

Carl Hagensick - Two Aspects Of Justification

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Good morning, brethren.

It's nice to see all the smiling faces out there on this winter like day. Just when we thought we were done with our winter coats.

We will open up this morning's meeting with the use of hymn number 190. Hymn number 190, the Precious Blood. We will sing all the verses and rise on the last verse, and we will be led in opening prayer by Brother Dan Larson. Hymn number 190.

Sacrifice.

Our Father, which art in heaven, hallowed be Thy most holy and precious name. Dear Heavenly Father, we are so grateful that thou hast granted us this opportunity to to set apart a portion of our time to study and to meditate upon thy precepts. We would ask that thou would be with Brother Joe as he delivers Brother Caro's message to us and that we might assimilate the knowledge and to take it into our hearts and to use it to change our characters to be more Christlike in whose footsteps we are endeavoring to follow. Dear Heavenly Father, we do pray for not only those that are here, but we pray especially for those that are unable to be here. Those that are isolated, those that do not have the opportunity, and those that are in beds of pain or in sickness or in sorrow, and those that are bereaved strengthen and guide and direct each heart as Thou knowest best, for thou knowest our needs even better than we ourselves and are bountifully able to provide for them.

And in that vein, dear Heavenly Father, we do, knowing we are frail flesh, we do ask for forgiveness of our many sins and shortcomings, and we do long for, and we pray for Thy full, speedy establishment of Thy kingdom here upon the earth, that indeed thy will might be done on earth as is done in heaven. We ask all these favors and give Thee all the thanks through Jesus Christ, our returned Lord. Amen.

Well, brethren, I think we are in for a nice blessing this morning as Brother Joe Migas will be delivering the last discourse that was prepared by Brother Carl Hagensik, and the title of this discourse is Two Aspects of Justification. Two Aspects of Justification, Brother Joe.

Thank you, Brother Jeff and Brother Dan.

Well, brethren, the discourse I'm about to read this morning will not take the full hour that we have. In fact, we'll be ending after about 30 or 35 minutes. The discourse is unfinished, so I'll begin with a brief personal introduction.

The memorial season is upon us, and it is a time for reflection, for looking back on the year just ended since we last partook of the emblems together. In our reflection, we take the measure of our spiritual growth, our triumphs and our failures, and in that looking back, we sometimes take note of and remember those who were with us at last year's memorial but are gone from us today. Brother Carl Hagensick died last May. I knew him for more than 40 years.

Many of you knew him quite a bit longer than that. Brother Carl was one of my mentors. He taught me the excitement of the intellectual pursuit of the truth. The two of us, being rather competitive in our natures, often found ourselves on opposite sides in a contest of ideas and scriptural interpretation. I was always overmatched.

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But Brother Carl, with his characteristic sense of humor, a twinkle in his eye, and a desire for both of us to expand our knowledge of the truth and the Scriptures, made our debates an enjoyable learning experience for both of us. We always disagreed agreeably.

Near the end of his earthly walk, Brother Carl granted me three great personal privileges. First, he asked me to deliver the last of his discourses, given while he was still on this side of the veil. It was entitled Blessed are the Peacemakers, and it was directed to the hearts of the brethren. My second privilege was to serve him and Sister Marge the memorial emblems last April in a short service at his bedside in his home, and today I will read the last discourse Brother Carl composed before he died.

And it is directed at the intellects of the brethren. You know, among some of the brethren around the country and around the world, justification is a scriptural doctrine that creates a bit of controversy, although that is not so prevalent here in our Ecclesia in Chicago. Brother Carl, always willing to hear and consider all sides of a discussion and never afraid to share his views, regarded this doctrine as one which deserved study and an expression of his position.

When our Ecclesia voted to ask Brother Carl to compose discourses as his strength would allow to be read by others of the elders, he was energized and enthusiastic in being given this perhaps last opportunity to still serve the brethren here in Chicago. Despite his dwindling capacity. I still recall the Sunday after that business meeting when we went to his home and gave him the news that he had been elected as sort of a special speaker, if you will. I still remember him telling me that he had in mind a discourse on justification, and then with that familiar twinkle in his eye, he added, joe, I think you'll agree with it.

One final introductory note. I'd like to describe to you how hard Brother Carl worked to compose this talk and bring it to you from his mind to my lips. It was transcribed over a period of about four months by my wife, Sister Kathy, who would visit Carl once a week and type as Carl spoke. At first, Carl could dictate for two or three hours while Kathy typed and looked up scriptures or Strong's concordance references to paste them into the document. Later, Carl could only speak with labored breath and hardly audibly, and so each session produced fewer and fewer paragraphs or sentences.

Near the end, unable to speak at all and barely able to move his fingers, Brother Carl pointed to letters on a piece of paper, one by one, spelling out the words he wanted to be written down until, exhausted, he drifted off to sleep. A sentence or two could take an hour or more, but to the end his mind and his memory were as sharp as always. You'll hear in the last two paragraphs of this discourse a new and challenging thought he presents and leaves for us to consider on the construction of the walls of the tabernacle. I'll let you know when we get to the last two paragraphs so that you can listen closely for this unusual thought.

And now to Aspects of Justification by Brother Carl Hagensik Pastor Russell in a definitive article entitled what When? How? Opens with these words on reprint page 5,959 reprint page 5,959. Quote justification really means only one thing, namely a making right. Making just.

Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life because such a complete justification could not be accomplished except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day. End quote Note Brother Russell uses the terms partial and complete to describe the two aspects of justification in reprint 5423.

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5423.

Brother Russell uses the terms tentative and vitalized to describe these two aspects. Others like the word progressive, and still other Bible students prefer prospective, and yet others feel it is best described as in the way of taking, tending toward, or tentative justification. None of these adjectives are scriptural. Each of them is true, but only to a limited extent.

It is like the parable of the four blind men who encountered an elephant for the first time. The first felt the side of the elephant, and I said, I perceive an elephant is like a wall. The second stroked the trunk of the elephant and said, no, it is more like a hose. The third blind man, feeling the legs, said that the elephant is like a tree, while the fourth grabbed hold of the tail and decided that the elephant was much like a rope in our discourse today. We will start out with the the biblical terms for these two aspects, justification by faith and justification by blood.

In Romans chapters four and five, the Apostle Paul writes an extensive treatise on the subject of justification. In the first of those two chapters, Romans chapter four, he deals with justification in the Old Testament. In Romans chapter 5, he deals with it from a New Testament perspective. In chapter four, the main subject is the justification of Abraham. He points out that this was not a result of Abraham's works, even the incredibly noble act of being willing to slay his own son.

Rather, it was the result of his faith believing God. This justification of Abraham did not result in life, but in a favored relationship with God.

In contrast, Paul in Romans chapter five deals with a justification that produces life. Let's read Romans 5. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. This justification is not on the basis of faith alone, but it is backed up by the reality of Christ's sacrificial death.

Notice in chapter 5, verse 1, he speaks of the Church being justified by faith. This, he writes, produces peace with God, since peace gives one a favored relationship with the Creator. But this peace is different from the peace of God which passeth all understanding in Philippians 4. 7. Instead, this peace gives one the same tranquillity that Jesus had when he calmly went through the trials of his life, especially the experiences of the last few days leading to his crucifixion.

Now let's read Romans 5:2, by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Notice the small word also also means in addition. In addition to having peace with God, we have something else access to the grace wherein we stand, the grace of full justification. This is a grace we could not obtain by faith alone, but only through the shed blood of Christ. Paul states unequivocally that the death of Christ is an essential part to a complete justification.

Now Romans 5:9 much more than being now justified by his blood, we shall be saved from wrath through him. In verse nine, the essential words are much more than being justified by his blood. It is this justification by blood that makes our salvation tenable. This justification by blood produces not only peace with God, but the peace of God.

Up to the time of Jesus death, the Mosaic law reigned supreme. Keep it and live, or disobey and die. There was no middle ground. The law demanded perfect obedience. But Jesus death changed all that.

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His death brought an end to the law, not to its moral standard, but as an instrument for obtaining righteousness justification.

God's law is eternal. It does not end. It was not nailed to the cross. But what was nailed to the cross was the ability to obtain righteousness through the keeping of the law. For Christ is the end of the law for righteousness to everyone that believeth.

As it says in Romans 10:4.

The law did serve one additional purpose. It identified Jesus as the Messiah because he alone kept the law perfectly. The law was thus a schoolmaster to bring the Jews to Christ, as Galatians 3. 24 tells us.

Now faith justification does not guarantee actual justification or actual perfection. For instance, in Job 1:1 the Bible tells us that Job was perfect and upright. Yet Job, especially after being goaded by his three miserable comforters, is pushed into making extreme comments about God. Yet he is considered perfect because of his faith of David we read in 1st Kings 15:5 David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

One of the benefits of faith justification is that it permits the individual to be judged not by his works, but by his intentions. We read in 2nd Corinthians 8:12 for if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Returning to the example of King David after his sin with Bathsheba, he writes Psalm 51 as an abject expression of his repentance. In Psalm 51:4, David writes, oddly enough, against thee thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

Is that a true statement? Had he not also sinned against Bathsheba, and against Uriah, and against the office of king, and in fact against the whole nation, he certainly had. But he set these aside, and said, against thee and the only have I sinned, so that thou mightest be justified when thou speakest? In the case of Bathsheba, Uriah, the office of kingship, and the people of Israel, David could plead that he was after all the king, and could command his subjects to do this or that but by making it a simple matter between him and God, there was no excuse for what David did.

David goes on in Psalm 51:5 and asks the Lord to purge him, and not find him guilty of death, but to judge him based on his genetic heritage. I was born in sin and his environment I was shapen in iniquity.

Now the law had a method to typically cleanse one from sin, the offering of a peace offering of bulls and goats. David acknowledges this in this same chapter, Psalm 51, verses 16, 17 and 19, where he writes, for thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit, a broken and contrite heart. O God, thou wilt not despise.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering. Then shall they offer bullocks upon thine altar. David got the point. Bullocks and goats were not what God was looking for. They were only typical of a broken and contrite spirit.

David would offer both. First he would offer a contrite spirit, and then he would offer a typical sacrifice of bulls and goats.

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David here is requesting forgiveness not so much on the basis of the law, but on a new contract similar to that of the church, a covenant of grace. Paul writes of this In Romans, chapter 11, verses 2 to 6, Romans 11:2, 6 God hath not cast away his people, which he foreknew. Wot ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying, lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life. But what saith the answer of God unto him?

I have reserved unto myself 7,000 men who have not bowed the knee to the image of baal. Even so, then at this present time also there is a remnant according to the election of grace, and if by grace then it is no more of works otherwise grace is no more grace. But if it be of works, then it is no more grace otherwise work is no more work.

Along this line, notice the wording of our familiar Romans 8:28, and we know that all things work together for good to them that love God to them who are the called according to his purpose an unconditional promise not to the chosen, but to the called those who have a justification of faith, but not yet validated by blood.

Now let's consider another aspect, another effect of these two aspects of justification upon the justified Justification governs relationships the Bible identifies five distinct relationships between God and man man as strangers and aliens from God man as children, man as servants, man as friends of God, and finally man as serv sons of God. Regarding the first relationship, man as strangers and aliens from God in Ephesians 2:12 we read that at that time ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God the world as strangers and aliens we have no justification at all, and thus no standing with God.

Israel in the Old Testament were servants of God. They were given laws and told, do this and don't do that. As servants they had a typical justification. It was only a picture of what real justification would be like. It was maintained pictorially through animal sacrifices.

In Hebrews 10:4 we read, for it is not possible that the blood of bulls and of goats should take away sins and as we sang in our opening hymn, not all the blood of beasts on Jewish altars slain could give the guilty conscience peace, or wash away the stain. But Christ the heavenly lamb, takes all our sins away, a sacrifice of nobler name and richer blood than they Children Another relationship with God governed by justification, are prospective heirs. However, as long as they are a child, their position is that of a servant. The Apostle Paul writes in Galatians 4:1 7 Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we when we were children, were in bondage under the elements of the world.

But when the fulness of the time was come, God sent forth his son made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of his son into your hearts and crying, abba, Father, wherefore thou art no more a servant, but a son and if a son, then an heir of God through Christ friendship. The next relationship with God, governed by justification, is a closer social tie than that of a child, because while one may tell a child what to do, he shares the reasons for his actions not with a child who is not capable of understanding all the whys and the wherefores, but with those who are his friends, and capable of comprehending the reasons for his actions. Abraham was a friend of God, as was Moses, of whom we read and the Lord spake unto Moses face to face, as a man speaketh unto his friend, Exodus 33, 11. Again, in Amos 3:7, God says,

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Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets.

Probably the best expression of this concept is found in John 15:15 henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends for all things that I have heard of my Father, I have made known unto you. Notice to whom these words are addressed. He is talking to his apostles, but he is talking to them before he died. Therefore his blood was not available at that time for their justification.

And yet they are in the same position as was Abraham, a friend of God. They had been justified by their faith, but not by the blood of Christ. They had received faith justification but not blood justification.

Now let's consider another concept about justification.

There are three words used to describe the conditions of justification. Those three words are called chosen and faithful. In Revelation 17:14 on the chart of the ages on plane N are the called, while the chosen are on plane L and the faithful are on plane K.

We call your attention to plane N, which represents perfection, actual or reckoned. On this plane we find Adam, the ancient worthies, and the bulk of the nominal church during the Gospel age. These all enjoy the same relationship to God. Now it's easy to see how Adam and the ancient worthies had a similar relationship. But what about the nominal church?

Why are they shown on plain N? They do not share the same faith that motivated Abraham and the other ancient worthies to their stellar acts of faith. And yet they do have faith. Most Christians believe sincerely in Christ. This gives them a special relationship not shared with others who do not have any faith. They have a measure of justification according to their faith. Belief that Christ died for one's sin produces a favorable result, a result that we call justification by faith.

And yet there is no blood applied for them who have taken only this step of belief in Jesus. This demonstrates an additional advantage to faith justification. Those who have this relationship have the opportunity to accept God's call to full consecration and rise to the next step of being chosen as potential members of the body of Christ and the justification by blood which coincides with their spirit begetto.

However, it is important to notice that little pyramid P becomes little pyramid U in the harvest of the gospel age, and the class so represented falls from plane N to plane R in the harvest. Faith justification in the harvest no longer guarantees a call to the high calling.

This whole procedure is well illustrated in the tabernacle. There we have three enclosures the court representing faith justification, the holy showing blood justification, and the most holy picturing actual justification. The court, like pyramid P was very large, for many are called, but few are chosen. Matthew 22:14 the court was surrounded by a white linen curtain prohibiting its interior from being viewed by those outside. In the camp.

Whether it was made up of one continuous curtain or was assembled by smaller curtains in sections really makes no difference. In any case, the curtain was heavy, and the instructions for its construction made adequate provision for its stability.

To ensure that the curtain would not topple inward or outward, they were to have two copper pegs every five cubits, one inside the court and one outside the court. These two pegs were connected

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with a rope, presumably wrapped around the top of the court posts and then connected to the other peg. What does this feature represent? Well, copper is human perfection. Our belief in Christ is based on one simple connection between two perfect human beings, one inside the court and one outside the court.

These two perfect human beings are Adam and Jesus. They are connected by one simple thread. For as in Adam all die, even so in Christ shall all be made alive. First Corinthians 15:22 it is the simple doctrine of the ransom one perfect man for one perfect man that gives stability to our faith. But we need more.

There needs to be sideways stability as well. The heavy curtain would otherwise tend to pull the poles together. What gives the poles stability from being toppled toward each other? The answer lies in a simple mistranslation of the word fillet in Exodus 27:10. Let's read that.

Exodus 27:9 10 Exodus 27:9 and 10 and thou shalt make the cord of the tabernacle for the south side southward there shall be hangings for the cord of fine twined linen, and a hundred cubits long for one side, and twenty pillars thereof and their twenty sockets shall be of brass the hooks of the pillars, and their fillets shall be of silver. Now what is a fillet? I've always thought of a fillet as an ornamental feature on the top of posts. I no longer think so. The word Fillet according to Strong's 2838 Shashug has as one of its meanings a fence rail or rod connecting the two posts or pillars, and it is translated in the New Jerusalem Bible in Exodus 27:10 as rods posts.

Rotherham translates it cross rods, thus rendering it in Exodus 27:10 and the pillars thereof 20 with their sockets 20 of bronze, and the hooks of the pillars, and their cross rods of silver. It is thus a silver curtain rod with hooks and a rod connecting two posts.

Now, silver in the tabernacle is an unusual symbol, combining the thoughts of the spiritual nature with truth. In other words, spiritual truths. As in comparing spiritual things with spiritual First Corinthians 2:13 I think the picture of the posts of the court of the Tabernacle teaches us Sideways stability among us is given by two brethren, comparing spiritual things with spiritual in their fellowship. So full stability is given to our faith both in the doctrine of the ransom, presenting the inward and outward stability, and our spiritual fellowship, one with another, giving us the sideways stability.

The court was a large area open to the entire camp of Israel, as we Read in Matthew 22:14 for many are called, but few are chosen. All the camp of Israel was welcome in the court. 68 Judges of Israel held court in the court, all except Eldad and Medad, Numbers 11:26.

We read in Romans 8:28 that all in the court were called and we know that all things work together for good to them that love God to them who are the called according to his purpose. This is also shown on plane P on the chart. All on plane P were called. However, after 1874 this changed and ceases to support those on plane N and pyramid P becomes pyramid U, and while all believers remain on plane N, they no longer are all called.

Thus the court represents faith justification.

There are now just two more paragraphs remaining in the talk. The Holy, in contrast, represents blood justification. The Holy was made of boards covered with a curtain embroidered with angels. It is odd that these angels could not be seen but were hidden behind the boards. I personally do not believe that the angels were hidden.

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I believe that there were no boards in the Tabernacle. The word translated boards can with equal ease be translated frames. Thus, in the Holy the priest was surrounded by angels showing full blood drawn justification. What a delightful room it must have been. What a beautiful illustration of blood justification in the Most Holy.

This angelic framework continues with the presence of God himself. Like Jesus, we shall see him as he is.

Here the unfinished manuscript ends in the Most Holy of the Tabernacle, and here we trust Brother Carl's life of sacrifice ended in the Most Holy of the Tabernacle. We thank God for Brother Carl's example and life of service.

Thank you, Brother Joe, for those thoughts and words on the two aspects of justification, and truly what a privilege we have, brethren, to be justified to life and to have access to the grace through the blood of our Savior Jesus.

Before we close with a hymn and a prayer, Brother Joe asked me to read a poem written by Brother Carl, and it's entitled Shalom Shalom. We pray for that grand peace when wars shall end and fightings cease. Shalom will soothe the aching breast with comfort, faith and joy and rest Shalom which makes each trial blessed. Believing God knows what is best. What lessons must the heavenly seed learn well to give men what they need.

Shalom. Twill come to one and all who suffered death through Adam's fall Both peace without and peace within When Christ shall fully conquer sin. Shalom. Shalom. Men soon will sing the praises of our Lord and King when peace shall reign from shore to shore and men shall live forevermore.

We will close this meeting with the use of hymn number 215. Hymn number 215, the Cleansing Stream, and we will be led in closing prayer by brother Joe.

Praise the Lord.

Washing the cleansing of his blood. Our Father's wisdom.

Dear heavenly Father, we bow before thee at the close of this hour, thankful indeed for the example in the life of our brother Carl Hagensik, and we thank Thee for the justification by faith and by the merit of the blood of thy Son given to us as the basis of the relationship that we have with thee as sons. We pray, Father, that thou would help us to complete the sacrifice of that reckoned justified life and that we may be pleasing to Thee and hear thy well done, good and faithful servant enter thou into the joys of thy Lord. This is our heart's desire, Father, to build up one another, to help each other to complete our walk along the narrow way. As the memorial season approaches.

We pray that Thou would draw us nearer to our Lord, and in drawing us nearer to our Lord, we will be drawn nearer one to another.

We pray that Thou would overrule anything said not in accordance with Thy will. We pray for the full establishment of thy kingdom and an end to the sin, sickness and misery of this present evil world, and we pray thy continued watch, care and guidance over all thy children. In Jesus name, amen.