

Justification Through The Ages

- Discourse Outline and Study Reference List – March 14, 2021 - North Seattle Convention

1.0 Introduction – Justification has a broad application & is of vital importance

2.0 Justification (oversimplified) means righteousness (approved of God). Five attributes.....

2.1 Justification is taught throughout the entire Bible. Translated by different words.

2.2 Justification is a noun – a “static” term – a state or condition achieved. **Ro.4:3; R5960:4**

2.3 Justification is a verb – a “dynamic” term – a transaction or process to achieve the state or condition of approval. **Isa. 53:11; QB411 (1916); QB418 (1916)**

2.4 Justification may be either partial or complete. **R5959:2 (1916)**

2.5 Justification does not always involve the utilization of Jesus’ blood. **Ro.4 & 5; QB139, 412**

3.0 Three basic steps for a member of the Adamic race to be justified during any age.

3.1 Repent. Turn away from sin. Justification begins in the heart. **QB401:t; Lk.18:9-14**

3.2 Believe in God. Believe God & in his program of reconciliation. **Heb.11:6; Rom.8:33**

3.3 Obedience to God’s program and instruction to the extent of knowledge and ability. **Heb.11:6**

4.0 Justification is not just an academic exercise. It is of practical importance in human history.

God cannot tolerate sin or associate with it. **Jas. 4:4; Col.1:21; Rom.6:23**

Yet, God has used sinners for centuries to advance his plan of salvation. How? Justification!

God’s agents have been mostly justified sinners. **2 Pet.2:5; John.9:31 Matt.24:38-39**

5.0 The clearest thoughts and terminology in the Harvest Message on Justification are post 1910.

R4525 (“full” justification); **F:iii; R3605** (1905 view of tentative justification); **R5206-08** (view clarified)

6.0 Justification through the different ages – similarities and differences.

6.1 First Dispensation (pre-flood world) & Patriarchal Age – “Ancient Worthies” or “Heroes of Faith”

6.1.1 Many justified during this time. **Gen.4:4; Matt.23:35; Heb.11:4** (Abel); **Heb.11:5** (Enoch)

Gen.6:9; Heb.11:7 (Noah); **Gal.3:6** (Abraham); Many others identified in **Heb.11** etc

6.1.2 How do we harmonize the scriptures indicating the Ancients were justified with Paul’s statement in **Rom.3:10** that there are none righteous? Answer: **Jas.2:23** (friendship/partial justification)

6.1.3 How did the Ancients gain their partially favored standing with God? .

Repentant attitude. **Gen.5:22** Faith and belief in God. **Heb.11; Ro.4:9; Gal.3:6**

Obedience (works) to God’s criteria to the extent of knowledge and ability. **Jas.2:21**

6.1.4 Benefits the Ancients enjoyed/will enjoy as a result of their partially favored standing with God.

Gained a measure of God’s confidence **Heb.11:13** Better resurrection **Heb.11:35; QB398:t**

6.2 Justification (national) during the Jewish Age

6.2.1 Nation of Israel justified as a collective body via Atonement sacrifices. **Lev.16; R4034:3**

Israel’s justification was a picture (not actual) of humanity’s justification. **Heb.10:1; A229:1**

6.2.2 However, Israel reaped actual benefits from its partially favored standing with God

Amos 3:2,7; Rom.3:1-2; Gal.3:24; Exo.19:6; R5732:5

6.3 Gospel or Christian Age justification – two kinds

6.3.1 Partial faith justification - labelled as tentative or friendship justification

This is bloodless justification; **Rom.4 & 5; QB139:2; Prov.23:26; R5702:5; Rom.12:1**

6.3.1.1 How does one become partially faith justified?

Basically, by same three steps referenced in 3.0 above **F151:R5207:4-6; R5959:3,5,6**

6.3.1.2 Why did God create tentative (partial) justification? Education. **Luke 14:28**

The need to be in an informed position to understand and evaluate the opportunity to “trade in” one’s humanity in exchange for an opportunity to become a spiritual son of God.

6.3.1.3 Tentative (partial) justification is a masterstroke of genius and mercy on God’s part.

God wants intelligent worshippers who have a profound heart desire to be spiritual sons
Joh 4:23; QB411-412; R1179:1; R4579:6

6.3.2 Complete faith justification – labelled as vitalized or sonship or actual, etc.

6.3.2.1 How does complete faith justification come about? **R5208:1,2; R5854:6; R5775:3; R5959:6**

Must be preceded by tentative (partial) justification and the steps bringing it about.

Followed by full consecration. **Rom.12:1**; Consecration accepted, receive robe **Isa.61:10**

Flesh now reckoned perfect (like Jesus’ humanity). **Rom.5:1** Sonship begins **B140:t**

6.3.3. Discuss actual justification and reckoned justification. How do we understand these?

We suggest distinguishing justification as a transaction from justification as a result

The justification transaction (consecration, imputation) is actual – it is real, not reckoned

The justification result (human perfection) is deemed or reckoned – it is not actual.

Suggestion for how to read/interpret “reckoned justification” references in volumes/reprints
First determine from context if the topic is pre-consecration justification or post consecration
If pre-consecration is meant, read “reckoned justification” as “tentative/partial justification”
Examples: **F125; R4548; 4575; 2385; 1669**

If post-consecration is meant, determine if the reference is to justification as the transaction or process of attaining the result - or - the result itself (God’s full faith-based approval)

If the transaction or process is meant, read “reckoned justification” as “actual justification”

If the result is meant, read “reckoned justification” as “reckoned perfection”.

Examples: **A232:t; E241; R5776:4 R4272; 3193; 3094; 2294; 2059; 1794; 1178; 1255; 835; F104**

This approach is suggested to us in **R5960:4, QB411, & QB418** – all written in late 1916.

6.4 Millennial or Messianic Age justification for the general restitution class of humanity

6.4.1 Justifying” this class means restoring them to actual human perfection. Not faith justification.

Requires a two-phase process done by The Christ head & body under New Law Covenant

To remit or fully eliminate sin requires application of blood in two phases. **Heb.9:15-28**

First, apply ransom sacrifice blood to God’s book of justice – releases Adam etc from death

Sin-offering blood is essential to seal New Law Covenant – bring it to life

Isa.42:6; Lev.16; Lev.9; Heb.9:16-17,19, 28; R5776:3,4,5; QB 189-190,195

Second, apply sin-offering blood to humanity – Christ brings them to perfection. **Heb.9:15-28**

Humanity’s restoration is a gradual process. **Jo.5:28-29; Heb.8:8-13;**

Restitution class not justified (perfected) until the end of Messianic Age **R5959:3**

R5776:5; 5780:3; QB402:4; 408:2; 395:3; 418:b

7.0 Summary: Key points of this study (please refer to 2.2, 2.3, and 2.4 above).

Justification is all about having or attaining God’s approval (Godlikeness). **1 Cor.15:28**