

1

----- Original Message -----

**From:** [Daniel Herzig](mailto:Daniel.Herzig@gmail.com)

**To:** [Adam Urban](mailto:Adam.Urban@gazeta.pl)

**Cc:** [Leon@biblestandard.com](mailto:Leon@biblestandard.com)

**Sent:** Tuesday, July 29, 2014 4:03 PM

**Subject:** Justification

Hello Bro. Adam,

It was good to see you again in Poland and I want to express again my sincere appreciation for you very able translating work!

With regards to your question I would offer the following:

Bro. Johnson's able definition of tentative justification, as stated, e.g., in E. 12, p. 696, is as follows: "Tentative justification is that act of God whereby He, in view of Christ's merit, but without its actual imputation on behalf of and to the involved person, for the time being treats the repentant and believing [italics ours] sinner as though the merit had actually been imputed on his behalf and to him, i.e., treats him for the time being as though his sins were actually forgiven and as though he were actually covered with Christ's righteousness, and thus He takes him into fellowship with Himself."

I believe that the above direct statement of definition of tentative justification is the one to trust in. I don't think you are correctly interpreting the quote you gave in your written question. As I mentioned on more than one occasion in my discourses in Poland this year, is that in the event the writings seem to contradict themselves we must seek to harmonize them.

The context of paragraph 17, E-9, p. 374 is about the antitype of Eleazar in his charge of the sweet incense showing the sweet sacrifices (only the consecrated can offer acceptable sacrifices) of the Church. He then goes on to say "But as to the Church (already consecrated) of his day, he acted directly both as the teacher and executive with respect to its sweet incense. His teaching function in this respect he fulfilled by explaining justification by faith as reckoning perfection to our human all through Jesus' imputed merit, consecration as our consequent privilege and reasonable service, and the various things implied in, related to, and flowing from the sacrifice of our human all even unto death." I don't think your conclusion that the merit is imputed prior to consecration is correct in view of the direct definition quoted above. The English the word consequent has more than one meaning, one is "following as a result" as it seems you have interpreted the word but it also has the meaning "as logical conclusion" and in this case does not have the meaning after.

It seems plain that Bro. Johnson was not contradicting himself but was talking about the already consecrated Church who had been taught (in his office as teacher) of justification and sanctification based on the imputed merit of Jesus.

Hope this helps! May God bless you and Sr. Ewa.

Bro. Dan

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2

**From:** Adam Urban [<mailto:adamurban@gazeta.pl>]

**Sent:** Tuesday, July 29, 2014 11:58 AM

**To:** [dansuefl@herzig.net](mailto:dansuefl@herzig.net)

**Subject:** Re: Justification

Dear Brother Dan,

Thanks for your reply.

I agree with both of your quotes and they are in perfect harmony with the ones I gave in my question and my understanding of the things discussed. Please note that your quote from E 12 says in tentative justification there is no actual imputation of the merit, which is my understanding too, and which in my quote I referred to as reckoned imputation (as if imputed, but not really, or actually so), following Brother Johnson's use of it from E 4, p.345, line 6 from the bottom.

Your other quote, from E 9, is no contradiction of your first quote or my understanding of my quotes. It refers to vitalized justification, the one for the Spirit begotten, where the merit was actually imputed at their consecration, as opposed to its being only reckonedly imputed after their repentance and accepting Jesus. This actual imputation of the merit did not make them perfect, however, and that's why Brother says perfection was reckoned to their human all, meaning it didn't make them actually perfect. So after their consecration and actual imputation of the merit their perfection was only reckoned, but Jesus' merit was actually imputed, making them free from the Adamic sentence and putting them on trial for life, which is not true of the non-begotten classes, who never get this actual imputation of the merit and, as a result, are never reckoned perfect, denied the privilege of standing for trial for life now as the Adamic sentence remains on them throughout their consecrated lives.

In other words, from the point of view of the merit, theirs (the Church's) imputation was first reckoned (after their repentance and belief in Jesus), and became actual at their consecration, making them actually justified before God but only reckonedly perfect; with the YWs and CECs the imputation is always reckoned, both after their repentance and belief in Jesus and after their consecration, which does not change anything in their justification, i.e. does not make it fuller than before consecration, being only a seal of their justification proving they used their justification in the way they should. Please read E 4, 345 points from 1 to 5 and the answer to question 17 from p.419. The quote from E 9 does not contradict any other quote. Brother Johnson's teachings on justification are in perfect harmony.

If you still think I get it all wrong, please show it to me referring to E 4, 345 in more detail.

Bro. Adam

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3

----- Original Message -----

**From:** Daniel Herzig

**To:** 'Adam Urban'

**Cc:** Leon@biblestandard.com

**Sent:** Tuesday, July 29, 2014 6:57 PM

**Subject:** RE: Justification

Dear Bro. Adam,

Based on your reply it seems we both agree that the merit is considered from a reckoned or prospective standpoint as a justified believer and actually or tentatively applied at ones consecration. I thought that was your question but based on your reply it seems you no longer have a question.

Bro. Dan

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4

**From:** Adam Urban [<mailto:adamurban@gazeta.pl>]  
**Sent:** Tuesday, July 29, 2014 1:32 PM  
**To:** [dansuefl@herzig.net](mailto:dansuefl@herzig.net)  
**Subject:** Re: Justification

Brother Dan,

There still is a little question and that concerns the merit's actual or reckoned imputation to the YW's and CECs. As I understand our writings, with the two non-spirit begotten classes, at their consecration there's no imputation of whatever kind at all, and the only one that is valid for them is reckoned imputation before consecration, i.e. after they repent and believe in Jesus. When they consecrate, there is no other imputation of the merit to them, just a seal on their justification preventing their losing it.

You seem to think there's another (actual?) imputation at consecration leading to the embargo on the merit, which was the point at which you wouldn't continue our conversation at Gliwice. So the question is: Is there any kind of the merit's imputation at consecration for the YW's and CECs? I think there is none and, consequently, there can be no embargo on the merit, as Bro. Hedman says in the PT 1999, 87:

Neither the Youthful Worthies nor the Consecrated Epiphany Campers have an embargo on Christ's merit. But we do not expect God to apply the merit for the world until the Youthful Worthies have all gone down into death (E15, p. 251, par. 1,252). The fact that the Consecrated Epiphany Campers have no embargo on Christ's merit does not prevent their existing now any more than similarly the fact that the Ancient Worthies had no embargo on the merit prevented them from existing. The Ancient Worthies had their faith imputed to them for righteousness and their justification – unlike that of the Gospel-Age new creatures – was tentative rather than vitalized (Rom. 4: 1-3).

Am I right in my understanding?

Bro. Adam

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5

----- Original Message -----

**From:** [Daniel Herzig](mailto:Daniel.Herzig@biblestandard.com)  
**To:** 'Adam Urban'  
**Cc:** [Leon@biblestandard.com](mailto:Leon@biblestandard.com)  
**Sent:** Tuesday, July 29, 2014 8:13 PM  
**Subject:** RE: Justification

Bro. Adam,

Yes, I think the writings can be confusing at times but there is no seal on their justification preventing their losing it. That thought opposes nearly everything I presented on the subject.

Here are some references for you to consider:

PT 1967, Page 13; PTQB, electronic page 129, hard copy page 58

Book of Life--Are Present Day Consecrators, Names Written In Book?

Meanwhile, however, the Consecrated Epiphany Campers, as well as the Youthful Worthies, are covered tentatively by the reckonedly imputed merit of Jesus' ransom-sacrifice on their behalf (E. 15, p.252, top; E. 4, p. 406, par. 2, 426, 451, 452).

PT Question Book, electronic pages 565-566, hard copy pages 253-254

High Priest—For All.

Question (1980)—Who is the High Priest for “Those Consecrating Between the Ages” (R 5761)?

Answer.—Jesus as High Priest offered up His humanity, the antitypical atonement day bullock (Lev. 16), and in His sacrificial death went under the antitypical second veil and then in His resurrection rose up a Divine being in the Most Holy (Heb. 10: 19, 20). There after His ascension He sprinkled the antitypical bullock's blood on the mercy seat and consequently the blessings of Pentecost came to His disciples. He appeared in the presence of God “for us,” the Church of the Firstborn, the Little Flock and the Great Company (Heb. 9: 24; T 59), and imputed His Ransom merit on their behalf. Also, He makes a tentative imputation for “Those Consecrating Between the Ages” (comp. E. 4, p. 408).

PT Question Book, electronic pages 752-756, hard copy pages 335-337

Justification—Tentative, We Do Not Deny Tentative Justification.

Question (1973)—Have you forsaken the truth on tentative justification, as is alleged by the abovementioned sifting errorist?

Answer.—Absolutely not! this is another misrepresentation. Bro. Russell taught us clearly and Present repeatedly on this important subject of tentative justification, e.g., in F, Forward, pp. v, vi: “The subject of Justification has not changed, but it has expanded and clarified [italics ours] . . . The sinner today approaching God might be said to be in the way of justification—he would have more of God's favor than of 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 while the sinner's attitude, like that of the Ancient Worthies, might be styled ‘tentative justification,’ it could not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration.”

PT Question Book, electronic pages 565-566, hard copy pages 253-254

High Priest—For All.

Question (1980)—Who is the High Priest for “Those Consecrating Between the Ages” (R 5761)?

Answer.—Jesus as High Priest offered up His humanity, the antitypical atonement day bullock (Lev. 16), and in His sacrificial death went under the antitypical second veil and then in His resurrection rose up a Divine being in the Most Holy (Heb. 10: 19, 20). There after His ascension He sprinkled the antitypical bullock's blood on the mercy seat and consequently the blessings of Pentecost came to His disciples. He appeared in the presence of God “for us,” the Church of the Firstborn, the Little Flock and the Great Company (Heb. 9: 24; T 59), and imputed His Ransom merit on their behalf. Also, He makes a tentative imputation for “Those Consecrating Between the Ages” (comp. E. 4, p. 408).

PT1972 beginning on page 12, Since the Epiphany Campers are a pre-Millennial class, those of them who believe in Jesus as their Savior have pre-Millennial justification, tentative justification by faith, and Christ's merit is tentatively imputed to them. As we have already shown, tentative justification by faith continues for such "until restitution begins" (E 4, p. 346), when tentative works-justification will begin. And consecrations by such tentatively justified ones in the Epiphany Camp occur, for "consecration is always in order," as this errorist himself admits.

PT 1974, P 12

Justification—Tentative Now And In The Millennial Age.

Question (1974)—Bro. Russell said, "At the close of this Age there will no longer be a tentative justification. There will be nobody in the Court condition, except the actually justified" (Ques. Book p. 312); and Bro. Johnson, stated "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" (E. 15, p. 261).

PT 1990, p. 38, (5) The fifth thing He does (or third after His ascension) is: He offers our gifts and sacrifices. We make a distinction between gifts and sacrifices. The high priest should bring gifts and sacrifices for sin; therefore Jesus does this toward God. What are the gifts that Jesus brings to God for us? These are what we offer to God in our consecration (Rom. 12: 1—present your bodies a living sacrifice; make a present of your bodies! Offer God your humanity as a pre-sent!) This Jesus does on our behalf before we receive justification. He enables us to consecrate—to offer ourselves to God as gifts, before He imputes the merit on our behalf.

Hope these references help,

Bro. Dan

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6

**From:** Adam Urban [<mailto:adamurban@gazeta.pl>]  
**Sent:** Wednesday, July 30, 2014 10:26 AM  
**To:** [dansuefl@herzig.net](mailto:dansuefl@herzig.net)  
**Subject:** Re: Justification

7

**From:** [Daniel Herzig](#)  
**To:** 'Adam Urban'  
**Sent:** Wednesday, July 30, 2014 5:46 PM  
**Subject:** RE: Justification

Dear Bro. Adam,

My responses are inserted below.

Bro. Dan

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**Explanation!**  
To my letter No 6 Bro. Dan replied with letter No 7, putting in his replies in the wording of my letter No 6. That's why what we have below is two letters from two different authors - mine No 6 in blue and Dan's reply No 7 in black! [Adam Urban]

Dear Brother Dan,

Thanks for all the references. All of them are in harmony with all the others we have mentioned so far in our correspondence. The only thing we need to remember while examining them is that there are two kinds of imputation of the merit (reckoned, leading to tentative justification) and actual (leading to vitalized justification, which might be called full and complete). Both of them were valid for the Church (before and at consecration respectively), but only one of them (tentative) is valid for all non-spirit-begotten ones (acquired before consecration and remaining the same at consecration). Yes, I agree with you on that. However you don't seem to acknowledge that they show a tentative imputation of the merit which attachment would need to be cleared prior to the merit being actually applied for the world of mankind.

Saying consecration does not put a seal on tentative justification for the non-spirit begotten ones you sound different from Bro. Johnson in E4, 419, answering question 17. Yes, I agree with Bro. Johnson but not your interpretation. The English word "seal" has multiple meanings and in this case doesn't mean guarantee (cannot be lost) but means a confirmation (seal) of his justification. In fact you don't mention that Bro. Johnson uses the words "if faithful" meaning they can lose it if they are not faithful. "However, the fact that they consecrate puts a seal on their Tentative Justification and as they prove faithful prevents their losing it as do those who fail to consecrate (Rom. 4: 11)." As they prove faithful means they can and do lose it if they are not faithful or fail to consecrate.

Don't you accept it as the Truth? If there's no seal on our tentative justification when we consecrate now, what happens to our justification then? Do you think the merit is actually imputed to us, the non-spirit-begotten ones, then? No, only tentatively as the references show. We should keep justification and use of the merit as separate and distinct concepts.

I think you have digressed from your previous question, which was: [So the question is: Is there any kind of the merit's imputation at consecration for the YW's and CECs?](#) Yes, it is a tentative imputation as the references I gave you show and yes I believe that tentative imputation places an attachment on the merit.

Just for the record, the reason I stopped the discussion on justification was for two reasons, first we were gathered off to the side for you to translate Bro. Woznicki's discourse and it didn't seem appropriate to be in a spirited debate over this issue while the discourse was in progress. I know that you couldn't hear him adequately to translate but that doesn't change the inappropriateness of the time and place. Secondly, I always avoid contentious discussions because they are seldom productive.

Bro. Adam

Bro. Dan

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8

**From:** Adam Urban [mailto:[adamurban@gazeta.pl](mailto:adamurban@gazeta.pl)]

**Sent:** Wednesday, July 30, 2014 3:48 PM

**To:** [dansuefl@herzig.net](mailto:dansuefl@herzig.net)

**Subject:** Re: Justification

Dear Brother Dan,

Yes, I do see tentative, or reckoned imputation of the merit to the CECs. Also, I agree on your understanding of the seal and see it exactly in the same way. I referred to the seal that is put on our tentative justification at consecration to show that Brother Johnson didn't see any imputation of the merit

at that time, just the seal. I wasn't thinking whether they can or cannot lose their justification. Of course, they can, if they "deserve" it.

If we agree on so many things now, the only one that is left is as follows: If the tentative, or reckoned imputation of the merit must be cleared by the death of all CECs before the merit is applied for the world, why do all the unconsecrated tentatively justified not have to die? Do you see any difference in the merit's imputation between the different groups of the quasi elect, the unconsecrated and the consecrated? Aren't all of them covered with the merit exactly in the same way, i.e. tentatively, or reckonedly, and exactly at the same stage of their Christian walk – after repentance and accepting Jesus as their Savior, i.e. before consecration?

That's probably the last thing that needs clarifying.

Bro. Adam

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9

----- Original Message -----

**From:** [Daniel Herzig](#)

**To:** '[Adam Urban](#)'

**Cc:** [Leon@biblestandard.com](mailto:Leon@biblestandard.com)

**Sent:** Thursday, July 31, 2014 12:16 AM

**Subject:** RE: Justification

Dear Bro. Adam,

We are narrowing it down to just one point—and that is very good.

I think if we keep tentative justification and a tentative imputation of the merit separate and distinct as we should, we find in the references given to you below answers your question. And that is the tentative imputation of the merit is not given to the unconsecrated tentative faith justified ones. Quote 1— He enables us to consecrate—to offer ourselves to God as gifts, before He imputes the merit on our behalf. Quote 2— Also, He makes a tentative imputation for "Those Consecrating Between the Ages" (comp. E. 4, p. 408). There are several others but I think those should do.

Bro. Dan

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10

----- Original Message -----

**From:** [Adam Urban](#)

**To:** [dansuefl@herzig.net](mailto:dansuefl@herzig.net)

**Sent:** Thursday, July 31, 2014 10:22 PM

**Subject:** Re: Justification

Dear Brother Dan,

If it was so, that would explain away the whole problem. I fear, however, that your first quote (He enables us to consecrate—to offer ourselves to God as gifts, before He imputes the merit on our behalf) refers to the actual imputation of the merit to the Church leading to the vitalized justification and cannot be applied

to the non-spirit begotten ones. The quote comes from Bro. Johnson's talk, who was then speaking about the Church class. With us, Brother Johnson would probably say: "He enables us to consecrate—to offer ourselves to God as gifts, before He puts a seal on our tentative justification".

Anyway, I don't want to take any more of your time. I see your understanding and you see mine. As I understand our writings, tentative justification and tentative imputation of the merit are synonymous. How could the unconsecrated tentative faith justified ones be justified without a reckoned imputation of the merit? Only based on their faith? Even the Ancient Worthies had the merit reckonedly imputed to them, even though living at a time before Christ's death. **A thought of any justification without a reckoned imputation of the merit is something I cannot comprehend.**

Thanks again. I hope the Lord will not allow anyone, including myself, pervert His teachings on the ransom. Deep within, I feel trepidation over what might come out of all this.

Bro. Adam, Poland

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