His blood in the antitypical Holy of Holies] He hath perfected [justified from the Adamic sentence] forever them that are sanctified" [consecrated]. This proves that before consecration there is no justification to life, i.e., no vitalized justification (Heb. 10: 14). "Christ entered . . . into heaven itself [the antitypical Holy of Holies] now [during the Gospel Age] to appear [with His merit] for us" [the Church, not for others; therefore for the consecrated alone does He during Gospel Age actually impute His merit]. (Heb. 9: 24). "He is [during the Gospel Age] the [actual] propitiation for our sins" [solely the church's sins as the contrast with the world's sins suggests] (1 John 2: 2).

39. Deliverance from the Adamic sentence "is in Christ Yeshua" (Rom. 3: 24). The church class come into Him by consecration alone (Rom. 6: 3; 1 Cor. 12: 12, 13; Gal. 2: 16, 17; 2 Cor. 5: 17). Thus we see that God justifies them to life—i.e., vitalizes their justification—by actually accepting the imputed merit on their behalf after they consecrate. The reason for His not doing this before their consecration is very clear; for since there can be but one actual use of the merit on behalf of any one individual (Heb. 10: 18), all who accept Yeshua as their Savior and do not consecrate would go into the Second Death; i.e., would have no opportunity of being among those for whom Yeshua will apply His merit for restitution purposes in the next Age, if Yeshua would really give them now the benefit of His imputed merit for God's canceling from them the Adamic sentence.

40. What, then, before the bar of Justice is the

condition of those who accept Yeshua as their Savior before they consecrate? We answer it is the same as that of the Ancient Worthies; they are not justified to life, but to fellowship; i.e., tentatively justified, for the merit of Christ is only reckonedly imputed for them and the Adamic sentence, therefore, is not yet actually cancelled from them. Are they tentatively justified? We answer yes. Are they really vitalizedly justified? No; for Christ's merit is not actually imputed for them.

Scriptural Proof of Vitalized Justification and Justification by works after Vitalized Justification - PT 1948, p.122

41. 1 Cor 6:11 - The Bible's teaches that certain features of justification are wrought by the Holy Spirit. These features so wrought are those that come after God vitalizedly for the sake of Christ's merit through one's faith actually forgives him his sins, actually imputes to him Christ's righteousness and actually takes him into friendship with Him, i.e., features coming after faith justification in its vitalized aspect; for after such justification one must live righteously, and thus be more and more made just in character. This feature of justification is wrought in saints by the Holy Spirit as God's disposition in them.

42. The Scripture that treats of these features of justification is 1 Cor. 6:11: "Such [fornicators, idolaters, adulterers, effeminate, sodomists, thieves, covetous, drunkards, revilers and extortioners (vs. 9, 10)] were some of you; but ye were [so the Greek] washed, but ye were [so the Greek] sanctified, but ye were [so the Greek] justified in the name of our Lord Yeshua and by the Spirit of our God." The Apostle here reminds the Corinthians that some of them had, before turning to the Lord, been guilty of being very evil doers, as set forth in vs. 9 and 10. But alluding to the tabernacle picture with its laver of water, whereby the typical priests washed themselves from bodily uncleanness, he shows that saints as antitypical priests had washed themselves (were washed) from all filthiness of the flesh and spirit (2 Cor. 7:1; Eph. 5:26; Heb. 10:22) in the laver of the antitypical Tabernacle's court. Again alluding to the tabernacle picture, and that to the first vail, as to its side facing the court, where the consecration of the priests occurred, he shows that at the time of the saints' consecration at the first vail of the antitypical Tabernacle they were set aside from selfishness and worldliness and dedicated to the Lord (sanctified). Thus it is shown that the washing and consecrating occur in the antitypical court.

43. In the next expression (ye were justified) he refers to something that happens in the antitypical Holy. We say this, first, because the Spirit-begettal occurred immediately after justification was vitalized, not immediately after justification was tentativized, and that in the Holy. Hence the Spirit was not gotten until entering the Holy, just after justification was vitalized;

and we say this, secondly, since the justification here referred to is by the Spirit of God, it cannot be either tentative or vitalized justification, but is one that occurs after justification was vitalized, and after the Spirit-begettal set in. It will be remembered that one of the goat's hair curtains was folded double above the first vail, the side facing the court, typing tentative justification, and the side facing the holy, typing vitalized justification.

44. We ask, What kind of a justification is that made after tentative and vitalized justification and after Spirit-begettal? As distinct from the former two phases of justification, which is God's declaring one just in view of faith in Christ's merit, it is one that makes one just, i.e., by God's disposition in saints it more and more makes them just, which is a thing that occurs at the antitypical table of shewbread, where one develops both duty (justice) and disinterested (charity) love. And this is done through the exercise of Yeshua's office as our Justifier by works (Jas. 2:14-26), as distinct from His office as our Justifier by faith (in the name of our Lord Yeshua) and by God's disposition in the saints.

45. E Vol. 5, p. 483 Christ's righteousness adjusts the Gospel Age consecrated reckonedly with Justice. It makes up whatever they lack of 100% of justice. But it implies that they practice justice as best they can, which doing progressively they need less and less of Christ's righteousness to make them 100% righteous. Therefore, God requires that they practice justice as much as they can, all the time covering their failures therein due to weakness and ignorance through Christ's imputed righteousness. Hence, the Faithful seek to develop a righteous, just character, i.e., they seek in duty good-will to love God with all the heart, mind, soul and strength, and their neighbour as themselves. If in any measure of willfulness they temporarily fail to do this, they by stripes and amendment make this up, so that they do develop a just character.

TENTATIVE AND VITALIZED JUSTIFICATION – COMPARED AND CONTRASTED

Kind of faith

46. The consecrating faith of Vitalized Justification is brought out in the Greek by the expression, *Pisteuein eis*, i.e., to believe into (John 3:15, 16, 18, 36; 7:5, 31, 38, 39, 48; Acts 10:43; 14:23; 19:4; Rom. 10:14; Gal. 2:16; 1 Pet. 1:21; 1 John 5:10, 13); while a justifying faith as distinct from a consecrating faith is brought out in the Greek by the expression, *pisteuein epi*, to believe on, or upon (Luke 24:25; Acts 9:42; 11:17; 16:31; 22:19; Rom. 4:5, 24; 1 Tim. 1:16).

Both are acts performed in heaven

47. Both tentative justification and vitalized justification are acts performed in heaven (Heb. 9:24).

While the passage just cited, strictly speaking, refers to vitalized and not to tentative justification, it teaches that in heaven is the place where justification is performed; and it therefore implies that there is where tentative justification is performed. And that which is implied in Heb. 9:24 is directly taught in Rom. 3:25, 22. In v. 25 Christ in His being righteousness for the believer is called the antitypical Mercy Seat—a thing that is in the antitypical Holy of Holies—heaven—whereas in v. 22 He is set forth as the righteousness of all believers—hence for justified, as well as for consecrated believers. Accordingly, both kinds of justification are performed in heaven.

Other main differences

48. The main differences between Tentative and Vitalized Justification are (1) as concerns God's Justice, the former operates without, the latter with its being satisfied by Christ's merit; (2) as concerns Christ's merit, the former acts without, the latter with the imputation of His righteousness in the interests of the person concerned; (3) as concerns the recipient's activity, the former operates by the sole instrumentality of faith in the teachings of the Word on pertinent subjects without consecration, the latter by the instrumentality of such a faith with consecration; (4) as concerns the things imputed, the former has its faith actually, and Yeshua's merit reckonedly (Rom. 3: 21-28; 4: 3-8, 21-25; 10: 4), the latter its faith and Yeshua's merit actually, imputed as righteousness (Gal. 2: 16-20; 3: 22; Phil. 3: 9) [the term, "the faith of Yeshua" means the faithfulness, righteousness, of Yeshua]; (5) as concerns the Adamic sentence, the former is without, the latter with its cancellation; (6) as concerns fellowship with God, the former is partial, the latter is full; (7) as concerns opportunities for entering covenant relations with God, while the former always gives opportunity of entering a grace-covenant relation with God, it does not always open an opportunity of entering into the Sarah-Covenant relation with God, as can be seen in the case of the Ancient and Youthful Worthies; the latter always gives access to the Sarah-Covenant relation with God.

THINGS IMPUTED IN JUSTIFICATION – ITS BIBLICAL BASIS

49. In Gospel Age justification, not only is faith imputed for righteousness, but also Christ's merit (His death and righteousness) is imputed Godward and usward (church class).

50. We know that God gives back to Yeshua the ransom-price as an asset after Yeshua uses it to purchase Adam's forfeited assets, from the following facts: (1) In the priesthood figure, not only did Aaron sprinkle the blood on the mercy seat (satisfy justice), but he made atonement for the altar (made church's

humanity reckonedly perfect).

51.(2) In the mediator figure, not only did Moses sprinkle the book (satisfy justice), but he also sprinkled of the blood of the bulls and goats on the people (lifted the people up to perfection by bestowing of His merit on them).

52.(3) John 6: 27-58 and 3: 15, 16 also show the double giving; for John 3: 15, 16 shows that the ransom of the Son cancels the sentence ("not perish") and gives perfection ("eternal life") and John 6: 27-58 shows that the meat which endureth unto everlasting life is given by the Son. And that meat is His flesh (vs. 27). In vs. 33 He shows that this is His humanity and that it gives life to the world, not simply forgiveness of sins. Verse 50 shows that His humanity, if appropriated by a person, will keep one from death, frees from and keeps free from the sentence. Verse 51 shows that His humanity is that which He will give for the life of the world, that is, for the bestowing of everlasting life upon him who appropriates ("eats") it. John 6: 27-58, therefore, shows that our Lord's death not only cancels the sins of the Church and the world, but also bestows life everlasting on the one who appropriates that which He laid down, that is, His humanity and His right to life and life-rights. In these verses His flesh stands for His humanity and His blood for His human right to life and human life-rights.

53.(4) The same is taught in the Lord's supper: The church class eating of the bread represents not only that they appropriate forgiveness, but that they appropriate what He was—a perfect human being with His right to life and life-rights,—'This is represents My body which is given for you, etc.' This is evidently represented in the Lord's supper, even as John 6 gives the key to the understanding of that supper.

54.(5) Heb. 10: 14 shows that by His merit He perfects the humanity of the Church, not only that He secures its forgiveness.

55.(6) Yeshua, being the Second Adam, as a Father gives life that is His own to the world, as well as imputes it to the church, in addition to securing forgiveness.

56.(7) In justification the same things work: God forgives the church class and the righteousness of Christ is imputed to them as their righteousness (Rom. 3: 21, 22; 10: 4; 1 Cor. 1: 30; 2 Cor. 5: 21; Gal. 2: 16; 3: 22; Phil. 3: 9). These seven proofs show that Yeshua's merit not only cancels the sentence, but also gives perfect humanity with the pertinent rights imputedly to the Church and actually to the world.

GOSPEL AGE JUSTIFICATION PROCESS – BY IMPUTATION - PT 1930, pg.9-13

57. Justification is a feature of a court scene, which implies God as judge, His justice as the law, the sinner as guilty defendant and Christ as Attorney, who satisfies justice in its twofold demands on the



defendant: (1) who has broken the law and thus is guilty, justice, therefore, demanding his death, and (2) additionally justice demands his perfect obedience to its laws, which demand the sinner cannot meet. As Advocate, Yeshua satisfies both of these demands of justice—(1) His death, the evidence of which is His blood, offered as such in heaven after His ascension, satisfying its demands for the sinner's death, and (2) His righteousness as a perfect human being satisfying the demands of justice for the sinner's perfect obedience to all its laws.

58. The only way that Christ's righteousness can be instantly bestowed, as it is in a faith-justifying dispensation, Godward and manward combinedly, is by imputation; because there cannot be an instantaneous making of a depraved character righteous, as distinct from imputing it righteous. It must, therefore, if it is done instantly, be done by imputation, both Godward and manward; for an actual giving of it instantly would be nonsense in a character-production process, an annihilation of such a process! Hence Christ's human, not new-creaturely, righteousness is in justification as a part of His merit imputed for and to the believer tentatively before and vitalizedly after consecration; for if Christ's human righteousness is imputed to the believer, it must have before been imputed to Divine justice for him, the former implying the latter.

59. Therefore there are three imputations in justification: (1) the merit of Christ's death and righteousness imputed to God's justice for the believer; (2) His righteousness imputed to the believer; and (3) faith—a part of righteousness—imputed to believer for righteousness, i.e., all that the Father insists on the believer having, if He would justify him.

60. Additionally the idea of substitution which is the special feature of the Advocate's work—that of an Attorney appearing in Court for the Gospel Age consecrated as clients—wherein He substituted His

death for their death sentence, and a sufficiency of His righteousness for their lacks in righteousness to satisfy instantaneously the two demands of justice on them for their instantaneous justification, and wherein He later substitutes as much of His righteousness as is needed to cover their post-justification sins instantly (1 John 2: 1, 2) unanswerably proves that all of the acts in the heavenly Court that produce justification for them are imputative and from the nature of substitution cannot be otherwise.

61. The Ransomer's work can be by the loan of His credit—a reckoned purchase—or by an actual purchase; but the Advocate's cannot be otherwise than by imputation; for the Advocate's work is that of substitution, which in its very nature must be imputative. How could another's death become believers' except by imputation? How could another's righteousness become instantaneously theirs except by imputation? But His death does become theirs (Is. 53: 3-12; 1 Cor. 15: 3; 2 Cor. 5: 19; 1 John 2: 2); and His righteousness does become theirs instantaneously (Rom. 4: 20-26; 10: 4; 1 Cor. 1: 30; 2 Cor. 5: 21; Gal. 2: 16; 3: 22; Phil. 3: 9; in the first and in the last three citations the expression faith of Yeshua Christ means the faithfulness, righteousness, of Yeshua Christ as a human being).

62. Everything in the Gospel-Age justification is a matter of imputation. Thus the removal of death that they experience therein is not an actual, but a reckoned thing. So, too, the bestowal of perfect and eternal life on human plane that they receive therein is also not actual, but reckoned; otherwise they would not be dying, which they do even apart from sacrificing, and would have perfect bodies (John 5: 27, 28; 1 John 5: 12). Moreover, their perfection is not an actual, but a reckoned thing (Heb. 10: 14); otherwise they would be actually flawless.

63. Admittedly, faith is imputed as righteousness in the Gospel Age (Rom. 4: 3-8, 23-25). Undoubtedly, the Bible teaches that Christ in His human righteousness is made their righteousness (Rom. 3: 21-26; 10: 4; 1 Cor. 1: 30; 2 Cor. 5: 21; Gal. 2: 16; 3: 22; Phil. 3: 9; as pointed out above the expression, faith of Yeshua Christ, in the first and last three of the above passages means, the faithfulness, righteousness, of Yeshua Christ as a human being); and as we showed above, this cannot be possible in a faith-justification dispensation except as an imputed matter. Above we proved that the use of the merit by the Advocate Godward, in the Court picture, is also an imputed matter; for in a substitution of one for another the substitute's merits cannot be given, they must be imputed to the other.

64. Another fact also proves Gospel Age justification is a matter of imputation: Not His full merit, but only so much of the Substitute's merit is imputed to each one as is needed to bring up his deficiencies to perfection. This principle is manifest

from certain features connected with the ransom, but not of the entire ransom-price itself, in the Jubilee type: The varying prices paid to redeem, not a debt (which required the whole sum—typical of the debt of the human all surrendered in death and met in the ransom), but a slave or a piece of property, dependent on the length of time to the next Jubilee, were typical of the varying amounts of the ransom-merit required for the reckoned purchase to bring people from varying degrees of imperfection to perfection.

65. Such a transaction types how the credit of parts of the ransom-merit are loaned to individuals, squaring each of them with human perfection, which is typed by the Jubilee condition—restitution. That this same principle of dealing applies to the Advocate's picture is evident from 1 John 2: 1, 2, where the Advocate is shown to make good before Divine Justice their sins of weakness and ignorance committed even after they entered the state of both tentative and vitalized justification, the Advocate's picture proving that imputation is the pertinent act.

66. (E Vol. 8, p.533-535) According to Heb. 1:3 our Lord made a general imputation of His merit for the entire Church as a class on His ascending to heaven, as a thing making operative the Gospel-Age salvation. But this did not affect individuals as such until individually they availed themselves of it tentatively, by a justifying faith, when Yeshua made a reckoned imputation of His merit for them as individuals, and vitalized by a consecrating faith, when Yeshua made an actual imputation of His merit for them as individuals. In other words, the general imputation at Pentecost was made for the class, while the individual imputations were made for each one as he exercised the pertinent faith (Rom. 3:22-26; 10:4,10). The distinction here is somewhat like the one in election: Before the world was created the class was elected (Eph. 1:4), but the individuals have been selected during the Gospel-Age at their Spirit-begetting (2 Thes. 2:13). Additionally, whenever they sin after their tentative justification or vitalized justification and make proper request for forgiveness Yeshua tentatively or vitalizedly makes the pertinent imputation for their forgiveness and covers them with His righteousness (1 John 2:1, 2).

Reckoned Imputation in Gospel Age Tentative Justification - Its Process

67. How has our Lord made these reckoned imputations? We understand the matter as follows: It was, of course, Yeshua who wrought repentance through the preaching of the Law, and faith through the preaching of the justification features of the Gospel, in the Gospel-Age Levites. These began to long for forgiveness while they were in the process of repentance and asked for it; but it was only by heartily accepting the preaching of the justification features of the Gospel that they came to a justifying faith—a faith

that believes heartily that God for the merit of Christ forgives the sinner his sins, imputes to him Christ's righteousness and enters into peace with him.

68. The moment such a faith was wrought in the heart of a repentant sinner, Yeshua indicated to the Father that He was reckonedly (not actually) imputing His merit on his behalf; and therefore God reckonedly (not actually) forgave him his sins and reckonedly (not actually) imputed to him Christ's righteousness, and on that account entered into a reckoned peace with him. It is because all four of these acts were reckoned and not actual that the faith-justified are tentatively, not vitalizedly, justified.

69. Again, when after their original experience of tentative justification, the Gospel-Age Levites have sinned and then repented and believed that Christ imputed His merit to cover that sin and that God accepted it for him, Yeshua made the necessary reckoned imputation for such repentant believers and God made the necessary reckoned imputation to them. Thus He has been the continued Preserver of their tentative justification, as God has been its continued Maker.

Actual Imputation in Gospel Age Vitalized Justification - Its Process

70. How has our Lord been making the actual imputations during the Gospel-Age, i.e., how has He, in distinction from tentative justification, been vitalizing the justification of believers? We answer that after He by the Word had wrought in responsive hearts a consecrating faith and love, and thereby had enabled them to make an entire consecration of themselves to God, when God was ready to accept their consecration, our Lord appeared before the Father (Heb. 9: 24) and made an actual imputation of His merit with the Father on their behalf.

71. According to an understanding between the Father and Him He let go, so far as tentatively reckoning is concerned, of all further hold on the amount of His merit needed to bring the consecrated believer up to perfection by actually imputing it before God for that believer; and that actually enabled the Father, in harmony with His plan, to forgive this pertinent consecrated believer, actually to impute to him Christ's righteousness and actually to enter into peace with him. This actually forever freed the pertinent believer from the Adamic sentence, as well as from the condemnation of his own actual Adamic sins, and actually counted him perfect in righteousness (Heb. 10: 14). Henceforth, it is impossible for him to die in Adam, i.e., die the Adamic death.

72. Moreover, any sins of weakness or ignorance that he may thereafter commit are forgiven and covered with righteousness on his exercising repentance and faith as to it; for thereupon their blessed Advocate (1 John 2: 1, 2) actually imputes on his behalf

before the Father the required merit for his forgiveness and perfection in righteousness; and as a consequence God actually imputes this to him, whereby he is forgiven, is reckonedly brought up to human perfection and is at peace with God as respects those sins. If it were not for this gracious provision of the Lord on their behalf, they would all long ago have irretrievably fallen; but by it they could stand and win out in the high calling by grace Divine. Praise Jehovah for such a Savior!

Millennial Age Justification – Its Process

73. Let us see the conditions of justification that will prevail during the Millennial Age. During that Age there will be neither a tentative nor a vitalized justification, since both of these kinds of justification operate on the basis of the imputed ransom merit, as distinct from the applied ransom merit; and the Millennium will have no imputed, but an applied ransom merit operating. Without anything at all being required from the non-elect, the mere application of Christ's ransom merit for them will effect forgiveness of their sins and will cancel their Adamic sentence. This is evident from the non-elect in the death condition: Since they are unconscious they can know and do nothing; yet they will be awakened from the death state, which implies the cancellation of the Adamic sentence, whose cancellation implies the forgiveness of their sins.

74. Unlike the Gospel-Age justification, which is instantaneous in both of its kinds, the Millennial justification will require the entire Millennium to complete, because it will be an actual as distinct from the reckoned justification of the Gospel Age. And the conditions on which it will be bestowed will be faith and obedience unto perfection. They will have to believe in the sense of mental appreciation and heart's reliance as to the Millennial teachings and arrangements; for without such a faith they could not come into harmony with them; for never in any Age will God save or deal with unbelievers. But the Millennial faith will not be a sightless faith such as we must now exercise, but one that will have indisputable evidence convincing to everybody; for when all the effects of the curse will be removed and their opposite blessings will everywhere prevail, of course, all will have a sight faith, but they will have to obey the Millennial teachings and arrangements completely to gain justification in completeness; for Yeshua and the Church will give them the healing of the curse and the bestowal of restitution through giving them His right to life and the right to the life-rights gradually.

75. He will not give them these instantaneously but gradually as they obey His teachings and arrangements. If he obeys certain commands, and as he gradually obeys these, he will gradually receive the pertinent healing and health, and so with all effects of the curse and features of the restitution; and a certain

amount of faith and a certain kind of works will thus be required from the non-elect to receive each feature of the healing and health, which will be given in proportion to the pertinent faith and works. These teachings, arrangements and helps will be along the line of every feature of the curse and of restitution; and faith and obedience will be required at every healing of these features of the curse and restoration, and as, and only as, they are exercised will a corresponding healing and restoration be administered.

76. Thus will this process go on for the entire Millennium; and at its end as the faith and obedience, even external faith and obedience, will be exercised in all details, will all the effects of the curse be destroyed and full physical, mental, artistic, moral, religious perfection in faculty be completed; for the healing and restitution will be as gradually administered as the faith and obedience will appropriate the ransom merit, the right to life and the life-rights, gradually and will have appropriated them completely by the Millennium's end. The result will be that they will be completely justified by works at the end of that Age.

77. In a word, faith is the justifying instrumentality and thus the condition of justification in the Gospel Age, while obedience will be the justifying instrumentality and thus the condition of justification in the Millennial Age. These Ages' purposes account for this.

JUSTIFICATION SHOWN IN THE TABERNACLE - PT 1946, p.125

78. As we are aware, every important feature of God's plan, illustrative from the standpoint of the At-one-ment, is symbolized in connection with the Tabernacle; hence the Lord has taken care to symbolize Tentative and Vitalized Justification by that curtain of the goats' hair (Ex. 26: 7-9) which was doubled "in the forefront of the Tabernacle," the part visible to those in the Court typing Tentative Justification, and the part visible to those in the Holy typing Vitalized Justification.

79. The following considerations will make this clear. The covering of badger (seal) skins, clearly visible to those in the camp, types The Christ Class as they appear to the world, i.e., as unattractive and repulsive. The rams' skins dyed red, hidden under the first covering, represent the merit of Yeshua's humanity. The ten curtains of goats' hair covered by the rams' skins dyed red represent the Justified humanity of the Church as covered by Christ's merit. The eleventh, the uncovered curtain, i.e., that which was doubled "in the forefront of the Tabernacle" represents not the Church's justified humanity, but Justification by faith, the part (as stated above) visible to those in the court typing Tentative Justification, and the part visible to those in the Holy typing vitalized Justification. The linen curtains type The Christ as New Creatures, in whom as



such there is no sin (1 Pet. 2: 22; Rom. 8: 1-4; 1 John 3: 6, 9).

80. Using the Tabernacle picture we would briefly trace the steps related to tentative and vitalized justification. The sinner leaving the antitypical camp (the world) by repentance, and entering the antitypical court (tentative justification) by faith in Christ (the antitypical Gate) gains an increasing measure of peace with God. In this tentatively justified condition (the antitypical court) he views the Lord's sacrifice (the antitypical Altar) and washes away filthiness of flesh and spirit by the Word of God (the antitypical laver); then he advances toward the consecrated, spirit-begotten condition (the antitypical Holy), unto its veil (the death of the human will).

81. The next step is consecration, by which the humanity (a prospective part of the antitypical Lord's Goat) is bound to the dead human will (the antitypical veil). Then Yeshua actually imputes His merit on his behalf, vitalizing his justification through procuring the cancellation of the Adamic sentence by God. Yeshua then offers the person's humanity, now perfect in God's sight, to God as a gift. God then accepts the gift by the impartation of the Holy Spirit and changes the gift into a part of the sin-offering (the antitypical Lord's Goat). Now the person, as a new creature, is a priest in the spirit-begotten condition (the antitypical Holy) and as a human being, vitalizedly justified, is part of the Lord's goat on the antitypical Altar.

AARON'S OFFERINGS FOR HIMSELF - PT# 479, SEPTEMBER-OCTOBER 1965, p.74

82. Lev. 9: 7 shows that it was the slain bullock's blood that made atonement for everyone in Israel: priests, Levites and Israelites, though the slain goat's blood was connected with it in this service; for it is through the sacrificed humanity of the Church that Yeshua's merit is made available for the purchase of the world.

83. It is the merit of the antitypical Bullock that constitutes the merit of the antitypical Goat. Yeshua makes propitiation for the Church and for the world—it is His merit through the Church's share in the Sin-offering that purchases the world (1 John 2: 2; T 79). He is the reckoned Father—Life-giver—of the Church's humanity (John 6: 27; 1 John 5: 12), and will be the actual Father of the World (Isa. 9: 6)—the Second

Adam, the One who gives eternal life (1 Cor. 15: 45-48).

84. Lev. 9: 9 shows that after the bullock was slain, its blood (typical of Yeshua' merit) was held by Aaron's sons and presented to him, just before he sprinkled it on the altar; therefore these acts of Aaron's sons must type things done by the prospective Underpriests just before their justification was vitalized. Yeshua' merit or righteousness, with what is implied in it—His perfect humanity, life, and its right to life and life-rights—was tentatively imputed to the prospective Underpriests in tentative justification (1 Cor. 1: 30), and they tentatively held it as theirs, typed by Aaron's sons as prospective underpriests holding the blood.

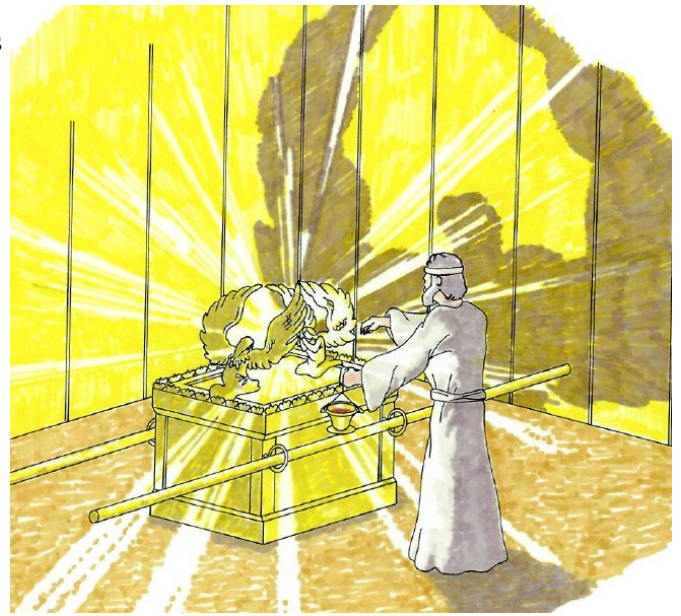
85. When they consecrated, and just before Justice was satisfied for them by Yeshua' merit and they were begotten of the Spirit, they in consecration gave to Yeshua the High Priest this tentative righteousness, tentatively held as theirs, typed by Aaron's sons presenting the blood to him. If they had not consecrated, Yeshua would not have vitalized their justification, and they would not have been begotten of the Spirit.

86. The brazen altar, which Aaron sprinkled with the blood of the bullock after it was presented to him by his sons (Lev. 9: 9), types the humanity of Yeshua and the Church; but here the antitypical sprinkling was only for the Church's humanity, for Yeshua did not need the imputation of any merit to make Him reckonedly perfect before God. Aaron's sprinkling the blood on the altar types our Lord as High Priest performing that part of His work of vitalizing their justification that consists of imputing to them the amount of His merit needed to make them perfect in God's sight, pleasing to Him; and thus He completed the first part of the at—one—ment for them, which first part has two steps: (a) by the blood covering the antitypical Mercy Seat, taking away God's anger at their sins, and (b) by the blood on the antitypical Altar, making Him pleased with them as righteous (by Yeshua' imputed merit).

87. While these two things completed the first part of the Underpriests' at-one-ment—reconciliation to God—making them pleasing to Him, the sprinkling of the slain goat's blood on the altar (Lev. 16: 18) types the performing of the second part of their at-one-ment—making God pleasing to them—which was accomplished through the perfecting of their characters by their sacrificial sufferings—the antitypical Goat's blood.

88. Lev. 9: 12-14 treats of Aaron's burnt-offering. His sin-offering, as just shown, types the sin—atoning aspect of Yeshua' sacrifice, whereas his burnt-offering types the Gospel-Age manifested Divine acceptance of Yeshua' sacrifice. The prospective Underpriests recognized this manifested acceptance aspect, in their tentatively holding Yeshua' merit in tentative justification and in their presenting it to Him

as



High Priest in consecration (v. 12). Similarly, our Lord as High Priest recognized it in antitypically sprinkling the Altar. The Underpriests presented themselves as having manifest acceptableness to God through Yeshua' merit, as members of the Body, of which Yeshua is the Head (v. 13; comp. T 45, top, 73, pars. 1, 2). Yeshua as High Priest offered Himself as the Head, and also the Body members joined to Him, as parts of one sacrifice, acceptable as a whole to Jehovah, manifested to believers, in the Court condition, as the atonement for the sins of all mankind (burnt them upon the altar).

CONCLUSION

89. The whole race is involved in the debt of Adam—it stands in full against each and all. It, therefore, requires as much to purchase one as to purchase all. God sees that the race so involved in debt consists of two classes: (1) a faith class, capable of development in character fit for spiritual natures of varying orders; and (2) of an unbelief class capable of development no higher than perfect human nature. He desires to help each to attain his highest possibilities.

90. Therefore He determined to deal with the faith class under faith-exacting conditions which they can endure and which will fit them for various spiritual natures—conditions too strenuous for the others to endure because of their lack of faith, whom, therefore, He decides to try under conditions not so exacting as to faith, as under such only can they be successful.

91. But all alike have the same debt against them, whose full equivalent our Lord has, in their interests. It being necessary to test these two classes under two different dispensational provisions, and it taking all Christ's merit to free one or all in the first dispensational process, some arrangement had to be devised to make it available for the second; otherwise the one and same debt owed by those under the second would have no corresponding-price available to free its subjects.

92. To meet this situation, God arranged for Christ, not actually, but reckonedly to purchase the Church, as follows: (1) to deposit the ransom-price into God's hands (Luke 23: 46); (2) to appear before God to purchase (reckonedly) only the Church (Rev. 5: 9; 14: 3, 4), by imputing the credit of His deposit with God for the Church.


93. God could accept a loan of the credit of this deposit without violating Divine justice, and that for three reasons: 1) The Deposit covered the full debt involved; (2) it left that price fully in His hands; and (3) Christ previously pledged Him that He would put all on whose behalf He loaned the credit of the Deposit into death as humans forever—either into the sacrificial death (Little Flock), or the ministerial death (Great Company), or the second death,—so that God would actually, as long as they lived, have in His hands the full value of their debt to Him, as security for His full rights in them.


94. These three things made God fully satisfied by a loan of credit to the church class which was covered fully by the ransom-price as security. And since this remains in God's hands until the pertinent persons are all dead forever as humans, the involved acts are properly to be regarded as a reckoned purchase. This, also, when all the pertinent persons are dead, leaves the deposit free from claims of the formerly outstanding loans of credit; for the formerly outstanding loans will be no longer loans, the death of the pertinent persons freeing the merit from the embargoes on it; for beings (the human beings) who are dead forever in the hands of Justice can no more have the loans formerly made for them, their human all now being forever in the hand of the creditor as owned by Him which cancels the loans. Hence at the end of the Gospel Age the deposited merit will be free from all embargoes formerly resting on it by virtue of the outstanding loans of its credit. Hence Christ, owning this deposit, has it available for an actual purchase of the world, which He will make, to cause the works-justifying process of salvation to operate.

★★★★★★★★★★★★★★★★★★★★

Bengaluru Convention
God willing,
the meeting of the brethren of the
“Millennial Bible Truth Movement”
will take place
in Bengaluru
on the 8,9,10th August 2025
 (Friday, Saturday, & Sunday)
“And let him that is athirst come.
And whosoever will,
let him take the water of life freely”

What shall we then say to these things?
If God be for us, who can be against us?
He that spared not his own Son,
but delivered him up for us all,
how shall he not with him
also freely give us all things?
Who shall lay any thing
to the charge of God's elect?
It is God that justifieth.
Who is he that condemneth?
It is Christ that died,
yea rather, that is risen again,
who is even at the right hand of God,
who also maketh intercession for us.
Who shall separate us from the love of Christ?
shall tribulation, or distress, or persecution, or
famine, or nakedness, or peril, or sword?
Rom 8:31-35





NOTE

Some portions of the Newsletter articles
have been modified in harmony to the
present Calling and in harmony with the
Present Truth received till now.

THE NEW COVENANT
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