

## JUSTIFICATION IN FACT AND IN FIGURE

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Our subject is JUSTIFICATION as logically and beautifully pictured in the Court. Many appreciate this viewpoint and enjoy hearing it presented. Before launching into our subject, we would like to refer to a statement found in the Question Book, page 631: “It is not everybody, apparently, that can understand these types. If you are one of these, don’t worry about it, for you have plenty that you can understand, and thank God for.” HOW WONDERFUL: there is so much we can understand TOGETHER! ALL of us can understand the fundamentals of God’s plan, that we may do His will and rejoice in the grand outcome and cooperate with one another!

We all know that a type does not teach a doctrine, but merely illustrates a doctrine. If a bit of philosophy or a type is not too clear, but we do understand the simple teachings, then we do not need to have anxious thoughts. How grand and heart-satisfying are the simple teachings of the Divine Plan! We have an amazing “helmet” for SIZE, and we NEED that “helmet” today! These are the facts we can grasp without difficulty: Adam fell in Eden, was condemned and returned to the dust; we know what the penalty was—death and we know what death really is—absence of life; we recognize the first ray of hope, which was given in Eden—“the seed of the woman will CRUSH the serpent’s head”; we are aware of another ray of hope, of greater brilliance—the promise to Abraham, that through him and his seed all the families of the earth are to be blessed; God’s dealings with Israel were typical of blessings to mankind—special blessings to the Church, and restitution to mankind; we know Jesus died a ransom sacrifice for Adam and his race; we understand the High Calling to be an invitation to walk in the footsteps of Jesus—to first suffer with him, and later to reign with him; we are well instructed in the essentials of character development; we understand God’s will for us: (a) to lay down our lives for the brethren, (b) to be “ministers of reconciliation”, (c) to be witness of the Truth in the world; we can read the signs of the times: (a) we are in the end of the age and in the beginning years of the new age, (b) we see evidences of the destruction of Satan’s empire, (c) God’s Kingdom is at hand, in process of establishment.

We are indeed God’s favored people—our mutual understanding is a basis for working together and rejoicing INDIVIDUALLY and as ECCLESIAS. There is no reason for agitation over some type or bit of philosophy—we are safe and secure in our understanding of God’s lovingkindness and will for us, and for mankind in the incoming age.

We all know our Pastor wrote a great deal on Justification and how this is pictured in the

Court. As for myself I have positive conviction that he was correct in reasoning and interpretation of types. His conclusions are based upon a harmonization of the Scriptures—**IN THE LIGHT OF KNOWN FACTS. FACTS ARE JUST AS IMPORTANT AS SCRIPTURE.** No truly logical interpretation can possibly be reached unless **THE FACTS** are permitted to focus their light upon a subject, as well as the light of the Scriptures themselves! This is why we feel so confident of our Pastor's viewpoint—the **KNOWN FACTS AND SCRIPTURE DOVETAIL TOGETHER.**

A type does not teach a doctrine. Let us proceed, to begin with, as though there was no such thing as a type. Let us review just the scriptures and facts. With facts and Scriptures as a basis for reasoning—**THEN** we can turn to types and see what we shall find.

Drawing near to God and final justification to life—surely there is nothing complicated. Our Pastor had a comprehensive understand of the “strong meat”—it would be natural to assume that he would understand something as simple as drawing near to God and final justification to life. Many brethren feel perfectly satisfied with the Pastor's reasonings. Others are not in agreement and argue against what we believe to be true. Some of the arguments are confusing and some brethren do not feel capable of refuting these arguments, even though they do not agree with them. It is for this reason, we have undertaken to suggest a few lines of thought that we believe will make more clearly manifest the strength of our Pastor's reasoning. This is a different approach, as far as we know.

It is a great satisfaction to see WHY our Pastor reasoned as he did. I believe our Pastor was **FORCED** to reason as he did **BECAUSE OF THE FACTS**—to be consistent he **COULDN'T** reason any other way—facts are facts and you cannot ignore them for any reason. Let us attempt to get at the very bottom of this subject, so we can follow it intelligently and with confidence.

For the moment, let us set aside what the Pastor **SAID** on the subject, and concentrate on the reasons **WHY** he said what he did. For the purpose of our discussion, let us think of someone coming from darkest Africa—one with no knowledge of the Christian religion, but having a heart condition like Cornelius—a desire to know God and to do his will. What would be the experience of such a man? The answer is that he would be led of God to the Bible (in some form) and to God-given helps so he would be brought in contact with **CERTAIN TEACHINGS OR DOCTRINES. THIS IS OUR FIRST IMPORTANT FACT.**

The **SECOND FACT** is that this man from darkest Africa would be experiencing certain **EFFECTS** in his thinking and conduct as a result of his being in contact with these teachings or doctrines! So we have these two fundamental facts as a basis for further

reasoning: first, he would be in contact with TEACHINGS; and second, these teachings would have an effect upon his thinking and conduct. Here is a rough approximation of these TEACHINGS:

**1.** “I am the Way.” **2.** “Without faith, it is impossible to please God.” **3.** “A ransom for all to be testified in due time.” **4.** “Put away the filthiness of the flesh.” **5.** “Present your bodies a living sacrifice.” **6.** Our imperfect humanity must receive a standing in Jesus. **7.** Our imperfect humanity must have a covering for imperfections.

After becoming a Christian our African friend could look back with certain realizations: **a.** He did not become a Christian all in one jump. **b.** There were certain preliminaries. **c.** He went through a somewhat long drawn-out-process. **d.** He considered the TEACHINGS of God’s word. **e.** These TEACHINGS affected his thinking and conduct. **f.** There was faith and progressive obedience. Looking back he would know that he learned that “Jesus was the Way.” He would remember too that he was told that “Without faith it is impossible to please God; and he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.” He would remember that he saw clearly that Jesus was a ransom sacrifice and that this ransom would be testified in due time—he accepted Jesus as his sin bearer. He could think back and know that the Word of God affected his conduct and he put away sin and lived a better life. He would remember that he learned that to be a disciple of Jesus, he must deny self, take up his cross and follow Jesus; and he would remember that he did this very thing. He could think back and remember the philosophy concerning the imputation of the merit of Jesus to cover the imperfections of his flesh. With these facts as a basis for reasoning we turn now to the types and see what we shall find.

The Holy, as we know, represents the spirit-begotten condition—our African brother would be in this condition. Looking back on his experiences, before he reached the Holy, he knew he went through a process—he gradually drew near to God and God drew near to him. Back in the Court our brother could see TEACHINGS IN PICTURE FORM. (Incidentally, in the 1913 convention report, page 151, col. 2, par. 1, line 3, our Pastor made this interesting and significant remark, viz., that “the Tabernacle was a picture of God’s plan.”) The “Gate” would represent the teaching: “I am the way.” The “Linen Curtain” would represent the teaching concerning the necessity of exercising faith in one’s walk toward God. The “Brazen Altar” would represent the teaching of the “Ransom for all.” The “Laver” would represent the “cleansing up” teachings of the Word of God. The “Wooden Posts” would represent the teaching that even though imperfect human beings (“Wooden Posts”) we have a standing as perfect human beings—the “Wooden Posts” were set in “Sockets of Copper” (perfect humanity). The “Linen Curtain” has a dual significance—they represent the teaching that Christ’s righteousness is a covering for our imperfect humanity (“Wooden Posts”). The “Door” would represent the teaching of full consecration as expressed by Jesus in Matt. 16:24: “If any man will come after me, let him deny himself, and take up his cross, and follow me;” and as

expressed by Paul in Rom. 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Knowing his experiences, our African brother could see these TEACHINGS IN PICTURE FORM IN THE COURT.

The Court, TAKEN AS A WHOLE represents the justified condition of those who have taken ALL THE STEPS and reached the spirit-begotten condition in the Holy. In the Question Book, page 404, par. 4 to 6 we find these interesting comments: “So the subject of our justification is clarifying daily to many of the Lord’s dear people. Features of justification not previously discerned by them are now very clear. For instance many failed to see in the past, AND SOME STILL FAIL TO SEE, THAT JUSTIFICATION BY FAITH IS A GRADUAL PROCESS. EACH STEP OF FAITH BROUGHT US NEARER TO THE CLIMAX.” The same thought is expressed in different language in the Question Book, page 414, par. 3: “Now the Court represents all the believer’s experiences in justification.” The Pastor was guided by FACTS as well as Scripture—HOW IMPORTANT IT IS TO GRASP THIS POINT!

We can illustrate this in a very simple way by considering the ingredients of a cupcake. We find these ingredients named in the RECIPE. The various details of the Court are the RECIPE for Justification. We can explain and understand the details of Justification if we go over all the details of the Court. Another simple illustration is a car engine made partly of glass and partly cut away to show how it works. Justification is a composite thing and the various parts are shown by the details of the Court.

The Pastor used TYPICAL LANGUAGE to express FACTS which we all know to be true. For instance he spoke of some as going only as far as the Brazen Altar and they sat down there and were perfectly satisfied to see Jesus as the ransom, the sin-bearer and did not go any farther. Again, he spoke of some who went still farther—as far as the Laver—they “washed in the water of the Word” and were content to go no farther. He spoke of some as going out of the Court, and then returning at a later time, going rapidly to the Door of the Holy and entering in. All he meant by this was that some went so far in their approach to God (for instance as far as the “Laver”), and then removed themselves from the approach to God. Later, some may have some soul-shaking experience, and then they retraced their steps and rapidly approached God again, being ready to take the final step of consecration—such would go rapidly through the Court and go through the Door into the Holy, the spirit-begotten condition. All of this was merely the use of TYPICAL LANGUAGE to express facts we are all aware of. If we catch this point, then all is simple, logical and beautiful.

Those in the Court condition, approaching God, are correctly spoken of as “Tentatively Justified.” Such are exercising faith and are “friends of God” and friends of Christ. They are in touch with the teachings having to do with Justification to Life (IF THEY TAKE

THE FINAL STEP THEY WILL HAVE JUSTIFICATION TO LIFE, BUT NOT OTHERWISE). Their standing as friends of God is a tentative thing—nothing sure or vital until the final step is taken. This is expressed beautifully in the Question Book, page 401, line 19: “THEY ARE IN THE COURT TENTATIVELY.” One may go on through consecration to vitalized justification, OR he may hold back and even withdraw altogether. All this is suggested by FACTS, and is not a child of the imagination.

“Going in and out of the Court” does not mean going in and out of the condition of Justification. It simply means that one is in or out of touch with the TEACHINGS WHICH HAVE TO DO WITH THE JUSTIFIED STATE. It is necessary to see the MECHANICS of the picture, viz., that the Court, or the various details of the Court are the various elements of Justification IN PICTURE FORM. One can be in touch with these teachings with his mind or heart; or he can be out of touch with these teachings with his mind or heart.

Some claim Bro. Russell changed his views on Justification, and they give as their proof the 1916 foreword of Vol. VI. This foreword proves the very opposite, in our opinion—Brother Russell held to the expression “tentative justification.” Let us quote the reference entire: “Just so the sinner today approaching God might be said to be in the way of justification—he would have more of God’s favor than if he faced toward sin. We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see [that is, since writing Volume VI] that while a sinner’s attitude, like that of the Ancient Worthies, might be styled ‘tentative justification’ [notice he is continuing to use the expression of ‘tentative justification’ as perfectly proper] it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our Great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ’s sacrifice, the sinner would be acceptable to the Father under Christ’s Robe and begotten of the Holy Spirit.”

What our Pastor really said was, that at the time he wrote Vol. VI (shortly after 1900) he spoke of those approaching God as justified, but later he saw that they could not be fully justified or actually justified until after consecration, and that, previous to this actual justification, he spoke of such, correctly, as tentatively justified. The 1916 Foreword of Vol. VI does not prove that Bro. Russell changed his mind, but the very opposite.

Some hold that the Gate represents consecration. This view is nothing new—it was among the many changes suggested by Judge Rutherford after the Pastor died—I could never bring myself to accept anything Rutherford ever taught. Rutherford made DOZENS OF CHANGES in the book Tabernacle Shadows. I made up a book one time to show what Tabernacle Shadows would look like with all these changes of Rutherford.

Many brethren, in taking up with these changes are not aware of the fact that they are following Rutherford's ideas, which are directly contrary to the Pastor's teachings which are in good harmony with the Scriptures and FACTS. (At a later date we may present more evidence on the subject of Justification.)