

Allen Springer - Justification

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This doctrine is one of the most important, but is also one of the least understood in the time before us. We will try to examine some of the nuances of this teaching as shown in the Scriptures. God's wisdom, justice, love, and power are displayed most magnificently when we have the correct understanding. There are very few people in the world who can understand this teaching, who can see its harmony and beauty. Brother Russell explains justification at length in Volume six in the Question Book, in Tabernacle Shadows, and in a number of original tower articles.

To begin with, what does the word justified mean? According to Strong's dictionary, the Greek word means to render, that is, show or regard as just or innocent. It means that there is a standard of righteousness or justice of perfection, and if someone or something does not come up to that standard, then justification is necessary. From the standpoint of our key text, it is the bringing of a person or thing that lacks proper perfection to the standard of perfection. There are various standards for measuring human measurements, and various measuring instruments have been invented, but there is still no human instrument that can measure the degree of human perfection.

However, God has his principles and standards for measuring this perfection, which are established in righteousness.

The first human pair were created perfect by God, and they met the standard of perfection. Therefore Adam, as a perfect human being, was just and did not need justification but because of his disobedience he lost perfection. Therefore the balance between the standard of perfection established by God and the measure of Adam's perfection after the fall into sin was lost. As a result, he lost his peace and fellowship with God, and his right to be called the Son of God because of his sin, Adam, and in him all his descendants, the entire human race fell under the sentence of death. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Romans 5:12 There was no man on earth who could impute his merit to another fallen man to compensate for his lack of perfection. None of them can by any means redeem his brother, nor give to God a ransom for him. Psalm 49:7 God's principle of justice demanded a perfect price. In order to balance the scales of justice, only a perfect man could sacrifice his life to redeem Adam, and in him the whole human race, as it was written in the law, eye for eye, tooth for tooth, hand for hand, foot for foot. Exodus 21:24.

Furthermore, no one of the fallen race could be justified until the life of Jesus Christ was sacrificed as the proper and equivalent price for Adam's lost life and the means of justification. The New Testament explains the doctrine of justification as it applies to the Church from many different angles. Following are five perspectives on justification. Number one first of all, we are justified by God's grace, Romans 3, verse 24 being justified freely by his grace through the redemption that is in Christ Jesus. Although God's justice condemned the entire human race to death because of sin, yet God's love and mercy worked out a plan of salvation through our Lord Jesus Christ that could satisfy justice.

This is entirely by the grace or unmerited favor of God. Romans 3:26 to declare I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus. This mercy of God is particularly enjoyed by the Church because the redemption of Jesus Christ was first made available to her, being the first to have the opportunity to be justified to life, while the whole

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whole human race will not have this opportunity until they are under the new covenant. Point number two. Secondly, we are justified by the blood of Christ, Romans 5:9.

Much more than be now justified by his blood. We shall be saved from wrath through him. This is the most important aspect of our justification. Life is in the blood Leviticus 17, verse 11 and shed blood is life given. This is the legal part of justification.

Therefore we have peace with God through the shed blood of Jesus Christ, or through life given, which is the price of redemption. Hebrews 9, verses 11 and 12. But Christ being come in high priest of good things, to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Thus the means for deliverance from sin and death was procured by the blood of Christ. Point number three.

Romans 4:25 says that Christ rose from the dead for our justification, who was delivered for our offenses, and was raised again for our justification. As I already mentioned, Christ's death is the most important aspect of our justification. But if Christ had not risen, neither the church during the gospel age, nor the whole world of mankind during the millennial age would have justification. A dead Christ could be neither advocate nor mediator. The risen Christian, who is our advocate during the gospel age, pleads for us, covers our imperfections with his merit, and justifies us that we may be children of God.

Our justification is imputed to us. We are only reckoned perfect. The world of mankind will be brought to actual perfection the condition of being just under the Mediator. Therefore, both the Church and the world must be in the hands of Jesus Christ to be brought back into harmony with God. Point number four.

The next aspect is justification by faith. This is emphasized in our key text. All the spiritual blessings the Lord has for us in the Gospel age depend on our faith. Those who do not have faith cannot receive these blessings. The Lord grants these blessings only to those who have strong faith.

One of these blessings is justification.

But no man can be justified in ignorance. Therefore, the first step that leads to justification is knowing God and His plan, and understanding God's plan leads to the step of faith. These and other steps are mentioned in Second Peter chapter one, verses four through seven. When we have faith and know that Christ died and gave his life for our sins, then we can quote, rejoice in the hope of the glory of God, unquote, because we are covered with the merit of his sacrifice, then all our bodily weaknesses and imperfections are covered with the robe of Christ's righteousness, and God no longer holds them against us.

But we must remember that we are in this state only as long as we maintain our faith. If we lose our faith, we lose our justification and everything that goes with it. Point number five. Finally, in addition to being justified by faith, we are also justified by works. James 2, verse 24.

You see that how by works a man is justified, and not by faith only. Not by faith only imperfect fallen man cannot do perfect works. Justification by works will only be fully achieved at the end of the millennial age for all mankind, when Christ together with the Church, will have brought them to actual perfection. During the Gospel age, God does not judge us by our works, but by our faith. So faith is the main factor in our justification.

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But works prove that we have a living faith. Works confirm the sincerity of our consecration, as the Apostle James says in chapter two, verse 17. Even so, faith, if it hath not works, is dead being alone. The Apostle Paul also says in Galatians 2, verse 16, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law.

For by the works of the law shall no flesh be justified. Our works at present can never be perfect. We try to do the best we can, knowing that our Heavenly Father is looking at our efforts, our striving, and Christ's merit covers what we lack for a more in depth consideration of the harmony between the remarks of the Apostle James and the Apostle Paul. See reprint 4377, 4377. That concludes our consideration of the five different aspects of justification.

The next question is who does the justifying? Romans 8, verse 33 who shall lay anything to the charge of God's elect? It is God that justifieth. This verse shows clearly that it is God that justifies us. He is the author of our salvation and justification.

God has laid out in his plan a path of justification for us, and not only for us, but for all mankind. God put Adam to the test. Adam did not sin against Christ. He violated God's righteousness and sinned against God's righteousness. God's justice pronounced judgment on Adam death.

Adam cannot be justified until God's justice is satisfied.

This justification is possible only through the sacrifice of God's son, Jesus Christ, whom he gave to die for our justification, and who is our advocate before the Father? First John 2, verse 1 and the atonement for our sins and eventually for the sins of the whole world. If we understand how we are justified and by whom we are justified, the next question is when are we justified? Does this take place before our consecration or after our consecration?

Or perhaps at the moment of our consecration? To better understand this question, we need to look at the illustration contained in the tabernacle in the wilderness. The court represents the condition we enter by faith in Jesus Christ. Only the Levites who are symbolic of those justified by faith were allowed to enter the court on the day of atonement. They had access to the brazen altar and the laver were not allowed to enter the holy what is represented by the court.

When someone enters the court, it shows that they want to draw near to God. The one who seeks God draws near to him when he passes through the gate, reaches the brazen altar, and begins to understand what it represents. He also recognizes that he is a sinner and that he has no other way to come to God than through the sacrifice of Jesus Christ. After someone believes in the sacrifice of Jesus Christ and sees his own sinful condition, the natural reaction is a desire to go to the laver and clean up. The water in the laver represents the word of God, showing us how we can cleanse ourselves.

This step of repentance must precede consecration.

As someone travels through the court, they come closer and closer to God. Draw nigh to God and He will draw nigh to you. Cleanse your hands and purify your hearts. James 4, verse 8. This drawing is a process and is mentioned by Jesus in John, chapter 6, verse 44.

No man can come to me except the Father which has sent me. Draw him. Such a person is not yet justified to life, but he is moving in that direction. Such a person. Such a person still has the right to

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choose whether he wants to remain in the court and go further towards the door of the holy, or to return to the camp, that is, to the world.

There is no punishment if someone decides not to make a consecration. However, the Apostle Paul writes concerning this class in 2nd Corinthians 6:1. We then, as workers together with him, beseech you also that you receive not the grace of God in vain.

Not everyone is ready to sacrifice their life to give up all human aims and earthly hopes. Not everyone is ready to walk in the footsteps of Jesus. Those who choose to go further are symbolized by the Lord's goat, which the priest tied to the door of the holy. This binding at the door of the holy represents our consecration.

The individual who has decided to make a full consecration says to God, lord, I prayerfully considered the matter and have counted the cost, as Jesus told us to do. Luke 14, verse 28. I wish to accept your invitation. I present to you my heart, mind, strength and being. I surrender myself to you completely to do your will, even unto death.

Initially, we cannot sacrifice ourselves, and this is shown by the fact that it was the high Priest who sacrificed the Lord's goat. Therefore, consecration has two parts. The first part is that which depends on us, that is our presentation before God. But our sacrifice is imperfect. That is why there is the doctrine of justification for the purpose of selecting the Church, the new creation during the Gospel age.

For this we have to present our earthly life for sacrifice, the right to live forever on earth, and in return receive the spiritual nature. Thus we come into the hands of the High Priest, our Lord Jesus, who becomes our advocate and imputes to us his perfect merit to cover our imperfections. At this point, Jesus gives us the white robe, the robe of Christ's righteousness, so that our sacrifice may be pleasing and acceptable to God. Romans 12, verse 1. After this comes the second part of consecration, which is God's acceptance.

When the Heavenly Father accepts our consecration and we are begotten of the Holy Spirit, we become a new creature. Thus we receive full justification, which is justification to life. Up to this point, we did not have full justification.

In order to assist us in making progress in the right direction, of drawing closer to God, the Lord encouraged us with the hope of the exceeding great and precious promises of the great reward to those who make the decision to give their all in service to God. Second Peter 1, verse 4. Those promises become fully ours once God has accepted our consecration and begets and anoints us with the Holy Spirit, and from that moment we become a new creature, and God treats us as such.

What should we call the aforementioned condition represented in the court? Regardless of what you call it, the concept is clear scriptural and must be understood as a process that leads to justification to life. Next comes the question, what is it that needs justification?

First of all, it's not our old will that is justified, it needs to be killed. Colossians 3, verses 9 and 10 lie not one to another, seeing that you have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him. Secondly, our new creature is not justified. It does not need any kind of covering, for it does not sin, but is pure and holy. 1 John 3, 9 that which needs to be covered with the robe of Christ's righteousness is our flesh, which belonged to the old man, the old will.

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It is this fleshly body which has been given to the new creature in order to be able to serve God. Our flesh is imperfect, therefore it needs to be covered with the robe of Christ's righteousness to cover our defects and imperfections.

Having received the robe of Christ's righteousness at consecration, we must take great care to keep it clean and unspotted by the world. This means that we must do our best to keep our hearts clean and in communion with our Lord Jesus and the Heavenly Father. We live in the world, but we are not in the world. Not of the world. Excuse me.

We live in the world, but we are not of the world. So when we come into contact with the world, there's danger of getting spots on our robe. Is it possible to never get spots on our robe? No, that is not possible because our bodies are imperfect. Whenever we fall short and get spots on our robe, recognizing that we have sinned and transgressed the righteousness of God, then we must turn to God in prayer, asking him for the blood of Christ to wash away these spots so our robe can be clean again.

Our ideal is that stated in Revelation, chapter three, verse four. Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.

Some take this matter lightly. They don't pay attention to small spots. As time goes by, these small spots get bigger and bigger. Eventually they get used to them and make no effort to clean them. Therefore those who have this disposition and live this way will constitute the great multitude who must go through the great tribulation in order to wash their robes and make them white in the blood of the Lamb.

Revelation 7, verse 14 but there's a bigger danger besides getting spots on the robe. It's the danger of taking it off completely. Revelation 16, verse 15 Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. Jesus spoke of the danger of taking off the garment in the parable in Matthew, chapter 22.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him, friend, how come stow in hither not having a wedding garment? And he was speechless. That's from verses 11 and 12.

This parable shows that each consecrated individual, each one who has received this wedding garment is personally responsible for it, so that it does not become spotted or blemished or taken off, because the Lord himself checks the condition of the wedding garment that has been given to us. This is the final test for those who have received this garment and put it on. They are admitted into the antechamber, where a special preparation is made. They are in the light of present truth, the the truth, the pure truth now revealed in due time.

It would seem very strange for someone who has run so far on the way to the prize to fall right at the end of the racecourse. It is very sad. However, some a small number who have received the wedding garment in the present have neglected it and taken it off. This represents a failure to appreciate the value of Christ's redeeming sacrifice. Therefore we must make every effort to keep our robe clean and unblemished.

Let us try to embroider with the fruits of the Holy Spirit, with good works developing our character in the likeness of our Savior Jesus Christ, as it says in Psalm 45, verses 13 and 14 the king's

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daughter is all glorious within her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework. This is perhaps the most important work of the church to Prepare herself. Ephesians 5, verses 25 to 27 Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself. A glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

And when she has made herself ready, and has been faithful unto death, the bride the church will be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. Revelation 19, verse 8. This verse refers to actual righteousness, the complete perfection of the bride of Christ, when the church will be in glory, that is, when each member of the new creation receives their glorious bodies.

As we consider the subject of justification, we must also remember the justification of those faithful ones who lived before the time of Christ, such as Enoch, Noah, Abraham, Isaac, and many other holy prophets.

They were justified by faith. Romans 4, verse 3 For what saith the Scripture, Abraham believed God, and it was accounted unto him for righteousness. But justification to life was not possible until after Christ gave his life as a sacrifice and rose again for our justification. Therefore the ancient worthies were justified by faith to fellowship or friendship with God. That is the difference between their justification and that of the Church of the Gospel age, which has justification to life reckoned by faith.

See the sixth volume forward, especially Roman numeral 3 page Roman numerals 3. Justification will eventually be extended to the entire human race. We can see this p in the picture of the tabernacle in the wilderness. After the high priest finished the sacrifices of the Day of Atonement, he took off his linen garments and put on the garments of glory and beauty, and went out and blessed all the people.

The justification of the world will begin when the sacrifice of the church is finished, and the last member passes beyond the second veil, and all the Spirit begotten have finished their course in death, then the ransom merit of Jesus will be free, and can be used to purchase Adam and his race. The justification of the world will take place in the mediatorial phase of the millennial kingdom of Christ.

The justification of the world during the millennial age is different than the justification of the Church during the Gospel age. As mentioned before, the world will not be justified by faith, but by works, and its justification will be real, whereas the Church's justification is reckoned. Revelation 20, verse 13 and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and they were judged every man according to their works.

Although the judgment and justification of the world will be based on works, this does not mean that faith will not be needed. Therefore, faith and works will be needed in the millennial age, as in the Gospel age. But here there is a clear difference in the present age, faith is primary and works are secondary. In the millennial age, the reverse will be true. In order to be justified, works will be primary and faith will be secondary.

The justification of the world will be gradual. As people submit to God's justice, they will become more and more mentally, morally and physically perfect. Christ will not impute anything to them

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then as he does now to the Church, because Christ and the Church will then be their mediator, not their advocate. The mediator will have to show great love and mercy to the degraded world. It will be a great work to raise the fallen world to perfection.

When Christ brings mankind mankind to perfection, his role as mediator will end. The then perfect humanity will be handed over into God's hands. God will still test them to prove their obedience to God's righteousness. Those who are obedient and pass the test will have the right to eternal life, the right be called sons of God, as Adam was before the Fall.

The subject of justification is broader than we can fully cover in 45 minutes, but hopefully the foregoing is helpful to point the earnest student to the necessary tools to enable them to prove this doctrine for themselves and make it their own. May the Lord add His blessing and overrule anything set amiss.