

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

INSIDE

RECEIVING GOD, JESUS AND THEIR MESSENGERS	66
THE BLESSEDNESS OF GOD’S FORGIVENESS	71
SOME DIFFERENCES IN THE SHEEP CLASS	76
ST. THOMAS THE DOUBTER	79

Back Page

ANNOUNCEMENTS

Receiving God, Jesus, And Their Messengers

“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me” (John 13:20).

JESUS spoke these words of comfort and assurance to His faithful Apostles as they sat together at His last Passover Supper, shortly before He instituted the special memorial of His death. Judas was still present, but Jesus carefully excluded him from among His disciples who were clean; “For he knew who should betray him; therefore said he, Ye are not all clean” and “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me” (John 13:11, 18). Jesus knew who would find happiness by doing the will of their Lord and Master and who were entitled to the blessings of our text as His representatives. For Jesus the matter was fully confirmed; and after being fully manifested and then warned of the Second Death—that it would have been good for His betrayer Judas “if he had not been born” (Matt. 26:24). Judas nevertheless gave way fully to the control of Satan “Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve” (Luke 22:3).

Only a disciple who had been closely associated with the Lord, who had been under the power of His Spirit and whose name had been written in heaven, could at that time become a son of perdition and go into the Second Death. “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (John 17:12). Judas had been privileged to have what God for the time considered and treated as exactly equal to justification to life and the Spirit-begettal—*i.e.*, God in accepting the Twelve and the Seventy as respectively Apostles and Prophets in the Church by the pre-anointing of the Spirit which He gave them “And when he called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matt. 10:1). And Luke 10:17, 19 “And the seventy returned with joy, saying, Lord, even the demons

are subject unto us in thy name.” “Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.” John 20:22, 23 “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.” These two texts show that He had anticipatorily granted them justification to life; and His giving them these highest offices in the Church clearly shows that He had set them in the Body.

God shows that He had put them on trial for life. He therefore, before Pentecost, caused their names to be written in the Lamb’s Book of Life (Luke 10:20; Heb. 12:23; Rev. 13:8). Any one of these 82 persons, being justified to life, having the pre-anointing of God’s Holy Spirit, sharing in the two highest offices in the Church as Jesus’ special helpers, and having their names written in heaven, could sin the “sin unto death.” Judas, after accepting Jesus as the Messiah, the Son of God, and after enjoying the blessings pertinent to the pre-anointing and the 3½ years of close fellowship with the Master, finally, in the face of solemn warnings from Jesus’ own lips “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?” (John 6:70). Also (Matt. 26:21-25), Yet Judas sinned with full willfulness and went into the Second Death.

In our text Jesus gave a much-needed word of encouragement to His Apostles. He had already told them similarly in Matt. 10:40: “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” But at that time Judas was one of those whom Jesus was sending forth to preach the kingdom message. Doubtless some received Judas when he was a preacher, and some of them perhaps were converted and blessed by his ministry, even though he later proved to be a traitor.

Love One Another
By this all men will know that you are My disciples if you have love for one another. (John 13:35)

We cannot read the heart nor know what those sent forth as ministers by our Lord may finally prove to be, but we are to receive as His ambassadors those who give evidence of being His ministers, of teaching the Truth, until the contrary appears. Though some, by entertaining strangers, have entertained robbers unawares, yet we must be hospitable so long as appearances are favorable, for some have entertained the Lord's angels, or messengers. And if later on one who has served us as a minister of the Lord and has brought us blessings in the Truth and its Spirit, finally makes shipwreck of himself, we have nevertheless received blessings from the Lord by having received him as one of the Lord's messengers when he was such.

In this article of study we will use many Bible texts followed by words that are used with a certain word or text that help to explain its meaning [context]. Context is parts of a discourse or article that surround a word or passage that can throw light on its meaning. The relationship of our text to its context becomes clear as we reason on it.

Jesus in the feet-washing illustration had deeply impressed the lesson of humility and lowly service upon His disciples (John 13:1-17) and had gently prepared (v.18) and fortified them (v.19) for the sad news that He was about to tell them, namely, that one of them would betray Him (v.21). How timely, then, that Jesus should reassure them in the words of our text (v.20)! Some might despise them because of their unassuming humility and condescension. Some might reject their preaching of the Gospel and have little confidence in them because a traitor was found among them. And with their Master no longer present with them in person to strengthen and support them, they might become discouraged.

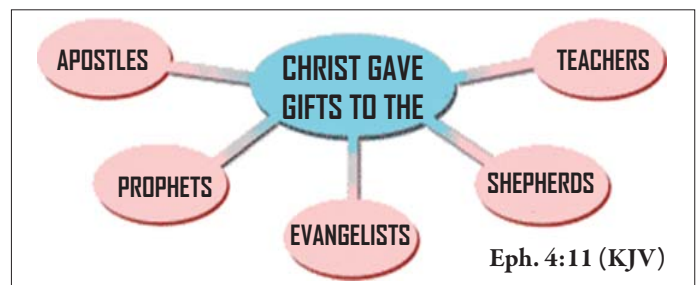
Jesus therefore fortified them with a wonderful reassurance that would help them to go forward to meet and fulfill their calling as His ambassadors, sent forth by Him "Jesus therefore said to them again, Peace [be] unto you: as the Father hath sent me, even so send I you" (John 20:21). And anticipating the disheartening impression Judas' treason would naturally have on the rest of His Apostles, He more earnestly introduced this encouragement: "Verily, verily [Greek, Amen, Amen], I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).

Later in this same discourse (John 14) Jesus told His disciples that He was about to leave them, however they were not to be troubled nor afraid; that though gone from them He would remain the Way, the Truth and

the Life; that He would not leave them comfortless, but would come to them and answer their prayers; that the Father would send them the holy Spirit in His name—His power, authority; and that the Spirit would bring all His teachings to their remembrance and understanding. What wonderful peace, great comfort and hearty assurance Jesus gave to His Apostles in these parting words!

VARIOUS SERVANTS GIVEN TO THE CHURCH

We should note that in our text (John 13:20) that Jesus made a very general statement, which includes not only the limitation given in Matt. 10:40 but also all others of His people, both those whom He sends and those who receive them. The things of the "so great salvation, which at the first began to be spoken by the Lord," were confirmed to His later followers by those who heard, and also by God, who bore them witness with signs, wonders, miracles and gifts of the holy Spirit, according to His own will "how shall we escape, if we neglect so great a salvation?" which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the holy Spirit, according to His own will (Heb. 2:3, 4). And after our Lord "ascended up on high, he led captivity captive, and gave gifts unto [the, so the Greek] men" (Eph. 4:8). In Eph. 4:11 (Diaglott) explains the nature of these gifts: "And he gave indeed the Apostles, and the Prophets, and the Evangelists, and the Shepherds and Teachers." This same kind of order also persists today since the Little Flock has been fully taken from the earth (E 7, pp. 282-285).



Why did Jesus give these gifts to His people? The Apostle explains that it was "for the complete qualification of the Saints for the work of service, in order to the building up of the Body of the Anointed One; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the Anointed One; so that we may be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic

deception; but being truthful in love, we may grow up in all things into him, who is the Head—the Anointed One” (Eph. 4:12-15 Diaglott).

We are now in a time when the Little Flock and the Great Company classes are complete and the Youthful Worthy class is finishing its course. Under Jehovah’s continued guidance the same kind of good work goes on for the Consecrated Epiphany Campers; for they also need instruction as to how to serve God, not only in building up the Epiphany Camp, *etc.*, but also (which is more important) in building up one another in the most holy faith under the headship of Christ, that they may be infants no longer, tossed to and fro, and carried about by every wind of doctrine, by the trickery of men, and cunning craftiness, whereby they lie in wait to deceive.

God always supplies His people with needed help. This was so in Old Testament times, when He sent to His people the Law and the Prophets. During the Gospel Age, God “set the members every one of them in the body, as it pleased him” (1 Cor. 12:18, 28). In providing for His people Apostles, Prophets, Evangelists, Pastors and Teachers, He did not select them because of their worldly wisdom (though some of them were learned in secular subjects), but especially because of their entire consecration to His will and service (1 Cor. 1:26-29). And in James 2:5 “Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of the kingdom which he promised to them that love him” and their faithfulness therein. God through Jesus gives His ministers their commissions. The under shepherds may be recognized by their spirit of self-sacrifice for the sheep, and by their ability to feed them by expounding and teaching to them the Scriptures harmoniously.

That God does set apart or raise up teachers for His people, is evident from the Scriptures (1 Cor. 12:27-31; Eph. 4:11, 12). “And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2). It is a fact that during the Gospel Age, even to the present day, it has pleased God to make far greater use of some of His consecrated servants than others in the work of teaching and edifying His people and of bearing witness to the public. Jesus was a teacher sent by God (John 17:18, 19; 20:21); and the disciples were sent to preach, to teach and to baptize (Matt.

28:19). And every consecrated child of God is a minister in some sense—all are commissioned under the power of His holy Spirit to preach the glad tidings (Isa. 61:1-3). Yet there are various ones adapted to different parts of the work—“differences of administrations [of services]” and “diversities of operations [varieties of workings]” (1 Cor. 12:4-6).

All of those who have acceptably consecrated their lives to God here in the end of the Gospel Age, have accepted and come under the headship of Jesus Christ as their Lord and Savior.

He is the Captain of their salvation, and they are enlisted as good soldiers of the cross; He is their Good Shepherd, and they, “follow him: for they know his voice” (John 10:4, 14). As their Head He plans and directs the affairs of all His consecrated people as they look to Him for their guidance. We will better understand how this is done for us if we note how Jesus as the Head did it for His Body members during their earthly sojourn; for He follows the same pattern and works similarly for His consecrated people today.

THE EYE, EAR AND MOUTH FUNCTIONS

The highest offices entrusted by Jesus as the Head of the Church to members of the Body for the use of the entire Body, were the qualities of the eye, the ear and the mouth. The eye and ear are channels of information, and the mouth is a channel of expression. These channels correspond with certain of the chief offices among God’s people.

The eye is for sight. The Apostles John and Paul in the early Church and Bros. Russell and Johnson in the Gospel-Age Harvest, were the members of the Church who were given perhaps more than any others this grand quality of the Head. It was a privilege in which they greatly rejoiced.

Jesus received a wonderful revelation from the Father relative to coming events (Rev. 1:1); “and he sent and signified it by his angel unto his servant John,” who stood as the eye of the Church. Through the Apostle John the Lord’s people could see and still can see the unfoldings of that revelation as it become due. Also the Apostle Paul had this gift or office in a remarkable degree, and the other Apostles had it in a lesser degree.

St. Paul had an abundance of visions and revelations from the Lord “For neither did I receive it from man, nor was I taught it, but [it came to me] by the revelation of Jesus Christ” (Gal. 1:12); “And a vision appeared to Paul in the night: There was a man of Macedonia standing, and prayed him, saying, Come over into Macedonia, and help us”

SPIRITUAL GIFT

All believers . . .

- *have a spiritual gift (1 Cor. 12:6, 7)
- *are called for every good work (Eph. 2:8-10)
- *have at least one good work they’re good at. (Rom. 12:1, 1 Cor. 12, Eph. 4)

(Acts 16:9); “how that by revelation was made known unto me the mystery, as I wrote before in few words” (Eph. 3:3). Though he was not permitted to make known what he so clearly saw and heard in his vision of Paradise (the restored earth) “How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (2 Cor. 12:4). It is evident that this vision so deepened and widened his own knowledge of God’s plan and love as related to the past, present and “ages to come” that his writings have a depth, fullness and beauty possessed by those of no other New Testament writer. He seems to come to the very verge of divulging those glorious revelations while explaining in Rom. 11:25-33 the plan of God relative to the casting off of Fleshly Israel and their future restoration to His favor through the agency of the Church, when they shall obtain mercy through the Church’s mercy.

How eager he seems to tell plainly all about those future dealings—things that were not due to be clearly revealed and understood until in the Harvest of the Gospel Age! “O the depth of the riches both of the wisdom and knowledge of God!”

The ear quality, though secondary to the eye, is nevertheless very important. It is the gift or quality of hearing, understanding and appreciating the Word and plan of God. It was possessed by the Apostles and also by the other star-members (more markedly by some than by others) throughout the Gospel Age. It was by the exercise of this gift that the Apostles (especially Paul, Peter and John) and the other star-members (notably Bros. Russell and Johnson in the Gospel Age Harvest) were able to point out the fulfillment of prophecies and to understand the deep things of God.

The mouth (utterance) is another quality belonging to the head. Jesus delegated this privilege of utterance to various members for the benefit of the Body. This gift, though possessed by all of the Apostles and other star-members in varying degrees, was especially notable in Peter. Paul, though a great reasoner and possessed of the eye and ear qualities in outstanding measure, evidently was inferior in oratory to Apollos (not an Apostle); “A certain Jew named Apollos, a native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus” (Acts 18:24 Diaglott); and to some others “But even if I am a simple person in SPEECH, yet not IN KNOWLEDGE; but in every way we have by all thing been manifested among you” (2 Cor. 11:6 Diaglott).

The functions of the eye, ear and mouth in the physical body belong to the head. These highest offices were

during the Gospel Age entrusted by Jesus (the Head of the Church, which is His Body) to certain members (notably the star-members and their special helpers) to exercise for the benefit of all. “God is He who works all things among all. And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all” (1 Cor. 12:6, 7 Diaglott). We still benefit from their labors of love, and we thank God for them.



“But the path of the just is as the shining light, that shineth more and more unto the perfect day.”

Proverbs 4:18

VARIOUS BODY FUNCTIONS CONSIDERED

There are also members which belong properly to the body rather than to the head, such as the feet, hands, etc. The feet make progress, and from this standpoint might be considered as representing the missionary work of evangelists, general and local. The hands care for, protect, assist and feed the body, and from this standpoint might be considered as answering to the work of pastors and teachers, general and local. The trunk of a human body, with its breathing capacity, its circulatory system and its methods of supplying nourishment, might be likened to the general mass of the Lord’s people. The working together of the whole system is to build itself up and to strengthen the laborers throughout the entire body and prepare them for the doing of the will of the head. Phil. 4:13 “I can do all things through Christ which strengtheneth me.”

So the entire Body of Christ built itself up and grew strong by the use of the spiritual food; and it imparted its strength and support to those members who ministered to it, especially to the Apostles, Prophets, Evangelists, Pastors and Teachers (Eph. 4:16). The same principles and methods work among God’s consecrated people today, and the building up of one another in the most holy faith goes on along the same general lines among the various members of the household of faith.

The great worldly organizations claiming the name of Christ, yet refusing His Headship (His leading and control) and the teachings of His Word, have little or nothing in common with the real followers in Jesus’ footsteps. Nominal Christendom have their own heads and prophets, pastors and teachers, but not the true

and proper ones “The elder and the honorable man, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed” (Isa. 9:15, 16). Also Jer. 23:16-32; Rev. 18:22, 23. They have large flocks but few real sheep. They have their teachers, but the time has come when these great flocks of nominal sheep will not endure sound doctrine. After their own desires they gather to themselves teachers having itching ears (desiring the world’s applause); and they turn away their ears from the Truth, and are turned unto fables (2 Tim. 4:3, 4). Let the true fully consecrated Christian watch carefully that he be not deceived by any of their forms of godliness, lacking the power “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:5).

But while we, in the light of the Truth as the Lord reveals it, are to reject all teachers of error, both in Big and in Little Babylon, we are to accept as our teachers those who hold faithfully to previously given Truth and who progress along the same Truth lines to further Truth as the Lord unfolds it—for the Truth is progressive (Prov. 4:18). God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness.

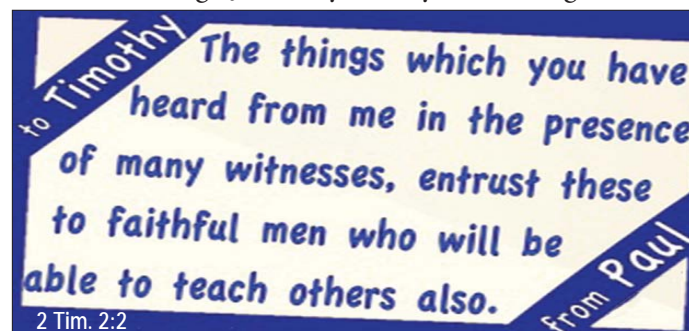
JESUS’ FAITHFULNESS IN FEEDING HIS SHEEP

As a faithful Shepherd our Lord has never failed to feed His sheep “And he shall stand, and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide, for now He shall be great unto the ends of the earth” (Micah 5:4). Also Matt. 28:20; Heb. 13:5. He gave His people the “Present Truth” in the Apostles’ day (2 Pet. 1:12). He gave them needed help in the Interim between the Harvests, giving them much light at the time of the Reformation, which in comparison with the great light given at the end of the Age is called “a little help” (Dan. 11:34). At His Second Advent He gave His people during the Harvest Reaping time a great unfolding and clarification of Truth as “meat in due season,” at the hands of that “faithful and wise servant” (Matt. 24:45; Luke 12:42). Then, after the reaping and gleaning of the Little Flock were ended, He began to do a wonderful work in the Time of Trouble toward the Epiphany’s elect as such—the Great Company and the Youthful Worthies—giving them much needed Truth essential for their proper development, at the hands of the Epiphany Messenger.

When Bro. Russell died in 1916, some thought that there would be no further unfolding of Truth. They therefore fought, and many still fight, against the unfolding Epiphany Truth—the post-1916 light. They have ceased to walk in the light of the Truth as it becomes due and to hear the voice of the Good Shepherd. Some of them have even denied much of the Truth that He had given them through Bro. Russell, which they formerly enjoyed; likewise, when Bro. Johnson died in 1950, some thought that there would be no further unfolding of Truth. They therefore fought, and still fight, against the unfolding post-1950 Truth and have ceased to walk in the light as the Lord has been giving it.

The Lord is still supplying His people with Truth Servants—Prophets (servants to His people in general), Evangelists, Pastors and Teachers. These are special forms of service. But in a larger sense all of the Lord’s faithful Truth Servants are His ambassadors; and there are many forms of service, such as bereaved work, tract distribution, verbal testimony or witnessing, ministering to the sick and afflicted in the Lord’s name, *etc.* And let none despise his office as steward of this world’s goods, especially those who have much more than is needed for themselves and for those properly dependent on them. If this is your opportunity, use well your office, and in this you will have the Lord’s approval. We commend the plan suggested by the Apostle Paul to all, even the very poorest; those who have never learned to give have failed rightly to appreciate one of our choice privileges and pleasures and have missed a great blessing. Note 1 Cor. 16:2 (NKJ) “on the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.”

How precious, then, is our Lord’s assurance in our text—that “he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me”! Would you receive your Lord and Savior, who died for you? Then be sure to recognize those whom He sends and receive them. And would you receive the Heavenly Father, from whom come all your blessings now and forever? Then be sure that you recognize and receive those whom He sends through Jesus to you for your blessing.



THE BLESSEDNESS OF GOD'S FORGIVENESS

“Blessed is he *whose* transgression is forgiven, *whose* sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in *whose* spirit *there is* no guile” (Psa. 32:1, 2).

We recognize King David's exultant acknowledgment of God's forgiveness of his sins against Uriah in the 32nd Psalm. We first present his act of selfishness: After years of phenomenal success under the Lord's blessing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was past, King David's heart began to gravitate towards earthly pleasures and was less zealous for the Lord and the Law than at first, the king fell into very grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband, Uriah, to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrongdoing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head (PT 1941, p. 161).

Let us now examine Jehovah's great graciousness as given in the 32nd Psalm; a Psalm of David giving instruction (see margin). Vs. 1, 2 give us the keynote of the entire Psalm. Vs. 3, 4 record the king's mental distress during the period in which his sins had come as a cloud between him and the sunshine of Divine favor which he previously had enjoyed.

Sin is always a disturbing element under all conditions, and more particularly in those cases in which the sinner has significant responsibility and therefore, cause for greater condemnation of conscience. Indeed, we may well suppose that while David kept silent, not confessing, repenting and asking forgiveness for his sin, but concealing it, he suffered restless remorse. The heavy burden upon his mind and heart probably bringing upon him a spell of sickness; the chiefest of his troubles being a realization of his separation from God. He realized that God's favor was justly turned from him, and that in a certain sense he was forsaken by God as an intelligent transgressor of His law. His distress of mind affected his physical health to such an extent that all of life's duties became burdensome and practically all of its pleasures died.

It may, indeed, be generally recognized as a principle of the Divine government that anything which separates God from His people brings upon them the deepest melancholy, and incidentally is sure to affect their health.

On the contrary, we may well realize it as a fixed principle that “the peace of God” (Phil. 4:7) is sure to be favorable to physical health and happiness. We continually find among God's people, that as they grow stronger in the Lord there could be a measure of physical rejuvenation also.

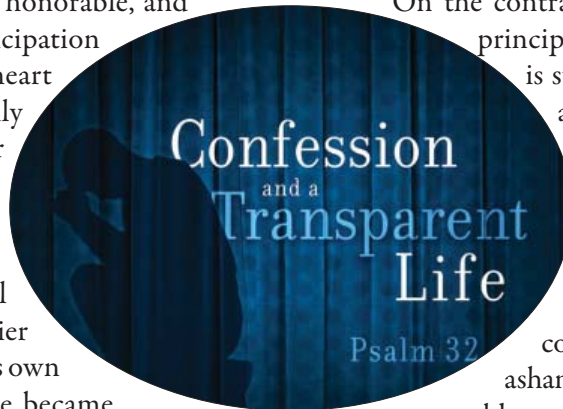
At first, under the smiting of his conscience, David kept silent. He was ashamed of himself and knew of nothing he could say to God in extenuation of his conduct. But the burden grew heavier and heavier for both mind and body. He seemed to age rapidly that year. His “bones waxed old”; he became enfeebled prematurely. Day and night God's chastening hand was heavy upon him, so that his freshness, vigor and joy were consumed as by a drought. What a poetic picture of a child of God under the ban of Divine displeasure—mourning after a manner that the world could not understand!

We perceive that David's condition was far from that of a hardened criminal. His heart had been set for right and for the Lord, and was still set in that direction, even though under the temptation he had grossly violated the simplest laws of justice and friendship. The fact that he had strong feelings of conscience, that his soul was so ill at ease under the burden of Divine disapproval, were hopeful signs in this case.

Psa. 32:4 ends with a “Selah”—a musical direction, probably indicating that there should be a pause; the music continuing alone. The nature of these interludes varies, the continued strain of music probably being of such a nature as to emphasize in each case the line of thought just presented. This provides a pause for meditation on the message just given and indicates a change to a new line of thought, nevertheless related to the one just completed, the relationship being sometimes that of a comparison, or a contrast, or cause and effect, or a generality and then a specification, *etc.* V. 5 provides a contrast.

GOD HEARS DAVID'S PENITENTIAL PRAYER

Since David was not a willful sinner—because he did not at heart approve and rejoice in sin, but despised it,



mourned because of it—the Lord very graciously guided his affairs so that the lesson became more and more severe to him, until finally he could not bear it any longer. Then, when the boil of contrition was fully ripe, God sent His message through Nathan the Prophet to lance it, and his sharp reproof and severe sentence marked the culmination of the king's terrible mental distress and brought him to the point of confession to God (v. 5) and before the nation—to the point of prayer for Divine forgiveness and restoration of Divine favor, without which he realized that his agony of mind would continue.

The king's prayers were heard—God was gracious to him, his transgression was forgiven, his sin was covered, his iniquity was no longer imputed to him, because his heart was repentant—in it there was no guile, no deceit, no hypocrisy (vs. 1, 2). His repentance was sincere, full, and thorough. The Psalmist exultingly sings of his own restoration to Divine favor; and, doubtless under Divine guidance, represented it as being a sample or illustration of what God is willing to do for all who similarly have sincere sorrow for sin, true repentance, who confess their faults and make fresh acknowledgment of their faith.

Fortunately, not all of God's dear people need such severe discipline as David needed. Nevertheless, for all there is the comforting thought that even if any should be overtaken in grievous sin, there is still mercy with God, which is to be sought for. But still more are the blessings for those children who possess more of the Lord's character, so that from their hearts they can say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8). These also require lessons, chastisements, for even our dear Redeemer Himself "learned obedience by the things which he suffered" (Heb. 5:8). He learned the cost of obedience, as He has since learned the value thereof in the Father's estimation—who raised Him to glory, honor and immortality (Eph. 1:20-22). Similarly, all His followers must learn in His school. Each one whom the Father will receive must be an understudy of the "Good Shepherd" of John 10:14 "I am the good shepherd and know my sheep. And am known of mine." Each one must by experience learn the value of the Father's smile and fellowship and gracious promises for the present and the eternal life.

DAVID'S EXPERIENCES HELPFUL TO OTHERS

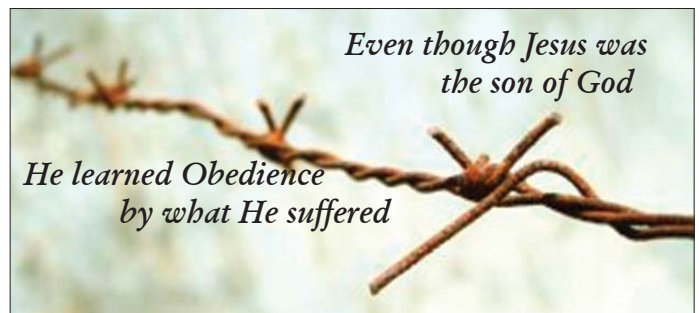
It is safe to say that in thousands of God's people, not only in David's own nation, but also in every other nation, kindred, people and tongue familiar with God's Word, David's experiences and the lessons of this Psalm, showing his reconciliation with God and the exercise of Divine favor toward him, have inspired faith and brought peace and rest, especially to those cast down through sins and weaknesses of the flesh; some of them as grievous or more

so, if possible, than David's, and some of them less great in the sight of men but realized as being great in the sight of God—sufficient to separate the sinner from his Lord.

God has graciously provided a covering for all those truly repentant ones who walk by faith and desire His favor and fellowship. Even prior to consecration He tentatively imputes righteousness to them because of their faith. In Scripture symbols nakedness is used figuratively to represent sin and manifest sinfulness (Rev. 16:15; 3:17, 18; Isa. 47:3; Ezek. 16:37; Hos. 2:3). This figurative nakedness in the believer is *covered*, as by a robe, by the imputation of Christ's righteousness (Rom. 4:5-8), and righteousness is represented as a robed or clothed or covered condition in Isa. 61:10 "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Job 29:14; Rev. 19:8; Psa. 45:8, 13, 14).

Indeed, we have a merciful God. The gods of the heathen are in many cases cold, merciless, deficient in the attributes of love and compassion. The God of the Bible commends Himself to us in that "while we were yet sinners, Christ died for us" (Rom. 5:8), and made it possible for God to be just and yet be also the justifier of repentant sinners believing in Jesus and returning to His favor through faith in and obedience to Jesus.

David's faith was counted to him for righteousness (Gal. 3:6), and God dealt with him in view of Jesus' coming sacrifice on his behalf. The Scriptures clearly declare (Psa. 130:4); "There is forgiveness with thee, that thou mayest be feared [reverenced]." It is this quality of the Divine character that calls forth more than reverence from those who appreciate it, it calls forth love; as it is written (1 John 4:19), "We love him, because he first loved us." This great love of God, as we come to appreciate it more and more, becomes a constraining, drawing, influencing power in our hearts and lives.



SINS FORGIVEN, YET PUNISHED

Various erroneous views are entertained respecting the forgiveness of sins and the stripes which sometimes follow after the sins have been forgiven. King David's experiences demonstrate the truth on this subject. After he sinned there was a period in which he seemed to appreciate the facts—

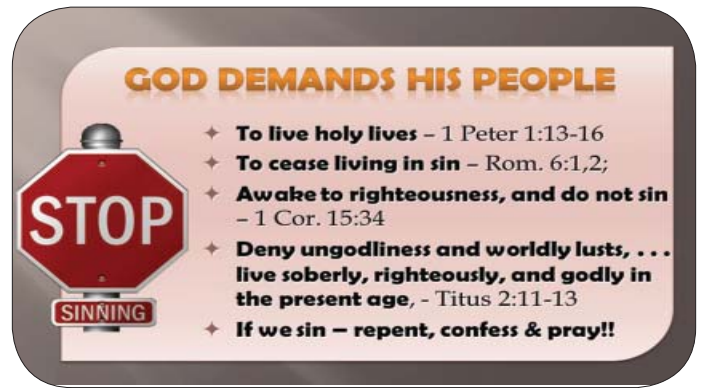
their enormity. Then came all the force of awakening and self-abasement and contrition of heart and humbling before the Lord in acknowledging the sin, in confessing the transgression before the Lord. Then in due course came God's forgiveness and by and by David's appreciation of the fact that he had been forgiven and as a result, the restoration of the joys in life's experiences. Nevertheless we find that the end was not yet; that years afterward God allowed a very severe, heavy discipline to come upon David and his family, apparently as a retribution (2 Sam. 12:10-12). Absalom's rebellion against his father and all the train of evil experiences which followed as a part of the same, were recognized by David himself as permitted of God as a chastisement on account of his transgression which had been forgiven (2 Sam. 16:11).

How can this be understood? How can a sin be forgiven and yet punishment be inflicted on its account? The right thought on this question is that Divine forgiveness signifies that God gives over or relinquishes His indignation against the sin and the sinner and deals with the sinner from the standpoint of favor. Justice however, still maintains a hold and must be satisfied. Justice knows no forgiveness. This lesson is also given in 1 Cor. 15:34, "Awake to righteousness and sin not." It is the will of God that His consecrated children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character. While we see God's great love for His creation, the primary lesson is the one to which we draw your attention: 1 Cor. 15:34 really signifies "Awake to Justice!" (*Pastor Russell's Sermons*, p. 349)

Whoever is violating the principle of justice, if he is a Christian must examine the matter earnestly and prayerfully, and "awake to righteousness [justice] and sin not." Justice is the very foundation of all character, of all right living. It is the very foundation of the Throne of God (Psa. 89:14). Justice first, love afterwards, should be the rule governing all of our dealings with others. The Bible everywhere teaches God as the great Representative of justice!

Applying the matter to consecrated Christians, we remark that justice has been satisfied, so far as "believers" are concerned, by the death of our Lord Jesus. His merit has been tentatively imputed to us. Is this only a part of the demands of justice? We reply that it was for all of our wrongdoing or shortcoming or that proportion of it which was not willful. In a word, God's provision in Christ for our forgiveness does not cover willful sin, of which we read in 1 John 3:8, "He that committeth sin [willfully] is of the devil." It covers merely the unwillful sins or, in the case of sins that are partly of weakness and ignorance and partly of wilfulness, it covers all the unwillful features, but leaves us

[consecrated Christians] responsible for whatever portion of wrongdoing on our part was willful.



Concerning sin that is fully willful, the Apostle said to the Church: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27). These adversaries are all Christians intelligently opposed to God, His righteousness and His plan for securing that righteousness through the redemption which is in Christ; those who knowingly trample under foot the precious blood of Christ; Satan and some who after having been clearly enlightened will deliberately choose sin (R 5896:1); "Who shall be punished with everlasting destruction" (2 Thess. 1:9). "He will not always chide: neither will he keep (retain or hold back) his anger forever" (Psa. 103:9; R 1402:6). "All the wicked will he destroy" (Psa. 145:20). Yes, justice must prevail!

In all sin, except the "sin unto death" (1 John 5:16), there is room for a measure of Divine forgiveness, proportionate to the measure of weakness and ignorance. The sins of the Lord's people that are repented of are graciously forgiven in the sense that Divine disfavor and the withholding of the Lord's countenance are no more in evidence and the individual is again in God's fellowship. Still there hangs over him a responsibility for whatever measure of wilfulness is connected with the misdeed. And the Lord will see to it that he receives the necessary stripes. We are not to think of this as vindictive, but rather as a measure of justice, that something is learned of the exceeding sinfulness of sin, its undesirability, and that good [doing that what is just] always brings its reward.

In harmony with this thought there are numerous Christians today who have come into full harmony with God through Christ Jesus and into full fellowship with God's children, who are, nevertheless, suffering physically the penalty for indiscretion, sins of their earlier life. The sin has been forgiven in the sense that it is not held against them so as to bar their fellowship with God. It is covered,

but it has left its mark upon their flesh and causes them distress in various ways.

The scars and weaknesses of the present persist in our mortal flesh. They belong, however, to the humanity, which is reckonedly justified through faith in Christ and consecrated to God and His service, and we will not be freed from our imperfect humanity until in the resurrection, when we shall be granted perfect bodies. Then the sins which are now covered or hidden in God's sight will be absolutely effaced, and we shall know them no more. This seems to be St. Peter's thought in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." As we stated above, our sins are covered with the robe of Christ's righteousness and in God's due time, they will be *blotted out* completely and forever.

In Psa. 32:5 David describes his course of repentance and the resultant blessedness of having the iniquity of his sin forgiven, also ends with a "Selah." This one is quite a contrast to the one at the end of the preceding verse. There we have a shrill lament over the sinner who struggles under the heavy hand of a guilty conscience; here, by contrast, the clear tones of joy for the repentant sinner who pours forth his soul to God, confessing his sin, concealing nothing, and obtains God's forgiveness and a restoration to His favor. This "Selah" is a musical Yea and Amen to the great Truth of God's grace of forgiveness and justification by faith.

Thinking of God's favor to himself, David by inspiration sets forth a principle applicable to all God's people at all times, saying (v. 6), "For this [cause—because of God's mercy] shall every one that is godly [pious] pray unto thee in a time when thou mayest be found [*i.e.*, before their hearts become calloused and set in an evil course]." He here suggests that his own experience should be helpful to others who at heart are godly—desiring God's way of righteousness, but who have stumbled in the way. He advises such to pray to God promptly—seek Him while He may be found.

David's own experiences seemed to teach him that, until he repented for his sin, every day removed him farther and farther from fellowship with God. His exhortation is that in order that the floods of great waters of troubles should not reach such an one, he would be spared much by going promptly to God to make confession and to obtain mercy and grace to help in future times of need.

In v. 7 David reverts to his own experiences and how he had found peace in Divine favor—a hiding place in which he could have rest; and although he knew to look forward to the prescribed punishments, his heart now being in

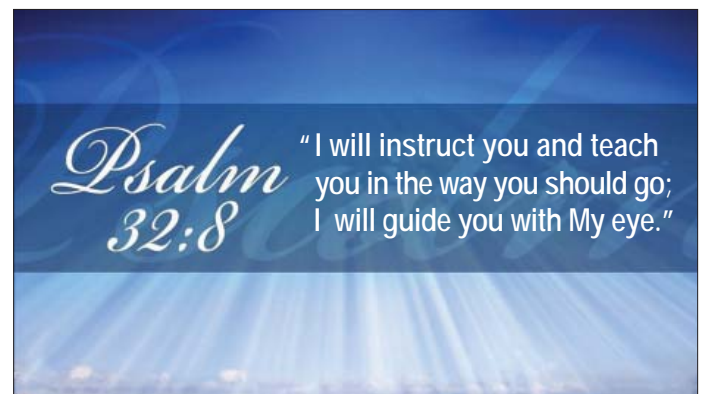
fellowship with God he could realize that God's presence would be with him in those punishments and preserve him in that trouble, even while he was in his *affliction*, consequent upon his sin.

David here also seems to speak prophetically for God's people in the end of the Gospel Age, saying, "Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance." As of old the three Hebrew servants who were cast into the fiery furnace were uninjured, while those who threw them in were slain by the heat, smitten to death. At the end of v. 7 is another "Selah"; here again there is a break or change in the line of thought.

The last four verses of the Psalm represent God as speaking to His people, "Ye righteous" (v. 11). In view of the context the righteous here addressed are not to be understood to represent any absolutely faultless, for "there is none righteous, no, not one" (Rom. 3:10). Rather, they are such as God reckons righteous, because of their heart attitude of faith and desire to be obedient to His will—"even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6).

GUIDED BY GOD'S EYE

To these righteous ones, God says (Psa. v. 8), "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Or, it might be more literally rendered, "I will teach thee and direct thee in the way thou shalt go, and I will counsel thee with mine eye upon thee." This rendering gives a more logical progression of thought than the A.V. rendering; it sets forth God as promising to do three things, *viz.*, to teach, direct and counsel His people.



God not only causes His people to know and understand the various features of His Plan, so that they may become "perfect, thoroughly furnished unto all good works" (2 Tim. 3:17), but He also teaches them the way in which to walk (Isa. 30:21), how to walk in it, how not to cease making progress in it, *etc.* Also, through our Lord Jesus Christ, their guardian angels and other messengers (Psa. 34:7; 91:9-11); God directs them (Psa. 23:1-3; 37:23), as they walk in His

ways, which are perfect and right (2 Sam. 22:31; Hosea 14:9), filled with pleasantness and peace (Prov. 3:17; 4:11).

Furthermore, God counsels them (Psa. 73:24; Jer. 32:19). Unlike human counselors, He cannot err and His counsel is sure (Psa. 33:11; Prov. 19:21). The eye is the symbol of wisdom. God makes Jesus to be His wisdom (eye) to the righteous, and Jesus in turn uses the Bible to counsel them and shed light on their pathway (Psa. 119:105).

The righteous are blessed as amid their daily experiences they keep in mind God's precious promise in v. 8, and that "He is faithful that promised" (Heb. 10:23). Not one of His promises shall fail. Let us watch carefully that no earth-born clouds arise to hide us from our Father's eyes, and that we keep ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). In so doing, we may be sure that God will ever guide us with His eye, and that His grace will not fail us, leave us nor forsake us as His servants, whatever He may permit to overtake our humanity. He will compass us about with songs of deliverance. What a precious relationship the consecrated child of God is permitted to have with our Heavenly Father!

NOT AS THE HORSE, OR THE MULE

V. 9 provides a sharp contrast to v. 8, "Be ye not as the horse, or as the mule, which have no understanding," whose mouth instructs, and who receive His instruction, whom He guides with His eye, will not be like the unruly horse or stubborn mule that must be turned and guided by force. Their hearts will be so in sympathy with the Father that He can deal with them otherwise, to their blessing and joy.

During the Millennium the Lord will deal with the world of mankind as with an unbroken horse or stubborn mule that must be turned and guided by force. He shall "rule the nations with a rod of iron" (Rev. 2:27; 12:5; 19:15). With bit and bridle they will be restrained. Nevertheless, even the restitution class must advance beyond this condition, else they will never be fit for eternal life at the close of their Judgment Day. Whoever sees the principle here involved, if he desires to have God's approval, must learn the lesson of serving the Father and His cause of righteousness gladly, willingly to be guided by His eye.

V. 10 tells us that "Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about." Here are two additional reasons why we should flee from sin and trust in the Heavenly Father and His guidance; they are given from two viewpoints, each in contrast to the other.

(1) Loss: "Many sorrows shall be to the wicked"—their losses are great; their griefs, troubles and punishments are many and most severe. David had proved this by his sad

experience as long as he practiced and sought to hide his sin in his estrangement from God (vs. 3, 4). If he had not repented from his wayward course but had continued to follow it, he would have lost his Ancient Worthship, and eventually (in the Millennial Age) life itself.

(2) Gain: "He that trusteth in the LORD, mercy shall compass him about." Those who trust in God, to all outward appearances have as many sorrows as their less pious neighbors. Nevertheless, God's promise is sure, His grace is sufficient for them. They may rest assured that "All things work together for good" to those who rejoice in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope, which maketh not ashamed those in whose hearts is shed abroad the love of God (Rom. 5:3-5).



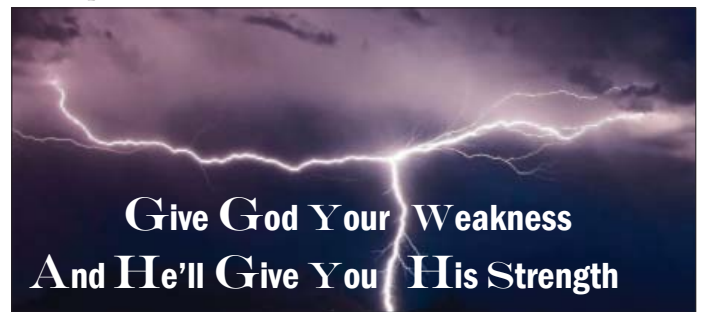
To trust in God implies and necessitates also the departing from iniquity, the repentant one who turns from sin and error (constantly, daily and hourly) finds God's mercy ever compassing him about. Therefore, said the confident faith of repentant David, to whom had been restored the joys of salvation (v. 11), "Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." The depth of penitence measures the height of gladness; the voice that humbly cries for forgiveness will end with lofty songs of joy.

If God restored to His penitent and believing servant the joys of His salvation and made the bones which He had broken to rejoice (Psa. 51:8); if He created in him a clean heart and renewed a right spirit within him (Psa. 51:10); who then shall lay anything to the charge of His beloved? As freely as God forgave, so must all His people; and we rejoice to recognize David as one of the Ancient Worthies—worthy of our love, our confidence, and a noble example for our imitation in the many graces that adorned his character. And in nothing did he give us a more worthy example than in the victory over himself. Especially in considering his exalted station as king of Israel, his prominence before the nation, the deeply disgraceful crimes of which he was guilty, the acknowledgment of which would be so humiliating, and the consequent loss of esteem and confidence he must expect from the whole nation, and the appreciation which he doubtless had of the esteem he had so worthily held for so many years, and the keen sense of the disgrace which such a nature must have when brought again to his sober senses—when we consider all these things,

the victory gained by David over himself in humbling himself and repenting, is one of the greatest and grandest achievements on the pages of history; and his course is one to be commended to every child of God who realizes that he has to any degree or extent departed from following after the righteous ways of the Lord.

The wicked shall have their sorrows, but the Lord's people will not be counted in among these; for God's mercy will be with them, restoring their souls. Therefore this class, through God's mercy, will be counted righteous—not that they are righteous of themselves, but counted righteous through the Divine provision in Christ. These may be “glad in the LORD,” though they could not be glad in themselves. These, because upright in heart, even though

prone to sin and full of weaknesses according to the flesh, may be brought off conquerors through Him who loved us and bought us with His precious blood. May all shout for joy as they realize the abundance of the Divine mercy and justice of God our Saviour, and Lord Jesus Christ, which is our hope (1 Tim. 1:1).



SOME DIFFERENCES IN THE SHEEP CLASS

“And Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances” Ex. 15:20 (NKJV).

Brother Johnson makes this pertinent statement; “All human beings found worthy of everlasting life will henceforth be equal” (Matt. 25:34; Rev. 21:24). This statement has been taken out of context by some sifters to try to prove that Consecrated Epiphany Campers cannot be in any sense higher than others on earth post-Millennially (PT 1978, p. 47; E 4, p. 332).

This is an unwarranted and wrong conclusion, for as we shall see, Bro. Johnson did not mean by his statement that post-Millennially all humans would be equal *in every respect*. After the Little Season testing, Jesus as God's Vicegerent will turn over to the Sheep class the dominion of earth; the Kingdom prepared for mankind but which Adam lost for himself and his posterity (Matt. 25:34). The Sheep Class will then be “the kings of the earth” (Rev. 21:24), but this does not prove that all of them will be equal *in every respect*. All kings are not equal *in every respect*, but in some ways differ considerably.

The Little Flock are spoken of as “kings” that “shall reign on [over] the earth” (Rev. 5:9, 10; 20:4, 6). All of them will be equal, *e.g., in the sense that all will have the Divine nature*, but this will not make them equal in every way to others who possess the Divine nature—to God, to Jesus or to one another. We know that in other ways Little Flock members will differ from one another; for, as “one star differeth from another star in glory, so also is the resurrection of the dead” (1 Cor. 15:41, 42; see Berean Comments). Some of them will have greater characters and service than others.

Our Lord, in the parables of the talents and the pounds,
76 — THE BIBLE STANDARD

shows that all Little Flock members are not equal in their rewards, office, honor and glory (SITS 6, pp. 419, 725). And in Matt. 20:23, 26, 27; Mark 10:40, 43, 44, He shows differences in reward, office, honor and glory for the Little Flock.

Furthermore, the Ancient Worthies, though post-Millennially all will be equal in that all will have the spirit nature, but will not all be equal in reward, office, honor, glory and every other respect; even as the Kohathite Levites in the type were not all equal in every respect. The same will be true of the Great Company class and the Youthful Worthies, antitypical Merarites and Gershonites, when they become spirit beings. The Scriptures testify that in the “new heavens,” these four elect classes, the “kings” and the three groups of noblemen, *are not all equal in every respect*.

So in the “new earth” all the “kings” will be equal, *e.g., in the sense that all will have the perfect human nature and a share in earth's dominion* (Micah 4:4), but not *in every other respect*. Like the heavenly classes, they will have differences in character, office, honor, glory, service, *etc.* Because of development while sin is in the ascendancy, the Consecrated Epiphany Campers, including both Jews and Gentiles, will as a class have finer characters than others then on earth, and will therefore be the highest class among those on earth. And the Divine attributes will reward them in office, honor, glory and service accordingly, above others (who, being perfect, will no longer be envious, but will respect and honor them). They will be held in high honor, love and everlasting remembrance (Psa. 112:6; comp. SITS 1, p. 291, bottom; PT '73, p. 30).

We now introduce the pertinent thoughts from our Bible text. Bro. Johnson shows that those typed by Miriam (including especially the Consecrated Epiphany Campers)

will have higher honors and privileges of service than other restitutionists. He explains in E 11, p. 293, 294 as follows: “For the Millennium and the Little Season Aaron types the Ancient and Youthful Worthies as the mouthpiece of the Christ among men. The prophetess, Miriam, coupled with Aaron in Ex. 15:20 as his sister, suggests that mouthpieces, special helpers, subordinate to the Ancient and Youthful Worthies are typed by Miriam. We know that believing Jews who in the Old Testament times were not faithful enough for Ancient Worthship, nor in the Gospel Age faithful enough to be transferred from Moses into Christ, and that believing Gentiles during the Gospel Age who, while faithful unto death in justification, but did not consecrate, will constitute a class of saved ones separate and distinct from the unbelieving Jews and Gentiles of pre-Millennial times who will become faithful as restitutionists.”

“Such pre-Millennial believing Jews and Gentiles are the sons of Joel 2:28 and Isa. 60:4, while such pre-Millennial *unbelieving* [Italics ours] Jews and Gentiles will be the daughters of these passages. The former [sons] of these we understand to be typed by Miriam, the prophetess; for as the special assistants of the Ancient and Youthful Worthies they will be their symbolic sister; and as such they will, as the lowest order of Abraham’s pre-Millennial seed, be specially used *above the rest of the restitution class* [italics ours] to bless the families, nations and kindreds of the earth according to the Covenant.”

Having seen whom Miriam types: mouthpieces, special helpers, subordinate to the Ancient and Youthful Worthies, let us consider the musical instruments in Bible symbols and types that represent Truth literature, e.g., God’s harp is the Bible and the harp of David represents certain of our Pastor’s writings, particularly his six volumes. Certain timbrels seem to represent less important Truth writings. In Miriam’s case a very definite timbrel is meant, for the Hebrew is emphatic—*the* timbrel, not *a* timbrel, as the A. V. puts it. It therefore represents the most important writing used on earth in the antitypical celebration, one more important than those used by the other restitutionists, because the other women’s timbrels are not set forth with emphasis in the Hebrew. More important and emphatic ministration is likewise typed in Miriam’s case than in that of the other women, for it is expressly stated that she took *the* timbrel in *her hand*. Moreover her greater prominence is indicated by her leading the other women and by their following after her. All of this is typical “of better things to come.” Miriam’s going forth with the timbrel in her hand (Ex. 15:20) represents the above described class of the Christ’s sons serving by some special writing to make the celebration of God’s victory over sin and error; their

results being more pronounced, solemn and impressive—eternally.

We can see from this study that the Consecrated Epiphany Campers are *not* of the very elect. But the Consecrated Epiphany Campers are *not* to be overly concerned about their inability to be of the elect and to father any of the elect, because they have the grand privilege of getting God’s next best favor—the privilege of being of the highest class among the quasi-elect, the class typed by Miriam in her leading of the women in the great post-Millennial song of triumph (Ex. 15; E 11, p. 293). They also have the great privilege, since 1954 *of figuratively fathering others* as antitypical Nethinim; fellow Consecrated Epiphany Campers; Ezra 8:20 “Also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.” Yes, Jehovah knows who the Consecrated Epiphany Campers are, especially the Queen of Sheba class! This privilege of *figuratively fathering* will extend also to the unconsecrated Epiphany Campers. The Consecrated Epiphany Campers, according to their varying abilities, will also be able assistants to the Worthies as princes. The Consecrated Epiphany Campers as subordinate princes and captains to the Worthies, will assist the non-elect, the “daughters” (Isa. 60:4; Joel 2:28), up the Highway of Holiness, for “as the great missionaries of the Millennial Age under the direction of Christ and the Church first, and the Ancient and Youthful Worthies second, they will go everywhere converting the Gentile people and the apostate Jews in God’s Word and work” (see Joel 2:28; E 17, p. 339).

The Consecrated Epiphany Campers, being faithful, severely tested and found worthy as such here in the end of the Gospel Age, before Satan and his demons are fully bound, while sin is still in the ascendancy, are of course the chief ones in the Miriam class and the first ones of them to consecrate.

Faithfulness implies that it be a lasting quality, that it last as long as we live. We are not to be faithful temporarily; nor must we be faithful by fits and starts—intermittently. It is to be an ever-growing and continuous thing, lasting throughout life. If we would be faithful almost until the end of this life, it would not be sufficient. Faithfulness is to be kept up until the end, even unto death; for only by such a course in faithfulness can one be depended upon to be faithful unto all eternity, which God requires of all who will gain eternal life. This means that we are to be so loyal in our devotion to the Lord (1) as students of His Word, (2) as justified humans practicing the principles of justice

and abstaining from those of injustice, (3) as sacrificing and character-developing consecrated ones and (4) as watchful, aggressive, defensive and enduring Christian soldiers, that in the varied activities and passivities of these four Christian capacities we will be faithful unto the very end. And only those who are loyally devoted to God in these four ways can be recognized by God as overcomers in the Christian life.

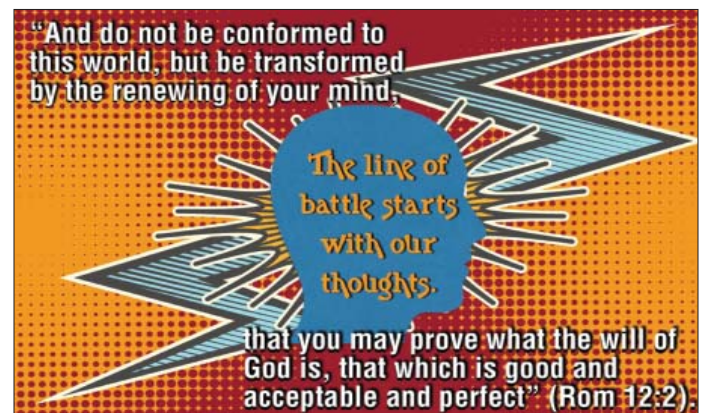
Graciously does our Lord, who Himself overcame in the above-mentioned capacities, promise such faithful ones eternal life with Him in His Kingdom as a gift-reward. To the Youthful Worthies He promises perfect earthly existence as “princes in all the earth” (Psa. 45:16); and during the Millennial Mediatorial Reign, in helping to work restitution in the obedient of Adam’s fallen race, dead and living, and afterward they receive everlasting life of a glorious spirit nature in the everlasting Kingdom. To the rest of the non-Spirit-begotten Epiphany consecrated ones He sets forth the attainment of a glorious perfect earthly existence in the Mediatorial Kingdom, and eternal life as of the antitypical Miriam class (Ex. 15:20, 21); the highest of the Post-Millennial classes on earth. To all of God’s consecrated people, according to their places in His Plan, we give the loving exhortation to be faithful unto the end, for it will bring eternal life in His Kingdom as a gift-reward.

Consecrated Epiphany Camper hopefuls can surely realize that they are no longer outcasts, but have a wonderful acceptance into the congregation of the Lord, as did also the strangers, formerly aliens and outcasts, after they joined the Lord and followed the same instructions. In the antitype the promises to the Youthful Worthies and the Consecrated Epiphany Campers are very heartwarming. These Campers who have consecrated and have followed God’s instructions to the best of their ability in their hearts and lives realize that they surely are not outcasts, without any place among Abraham’s consecrated Spirit-enlightened, non-Spirit-begotten pre-Millennial seed; but that God loves, accepts, gives them His Spirit a hundredfold in this life and will give them a marvelous reward in His Kingdom. This house may be regarded antitypically as the great House of our great High Priest, in which there are vessels of gold, silver, wood and earth; some to more honor and some to less honor, representing respectively the Little Flock, the Great Company, the Ancient Worthies, the Youthful Worthies, the *quasi*-elect—the Consecrated Epiphany Campers as the highest class among them and the non-elect (2 Tim. 2:20; R 5493, par. 6; R 5759, par. 1; PT ‘72, pp. 34, 35).

The Youthful Worthies and the Consecrated Epiphany Campers will surely *not* [Italics ours] have finer characters,

honor and nature than the Church sons and the Great Company daughters (2 Cor. 6:16-18). But they will have finer characters because of development while sin is still much in the ascendancy than those who do not consecrate before the Mediatorial Reign, who will be sons and daughters of restitution (Joel 2:29; Isa. 60:4, 9). The Consecrated Epiphany Campers will have greater honor also than the unconsecrated *quasi*-elect and the non-elect. The Youthful Worthies will have the marvelous honor under the Ancient Worthies of giving Millennial and Little Season revelations visions; (Joel 2:28; E 4, p. 319) and the Consecrated Epiphany Campers will have the grand honor of serving as the highest class of the restitutionists, antitypical Miriam, in leading humanity in the grand post-Millennial anthem of praise and deliverance (E 11, p. 293).

We seek the Lord’s blessings upon this study of some differences in the Sheep class. Having said that, we must understand that all mankind have one thing alike! Psa. 51:5 “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” All men are born sinners, all are children of wrath, under the Divine sentence of death, but there are other respects in which all are not alike. Some hate the chains of sin, wherein they are held, and long for freedom and for reconciliation to God, while others love sin and are estranged from God. He is not in their thoughts. Here we have the ground for the difference in His dealings with the two classes. He takes note of those who are weary and heavy laden; these, feeling after God, if happily they might find Him. He is pleased to “draw” during this Gospel Age and its extended Harvest, through the knowledge of the Truth, to Jesus, that at His hand they may be justified and become acceptable to God in consecration (Rom. 12:1). The ungodly are not “drawn” or called to consecration during this Gospel Age and its extended Harvest, but are left to be dealt with by their Redeemer when He shall assume the office of Mediator between God and men—the world. From the above we see that according to the teachings of the Scriptures, and of the Parousia and Epiphany Messengers, the “sheep,” the “kings of the earth,” will be equal to one another in some ways, but surely not in every respect.





YEARS → 7,000 14,000 21,000

28,000 35,000 42,000 49,000

ST. THOMAS THE DOUBTER (No Longer Flesh)

LESSON 71

On the following Sunday, Jesus again appeared—in the upper room—St. Thomas being present. He had rebuked his brethren for being too easily convinced that they had seen Jesus, and said that he would not believe unless he felt the print of the nails and the spear wound.

Jesus appeared again in a body like that of His humiliation, with the marks of the spear and the print of the nails. He urged Thomas to be convinced, but told of still greater blessings for those who without those proofs were able to fully believe.—John 20:26-29.

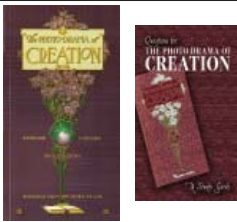
The Bible tells that Jesus is no longer flesh, but a spirit being since His resurrection. As St. Paul declares, the Church must all be changed, because “flesh and blood cannot inherit the Kingdom of God.” We must all be changed that we may be spirit beings—like Him, which surely means that He is no longer flesh. He was “put to death in flesh, and quickened in spirit,” writes St. Peter (1 Peter 3:18).

Jesus appeared to His followers three times on His resurrection day, and five times more during the succeeding thirty-nine days—briefly. This was a part of the great lesson that Jesus was no longer dead, and no longer flesh—that He is “highly exalted.”—Philippians 2:9; John 6:62.

Saul of Tarsus caught a glimpse of the risen, glorified Jesus, unveiled by flesh, shining above the brightness of the sun at noonday, and the brief glimpse cost him his eyesight. If Jesus had thus appeared to His disciples during the forty days after His resurrection, they would have been alarmed, bewildered, unable to comprehend the matter. St. Paul refers to his glimpse of Jesus, saying, “He was seen of me as one born before the time.” His words are explained to mean that all of God’s people, the Church of the First-borns, are to be born into spirit conditions by their resurrection. Thus changed they will see Messiah as He is, in His great glory. But Saul saw Him before the time.—1 John 3:2.

- 1.* Where did Jesus again appear on the following Sunday? Who was present? Par. 1
- 2 Why did St. Thomas rebuke his brethren?
- 3* He said that he would not believe unless he could do what?
- 4* How did Jesus appear? Par. 2
- 5* What did He urge Thomas to do? John 20: 27
- 6* What about those who without those proofs are able to believe? John 20: 29
- 7* What does the Bible tell us about Jesus since His resurrection? Par. 3
- 8 Why did St. Paul declare that the Church must be changed? 1 Cor. 15: 50
- 9* The Church was changed to be like whom?
- 10* What did St. Peter write regarding Jesus' change? 1 Pet. 3: 18
- 11* How many times did Jesus appear to His followers? Par. 4
- 12* Was this part of a lesson that Jesus was no longer dead?
- 13 What do the Scriptures say regarding His exaltation? Phil. 2: 9; Rev. 5: 12

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



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October 7

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Jennifer Williams, 513-312-2341.

RESULTS OF SUCCESSOR VOTE

On July 13, 2018 at the Headquarters Convention a vote was held for Bro. Leon J. Snyder's future successor, Bro. Daniel Herzig. For the attendees of the business meeting, the vote was unanimous with 0 nay votes and 0 abstentions.

I CAN DO *all things*
through **CHRIST**
who strengthens me

Phillipians 4:13