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PRESENT TRUTH
 and
Herald of Christ's Epiphany

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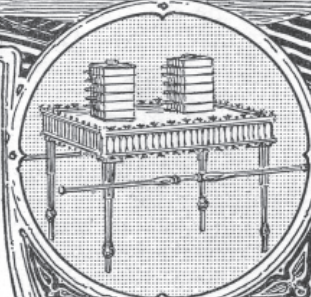
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 BIBLE QUESTION

"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

QUEEN OF SHEBA VISITS SOLOMON

“And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions” (1 Kings 10:1).

We open this study with some brief remarks about Kings David and Solomon. King David was seventy years of age when his public career ended, not in an eclipse, but at his zenith, in his full maturity of old age, and in his perpetuation upon the throne in the person of his chosen son Solomon. King David made arrangements with the new general, Benaiah, with Nathan the Prophet, and with Zadok the priest, to have Solomon placed upon the king's white mule, as a sign that King David had approved him as his successor. Then Solomon was anointed in the name of the Lord; and forthwith the military salute was given, and the people of the whole city of Jerusalem shouted their joy, “Long live King Solomon.” Next in turn, by King David's direction, King Solomon was brought to the throne and publicly

crowned. How beautifully King David's public career ended!

Solomon was the son of Bathsheba, David's wife. Somehow, not explained, the Lord had revealed to David that Solomon was to be his successor, and David had promised Bathsheba to this effect. Solomon was born at a period when King David's activities as a warrior had very nearly closed and when the great double sin of King David's life and his repentance from it had, we believe, wonderfully moderated and chastened him. His loyalty to God in this serious matter, his earnest prayer for forgiveness (Psa. 51:10) and his realization of peace from God, apparently had made a new man of King David. Even though before this he had been loyal to God, he apparently was now still more devoted. The peace which he craved, and which was a mark of Divine forgiveness, may have had something to do with the gentle and thoughtful character of King Solomon, and something also perhaps to do with his name. It may have been given him as signifying that his birth marked peace with God on the part of his parents; even though his name has come to signify wisdom.

In any event, in Solomon we perceive a different character from that manifested by any of his brethren whose histories are recorded. He partook of his father David's religious disposition more than the others which made him highly favored and probably more gifted. Another thing favorable to Solomon would appear to have been the fact that his mother was not of a heathen family, but an Israelite, and therefore more in sympathy with the Divine arrangement, Law, worship, etc., than others of David's wives. Additionally, in the case of Solomon while he was still young, he was left partly in his mother's care, and appointing him as the ward and pupil of the Prophet Nathan. This excellent start in life doubtless had much to do with Solomon's career. We remember well these inspired words of the wise King: “Keep thy heart with all diligence; for out of it are the issues of life” (Prov. 4:23).

Solomon in writing the book of Proverbs was not only promised wisdom from above, “Wisdom is better than rubies” (Pro. 8:11), but also an experience gained under very peculiar and varied circumstances. These teachings were sound wisdom—as true today as when written.



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

Yes, the LORD heard his prayer and answered. God promised him both wisdom and riches that would make him world-famous. By the middle of his reign, King Solomon had accomplished marvels for his nation. Its fame spread to every land. He was known as the wise king, the peaceful king, the rich king.

SOME WONDERS OF SOLOMON

The Temple of the Lord, the materials of which his father David had prepared for him years before, was one of the first marvels of King Solomon's reign. Its beauty and its cost as a religious edifice were a world marvel. Then the king's own palace and the corridor, or ascent which led from his house to the Temple, were marvelous for that time, and indeed for any time until the wonders of engineering and architecture brought forward during the past century, which is noted in the Bible as the period of God's preparation for Messiah's Kingdom.—Nahum 2:3.

Another great engineering feat of King Solomon was called the Pools of Solomon—the system of water supply for his capital, Jerusalem. These pools were connected by covered aqueducts, the first known in history. Additionally, he built strongholds or fortresses throughout his kingdom, for its defense against invaders. Furthermore, he extended the boundaries of his kingdom to the full limits set by the Lord prophetically long before (Genesis 15:18). This brought his kingdom down to the seacoast. Near Joppa (Jaffa) he had a harbor for ships, which is now completely cut off from the sea, and having gradually filled up with earth, has become a beautiful orange grove.

But his largest port of entry was at the city of Tyre—not in his own domain. He did business through the king of Tyre; and unitedly their ships traversed the Red Sea, the Mediterranean, etc., bringing commerce from all parts of the world, and affording good facilities for importing goods not produced in Palestine. It was through this means that King Solomon became so very rich that figuratively it was said that the precious metals became as common as stones in Jerusalem.

A ROYAL VISITOR

We may suppose that the visit of the Queen of Sheba to King Solomon was about the middle of his reign—after he had been manifesting his wisdom for twenty years. She traveled, it is supposed, a journey of 1,500 miles; and as the means for traveling was by camels, and their average speed twenty miles per day, it is estimated that the journey to Jerusalem and back to her home consumed five months

besides whatever time she spent at Solomon's court. This journey was great when we consider that the Queen traveled with quite a large retinue of servants and camels, and with valuable presents, gold, and Arabian perfumes. Our lesson gives the Queen's own statement of her object in coming to see King Solomon, and of how she found the facts to be more than double all of her anticipations and all the stories that had been told respecting King Solomon's wisdom and riches and the prosperity of his kingdom.

Prior to the Queen's visit, tradition tells us that the Queen sent her ambassadors with a letter to King Solomon before she went herself. With them, she sent 500 youths dressed as maidens, with instructions that they were to behave accordingly in the presence of Solomon. She sent also a thousand costly rugs inwrought with gold and silver, and a crown composed of finest pearls and gold hyacinths, also, camel-loads of musk, amber, aloes, and other precious products of South Arabia. She added a closed casket containing an unperforated pearl, a diamond intricately pierced, and a crystal goblet. A letter accompanied these gifts as follows: "As a true prophet thou wilt no doubt be able to distinguish the youths from the maidens and divine the contents of the enclosed casket, to pierce the pearl and thread the diamond and to fill the goblet with water that has not dropped from the clouds nor gushed forth from the earth."

The legend declares that when this embassy reached Jerusalem, King Solomon told the bearers the contents of the letter before they presented it and made light of their mighty problems. He caused the thousand slaves to wash their hands and faces and from the manner in which they applied the water detected their sex. He directed a fiery young horse to be ridden through the camp at the top of speed, and on its return caused its copious perspiration to be collected in the goblet. The pearl he pierced by some process known to him. The threading of the diamond with its crooked perforation puzzled him for a moment, but at length he inserted a small worm, which wound its way through, leaving a silken thread behind it. He dismissed the ambassadors without receiving their presents. When the emissaries reached the Queen of Sheba, their reports of these matters determined her to visit King Solomon in person.

We can only picture in our minds how the Queen of Sheba felt when she had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the setting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, (butlers) and his ascent by which he went up unto the house of

the Lord; there was no more spirit in her. However, we see that the Lord's promise to the King was abundantly fulfilled, that he was wiser and richer than all others of his day and subsequently the Queen was attracted especially by the sumptuous and methodical arrangements of the King's palace, his provision for the ministers of the realm, their uniform, etc., and the grand stairway which led up to the Temple. The expression, "There was no more spirit in her," corresponds very closely to an expression of our day—it took her breath away. "Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." As with the Queen, so with us today: The appreciation of values depends much upon the eye. So the eyes of our understanding must be opened truly to appreciate spiritual things. The statement "the half was not told" corresponds with "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him" (1 Cor. 2:9).

Yes, Solomon's empire was extensive, and he was full of activity with his enterprises, yet at heart, he was loyal to God. Solomon's reign, by the time of the Queen of Sheba's visit, seems to have been a most wonderful one. Later, satisfied with the blessings of the present life, the king seems to have been less wise and less a man after God's own heart and less thoughtful for his people. It is difficult, especially for the poor, to realize how great are the temptations of the rich and the danger that even a wise man may become foolish through the gratification of every desire of his heart. Incidentally, we should not forget King Solomon's literary achievements. He wrote three thousand proverbs and a thousand songs. Surely the Lord did for him to the full all that He had promised.

It was this great King Solomon that the Queen of Sheba visited, with presents of gold and spices, desiring to learn to a certainty respecting his wonderful wisdom and skill. Her declaration was that the rumors which had reached her were less than half of the reality which she beheld and heard. She had questions to ask, probably respecting God and the future life; for apparently she recognized in Solomon more than human wisdom and accredited to him wisdom from on High.

She exclaimed, "Blessed be Jehovah thy God, which delighteth in thee, to set thee on the throne of Israel! Because Jehovah loved Israel forever, therefore made He thee king to do judgment and justice. Happy are thy men, happy these thy servants, which stand continually before thee and hear thy wisdom." "And King Solomon gave

unto the Queen of Sheba all of her desire, whatsoever she asked; besides which, he gave her of his royal bounty"—a present. So, she returned to her own country with her retinue. These remarks beg of us to ask: If the Queen of Sheba traveled such a long distance to know about the wisdom of God which Solomon possessed, how much more during the privileges of the expanded Gospel Age harvest should we be seeking "a greater than Solomon" (Matt. 12:42).

A GREATER THAN SOLOMON

Jesus remarked on the story of our lesson and marveled that there were no more to appreciate Himself and the wonderful lessons which He set forth respecting the Kingdom of God (Matthew 12:42). For people to travel a long distance merely to know about the wisdom of God such as King Solomon possessed, would imply that if it were known that a still wiser One could be conferred with, He would be sought, and if it should be known that this wiser One was heir to the world and that He was seeking a Bride for His joint-heirship, how many might be expected to hasten to Him and to accept the generous proposal!

This is exactly the condition of things. God's Son, according to the Divine Program, has selected a Bride class. To be acceptable as a member of this class, they were required to hear of how the Wisdom of God centers in Jesus, how He is the Father's Agent and Representative in all the work of creation, past, present, and future. Additionally, those "Israelites indeed" were so thoroughly impressed with this matter that they would leave all to go to Him to prove the matter for themselves, to be convinced. When coming to Jesus, they were sure to be accepted, not merely that they might ask, as the Queen did, for certain blessings, but that the King would enter into a covenant of espousal.

The fact that not all are attracted to the Lord is the basis for our opportunity; for the Scriptures declare that the Bride of the Lamb is foreordained of God. The first opportunity to be of this elect company was given to the natural seed of Abraham. Had they accepted their privileges, the Church would have been completed in Jesus' day; but, as the Bible tells us, the Jews knew not the time of their visitation—did not appreciate who was with them—the Greater than Solomon (Luke 19:44). They did not inquire for the Kingdom nor for the terms of membership. They crucified the Prince of Life, unwittingly.

Nevertheless, a wonderfully large part of that little

nation, as “Israelites indeed,” accepted Jesus, giving themselves wholly to Him—surrendering their wills. Then the nation was set aside temporarily while the door of this High Calling to membership with Christ was thrown open to the Gentiles. The unreadiness of the Gentiles to receive the Message of God is indicated by the fact that it has required eighteen centuries to complete the elect number which is only 144,000 altogether, “out of every nation, people, kindred and tongue.” This work is fully completed!

This movement has been blest to receive the deeper understanding of the unfolding Truth as due on this subject which includes the antitype of the visit of the Queen of Sheba to Solomon. This visit, in the small antitype, types the Epiphany Campers who consecrate after Oct. 1954 coming to Pastor Johnson especially in the Truth writings, to learn of Constructive Advancing Truth which refers to a teaching, based on long-established Truth that is being brought forward and applied in detail for God’s consecrated children—a principled fact which moves forward in a process of development, having a special value to those living today, being constructive, helpful, and encouraging. In other words, it is “Truth as due” given for the needful purpose of building up and developing the Consecrated Epiphany Campers.

A large amount of Divine Truth [spiritual wealth] was given to Pastor Johnson which was never selfishly hoarded; rather he sought to use it freely on behalf of the brethren, for the protection of all God’s Epiphany people, especially the Great Company and the Youthful Worthies, the two Epiphany-elect classes of natures lower than the Divine. Pastor Johnson, as antitypical Solomon, thoroughly established his office as the Lord’s Epiphany executive to supervise His Epiphany work [see, *e.g.*, E-10], and has described his office as being of Divine authority and Divinely given (Moreover the king made a great throne of [ornamented with] ivory, and overlaid it with pure gold, 1 Kings 10:18). Pastor Johnson was not self-appointed: his accession to his position as the Lord’s Epiphany executive was Divinely arranged and fixed (there were six steps to the throne, with a footstool [making 7 steps in all] of gold . . . fastened to the throne, v. 19) and in this position, he has Divinely-provided *protection* (top of the throne was round behind), *support* for his power of expounding and defending the Truth and of serving in such work [his right arm and hand] and his power of refuting error and of serving in such work [his left arm and hand] and the restful assurance afforded (stays [arms, *i.e.*, arm rests] on either side . . .

of the seat) and *strength* sufficient for supporting him in the exercise of his power and service in these two connections (two lions [one for each arm] stood beside the stays).

This abundance of Divine matters resulted in part from Pastor Johnson as the Lord’s Epiphany executive having charge, amid the rebellious world conditions in the Epiphany, of the Lord’s Epiphany people as organized in their groups in service; these have been and will be affiliated with those under the leadership of Bro. Jolly (For the king had at sea a navy of Tharshish with the navy of Hiram, 1 Kings 10:22). In proportion to their cleansing, these groups have come, and will come, from time to time contributing good things (once in three years came the navy of Tharshish), including Divine Truth (bringing gold, and silver) and other Divine matters, *e.g.*, things which establish J.’s Divinely-given office more fully (ivory), and also refutations and other items pertinent to the evolution theory (apes) and to the unclean ecclesiastical leaders, who, though beautiful and attractive in their splendor in the sight of men, are nevertheless in God’s sight deceptive and unclean, Jer. 5:27, 28; Rev. 18:2, 3 (peacocks).

OUR LORD’S SHEPHERDING CARE

How blest we Consecrated Epiphany Campers are to have a number of lines of evidence from Scripture, reason, and facts, the Epiphany Messenger, the 49th and final star-member and the last Little Flock member to be glorified (E-10, p. 142), who showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader (“antitypical Hiram a companion and the special helper of the Epiphany messenger” until his demise—PT ‘42, pp. 14, 15; PT ‘43, p. 79), and that “the Great Company would have to serve itself without direct service from a star member” (see PT ‘44, p. 29, par. 1; PT ‘48, p. 45; PT ‘50, pp. 192, 193; PT ‘52, pp. 83-91; PT ‘60, pp. 50-63; PT ‘69, pp. 41-43). We have been given every confidence that after the Great Company finishes its earthly course, our Lord will continue His special shepherding care for His people through the Youthful Worthies and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers.

Furthermore, it was pointed out that the Epiphany Messenger referred to the LHMM as a “movement, a voluntary activity,” as the “name of our public work,” as a

“foundation or fund” with an individual as its Executive Trustee and that the Movement would no doubt continue on the same basis in charge of the Youthful Worthies. We believe that the same general arrangement will continue also, D.V., after all the Youthful Worthies have finished their course in this life and until the Mediatorial Reign begins. Bro. August Gohlke, lovingly called the “walking concordance,” brings this understanding to our attention in PT ‘86, p. 11: Facts and fulfillments demonstrate that Bro. Bernard Hedman has been used by the Lord in a special way also as a part of antitypical Habakkuk (which consists of true “watchers” in the Time of the End—see PT ‘57, p. 36), for he has more than anyone else assisted Bro. Jolly and me in watching and setting forth truly the signs of the times and the advancing Truth as due. Since *it was in the time of the end* that the Prophet Habakkuk (2:3) declared that the vision, concerning the glorious consummation of God’s plan, should speak and not lie, and since the Time of the End, witnessing the full overthrow of this world’s kingdoms and Babylon, will obviously continue for some time yet, our Lord, who will not leave His people without a special watcher to assist them, will doubtless make further use of this member of the Habakkuk class, as he continues faithful, to “watch” and “write the vision, and make it plain upon tablets,” strengthening His people while the vision in certain remaining parts still seems to tarry. The one whom He would indicate for such a mission would logically be one whom He has specially prepared and used in this connection as a special helper. These considerations would also include Bro. Ralph Herzig as a part of antitypical Habakkuk.

Let us now turn our attention to the important work Jehovah placed into the hands of the Consecrated Epiphany Campers. Psa. 25:14 says: “The secret of the Lord is with them that fear him [those that have made a covenant with the Lord by sacrifice]; and he will show them his covenant [the Abrahamic covenant].” They still have to come into the tentatively justified condition and those who go on to consecrate in the camp have the secrets of the Lord revealed to them by his holy Spirit. Psa. 25:14 applied in the Old Testament, it applies now, and will apply at all times! We desire to quote Bro. Jolly’s understanding on this text: “The secret of the Lord is therefore for those in the camp who are justified and consecrate. They receive the secret of the Lord for they reverence God and the secrets of the Lord are with them and to them He will show His covenant. Very well, but there is no laver in the camp, so where is the word of God

pictured? Oh, it is pictured in the curtain; and so Bro. Johnson expressed to us and emphasized that we should in building up the camp hold up the curtain of Christ as Savior and King. Oh, but you say, that is not the whole Bible. Well it certainly is. Didn’t Jesus say to the Scribes and Pharisees ‘search the scriptures for they are they that testify of me,’ isn’t that Christ?” (Q meeting Oct. 27, 1968, in part).

Constructive Advancing Truth on the cloudy, fiery pillar covering the tabernacle for the special needs of the Consecrated Epiphany Campers is given in Matt. 13:11: “Because it is given unto you [special disciples] to know the mysteries of the kingdom of heaven, but to them [those that are not special disciples] it is not given.”

The original and also correct understanding on the cloudy, fiery pillar covering the tabernacle is given by Pastor Johnson in PT ‘34, p. 53: “The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the *Christ class*. This means that the Lord has throughout the Gospel Age made the Christ class the recipient and depository of the Truth as due and of its Spirit. Certainly the Scriptures abundantly prove this thought, as the following passages, a few selected from among many, show: Psa. 25:14; 97:11; 119:66, 99, 100, 130; Prov. 3:32; Isa. 30:18-21; Amos 3:7; Matt. 11:25.”

Bro. Gohlke, in PT ‘83, p. 79 gave to us, in brackets, this Constructive Advancing Truth on the cloudy, fiery pillar covering the tabernacle: [Since the Gospel-Age Church of the Firstborn has left the earth, the consecrated of our day, Those Consecrating Between the Ages (R5761), are God’s place of residing, meeting with and blessing the people. Upon them the antitypical cloudy fiery pillar, the Truth as due and its Spirit, rests, and they are the depository of these].

“If the world rails at, and despises such a claim, it may do so; but this will not in the least alter the fact that the Christ is the recipient and depository of God’s Truth and Spirit.” We give another bracketed remark with Constructive Advancing Truth: “[and since the spiritual elect all have been glorified, ‘Those Consecrating Between the Ages,’ the Spirit-enlightened, Spirit-energized consecrated ones, are recipients of this great favor]. This, our privilege, beloved, by far surpasses what the world’s greatest, mightiest and wisest may have or boast. Grateful to the Lord for this, the greatest of all privileges, we envy not the most favored of the present evil world whatever advantage they have or think they have.”

Fact: (a) The cloudy, fiery pillar rested directly *on the*

Tabernacle proper! (b) It did not rest on the court or the camp. (c) God now gives appropriate enlightenment and blessings to those in the antitypical Court and the “truly repentant and believing,” the tentatively justified ones, in the Camp who have consecrated. The consecrated in the Epiphany Court and the Epiphany Camp are therefore now God’s place of residing, meeting with and blessing the people, just as the Ancient Worthies were in their day, [and since the spiritual elect all have been selected, “Those Consecrating Between The Ages,” the YW’s and the CEC’s, are recipients of this great favor].

We in the year 2022 find much of our understanding is required to be in a wide or expanded understanding. When Bro. Russell died in 1916, some thought that there would be no further unfolding of Truth. They therefore fought, and still fight, against the unfolding Epiphany Truth—the post-1916 light. [Yes, Psa. 119:105 is still working, “Thy word is a lamp unto my feet, and a light unto my path.”] 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. 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 (PT ‘67, p. 36).

Constructive Advancing Truth convincingly shows that those post-1954 pre-restitution consecrators, who we designate also as Consecrated Epiphany Campers because their standing before God is pictured in the Epiphany Camp as distinct from in the Epiphany Court, are the highest class among the quasi-elect, the “fifth order of the [pre-restitution] seed of Abraham” (E-12, p. 185), who will be “the special assistants of the Ancient and Youthful Worthies” and who will “be specially used above the rest of the restitution class to bless the families, nations, and kindreds of the earth according to the Covenant” (E-11, p. 293).

These present-day consecrators are represented also by the Queen of Sheba in her search for Solomon’s wisdom (1 Kings 10:1-13; 2 Chron. 9:1-12), in Jerusalem’s hill Ophel, in the subordinate Millennial princes, in the eunuchs of Isa. 56, etc. In their Kingdom inheritance under the New Covenant they are pictured in antitypical Keturah’s third-born son Medan (Gen 25:2), in the half-tribe of Manasseh that had its inheritance west of the Jordan River (Num. 32:33; Josh. 1:12-15), and in Miriam, especially in leading the women of Israel in the great song

of deliverance after the overthrow of Pharaoh and his hosts in the Red Sea (Ex. 15; E-11, pp. 276-296). They have high and grand prospects, much above those of the restitution class in general. These present-day consecrators have (if faithful) the marvelous enlightenment (including an understanding of “deep things” of God’s Word), the heart-warming, and the energizing of the holy Spirit, even as the Ancient Worthies did.

When we speak of the deep things of God, knowledge is to be highly esteemed among God’s people, and to be regarded as an evidence of progress, of growth; for none can grow “strong in the Lord, and in the power of his might” (Eph. 6:10)—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for God and His Truth is evidenced by their being guided more and more into the deep things of God. Yes, the people of the LORD have both His Message in the inspired, written Word and the operation of the holy Spirit, as God’s powerful influence for good, in their heart and mind. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of “the deep things of God,” some features of which were never revealed until the Harvest time through the ministry of the last two star members—the Laodicean Angel (Rev 3:14). We are also told by the Apostle Paul that the things which were written by the servants of the LORD in past dispensations were written for our admonition and instruction and comfort, “upon whom the ends of the ages are come” (1 Cor. 10:11).

When we speak of the Queen of Sheba class (the highest order of Consecrated Epiphany Campers), we recognize that they have great responsibility and privilege in serving Jehovah. The Expanded Gospel-Age conditions require a faith that trusts where it cannot trace, that walks apart from sight and that trusts the LORD, though He slays the believer. As long as sin is in the ascendancy, and Satan is operating as the god of this world, so long will it be necessary, if one is loyal to the LORD, to sacrifice one’s rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in such a course wear out and take away life. To be faithful in consecration now requires the presentation of one’s all to God in service amid conditions that lead to the death of him who presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service—deadness to self and the world and aliveness to God. There is not the slightest intimation in the Scriptures that those who consecrate too late to have a crown assigned to them, but

before the highway of holiness is opened, make a different kind of consecration from those whose consecration was accepted by the begetting of the Spirit.

For those that are antitypical Queen of Sheba hopefuls, we have greater privileges, therefore much greater responsibility! Much the same as the Queen of Sheba heard of Solomon, we heard of the Epiphany writings of antitypical Solomon and came to him with our hard questions; and the answers to our hard questions were available. Like the Queen, we have sat at the table of Truth to eat until we believed even the deep things of God, advancing Truth in due season!

In the final picture, all of the Queen of Sheba class will have consecrated; and they will then all be included

among the Consecrated Epiphany Campers. On the other hand, not all of the Consecrated Epiphany Campers will be of the Queen of Sheba class. The reason for this is that many in Babylon will consecrate and be faithful unto death as Consecrated Epiphany Campers without ever coming into contact with the Parousia or Epiphany Truth.

We do recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8:5). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God's plan, are for God, not the consecrator, to determine and should not make any difference in the kind of consecration that is made.

REMEMBERING OUR LORD AND HIS MINISTRY

“Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption”—(1 Cor. 1:30).

In the life of a Christian, there are times of discouragement! When this happens, let us remember our Lord Jesus and His ministry; how His perfect humanity was broken on your behalf. This will help you gain a fresh realization of your justification by faith-acceptance of Him as your Savior, His pouring out His soul unto death, tasting death for every man. Go to the Lord in prayer seeking a cleansing of all your shortcomings. With such heart-searching and cleansing, let nothing hinder us—neither sins nor feelings of unworthiness.

Do not be discouraged! In your self-examination, you may find that for the length of study time you ought to be further along, nearer to perfect love. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you can never overcome. He knows this better than we do, and says, “Without me ye can do nothing” (John 15:5); and He promises, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Cor. 12:9). Let us then purge out all leaven and commune with the Lord and others of like precious faith, with clean hands and a pure heart.

The great benefits that we as God's people now receive from Jesus and His ransom-sacrifice are especially of the kinds that He has bestowed upon His people in His ministry since He entered into the spirit realm. These have been along the four lines set forth in our text, which we will consider in turn.

CHRIST OUR WISDOM

Since God in His dealings with His creatures accepts and recognizes them from the standpoint of their wills, the first step He takes in His dealings with them, therefore, is to give them true knowledge, or “wisdom,” as it is translated in our text. It is for this reason that preaching was the first command of the Gospel Age. To the worldly-minded the preaching of forgiveness of sin because of faith in the crucified Jesus did not seem to be the wise course. To them, it would have seemed better for God to have commanded something *to be done by them*. But, as the Apostle Paul explained (1 Cor. 1:21), “It pleased God by [knowledge imparted through what the world considers] the foolishness of preaching to save them that believe.”

The first great gift of God to His Gospel-Age people, therefore, was *knowledge*, which He gives through Christ's ministry: (1) Knowledge of the greatness and absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a “schoolmaster,” or pedagogue, to lead men to Christ (Gal. 3:23-25). And Jesus, by His obedience to that Law, *magnified* it and showed its honorableness, its worthiness, and honored God, the author of that Law, and showed His character. (2) Knowledge of our own weakness, of our fallen, sinful, and helpless condition, was also needful to us, that we might appreciate our need of a Savior such as God's plan has provided for us. (3) Knowledge of how the entire

race of Adam fell from Divine favor and from mental, moral, religious, and physical perfection, through him, was also necessary. Without this knowledge, we could not have seen how God could be *just* in accepting the one life, the perfect human life of Jesus, as the ransom-price for the life of the whole world. “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” (1 Cor. 15:21-22). (4) Without knowledge as to what is the penalty for sin—that “the wages of sin *is death*”—we never would have been able to understand how the *death* of our Redeemer laid down a ransom for Adam and all in him. (5) Knowledge in these various respects was, therefore, necessary to us, as without it we could have had no proper faith and could not have availed ourselves of God’s provision of justification, sanctification, and deliverance through Christ, to which such knowledge avails.

Most heartily, therefore, we thank God for knowledge or wisdom concerning His plan. And we see that this wisdom came to us through Christ; because had it not been for the plan of salvation of which He and His cross are the center, it would have been useless to give the knowledge, useless to preach, because there would have been no salvation to offer. And God gave us this knowledge through the ministry of our Lord, made unto us wisdom.

CHRIST OUR RIGHTEOUSNESS (JUSTIFICATION)

(1) It is true that we were unjust, or unrighteous, in the sight of God, and unworthy of His favor. “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:5). (2) That, in view of our unworthiness, God has in some manner arranged that Christ’s righteousness should stand good for “us,” the household of faith, and give “us” a standing before God which we could not otherwise have, because of our imperfections—our unrighteousness. (3) Our text does not imply that Christ’s righteousness covers every sinner, so that God now views every sinner as though he were righteous and treats all as His children. No, it refers merely to a special class of sinners—sinners who, having come to a knowledge of sin and righteousness, and having learned the undesirableness of sin, have repented of sin, and have fled from it and through faith in Jesus Christ have come into harmony with God. This is the particular class referred to in this Scripture— “who of God is made unto *us* justification,” or righteousness. Others are excluded therefrom.

(4) How God has arranged or caused Christ to be our “righteousness,” or justification, is not explained here; but what we know of the Divine law and character assures us that the principle of Justice, the very foundation of Divine government, must somehow have been fully satisfied in all of its claims. And other Scriptures fully substantiate this conclusion. They assert that God so arranged as to have the price of man’s sin paid for him; and that the price provided was an exact equivalent, a *ransom* or *corresponding price*, to offset in every particular the original sin and just penalty, death, that came upon the original sinner and through him by heredity upon all mankind (Rom. 5:12, 18-20). He tells us that this plan of salvation was adopted because by it God “might be [or continue to be] just, and [yet be] the justifier of him [any sinner] that believeth in Jesus”—that comes unto God through faith in Jesus Christ (Rom. 3:26).

(5) While the benefits of this gracious arrangement are only for “us,” for “believers,” for those who come unto God by Christ, these benefits will, nevertheless, eventually be made applicable *to all*; for God’s special provision for the whole world of sinners is that *all* shall “come unto the *knowledge of the truth*” (1 Tim. 2:4), that they *may*, if then they will accept the conditions of God’s covenant, be everlastingly saved. The Greek text states this much more emphatically than does our common English translation. It says, “come *into* an *accurate* knowledge of truth,” as to God’s plan of salvation. A knowledge of and rejection of *error*—of *false doctrines* which misrepresent the Divine character, even though they be mixed with a little misconstrued Truth—will not constitute grounds for condemnation, but a clear knowledge of *the Truth* and a rejection of it will bring condemnation to the Second Death—for the Spirit-begotten in this life; for others in the next life.

(6) The provision made was sufficient for *all men*. Our Lord gave Himself (in death) a *ransom*—a corresponding price—*for all*; He is “the propitiation [or sufficient satisfaction] . . . for the sins of the whole world” (1 John 2:2). As a consequence; He is both able and willing to save to the uttermost (completely—from sin, Divine disfavor, and death, and all of these *everlastingly*) *all that come* unto God by Him (Heb. 7:25).

Since God’s provision is so broad, that *all* shall come into *an exact knowledge of the truth* respecting these provisions of Divine mercy, and inasmuch as the provision is that *all* the sin and prejudice-blinded eyes shall be opened, that Satan, who for many centuries has deceived men with

his misrepresentations of the Truth, is to be bound until the end of the thousand years, so that he can deceive the nations no more (Rev. 20:1-3), and that after that binding, the Highway of Holiness shall be cast up, in which the most stupid cannot err or be deceived (Isa. 35:8; 62:10)—in view of all this provision, God declares that *all* men will be saved from the guilt and penalty incurred through Adam's sentence.

When all of these blessed arrangements have been carried into effect, there will be no reason for any member of the human family remaining a stranger and alien from God's family, except by his own choice or preference for unrighteousness, and that with an accurate knowledge that all unrighteousness is sin. Such as, of their own preference, knowingly choose sin, when the way and means of becoming servants of God are clearly understood by them, are willful sinners on their own account, and will receive the Second Death sentence as the wages of their own opposition to God's arrangements (Jer. 31:29, 30; Ezek. 18:2-4, 20).

The world's salvation from the Adamic death sentence and from ignorance and superstition (Isa. 25:7) will be complete the moment all have come into *an accurate knowledge of the truth* concerning God's great plan of salvation; because then they will know clearly that by accepting Christ as their Savior and Lord and the New Covenant which God will offer to all through Christ, they may have *life everlasting*—salvation to the uttermost. Whether they will hear (heed) or whether they will forbear (refuse to heed) will not alter the fact that *all* will have been saved from the Adamic death sentence and will have had a full salvation unto eternal life tendered to them. The living God will be the Savior of *all men*—especially or everlastingly, however, the Savior of those only who accept His grace and become and remain "His people," either now or under the New Covenant during the Millennial Age (1 Tim. 4:10).

(7) It is only to "us" that Christ is made justification or righteousness. Though all men are to be saved from the Adamic sentence, and after being freed from it, additionally are to be brought to the knowledge and opportunity of salvation to eternal life, none have Christ as their justification, the covering of their imperfections, imputing His righteousness to them, except "us"—the household of faith. "Unto you therefore *which believe* he is precious" (1 Pet. 2:7). He of God is made unto us justification, righteousness, covering and cleansing us from the unintentional weaknesses and shortcomings of the present, as well as from the original sin and its

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sentence. Who is he who condemns us? Will that Anointed One who died for us, and still more, has been raised from the dead, is at the right hand of God and intercedes on our behalf? Nay, He has been made our justification; it is the merit of His great sacrifice that speaks our justification (Rom. 8:34).

Justification signifies to make right, or whole, or just. And from the word "whole" comes the word "(w)holiness," signifying soundness, or perfection, or righteousness. None of the fallen race is either actually or reckonedly whole, sound, perfect, or just by nature. "There is none righteous [just, sound, holy], no, not one"—all have sinned (Rom. 3:9, 10). But all who come unto God by Christ, whom He has accepted as the justification or righteousness of all who accept Him, are from that moment accepted and treated as sound, perfect, holy. Although we are actually unholy or imperfect, we are made "partakers of God's holiness"—first, reckonedly, in Christ, and second, more and more actually by the eradication of our sinful tendencies and the development of the fruits, graces, of the Spirit, through chastisements, experience, *etc.* (Heb. 12:10).

God not only begins on the basis of holiness, imputing to us Christ's merit to cover our demerits, but He continues on the same line, and ever urges us to be holy (to strive after actual soundness and perfection), even as He is holy (1 Pet. 1:15, 16). And He promises the faithful strivers that they shall ultimately attain absolute holiness, soundness, perfection—in the resurrection when they shall be made perfect, as now their wills are. Hence, "every man that hath this hope in him purifieth himself, even as he [Christ] is pure" (1 John 3:3)—seeking to be as much like Him as possible now, and by and by to be fully in His image. Justified persons and no others are Christians, in the proper use of that term. And Jesus by His ministry works this justification for us and has done it for God's people throughout the Age.

CHRIST OUR SANCTIFICATION

The term "sanctification," used in our text, means a condition in which one is *set apart, consecrated, devoted to, or marked out for a holy use or purpose*. Christ by God is made unto "us" sanctification. That is to say, God through Christ sets apart or marks out the consecrated for a special share in His great plan. Many make the serious mistake of supposing that God is sanctifying the world—sanctifying sinners. As a consequence of this error, many are seeking to copy Christ's example, and to be sanctified before God, while they have not yet accepted, or while they repudiate the doctrine of

the ransom, or justification by faith. They confound sanctification and justification in their minds and suppose that if they consecrate or sanctify or set apart their lives to God's service and to deeds of kindness, they are thereby justified. This is a serious error. Justification is entirely separate and distinct from sanctification; and no one can be sanctified in God's sight, and in the Scriptural sense unless he has first been tentatively justified or cleansed from all sin.

Consecrating a person or thing to God's service does not cleanse that person or thing. On the contrary, God always refuses to accept anything imperfect or unclean. This is distinctly and repeatedly shown in the typical arrangements of the Law given to typical Israel. The priests were obliged to wash themselves and put on new, clean linen garments *before consecration* to their office and work as God's typically set apart, or sanctified, priesthood. (Likewise, the Levites were to be cleansed *before consecration* to their service—Num. 8:5-26.) Their cleansing and new clothing represented justification, the appropriation of Christ's righteousness instead of the filthy rags of their own righteousness as members of the fallen race (Isa. 64:6).

The seal or mark of their consecration was a totally different one; it followed the cleansing ceremony, as consecration should in every case follow tentative justification. The sign or mark of consecration or sanctification was the anointing with the holy oil, which symbolized the holy Spirit. The anointing oil or symbol of consecration was poured upon the head of the high priest only, but the under-priests were represented in the members of his body, even as Christ is the Head over the Church, which is His Body; and altogether they constitute the Royal Priesthood. So, the holy Spirit given without measure to our Lord and Head applied to His Body through Him. The Father gave the Spirit to the Son only: all of the anointing oil was poured upon the Head. At Pentecost it ran down from the Head to the Body, and it continued with the Body unto the end, and whoever came into the "Body" came thereby under the consecrating influence—the Spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth (Acts 2:4).

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot (Lev. 8:22-24), showing that the hearing of faith, the work of faith, and the walk of faith must all be touched and made holy by

an appreciation of the precious blood of atonement—the blood of Christ. And then the garments of all the priests—their clean linen garments—were sprinkled with a mixture of the blood and the oil (Lev. 8:30), implying that both justification through the blood and sanctification through the possession of the Spirit of holiness are necessary to complete consecration.

THE OBJECT OF OUR CONSECRATION

To what end or service are God's people consecrated or set apart? Some would be inclined to answer: To live without sin, to practice the graces of the Spirit, to wear plain clothing, and in general to live a rather gloomy life now, hoping for greater liberty and pleasure hereafter. We reply: This is the common but mistaken view. True, God's people do seek to avoid sin; but that is not the *object* of their consecration. Before consecration, they learned the exceeding sinfulness and undesirableness of sin and saw Christ Jesus as their Sin-bearer and Cleanser. Consequently, they had fled from sin *before* consecration. When consecrated they still loathe and abhor sin, and that more and more as they grow in grace and in knowledge; but we repeat that to seek to live free from sin is not a proper definition of consecration or sanctification. It is true also that all of the consecrated will seek to put on the graces of Christ's Spirit and example, but neither is this the *object* of our call to consecration. It is true also that our consecration may lead to plainness of dress, and bring upon us sufferings for righteousness' sake, in this present evil world (Age); but we repeat, these are not the *objects* of our consecration. They are merely incidental results of it.

God's object in calling out His Gospel-Age people and providing for their consecration or sanctification is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends and companionships, and even persecution for the Truth's sake, *etc.*, to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may attain the Kingdom and share in blessing the world during its day of judgment—the Millennial Age—as we will show. God in His wisdom and foreknowledge knew that sin would enter this world and bring its blight—sorrow, pain, and death. He foresaw that after their experience with sin, some of His creatures would be, not only willing but anxious to forsake sin and return to His fellowship and love and the blessing of life everlasting. It was in view of this foreknowledge that God formed His plan for

human salvation, and the results approve His foresight.

In that plan Christ Jesus our Lord had first place, first honor. As He was the beginning of the creation of God (Rev. 3:14), so He was the chief of all God's creatures thus far brought into being. But God purposed a *new* creation—the creation of a new order of beings different from and higher than men, angels, and higher than all others, and of His own Divine essence or nature. The worthiness of anyone accepted to that great honor should be recognized, not only by God Himself but also by all of His intelligent creatures. God, who knew well the character of His first-begotten Son (our Lord Jesus), decided to prove, or test Him in a manner that would prove to all of His intelligent creatures in due time what His people already recognize in the “new song,” “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5:12).

But the exaltation of our Lord, who already was the chief of all creation, was even less remarkable than another feature of the Divine plan, foreordained before the foundation of the world (1 Pet. 1:2; Eph. 1:4); namely, that God would make to some of His human creatures (of the race sentenced as unworthy of any future life, but redeemable from that sentence by Christ's sacrifice) an offer of joint-heirship and companionship with His beloved Son, in the order of the new creation (of the Divine nature), of which He has made the worthy Lamb the Head and Chief, next to Himself (1 Cor. 15:27). This offer was not made to *all* of the redeemed race, but to *many*—“Many are called” (Matt. 20:16; 22:14). These called were only of those who in the Gospel Age were justified by faith in Christ's atoning sacrifice. Unbelievers and scoffers are called to repentance and faith, but none were called to this high calling of participation in the Divine nature (2 Pet. 1:4) until they had forsaken sin and laid hold upon Christ as their Redeemer.

FITNESS NECESSARY IN THOSE CALLED

If the worthiness of the Lamb was necessary to be shown, the worthiness of those whom He redeemed to be His joint-heirs (called also the Bride, the Lamb's Wife) also needed to be shown, proved, manifested before angels as well as before men, that God's ways may be seen to be just and equitable. It is for this reason that God called upon those whom He did call, to *consecrate themselves to Him*—not in dress or word merely, but in everything. It is not a consecration to preach merely, although all the consecrated will delight to use every

opportunity in telling others the good tidings of God's love. It is not a consecration to temperance reform, social reform, political reform, or any other work of reform, although we may and should feel a deep interest in anything that would benefit the fallen race.

Our devotion as consecrated believers, like soldiers to their officers, or, better yet, as that of a trusting child toward a beloved parent—swift to hear, quick to obey, not planning or seeking our own wills, but the will of our Father in heaven. Just such an attitude is implied in the words *sanctified* or *consecrated* to God. It takes hold of the will and therefore rules the entire being, except where uncontrollable weaknesses or insurmountable obstacles hinder. And since our call and acceptance are based upon our justification, which is wrought by faith trusting in the precious blood, and does not demand perfection of deeds, it follows that all of us, no matter how degraded we were by the fall, may be acceptable to God through Christ and make our calling and election sure to God's Kingdom.

This arrangement by Jehovah is for the observance of its spirit or meaning to the extent that they have knowledge, opportunity, and ability. God's law was designed for perfect creatures not for fallen ones; but through justification by faith in Christ, God has adapted His law to the condition of the fallen ones without interfering with that law itself or even with its spirit. The perfect law, dealing with the perfect man, demanded a full consecration of his will to the wisdom and will of his Creator, and an obedience to that Creator's Word to the extent of his ability. But since man [Adam] was created “upright” (and not fallen), in the moral image and likeness of God, it follows that his perfect will, operating through a perfect body and under favorable conditions, could have rendered perfect obedience; and nothing less could be acceptable to God. However, with Adam's disobedience, mankind was born in sin and shapen in iniquity (Psa. 51:5); but how just, how reasonable, and how favorable is God's arrangement for us! Well, He assures us that while He has made all the arrangements favorable for us, He must insist on our wills being just right—we must be pure in heart, and in this respect exact copies of His Beloved Son, our Lord (Rom. 8:29—Diaglott). Of those who learned of and accepted God's grace in Christ, in the forgiveness of sins through faith, and were called to the high calling, to joint-heirship with Christ in the Divine nature and its honors, only a few, the 144,000, made their calling and election sure, because the testings of their wills and faith

were so exacting—so crucial—that the majority failed.

Nor should either of these God-declared facts surprise us: it is not strange, but reasonable, that God should test severely, yea, with “fiery trials” (1 Pet. 4:12), the faith and love of those invited to so high a station. If not loyal and trustful to the last degree, they surely would not be “fit for the Kingdom,” its responsibilities and its Divine honors. Nor should it surprise us to be informed by God’s Word that only a “few,” a “little flock,” were to gain the great prize to which Jehovah’s great plan of salvation has prepared for that condition also.

The trial of all the Gospel-Age justified and consecrated consists in the presenting to them of opportunities to serve God and His cause. The same principle holds true in this Present Age, when, because of sin abounding, whoever will live godly and hold up the light will suffer persecution (2 Tim. 3:12). Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and His cause, and will count it all joy to be accounted worthy to suffer in such a cause, and to attest to God the sincerity of their love and of their consecration to Him.

Having seen what sanctification is, its object or result and its present cost, we note that Christ by God is made unto “us” sanctification—in that we could have no such call and could experience no such work of grace, under the Divine plan, except for Christ and the work He did and is doing for “us”—justifying “us” before the law of God, making “us” fit for the call to the Kingdom, and daily and hourly enabling “us” to carry out our consecration, even unto death. In His ministry toward “us” in sanctification Jesus enabled “us” to consecrate by working a consecrating faith and love in “us,” enables “us” to remain dead to self and the world and alive to God while laying down our bodies to death in His service, and enables “us” to develop in all the fruits of the Spirit.

CHRIST OUR REDEMPTION [DELIVERANCE]

Many readers confound the words *redeem* and *redemption*, found in the New Testament, whereas (as is shown in P-5, pp. 429-439) they refer to different, though related, features of the work of Christ. The word *redeem* in its New Testament use, as shown by the Greek text, signifies to *acquire* by the payment of a price, while the word *redemption* in its New Testament use, as shown by the Greek text, signifies the deliverance or *setting free* of that which was acquired by the payment of a price. “We were redeemed [purchased] with the precious blood [the sacrificed life, the death] of Christ.” We wait for “the

redemption [deliverance] of the *purchased* possession” (1 Pet. 1:18, 19; Eph. 1:14).

In Christ is our redemption, or deliverance, now in this life from the power of sin, error, selfishness, and worldliness. He enables us to conquer these in our battles with them and later will deliver us from death by resurrecting us: for so God has ordained. He who redeemed (or bought) us with the sacrifice of His own life, gives us, as our Prophet or Teacher, *wisdom*, by His Gospel, to see our fallen state and Himself as our Helper; as our Priest, He first *justifies* us and then *sacrifices* or consecrates us; and, finally, as King, He *fully delivers* His loyal people from the dominion of sin and later will fully deliver them from the state of death—for God “will raise up [from the dead] us also, by *Jesus*” (2 Cor. 4:14). If we are faithful to our call and covenant, we shall in due time inherit a share in the Kingdom. “Hallelujah! What a Savior!” Truly He is able and willing to save to the uttermost all that come unto God by Him (Heb. 7:25)!

APPRECIATING THE PRIVILEGE

While the foregoing had its special application to the Little Flock as long as they were on earth, we should keep in mind that the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers, who are God’s justified and consecrated people here in the post-1954 portion of Christ’s Epiphany, are dealt with by God along the same general lines. Let “us” as Consecrated Epiphany Camper hopefuls derive much benefit from the foregoing by making proper applications to ourselves!

At a question meeting, Bro. Jolly, in Oct. of 1968, broadened our view on the word “us” as follows: Many words that are given to the New Creation of the Little Flock will also apply to the Great Company. So, if you find things that apply only to the Little Flock, how could we adapt them? A hymn, like “a little flock so calls he us;” that applies only to the Little Flock directly, but if you are in the Great Company or in the Youthful Worthies, you could say, well the Lord’s people are very few compared to the world in general and I think we could say of all of us that are here today and of all the Lord’s consecrated people on the face of the earth today, compared to the Great Multitude, we are few. In general, we would say, yes, we are a little flock, only a few in principle; therefore many things that apply directly to the Little Flock also can apply to us for our benefit; many of the manna texts, many of the hymns we sing, and the poems in the poem book refer directly to the Little Flock, but we can learn certain wonderful lessons from them.

Now, for instance, take the text 2 Pet. 1:4. There are unto “us” great and precious promises, that by these we might become partakers of the divine nature; now how are you going to read that text? You who are not of the Little Flock, and that includes all of us, how are we going to apply that text to get any blessings for ourselves? Well, we would say “unto us also” there are great and precious promises, and by these, we might become partakers of perfect life, either the glory celestial or the glory terrestrial. If we are of the Great Multitude, we would say the glory celestial, if we are not Spirit-begotten; we would say, the glory terrestrial. Oh yes there are unto us great and precious promises and by these, we may become Consecrated Epiphany Campers and have eternal life terrestrial. We are to fight the good fight of

faith and lay hold unto eternal life and that applies to every one of “us”; so, I would adapt the text.

We urge that none, who have given themselves in consecration, neglect this invitation of service to Jehovah’s Plan. There is a special blessing to 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 (PT ’97, p. 38). We remember our Lord and His Ministry by continuing to know Him personally with a fresh realization of our justification and sanctification into His service.

THE COURT CURTAIN—MEANING OF

God in His wisdom set in place the Tabernacle in the Wilderness and positioned Pastor Russell to have the privilege of explaining the purpose of it. From certain standpoints this book, *Tabernacle Shadows*, is the most remarkable product of our Pastor’s prolific pen. The first edition of this little book was published in 1881, and under the Lord’s blessing seems to have been very helpful to the class for which it was specially intended, the royal priesthood. However, we find that through *Constructive Advancing Truth* parts of this Truth work continue to this day.

We wish to give much consideration to the curtain that surrounded the court. We recognize that the *posts* which stood in the “Court” and upheld the white curtains, represented *justified believers*. The “Court,” as we know, represented the justified condition. The posts were of wood, a corruptible material, implying that the class typified are not actually perfect as human beings; for since human perfection was typically represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. But although made of wood they were set in sockets of copper, which teaches us that, though actually imperfect, their standing is that of perfect human beings. It would be impossible to represent justification *by faith* more clearly.

In the *Tabernacle Shadows* writing Bro. Russell when treating of the Gospel-Age application, says that the justified ones should continually hold up to the view of the world, then pictured in the “Camp,” the pure linen representing Christ’s righteousness as their covering (their

justification). The white curtain which was sustained by those posts formed the “Court,” and illustrated the same justification or purity.

As a result of the Curtain witnessing during the Gospel Age, until Oct. 1954, many by believing on Jesus as Savior became tentatively justified “for Gospel-Age [elective] purposes,” and had their standing pictured in the Court. In the post-Oct. 1954 Epiphany application this Curtain is still held up to the view of the world; it still witnesses to those in the Camp, and as a result many by believing on Jesus as Savior have become tentatively justified for Epiphany Camp purposes, but have their standing pictured in the Camp, because the Gate of the Court, the entrance to Leviteship, is closed. Bro. Johnson explains that in the Epiphany application the Curtain is to be “held up to the view of all in the Camp.” “This Curtain represents Christ as Savior and King.” The purpose of holding up the Curtain now is to build up the Epiphany Camp, to “convert God’s nominal people to the Truth of Studies Vol. 1—Christ as Savior and King” (E-5, p. 420).

When Bro. Johnson first wrote on this subject in 1930 (PT ’30, pp. 142-149), he expected the “earthquake” [1 Kings 19:12] to come in 1934 (PT ’34, p. 190, par. 8; PT ’37, p. 16, par. 7), but he came to see that it would be later and that the Great Company’s Attestatorial Service, the building up of the Epiphany Camp as distinct from the Court, would come at the end of the antitypical 80 days of Lev. 12:5-8 (1874-1954), *viz.*, in the Fall of 1954, when the Youthful Worthy call would end (E-10, p. 114). The special service of the Great

Company and the Youthful Worthy Levites has been holding up the antitypical Court Curtain, “Christ as Savior and King,” “to the view of all in the Camp,” for the purpose of building up the Epiphany Camp of “Gentile and Jewish believers,” the “truly repentant and believing ones.”

This began, in harmony with the Scriptural testimony, in 1954 (PT '56, pp. 90-94), at the end of the antitypical 80 days, and did not have to wait for the great earthquake, though doubtless the work of building up the Epiphany Camp will extend beyond that time and will then be greatly blessed with increasing outward results. This work of calling the appropriate number of Consecrated Epiphany Campers continues to this day.

The Truth message must be progressive as given in Pro. 4:18 “But the path of the just is as a shining light, that shineth more and more unto the perfect day.” In Pastor Russell’s writings Vol. 1, p. 24 we read: “There are other dispensational truths constantly becoming due.” Also Vol. 2, p. 28 he writes: “A knowledge of dispensational truth is as important in the end of this Age as it was in the end of the Jewish Age. Those who did not discern the truth then due did not receive the favors then due. So, in the end of the Gospel Age: Those who cannot discern the truth now due, blinded by unbelief and worldliness, cannot receive the *special* favors now due.”

Constructive Advancing Truth refers to a teaching, based on long established Truth that is being brought forward and applied in detail for God’s consecrated children, a principled fact which moves forward in a process of development, having a special value to those living today, being constructive, helpful, and encouraging. In other words, it is “Truth as due” given for the needful purpose of building up and developing the Consecrated Epiphany Campers. With these statements in mind we also recognize the necessity of adaptations of Pastors Russell’s and Johnson’s writings to fit our current needs (PT '54, p. 59). Yes, upon Truth already had the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13; E-9, p. 19).

Today as in the past some opposers of the Truth claim that the Court Curtain must be a wall of unbelief to those in the Camp as long as the reign of sin and evil continues. Yes, it was a wall of unbelief to all in the Camp prior to Oct. 1954, for then all who repented for sin and accepted Jesus as their Savior came inside this Curtain into the Court condition as prospective Levites. But that is all ended now. Just as the High Calling and

Spirit-begetting ended in 1914, so, in harmony with the Epiphany Messenger’s teaching, the Youthful Worthy call ended in 1954. Since then those who repent for sin and accept Jesus as their Savior (and this will continue throughout the rest of the thousand years) are pictured as having their standing, not in the Court, which was for Levites only, but in the Camp which is the place of residence for the Consecrated Epiphany Campers.

The Priests and Levites are now complete and “no more consecrations can be made in the interests of the Gospel-Age Tabernacle” (E-11, pp. 473, 493, 494). From 1954 onward throughout the rest of the thousand years all consecrations will be made in the Camp. This is the Epiphany Messenger’s Scripturally based teaching, and we are in full harmony with it and stand for its defense against all attacks.

It will help us to see how the Court Curtain can be held up for the benefit of those in the Camp, if we note the analogy of the holding up of the First Veil and the Second Veil. Bro. Johnson explains (E-8, p. 73): The golden hooks holding up the first veil type how the teachings of the *five pertinent* books of the Bible *Divinely* hold up the thought of consecration to those in the antitypical Court. The golden hooks holding up the second veil type how the teachings of the *four pertinent* books *Divinely* hold up the thought of faithfulness unto death, to those in the antitypical Holy.

The five pillars in the Holy seem to type five books written by the five less important writers of the New Testament. These five books we accordingly understand to be the three Gospels, written by Saints Matthew, Mark and Luke, and the two Epistles written by Saints James and Jude.

The four pillars in the Most Holy we understand to type the four books written by the more important writers of the New Testament. The book of Revelation written by the Lord Jesus [penned by Saint John as His amanuensis] and Hebrews written by Saint Paul, 1 Peter written by Saint Peter and John written by Saint John.

So, in each case the veil testified to those *outside*, even as the Court Curtain testifies to those *outside*; and in each case some (but not all) who are *outside* respond favorably. And just as the time came that no more could pass beyond the Second Veil into the Most Holy as Priests, and no more could pass beyond the First Veil into the Spirit-begotten condition as New Creatures, so the time has come that no more can pass through the Gate into the Court condition as Levites. The message of Rev. 22:11 and the time (Continued on Back Page)



HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
RENEW TODAY!

TO:

(Oct. 1954) for its fulfilment and declaration, as shown by the Epiphany Messenger, seals the matter finally.

Those who oppose it are opposing the Lord and the Scriptures as expounded by the final star-member.

We see, then, that restitutionists in the Epiphany Camp may now believe in Christ as their Savior and King and enjoy tentative justification in this Camp “until restitution begins” (E-4, p. 346), and they may consecrate (“consecration is always in order”—E-4, p. 420), and there are now tentatively-justified ones in the Epiphany Camp. These believers are justified by faith and we know them as Consecrated Epiphany Campers.

How blest we are to have these understandings just studied to guide our thoughts away from the opposers to the correct understanding given by God’s chosen vessels to write the Truth to guide our thoughts properly.

BIBLE QUESTION

Present Truth Question Book—(1918-2000) 509

Question (1953)—How is it that the Great Company and Youthful Worthies can understand the deep things of God’s Word, seeing they do not have access to the antitypical shewbread in the Holy?

Answer—It is because they are consecrated; and the consecrated have always been privileged to understand, and always will be privileged to understand the Truth as due. Thus the Ancient Worthies were privileged to understand all the Truth due in their days; so, too, will the restitution class understand all of the Bible as it becomes due for them. What St. Paul says in 1 Cor. 2:14 does not contradict this; for between Pentecost and 1881, to which time alone his words are limited, all the consecrated were New Creatures; hence during that time the term New Creature and the term consecrated applied to the same persons and were interchangeable. That St. Paul did not mean 1 Cor. 2:14 to apply to all times is evident from the fact that the Bible teaches (Rev. 20:12; Is. 29:18, 24) that everything in the Bible will sometime be understood by the restitution class, who of course, will not be New Creatures. Hence the Youthful

Worthies, as well as the Great Company, in proportion to their faithfulness are privileged to understand the deep things of God’s Word now due to be understood; for “The secret of the Lord is with them that fear [reverence] him; and he will shew them his covenant” (Ps. 25:14), and the Great Company and Youthful Worthies are those who now “fear [reverence] him, both small and great” (Rev. 19:5). It is a mistake to think that one must be in the antitypical Holy in order to see and understand the deep things of the Word of God. Not all Bible Truth, nor even all spiritual Truth, is meant by the shewbread. The shewbread, which could be eaten only by the priests, typified something that only the antitypical Priests could appropriate to themselves, and this is everything involved in the Sarah Covenant promises. Hence the Sarah Covenant promises—those that God gave to the Christ class alone—are the antitypical shewbread. To eat the antitypical shewbread does not mean to understand the deep things; it means to appropriate to oneself, to make ones’ own, the promises of the Sarah Covenant, which, of course, it is impossible now to do, seeing that these promises are no longer available to anyone. These promises were made only to the antitypical Priests, the Christ class; hence none but the Christ class could really claim them, really take them to himself as God’s promises to him. Therefore, no one on earth can now eat (appropriate to himself) the antitypical shewbread (the Sarah Covenant promises); but this does not mean that he cannot in harmony with his consecration, understand the deep things of God’s Word now due to be understood. ’53-61

OUR LORD’S MEMORIAL 2022

Wednesday April 13th
After 6:00 PM

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