

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ANNOUNCEMENTS**

MAN OF SORROWS

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. —Isaiah 53:3

The Sent of God, the Lord Jesus, was a disappointment, especially to the Jews, who were expecting a glorious and powerful king, but our Lord came as the man of sorrows and acquainted with grief. To them He appeared too tender a plant to ever prosper. They acknowledged Him to be of the Davidic line, but esteemed Him to be from one of the roots of David which had lost its virility, its life. They thought Him a root out of dry ground, from which they could never hope for a sprout of power and glory and dignity and honor such as they had anticipated Messiah would have. In Him they saw not the form of the soldier, the general, which to their conception was the grand, the comely form that Messiah would have, boasting of His power, His strength, His divine support, etc. They were ashamed of Him, hid their faces from Him, also, He was despised of the Romans and counted unworthy of particular notice. This unbelief came with a price, yes, because of their unbelief they lost the benefit of His wisdom, teaching and mighty works.

Sorrow! Grief! Wounded for *our* sins, punished for *our* wrong-doing, chastised that *we* might have peace, oppressed and afflicted, He took upon Himself our guilt, and made no complaint. His time had come. Jesus was well aware beforehand of the crushing demands of these last days. The disciples still had no real intimation of the dark events now impending, though He told them: “My soul is exceeding sorrowful, even unto death.” Even as He prayed His heart-cry to the Father: “If it be possible, let this cup pass from me” (Matt. 26:38, 39).

Could it be the ordeal of bodily suffering that our Lord so greatly dreaded? Were the sensibilities of a perfect man so finely tuned that He would feel infinitely more keenly the physical abuse to be inflicted, than would one hardened by generations of inherited resilience? Or was it the appalling indignity of criminal accusation, the mockery, the grotesque charge of blasphemy, the shame

of execution as a public spectacle?

Our Lord was fully informed beforehand as to the nature of His death. He who had been active at the dawn of creation, before even the earth existed, who saw its foundations laid and rejoiced with all the heavenly host, had witnessed also the tragic fall into sin of earth's inhabitants. It was as the Word (Greek *Logos*), acting for the Almighty, the Creator, that He would have conveyed the prophetic message to Isaiah which told of a “man of sorrows” who would die for the world. It was as the Word made flesh in the person of Jesus Christ, that He knew Himself to be that Man. Such breadth of vision, such enlightenment as to the Divine purpose, must have sustained Him through those dark hours. The Apostle Paul recognized this when he wrote: “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds” (Heb. 12:2, 3).

It cannot be doubted that the peculiar death of shame and ignominy, the public scorn and contempt as a criminal, added greatly to the Lord's anguish. But there was doubtless a further crucial concern — for those He left behind. John 17:9 brings this thought to our minds “I pray for them . . . which thou hast given me.” While He was with them, they had kept faith. They had gladly received the tidings of salvation and accepted their share of the world's abuse and rejection. They had forsaken all to follow Him they believed to be Israel's promised Messiah. But when the Shepherd was taken, would the flock be scattered?

In spite of the Lord's plain speaking as that day drew ever nearer, it seemed they had not fully comprehended His words. As the solemn feast began, He had confided the depth of His own emotion on this last occasion: “With desire I have desired to eat this Passover with you before



I suffer” (Luke 22:15). And at the close of the discourse that followed the meal, Jesus prayed earnestly and at great length for those dear ones given to Him by the Father, that they might be kept from evil, sanctified, and in due time glorified with Him (John 17). Oh, how they must have been stirred in their souls in the confines of that upper room where historic events were in the making, and perhaps also subdued by a rare sense of coming doom, somewhat dispersed as they emerged into the night and made their way to the Mount of Olives.

At Gethsemane Jesus invited His disciples to “sit ye here, while I go pray yonder.” But so little alert were His companions to the real danger facing their Master that very night, that they could sleep soundly as He endured His Gethsemane agonies. A mild reproach to Peter was justified: “What, could ye not watch with me one hour” (Matt. 26:40)? But their eyes were heavy, and when He returned He found them asleep again. Would they prove to be men of courage and continue the work He had begun? How would they react to His arrest and humiliation, His death and the manner of it? Were they men of sufficient stamina and resolve to lay down life itself for the Gospel’s sake, that a perishing world might have knowledge of the way to life? Alas! Soon most would forsake Him and flee for their lives. One would deny all knowledge of Him. He might have taken comfort during His dying moments from the presence of loving and loyal disciples, to witness His sacrifice completed. But they were not there. The Scriptures record that only John and some of the women were present, and it seemed that the Father had poured for Him a cup of bitterness, and put Him to grief.

Isa 53:10 “Yet it pleased the LORD to bruise him; he hath put him to grief.” *How could this be?* Surely the Heavenly Father could not look upon the harrowing scenes of our Lord’s trial and crucifixion, and find it pleasing? The suffering Savior was His well-beloved Son — on earth in human form, even as in former time, before the foundations of the earth were laid. As the Scripture testified: “I was by him . . . and I was daily his delight” (Prov. 8:30). There personified as wisdom, the Son of God was secure in the Father’s love.

But now on earth, abased in the eyes of men, viewed from the Divine standpoint the utter loyalty and selfless sacrifice of Jesus for the rescue of a dying world *rejoiced the*

Father’s heart! To bruise Him, to allow Him a profound experience with pain and sorrow, was a preparation for the Savior’s great future work of reconciling the world to God (2 Cor. 5:19). Yes, it pleased the Lord to bruise Him and put Him to grief, *because the glorious outcome was in sight.* The curious mind must ask: what was the glorious outcome? In God’s Divine Plan of the Ages Jesus Himself did not remain dead, but was raised to the right hand of the Majesty on high (Heb. 1:3). His disciples those faithful members of the Church which is His Body, have an inheritance reserved in heaven “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet. 1:4).

The whole world of mankind are to be released from the sentence of death, to an opportunity of everlasting life on earth “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1 Cor. 15:21, 22, 23).

We see the Divine Wisdom which devised a means whereby good might triumph over evil. We see the Almighty Power that set in motion the features of His Plan of Salvation. We see His sublime Love in parting for a while with the One who was daily His delight, His only begotten Son, to die for the sin of the world.

BS 1980, p. 20: The Bible explains that man was indeed created in his Maker’s image and likeness (Gen. 1:26, 27) and granted the privilege of eternal life on condition of obedience, but that he disobeyed and therefore became subject to death; and that death, the penalty (Gen. 2:17), affects him exactly as it does the brute creation. But the Bible does not leave the subject there. It tells of God’s pity, His love, and of His provision to rescue mankind from sin and death (Psa. 103:13; John 3:16, 17; Rom. 5:8). Since the Divine purpose is that only the perfect may have life, Adam and his race, as imperfect sinners, could not have eternal life after having violated the Divine Law; but to meet this emergency, Divine Love provided a Redeemer, Jesus Christ, who died, “the just for the unjust, that he might bring us to God” (1 Pet. 3:18).

God has manifested His character in a way and to a degree which could never have been known to angels or to men had He not permitted sin to enter the world. His justice has been manifested in the infliction of the



death penalty upon our race for 6,000 years. Divine Love has been manifested in the arrangement made by which the Only Begotten Son of God, on the heavenly plane, counted it joy to leave His glory and honor and be made flesh and die for our sins. Before the Divine Plan shall be fully consummated, God's Wisdom and Power will also stand fully revealed through His dealing with sin and sinners. Through the merit of Christ's death, Adam's transgression will be fully offset, and the penalty of Adam's sin will be fully paid to justice (Heb. 2:9; 1 John 2:2) and Adam himself and all of his posterity, who have shared his penalty, will be set free from the death state and the sighing and crying, the pain and trouble, mental, moral and physical, incidental to the execution of the death sentence (Isa. 35:10; Rev. 21:4; 22:2, 3). Through the death of Jesus, His great Ransom-sacrifice, Divine provision has been made for a future eternal life for mankind—for as many as will appreciate the privilege and conform themselves to the Divine laws and avail themselves of the privileges which will be granted (Rev. 22:17).



The Apostle Paul reminds us that we are bought with a price and exhorts us to glorify God by using our body and mind in His service “For ye are bought with a price: therefore glorify

God in your body, and in your spirit, which are God's” (1 Cor. 6:20). There is in this terminology the indication of a legally valid commercial transaction, conducted on a grand scale. The Gospel message inviting all to come to Jesus of their own free will, and offering a liberty that cannot be found anywhere else, does not make null and void the requirements of Divine Justice.

The Scriptures use several terms that are in business or other common usage in our own day, to illustrate the practical application of this concept. Considered briefly, they are:

Bought (Greek *agorazo*). The literal meaning is that of a purchase in the market place. Something is paid, something is received. An exchange is agreed and put into effect. In 1 Cor. 6:20 Paul reminds the Corinthian brethren that they are *bought* and belong to Christ.

Purchased. The Apostle in Eph. 1:14 refers to the

pledge or guarantee given to the Lord's people who were “sealed with the holy Spirit of promise” until the redemption of “the purchased possession” — evidently a wider transaction entered into but not yet fully completed.

Sold. Paul's doctrinal discussion in his letter to the Roman brethren underlines the serious condition of those under the condemnation of the perfect Law of God. Referring to his own weakness, he speaks with great feeling for all of us who are “*sold under sin*,” subject to its demands, and receiving its inevitable wages (Rom. 7:14; 6:23).

Redeemed (Greek *exagorazo*). To redeem means “to make up for, to restore the honor, worth, or reputation of; the recovery of something pawned or mortgaged, or the payment of an obligation” (*American Heritage Dictionary*). Another definition is “to recover possession or ownership by payment of a price; to reinstate; to restore to favor; to make amends for; to recover from captivity, especially by a money payment” (*Collins English Dictionary*). The root meaning in the Greek again has the thought of a market-place transaction. “God will redeem my soul (recover me) from the power of the grave” (Psa. 49:15), and “Christ hath redeemed us from the curse of the law” (Gal. 3:13).

Ransom. This is defined as “the release of . . . a person in return for payment of a demanded price; the price demanded or paid for such release; redemption from sin” (*American Heritage Dictionary*). The original Greek (*antilutron*) has the thought of a corresponding price for something or someone released. The Apostle states in 1 Tim. 2:5, 6: “For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”

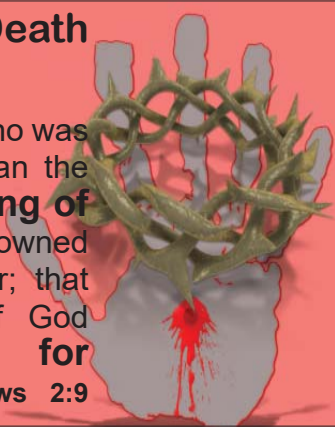
The human race has labored in vain to extricate itself from the penalty of death. True, the dying conditions of pain, sickness, disease, poverty, ignorance, moral decay and oppression have been somewhat modified and ameliorated by education, human philosophy, reform activities, various inventions, scientific discoveries and social welfare efforts; but the dying process (with all of its horrors and other concomitants) and death itself cannot be exterminated by human power. All of Adam's race are themselves under sin and its penalty of death, “none of them can by any means redeem his brother, nor give to God a ransom for him” (Psa. 49:7).

BS 1954, p. 26: Many a Christian, though professing to believe God's Word, deny that Jesus tasted death for *every* man (Heb. 2:9). They think that He tasted death

for only the comparatively few who in this life happen to hear of Him, repent for sins and accept and hold Him as their Savior. And they think that the vast bulk of mankind—the millions who lived and died in ignorance before “the blood of Jesus” opened up “a new and living way,” consecrated through His flesh (Heb. 10:19, 20), before He abolished death, and brought life and immortality to light through the gospel (2 Tim. 1:10), together with the billions who have lived and died since then without ever hearing of and coming to a saving knowledge of the name of Jesus, the only name given under heaven whereby we must be saved (Acts 4:12)—are all eternally lost, which to them means a never-ending eternity of unspeakable torture!

Jesus Suffered Death For Us!

But we see **Jesus**, who was made a little lower than the angels for the **suffering of death, (for us)** crowned with glory and honour; that **he** by the grace of God should taste death **for every man.** Hebrews 2:9



These professed believers do not properly appreciate the Bible’s testimony that “God is love” and that “his mercy endureth for ever” (1 John 4:8, 16; Psa. 106:1). They think that God, who tells us to love our enemies (Luke 6:27, 35, 36), does not practice what He preaches, but eternally tortures His enemies; whereas the Bible states plainly that “all the wicked will he destroy”; “the wicked shall not be”; “the transgressors shall be destroyed together: the end [the *hereafter*; see Rotherham, Leeser, *etc.*] of the wicked shall be cut off” (Psa. 145:20; 37:10, 38). This means utter, complete and eternal annihilation—the Second Death, symbolized by the lake of fire (Rev. 20:14, 15; 21:8).

God operates His Plan of the ages as a business. Though indeed we can all echo the Apostle’s words in Rom. 11:33: “How unsearchable are his judgments, and his ways past finding out!” —yet we must, like Jesus in His youth, be about our Father’s business and play our particular part in His Plan. In the temple at 12 years of age with the doctors of the law, Jesus was occupied in searching out answers to His questions, very likely at that time desiring information as to His own future course in life and seeking guidance as to the Heavenly

Father’s will.

It is true that “the secret things belong unto the Lord our God: but those things which are revealed belong unto us . . . that we may do all the words of this law” (Deut. 29:29). And again, we have the assurance that “the secret of the Lord is with them that fear [reverence] him; and he will shew them his covenant” (Psa. 25:14). How gracious is our still unsearchable God, *to come down to our level* — to express the details of His business plans in terms that are familiar and understandable to the honest human mind! “Come, let us reason together.”

The redemptive price was paid with the shed blood of Christ: He “washed us from our sins in his own blood” (Rev. 1:5). His blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation. “It is the blood [sacrificed life] that maketh atonement for the soul” (Lev. 17:11). Jesus’ sacrifice, His blood, purchased us; justified us; washed us; sanctified us; saves us; (1 Pet. 1:2; Acts 20:28; Rom. 5:9; Heb. 13:12; Acts 4:12). Revelation 5:9 says “Thou art worthy.” When Jesus made His consecration as the Lamb of God, He gave up and devoted His life without reserve to do the Father’s will. Yes, as a part of God’s Plan of the Ages written aforetime in the Book, The Bible, we find these words: “Lo, I come to do thy will, O God.” All the things that you, Father, have caused to be written in the Law and in the Prophets respecting the Savior of mankind, I am here, fully consecrated to accomplish.

The blessing of these words is life!—not the brief, suffering existence common to all since Paradise was lost, but life abundant! Notwithstanding the suppositions of evolutionists, the Bible is clear that we are all children of Adam and we die. As children of Christ, “the everlasting Father” (Isa. 9:6) — or the Father who gives everlasting life — the world in due time will see in themselves the evidence of the redemptive process. As Jesus Himself said: “I am come that they might have life, and that they might have it more abundantly” (John 10:10). The implications of this visionary concept are enormous and varied. Questions naturally arise as to the practical outworking of such a Plan, and while many of its details are as yet unrevealed, we do have abundant Scripture testimony as to its reality. The reading of Isaiah 35 paints a mental picture of the welcome back to perfection of a sad and oppressed human race “the ransomed of the Lord” a vision indeed of healing and gladness and everlasting joy.

At this Passiontide season it seems that the thoughts of even the unconcerned world are drawn to the suffering

of the Savior. He once prophesied that “I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). True enough, many who do not enter the church from one year to another, feel an impulse to pay their respects on this occasion.

Even the hardened and cynical can be touched with a feeling of *His* infirmities, knowing instinctively that He did not deserve such abuse. And it may be that the grievous bodily sufferings and mental anguish of the Lord Jesus on the cross will be a significant drawing influence in the age to come. Where the heart sympathies are aroused, the mind is the better prepared to listen and to learn.

Accepting the reasonableness of the Divine redemption arrangement, and agreeing that father Adam and his progeny could only be released from death if another perfect man paid his debt and took his sentence, one might ask — how could Jesus Himself *live again*? Would that not be to take back the price He had paid, making null and void the whole transaction?

Not so! Though Christ is indeed risen from the dead, He is no longer a man. The perfect humanity that was paid as our ransom is sacrificed for ever. In His resurrection Christ is a partaker of the Divine nature — a spirit raised to the right hand of the Majesty on high, made higher than all the angels (1 Cor. 15:45; Heb. 1:3, 4).

We are not told what happened to the crucified body of the man Jesus. The Divine purpose was evidently to

remove it from the scene of His final suffering, and this fulfilled the prophetic words of David: “Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (Psa. 16:10). And it seems fitting that so precious a gift as the broken body of the Lord Jesus should be removed forever from all further abuse by evildoers.

Now He is Christ the King! Even before His birth, He was destined for Kingship: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David” (Luke 1:32). At times during His earthly ministry the people wanted to make Jesus a King (John 6:15; Luke 19:38). But His real Kingly role was still future and He eluded their premature fancies. Questioned by Pilate as to His supposed Kingly status, Jesus did not directly refute the idea, but intimated that His Kingdom was not of the present order or arrangement (John 18:33-37). For the time being, His crown was of thorns. But one of the thieves crucified that day recognized Jesus’ Kingship and asked: “Lord, remember me when thou comest into thy kingdom” (Luke 23:42).

“Behold, a king shall reign in righteousness” (Isa. 32:1). “Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. 1:8, 9).

FEASTING WITH THE LORD: ARE YOU?

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20).

This text is perhaps the greatest invitation, (not to the sinner’s heart), only to the consecrated child of God! “I stand at the door.” The Lord Jesus, invisible to man, inaudible to natural ears, heard only by the hearing of faith; Oh, only the pure in heart, the thoroughly sincere and honest, are in the position to hear this invitation. When we opened up our door [heart] we began to receive the things in a consecrated attitude of mind. If we “open the door” the Lord Jesus is willing to gird Himself as a servant and come forth and serve us with Heavenly food that will give us strength for the trials and burnings of the day in which we are living, the feast of “meat in due season,” “things new and old,” which the Master promised to provide at that [Laodicean] time. Jesus says “I will come in” if the hearing one will open the door!

This text is addressed to the Laodicean Church, which

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symbolizes the seventh and final stage of the Gospel-Age Church, and is applicable to the present time, the Epiphany, or Apocalypse, as a period of time having begun in 1914 with the beginning of the Time of Trouble and continuing ever since, prior to the setting up of Christ’s coming Kingdom on earth, for the great blessing of all mankind in general. “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.” And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, “In thee shall all nations be blessed” (Gen. 12:3; Gal. 3:8).

The Lord is now selecting and preparing the final members of Abraham’s pre-Millennial seed, or children, of faith (Gal. 3:7, 9). Some have asked, why didn’t Bro.

Johnson explain about the Consecrated Epiphany Campers? Well, Jehovah reserved its understanding until the Consecrated Epiphany Campers would be coming forth as a class, and now gives it as a further proof that He has arranged in His Plan for such a class, and as a special comfort and encouragement for them. We thank God for this additional item of advancing Truth on the Consecrated Epiphany Campers, given to His people in due time for the strengthening of their faith as to His provision for this class, the fifth class of His consecrated people. We know that it, like all other parts of the advancing Truth, will come under special attack by the Adversary. Satan has always opposed the “meat in due season,” given by our Lord to supply the needs of His people PT ’70, p. 90.

If any person desires to share in this great coming Kingdom work, it would be well for him or her, bearing in mind the words of our text, to ask himself or herself a few heart-searching questions, as follows: (1) Have I recognized my Lord as standing at the door of my mind and heart? (2) Have I heard His “knock” at this door? (3) Have I heard His “voice,” inviting me to open the door of my mind and heart and let Him in? (4) Have I opened this door for Him to enter? (5) Have I welcomed Him, and primarily God who comes through Him, into my mind and heart? (6) Do I properly appreciate Their feasting with me on the Truth as due? (7) And do I in unity of spirit feast with Them?

What a blessing that Truth as due becomes to God’s people adapted to their varying providential needs, circumstances and experiences; for the Word of God was so framed by God that it is not only adapted to the needs of God’s people in general, but it is also adapted to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God’s Truth. That God arranged His Word so as to be adaptable to the general needs of His people is apparent from Amos 3:7, “Surely the Lord your God will do nothing [in the outworking of His Plan] except He revealed it as His secret unto His servants the prophets” (PT ’35, p. 88).

Let us consider each of these seven questions in turn:

(1) Because the great majority in the Laodicean stage of the Church, those who are the nominal as distinct from the true followers of Christ, are neither “cold” nor “hot” in spiritual matters, but “lukewarm,” our Lord has spued out of His mouth the entire Babylonian system, including both the Mother of Harlots and her daughters (Rev. 3:16; 17:1-5). Accordingly, He no longer speaks through the nominal church as His mouthpiece (see *Thy Kingdom Come*, pp. 167, 181) in giving the seasonal Truth (Rev. 18:23). “Babylon the great is fallen,” and our

Lord has been calling to His people to “come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4; compare Isa. 52:11; Jer. 51:6).

During the Gospel Age, under the general call, the real people of God have been a part of the nominal church, but during this expanded Harvest time, “the end of the world [Greek, *Age*]” (Matt. 13:39), our Lord stands at the door of the mind

and heart of each one of His people and calls to them individually, offering to come in and feast on the Truth as due with those who open to “His knock” and hear “His voice.” The feasting on “the present Truth” (2 Pet. 1:12) is an individual matter. Have I recognized my Lord and Savior as standing at the door of my mind and heart?

(2) Have I heard Jesus’ “knock” at the door? Do I find in my mind and heart not only a repentance for sin and a desire for righteousness, but also a longing for close fellowship with God? Have I accepted Jesus, “his only begotten Son,” “his unspeakable gift” (John 3:16; 2 Cor. 9:15), as my *personal* Savior? Have I not only dedicated, “consecrated,” my all to God, but also am I seeking earnestly every day to be a true disciple of Christ (Matt. 16:24; 10:38)? Am I really hungering for Truth, righteousness and holiness (Matt. 5:6; John 8:32; 4:24; 2 Cor. 7:1; Heb. 12:14)?

As a consecrated believer, have I been searching the Scriptures and taking heed to “the more sure word of prophecy,” that I may recognize the “knock” of my Lord at the door (John 5:39; Acts 17:11; 2 Pet. 1:19)? Do I realize and properly appreciate “His knock” as manifested in the great message of prophetic Truth from the Bible as due in our day, and that He who died for me, pouring out His soul unto death (Isa. 53:10, 12), desires close



fellowship in this Truth with me as one of His disciples?

(3) Have I heard “Jesus’ voice” speaking to me and inviting me to open the door of my mind and heart and let Him in? “His voice,” His Truth message, is a blending of various “sounds” in a manner in which they are blended by no other “voice.” “His voice” sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power. Other theories, plans and schemes of men and devils have no such harmony of sound as has the message which God has sent us through His Son. Moreover, when the true believers hear the “voice” of Jesus as He stands at the door, it satisfies their longings as nothing else could do. They will no longer be in danger of being attracted by other sounds or “voices,” theories or schemes.



Both “His prophetic knock” and “His voice,” His Truth message and assurance of blessings to follow, are inaudible to natural ears. His messages are given to us through His Word, Spirit and providences, and are heard only by the ears of the understanding, the hearing of faith (Matt. 11:15; 13:9-11, 16, 43; Rev. 2:7; 3:6, 13, 22). Have I truly heard

“His voice” in addition to “His knock”? “His voice” is not a denominational call to “go to the church of your own choice,” whether Catholic or Protestant, nor a collective call to groups, but it is a call that must be heard individually and responded to individually.

(4) Have I opened the door of my mind and heart for Him to enter? Once an artist painted a picture of our Lord standing at the door. An observer pointed to what seemed to be an oversight—the absence of a latch on the outside of the door. But the artist explained that he had omitted it intentionally—that this was a door that was to be opened only from the inside.

Our Lord does not open the door and enter into the mind and heart. He wants us to open the door. “If any man,” hears the “knock” and the “voice,” may, if he so wills, *exercise faith* and open the door. This requires activity on our part. It means the giving up of not only self-will but also the errors and traditions of men, and it means not only the accepting of the Lord’s will to govern us in all things, but also the receiving of the Truth message and its

Spirit into the mind and heart. It means sanctification by the Truth and the “bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5).

(5) Have I welcomed the Heavenly Father through His dear Son Jesus into my mind and heart, not only by making a full consecration to Them but also by accepting the prophetic Truth message now due? Many Christians make the mistake of opening the door only a little, but not fully, and welcome Him to come into their minds and hearts only a little, but this is not acceptable.

Professed Christians in general are not willing to accept the message of seasonal Truth as due in our day. The majority will ask, “Have the great leaders of the denominational churches believed in it?” just as some in Jesus’ day asked (John 7:48), “Have any of the rulers or of the Pharisees believed on him?”

Jesus said, “If any man will do his [God’s] will, he shall know of the doctrine.” “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” “If the Son therefore shall make you free, ye shall be free indeed” (John 7:17; 8:31, 32, 36). And we read in Psa. 25:9, “The meek will he guide in judgment: and the meek will he teach his way.”

If we, in a truly meek and Truth-hungry attitude, are welcoming God and Jesus and Their Truth message as due into our minds and hearts, we will “let God be true,” even if it makes “every man a liar” (Rom. 3:4); we will recognize that “if they speak not according to this word, it is because there is no light in them” (Isa. 8:20); we will search the Scriptures daily, to find out if the things taught to us are true (Acts 17:11); we will “try the spirits [doctrines] whether they are of God” (1 John 4:1); we will “prove all things; hold fast [only] that which is good” (1 Thes. 5:21).

(6) Do I properly appreciate the coming of God and Jesus into my mind and heart and feasting with me at the table of constructive advancing Truth as due? Do I recognize that in the rejected nominal church systems there is “a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD” (Amos 8:11; 2 Tim. 3:1-7, 13; 4:3, 4)? Do I desire to hear only the “voice” of the LORD, and am I fully sanctified (set apart) unto God by the Truth of His Word (John 17:17) and by righteousness?—for “God the Holy One is sanctified in righteousness” (Isa. 5:16, ASV).

Do I recognize and properly appreciate that since my consecration to God I am His temple, His dwelling place, in that He dwells in me, not personally, but by His holy

Spirit, His holy power and disposition (1 Cor. 3:16)? Am I glorifying God in my body and in my spirit, which are His (1 Cor. 6:19, 20)?

Am I in full harmony that there is no agreement between the temple of God and idols (2 Cor. 6:16)? Am I making idols of any sinful, erroneous, selfish or worldly things and rendering devotion to them rather than to God and Jesus? Do I have any desire to have fellowship among those who are condemned as “lovers of pleasures more than lovers of God” (2 Tim. 3:4)? Is it possible that I am no longer dead to self and the world and alive to God in all things? Do I really love Jehovah my God with *all* my heart and with *all* my soul, my entire being (Deut. 13:3; Mark 12:30)? And do I really love Jesus and delight in keeping His words and walking in His steps (John 14:23; 1 Pet. 2:21)? Do I properly appreciate the sumptuous banquet at the table of Truth that God through Jesus has prepared for me with old Truth, the present Truth, advancing Truth and its Spirit (Psa. 23:5; Luke 12:37)?

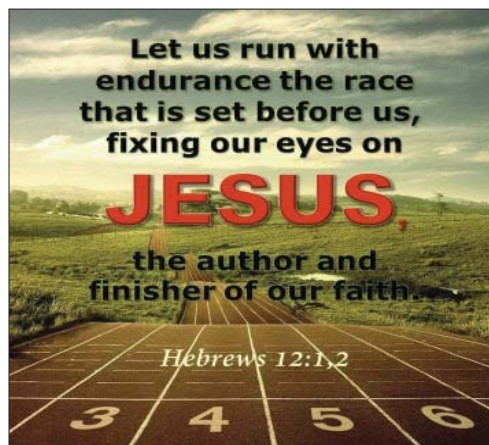
(7) And how am I feasting with Them? How am I partaking of this great spiritual feast—the understanding and appreciation of the Divine Plan and the soul nourishment and strengthening such as was never mine before? Do I diligently “study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15)? Am I earnestly practicing the Truth and its Spirit, “letting my light so shine before men, that they may see my good works, and glorify [not me (Matt. 6:1), but] my Father which is in heaven,” (Matt. 5:16)? And am I showing forth to all, as I have opportunity, “the praises of him who hath called us out of darkness into his marvelous light” (1 Pet. 2:9)? And whether I eat or drink, or whatever I do, am I doing all to the glory of God (1 Cor. 10:31)? Am I living as a good “example of the believers,” and can I truly say to others, “Be ye followers of me, even as I also am of Christ” (1 Tim. 4:12; 1 Cor. 4:16; 11:1)?

Am I sinning presumptuously (Psa. 19:13, 14; 2 Pet. 2:10) against God and Jesus by inviting Them to come into my mind and heart and feast with me on the Truth while I feast on the errors and evil works of the world, the flesh and the Devil? Have I made of my body a suitable temple into which I may expect Them to come and abide? Have I purged out the old leaven of sin, error, selfishness and worldliness (1 Cor. 5:7, 8; see *The New Creation*, p. 464)? Have I cleansed myself “from all filthiness of the flesh and spirit,” and am I continuing to do so, “perfecting holiness in the fear [reverence] of God” (2 Cor. 7:1)?

Do I realize that “truly my fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:3), and am I fully at one with Them and feasting with Them on the Truth as due, in “the unity of the Spirit” (John 17:20, 21; Eph. 4:3)? Or am I insulting Them in Their feasting with me, by measurably quenching the Truth and its Spirit (1 Thes. 5:19), perhaps by using foolish or profane language, by telling off-color jokes, by speaking evil of brethren, by misrepresentations, evil surmising and false accusations, by speaking un-truths, and having a general lack of consideration for other brethren by continuing in bad habits.

The world of mankind under the control of Satan live to enjoy “the abundance of her delicacies” (Rev. 18:3). Yes, even some that once sat at the table of Truth are now starving by setting aside the Truth they once had! The Lord continues speaking to some of His faithful ones through His Word which tells us of His presence, through the signs which mark the incoming of the new dispensation and as Consecrated Epiphany Camper hopefuls consecrating until the Lord has a sufficient number prepared for their Millennial work respond promptly when they hear the “knock” and the “voice.” What will be the special reward of these servants? The parable of Luke 12:35-48 states: their Master will “gird Himself [He will become their servant] and will make them to sit down to meat and will come forth and serve them” (R3355).

Those who will hear the knock or proclamation of the Lord’s presence will be such only as are awake and ready, expecting Him and on the alert for the knock. These will receive a special spiritual feast. It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion. The consecrated faithful ones, servants who are awake and waiting and watching, will surely have a royal feast, substantial and delicacies, such as never before was granted them.



We hope that the above will prove helpful in drawing us closer to our dear Heavenly Father and our precious Lord Jesus Christ in whom we put our trust!

JESUS' KNOWLEDGE OF HIS PRE-EXISTENCE

*“By his knowledge shall my righteous servant justify many;
for he shall bear their iniquities” (Isa. 53:11).*

Isaiah's statement implies that our Lord's knowledge had some very important relationship to His work. Without this knowledge, although He had made His consecration, He might not have been able to withstand the attacks of Satan, and the misinterpretations of the Scriptures which the Adversary used to try to turn Him aside from that consecration. The knowledge which our Lord had at thirty years of age, as a perfect *man*, was that of His miraculous birth, that in some manner Jehovah was His Father, that in some manner He was to fulfill the Old Testament Scriptures, *etc.* This was information enough to lead Him up to the point of consecration. With the larger knowledge which came to Him later, came testings to prove His loyalty. From the beginning He was loyal in intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which He had, He might not have been competent to meet the besetments of the *way*.

This experience is similar to our own. When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the Truth, which constitutes part of the grace of God to assist us in making our calling and election sure. As Jesus said, “The Spirit of truth . . . will guide you into all truth . . . will show you things to come” (John 16:13). So apparently the holy Spirit guided Jesus Himself and showed Him things both of the future and of the past—made the Plan of God in general as plain to Him as it now is to us. However, He understood it better because His mind was perfect, while our minds are imperfect.

THE LOGOS WAS MADE FLESH

When considering the question as to how and when our Lord Jesus, the *Man* Christ Jesus, came to an appreciation of His prehuman condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. Of one thing we are assured, *viz.*, that during our Lord's ministry He had a clear knowledge of

*And now, Father, glorify me
in your presence with the glory
I had with you before the
world began.*

JOHN 17:5 NIV

the heavenly things, as His words indicate. He said to Nicodemus, “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3:12). Again, He said to His disciples, “What and if ye shall see the Son of man ascend up where he was before?” (John 6:62).

On the night of His betrayal He said to the Heavenly Father, “Glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5), showing that He had knowledge of His prehuman existence. We question then, how and when did He obtain this knowledge?

Reasoning on this subject, we see in the Scriptures nothing that says that the Logos, who was with the Father from the beginning, entered into the body of Jesus, and used the flesh of Jesus as a covering. On the contrary, the record is that the Logos was *made flesh*, not that He got into flesh. The theory of incarnation is from a deranged theology with which we strongly disagree! The Bible tells us that the Logos was made flesh and that He became the *Man* Christ Jesus, that He humbled Himself and took a bondman's form and was found in fashion as a *man* (John 1:14; Phil. 2:5-8). The Bible says that He laid aside the dignity and honor which He once had; that He became poor—not that He posed as poor while in the flesh, but that He who was rich became poor for our sakes (2 Cor. 8:9). The necessity of this procedure we see in the Bible arrangement that, “Since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead” (1 Cor. 15:21). He came to be a corresponding price for the first man's life and life-rights.

From these Scriptures we are led to the conclusion that the life principle of the Logos was transferred from the spirit plane to the human plane—from the higher plane or nature to a lower plane or nature. This glorious being was begotten of the holy Spirit and ultimately was born a human being. The same life principle, we believe, was maintained. The very fact that His life principle could not come from the condemned Adamic race, assures us that the same spark of life was transferred to the womb of the Virgin Mary. This child that was born, then, was born

like other human children, only that He was perfect, because of the perfect germ of life from which He was developed. He would certainly be a very unusual boy, and wiser than other boys. We read further that He grew not only in stature, but also in wisdom and in favor with God and man (Luke 2:52). His fellow man perceived that He was different from others “Never man spake like this man” (John 7:46). The whole matter was pleasing to God, to whom Jesus became more and more pleasing as He neared maturity.

DEVELOPMENT OF HIS SENSE OF RESPONSIBILITY

When He was twelve, Jesus had, apparently, much knowledge. He knew, probably from His mother, that He was miraculously born and that He was different from others. He had also His mother’s explanation that He was to be the “Son of the Highest” and fulfil the predictions respecting the Messiah (Luke 1:32, 33, 55). At this time He began to inquire—not by way of showing His early mental development, but in sincerity and in truth—whether or not this was the time when He should begin His ministry. He began to consider at what time a man should become a Priest—thinking of His responsibilities as a Priest. The doctors of the Law must have marveled that a child of twelve should think of such questions. We may suppose that a dialogue took place, the results of which satisfied His mind that this was not the time when He should begin His ministry. He did not have this knowledge by any inductive process, but obtained it by inquiry of the Scriptures and of those who were best versed in the Scriptures. The decision was that there was nothing for Him to do along this line until He was thirty years of age.

Then we read that He returned home with His mother and her husband Joseph, and was subject to them. He did not then enter upon His work of ministry. He treated Himself as a minor, subject to those who had charge over Him. This was His condition until He came to John at Jordan. There is not a suggestion anywhere that He had previously manifested any teaching powers. He was a learner, not a teacher. Every Sabbath day He was in the synagogue to hear the Word of God, read to meditate upon it and to know the Divine requirements respecting Messiah and the wonderful things prophesied of Him. Evidently He was perplexed in the same manner that the Jewish nation was. But He had a different ability of mind from theirs. They wondered and queried as to His knowledge.

JESUS’ KNOWLEDGE AT THE AGE OF THIRTY

At thirty years of age Jesus certainly must have had much knowledge which Adam did not possess when he was on trial. Jesus had a knowledge of what sin is and what the penalty for sin is; of the fact that God arranged for the redemption of mankind, to be accomplished through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew of the Divine Law written in the Decalogue; of the inability of others to keep the Law and of His ability to keep it. His mother had told Him of His miraculous birth, of the message that had come through Gabriel and of the prophecies of



Anna and Simeon. This amount of knowledge was very valuable to Him. He had also in mind the prophecy respecting the future of the great Messiah that was to come and deliver the world.

But what He evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible. Although He had not yet received the holy Spirit, He was much better qualified to understand the Scriptures than was the fallen race. But the Apostle says that “the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned” (1 Cor. 2:14). Jesus had not been begotten of the holy Spirit, therefore He did not have the understanding of the prophecies and of the types of the Law. He did not begin to teach spiritual things until after He was anointed, when He invited His disciples to join Him. They were to proclaim the message without understanding the matter clearly, that the Kingdom of Heaven was at hand and that Israel should try to get near to God, to be prepared for this Kingdom when it should be revealed.

Similarly, now we see that no one is competent to be a teacher of the Lord’s consecrated people, who have God’s holy Spirit, except he himself be fully consecrated and come under the terms and conditions necessary to the receiving of the holy Spirit. Apparently the people knew of our Lord’s consecration. When Jesus received the holy Spirit at Jordan, John the Baptist both saw its descent and heard Jehovah’s testimony, and afterward said that he “saw and bare record.” If the multitude had seen and heard, he would not have needed to bear record

that Jesus was the Anointed of God (John 1:32-34).

JESUS' ILLUMINATION OF MIND

After His baptism Jesus Himself became conscious of some great change in His own condition and in His relationship to the Father and to spiritual things; for we read that at the time when John saw the holy Spirit descend upon Him, “the heavens were opened unto him” (Matt. 3:16). By “heavens” here is meant, not that Jesus was given a telescopic view of things beyond the sky, but that the higher things were opened to Him, the things which as a natural man He could not receive. We assume that at the very moment when our Lord received the holy Spirit an impression was made upon the convolutions of His brain which would give Him those very recollections of His prehuman condition which otherwise the natural brain could not have. In the natural man, every impression of the mind is recorded in the convolutions of the brain. We can see how the convolutions of our Lord’s brain could have been so impressed that they would reproduce the experiences, the knowledge and the very thoughts which He had prior to His being made flesh. We know that that very moment marked the time of our Lord’s Spirit-begetting, and we believe that He then received special knowledge of heavenly things.

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” —MAT 3:16-17

Instead of beginning immediately the ministry for which He had prepared for thirty years, He turned aside into the wilderness and studied the Scriptures for forty days. He had already had many times forty days to think over these Scriptures, and if He had had the same power of understanding before His consecration that He afterwards had, He would not have needed those forty days for study, but would have given them for service in His ministry. Very evidently, then, all the years of His life on the human plane had brought Him no such perception as He now had through this glow and *illumination of mind*, received when He came up out of the water. He began to have the full scope and appreciation of the mission upon which He had entered, and of everything written in the Scriptures respecting Messiah.

As He now studied the Law and the Prophets, He saw the terms of the covenant of sacrifice in the light of this illumination; He saw the hitherto hidden meaning of the

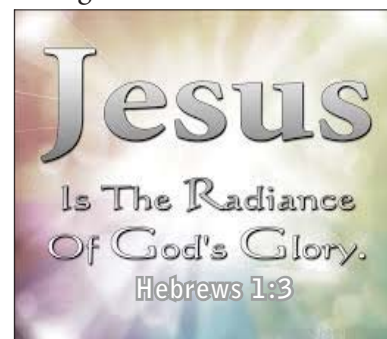
various types. He began to see that if Messiah would reign it would be by a manifestation of loyalty to God and to righteousness. As soon as He was illuminated, He saw the things pertaining to the suffering through which He afterwards learned obedience in the fullest sense possible. Jesus received the illumination which was so powerful to Him, just as it is a great illumination for us to see the terms and conditions of our calling, that the consecrated child of God can become a footstep follower of Jesus. The Scriptures act as an enlightening power to those who are taught of God. Only those who are consecrated and have received God’s holy Spirit can understand the real depth of God’s Word.

HIS FURTHER ILLUMINATION AT SPIRIT-BIRTH

We see that when our Lord was raised from the dead a spirit being an equally miraculous work must have taken place; for again He received a change of nature. The One that was raised from the dead was the Spirit-begotten New Creature, who had all the record of His previous experiences, on both the spirit and the human plane.

How, then, did the Father raise our Lord from the dead a spirit being, and how could this spirit being have any knowledge of the things experienced in the flesh and also of the things of His previous existence before He was made flesh? We answer that this is impossible to understand, except that it is done by Divine power. Whatever may have been the operation, after reaching the spirit plane His mind must have been stamped by Divine power with recollections of both the earthly and the prehuman experiences. Otherwise all of our Lord’s human and prehuman experiences would be valueless.

If our Lord had not been found perfect, loyal, faithful, in His prehuman condition, He would never have had the privilege of becoming a man in order to redeem man. His experiences as a man with adverse conditions were given to test His loyalty and obedience to the utmost. He was faithful under all the favorable conditions of His prehuman existence; He was faithful as a man; and having been glorified to the Divine nature He is still faithful. We



may conclude, therefore, that His experiences on these three planes have all co-operated to demonstrate His character to the very highest degree—“the express image” of Jehovah (Heb. 1:3).

THE HALF WAS NEVER TOLD

“Behold, a greater than Solomon is here” (Matt. 12:42).

The Old Testament is filled with historical accounts, typical of better things to come. Let us not neglect it, “for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). The account of the Queen of Sheba’s visit to King Solomon is given in 1 Kings 10:1-10, 13; 2 Chron. 9:1-9, 12. Solomon was in all his glory at the time of her visit, in the 20th year of his reign, when he was about 40 years old. His fame as the most wonderful and wise monarch on earth had made him renowned not only among the lesser nations surrounding Israel but also to the extremes of the civilized world of that day.

The visit of the Queen of Sheba tells of a great appreciation in that day respecting learning, wisdom and understanding. She herself evidently was a more than ordinarily brilliant woman, but she had heard of the great wisdom of the wisest man on earth, and she wished to prove whether or not it could be the truth that had reached her ears regarding him. She came to prove him with hard questions, not merely, we may suppose, with riddles and conundrums, which then were popular in the East, but probably also with questions relating to the sciences, arts and wise government.

Nor did her inquiries cease with these, but extended evidently to religion, as intimated in 1 Kings 10:1, for she had heard not only of his earthly wisdom, but also that which was in connection with “the name of the LORD.” Apparently she rightly associated in her mind Solomon’s greatness, wisdom and wealth with some special Divine blessing. Perhaps, indeed, the story of Solomon’s choice of wisdom and consequently of the promises God had made to him had spread abroad with his fame (see, *e.g.*, 1 Kings 3:5-15). The Gentile Queen of Sheba made a long, tiresome and very expensive desert journey to visit King Solomon and to learn of his wisdom.

1 Kings 10:2-5 Sheba was in southern Arabia, a land noted at that time for its immense wealth and particularly for its spices, perfumes and precious stones. Of these the Queen brought a royal present to King Solomon. According to v. 10 the quantity of wealth, spices and precious stones was immense, the value of the gold alone being estimated at several million dollars. If this sum of gold seems fabulous for a present, its reasonableness is nevertheless borne out by the historian Rawlinson, who says, “Strabo relates that the Sabeans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors and roofs of their houses.”

The zeal of the Queen for wisdom is evidenced by the fact that she brought so valuable a treasure so long a distance

partly at least on camels, and to some extent through a wilderness where she was liable to the attacks of Beduoin robbers. Deservedly her quest for wisdom was rewarded. She communed with Solomon concerning all that was in her heart (mind) and was richly rewarded by having her every inquiry answered. Learning of all Solomon’s wisdom and seeing the wonderful temple built to the glory of God, Solomon’s own palace just completed, the elaborate arrangements of its cuisine, the standings and attendance of his various servants and their apparel, and the remarkable passageway leading from the palace to the temple, “there was no more spirit in her”—it took her breath away; she was overwhelmingly amazed.

Vs. 6-8. Then the Queen confessed that, although she had been somewhat skeptical before coming, and had only half believed what she had heard, yet the half had not been told her of what she now heard and saw, bearing witness to Solomon’s wisdom and prosperity, and the summing up of her tribute of praise shows that she appreciated the wisdom of Solomon more than even his wealth and splendor, so that she almost envied his servants, who, continually with him, were blessed by the wise and gracious words which proceeded out of his mouth.

V. 9. Her highest compliment and tribute to King Solomon is recorded here, where she attributes his excellent glory and wisdom to Jehovah’s love of Israel, and she shows in this connection that she herself was a wise woman in attributing God’s blessing and favor upon Solomon to be for the purpose of establishing “judgment and justice” (truth and righteousness) for His people Israel.

Vs. 10, 13. Having concluded her visit and given her gifts, she received presents from King Solomon, and although the kind and extent of the gifts given to her are not mentioned, they were doubtless of greater value than those she brought to him, for it is a custom in oriental countries for kings and princes to give presents to one another according to their wealth, and Solomon was no doubt much more wealthy than the Queen.

“A GREATER THAN SOLOMON IS HERE”

We cannot apply this account of the visit of the Queen of Sheba to King Solomon better than it has already been applied by our Lord Jesus: “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth [the then-known world] to hear the wisdom of Solomon; and, behold, a greater than Solomon is here” (Matt. 12:42). Our Lord Jesus Christ, God’s Anointed, is the “greater than

Solomon”—the antitype being greater than the type. He is, under God, the embodiment of wisdom, justice, love and power, and in His possession God has placed the immense riches of grace, glory, honor and dominion (Matt. 28:18; 1 Cor. 1:30; Eph. 1:10; Phil. 2:9-11; Col. 2:3; Heb. 1:2-9; Rev. 5:12, 13).

Soon Christ’s Kingdom will be established in the earth, with its reign of Truth and righteousness. God will make the promised “new covenant with the house of Israel, and with the house of Judah” and will write His law in their hearts (Jer. 31:31-34); and Jesus Christ, its Mediator (2 Tim. 2:3-6; Heb. 8:6), will in “the times of restitution [*restoration*, ASV] of all things” (Acts 3:21) bless “all the families of the earth” (Gen. 22:15-18; 28:14; Gal. 3:8, 16, 29).

“When thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isa. 26:9). “All the ends of the world shall remember and turn unto the LORD” (Psa. 22:27, 28; Rev. 11:15). “And the Gentiles shall come to thy [the Christ’s] light, and kings to the brightness of thy rising. . . . The forces [*wealth*, margin] of the Gentiles shall come unto thee. . . . All they from Sheba shall come: they shall bring gold and incense [spices]; and they shall show forth the praises of the LORD. . . . They shall come up with acceptance on mine altar, and I will glorify the house of my glory” (Isa. 60:3-7; compare Psa. 45:12; 68:29). What a wonderful picture of restitution (restoration), of Paradise restored (Acts 3:19-21), of antitypical Solomon’s glorious reign and of antitypical Sheba coming with the figurative multitude of camels bearing gifts as expressions of gratitude and consecration!

The “sheep” class of restitutionists (Matt. 25:31-40) will “inherit the earth” and “dwell therein for ever” (Psa. 37:9-11, 22, 29, 34; Eccles. 1:4; Psa. 119:90; Isa. 45:18; 2 Pet. 3:13). They will come to antitypical Solomon, to learn of Him (John 1:9; 12:32; Isa. 2:2, 3). They will witness and appreciate the glory of Christ and the greatness of His Kingdom under the whole heavens, the majesty of His Church, the true finished and glorified Temple, the grandeur of all of His appointments and the blessings upon all who are His ministers, or servants, and their various spheres of service, such as the “great multitude,” arrayed in white and serving day and night before the Throne of God, in His Temple (Rev. 7:9-17), the Ancient Worthies, from Abel to John the Baptist, in the earthly phase of the Kingdom (Psa. 45:16; Luke 13:28; 16:16; Matt. 11:11), and the Spirit-enlightened, non-Spirit-begotten consecrated, who are gathered after the High Calling closes here in the end of the Gospel Age, who also will be in the Kingdom’s earthly phase.

As they enjoy the bountiful feast that God through Christ, antitypical Solomon, then prepares for all people (Isa. 25:6-9; 11:9) and meditate on the wonderful things of

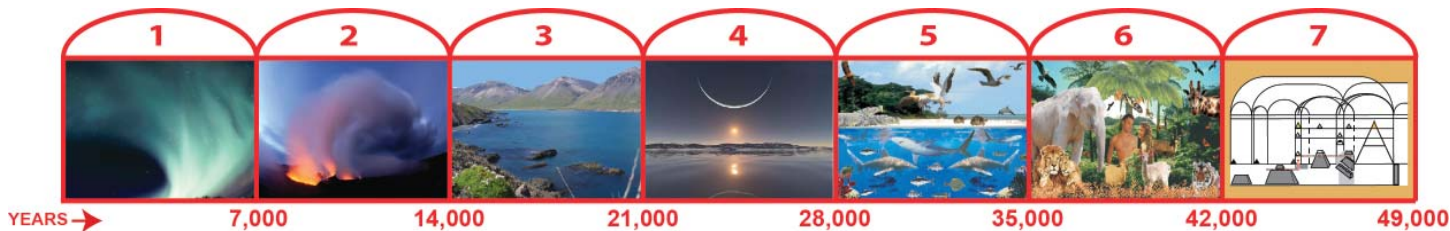
the Divine wisdom revealed to them, they will respond as the Queen of Sheba did in the type, that the half was never told to them, that they had never dreamed of so wonderful and excellent a Kingdom as that which God will establish among men, for which we still pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven” (Matt. 6:10).

THE QUEEN OF SHEBA AND HER RETINUE

Let us at this time examine 1 Kings 10:1-13; 2 Chron. 9:1-12. These verses describe the Queen of Sheba and her visit to Jerusalem, with her train or retinue, to inquire of Solomon’s wisdom and riches. As shown in PT ‘54, pp. 41, 42; PT ‘69, pp. 53, 54, she types those who are or are about to become Consecrated Epiphany Campers, the highest class of the *quasi*-elect. She pictures them as being very earnest Truth-seekers and investigators, who on finding the Truth, the wisdom of antitypical Solomon, respond very favorably and generously. The large numbers of Truth investigating but non-consecrating adherents of the Queen of Sheba class are typed by her train or retinue.

We consider the very close relationship, yet not identical, of the Consecrated Epiphany Campers and the Queen of Sheba class. We understand that the Consecrated Epiphany Campers as a class, in the final picture, include all who after Sept. 16, 1954, but prior to the opening of the Highway of Holiness will have made a consecration of themselves to God. The Queen of Sheba, on the other hand, typifies those Consecrated Epiphany Campers who during the same period *come into contact with Pastor Johnson, especially through the Truth writings, or through those already enlightened by them* (PT ‘54, p. 41, par. 3; the italics above indicate the special points of difference between the two classes). The designation, Consecrated Epiphany Campers, from the standpoint of the finished picture, is wider in its meaning. While all of the Queen of Sheba class in the final analysis will be Consecrated Epiphany Campers, not all of the Consecrated Epiphany Campers will be of the Queen of Sheba class.

Concerning the New Jerusalem, the Kingdom of God as it will come down from heaven to earth, it is written, “The nations . . . shall walk in the light of it: and the kings of the earth do bring their glory and honour into it” (Rev. 21:2, 3, 24). The willing and obedient of mankind, in gratitude and love for the blessings received, especially for their increased insight into the Divine wisdom as manifested in God’s great Plan of the Ages and His provisions through Christ for the salvation of the elect and the non-elect—that whosoever will may come and take of the water of life freely (Rev. 22:17)—will ascribe praise, honor and glory to Jehovah (1 Kings 10:9), and will rejoice greatly that He made Jesus their great Prophet, Priest and King, to bring them salvation unto eternal life and to establish Truth and righteousness in the earth (Rev. 5:13; Psa. 72; 96; 98; 107:42).



“Ecco Homo!”—Behold the Man!

Early the next morning Jesus was led to Pilate and charged with Treason against the Emperor in asserting Himself a King. His accusers were the foremost Jews. Pilate realized the malice of the charge, to secure the death of an inoffensive person. Learning that Jesus was from Galilee, he sought to rid himself of the responsibility by sending Him to King Herod. But Herod would have nothing to do with Jesus. He had heard of His miracles, and feared. After Herod's soldiers had mocked Jesus, He was returned to Pilate. His accusers insisted that if Pilate should let Him go, that would prove disloyalty to the Roman Emperor.

Pilate sought to release Jesus, and to satisfy the clamor, ordered Him to be scourged. But this did not satisfy the mob, which cried, "Crucify Him!" Finally, Pilate, placing Jesus prominently, exclaimed, "Ecco Homo!"—Behold the Man! You have no other Jew His equal! Would you crucify Him? The mob cried the more persistently, "Crucify Him!" Nothing is more heart-hardening than religious errors.

Jesus was not the mob's ideal of a king. Had He been coarse, vulgar, a boaster, He would have been more nearly their ideal of a person likely to lift their nation from under the Roman yoke, and to become conqueror, like Alexander the Great. The world looks with a measure of reverence upon Jesus, but still He is far from the human ideal. Neither are the footstep followers of Jesus the world's ideals. They with Jesus are counted peculiar. As St. John wrote, "As He is, so are we, in this world"—despised as respects human ideals.

Humanity fails to realize that God's purpose in Christ and His followers has been to prepare them by meekness, gentleness, patience, long-suffering and love for the glorious work of Messiah's Kingdom, to bless all mankind. Present experiences are necessary, the Bible declares, that this Royal Priesthood may be, later on, a sympathetic Priesthood in respect to mankind.—Hebrews 2:10;3:1;5:8-10;12:11.

Lesson 68

- 1* Who was Pilate? See Bible Dictionary. Par. 1
- 2* The morning after the Passover Jesus was led to Pilate and charged with what crime?
- 3* Who were His accusers?
- 4 What did Pilate understand about the charge?
- 5* Where did Pilate want to send Jesus and why?
- 6* Did Herod have an interest in Jesus' case? If not, why not?
- 7* What did Herod do with Jesus?
- 8* If Pilate had let Jesus go free what might it prove?
- 9* Pilate ordered Jesus to be scourged? What does that mean? See Dictionary. Par. 2
- 10* When this did not satisfy the mob what was requested by them to be done to Jesus?
- 11 By saying "Ecce Homo"—Behold the Man, what was Pilate saying about Jesus? John 19:5, 6
- 12* Since Jesus was not the mob's ideal of a king what characteristics did the mob expect a king to have? Par. 3
- 13 How were Jesus' footstep followers treated?
- 14* How did God prepare Christ and His followers to bless all mankind? Par. 4
- 15* What was necessary for these followers to experience to be a sympathetic Priesthood?

* The questions marked with an asterisk are especially for children.



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