**Justification, Levites, and Priests Definitions**

**Tentative Justification**

The condition in which a believer in Christ’s Ransom has been granted an adequate amount of grace and knowledge to allow him to count the cost of full consecration. The believer has drawn closer to God and to righteousness, and God through Christ has drawn closer to the believer.

Tentative justification does not mean that Christ’s merit has been temporarily imputed. Christ imputes his merit only when the believer has made a full consecration to sacrifice and Christ accepts that consecration.

**Tentative Levites**

A tentative Levite is one that is tentatively justified; consecrated to righteousness, but not to sacrifice. These cannot become full Levites until they make a full consecration that has been accepted; then they are fully justified through the merit of Christ.

**Full Justification**

The condition attained after a tentatively justified believer in Christ’s Ransom has made a full consecration. Christ has accepted the sacrifice and imputed his merit. The believer has received his share of the atonement. The Father then justifies and spirit-begets the believer.

**Full Levites**

In the progressive picture, a full Levite is one that is fully consecrated, accepted, and therefore a fully justified believer.

In the final picture, the Levites depict those that do ***not***carry out their consecrations even unto death. These were accepted prospectively as under-priests, then failed to become priests, but still maintain their Levite status. They fail to complete their anointing as priests, but keep their full, vital justification. All priests are Levites, but not all Levites finally become priests. These antitypical Levites are, in the final picture, the Great Company class remanded to the Court condition. They’ve lost their anointing, but not their full justification.

**Under-Priests**

An under-priest is a Levite that’s fully consecrated, has been accepted by the Father and the Son (fully justified and then spirit-begotten), and who carries out that consecration even unto death. These are members of the body of the High Priest and are progressing toward becoming members of the Melchizedek Priesthood in the First Resurrection.

References: Reprints 4579/80, 4656, 4875