


The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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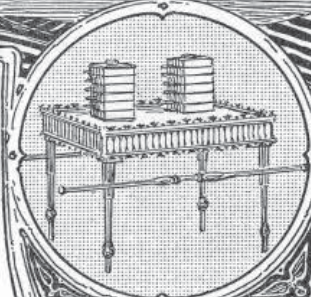
CONTENTS

EPIPHANY — THE
 DURATION OF.....34
 OUR WORK IN INDIA39
 GIBEONITES, NETHINIM
 CONSECRATED EPIPHANY
 CAMPERS.....41
 MANNA TEXT47

Back Page
 THANKSGIVING
 OBITUARY



"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.



EPIPHANY—THE DURATION OF

MANY of the dear ones are asking questions on the duration of the Epiphany. These questions imply that the Epiphany is a period of time. This we have seen to be a Scriptural thought, as also our dear Pastor taught it; 2 Tim. 4:1 “I charge you before God, and the Lord Jesus Christ, who shall judge the quick [those never under the Adamic death sentence] and the dead at His appearing [Greek *epiphania*, Jesus’ second appearing] and His kingdom [a time still to come for blessing all humanity].” The Epiphany is a period of time that is subdivided into various seasons. This thought is apparent from the literal rendering of 1 Tim. 6:14, 15: “Keep this commandment [a doctrine given by Divine inspiration] without spot, unrebukeable, until the appearing of our Lord Jesus Christ” [His Epiphany], which in its seasons He, the blessed and only Potentate, King of kings and Lord of

lords, will show.” How many of such seasons the Epiphany will have we do not yet know. [This statement was given in 1921.] The first of them has already passed, and its work was the manifestation of the eight groups of Truth Levites under bad leadership. Probably the next Epiphany season will end with the manifestation of the good Levites. Time will tell. The question as to how many other seasons it will contain must also be left to the future for an answer, because the light on this subject as on other subjects will doubtless progress. Prov. 4:18 “the path of the just is as the shining light, that shines more and more unto the perfect day.”

The Epiphany is in some passages referred to as a day: “It will be just like this on the day when the Son of Man is revealed” (Luke 17:30). “Every man’s work shall be made manifest; for the day shall declare it” (1 Cor. 3:13). “And it came to pass on the day that Moses had fully set up the tabernacle [Church] and had anointed it and sanctified it... that the princes... brought six covered wagons [organizations, in the antitype]... and Moses... gave them to the Levites” (Num. 7:1-3, 6). This transaction types the fact that in the Epiphany the Lord would give the Great Company six organizations, which has already occurred. The Parousia is also in some passages called a day: “But who may abide the day of His Coming [the Parousia?]” (Mal. 3:2). Furthermore, the Bible in the same connection speaks of the Parousia and the Epiphany as days: “This know also that in the last days [the Parousia day and the Epiphany day] perilous times shall come [perilous because antitypical Jannes was to be active especially in the Parousia, and antitypical Jambres was to be active especially in the Epiphany]” (2 Tim. 3:1). “Knowing this first that there shall come in the last days scoffers... saying, Where is the promise of His presence? [Both during the Parousia day and during the Epiphany day these scoffers have been active]” (2 Pet. 3:3, 4). “As it was in the days of Noah, so shall it be also in the days of the Son of Man” (Luke 17:26).

According to these passages we see that the Parousia is called a day and the Epiphany is called a day; and that both together in the same connections are spoken of as “days,” and as “the last days” of the Gospel Age. This, however, would not imply that the Church (Little Flock) will be here until 1954 or until 1956. On the contrary, we know that the entire “Little Flock” will be delivered before the Epiphany is over, “When Christ our life shall appear, then



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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-Basilea Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

shall we also appear with Him” (Col. 3:4), though we do not know the exact date. [This statement was given in 1921.] We, with progressive Truth as due know that date to be October 22, 1950.

It will be seen that on some phases of this subject we cannot as yet speak with positive assurance. On this subject “now we know in part” only. Later we trust to know perfectly on this line of thought. Therefore in discussing this matter among ourselves let us be cautious not to be positive in our statements. Until the advancing light [present Truth] will justify a more positive statement, let us confine ourselves to such sobriety of speech as leaves the details of this time feature as they have been set forth. Several years after 1921 “the advancing light” on the midnight of the Parable of the Ten Virgins (see PT ‘27, pp. 13, 14), was made clear to him [Bro. Johnson] pointing out plainly that the Epiphany, in its restricted sense would be a 40-year period.

Then he wrote as follows (see PT. ‘28, p. 189; E Vol. 4, pp. 103, 104) “The 40 days of the purification for a mother of a son proves that the Parousia—the Reaping time—is a period of 40 years; and the 80 days of the purification for a mother of a daughter proves that the Parousia and the Epiphany total 80 years, and that accordingly the Epiphany is a period of 40 years. These periods are proved to be of equal length and of 40 years each by the following facts: (1) they are in the same connections together called days and each in the same connection is called a day, combined with the fact that the Parousia is repeatedly spoken of as 40 years; (2) the twofold stay of Moses for 40 days in the mountain; (3) the period of 40 years for each being required in order to have a full symbolic night from October, 1799, to October, 1954, with April, 1877, as its exact midnight, as required by the parable of the Wise and Foolish Virgins; (4) 40 years seem to be the Bible period for trial along the line of certain principles, like the 40 years’ trial in the wilderness, the 40 years’ reigns of Saul, David and Solomon, as trial times, the 40 years of the Jewish, Gospel and Millennial Age Harvest trials; accordingly we would expect the Great Company and Youthful Worthies, as classes, similarly to have 40 years—the Epiphany—set aside as the special trial period along the lines of the principles applicable to them; (5) the Lord’s use of twelve hours to the working day (John

11:9) and His providing in the parable of the Penny for an eventide and consequently a night to follow the day of reaping (Matt. 20:8), show that the symbolic twelve-hour night period that follows the Parousia time of Reaping (the twelve-hour day) must be of equal length, proving that the Epiphany is likewise 40 years long, the former being the day and the latter the night, referred to in Psa. 91:5, 6 and Psa. 121:6; (6) the Eight Large Wonderful Days, being eight decades, likewise show that the Parousia began in 1874 and that the Epiphany will end in 1954; and (7) now the 40 and 80 days of Lev. 12 are an additional proof.”

Note also that Bro. Johnson restated, with additions, in PT ‘36, pp. 22, 23 and SITS 3, Appendix, pp. 382-387 (comp. PT ‘59, p. 37), the seven points just mentioned, and referred to them as considerations that “PROVE [emphasis ours] that the Epiphany is a period of forty years.” AFTER “the advancing light” was given to Bro. Johnson, and he had much Scriptural evidence (in addition to the Epiphany being mentioned as a day in the Scriptures in connection with the 40-year Parousia) which clearly showed the duration of the Epiphany (in its restricted sense) as being 40 years, he felt justified in making quite positive statements, such as those quoted above. It will be seen that on some phases of this

subject we cannot as yet speak with positive assurance. On this subject “now we know in part” only. Later we trust to know perfectly on this line of thought. Therefore in discussing this matter among ourselves let us be cautious not to be positive in our statement until the advancing light will justify a more positive statement. Let us keep in mind that the Epiphany will witness the manifestation of Christ not only to the Great Company as its Cleanser and Deliverer, but also to the Youthful Worthies.

As Epiphany Bible Students under the tutelage of Pastors Russell, Johnson and Jolly we continue to hold fast to the advancing Truth on the Epiphany and Apocalypse as being one and the same period, and in the larger sense as being the entire Time of Trouble, even as the Lord pointed it out through these chosen vessels, and that before the Fall of 1954, when the antitypical mother of the maid child in the sense of the Truth in its application to the Great Company (E Vol. 4, p. 99) was fully cleansed “of all error attaching to it.” Seen in this larger sense, the

We are living in a time of **lawlessness**.

A. Terrorism.

B. Perversion (Romans 1:18-32).

C. Moral Breakdown.

Isaiah 5:20, 21 “Woe to those who call evil good, and good evil; who put darkness for light; and light for darkness; who put for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and prudent in their own sight!”

objects and purposes of the Epiphany (manifestation) and the Apocalypse (uncovering) period are one and the same.

EPIPHANY HAS SEASONS

In addition to 2 Tim. 4:1, Bro. Johnson used 1 Tim. 6:14, 15 very effectively in proving that the Epiphany is a period, for if the “appearing,” or Epiphany, has its own “times,” “its own seasons” (E Vol. 4, pp. 12, 44, 49, 59), it surely must be a period of time. Bro. Johnson described eight of such seasons in E Vol. 10, pp. 10-107 and a ninth in E Vol. 4, p. 49, as belonging to the first part of the Epiphany, the time in which the Priesthood dealt with Azazel’s Goat, and mentioned (E Vol. 10, p. 108) that “the second part of the Epiphany,” that devoted to the dealing with the cleansed Levites, would likewise “manifest several seasons.” Viewing the matter from the standpoint our Lord pointed out through His Laodicean Messenger, i.e., that the Epiphany and Apocalypse are one and the same period of time, which in its larger sense includes the entire Time of Trouble (see, e.g., E Vol. 10, p. 10). With this understanding we can rest assured that the Epiphany (in its wider sense) will witness the accomplishment of all that needs to be done prior to the establishment of the earthly phase of the Kingdom (E Vol. 11, p. 439, bottom; E Vol. 4, p. 59), for it fully leads up to “and introduces the Basileia, the Kingdom” (E Vol. 4, p. 20, top). With present Truth at our hand we can see that the Epiphany in its widest sense continues for a while subsequent to the Great Company leaving the earth. With truth as due, we recognize that there will be the same length of time for the Epiphany to lap into the Basileia as there was for the Parousia to lap into the Epiphany; a work that continues to this day.

Let us use the Tabernacle and the cloudy, fiery pillar covering the tabernacle to enlarge our understanding of the Truth as due in 1934. The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class. This means that the Lord had throughout the Gospel Age made the Christ class the recipient and depository of the Truth as due and of its Spirit. Certainly the Scriptures abundantly prove this thought. This is typed by the cloud resting upon the tabernacle and not, e.g., on the camp or on the territory without the camp. To the great, mighty and wise of this world this claim sounds absurd; nevertheless it is true that whatever of Truth is due or whatever of the Spirit of the begettal is poured out, they are in the Church, and can be gotten only through the Church’s ministry, implied in her being the depository of these (1 Kings 17:1). All this, and

more, too, is represented by the cloudy, fiery pillar resting upon the tabernacle.

It will be noticed that the pillar was a cloud by day and the appearance of light by night (Num. 9:15). During the Gospel Age there are two symbolic days and two symbolic nights. The Parousia is frequently called a day and the Epiphany a night (Psa. 91:5, 6; Matt. 20:1-8). They are both called a day, symbolized by the light and dark part of a 24 hour day respectively (1 Cor. 3:13; Eph. 6:13). The watchman calls the trouble time—the Epiphany—a night, implying that a preceding period was a day—the Parousia (Isa. 21:11, 12). The night wherein no man can work (do reaping work, as the connection shows) is the Epiphany; it is preceded by a period called a day—the Parousia. (John 9:4). This passage has another application; for the day in which Jesus worked was the reaping time of the Jewish Harvest, implied also in the parallel Harvests, and a night followed that day, in which no reaping was done, and that night lasted from Oct. 69 A.D. until Oct., 1874. These two periods give us the other day and night of the Gospel Age: the Jewish Harvest, the period between it and the Gospel Harvest. There is a reason why the two Harvests are each called a day and why their succeeding periods until the next succeeding days are each called a night. Based upon the fact that in nature the sun shines by day and the moon by night (Gen. 1:16), the Bible, among other things, uses the sun to represent the New Testament and the moon to represent the Old Testament (Isa. 60:19; 30:26; Matt. 24:29; Acts 2:20; Rev. 6:12; 8:12; 12:1). The periods during which the New Testament would mainly be giving light as a symbolic sun would be days; and the periods during which the Old Testament as a symbolic moon would mainly be shining with its light would be symbolic nights, as the natural sun and moon do to mankind, clarifying their way and their places of abode.

The Word and Spirit enlighten (sun and moon) and lead (cloudy, fiery pillar). It is from the standpoint that these type the Truth and its Spirit in the Old Testament and the New Testament seasons that we can understand the propriety of our Pastor’s remark that the cloudy, fiery pillar was a manifestation of God’s presence with Israel (R 5870), even as the Truth as due and its Spirit are the most manifest evidence of God’s presence with His faithful Spiritual Israel. Accordingly we have shown that the Gospel Age day times, typed by the day time when the cloudy pillar was with Israel, are the reaping times of the Jewish and Gospel Harvests, and that the cloudy pillar, appearing as it did during the day, represents the New Testament Truth as due and its Spirit in the reaping times.

And we have also shown that the night times when the fiery pillar appeared to Israel represent the Gospel Age following the first reaping (Jewish Age Harvest) and following the second reaping (Gospel Age Harvest) the period between the Parousia and the Millennium, viz., the Epiphany, while the fiery pillar itself represents the Old Testament Truth as due and its Spirit. This leads us to remark that there are still another day and night in God's plan. That day is the Millennium (Zech. 14:4-9; Isa. 25:9), when the cloudy pillar (New Testament teachings adapted to New Covenant arrangements, and its Spirit) will lead the Millennial Israel, as typed by Israel's march from Etham to the Red Sea (Ex. 13:20-22), up the Highway of Holiness to its final trial at the beginning of the Little Season. The third night will be the Little Season itself, typed by the night (Ex. 14:20, 24, 27) at the Red Sea; and the fiery pillar will be the Old Testament Truths adapted to the Little Season's needs of the faithful, and its Spirit. After the Little Season's night, day will always be; for "there shall be no night there" (Rev. 22:5).

Jehovah never once failed His own with a sufficiency of His Truth as due and its Spirit to lead and guide them to His Holy Hill, the Kingdom. Nor will He ever fail them in this respect; for "so it was always: the cloud covered it by day and the appearance of fire by night." And, beloved, so long as we abide faithful we may ever look for the antitypical fiery cloudy pillar among God's real people, and we will always find it resting upon them; for God designed it to be—His faithful Church is the recipient and depository of the Truth as due and of its Spirit, a fact guaranteed by the never failing faithfulness of Jehovah, our God and Father! Praise our God.

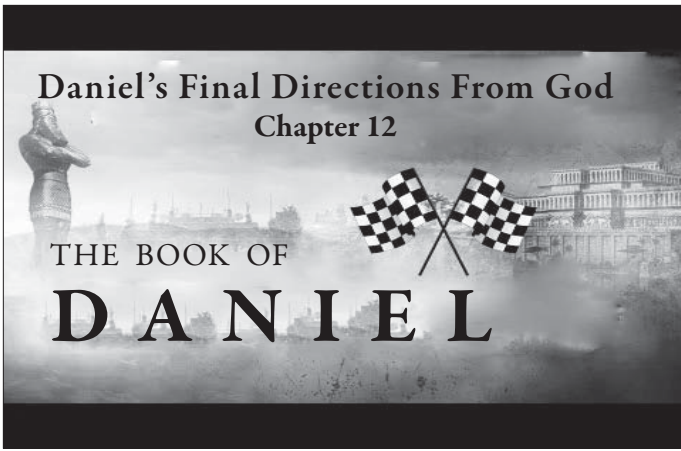
We can now use another Epiphany season by considering the antitypical Tabernacle and the cloudy, fiery pillar covering that Tabernacle to further enlarge our understanding of the Truth as due (present Truth) as given in 1983. The Ancient Worthies because of their faith in God and the coming Deliverer were tentatively justified (Psa. 32:1, 2; Rom. 4:3-9). In the cases of Abel, Enoch, Noah, Abraham and other early Ancient Worthies of the Dispensation before the Flood and of the Patriarchal Age, they lived even before the Tabernacle types (let alone the antitypes) came into existence in the beginning of the Jewish Age. Many other Ancient Worthies lived in the Jewish Age. But all the Ancient Worthies were in the household of faith, and were regarded in an anticipatory sense as antitypical Levites (Tabernacle p. 27; E. Vol. 4, pp. 405, 406).

Jesus as a perfect man at the age of 30 was in the

condition of perfection, but the antitypical Tabernacle did not exist before His consecration, which occurred when He was 30 years old, just before He came to John at Jordan for baptism (E. Vol. 15, p. 54). This is set forth clearly, logically and scripturally in (E. Vol. 8, pp. 622-624), where we read: The Tabernacle represents Jesus and the Church, as God's place of residence, God's place of meeting with, and God's place of blessing the people (Rev. 21:3-5). Usually the tabernacle in the wilderness types the Christ during their Gospel Age experiences of humiliation, and the temple of Solomon their Millennial-Age experiences of glorification. Yet we find in the Bible the word tabernacle also applied to their Millennial-Age activities.

The antitype of the tabernacle in Num. 9:15 is the Christ during the Gospel Age. The day that the tabernacle was reared up represents the Gospel Age, corresponding to the moon, Old Testament Truth and the pillar of fire. The rearing up of the tabernacle is the Gospel Age developing of the Christ class as God's place of residing, meeting with, and blessing the people. This antitypical Tabernacle did not exist before our Lord's consecration, when the antitypical court, brazen altar and brazen laver sprang into existence, also the first Vail and the High Priest stooping under it. His [Spirit] begetting was accompanied with the antitypical Holy and its lampstand, table of shewbread and golden altar coming into existence. At His death the antitypical second Vail came into existence and at His resurrection the antitypical chest of the Ark and its mercy seat, cherubim and shekinah were joined, making the antitypical Most Holy come into existence insofar as Christ is concerned.

All through the Gospel Age the antitypical second Vail has been in process of erection insofar as the individual faithful ones [of the Church] are concerned as they completed their sacrifice unto death, and was completed when the last member passed beyond the Vail [We believe this occurred on Oct. 22, 1950, Bro. Johnson's death date; see PT. Nos. 384, 386]. It is this whole creative process that is typed by the erection of the tabernacle, Num. 9:15 "On the day the tabernacle was raised up the cloud covered the tabernacle...at evening there was upon the tabernacle the appearance of fire, until morning." The time for this work was the Gospel Age. The day of this verse types the entire Gospel Age (Joel 2:29; John 17:21-24; 16:23, 26; 1 Cor. 1:30; Eph. 2:10). The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class. This means that the Lord has throughout the Gospel Age made the Christ class the recipient and depository of the Truth as due and of its Spirit.

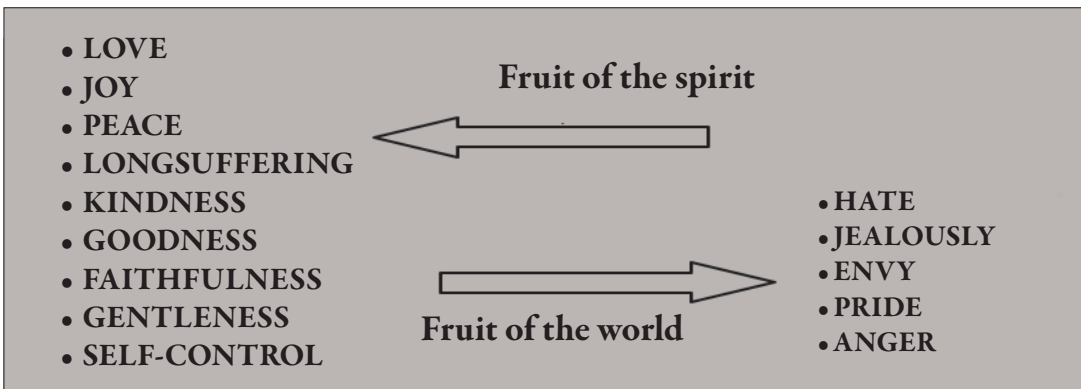


One purpose of this study of God's Word is to show the necessity of progression in our desire to understand the deep things of God! Some Truths lie on the surface and are easily understood, being adapted to the conditions of childhood physically and spiritually. These properly used are as "milk for babes," and give strength for work, growth and further search. But to become as men in the knowledge of God, we must cry after it, seek it as silver, and search for it as for hidden treasures (Prov. 2:1-5). As the Word is arranged as food for the individual as babes, young men and aged, so is it of the consecrated in their different stages of development. It will assist us if we remember that the Bible was not written for one man, not for one age, but for all men and all ages, adapted to the circumstances as "meat in due season." The instruction given in Prov. 4:18 "The path of the just is as a shining light that shines more and more unto the perfect day." In the words of Psa. 119:105 the path of this text is given as "a light unto my path," a shining light representing the spirit of God, the spirit of truth; "God has shined into our hearts to give the light of the knowledge of the glory of God" (2 Cor. 4:6). Also, "thy word is a lamp to our feet," giving light for our present needs (present Truth); and many do not understand how the Bible could be so written as to remain dark for a time, and then gradually unfold its Truth as a burning lamp; but the fact of its being so is to all that understand it an unanswerable argument

in favor of its inspiration by the foreseeing spirit of God.

In Dan. 12 is given an example clear and simple. The Truths concerning the "time of the end" are said to be "shut up and sealed" until that time. Then "knowledge shall be increased," and "the wise shall understand." The Papal dominion over both Church and State crippled every energy and prevented Bible searching. The overthrow of that dominion in 1798 by the French Revolution marked the beginning of the "time of the end" (Dan. 11:35), and opened the way for a multitude of improvements and the "increase of knowledge" (present Truth). Of course those who have the spirit of Truth love it, search for it, learn from it when others fail, but the wisest and best of Christians could not gain accurate knowledge on this subject until the seal of that book was broken at the time appointed of the Father. Are we more intelligent than our forefathers? No, we are not more intelligent or pious than our fathers, even though it is true as we claim that we have advanced Truths. Let us not be followers of the reformers who have accepted creeds formulated in that period and consider it unorthodox to make any further progress. Let all bear in mind that "to whom much is given much is required." If we are advanced in Truth we should also be advanced in holiness, and obedience to God's will as an important aid in knowing the Truth (John 7:17). Proverbs 4:18 concludes with these words "the perfect day." Since we have not arrived at the perfect day we cannot know how much more brightly our lamp may shine in the future!

Since the Gospel Age Church of the Firstborn has left the earth, the consecrated of our day, "Those Consecrating between the Ages" (R 5761), are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy, fiery pillar, the Truth as due and its Spirit rests, and they are now the depository of these. If the world rails at, and despises such a claim, it may do so; but this will not in the least alter the fact that the Christ is the recipient and depository of God's Truth and Spirit [and since the spiritual elect all have been glorified, those Consecrated Epiphany Campers, the Spirit enlightened, Spirit-energized consecrated ones, are recipients of this great favor]. This, our privilege, beloved, by far surpasses what the world's greatest, mightiest and wisest may have or boast. Grateful to the Lord for this are we.



OUR WORK IN INDIA

Dear Bro. Vincent Jayakumar

We are pleased to provide an overview of the expanded work in India. We begin with Bro. August Gohlke's words to tell of his 1978 service in India: "I appreciated very much the Lord's sustaining grace and prayers of the brethren for this trip, the first for an American brother associated with the LHMM."

While Hinduism is the most widely practiced religion, followed by Islam, Buddhism, Judaism and others including Christianity. This Christian message includes Bible Standard Ministries [LHMM]: and since 2010, the Lord has given to us a directive for changes that were needed. In the Lord's view it was time for the Truth message to go forward and the great Jehovah raised up Bro. Vincent Jayakumar with many other special helpers to do that work. With diligent and positive action on the movement's part the Lord has prospered a great improvement in India.

With the prayers and help of many consecrated brethren, not wanting to go ahead of the Lord, we now have a thriving movement in India. We praise God for his guidance. With this guidance we recognized that to reach the desired goal of advancing the Truth, we needed to make the Truth more available. One big step forward was to improve on the movements printing ability; so after much prayerful thought a decision was made to build a building and purchase a printing press. This work was completed in late October 2012 and early 2013. This has allowed for the distribution of many tracts and the magazines to be printed in the native languages. How grateful we are for having God's approval in this effort which has also given privileges of service to many consecrated brethren.

My dear Bro. Leon:

Christian greetings! (Psa. 126:3). Short notes on the Lord's work in India - 2016 & 2017 with Pictures

2016 - Baptism at Nazareth Ecclesia

From the fall of 2014 we were able to see wonderful changes and improvements in the Lord's Movement in India. Our dear God Almighty completely suppressed the sifers' troubling activities and we all extend our gratitude for your kind help and support in every critical situation; so only we were able to concentrate in the field work in a large proportion. As a consequence, in the beginning of 2016, with the wonderful cooperation of our helpers, twenty brethren symbolized their consecration by water immersion at Nazareth Ecclesia and it encouraged all of us.



Daily Heavenly Manna - Book Publishing

(Picture: from left: Book published by Bro. VVJ; Received by Bros. SPR, TVM, ASR).



Our dear Pastor Ralph explained clearly about the publication without the authorization and approval of the Bible House is breaking the arrangements given by our Pastors and violating the copyright policies of the Bible House. He encouraged us to do everything aligned with the truth and its arrangements. Two years before, we published our Daily Heavenly Manna book in Kannada language. It took around two years to complete this wonderful work in Tamil with the support of the diligent co-workers. Now, the Divine Hand has selected you (Bro. Leon) as the General Pastor to feed and guide the Lord's people all over the world; With your proper approval and prayer, we have printed 1000 copies with the help

of our heavenly Father. A detailed report has been sent to you earlier. Now we have our Daily Heavenly Manna in three of our Indian languages – Malayalam, Kannada and Tamil. It is very helpful in our colporteur work; Within one year, 800 books have been sold.

Few years back we printed 1500 copies of the Divine Plan of the Ages in Tamil as Economy Edition, but all were sold out by our colporteurs and only 10 hand copies are in stock. Again, we printed 1000 copies of S. Vol. 1 in Tamil as Library edition. 870 books have been sold out and 130 books are in stock. We have to it print again in the coming year. These two books are much helpful in our colporteur work.

LHMM Book Stall at Kottayam International Book Fair

Our brethren from Kerala are effectively using this book fair regularly for witnessing our truth. This book fair used to be held 10 days every year in Kottayam. And our book stall wonderfully dispensed the truth literatures of God among the other book stalls of men. Our Evangelist Abraham Mathew and other dear brethren used this wonderful opportunity to witness the Kingdom message.

2016 - General Convention of India



Around 350 brethren including children attended this convention and brethren from Kerala, Karnataka and Tamil Nadu and other parts of India had come for this convention. Brethren from Andhra Pradesh could not come this year. Even though we had booked one of the

big halls in Nazareth, the hall could not accommodate all the brethren. Many brethren had to sit out of the hall. No other big hall is available in Nazareth. So, we have kept this matter also before God for His providence.



2017 - Baptism at Nazareth Ecclesia

In 2016, we used almost all the methods Pas. Russell had used in the Lord's ministries. Our dear helpers – team mates - contributed in this work as volunteer, colporteur & sharpshooter. As a result, God abundantly blessed the work and in Jan 8, 2017, this time thirty brethren symbolized their consecration by water immersion. What a blessing! We are glad to see that it progresses splendidly. Since many of them are youngsters, they are energetically assisting us in spreading the Truth; We have selected and handpicked some of the able young new brethren who are having loving Zeal for the Master's use to spread the Lord's truth. By arranging school of prophets and other training meetings, we are giving training to the selected brethren. These are the foundational works to propagate the truth throughout all over India. Now, in Nazareth class itself, around 85 members are attending the class and the hall is completely

packed with these brethren. It seems one or two brethren are little weak; hence, this year, we are concentrating and spending much time on truth and character development among these brethren. We all thank God for His wonderful providence (Luke 5:5-7).



Baptism in Chennai Kundrathur Ecclesia

In this class, twenty brethren symbolized their consecration by water immersion on Jan 28, 2017. Our Evangelist Chennai Raja and Evangelist Mano assisted

many newly interested ones to enter into the truth sphere. Bro. Santhanam (Elder of this class) observed that the Lord's ministry was going well and good in Chennai region, he constructed a large hall for our Sunday meeting above his residence. Whenever time permits, I am visiting this class and encouraging these brethren.

Reports regarding our other works like the Public and semi – Public meetings has been sent to you separately. After thanking the Giver of every good and perfect gift, I specially thank you for your guidance, prayers and kind support in the Lord's work. Thanks a lot for all your encouraging letters and the appointments you have made in the year 2016. Kindly remember us in your prayers. Closing my report with warm Christian love and greetings.

Thank you,

Your brother in the Master's service,

V. Vincent Jeyakumar

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GIBEONITES, NETHINIM, CONSECRATED EPIPHANY CAMPERS

“And the king called the Gibeonites, and said unto them; now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites” (2 Sam. 21:2).

“Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims” (1 Chro. 9:2).

We begin this study by going to the book of Joshua, chapter 10, and reading about the history of Joshua's relationship with the Gibeonites. Gibeon was a great city and the men (Amorites) were mighty. That the Amorites represent sin and error is shown clearly in Joshua's and Israel's defeat of the five kings and the Amorites at Gibeon (Josh. 10:10). This is shown to type our Lord's and His people's eventual defeating fully the five great sifting errors and classes of the two Harvests (1 Cor. 10:5-14).

The king of Jerusalem recognizing that God was showing favor to Joshua called for help from four other cities; Hebron; Jarmuth; Lachish; Eglon and encamped before Gibeon to make war against it (Josh. 10:5). With this action “the men of Gibeon (Gibeonites) sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us” v. 6. Joshua answered their (Gibeonites) call for help with his mighty men of valor. “And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee” v. 8.

The LORD began to shake the composure of (frustrate) these five kings and their armies. We must mark this and *not give* the credit to Joshua when it reads “Yahweh confused them before Israel, and smote them with a great slaughter” (Rotherham). “Jehovah doth crush them before Israel” (Young).

Before an Israelite sword was drawn, while yet the two armies were apart, The Lord cast down great stones from heaven upon them, unto Azekah, and they died; there were more which died with hail stones than they whom the children of Israel slew with the sword. The words rendered hail stones signify stones of congelation; probably they were not meteoric stones, but great hail of frozen water. Such hail, every stone about the weight of a talent, is spoken of in Rev. 16:21 “And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” The smallest Greek talent was fifty-seven pounds, avoirdupois weight. See also Job 38:22; Rev. 8:7; 11:19.

The artillery of heaven turned upon the Amorite host, probably while drawn up in order of battle to meet the

attack of Joshua's men, and certainly before the two armies had met and mingled in hand-to-hand combat with swords, else the Israelites would have suffered from the great hail equally with the Amorites. The formation and discharge of such hail implies a dense, dark cloud, and much electrical disturbance. Thunder and lightning would be prevalent. The Amorites, having known of the dividing of the Jordan and the falling of the walls of Jericho, now perceived that the God of Israel was fighting against them, and they fled in terror at the blackness of the heavens above them, and from the slaughtering hail.

We are given to understand that the class we know as Consecrated Epiphany Campers are pictured by the Nethinim and Gibeonites. That the Nethinim, a special class of persons, type a special class of persons in the antitype, and not something impersonal like teachings, is proven clearly by the following facts: (1) they are closely and consistently associated with other classes of persons in the type—priests, Levites, Solomon's servants, singers and porters—all of whom type special classes; (2) a special class, the Gibeonites (Josh. 9; 2 Sam. 21:1-9), their forerunners, type a special class, "no-hellers," (not believing in eternal torment) "unjustified Truth sympathizers," i.e., Gospel-Age Campers (E 14, pp. 237-240); (3) in the small (Epiphany) antitype they type a special class of God's servants, "the auxiliary pilgrims" (E 10, pp. 161, 163, etc.); (4) the very meaning of the word *Nethinim*, "dedicated, given ones," indicates a class of individuals in both type and antitype (PT 1972, p. 13).

Joshua 9:27 "And Joshua made them (Gibeonites) that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose." The duties of the Nethinim very likely included service as "hewers of wood and drawers of water" for God's sanctuary. This seems to be indicated by the fact that Joshua (9:27) centuries before had arranged for this kind of work for the Gibeonites, though their service was rendered not only for God's sanctuary and the Levites, but for all Israel—"all the congregation" (v. 21). The Gibeonites' service continued for many years. In 2 Sam. 21:1-9 we read of Saul's slaying many Gibeonites, of David's taking up their cause, and of retribution upon Saul's family. "Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites" (v. 1). "Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless

the inheritance of the LORD?" (v. 3). "And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest" (v. 9). After this, there is no further mention of the Gibeonites as a distinct people in the Scriptures.

Possibly later they were included among the Nethinim who were appointed by David and the princes for the service of the Levites (Ezra 8:20); and the likelihood that the Gibeonites and Nethinim rendered similar service for the Levites in connection with the sanctuary lends weight to this supposition. On the other hand, some Gibeonites are mentioned apart from the Nethinim in Ezra 2:20 (margin); Neh. 3:7; 7:25; but it is not clear whether they were descendants of the Gibeonites of David's day or merely Israelites who dwelt in Gibeon.

It is particularly important that justified ones still be encouraged to consecrate, *but not as prospective Little Flock members*; rather they should be encouraged to consecrate, as of the last of the pre-Millennial seed of Abraham, those who as Consecrated Epiphany Campers receive the enlightenment, heart-warming and energizing of the holy Spirit, but not the Spirit-begettal.

There has been a long period of time since King David reigned (1079-1039 BC) showing favor to the Gibeonites, forerunners of the Nethinim and Consecrated Epiphany Campers. Since 1954 the Consecrated Epiphany Camper hopefuls, *saints* in a wider sense (Greek, *hagios*, holy ones, dedicated ones, consecrated ones) are to be awake and alert to the momentous things that are transpiring all around them, and their important significance. It is high time for all Truth people to be *awake* and *alert* to the present situation in the Epiphany, or Apokalypsis, period, the Time of Trouble. We believe that, in view of the above-mentioned considerations from the Scriptures, reason and facts, all the consecrated should in proper humility now recognize their true standing before the Lord, not as prospective Little Flock and Great Company members, but as of "Those Consecrating Between the Ages" (PT 1981 p. 74).

The Nethinim are mentioned as being special servants of the Levites, whom they assisted in the tabernacle service in the days of David and of Solomon, before Solomon's temple was built, and thereafter in the temple service, including the post-Exilic period, in which they are specially mentioned in the Scriptures (this period began with the return of the exiles after the 70 years' desolation

of the land, in response to Cyrus' decree). Nethinim is a Hebrew word meaning, given ones, dedicated ones and is used in the Scriptures to designate a class of tabernacle and temple servants who were subordinate to the Levites. In Ezra 8:20 we read of "the Nethinims, whom David and the princes *had appointed* for the service of the Levites . . . all of them were expressed by name." Rotherham, ARV, etc. properly say *had given*. We point out that Nethinim is the plural form. The Nethinim of Ezra 8:28 are known of God, evidently they were taken partly or wholly from among prisoners of war and their descendants. This is indicated by their non-Israelitish names, as stated in the list in Ezra 2:43-54.

We wish to recognize the difference in the wording to the Levites. They were wholly given Num. 3:9 "And thou shalt give the Levites unto Aaron and to his sons: they are *wholly given* unto him out of the children of Israel." Then Num. 8:16 "For they are *wholly given* unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel." The Levites were "*wholly given*" unto Jehovah instead of the firstborn, and by Jehovah "wholly given" to Aaron and his sons "to do the service of the tabernacle" (Num. 1:50-53; 3:6-9, E 8, pp. 29-30).

Likewise the Nethinim (evidently after embracing the worship of Jehovah) were specially "*given* for the service of the Levites" (Ezra 8:20), and were entirely under the direction of the Levites. But the Scriptures do not prescribe a list of duties for the Nethinim, either as subordinate tabernacle or temple servants or otherwise. The Levites specially assisted the priests in the tabernacle and temple service and in teaching the people (1 Chron. 23:26-32; 2 Chron. 29:34; 30:15-17; Neh. 8:7-12). In turn the Nethinim specially assisted (not in the court, but in the camp) the Levites in their service. Bro. Jolly wrote in PT 1972, p. 74 "Bro. Johnson refers to the *quasi-elect* as "the fifth elect class," *so close do they* in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers." As Consecrated Epiphany Camper hopefuls we should be filled with such joy at this prospect that our fire of zeal would never go out!

Let us consider for a moment the great benefit of Advancing Constructive Truth. Jehovah in His generous loving-kindness for those that make a complete separation from their association with the world (Rev. 18:4), have for Him a mental appreciation and hearts reliance, go on to consecration that they can serve Him in righteousness and Truth (2 Tim. 2:15). Our Pastor was given the Truth

as due in his time of ministry with some insight into the future. The fuller Truth on the consecrated, Spirit-enlightened but not Spirit-begotten elect class, developed here in the end of the Age after the closing of the door of entrance into the High Calling, was not yet due to be given in Bro. Russell's day. Nevertheless, the Lord did privilege him to point out this class—which we call the Youthful Worthies—as one that would eventually be rewarded with the Ancient Worthies (see, e.g., Vol 6 p. 156, 157; Question Book, pp. 151, 152, 154, 156-158; R 4836; 5761, col. 2 [in par. 2 he refers to them as a class]; comp. E 4, pp. 317-469).

The Lord's work that has since been going on has been building the Epiphany Tabernacle, which had its beginning in the call of the Youthful Worthies from 1914 onward. The manifestation of the Youthful Worthies is another proof that we are in the Epiphany. The Youthful Worthies could not have been manifested as a class until after Sept. 16, 1914, when the last member of Christ's Body was brought into the Body. The question is asked will God's Truth endure? We have one consideration given in PT 1960, p. 63 "Doubtless the Lord desires that after our demise the same general arrangement shall continue, with our successor as Executive Trustee as *such* having control only of *business* matters, but as leader of the Youthful Worthies and Consecrated Epiphany Campers having a much wider sphere of service. Obviously the Lord will not appoint a Consecrated Epiphany Camper as the leader of the Youthful Worthies, for, as Bro. Johnson has shown from the Scriptures (e.g., Ex. 19:12-21; E Vol. 11, pp. 336, 339-342), it is contrary to God's arrangements for Him to appoint one of a lower class to act in such an office function over a higher class. Nor will He after the end of the Great Company's earthly sojourn desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs; He will not leave them unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized." We have a further thought given in PT 1978, p. 87 "We have every confidence that after the Great Company finishes its earthly course, our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers."

The third class among those to leave Babylon consists of antitypical Nethinim, those among the Campers who serve *in the Camp* as special assistants of the antitypical

Levite “come-outers” in their service connected with the antitypical temple (in the type, although the Nethinim specially assisted the Levites, they were not permitted in the court among the Levites). They are an *auxiliary* group, a group *furnishing aid*, especially *given* for this purpose to the antitypical Levites.

Many of the Nethinim apparently appreciated very much their privileges of service as assistants of the Levites in ministering to Jehovah; for when Cyrus opened the way for all of Jehovah’s people (Ezra 1:3) to return to Jerusalem and Judea from captivity after the 70 years’ desolation of the land, the Nethinim returned in goodly numbers. In the first list (those who returned with Zerubbabel) there were 74 Levites, 128 singers, 139 doorkeepers, and 392 Nethinim and children of Solomon’s servants (Ezra 2:2, 40-58; comp. Neh. 7:7, 46-60); and in the list of those who came later, with Ezra, there were only 38 Levites, but 220 Nethinim (Ezra 8:17-20). The devotedness which was manifested by the Nethinim considerably raised their status. They evidently were regarded then as free temple servants, next in order to the Levites and working under their direction.

TENTATIVE JUSTIFICATION FOR CHANGED [NEW] PURPOSE

The resources for this part of our study come especially from: PT 1959, p. 38-44; PT 1972, p. 69. The purpose of this article that is somewhat different than previous articles on the Consecrated Epiphany Campers is the addition of our understanding of the Gibeonites typing the Consecrated Epiphany Campers. In view of Constructive Advancing Truth from factual evidences based on the pertinent teachings of Bros. Johnson and Jolly we present these Truths on who resided in the Holy, Court, Camp; were they spirit begotten, did they forfeit their consecration or justification. As all information is time sensitive; the information given in this study covers “needed changes” [adjustment of matters] from *time* consideration. Prov. 4:18 says “But the path of the just is as the shining light, that shineth more and more unto the perfect day.” In view of Scriptural and factual evidences, we have reaffirmed the pertinent teachings of Bro. Johnson (see PT 1951, p. 90; PT 1954, pp. 41, 57; PT 1955, pp. 29, 30; PT 1958, p. 92), and understand that in the Fall of 1954 the time came for the *adjustment of matters* in the Court, and that all tentatively justified believers who had not consecrated by that time lost their justification “for Gospel-Age purposes.” In view of the above and other Scriptural and factual evidences, we have reaffirmed the pertinent teachings of Bro. Johnson (see

PT 1951, p. 90; PT 1954, pp. 41, 57; PT 1955, pp. 29, 30; PT 1958, p. 92), and understand that in the Fall of 1954 the time came for the *adjustment of matters* in the Court, and that all tentatively justified believers who *had not* consecrated by that time lost their justification “for Gospel-Age purposes,” *i.e., for the purpose of becoming antitypical Levites*, and that then (so far as admissions are concerned) the Gate into the antitypical Court, the way of access to Leviteship, *closed forever*, even as 40 years previously the Door of entrance into the Holy, to becoming Royal Priests, *closed forever* (comp. PT 1970, p. 55).

Let us take note that the lines of evidence that Bro. Johnson brings forth in these quotations are based on *time* considerations, and therefore find their fulfillment in 1954, 40 years after 1914. When Bro. Johnson set forth, in harmony with Rev. 22:11, that the time for the adjustment of matters in the Court would be in the Fall of 1954, he had various Scriptures and lines of Scriptural and factual evidence, as well as the parallels, to show that that would be the correct time for it, when the Epiphany, or Apocalypse, period (in its restricted sense) would end, and the Basileia would begin in its first lapping beginning. (However, in a wider sense the Epiphany, or Apocalypse, period continued after 1954 and still continues, even as the Parousia continued in a wider sense after 1914 and still continues, though ending in 1914 in the restricted sense, *i.e., as the reaping period.*)

Let us recall that by the time of the adjustment of matters in the Holy, in the Fall of 1914, all Great Company members had lost forever their opportunity of becoming Priests and soon thereafter they began to be put out of the Holy into the Court, *but they did not thereby lose their Spirit-begettal, nor forfeit their consecration, or their vitalized justification—though they could no longer thereby, secure for themselves a standing in the Holy.* Though back in the Court, *they retained these*, BUT WITH A CHANGED PURPOSE, *i.e., for becoming Epiphany Levites.* Likewise, by the time of the adjustment of matters in the Court in the Fall of 1954 all tentatively-justified ones who *had not consecrated* by that time lost forever their opportunity of becoming antitypical Levites, the elect, and were put out of the Court into the Camp; but, as we show in PT 1958, pp. 59-61, *they did not thereby lose their faith in Jesus’ merit as their only hope of attaining salvation and therefore did not lose their tentative justification, their standing as loyal justified ones—though they could no longer thereby secure for themselves a standing in the Court.*

Though back in the Camp, *they retained their*

tentative justification, their standing as loyal justified ones, BUT WITH A CHANGED ASPECT, i.e., for Epiphany Camp purposes. But they had lost forever their opportunity of becoming antitypical Levites. Until the time of adjustment of matters in the Holy, it represented the condition of all embryo New Creatures, but thereafter of crown-retainers *only*. A similar decided change concerning the Court, which we must recognize also if we would *walk in the advancing light* as given through Bro. Russell and reaffirmed through Bros. Johnson and Jolly, took place at the time of adjustment in the Court, which, as Bro. Johnson shows, arrived in the Fall of 1954. While up to that time the Court represented the condition of *all* faith-justified ones, thereafter it represents the condition of those faith-justified ones *only* who consecrated before the Fall of 1954 and are prospective Levites—Great Company members and Youthful Worthies (E Vol. 10, p. 209). As for the others, Bro. Johnson has plainly stated that “the unconsecrated tentatively justified would be put out of the Court into the Camp.”

CHANGED SIGNIFICANCE OF THE CAMP

From the above it is evident that with the adjustment of matters in the Court in the Fall of 1954 there came a decided change also in the significance of the Camp. In the Gospel-Age application it represented the condition of the *unjustified, nominal* people of God ONLY, the “merely moral, or outward Christians” (R 4607, par. 4), “the nominal as distinct from the real people of God.” “Professed Christians that have not heartily repented toward God and heartily exercised faith toward Jesus, or those who have not remained in these conditions of heart and mind” (E Vol. 6, p. 195). But it is evident, as the Parousia and Epiphany writings show, that the Camp could not forever picture the condition of the *unjustified, nominal* people of God. It must at *some time* begin to represent the condition of *real* people of God. As after the adjustment of matters pertaining to the Holy set in (beginning with the closing of the Door of entrance into the Holy, into the High Calling, in the Fall of 1914 and continuing with the remanding of the Great Company into the Court, from about 1917 onward), the Court began to be the condition not only for the faith-justified ones, but also for some *Spirit-begotten* ones—who previously had their standing in the Holy; so after the adjustment of matters pertaining to the Court set in (beginning with the closing of the Gate of the Court to any desiring to enter, and the remanding of the unconsecrated faith-justified ones into the Camp, in the Fall of 1954), the Camp began to be what it previously had *not* been—a condition *not only* for the UNJUSTIFIED, *nominal* people of God, but also

for tentatively JUSTIFIED believers. As the Tabernacle picture progressed, the Gospel-Age Camp then began to merge into the Epiphany Camp (some preliminary work having already been done—E Vol. 14, p. 266; comp. PT 1943, p. 12, end of par. 3).

“LOYAL TENTATIVELY JUSTIFIED” IN THE CAMP

Bro. Johnson clearly recognized and taught this change [adjustment of matters] in the significance of the Camp. In E Vol. 10, p. 209, he contrasts the Epiphany Camp with the Gospel-Age Camp, as follows: “The Gospel-Age Camp is the condition of the *unjustified* people of God, while the Epiphany Camp in the finished picture is the condition of *truly repentant and believing*, but *not* consecrated Jews and Gentiles.” On p. 649 (comp. p. 650) he writes of “*the loyal tentatively justified* and loyal Jews for the Epiphany Camp,” and on p. 672 he refers to “the Epiphany Camp, which will consist of *the loyal justified* and *the converted* loyal Jews.” In E Vol. 9, p. 156, he refers to antitypical Miriam’s, the Great Company’s, “engaging in her work of gathering Gentile and Jewish believers into the Epiphany Camp, the service performed as a part of the final journey, which is the final Gospel-Age growth in grace, knowledge and service.” In E Vol. 5, p. 420, he defines the Epiphany Camp as “those who will *persist in believing* in Jesus as Savior and King.” In E Vol. 14, p. 266, we read of “the Epiphany Camp Covenant-believing fleshly Israelites and *loyal faith-justified ones*” (All italics in these quotations are ours). Bro. Johnson makes it very plain that, unlike the Gospel-Age Camp, which “is the condition of the *unjustified* people of God,” who “have not heartily repented toward God and heartily exercised faith toward Jesus” (E Vol. 6, p. 195), the eventual Epiphany Camp is the condition of “truly repentant and believing,” “loyal tentatively justified,” “converted” ones; in fact, he shows that when we come to the finished picture in the Epiphany Camp, there will be *none* of “the *unjustified* people of God,” “the nominal as distinct from the real people of God,” in it; rather, in the adjustment of matters for the Epiphany Camp at that time, all of those having the standing of the Gospel-Age Camp, the *unjustified, nominal* people of God, will be put out of the Epiphany Camp into the condition represented by the territory outside the Camp. Bro. Johnson states this very plainly as follows: “For the Epiphany . . . in the finished picture . . . the territory outside of the Camp represents the condition of *those who were the Gospel-Age Camp* [italics ours], or who are excommunicated ones” (comp. PT 1965, pp. 61, 62).

That Bro. Johnson considered the expression, “truly repentant and believing,” as used in his E Vol. 10, p. 209 definition of the Epiphany Camp, to be the equivalent of “tentatively justified” (for Epiphany Camp purposes), is evident from his definition of tentative justification, as stated, e.g., in E Vol. 12, p. 696: “Tentative justification is that act of God whereby He, in view of Christ’s merit, but without its actual imputation on behalf of and to the involved person, for the time being treats the *repentant and believing* [italics ours] sinner as though the merit had actually been imputed on his behalf and to him, i.e., treats him for the time being as though his sins were actually forgiven and as though he was actually covered with Christ’s righteousness, and thus He takes him into fellowship with Himself.” We must keep in mind the basic Truth that since the beginning of this Age whether or not one is (1) tentatively justified and (2) consecrated, is determined by whether or not he (1) is “truly repentant and believing,” trusting in Jesus’ merit for his salvation (Acts 4:12; 16:31), and (2) has given up his own will selfward and worldward and has accepted God’s will as his own (Psa. 40:8; Prov. 23:26; Rom. 12:1; Heb. 10:7); *it is not determined by where his standing is typed in the Tabernacle and Camp arrangement of Israel*, for this varies according to dispensational changes.

THE CONSECRATED ANTITYPICAL NETHINIM

“Also of the Nethinims, whom David and the princes had appointed for the service of the Levites . . . all of them were expressed by name” (Ezra 8:20). We continue to recognize the adjustment of matters required to properly understand God’s Plan of the Ages. PT 1959, pp. 36-44, sets forth (a) the changed significance of the Court and the Camp since the Fall of 1954 (a date Biblically well marked, as shown there), (b) the ending of the Epiphany, or Apocalypse, period in its restricted (40-year) sense, and (c) the setting in of the Basileia (Kingdom) period in its first lapping beginning (C, Appendix, p. 415; E 4, pp. 51, 52; E 5, p. 298; E 6, p. 454; E 10, p. 114). The adjustment of matters for the Court took place in the Fall of 1954 (R 4876, top; E 4, pp. 127, 322; E 10, p. 114; E 11, p. 473). Then those tentatively justified ones who had not consecrated ceased to be tentative Levites, in the Court; and since then those among them who have continued to believe in Jesus as their Savior and to practice righteousness have their standing in the Camp as tentatively justified ones. There they have been joined since the Fall of 1954 by many newly tentatively justified. Some in these two faith-justified groups have consecrated

since the Fall of 1954; and therefore their consecrated standing is typed, not in the Holy, not in the Court, but in the Camp. We refer to them as Consecrated Epiphany Campers.

Constructive Advancing Truth has brought to our attention this class of called, chosen and faithful consecrated believers described to us as the last of the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness (PT 1977, p. 38). The Consecrated Epiphany Campers will have a resurrection of the just: Luke 14:14 —“And thou shalt be blessed; . . . for thou shall be recompensed at the resurrection of the just” (PT 1980, p. 62). They also are now tentatively justified by faith in Christ and are accepted by God in consecration (Prov. 23:26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him. When on trial for life under the New Covenant, they will not lose this Oath-bound Covenant relationship and these privileges. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionists in general will have (PT 1974, p. 13).

We recognize that since the Fall of 1954 there are three classes in the Camp: (a) a consecrated class—the Consecrated Epiphany Campers; (b) the unconsecrated tentatively justified ones and (c) the unjustified, nominal people of God (PT 1959, p. 43, last par.). Among these three classes of Campers are found the post-1954 antitypical Nethinim, namely, those who have left Babylon, who have come—at least measurably—into the Truth and who have specially assisted the antitypical Levites—the Great Company and the Youthful Worthies—in their Epiphany temple service of preparing the Levites in the Epiphany Court for their places in the Millennial Age, and building up the Epiphany Camp from among Jews and Gentiles. These antitypical Nethinim with “knowledge” and “understanding” (1) have more or less cleansed themselves from evil qualities, to the following of the instructions of God’s Word, (2) have cleaved to their brethren, their worthy leaders, and (3) have entered into a solemn and binding agreement to conduct themselves obediently according to God’s Word as expressed so beautifully in Neh. 10:28, 29 “And the rest of the people, the priests, the Levites, the porters, the

singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law."

They have been specially given, or dedicated, to the service of the Great Company and the Youthful Worthies. The unjustified Campers, class (c), have done these things only in a comparatively low degree (this class will not even be in the Epiphany Camp in the finished picture—PT 1959, p. 43, last par.); the tentatively justified, class (b), have done them to a somewhat higher degree—they consecrated to righteousness; but the fully consecrated ones, class (a), the Consecrated Epiphany Campers, have

done them to a far higher degree than the others. The antitypical Nethinim have been coming more and more to the fore since 1954, as more and more tentatively justified Campers enter into service as such, and more especially as more and more consecrated Campers enter into it.

This antitype emphasizes the close and sympathetic association between the antitypical post-Exilic Levites and Nethinim in service in relation to the antitypical temple. And of course the closest and most blessed and sympathetic association in this service is that which exists between those of these two groups who are [with adjustment of time matters] (1) antitypical Levites, Youthful Worthy brethren, and (2) Consecrated Epiphany Campers, specially the Queen of Sheba class, and who in both cases are in the Epiphany Truth as now due.

MANNA TEXT

JUNE 28

Be not wise in thine own eyes: fear the LORD, and depart from evil —Prov. 3:7.

Nothing is more dangerous to the child of God than self-conceit; it blocks the way to true progress and reformation of heart, and hinders true usefulness to others, and especially usefulness in God's service; for His Word declares, "God resisteth the proud, and giveth grace to the humble." Instead of self-confidence, Wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon Him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate—Z '96, 263 (R 2060).

TRUST

in the Lord

with all your *heart*,

and lean not on your own understanding; in all ways *acknowledge Him*, and he shall direct your paths.



To be wise in one's own eyes means self-satisfaction and self-sufficiency with respect to one's own knowledge. Such are unteachable and will surely fall from the Truth, unless they mend their ways. If they wish to be recovered from this fault, let them learn to give God the first place in their hearts,

and they will thus be enabled to depart from iniquity, and that by practicing good—PT '34, p. 95.

JUST TO LET THY FATHER DO WHAT HE WILL

JUST to let Thy Father do what He will;
Just to know that He is true, and be still.
Just to follow, hour by hour, as He leadeth;
Just to draw the moment's power, as it needeth.
Just to trust Him, this is all.
Then the day will surely be Peaceful,
whatso'er befall, bright and blessed, calm and free.
Just to let Him speak to thee, through His Word,
Watching, that His voice may be clearly heard.
Just to tell Him everything, as it rises,
And at once to bring to Him all surprises.
Just to listen, and to stay where you
cannot miss His voice,
This is all! and thus today, you, communing,
shall rejoice.

Just to trust, and yet to ask guidance still;
Take the training or the task, as He will.
Just to take the loss or gain, as He sends it;
Just to take the joy or pain as He lends it.
He who formed thee for His praise
will not miss the gracious aim;
So today, and all thy days,
shall be moulded for the same.
Just to leave in His dear hand little things;
All we cannot understand, all the stings.
Just to let Him take the care sorely pressing;
Finding all we let Him bear changed to blessing.
This is all! and yet the way marked
by Him who loves thee best;
Secret of a happy day, secret of His promised rest.



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

THANKSGIVING

A beautiful and appropriate custom prevails in the United States—the setting apart of a day, usually the fourth Thursday of each November, as a day of special thanksgiving to God for the harvest bounties and all the blessings of the year past. We understand that the American concept of Thanksgiving developed in the colonies of New England. As an annual celebration of the harvest and its bounty, Thanksgiving falls under a category of festivals that spans cultures, continents and millennia. In ancient times, the Egyptians, Greeks and Romans feasted and paid tribute to their gods after the fall harvest. Historians have noted that Native Americans had a rich tradition of commemorating the fall harvest with feasting and merrymaking long before Europeans set foot on their shores.

The Thanksgiving celebration has lost much of its original religious significance, and should not be all about turkey, stuffing and cranberry sauce. The name, Thanksgiving, conveys what the day is supposed to be about. Let us cultivate the habit of being grateful for every good thing that comes to us, and to give thanks continuously. May gratitude [thanksgiving] be the pillow upon which you kneel to say your nightly prayer. And let faith be the bridge you build to overcome evil and welcome good. Some find volunteering as a way to show their loving-kindness and for many this has become a common Thanksgiving Day activity, and communities often hold food drives and host free dinners for the less fortunate. However for some it has deteriorated into a mere formalism and an occasion for feasting—a holiday.

For the year 2017 we wish all the Lord's dear ones a Divinely blessed Holiday Season, as we join in thanksgiving, worship and praise to God for the unspeakable gift of His love. While we appreciate the fact that the world sets aside a special day for thanksgiving, we as consecrated children of God give our praise each day for His graciousness to us. All who appreciate God's goodness may offer worship in the sense of thanks, acknowledgment, and appreciation. All of God's consecrated children may come to Him and know that He is ever ready to hear their prayer. These have special guidance in all their affairs, because they have come into the family of God. "Pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thes. 5:17, 18).

As consecrated children of God we have feasted on the bounties of Divine favor. Therefore we can and do most heartily "offer unto God thanksgiving" (Psa. 50:14) for past

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favours. We not only render unto God the praises of our lips, but also the incense of truly dedicated, consecrated lives. Dearly beloved Disciples of Christ, let us renew our consecration to God in the sense of re-affirming the covenant we entered into at consecration. Let us assure our dear heavenly Father that we are still entirely His, that we still love Him with all our heart, mind, soul and strength, and that we have the determination to continue to serve Him faithfully until death, whenever it may come.

Oh, dear faithful ones in Christ, each day can be our occasion for thanksgiving. Shall we set apart only one special day in which to render praise and thanks to God for such unmeasured favor? Or, rather, shall we not set apart *every* day as a day for the expression (in deeds as well as in words) of our hearty thanksgiving to God for all His multiplied favors to us? Thanks be to God for preparing the way before us in lands where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to Him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be in His Kingdom.

We as children of God should never be so involved with the cares of the present life that we can find no cause for thanksgiving; for, being graciously enlightened by His Spirit, we know that *all things*, however perplexing or trying they may be, are working together for good to those who love God supremely—to the called according to His purpose (Rom. 8:28). Therefore it is our privilege to rejoice at all times and under all circumstances (Phil. 4:4; 1 Thes. 5:16), and our pleasure should be *always* to give thanks to God for *all things* (1 Thes. 5:18).

How glorious is the Divine plan! Surely our hearts go out to our dear Heavenly Father in adoration, worship, praise and thanksgiving for the "unspeakable gift" of His love (2 Cor. 9:15)!

OBITUARY

Sr. Mary Seebald 89, died March 3, 2017. Sr. Mary was born June 6, 1928 in Blackwell, OK to Elmer and Ethel Fosdick, devoted Christians as was Sr. Mary. She was filled with Loving Kindness for Jehovah, Jesus and lived a life of service in their names. She loved to talk about God's plan of restitution as given in Acts 3: 19-21. We will rejoice to see her again in that day of refreshing.