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The Quasi-Elect 34
Announcements *Back Page*

"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.

THE QUASI-ELECT

BECAUSE the subject of the *quasi*-elect is important and timely as present Truth, because the Lord opened up considerable light in the first articles that appeared in *The Present Truth* Nos. 416, 428 and 556, and because much interest continues to be shown in the subject, we take pleasure in republishing it here with few changes to reflect our present view. In order to understand this subject more clearly, it is important that we understand from the Scriptures, reason, and facts that since the beginning of the Time of Trouble in 1914 (a) we have been in the Epiphany, or Apocalypse, period of our Lord's Second Advent (see E 17, pp. 235-260; PT No. 512), (b) the door of entrance into the High Calling has been closed (see, e.g., Amos 9: 13; Rev. 7: 1-3 and many other proofs in PT No. 515; BS Extra No. 51), (c) the antitypical Court of the Epiphany Tabernacle and Temple has been occupied by the Great Company and Youthful Worthies while in the flesh and is now inhabited solely by the Youthful Worthies. The Great

Company has finished its course and has now received the spirit nature (Rev. 7: 1-14). The Youthful Worthies, as the last elect class, has been in the process of development since their inception in 1878 (see E 4, *The Epiphany's Elect*, pp. 372-376; PT No. 519). Also, we should keep in mind that (d) the Epiphany, or Apocalypse, as a period continues since Oct. 1954 (see PT No. 512), though in the restricted (40-year) sense it ended at that time — a marked date in God's plan (shown from Lev. 12; Matt. 25: 1-12; John 9: 4; 11: 9, Moses' second stay in the mountain, etc; comp. P '72, p. 69), when also the Youthful Worthy call ended for new consecrators (E 10, p. 114). While we understand that much work toward developing the Epiphany Camp — which consists of *quasi*-elect individuals (E 10, pp. 209, 672) — was done during the Epiphany in the restricted sense, and even by Bro. Russell and others in the Parousia (see, e.g., E 14, p. 266), we understand also that since Oct. 1954 the development of the Epiphany Camp has entered a marked new stage of development. (Copies of all magazine issues and Epiphany volumes mentioned herein are available and will gladly be sent on request.)

(2) In P '54, pp. 41, 42, '69, pp. 53-55 ("The Queen of Sheba — Type and Antitype"), the Consecrated Epiphany Campers, the highest class among the *quasi*-elect, were set forth. It was shown there that the full number of the elect was to be complete in its membership (though not in its final development) by Oct. 1954, after which those who consecrate would not thereby gain a standing among the elect in the Epiphany Court, as formerly was the case; instead, they would thereby gain the highest standing in the Epiphany Camp among the *quasi*-elect. The *quasi*-elect, especially those among them who consecrate before restitution begins and thus attain the highest standing in the Epiphany Camp as Consecrated Epiphany Campers, will be coming more and more to the fore as time progresses beyond Oct. 1954. These facts have aroused, and will continue to arouse, many pertinent questions; hence we believe that a study on the *quasi*-elect and their place in God's plan pre-Millennially, Millennially, and post-Millennially, and some related items, will be timely and profitable for all. Epiphany-enlightened brethren especially should seek to learn well the details connected with this subject.

(3) It is well, if possible, to designate Biblical ideas, including classes of God's people, by terms found in the Bible. However, sometimes we are compelled to identify teachings found in the Scriptures by terms not found there as such, in order to distinguish clearly and Scripturally between different phases of a subject, e.g., *tentative* and *vitalized* justification, or between classes, e.g., Ancient Worthies and Youthful Worthies. The Millennial-Age designation given in the Scriptures for the class of which we now treat is "sons" (Joel 2: 28; Isa. 60: 4). But others also, e.g., angels (Gen. 6: 2, 4; Job 1: 6; 2: 1) and the Little Flock (2 Cor. 6: 18; 1 John 3: 1, 2), are called "sons"; therefore if we are to distinguish clearly between various classes of "sons," we cannot call any one of them "sons," without using additional words for clarification. For this



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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.

reason, and also because it more nearly describes them, we follow Bro. Johnson's lead in designating the class who will be the Millennial-Age "sons" as the "quasi-elect."

(4) The Latin prefix *quasi* means *as if*; it conveys the thought of *almost, seemingly*, but not *actually* so. In the widest sense, we use the term *quasi-elect* to designate all those believers of "the periods prior to the Millennium" (P '26, p. 118, col. 2, bottom), from Adam's day onward, who have become *as if, almost, or seemingly* of the elect, yet have not *actually* become of the elect. Generally, however, we consider this class as it has existed in the Jewish and Gospel Ages, including our day and onward until the Epiphany Camp merges into the Millennial Camp (P '55, p. 13). In this sense we will note some descriptions of this class, in three general groups with indications of their standing before God.

THREE GENERAL GROUPS OF QUASI-ELECT

(5) The first of these three general groups of the *quasi-elect* is made up of those Jews who during the Jewish and Gospel Ages in faith and practice have come into harmony with the Abrahamic and Mosaic Covenants, and have remained faithful therein, though not consecrating. These thereby have attained a greater degree of harmony with truth and righteousness than the rest of the world of mankind, which will be an advantage to them in the times of restitution (Rom. 3: 1, 2).

(6) The second general group of the *quasi-elect* consists of those Gentiles (and some Jews) who throughout the Gospel Age, including our day, while not consecrating, have repented of their sins and accepted Jesus as their Savior and have remained faithful to the Ransom and to righteousness. Thus they have received the grace of God in tentative justification, with its attendant blessings of "peace with God," which is intended to be a stepping-stone to "the [higher] grace wherein we stand" (Rom. 5: 1, 2), *i.e.*, the still greater privileges and blessings of consecration. They have attained a good degree of harmony with the principles of truth and righteousness, and have applied themselves at least measurably to the study and spread of God's Word. They are *as if, almost, or seemingly* of the elect, yet are not *actually* so, seeing that they do not take the further step of consecration, giving up their own wills selfward and worldward, and accepting God's will as their own. Because they do not use the tentative justification they have received as a stepping-stone to consecration, they receive this grace of God in vain (2 Cor. 6: 1). However, because such individuals remain loyal to the Ransom and righteousness, even though they do not consecrate in pre-restitution times, the possession of whatever degree of harmony with truth and righteousness they have attained in this life will give them an advantage over others in the times of restitution (Z 5164, par. 4).

(7) The third of these general groups of the *quasi-elect* is the Consecrated Epiphany Campers, who consecrate and are faithful *prior* to the opening of the Highway of Holiness, but *after* Sept. 16, 1954, hence too late to be of the elect. These must attain to a much greater degree of harmony with truth and righteousness in this life than do either of the two unconsecrated groups mentioned. Also, they must attain to a good degree of holiness.

(8) These three general groups constitute the *quasi-elect*, the "sons," who, because of their pre-restitution development and training, will be fitted for, and will be given the privilege of

being "the chief helpers of the Ancient and Youthful Worthies in ministering to the world the Millennial truths (Psa. 107: 21, 22)" (P '41, p. 50, col. 1, bottom).

(9) The Scriptures picture the *quasi-elect* in a variety of ways, often in the same connection with the elect, though not being of the elect, of which there are only four classes: the Little Flock, the Great Company, the Ancient Worthies and the Youthful Worthies (see E 4, pp. 320-325). We will now set forth some pertinent Scriptures and related thoughts.

THE RESTITUTION "SONS"

(10) Joel 2: 28, 29 (comp. Acts 2: 17, 18): The servants here represent the Little Flock; the handmaids, the Great Company; the old men, the Ancient Worthies; the young men, the Youthful Worthies; the sons, the *quasi-elect*, and the daughters, the non-elect (see E 17, pp. 31-49; P '72, p. 34).

(11) Isa. 60: 4: Here also the "sons" of the Millennial Christ, the *quasi-elect*, are set forth, while the non-elect are represented by the "daughters"; thus here again the superiority of the *quasi-elect* over the non-elect is pictured, from the standpoint of the superiority of sons to daughters in oriental lands, and of sons being stronger than daughters. Furthermore, this superiority seems to be shown in this passage by the daughters being nursing babes ("thy daughters shall be nursed at thy side"), comparatively undeveloped and immature, "such as have need of milk, and not of strong meat" (Heb. 5: 12-14; 1 Pet. 2: 2). In Isa. 60: 9 the Millennial sons of the Christ are mentioned again, especially the Jewish part. Here Britain's ("the isles") instrumentality in helping Israel return to Palestine, especially at the close of World War, Phase I, is prophesied. Then in v. 13 the four elect classes are described: "The glory of Lebanon [Lebanon means *white*, and its evergreen trees, the glory of Lebanon, represent the righteous as *antitypical Levites*, Psa. 92: 12, 13] shall come unto thee [the antitypical Levites will be brought to Christ and the Church, Num. 3: 6-9], the fir tree [the Ancient Worthies], the pine [the Great Company] and the box [the Youthful Worthies] together [rendering a co-operative service], to beautify the place of my sanctuary [a Levitical work, Num. 3: 6-9]."

THE CLEAN ANIMALS IN NOAH'S ARK

(12) Gen. 7: 7-24: We are assisted in understanding this passage by 1 Pet. 3: 20, 21, which shows that the eight in Noah's Ark type the consecrated. The Ark pictures the Abrahamic Covenant, the embodiment of God's counsel, whose central feature is the Seed of Abraham, The Christ (A 318), whose replenishing and reorganizing power will bless all the nations of the earth (Gal. 3: 8, 16, 29). According to the Scriptures, there are four elect classes who in this life, in their consecration to God, obtain a good report through faith in the Abrahamic Covenant. We understand that these four elect classes are typed by the four human pairs who went into the Ark. Noah undoubtedly types our Lord, who is the Heir of the righteousness which comes to us by faith (Heb. 11: 7 — the words translated "moved with fear" in this verse might better be rendered "being piously disposed"). Noah and his wife would therefore represent Jesus, the Head, and the Church, His Body; and in this connection Shem and his wife apparently represent respectively the leaders and the rest of the Ancient Worthies; Japheth and his wife, the leaders and the rest of the Great

Company; and Ham and his wife, the leaders and the rest of the Youthful Worthies.

(13) But animals also were saved in the Ark — at least one pair of every clean and unclean kind. These animals type the *quasi*-elect and the non-elect who will ultimately be saved: the clean animals type the *quasi*-elect, who will be saved Millennially, *i.e.*, the Consecrated Epiphany Campers, the Abrahamic and Mosaic Covenants' believing and justice-practicing Jews, as typically clean, and the Ransom-believing and justice-practicing tentatively justified, as tentatively clean; the unclean animals represent those of the non-elect who will be saved; those perishing in the Flood represent from one viewpoint those who have perished under the Adamic curse, and from another viewpoint, the movements and systems of Satan's empire and the Second Death class. The animals were placed in the Ark to type that anticipatorily the *quasi*-elect and the non-elect who will be saved would be included in the Abrahamic Covenant. As the Ark in the type was the means of rescue from the Flood, so God's eternal purpose — the Abrahamic Covenant — is, for all who are in it, the means of safety from destruction. The clean and unclean animals quite evidently occupied altogether different positions in the Ark from those of Noah and his family; so in the antitype the *quasi*-elect, on the one hand, and the non-elect who will be saved, on the other hand, are quite differently related to the Abrahamic Covenant from antitypical Noah and His family — the four elect classes.

(14) The view we have set forth in the two preceding paragraphs, namely, that the Ark types the Abrahamic Covenant, with The Christ as its central feature, that Noah and his wife and his three sons and their wives represent the four elect classes, and that the clean and unclean animals in the Ark picture respectively the *quasi*-elect and the non-elect, is seen to be Scriptural, reasonable, and factual. It stands in marked contrast to other views which have been circulated among Truth people, such as the sectarian view which the "Jehovah's Witnesses" leaders have sought to further, namely, that their organization is the antitypical Ark, the only means of safety from destruction. Nor have they been able to give any satisfactory explanation of what is represented by Noah and his wife and his three sons and their wives.

TYPED IN ABRAHAM'S BROTHER NAHOR

(15) Gen. 11: 27-32: We believe that Terah at Haran represents the whole class of the Gospel-Age tentatively justified, and his sons Nahor and Haran represent the two classes of the Gospel-Age tentatively justified who do not consecrate: (1) the measurably faithful (*quasi*-elect ones), who continue loyally to believe in Christ and to practice righteousness, and who Millennially will be rewarded like the loyal Covenant-believing Jews, and (2) the unfaithful of these, who turn back into sin, and who Millennially will be treated like the unbelieving Jews and Gentiles. Abraham in this connection represents those tentatively-justified ones who eventually consecrated and became members of the Little Flock. Abraham's stay at Haran represents their stay in tentative justification before progressing on to consecration; his journey to and entering of Canaan (Gen. 12: 4, 5), after which the promise became his, represent their progress toward and attainment of consecration, vitalized justification, and spirit-begettal, at which time the promises became theirs.

Lot in this connection types those who eventually will be of the Great Company; for he took all the steps that Abraham took, including entering Canaan, where, however, he left Abraham (the Little Flock) and cleaved to Sodom (the nominal church).

THE ANTITYPICAL TURTLEDOVE AND YOUNG PIGEON OF ABRAHAM'S SACRIFICE

(16) Gen. 15: 7-21: this passage is discussed in detail in E 5, pp. 162-164 (comp. P '39, pp. 100, bottom, 101). We understand that the turtledove and the young pigeon that Abraham sacrificed according to God's specification (vs. 9, 10) represent two classes of the *quasi*-elect, even as Bro. Johnson indicates (p. 164): "It will be noticed that three animals and two birds were used for sacrifices by Abraham (Gen. 15: 9). They seem to represent the five classes that would be more or less separated to the Lord from the time of the [Abrahamic] Covenant — 2045 B.C. — until the last one of the Little Flock would be sealed in the forehead [April 18 (Passover), 1916; E 5, p. 162]. The heifer (T 105-112) seems to represent the Ancient Worthies and Youthful Worthies (these two classes are sometimes coupled together as one class in some types, *e.g.*, Jokshan, Elisha and the half tribe of Manasseh east of the Jordan); the she goat, the Great Company ['considered *as such*, and not as at first individually aspiring to the crown' — P '39, p. 101]; the ram, the Christ; the turtledove, those of fleshly Israel who have measurably held to the Abrahamic promises and to the Mosaic Covenant; and the pigeon, those of the tentatively justified who have remained loyal to the Ransom and to righteousness. The cleaving of the animals seems to represent the entire consecration and death ('a good report through faith') of the classes typed by them; and the birds left undivided seem to suggest the incomplete consecration (not 'a good report through faith') of fleshly Israel and the tentatively justified. The sign given to Abraham in the transaction, while concentrated in the sacrifice of the entire Christ — the highest class of sufferers for righteousness — included all the classes of Abraham's seed that have suffered more or less because of their faith in some or in all of the promises made to Abraham." Accordingly, Abraham's sacrifices in Gen. 15: 7-21 seem to show clearly all the classes of Abraham's seed which were more or less separated to the Lord from 2045 B.C. to Passover 1916: the animals, which were divided, picturing the four elect classes, which consecrated, and the birds, which were not divided, picturing the two *quasi*-elect classes which did not consecrate — the loyal Covenant-believing Jews and loyal Ransom-believing and justice-practicing tentatively justified. Since this picture pertains up to April 18, 1916 only, and since new consecrators were at that time (and even until Sept. 16, 1954) still being accepted as prospective members of the fourth elect class — the Youthful Worthies, there were in 1916 and prior thereto no consecrated ones among the *quasi*-elect. Hence the Consecrated Epiphany Campers *as such* are not included in this picture.

THE FIFTH ORDER OF ABRAHAM'S SEED

(17) Gen. 22: 16-18: Here is set forth the Oathbound Covenant, which is the heart of the gospel (Rom. 4: 16; Gal. 3: 6-9). It elaborates the first promise of the all-embracing Abrahamic Covenant (Gen. 12: 2, 3), namely, "I will make of

thee a great nation.” It shows that the foretold blessing of all the families of the earth will come through Abraham’s seed, and that this seed in its larger sense will be multiplied both in its heavenly and in its earthly aspects — as the *stars of the heaven* and as the *sand which is upon the seashore*. The heavenly seed consists of the Little Flock and the Great Company, and the earthly seed consists primarily of the Ancient Worthies and the Youthful Worthies, and secondarily of the Consecrated Epiphany Campers and the rest of the *quasi*-elect, “a fifth order of the seed of Abraham” (E 12, p. 185), who “as the special assistants of the Ancient and Youthful Worthies . . . will, as the lowest order of Abraham’s pre-Millennial seed, 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). Because the *quasi*-elect are a secondary part of the earthly seed which is to bless all the families of the earth, it is evident that they, like the Ancient and Youthful Worthies, are developed as such under the earthly features of this Oath-bound Covenant, though, of course, they will get their offer of everlasting life under the New Covenant soon to be established.

ANTITYPICAL KETURAH’S CHILDREN

(18) Gen. 25: 1-4 (comp. 1 Chron. 1: 32, 33): We learn from Gal. 4: 22-31 that Abraham’s wife Sarah represents the covenant that develops The Christ (antitypical Isaac) and that Hagar the bondwoman, by whom also Abraham had a son, represents the Law Covenant, which developed fleshly Israel (antitypical Ishmael) in the Jewish Age. Gen. 25: 1, 2 shows us that after Sarah’s death, Abraham took Keturah as his wife (concubine — 1 Chron. 1: 32) and that she bare him six sons. Because of Keturah’s association in this relationship with Abraham, a clearly expressed typical character (E 10, p. xv), who represents God, it follows that she also is a type of a covenant — the New Covenant — which God will make in the Millennial Age, “after those days,” *i.e.*, after the Jewish and Gospel Ages (Jer. 31: 33; Heb. 8: 10 — E 6, p. 699), after both the Sarah and Hagar Covenants have ceased to operate (Z 4309, col. 2; see E 6, pp. 667-728, for 21 lines of proof that the New Covenant is not operative in the Gospel Age). Accordingly, Abraham’s descendants by Keturah represent classes (including the *quasi*-elect) and subdivisions of classes which are developed in the Millennial Age under the New Covenant. Isa. 60, which clearly applies to the Millennium, also proves this, by its mention of some of Keturah’s family (v. 6).

(19) “Isa. 60 unquestionably describes the Millennial reign of The Christ, under the picture of a city — Zion (v. 14) — the same thought as is in the New Jerusalem of Rev. 21” (E 6, pp. 716, 721, par. 1; P ’35, p. 76; E 15, p. 681; E 16, p. 140). Among other verses, vs. 4, 13 — note comments in par. (11) above — prove clearly that *The Christ in the Millennium* is addressed here (see also E 17, pp. 150, 148; D 638; E 11, p. 293; P ’26, p. 118, col. 2; ’29, p. 136, col. 2; ’50, p. 7; E 1, pp. 535, 536; E 9, p. 24; E 16, p. 138). V. 13 indicates the other three elect classes coming to “thee” — The Christ (E 4, p. 324). V. 4 by the “sons” pictures the Jewish (comp. v. 9; E 17, p. 46) and Gentile *quasi*-elect, and by the “daughters” the non-elect, coming to The Christ for restitution blessings under the New Covenant (comp. Isa. 2: 2, 3; Psa. 72 — E 17, pp. 315-320); v. 5 shows that this includes the conversion of “the abundance of the sea,” the restless masses (comp. Rev. 21: 1).

(20) V. 7 mentions Kedar and Nebaioth, the two eldest, hence chief, sons of Ishmael, whose twelve sons type the twelve tribes of fleshly Israel (Gen. 25: 13-16). These two sons here “stand typically for the two principal divisions as they were designated in the divided kingdom: Israel (the ten tribes under Ephraim) and Judah (the two tribes under Judah), even as we find them set forth in the classic New Covenant passage — Jer. 31: 31-34” (E 6, p. 716). During the Gospel Age, while The Christ has been in process of development, fleshly Israel has been cast off from God’s favor (Gal. 4: 29, 30; Rom. 11: 1-25); but in the Millennial Age, when He makes the New Covenant with them, they will again be in favor with and acceptable to Him (v. 7; Rom. 11: 26-33).

(21) These considerations show very clearly that the setting of Isa. 60 is in the Millennial reign of The Christ, when fleshly Israel will be blessed under the New Covenant, which God will make with them (Jer. 31: 31). Hence v. 6, by its mention in a Millennial setting of Midian, Ephah, and Sheba, three of Abraham’s descendants by Keturah, who here seem to stand for all who will be developed Millennially under the New Covenant (comp. Psa. 72: 10, 15 — E 17, pp. 317, 318), is a further proof that Keturah represents the New Covenant. Accordingly, Keturah’s sixteen designated sons, grandsons, and great grandsons (Gen. 25: 2-4; comp. 1 Chron. 1: 32, 33) type classes (including the *quasi*-elect) and subdivisions of classes which are developed under the New Covenant in the Millennium. We list the sixteen as follows:

- | | | |
|-------------|--------------------|-----------------------------------|
| (1) Zimran | | |
| (2) Jokshan | { Sheba | { Asshurim
Letushim
Leummim |
| | { Dedan | |
| (3) Medan | | |
| (4) Midian | { Ephah | |
| | { Ephher | |
| | { Hanoch | |
| | { Abidah
Eldaah | |
| (5) Ishbak | | |
| (6) Shuah | | |

(22) We will now indicate in each case the class or subdivision of a class mothered Millennially under antitypical Keturah which seems to be typed by the pertinent individual:

(23) Zimran (*celebrated*), Keturah’s firstborn, types the 70 most prominent of the Ancient and Youthful Worthies, who will be given the most prominent positions in the earthly phase of the Kingdom during the making, sealing, of the New Covenant (Ex. 24: 1, 9 — E 11, pp. 405, 412).

(24) Jokshan (*bird catcher* — overcomer of the fallen angels) types a *second* class to be developed under the New Covenant — the Worthies in general (comp. E 6, p. 717; P ’38, p. 158, last par.; ’50, p. 15, col. 2). His sons, Sheba (*oath*) and Dedan (*lowly*), type respectively the Ancient and the Youthful Worthies. Dedan’s three sons type the three groups of Youthful Worthies, according to the Levitical divisions in which they have been developed (E 4, pp. 322, 323): (a) Asshurim (*mighty ones*) types those Youthful Worthies developed in association with the Kohathites, the highest of the three Levitical groups; (b) Letushim (*oppressed ones*) types

those Youthful Worthies developed in the Merarite section, *e.g.*, in the Watchtower Society, where they surely have been oppressed; (c) Leummim (*peoples*) types those Youthful Worthies developed in the Gershonite section, who in their evangelistic service have dealt with the peoples. These three groups of Youthful Worthies are pictured also in the three rows of hewed stones around the outer court of Solomon's temple (1 Kg. 7: 12; see P '53, p. 53, col. 2, par. 3; '68, p. 71, col. 2, par. 3).

(25) Next in order among antitypical Keturah's children come the restitutionists — as distinct from the above-mentioned elect classes which will be given life under the New Covenant. (26) Medan (*strife*) types a *third* class to be developed under the New Covenant — the Consecrated Epiphany Campers, the highest class among the *quasi*-elect. Under the Worthies, they will be most able controversialists (Jude 3) for the Truth. (27) Midian (this name means the same as Medan) types a *fourth* class to be developed under the New Covenant — the *quasi*-elect fleshly Israelites (E 6, p. 717), who also will be controversialists on behalf of the Truth. Midian's five sons (Gen. 25: 14) seem to represent the following five groups among the Jewish *quasi*-elect: (a) Ephah (*darkness*) types "those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, . . . but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant," *i.e.*, Jewish-Age loyal Covenant-believing Jews. As a group they have been in considerable darkness. (b) Ephraim (*fawn* — an immature animal) types those Jews who in the Gospel Age, but prior to Israel's conversion in Jacob's Trouble (Phase II), are believers in the Abrahamic promises and the Mosaic Covenant, and remain faithful thereto until death, before the time of Israel's conversion. Because of immaturity, they need much of the milk of God's Word. (c) Hanoch (*initiated, teaching*) types those Jews who during the Gospel Age, but *prior* to Sept. 16, 1954 (when the Basileia started in its first lapping beginning), accepted Jesus as their Savior, but failed to consecrate, yet remained faithful to the Ransom and righteousness. They have had much advantage in gaining knowledge through having accepted Jesus as their Teacher, at least measurably. (d) Abidiah (*father of knowledge*) types those Jews who *after* Sept. 16, 1954, but prior to Israel's conversion accept Jesus as their Savior and as unconsecrated believers remain loyal to the Ransom and righteousness. This group has even more advantage than the former ones. (e) Eldaah (*god of knowledge: mighty in knowledge*) represents those Jews who will be converted at the time of Israel's conversion in connection with and just at the end of Jacob's Trouble (P '30, p. 15). These will then have had the greatest advantage of all the unconsecrated Jewish *quasi*-elect in gaining a knowledge of the Truth. Thus we see that, as suggested by the meanings of the names, these five groups take in all of the unconsecrated Jewish *quasi*-elect, from those of the Jewish Age, who had the least advantage in gaining knowledge, to those who will be living at the time of Israel's conversion in Jacob's Trouble (Phase II), and who will have the greatest pertinent advantage.

(28) Ishbak (*leaving*) types a *fifth* class to be given life under the New Covenant — the loyal tentatively-justified Gentiles. This class also has forsaken sin, and has come into a closer relationship with God than the unjustified, *i.e.*, the world in general. Though not specified, as in the case of antitypical Midian and his five sons, this class also is composed of

individuals who have different degrees of opportunity and consequent development in knowledge. Many in it have throughout the Gospel Age been developed in sectarian systems, where in many cases they have not had much opportunity to learn of the Truth of God's Word and of the privileges of consecration; others among them, particularly here in the end of the Age, are blessed with much of the light of Truth now due and with an understanding of the privileges of consecration. However, this does not mean that the latter will have the highest place among this group of the *quasi*-elect; rather, on the principle that "unto whomsoever much is given, of him shall much be required" (Luke 12: 48), it may be the reverse — those of them who have had the greater opportunities respecting the Truth and the privileges of consecration, and have not responded properly thereto (2 Cor. 6: 1), may have the least place among this class, little above that of the non-elect (Z 2286, top; F 117, 118, 682, 683; P '70, p. 94); and many because of measurable wilfulness may have lost a place among the *quasi*-elect altogether.

(29) Shuah (*low place, depression*) types the non-elect, the lowest class to be developed under the New Covenant. They are the "daughters" of Joel 2: 28; Isa. 60: 4, *i.e.*, unbelieving Gentiles and those Jews who have forsaken the Covenant promises. Non-elect Gentiles are shown also in Ezek. 16: 60, 61, as coming in under the New Covenant. Here also the pertinent ones are referred to as "daughters," for as converts they will be symbolic daughters of fleshly Israel (E 17, p. 146).

(30) How marvelous it is to our eyes to see that Keturah's six sons so fittingly and fully picture six classes, embracing all who will be developed under the New Covenant, from the highest class to the lowest: (1) the 70 most prominent Worthies; (2) the Worthies as a class, subdivided into the Ancient and the Youthful Worthies, with the three divisions of the Youthful Worthies also being shown; (3) the Consecrated Epiphany Campers; (4) the *quasi*-elect fleshly Israelites divided into five groups; (5) the loyal tentatively-justified Gentiles, and finally (6) the non-elect. Despite the attacks by errorists, this marvelous Truth will stand (P '58, pp. 3-8; '73, pp. 25-27).

(31) We have already noted in par. (21) above that the three descendants of Keturah mentioned in Isa. 60: 6 seem there to stand for all the others. Thus Sheba (the Ancient Worthies) there stands for the Youthful Worthies also (even as similarly both the Sheba and Seba classes of Psa. 72: 10 are included in Sheba alone in v. 15 — E 17, pp. 317, 318), and Midian, *even* Ephah, includes by implication all the other restitutionists (E 15, p. 682), both "those believing Israelites now in darkness who will be Millennial overcomers" (E 6, p. 717) and also eventually the loyal tentatively-justified Gentiles and the non-elect (represented separately in Ishbak and Shuah); for to gain life under the New Covenant (which will be made with Israel — Jer. 31: 31-33) they must by faith in Christ as Savior and by consecration become "Israelites indeed." When this is done by all the obedient of mankind, then "the promises made to the Jews will apply also to the Gentiles" (E 15, pp. 730, 733). As the "sheep" class of mankind, they will be "the kings of the earth" who will bring their glory into the New Jerusalem (Matt. 25: 34; Rev. 21: 24; A 296; P '78, p. 47). We render all praise to God, and long and pray for the time when all of antitypical Keturah's children will in consecration bring to The Christ the worship, including service, befitting

to Them as Divine beings (gold), with choice human powers (incense), “and they shall shew forth the praises of the LORD!” (For more on the order of precedence, *etc.*, in bringing the different Millennial classes under the New Covenant, see P '73, pp. 25-30; '78, pp. 45, 46).

GERSHOM AND ELIEZER

(32) Ex. 2: 22; 4: 24-26; 1 Chron. 23: 15: These verses mention Moses' two sons, Gershom and Eliezer; there they type respectively a more faithful and a less faithful tentatively justified class at the time of the Miller Movement. Because of siftings, and consequently being plagued by error, the antitypical Gershom class were influenced to consecrate, typed by his circumcision. They thus became prospective Body members. The tentatively justified ones typed by Eliezer, including some who will be of the *quasi*-elect, were less faithful and did not consecrate, but remained in Babylon (E 11, pp. 52, 53).

THE SUBORDINATE MILLENNIAL PRINCES

(33) In the Millennial-Age application the Tabernacle Camp represents “the condition of the world undergoing restitution” (P '40, p. 14; '53, p. 22). This Camp will be divided into its antitypical twelve tribes of restitutionists — “the Millennial Israel of God” (see, *e.g.*, E 17, pp. 360-363). Apparently the “princes” that head these twelve tribes will be the Worthies, for at that time (Isa. 32: 1) “princes shall rule in judgment” — “the princes here are the Ancient and Youthful Worthies” (E 17, pp. 111, 329); and (Psa. 45: 16) “instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” “The Ancient Worthies will be princes — not kings — throughout the earth, and therein will have as their associates the Youthful Worthies. . . . These Ancient and Youthful Worthies will be the subordinate rulers under Christ; while the world [typed by the twelve tribes of Israel] will then not only not rule at all, but will be subject to these Worthies. . . . The Ancient and Youthful Worthies will stand before the world as the latter's visible rulers, and as such will be recognized and obeyed by the world” (E 17, p. 107).

(34) Each tribe being headed by an individual prince (Num. 1: 5-16) does not necessarily mean that only one individual of the Worthies would be the head of each respective tribe, for in the Gospel-Age application the princes in each case represented “the leaders (not one, but a number)” in each one of the antitypical tribes (E 8, p. 12). In the type the leaders or princes had “subordinates” (E 8, p. 665, bottom), who were assistant princes or captains. Thus there were captains of hundreds, of fifties and of tens. Apparently there were also princes over various houses within a tribe, as, *e.g.*, is indicated in the case of Zimri, who was “a prince of a chief house among the Simeonites” (Num. 25: 14). So the Worthies as princes will have able assistants in the *quasi*-elect (especially in the Consecrated Epiphany Campers), according to their varying abilities, for apparently the *quasi*-elect are represented among the subordinate princes or captains. They 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 to God's Word and work” (E 17, p. 339).

THE ANTITYPICAL GOSPEL-AGE LEVITES

(35) Num. 1: 49-54; 3: 6-9: These Scriptures set forth the Levites, who in the Gospel-Age setting, as distinct from the Epiphany (or Transitional), Millennial, and post-Millennial settings, type the unconsecrated tentatively justified (T 26, 27), who, if they prove faithful to the Ransom and righteousness, will be of the *quasi*-elect. They are pictured here as ministering to Aaron and his sons — who type Jesus and the Church (E8, chaps. 2, 8, *etc.*) — in the Tabernacle service.

ANTITYPICAL ORPAH

(36) Ruth 1: 1-14: Elimelech types crown-lost leaders who partook in the Miller movement, and who after 1844 went back into the nominal church. His wife Naomi types crown-lost ledlings. Mahlon and Chilion type the more faithful and the less faithful of associated tentatively justified leaders. Their wives Ruth and Orpah type respectively more faithful and less faithful associated leadable tentatively justified ones. The death of Mahlon and Chilion in Moab types the proper spirit of these tentatively justified leaders being swallowed up by the conditions in the nominal church — their tentative justification lapsed. Orpah's remaining in Moab types the pertinent tentatively justified ledlings remaining in the nominal church. Many of them remained faithful to Jesus as Savior and to the practice of righteousness, and therefore are of the unconsecrated *quasi*-elect. Those typed by Ruth consecrated and as prospective Youthful Worthies came into the Harvest Truth (E 4, pp. 369-374).

THE QUEEN OF SHEBA AND HER RETINUE

(37) 1 Kings 10: 1-13; 2 Chron. 9: 1-12: These verses describe the Queen of Sheba and her visit to Jerusalem, with her train or retinue, to inquire of Solomon's wisdom and riches. As shown in P '54, pp. 41, 42; '69, pp. 53, 54, she types those who are or are about to become Consecrated Epiphany Campers, the highest class of the *quasi*-elect. She pictures them as being very earnest Truth-seekers and investigators, who on finding the Truth, the wisdom of antitypical Solomon, respond very favorably and generously. The large numbers of Truth-investigating but non-consecrating adherents of the Queen of Sheba class are typed by her train or retinue. Among these are many who will be of the other two general groups of the unconsecrated *quasi*-elect, listed in pars. (5) and (6).

ANTITYPICAL POST-EXILIC NETHINIM

(38) 1 Chron. 9: 2; Ezra 2: 43-54, 58, 70; 7: 7, 24; 8: 17, 20; Neh. 3: 26, 31; 7: 46-56, 60, 73; 10: 28, 29; 11: 3, 21: These verses treat of the Nethinim (*given ones, dedicated ones*), the special assistants of the Levites in connection with the service of the tabernacle and the temple. The antitypical post-Exilic Nethinim are all Campers. In the post-1954 Epiphany period they consist of (a) Consecrated Epiphany Campers, (b) unconsecrated tentatively justified ones and (c) unjustified, nominal people of God. Those who remain loyal of classes (a) and (b), and some, the loyal Covenant-believing and justice-practicing Jews of the time before Israel's national conversion, in class (c), are of the *quasi*-elect.

(39) The Consecrated Epiphany Campers (especially the faithful Epiphany-enlightened ones) more than any other Campers, have cleansed themselves from sin, error, selfishness, and worldliness, have cleaved to their brethren, their worthy leaders, have covenanted to obey God's Word (Neh. 10: 28, 29), and have

assisted the pertinent antitypical Levites — Great Company members and Youthful Worthies — in their Epiphany temple service of preparing the Levites in the Epiphany Court for their places in the Kingdom and of building up the Epiphany Camp from among Jews and Gentiles, of which the loyal ones will be of the *quasi*-elect. The closest and most blessed and sympathetic association in this service is that of the Epiphany-enlightened antitypical Levites and Consecrated Epiphany Campers. (For details, see P '71, pp. 37-41; pp. 14, 75.)

JERUSALEM'S TOPOGRAPHY

(40) Psa. 72: 3: In E 4, pp. 320, 321, Bro. Johnson states: "This entire Psalm describes the Millennial reign of Christ, implying that symbolic Jerusalem will be the seat of government." There are two mountains — Zion and Moriah — in Jerusalem, representing respectively the heavenly and the earthly phases of the Kingdom, *i.e.*, the Christ and the Millennial Ancient Worthies, as the two higher powers of the Kingdom; also, there are three hills — Akra, Bezetha and Ophel (the outstanding dwelling place of the post-Exilic Nethinim; Neh. 3: 26, 27) — representing respectively the subordinate powers of the Kingdom, *i.e.*, the Great Company in the heavenly phase and the Millennial Youthful Worthies and Consecrated Epiphany Campers in the earthly phase.

(41) These two higher earthly classes (the Millennial Youthful Worthies and the Consecrated Epiphany Campers) are here clearly distinguished from the two subordinate earthly classes, the unconsecrated *quasi*-elect and the non-elect. Bro. Johnson analyzes the "valley sections" of Jerusalem (E 12, p. 526) as consisting of the two subordinate classes of restitutionists. After showing that the two mountains and their hills represent "the two phases of the Kingdom," he states: "The valley between symbolizes the Restitution class: the higher parts the *quasi*-elect, believing Jews and faithful faith-justified, and the lower parts the unbelieving Jews and Gentiles of this life." The thought of Psa. 72: 3 seems to be that the two phases of the Kingdom, co-operated with by the subordinate powers of the Kingdom (the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers), will be used by Jehovah to bless the world of mankind — the *quasi*-elect who were unconsecrated in this life and the non-elect — with real and lasting peace (comp. v. 7) and prosperity through righteousness during the Millennium.

"VIRGINS WITHOUT NUMBER"

(42) Cant. 6: 8: The Bible uses virgins to represent consecrated people (Psa. 45: 14, 15; Matt. 25: 1-13; Rev. 14: 4; Cant. 1: 3; 6: 8; E 17, p. 284). In the post-1954 Epiphany period, after the completed rapture of the Little Flock, there are still three consecrated classes fulfilling their course in this life — the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers, who are the highest class of the *quasi*-elect. These seem to be represented by the three groups of women in special relationship with Solomon. Antotypically, the Great Company, who are new creatures, in the Kingdom's spiritual phase, are — next to the Little Flock — in the closest relationship with antitypical Solomon (our Lord); therefore they in their 60 divisions are fitly represented by Solomon's 60 queens, who of the pertinent three classes of women had the closest relationship with him. The Youthful Worthies are in the next closest relationship; therefore they in

their 80 divisions are represented in Solomon's 80 concubines, who had the next closest relationship with him. And the Consecrated Epiphany Campers are in the next closest relationship; therefore they are well represented in the virgins, who had the next closest relationship to Solomon, though not in a connubial relationship with him. Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company and the Youthful Worthies they are "without number," for there is no specified number given for any of these three classes. (For details, see P '72, p. 76.)

(43) Isa. 35: 2: While, among other things in Isa. 35, the "wilderness" and the "desert" undoubtedly have a literal application, it will be noticed that in E 17, pp. 330-332 (especially p. 331, top) Bro. Johnson gives them a symbolic application also; in this connection, he shows that the "waters" and "streams" of v. 6 represent the Truth of God's Word, and that the "parched ground" of v. 7 represents "that which was destitute of Truth." In restitution "the desert shall rejoice, and blossom as the rose; it shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon [*white* — in allusion to the righteousness of the Kingdom] shall be given unto it, the excellency [magnificence] of Carmel [*fruitful* — the Ancient and Youthful Worthies] and Sharon [*plain* — the *quasi*-elect]; they [earth's redeemed millions] shall see the glory of the LORD [in this poetic parallelism 'the glory of Jehovah' refers back to the 'the glory of Lebanon'], and the excellency of our God [the parallelism here refers back to 'the excellency of Carmel and Sharon']" (comp. E 12, pp. 518, 519).

(44) A great and glorious change is here described for the world of mankind, under the figure of a desolate waste transformed into luxuriant vegetation, for "in the wilderness shall waters break out, and streams in the desert" — like a parched desert, mankind will be refreshed and rejuvenated by the water of Truth (comp. Psa. 72: 6), for God will have all men to be saved, and to come to the accurate knowledge of the Truth (1 Tim. 2: 4; Jer. 31: 34). The glory of God's Kingdom and its righteousness, especially as these are manifested in the Ancient and Youthful Worthies (antitypical Mt. Carmel, which stands at the head of and overlooks the plain of Sharon) and the *quasi*-elect (antitypical Sharon), will be seen by all of the world of mankind (Isa. 40: 5); for, under the lead of the Ancient and Youthful Worthies, the *quasi*-elect will convert the whole Gentile world to the true faith and righteousness of the restitution class (Acts 15: 16, 17). Of course, the plain of Sharon was not as elevated as Mt. Carmel; neither will the *quasi*-elect be as exalted as the Worthies, who will have "a better resurrection" (Heb. 11: 35; E 1, p. 268; E 4, pp. 330, 348-351, 425).

THE MYRTLE, SHITTAH, AND PINE TREES

(45) Isa. 41:19: The Consecrated Epiphany Campers and the rest of the *quasi*-elect, as two of the seven saved classes from among mankind, are symbolized separately by two of the seven kinds of trees mentioned here. As explained in P '67, pp. 71-76, this text and its context have a Millennial application (comp. Psa. 107: 35; Isa. 35: 6, 7; 44: 3; Ezek. 36: 25-27; E 15, pp. 559, 560; E 17, p. 331, top). The cedar, shittah (acacia), and myrtle trees of Isa. 41: 19 represent

respectively in ascending scale the three classes of restitutionists who will have eternal life on earth — the saved non-elect, the *quasi*-elect, and the Consecrated Epiphany Campers. The oil (olive) tree, the fir, the pine, and the box trees represent respectively in descending scale the four classes of the elect, who will all eventually have eternal life in heaven — the Little Flock, the Ancient Worthies, the Great Company, and the Youthful Worthies. As these classes will be set into their Millennial positions, they, especially the Little Flock, assisted by the rest of the elect classes, will set aside the wilderness, desert condition among mankind (P '67, pp. 24, par. 3, 75).

(46) Neh. 8: 15 specifies five kinds of tree branches that were used to make booths at the Feast of Tabernacles. These represent five classes in their class standings: The Little Flock (olive), the tentatively justified (pine), the Youthful Worthies (myrtle), the Great Company (palm) and the Second Deathers (thick trees). Comp. E 10, pp. 183, 218; E 6, p. 535. Thus the setting is somewhat different here than in Isa. 41: 19. The pine branches represent only *the tentatively justified quasi*-elect, including the Consecrated Epiphany Campers, whereas the myrtle branches represent the Youthful Worthies.

“THAT THAT STANDETH STILL”

(47) Zech. 11: 16: As shown in E 6, pp. 172-188, four classes of God's people seem to be referred to here — the Little Flock (“those that be cut off”), the Youthful Worthies (“the young one”), the Great Company (“that that is broken”) and the tentatively justified who do not consecrate (“that that standeth still”). Those of this fourth class who remain loyal to the Ransom and righteousness will be of the *quasi*-elect. As to the foolish, unprofitable shepherd of vs. 15-17, we believe that this applies to J.F. Rutherford, who in his power-grasping course gradually fell away from most of the Truth teachings and practices set forth by the Lord through Bro. Russell. J.F.R. did not minister to, comfort, and properly seek to be reconciled to those who resisted his usurpations, nor did he seek the Youthful Worthies (for he denied their existence — E 4, pp. 336-340), nor did he heal the Great Company (for he denied that this is a spiritual class), nor did he feed the tentatively justified (for he denied that there is such a class — E 4, pp. 341-354).

(48) We will now consider some lines of evidence dealing specifically with the post-Millennial as well as the Millennial inheritance of the *quasi*-elect.

THE MILLENNIAL AND POST-MILLENNIAL ANTITYPICAL MIRIAM

(49) In Ex. 15: 1-21 the Hallelujah Chorus of the symbolic heavens and earth, begun after the overthrow of fallen angels and apostate men at the end of the Little Season, is typed. Moses (v. 1) types Jesus and the Church, as the Divinely inspired composer of this wondrous anthem of salvation. The children (literally, the *sons* — males) of Israel, who joined in this song, type the Ancient Worthies, the Youthful Worthies, and the Great Company, and very likely also the repentant and restored angels; thus there are four, and very probably five, spirit classes who will join in the Hallelujah Chorus in heaven.

(50) On the other hand, Miriam and the other women of Israel (vs. 20, 21) type two earthly classes; Miriam, who led the other women in singing the song, types the *quasi*-elect,

especially the Consecrated Epiphany Campers, and “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 . . . believing Gentiles during the Gospel Age who, while faithful unto death in justification, did not consecrate.” The other women represent the non-elect, “the unbelieving Jews and Gentiles of pre-Millennial times who will become faithful as restitutionists.” As Miriam led the other women in singing the song and they followed in the refrain after her, so the *quasi*-elect, the primary class of the restitutionists, and especially the Consecrated Epiphany Campers, will lead off in the Hallelujah Chorus on earth, and the non-elect, the secondary class of the restitutionists, will follow after them in singing this wonderful anthem (Rev. 5: 13; see E 11, pp. 276-296 for details). The close relationship between the *quasi*-elect, especially the Consecrated Epiphany Campers, and the Ancient and Youthful Worthies in their Millennial service, is shown by Miriam's being spoken of as Aaron's sister (v. 20), for Aaron in the Millennium and the Little Season types the Worthies as the mouthpiece of the Christ among men (pp. 292, 293). Antitypical Miriam, the *quasi*-elect, especially the Consecrated Epiphany Campers, will be the special assistants, the symbolic sister, of the Ancient and Youthful Worthies, antitypical Aaron.

THE OTHER HALF-TRIBE OF MANASSEH

(51) In E 4, pp. 450, 451, Bro. Johnson showed that the inheritance of the 2½ tribes on the east side of the Jordan (Num. 32; Josh. 1: 12-15) types the Millennial and post-Millennial inheritance of the Little Flock (Reuben [*behold a son*], the firstborn), the Great Company (Gad [*good fortune, a troop*] — Gen. 30: 11; 49: 19; Isa. 65: 11) and the Youthful Worthies (half the tribe of Manasseh [*causing to forget*]), “the Ancient Worthies [personally] being left out of the picture entirely for the following reason: The setting of the type of necessity excludes the Ancient Worthies [personally] from the picture; for Israel approaching the land of Canaan types the Church, Real and Nominal, approaching the Millennial Kingdom, which fact shows that the Ancient Worthies [personally] are excluded from the picture. But since they and the Youthful Worthies are the two halves of the class that will obtain the better resurrection and princship throughout the earth, and since the Youthful Worthies are a part of the Church in the wide sense of that term, they very fittingly would be typed by the half-tribe of Manasseh whose inheritance was east of the Jordan; but for the reason given above [namely, that the Ancient Worthies are not of the Church, real and nominal, approaching the Millennial Kingdom], *we are not to conclude that the other half of Manasseh typed the Ancient Worthies* [italics ours]. The other half-tribe of Manasseh and the other nine tribes of Israel,” standing for ten tribes, *type the entire restitution class* [italics ours], ten being the number of perfection or completion for natures lower than the Divine.”

(52) Later, Bro. Johnson wrote of the half-tribe of Manasseh with its inheritance east of Jordan (in the land of Gilead, Argob, and Bashan — Deut. 3: 13; P '77, pp. 88, 89) as typing “the Worthies” (E 12, p. 517; E 15, p. 528; comp. P '60, p. 45; '63, pp. 45, 46), thus indicating that the Ancient Worthies are present representatively in the Youthful Worthies, as they are in

the Elisha picture (E 4, p. 327). The land east of Jordan, from the Arnon river north and including part of Gilead, was given as their inheritance to the tribes of Reuben and Gad, and pictures the inheritance of the Little Flock and the Great Company.

(53) Who, then, is represented by the other half-tribe of Manasseh, whose inheritance was with the other nine tribes on the west side of the Jordan? Since (a) it was a part of the *ten* tribes; since (b) its inheritance was on the *west* side of the Jordan, instead of the *east* side (which represented an eventual inheritance in the spirit realm); since (c) it was a part of the tribe of *Manasseh*, and therefore more than any other tribe was closely related to the other half of this tribe on the east side of the Jordan (which half-tribe typed the Worthies); and since (d) antitypically, among all those of the Church, real and nominal, approaching the Millennial Kingdom, no others of those not spirit-begotten are so closely related to the Youthful Worthies in their experiences of consecration and in their warfare against sin, error, selfishness, and worldliness as are the Consecrated Epiphany Campers, we believe that the other half-tribe of Manasseh, which found its inheritance with the other nine tribes on the west side of the Jordan, fittingly pictures the Consecrated Epiphany Campers, who will, if faithful in their consecration, have the highest standing among the *quasi*-elect, and, therefore, the highest standing of all restitutionists, next to the Youthful Worthies, in honor, position, and service.

ANTITYPICAL GILEAD'S FAMILIES

(54) Num. 26: 30-34; Josh. 17: 2-6: These Scriptures describe the families of the *man* Gilead, son of Machir and grandson of Manasseh, and their inheritance among the 9½ tribes *west* of the Jordan, as distinct from the inheritance of the 2½ tribes *east* of the Jordan, which included the *land* of Gilead. As we showed in P '77, pp. 92, 93, the *man* Gilead seems to type the entire restitution class of Consecrated Epiphany Campers, the highest class among the *quasi*-elect. His six sons — Abiezer, Helek, Asriel, Shechem, Shemida, and Hephher — and their families seem to represent six general groups of those who eventually will be of this class, all in connection with receiving their Millennial and post-Millennial inheritance, seemingly according to the six continental areas where they were developed — Asia, Africa, S. America, Australia, Europe, and N. America.

ZELOPHEHAD'S DAUGHTERS

(55) Among those in Gilead's families were Zelophehad's daughters, mentioned in Num. 26: 33; 27: 1-11; 36; Josh. 17: 3-6. Many tentatively justified ones begin as parts of antitypical Zelophehad's daughters, but do not eventually consecrate; nevertheless, many remain loyal to Jesus as Savior and to righteousness and so become of the unconsecrated *quasi*-elect. Those who are typed finally by Zelophehad's daughters are those who have these five distinguishing marks: (a) They are of the humble, Truth-hungry tentatively justified, eventual post-Sept. 16, 1954 Epiphany consecrators and not of the more prominent leaders in the Consecrated Epiphany Campers class, for these leaders are shown separately, as making request before God and Christ in connection with the antitypical daughters' Kingdom inheritance (Num. 36: 1-4). (b) They have figurative fathers who have lost at least some important feature of the Truth. (c) They recognize this at least measurably. (d) They seek to do something about the situation — they make special

inquiries and petition the Lord, as to the truth on their eternal inheritance. (e) They become at least Epiphany-enlightened, and many of them come into the Epiphany Truth. Antitypical Zelophehad's five daughters of all countries are in the finished picture of five gradations, seemingly according to their development in Christlikeness, in an ascending scale, beginning with those among them having the lowest degree of Christlikeness and continuing up to those who are the most Christlike (Mahlah, *weak*, or *dancing*; Noah, *wandering*; Hoglah, *partridge*; Milcah, *queer*; Tirzah, *delight*). All of these Campers should earnestly seek to develop more and more Christlikeness, and thus gradually to become of the highest development, those who are a special delight to Jehovah.

ANOTHER PICTURE OF THE EVENTUAL NATURE AND INHERITANCE OF THE QUASI-ELECT

(56) The picture of the priests and Levites and the other Israelites, as respects inheritances in Canaan, is helpful also in this connection. However, it indicates the elect classes as typed by the *Levites*, who had no inheritance in the land, whereas the Num. 32 picture sets forth the elect typed by the 2½ tribes of *Israelites as having an inheritance in the land*, though it was east of the Jordan, and separate from the inheritance of the other 9½ tribes. We should keep this distinction clearly in mind. Num. 3: 6-8; 1: 49-54; 3: 23, 29, 35, 38, 40-51; Heb. 12: 23, prove that there are only four classes of Millennial firstborn, all of which will eventually be given the spirit nature. These are represented by the priests (the Little Flock), and the three groups of Millennial Levites — the Kohathites (the Ancient Worthies), the Merarites (the Great Company) and the Gershonites (the Youthful Worthies), none of whom had any inheritance in the land (Num. 18: 20, 23, 24). On the other hand, the Millennial afterborn, who will attain to perfect human nature, consist of the *quasi*-elect and the other restitutionists (respectively the "sons" and "daughters" of Joel 2: 28 and Isa. 60: 4); these are represented by the Israelites, who had an inheritance in the land. Also, the locations of the priests and the three groups of Levites (Num. 3: 23, 29, 35, 38), separate and distinct from the locations of the Israelites, type for the four elect classes an eternal spiritual inheritance, while the *quasi*-elect and other restitutionists will receive an eternal earthly inheritance. Thus we have here a clear-cut distinction between the four elect classes and the *quasi*-elect in their eventual nature and inheritance.

THE POST-MILLENNIAL VESSELS TO HONOR

(57) An outstanding New Testament passage is 2 Tim. 2: 20: "In a great house [the great house of the typical high priest Aaron (Lev. 16: 6; Num. 17: 2, 3; 3: 6-9, 17-20) consisted of his sons and the three typical classes of Levites — the Kohathites, the Merarites and the Gershonites (Num. 3: 17); accordingly, in the Great House of Jesus, our Great High Priest, there are four classes antitypical of these] there are not only vessels of gold and of silver [representing respectively the Little Flock and the Great Company, the two elect classes in the heavenly, invisible, phase of the Millennial Kingdom; comp. Mal. 3: 3; see Berean Comments on Mal. 3: 3 and 2 Tim. 2: 20], but also of wood and of earth [representing respectively the Ancient Worthies and the Youthful Worthies, the two elect classes in the earthly, visible, phase of the Millennial Kingdom]; and [in addition to these four elect classes, there will be] some [of the world of mankind] to

honour [the *quasi*-elect and the rest of the faithful restitutionists, the “sheep” of Matt. 25: 31-40], and some to dishonour [the “goats” of Matt. 25: 41-46, the Second Death class of the Millennium].” This is the Millennial application of 2 Tim. 2: 20.

(58) In the post-Millennial application there will not be any vessels of dishonor fitted to destruction, for all the wicked will have been destroyed (Psa. 145: 20; 107: 42; Heb. 2: 14; Rev. 20: 3, 7-9). Referring to Rom. 9: 21, Bro. Russell indicates (A 190) that the vessels unto “dishonor” can be understood as being unto “less honor.” He shows this also in Z 1872, par. 5; 5493, par. 6; 5759, par. 1. In harmony with this and the Bible’s other testimony, it is evident that in the post-Millennial setting the four elect classes will have their eternal inheritance in heaven and that additionally there will be some vessels to honor (the Consecrated Epiphany Campers, the pre-Millennial *quasi*-elect loyal Covenant-believing and justice-practicing Jews, and the *quasi*-elect Gentile and Jewish loyal tentatively justified Christian believers of the Gospel Age — the “sons” of restitution), and some to dishonor (in the sense of less honor, the previously unbelieving ones who will have become believers and then will have been faithful as restitutionists — the “daughters” of restitution — Isa. 60: 4). Thus in the post-Millennial application of 2 Tim. 2: 20, the Lord’s Great House consists of the same general six saved classes as are set forth in Joel 2: 28, 29 (comp. P ’72, pp. 34, 35).

(59) We believe that the above Scriptural descriptions of the Consecrated Epiphany Campers and the rest of the *quasi*-elect will help us better to understand the place which this class has in the plan of God: that while during pre-restitution times they are closely associated with the four elect classes, and will in restitution times as special assistants be closely associated with the Ancient and Youthful Worthies, they as a class are separate and distinct from, and not one of the elect classes; and that while during restitution times they are to be associated with the other restitutionists — the non-elect — and are likewise to have an earthly nature and final reward, nevertheless, because of their pre-restitution development, they are to be considered as a separate and distinct Millennial class.

SOME REFERENCES IN THE TRUTH WRITINGS

(60) Bro. Russell, though not calling this class the *quasi*-elect, wrote of them in Z 5164, par. 4. After referring to the Ancient Worthies as the first class to receive the New Covenant blessings, he states: “Next in order will be those [tentatively-justified ones] who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the law, but who have been blinded [as to the Messiah].”

(61) Bro. Johnson often referred to the *quasi*-elect. Some of the following instances have been quoted already, but we nevertheless list them here with others:

(62) In E 12, pp. 186-188, he mentions “believing Jews and the unconsecrated but faithful tentatively justified of the Gospel Age.” They are described as “two parts of the fifth elect class” who will be active “in a Millennial world-wide work” (p. 188, lines 1 and 8). It appears that Bro. Johnson here felt it proper to mention the *quasi*-elect as “the fifth elect class,” since they are *seemingly* an elect class (though not *actually* so). His words here are not to be understood as a contradiction of his teaching in harmony with the Scriptures

(as seen, *e.g.*, in the above instances) that there are *actually* only four elect classes.

(63) In E 12, p. 730 these two groups of the *quasi*-elect are described as (1) “the Jews who held to the Abrahamic promises and sought to keep the Mosaic Covenant during the Jewish Age and the Gospel Age” and (2) “those faith-justified ones who, while not consecrating, maintained their hold on the Ransom and practice of righteousness.”

(64) Also, he refers to *quasi*-elect ones of the Epiphany in E 10, pp. 209, 672, where the Epiphany Camp is defined respectively as “the condition of truly repentant and believing, but not consecrated Jews and Gentiles,” and as “the loyal justified and the converted loyal Jews”; in E 14, p. 266, where mention is made of “the Epiphany Camp Covenant-believing fleshly Israelites and loyal faith-justified ones”; and in P ’40, p. 13, where the Epiphany Camp is defined as “the formerly faith-justified ones who hold to the Ransom and practice righteousness, and converted Israel.”

(65) In P ’41, p. 50, they are described as “those Israelites who during the Old Testament times, while holding to their part in the Abrahamic promises, and seeking to keep Moses’ Law, were not faithful enough to qualify for Ancient Worthiness, and who during the New Testament times, while holding to their part in the Abrahamic promises, and seeking to keep Moses’ Law, remained in unbelief as to Christ.”

(66) In E 15, p. 545, he states the reason why “God made the elective features of His plan, and has been realizing them in preparing the four elect classes and the two *quasi*-elect classes . . . the former as the four ruling parts of His Kingdom, and the latter as the two main subordinates of His Kingdom,” and the two unconsecrated *quasi*-elect classes are defined as “believing Jews and loyal justified”; and on pp. 546, 547 (top) they are mentioned as the helpers of the Ancient and Youthful Worthies in the Kingdom’s earthly or visible phase.

(67) The “sons” of Joel 2: 28, the *quasi*-elect, are defined in E 4, p. 319 as “converted fleshly Israel and the persevering, but unconsecrated believers of the Gospel Age”; and in E 15, pp. 535, 717, they are defined respectively as “believing Israel and the faithful faith-justified” and “fleshly Israel and the persevering unconsecrated faith-justified.”

(68) In P ’26, p. 118, the “sons” (Joel 2: 28; Isa. 60: 4) are described again, as follows: “The sons of the next Age will be the measurably faithful believers of the periods prior to the Millennium, and the daughters will be those who were unbelievers in this present life. . . . The Millennial sons of the Christ will consist partly of those Jews of the Jewish Age and the Gospel Age who measurably believed in the Abrahamic promises and the Messiah’s coming, but were not faithful enough to these and the Law of Moses to become Ancient Worthies in the Jewish Age or Christians in the Gospel Age, and partly of those Gentiles who during the Gospel Age accepted Jesus as their Savior, clung to the Ransom and righteousness, and continued so unto the end without consecration.”

(69) These quotations show that Bro. Johnson identified clearly for us the *quasi*-elect. His general definition of the “sons” in the last quotation above, namely, “the measurably faithful believers of the periods prior to the Millennium,” applies to all the *quasi*-elect up to the end of the 40-year Epiphany, the end of the Gospel Age at the point (Sept. 16, 1954) where it began to lap into, the Basileia in its initial beginning. Furthermore, by analogy we infer that the *quasi*-

elect will include, and that this definition covers also, another group of these "measurably faithful believers," namely, those who *after* the Fall of 1954, but *before* the Highway of Holiness opens up (thus still in "the periods prior to the Millennium") come (1) from among the Jews to a belief in the Abrahamic promises and the Mosaic Covenant and who continue faithful therein; and (2) from among the Jews and Gentiles to a belief in Jesus as their Savior and who continue faithful to the Ransom and righteousness. In order to distinguish these two groups from the *quasi*-elect of the time *prior* to the Fall of 1954, *i.e.*, *prior* to the Basileia in its initial beginning, we might term them the *Basileia pre-restitution quasi-elect*. Any of these or any of the pre-Basileia (pre-Sept. 16, 1954) *quasi*-elect who become Basileia pre-restitution consecrators, Consecrated Epiphany Campers, are still classed as among the *quasi*-elect; but, by reason of their consecration, they have the highest standing among them. Since many of such consecrators prove fully faithful to their consecration, the expression "measurably faithful believers" does not apply in their cases.

(70) We properly include such Basileia pre-restitution consecrators among the *quasi*-elect because: (1) All of the *quasi*-elect will consecrate during the Millennium, either, now or after restitution begins, or they will not receive everlasting life (F 156, par. 1; T 98, par. 2). (2) We understand that those now consecrating cannot be of the Epiphany Court, the last new consecrator having been accepted for this Court by Sept. 16, 1954; therefore, even though consecrated, they must be pictured in the next closest standing to the Tabernacle, *i.e.*, the Camp; and we know that the Epiphany Camp "will consist of the loyal justified and the converted loyal Jews" (E 10, pp. 672, 661; comp. other references, noted above), *i.e.*, *quasi*-elect ones. (3) Tentative justification will continue to operate "until restitution begins" (E 4, p. 346, par. 1). Since such justification is given to believers for the purpose of consecration (A 236; E 145; F 117), as long as it operates, undoubtedly there are and will be many in the tentatively justified condition who will consecrate before restitution begins.

TEN GROUPS OF THE QUASI-ELECT

(71) The *quasi*-elect (the "sons" of Joel 2: 28; Isa. 60: 4), together with the rest of the race undergoing restitution (the "daughters"), will constitute the Millennial Camp, "the condition of the world undergoing restitution" (P '40, p. 14, line 5), "more or less desiring harmony with God, but not yet by works justified" (E 6, p. 195; T 18). Generally speaking, the unconsecrated *quasi*-elect are divided as follows: "Abrahamic and Mosaic, Covenants' believing and practicing Jews not worthy of being of any of the four elect classes, and the unconsecrated but Ransom-believing and justice-practicing faith-justified, both as *quasi*-elect classes," pictured by clean animals which were brought into Noah's Ark (P '44, p. 28, cols. 1, 2). However, these two general classes may be subdivided into different groups, and if we include the *quasi*-elect developed here in the initial beginning of the Basileia prior to the opening of the Highway of Holiness, there would be ten distinct groups. Bro. Johnson mentions some subdivisions, *e.g.*, in E 12, p. 519 (quoted below). We list the ten as follows:

(a) "Those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, . . . but still retained

faith in the Abrahamic promises and clung to the Mosaic Covenant," *i.e.*, *Jewish-Age loyal Covenant-believing Jews*.

(b) "Those Israelites who in the . . . Gospel Age [prior to Sept. 16, 1954] were not faithful enough to become Jesus' footstep followers, but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant," *i.e.*, *Gospel-Age loyal Covenant-believing Jews*.

(c) Those "Jews . . . who [during the Gospel Age, *prior* to the Fall of 1954, when the Basileia set in in its first lapping beginning] accepted Jesus as Savior, but failed to consecrate, yet remained faithful to the Ransom and righteousness," *i.e.*, *Gospel-Age loyal tentatively-justified Jews*.

(d) Those Jews who *after* Sept. 16, 1954, but *prior* to Israel's conversion become believers in the Abrahamic promises and the Mosaic Covenant, and remain faithful thereto until death before Israel's conversion, *i. e.*, *Basileia pre-restitution loyal Covenant-believing Jews*.

(e) Those Jews who *after* Sept. 16, 1954, but *prior* to the time of Israel's conversion, accept Jesus as their Messiah and as unconsecrated believers remain loyal to the Ransom and the practice of righteousness, *i.e.*, *Basileia pre-restitution loyal tentatively-justified Jews*.

(f) "*Converted fleshly Israel*" (E 4, p. 319, par. 2), the national "conversion of Israel to Jesus as the Messiah" taking place "in connection with and just at the end of Jacob's trouble" (P '30, p. 15).

(g) Those Jews who consecrate and are faithful therein *after* Sept. 16, 1954, but *prior* to the opening of the Highway of Holiness and restitution privileges, *i.e.*, *Basileia pre-restitution loyal consecrated Jews*.

(72) Thus believing Jews, "Israel after the flesh," who will be of the *quasi*-elect in the Millennial-Age Camp, may, from the standpoint of their time of development, be viewed as consisting of seven different or distinct groups. The Gentiles who will be among the *quasi*-elect of the Millennial-Age Camp may, from the standpoint of their time of development, come under three groups:

(h) Those "Gentiles who [during the Gospel Age, *prior* to the Fall of 1954, when the Basileia set in in its first lapping beginning] accepted Jesus as Savior, but failed to consecrate, yet remained faithful to the Ransom and righteousness," *i.e.*, *Gospel-Age loyal tentatively-justified Gentiles*.

(i) Those Gentiles who *after* Sept. 16, 1954, but *prior* to the opening of the Highway of Holiness and its restitution privileges, accept Jesus as their Savior and as unconsecrated believers remain loyal to the Ransom and the practice of righteousness, *i.e.*, *Basileia pre-restitution loyal tentatively-justified Gentiles*.

(j) Those Gentiles who consecrate and are faithful therein *after* Sept. 16, 1954, but *prior* to the opening of the Highway of Holiness and restitution privileges, *i. e.*, *Basileia pre-restitution loyal consecrated Gentiles*.

(73) Thus "the sons [the *quasi*-elect] of the next Age," all of whom are developed as such during "the periods prior to the Millennium [in the sense of the Kingdom in its restitution time, the Millennial Mediatorial Kingdom, for when Bro. Johnson wrote these words in P '26, p. 118, we were already in the Millennium, in its beginnings from 1874 on]," may be viewed, as stated above, as including these ten distinct groups. It will be recognized that those Basileia pre-restitution consecrated Jews and Gentiles listed under (g) and

(j) constitute the class otherwise known as the Consecrated Epiphany Campers, the last class to consecrate prior to the opening of the Highway of Holiness. They will be the highest class among the restitutionists. We praise God for the abundance of precious Truth from His Word that He has revealed through Jesus, present in His Second Advent (Luke 12: 37; Rev. 3: 20) including the truth on the *quasi*-elect. May the Lord bless our study of it to us all for our growth in knowledge and grace and our use in His service!

BEREAN QUESTIONS ON THE ABOVE

(1) Give three reasons for the republishing of the article on The *Quasi*-elect. Where did it first appear? Then where? In order to understand this subject more clearly, what three things is it important that we understand from the Scriptures, reason and facts? What is a fourth thing to keep in mind? What proves that Oct. 1954 is a Biblically marked date? What ended then? Of whom does the Epiphany Camp consist? During what two periods was much work done toward developing it? What do we understand began since Oct. 1954 in this connection?

(2) What is the highest class among the *quasi*-elect? Where was this class set forth? By what date do we understand that the full number of the elect was complete in its membership? Though not complete in what other respect? What is not and what is the standing of those who consecrate since then? What class will now be coming more and more to the fore? Particularly what group among them? Why is our present study timely and profitable?

(3) How should we preferably designate Biblical ideas and classes of God's people? Is this always possible? Give examples. What is the Millennial-Age designation given in the Bible for the *quasi*-elect? Where, *e.g.*, is this designation found? Name two other classes that are designated by the same term. How proved? How only could we use the term "sons" as applying to all the various classes so designated in the Bible and still distinguish clearly between them? What is the preferable procedure? Why? Whose lead do we thus follow?

(4) What is the signification of the Latin prefix *quasi*? How do we use the term *quasi*-elect in the widest sense? Generally, however, how do we consider it? Into how many general groups are the *quasi*-elect divided?

(5) Of whom does the first of these three general groups of the *quasi*-elect consist? What advantage have they over the rest of mankind?

(6) Of whom does the second general group of the *quasi*-elect consist? What kind of justification is theirs? What are its attendant blessings? For what was it intended? What is "this grace wherein we stand" (Rom. 5: 2)? What advantages have the tentatively justified who did not consecrate received? Why do we consider them as almost of the elect? In what sense did they receive the grace of God in vain (2 Cor. 6: 1)? Nevertheless, what advantage will they have over the rest of mankind in restitution?

(7) What is the third general group of the *quasi*-elect? When do they consecrate? Why are they not of the elect? To what must they attain in this life in relation to the other two general groups of the *quasi*-elect?

(8) For what will these three general groups of restitution "sons" (Joel 2: 28) be especially fitted?

(9) How do the Scriptures picture the *quasi*-elect? How in relation to the elect? How many elect classes are there? Name them. What will now be done?

(10) In Joel 2: 28, 29, whom do the servants represent? The handmaids? The old men? The young men? The sons? The daughters? Where are details given? Give a brief summary of them.

(11) How are the *quasi*-elect pictured in Isa. 60: 4? Whom do the "daughters" represent? In what two ways is the superiority of the

quasi-elect over the non-elect implied in Isa. 60: 4 and Joel 2: 28? How else does it seem to be shown in Isa. 60: 4? How do Heb. 5: 12-14 and 1 Pet. 2: 2 throw light on this matter? Who are the "sons" of Isa. 60: 9? To what do "the isles" refer? What classes are described in v. 13? What does "Lebanon" mean? What is the glory of literal Lebanon? What do the trees represent? How does Psa. 92: 12, 13 prove this? In Isa. 60: 13 who are referred to by the word "thee"? By the fir tree? The pine tree? The box tree? By their being brought "together" unto The Christ? What light does Num. 3: 6-9 in its Millennial application throw on this matter?

(12) Where is the account given of Noah and his family, *etc.*, entering the Ark? What is typed in general by the eight human souls who entered it? How proved? What is typed by the Ark? What is the central feature of the Abrahamic Covenant? What features of power will The Christ exercise in blessing all nations? What does Gal. 3: 8, 16, 29 show? How many elect classes are developed under the Abrahamic Covenant? How were they pictured in this connection? Who was typed by Noah? How proved? By his wife? By Shem and his wife? Japheth and his wife? Ham and his wife?

(13) What else were saved in the Ark? What is represented by the clean animals? Which group of the *quasi*-elect is considered as typically clean? As tentatively clean? What is represented by the unclean animals? By those perishing in the Flood? What is the typical significance of the animals being placed in the Ark? What is the analogy between the Ark and the Abrahamic Covenant? What is shown by the different positions of the animals and Noah and his family in the Ark?

(14) What characterizes the view of the Ark, *etc.*, that is here set forth? To what does it stand in marked contrast? What have the "J.W.s" not been able to give?

(15) What Scripture is to be studied next? What class do we understand to be represented by Terah at Haran (Gen. 11: 31; Acts 7: 2)? Who were Terah's two sons besides Abraham? Whom do they represent? Describe these two classes. In this connection, whom does Abraham represent? What does his stay in Haran represent? His journey to and entering of Canaan (Gen. 12: 4, 5)? Whom does Lot here represent? Why?

(16) Where is Gen. 15: 7-21 discussed in detail? What animals and birds did Abraham sacrifice (Gen. 15: 9)? What did these five sacrifices represent in general? During what time? What is typed by the heifer? How typed elsewhere? The she goat? The ram? The turtledove? The pigeon? What is represented by cleaving the animals and not cleaving the birds? In what was the sign given to Abraham concentrated? What else did it include? Accordingly, what conclusions do we draw from the above? Why are the Consecrated Epiphany Campers as such not included in this picture?

(17) What is set forth in Gen. 22: 16-18? Of what is it the heart? How is this shown in Rom. 4: 16? In Gal. 3: 6-9? What does the Oath-bound Covenant elaborate? How does it show that all the families of the earth will be blessed? In what two aspects was this seed in its larger sense to be multiplied? How was this shown? Of whom does the heavenly seed consist? The earthly seed primarily? Secondly? What order of the seed of Abraham is this secondary earthly seed? Verify this from E 12, p. 185. What will be their special relationship as to the Worthies in the work of restitution? How will they rank in relation to other restitutionists? Read E 11, p. 293, lines 9-28. Under what covenant are the *quasi*-elect as such developed? Under what features of that covenant? Like what other two classes? When will they get their offer of everlasting life? Under what covenant?

(18) Where do we find an account of Keturah's children? Who is typed by Abraham? Sarah? Isaac? Hagar? Ishmael? How proved?

When did Keturah become Abraham's wife? How many sons did she have? What proves that she also is typical? What does she type? Why so? What do Jer. 31: 33, Heb. 8: 10 prove in this connection? Read Z 4309, pars. 5, 6, 8-11. When does the New Covenant operate? Where are 21 lines of pertinent proof given? Accordingly, whom do Abraham's descendants by Keturah type? How does Isa. 60: 6 prove this?

(19) What does Isa. 60 describe? Under what picture? What is a similar picture? Among others, what do vs. 4, 13 prove? What in particular does v. 13 show? Who are the "sons" and "daughters" of v. 4? For what do they come to The Christ? What other Scriptures show this? What does v. 5 show? How proved?

(20) What is typed by Ishmael's sons as a whole? For what do Kedar and Nebaioth stand? Where are the twelve tribes similarly divided? What has been Fleshly Israel's condition during the Gospel Age? How proved? What will it be in the Millennial Age? How proved by v. 7 and Rom. 11: 26-33?

(21) What do these considerations clearly prove as to the setting of Isa. 60? What does v. 6 therefore prove? By what? For whom do the three descendants of Keturah mentioned in v. 6 seem to stand? Accordingly, what conclusion do we draw as to all of Keturah's designated descendants?

(22) What will now be done?

(23) Whom does Keturah's firstborn son, Zimran, type?

(24) Her second son, Jokshan? His sons, Sheba and Dedan's three sons in general? According to what? Whom does Asshurim type? Letushim? Leummim? How else are the three groups of Youthful Worthies pictured?

(25) Who come next as classes to be given life under antitypical Keturah?

(26) Whom does Keturah's third son, Medan, type?

(27) Whom does Keturah's fourth son, Midian, type? His five sons in general? Whom does Ephah type? Epher? Hanoah? Abidah? Eldaah? What progression of thought concerning knowledge seems to be indicated in the meanings of their names?

(28) Whom does Keturah's fifth son, Ishbak, type? What is the comparative relationship of this class to God? Though not specified in the case of this class, what similarity is there between it and antitypical Midian? Where have many in antitypical Ishbak been developed? What have they not had there? With what have others of this class been blessed? What does this not mean? What may it mean? On the basis of what Scriptural principle? What may eventuate in many cases wherein there has been measurable wilfulness?

(29) Whom does Keturah's sixth son, Shuah, type? Give three passages in which they are mentioned as "daughters." Explain.

(30) What do Keturah's six sons type in general? In particular? How corroborated?

(31) For whom do the three descendants of Keturah mentioned in Isa. 60: 6 stand? For whom does Sheba there stand? Cite a similar instance where a part stands for the whole. Who are included in antitypical "Midian, even Ephah" in Isa. 60: 6 (comp. E 6, p. 717; E 15, p. 682)? Why? How proved? What will they be? How proved? What do the gold and incense here represent? What should be our reaction to this part of our study?

(32) Whom do Ex. 2: 22; 4: 24-26; 1 Chron. 23: 15 mention? What do Gershom and Eliezer type? How was the antitypical Gershom class influenced to consecrate? How typed? What did they thus become? What characterized antitypical Eliezer? Who were included? Where is more given on this?

(33) What does the Tabernacle Camp represent in the Millennial-Age application? How will it be divided? Who seem to be the "princes" who will head these tribes? What two Scriptures particularly support this thought? In what respect will the Worthies stand before the world?

(34) Will one, or more than one, of the Worthies head each tribe? What Gospel-Age analogy supports this thought? Were there any assistant princes or captains who served as subordinates to the princes at the head of the tribes? Describe them. What conclusion may we draw antitypically? What will be the office functions of these subordinate princes or captains as respects the Worthies? The non-elect?

(35) Whom do Num. 1: 49-54; 3: 6-9 set forth? Whom do they type? In which setting? As distinct from what? Of what class will they be? If they do what? How are they pictured here?

(36) What Scripture will we now study? Whom does Elimelech type? Naomi? Mahlon and Chilion? Ruth and Orpah? What is typed by Mahlon's and Chilion's death in Moab? Orpah's remaining in Moab? What did many tentatively justified ledlings do? Therefore of what class are they? What did those typed by Ruth do? (37) What do 1 Kings 10: 1-13; 2 Chron. 9: 1-12 describe? Who are typed by the Queen of Sheba? Where are details given? As doing what? What is typed by her train or retinue? Who will be found among those comprising it?

(38) Of what do the cited Scriptures treat? What did the Nethinim do? What is the standing of all the antitypical post-Exilic Nethinim? In the post-1954 Epiphany, of what three classes do they consist? Which ones are of the *quasi*-elect?

(39) What have the Consecrated Epiphany Campers done more than other Campers? How proved? Especially which ones? Whom have they assisted? In what service? Of what class will loyal ones be? Who have the closest, most blessed, and sympathetic association in it? Where are details given?

(40) What is the general subject of Psa. 72? How is Jerusalem related to it? How many mountains and hills does it have? What do its mountains represent respectively? Its hills? As what did Ophel serve?

(41) From whom are the higher earthly classes here clearly distinguished? How does Bro. Johnson analyze the "valley sections" of Jerusalem? What does he state? What seems to be the thought of Psa. 72: 3? What does v. 7 show?

(42) What is the next text to be considered? In the Bible, whom do virgins type? How proved? How many classes are still fulfilling their course in this life in the post-1954 period? What are they? How do they seem to be represented? What may be said of the Great Company in this connection? How represented in their 60 divisions? The Youthful Worthies? How represented in their 80 divisions? The Consecrated Epiphany Campers? How represented? Though not in what relationship? How is their standing pictured otherwise? To what is this a comparatively lesser standing? How pictured? What is shown for them and others in the phrase "without number"? Where are details given?

(43) What two applications can the "wilderness" and the "desert" of Isa. 35 be understood to have? What do the "waters" and "streams" symbolize? The "parched ground"? How will the symbolic desert rejoice? To what does "the glory of Lebanon" here allude? Who are represented by Mt. Carmel? By Sharon? What will be done with these? Explain the Hebrew parallelisms in v. 2.

(44) How do 1 Tim. 2: 4 and Jer. 31: 34 throw light on symbolic water being given to the symbolic desert? Through whom will the glory of God's Kingdom and its righteousness be especially revealed primarily? Secondarily? What do the cited passages prove? What do the comparative elevations of Mt. Carmel and the plain of Sharon illustrate? How proved?

(45) What two classes, among others, are symbolized separately in Isa. 41: 19? How many classes are saved from among mankind? How symbolized? What proves that Isa. 41: 19 and its context have a Millennial application? What do the cedar, shittah, and myrtle trees of

Isa. 41: 19 represent respectively? In what scale? The oil tree, fir, pine, and box trees? In what scale? As these classes will be set into their Millennial positions, what will they do? Where are details given?

(46) What does Neh. 8: 15 specify? What do these represent? In what? Name them. Where are details given? What differences are there between the setting here and in Isa. 41: 19?

(47) What will be studied next? Where expounded in detail? What seem to be referred to here? Name them. How typed in each case? Which ones will be of the *quasi*-elect? What kind of a shepherd is mentioned in vs. 15-17? To whom do we believe this applies? What bad course did he take? With what result? What four things did he fail to do? How corroborated?

(48) What will we consider now?

(49) What is typed in Ex. 15: 1-21? When begun? What is here typed by Moses? By the sons of Israel? How many spirit classes take part in this chorus?

(50) How many human classes take part in this chorus? What is here typed by Miriam? By the other women? Define the *quasi*-elect and the non-elect. What is their relationship in the Hallelujah chorus? Where are details given? What is typed by Aaron in the Millennium and the Little Season? As what? By Miriam's being spoken of as Aaron's sister?

(51) What did Bro. Johnson show in E 4, pp. 450, 451? How proved? Why are the Ancient Worthies personally excluded in this setting? Why are the Youthful Worthies typed by the half-tribe of Manasseh whose inheritance was east of the Jordan? Nevertheless, what are we not to conclude as to the other half of the tribe of Manasseh? What is typed by this other half-tribe of Manasseh, together with the nine tribes that had their inheritance on the west side of Jordan? How does the number ten corroborate this conclusion?

(52) Later, what did Bro. Johnson write concerning the half-tribe of Manasseh with its inheritance east of the Jordan? Where was this inheritance situated? How proved? What did he thus indicate? As in what other picture? What land was given as their inheritance to the tribes of Reuben and Gad? Picturing what?

(53) What do Num. 26: 30-34, Josh. 17: 2-6 describe? As distinct from what? Which included what? What seems to be typed by the man Gilead? Where shown? His six sons? In connection with what? Seemingly according to what?

(54) Who were among those in Gilead's families? Where mentioned? What do many pertinent tentatively justified ones do? But not what? Nevertheless, what else do many do? And so become of what class? What five distinguishing marks do those have who are typed finally by Zelophehad's daughters? Why not of the more prominent leaders? How proved? What else may be said regarding these antitypical daughters of all countries in the finished picture? Graded according to what? In what scale? Beginning with which? Continuing up to which? What are these daughters' names and their meanings? What should all of these Campers do? And thus become what? How does Jehovah regard such?

(55) Who is typed by the half-tribe of Manasseh with inheritance on the west side of the Jordan? Give four reasons for this conclusion. What does this type indicate as to the standing of the Consecrated Epiphany Campers in relation to the other restitutionists?

(56) What other picture is helpful in this connection? How does it differ from the Num. 32 picture? How is the inheritance of the elect differentiated from that of the restitutionists in each case? How many classes are there in the Millennial firstborn? Name them. How typed in each case? Of what nature will they all eventually be? How is this shown in Num. 18: 20, 23, 24? Who are represented by the other Israelites? To what will they attain? How is this shown? What do the locations of the priests and Levites (Num. 3: 23, 29, 35, 38) as

separate and distinct from those of the Israelites type? In which group are the *quasi*-elect to be found? What do we thus have here?

(57) What is the next pertinent Scripture? What is meant by the "great house" in type and antitype? How proved? What are typed by the "vessels of gold and of silver"? How proved? The vessels of "wood and earth"? What two additional classes are pictured in 2 Tim. 2: 20? How proved? Which application is this?

(58) What will there not be in the post-Millennial application? Why not? How proved? What does Bro. Russell indicate as to the vessels unto "dishonor" in A 390? In Z 1872? In Z 5493, 5759? In harmony with this and the Bible's other testimony, what will be the post-Millennial setting? Thus in this application, of what does the Lord's Great House consist?

(59) Why are the above Scriptural descriptions of the *quasi*-elect important? What associations will they have? Nevertheless, how are they to be considered? Why?

(60) How are the *quasi*-elect defined by Bro. Russell in Z 5164, par. 4?

(61) What did Bro. Johnson often do?

(62) How are the *quasi*-elect defined in E 12, pp. 186-188. How could they be spoken of as "the fifth elect class"? Is this a contradiction of the Scriptures that teach only four elect classes? Why not?

(63) How are the two groups of the unconsecrated *quasi*-elect described in E 12, p. 730?

(64) How are they defined in connection with the Epiphany Camp? Give instances.

(65) How are they described in P '41, p. 50?

(66) What is said of them in E 15, pp. 545-547?

(67) How are they defined in E 4, p. 319? In E 15, pp. 535, 717?

(68) How are the restitution "sons" described in P '26, p. 118, par. 5?

(69) What do these quotations from Bro. Johnson show? To whom and up to what time does his definition of the "sons" as "the measurably faithful believers of the periods prior to the Millennium," apply? What other group of "measurably faithful believers" are covered in this definition as coming "in the periods prior to the Millennium"? From what two classes do they come? How might they be termed? Are the pre-restitution consecrators to be considered as of the *quasi*-elect? What will be their comparative standing? Would the term "measurably faithful believers" apply to the faithful consecrators?

(70) How many reasons are here given for including the Basilea pre-restitution consecrators among the *quasi*-elect? If they would receive everlasting life, what must all of the *quasi*-elect do? When? What do the cited references show? Why can they not be of the Epiphany Court? Where is their standing as respects the Tabernacle? Of what does the Epiphany Camp consist? How long will tentative justification operate? For what purpose is it given? May we then expect further consecrations before restitution begins?

(71) Of what will the Millennial Camp consist? Define it. Of what two general classes do the unconsecrated *quasi*-elect consist? Into how many groups may the *quasi*-elect be subdivided? Where does Bro. Johnson mention some of them? Describe seven subdivisions pertinent to the Jews.

(72) Describe three groups pertinent to the Gentiles.

(73) What is to be understood by the "Millennium" in Bro. Johnson's statement in P '28, p. 118 on "the sons of the next Age" being "the measurably faithful believers of the periods prior to the Millennium"? Why? Which of the ten groups constitute the Consecrated Epiphany Campers? When do they consecrate? What should be our reaction to this study? What do we pray for it?

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ANNOUNCEMENTS

ANNUAL MEMORIAL REPORT FOR 2004

Following is a summary of the record of classes and individuals who partook of the Lord's Memorial earlier this year. There were no doubt some who partook for which we have no report.

United States, 14; Jamaica and Trinidad, 4; Nigeria and South Africa, 10; Germany, 6; India, 11; Brazil, 7; Poland, Lithuania, Ukraine, Russia, and Moldova, 82; Philippines, 1.

LHMM U.S. CONVENTIONS

Effective in 2005, LHMM conventions in the United States will be reduced from eight to four per year. At present, conventions are held in eight different states annually. With the new schedule, conventions will be held in each one of these states every other year.

2005 (Alternation)		2006 (Alternation)	
California –	March	Florida –	March
Massachusetts –	May	Michigan –	May
Ohio –	July	Pennsylvania –	July
Illinois –	September	Oklahoma –	September

BIBLE STANDARD CYCLOPEDIA

This compact-disk library is the culmination of a three-year-long effort, supervised by the (joint) U.S. Webmaster and others, under the auspices of the Bible House. Several dozen brethren throughout the U.S. and the U.K. lent their time and talents to this project. The disk contains the full 17-volume *Epiphany* set of Bro. Paul S.L. Johnson, and other publications of interest to Bible Students, including the *Studies in the Scriptures*.

The disk is supplied with instructions for installation and costs \$12.00, plus \$1.00 for postage. *System Requirements:* Windows 95, 98, 2000, ME, XP. (*Mac users, please contact us for installation instructions.*) To order, send check or money order to: LHMM, 1156 St. Matthew's Road, Chester Springs, PA 19425-2700. For technical or other information relating to this product contact us at editorial@biblestandard.com.

BACK ISSUES OF OUR MAGAZINE

The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through December 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001, \$1.00; thereafter \$1.50. We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Herald*,
 1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81,
 1982-86, 1987-91, or 1992-96 *Bible Standard*.

We have available bound volumes for the years 1997-1999; some are available on back order at \$27.50 each volume, though we do not guarantee that every past issue is available.

PRESENT TRUTH BACK ISSUES

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity for issues prior to 2002; thereafter, \$1.00 in quantity, \$2.50 for a single issue. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991. We now have also the years from 1992-1999. Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31, which contain almost all articles in those issues. To ensure these prices, we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

REPRINTS OF PASTOR RUSSELL'S WRITING

Please note: We regret that Volume two of the Library Edition of *Studies in the Scriptures: The Time Is At Hand*, is currently out of stock. Arrangements are being made for its reprinting, and we will advise when it is available.

The following are not our publications, so stock is limited.

<i>What Pastor Russell Said</i> (Question Book).....	\$11.50
<i>Expanded Biblical Comments</i> (1879 to 1916 inclusive).....	\$28.50
<i>Pastor Russell's Sermons</i>	\$ 9.50
<i>What Pastor Russell Wrote</i> (Overland Monthly).....	\$ 8.00
<i>What Pastor Russell Taught</i> (Covenant Book).....	\$ 8.50
<i>Tabernacle Shadows</i> Helping Hand.....	\$ 7.75

HYMNS FOR 2004

On the first of each month, the day's hymn is our hymn for the year, 324, "When all thy mercies, O my God"; on other days, please use the fourth in each Manna listing.
