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*"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.*



# CONSECRATED EPIPHANY CAMPERS PHOTO ALBUM

It is our privilege to share with you an overview of what is pictured in some Consecrated Epiphany Campers (CEC's) types, considering them like pictures or photographs, to hopefully help us recognize these different types.

We must be careful when looking at Bible pictures or types that we note the details carefully, because in some of these pictures we find that only some of the CEC's are pictured but not all of them, e.g. in the antitypical Queen of Sheba picture. In other pictures the CEC's are included with others of the quasi-elect but not all the quasi-elect in the picture are CEC's, e.g. in the antitypical Miriam class, and the Millennial sons' pictures.

Each class in God's plan is depicted from different standpoints in certain Scriptures. One Scripture may treat of a generality from one standpoint, whereas other Scriptures may emphasize different aspects, features or

details. The different pertinent pictures supplement one another, and we must consider all the pictures to get a clear understanding respecting a particular class and its composition.

We open this subject by describing what we mean by the name Consecrated Epiphany Campers, sometimes referred to as the CEC's. They are a part of those designated "Those Consecrating Between the Ages," in Reprints page R5761. The designation, Consecrated Epiphany Campers, can readily be explained to a beginner as the name for that class who come in among God's people, the antitypical camp of Israel (Ex. 14:19, 20), and become footstep followers of Jesus after the Gospel-Age elect have all been chosen, but while the period (1 Tim. 6:14; 2 Tim. 4:1; 2 Thes. 1:7, 8) is not yet over in which Christ in His Second Advent appears or is revealed to the world as the destroyer of Satan's empire and the establisher of God's Kingdom (PT '58, p. 7).

They are designated as Consecrated Epiphany Campers because their standing before God is pictured in the Epiphany Camp as distinct from in the Epiphany Court with the antitypical Levites (PT '83, p. 78). The term, "Consecrated Epiphany Campers," distinguishes them from those who will consecrate during the time when the Highway of Holiness is set up. Those who consecrate after the Highway of Holiness is opened, we could appropriately designate as Consecrated Millennial Campers. Also, we have identified them in this manner: Consecrated refers to the heart condition, Epiphany refers to the time frame during which they consecrate, and Camper refers to the place of residence (as pictured in the antitypical Tabernacle picture).

We also note that the Consecrated Epiphany Camper Class comprises those Christians, in or out of the Epiphany Truth movement, who consecrate during the time of the Epiphany Camp picture, that is, between 1954 and the setting up of Christ's Mediatorial Kingdom. Their relationship to the Parousia or Epiphany Truth has no bearing on the matter; the Epiphany in the designation refers to time, not to the doctrinal affiliation; in other words, it is consecration made during the Epiphany after Sept. 1954. Though we believe the most desirable condition is the acceptance of both the Parousia and the Epiphany Truth, we want to guard against the thought that a person can only prove faithful by accepting either or both. To qualify as a CEC, one must at the very least accept Jesus as one's Savior



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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.

and King, consecrate, and carry out that consecration faithfully. The test of faithfulness is not knowledge, but Christian character—especially the qualities of faith and obedience.

The CEC's as a class consist of those individuals, both Jews and Gentiles, who, *after* September 16, 1954, but *prior* to the opening of the Highway of Holiness, accept Jesus as Savior, consecrate their lives to God, and prove faithful in their consecration. Although the term "Consecrated Epiphany Campers" is not found in the Scriptures, the three words that make up this name are Scriptural (PT '02, p. 43).

The fact that they consecrate after September 16, 1954, means they are too late to be eligible for membership in the Youthful Worthy class (the fourth and last very elect class). The CEC's are included in the pre-Millennial seed of Abraham as the highest class among the quasi-elect; for as we read in Gal. 3:7-9 "they which are of faith, the same are the children of Abraham" and "are blessed with faithful Abraham."

Our next picture of the Consecrated Epiphany Campers with their mother is shown to us in the earthly features of the Oath-bound Covenant which can be called their spiritual mother, because there are promises in this Covenant that pertain to them, nourish their spiritual life.

The Covenant that operated between God and Abraham, Isaac, Jacob and the subsequent Ancient Worthies, and that *anticipatorily* operated between God and Abel, Enoch, Noah, etc. as shown in Heb. 11:3-7, 39, 40, is the Covenant that operates now between God, the Youthful Worthies and also the Consecrated Epiphany Campers. That covenant is in certain earthly features of the Oath-bound Covenant stated in Gen. 22:16-18. If it could operate *anticipatorily* in the case of Abel, Enoch, Noah, etc., it can now operate in the case of those consecrating between the ages, as the whole trend of Scriptures, reason and facts implies that it does.

Gal. 3:6-9 and Rom. 4:16 teach that all who have the same kind of faith that Abraham had will with Abraham be blessed with the privilege of blessing all the families of the earth! This promise is the Covenant! It now operates toward the Youthful Worthies and likewise the Consecrated Epiphany Campers; for they "are of the faith of Abraham," i.e. "they trust where they cannot trace" (2 Cor. 4:13; 5:7)—and "are therefore blessed with faithful Abraham." It is true that the earthly features of the Oath-bound Covenant do not now give life; for life will be given to these classes by the New Covenant, typed by Keturah; but the earthly features of the Oath-bound Covenant do

give them a certain kind of a standing before God.

The Covenant that during this life operated toward Abraham, Isaac, Jacob and the other Ancient Worthies was *not* typed by any of Abraham's three wives. Nor are those of its features that cover the Great Company and fleshly Israel (Rom. 11:28, 29). But as the very identical condition does not unmake the Great Company's and fleshly Israel's Oath-bound Covenants, this Covenant's not being typed by any of Abraham's wives does not make it non-existent; for many passages testify of its existence; and this is the Covenant that is similar to the one that covers the Youthful Worthies (E-4, pp. 355-356).

The CEC's, like the Ancient and Youthful Worthies, are having their names written in the book of life, though unlike those two elect classes, the CEC's do not have their names prospectively written in heaven. Members of these three classes, upon consecration, began to inscribe their characters into the earthly features of the Oath-bound Covenant, even though they will not actually receive life until they come under the New Covenant during the Mediatorial reign.

Bro. Johnson shows that "by names being written in the book of life"; "the usual meaning is that of one's character being inscribed into a covenant," and he explains that the Ancient Worthies and the Youthful Worthies at consecration began to inscribe their characters into the earthly features of its Oath-bound phase. The same holds true as respects the Consecrated Epiphany Campers. They are daily writing their names in the book of life in a manner similar to that of the Youthful Worthies (PT '81, p. 14, col. 2).

Though not on trial for life in this Age, there are some things in this life and some things in the Millennium that will be wrought in the Consecrated Epiphany Campers to prepare them for eternal life. In this life, to prove faithful as the secondary earthly seed of Abraham, they need to pass their trial of faith and obedience—in fact, they will need to crystallize these two graces. Also, they will need to develop a large measure of unselfish love, which is necessary in order to faithfully carry out a consecration unto death.

They suffer for righteousness' sake and fight the good fight of faith, which develops their characters and proves their worthiness for the special place of favor which God has reserved for them in His Kingdom. But even in this life, they receive many blessings, because God through Christ deals with them as His prospective sons. As such, He gives them an understanding of His Word (1 Cor. 2:9-12), draws near to them in fellowship (James 4:8; 1 John 1:3), sanctifies them

through His Truth, setting them free more and more from the power of sin and error (John 17:17; 8:32), gives them His Holy Spirit (Luke 11:13; 1 John 3:24), and corrects and disciplines them (Heb. 12:6-11).

Our next picture shows, as a part of God's Family, the Consecrated Epiphany Campers being prepared to help instruct some who will come later into God's family. The Consecrated Epiphany Campers are a part of the chosen pre-Millennial seed of Abraham. We follow the order of this seed from its most restricted standpoint as the Christ only (Gal. 3:16, 29). From a less restrictive standpoint the pre-Millennial seed of Abraham consists of the four elect classes: The Christ, the Great Company and the Ancient and Youthful Worthies (E-1, p. 327).

The Oathbound Covenant recorded in Gen. 22:16-18 elaborates the first promise of the all-embracing Abrahamic Covenant recorded in Gen. 12:2, 3, namely, "I will make of thee a great nation." This Oathbound Covenant 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. In PT '78, p. 52, Bro. Jolly spoke of these as the lowest order of Abraham's pre-Millennial seed. He stated further, "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 when it is established."

Our next showing of God's great love for the Consecrated Epiphany Camper is pictured in Isa. 56:3-5. Eunuchs are usually defined as castrated males, but Jesus includes some who are born eunuchs, i.e. who never became capable of copulation (also He mentions approvingly some who have made themselves eunuchs—by exercising self-control and living celibate lives—for the Kingdom of heaven's sake, as He did—Matt. 19:12; comp. 1 Cor. 7:37, 38).

Eunuchs in Israel were usually non-Israelites who had been made captives and eunuchs earlier by non-Israelite nations, in which castration of captives was a common practice. Deut. 23:1 shows that in earlier times eunuchs were not to "enter into the congregation

of the LORD." This resulted in the eunuchs in Israel being considered as outcasts. But God in Isa. 56:3-5 gave them the heart-cheering assurance that those eunuchs who took hold of His covenant and chose the things that pleased Him would have their place in His house, even if they could not beget any children.

We read in PT '82, p. 53; "These eunuchs, non-Israelites, who now also could become members of Israel, seem clearly to type the other class of those who consecrate between the Ages after the end of the antitypical 80 years of Lev. 12 in the Fall of 1954, namely, the Consecrated Epiphany Campers."

The Youthful Worthies, the antitypical strangers, have in some cases from 1881 to 1914 had the privilege of figuratively fathering—beginning the new life—in the spiritual elect and in some of their own class, and from 1914 to 1954 of doing the same in many more of their own class. But in this sense the Consecrated Epiphany Campers cannot figuratively father any of the elect—the antitypical priests and Levites—*they are antitypical eunuchs in this respect*, figurative dry trees.

But the Consecrated Epiphany Campers are not to be overly concerned about their inability to be of the elect and to father any of the elect, because they have the grand privilege of getting God's next best favor—the privilege of being of the highest class among the quasi-elect, the class typed by Miriam in her leading of the women in the great post-Millennial song of triumph (Ex. 15; E-11, p. 293). Also, they have the great privilege of, since 1954, figuratively fathering others as antitypical Nethinim, fellow Consecrated Epiphany Campers, which includes unconsecrated Epiphany Campers.

The strangers and the eunuchs had the blessed assurance that if they would do the things mentioned in Isa. 56:1, 2, 4-7, they would surely not be regarded by God as outcasts, but as His blessed ones, even as in the case of the native-born Israelites, and that all the precious privileges and blessings God promised in vs. 5 and 7 would surely be theirs, likewise in the antitype. As it was with the Spirit-begotten, so it is with the Youthful Worthies and the Consecrated Epiphany Campers—they are to obey God's teachings and practice justice.

They are all to maintain their rest of faith in God and Christ, keeping back from corrupting it by trusting in works-justification. Verse 2 also mentions keeping the Sabbath. They are to guard carefully their conduct and service from practicing evil (vs. 1, 2). Two additional and different things to be done are mentioned in vs. 4, 6. The first is to choose the things that please Jehovah. The second thing to be done is to take "*firm* [Rotherham]



hold on my covenant.” The Youthful Worthies and the Consecrated Epiphany Campers, the antitypical sons of the stranger and the antitypical eunuchs, to whom vs. 4 and 6 respectively refer directly, take firm hold of the earthly features of the Oath-bound Covenant (E-4, pp. 353-358; PT ‘78, p. 52, col. 2) as a part of the sand seed (“sand which is upon the sea shore”).

All of the seed should firmly take hold also of the promise that they “shall possess the gate of his enemies”—that they will overcome Satan and his assistants and machinations—and additionally the promise that through them “shall all the nations of the earth be blessed” with restitution blessings in Christ’s Mediatorial Reign.

Three additional and different things to be done by all of God’s people if they would be of the blessed ones are given in v. 6. The first of these is “to serve him [Jehovah].” The Hebrew word translated “serve” here is *sharath*, which means *to minister*. This ministry involves diligence in seeking to know and do what is well-pleasing to God and includes the transforming of one’s character into His likeness to His pleasement and seeking to help others in all God-pleasing ways. Matt. 20:28 says, “The Son of man came not to be ministered unto, but to minister.”

The second of these three things in v. 6 is “to love the name of the LORD.” We join ourselves to Jehovah not only to serve Him but also because we love Him and His great character. We love Him not only because He first loved us while we were yet sinners (1 John 4:19; Rom. 5:8), but also because of recognizing more and more His great character attributes of wisdom, justice, power, and love; especially His love, as revealed in His great Plan. Therefore, we love His name, His character.

The third of these three things in v. 6 is “to be his servants.” This is much akin to the first of these three and yet a difference may be noted. The Hebrew word *ebed*, used here, like the Greek *doulos*, means a *bond-servant*. So, it brings in the thought of complete, willing bond-service to God and Christ, in addition to just ministering on Their behalf.

In the antitype, consecrated ones who recognize that they are Spirit-enlightened, non-Spirit-begotten ones with restitution hopes are not to allow Satan to tempt them into thinking that God has cast them off from among His Spirit-enlightened people, even if some others try to convince them that unless they claim Spirit-begettal and are Spirit-begotten they cannot be favored with an understanding of the deep things of God’s Word.

Our next photo shows consecrated ones who are seeking after the Truth, asking related questions, and their astonished and overwhelmed reactions to the Truth; think of this

picture of people who have joyful and astonished looks on their faces. The account of the Queen of Sheba & her retinue is recorded in 1 Kings 10:1-13 and 2 Chron. 9:1-12. They type *some* of the quasi-elect. The Queen of Sheba’s train or retinue types Truth-investigating but non-consecrating adherents of the Queen of Sheba class.

A reasonable question would be: is there any difference between the Consecrated Epiphany Campers and the Queen of Sheba class? If so, just what is the distinction? A part of the answer states: “While these terms are sometimes used synonymously . . . they are not exactly alike . . . the Consecrated Epiphany Campers as a class, in the final picture, include all who after Sept. 16, 1954, but prior to the opening of the Highway of Holiness will have made a consecration of themselves to God. The Queen of Sheba, on the other hand, typifies those Epiphany Campers who during the same period have either consecrated or are about to consecrate and who come into contact with Bro. Johnson, especially through the Truth writings, or through those already enlightened by them. In the final picture, all of the Queen of Sheba class will have consecrated, and they will then all be included among the Consecrated Epiphany Campers. Meanwhile, those individuals of the Queen of Sheba class who are Truth seekers and investigators, *are not* Consecrated Epiphany Campers and *do not* become such until they consecrate. On the other hand, doubtless many, e.g. in Babylon, will consecrate and be faithful unto death as Consecrated Epiphany Campers without ever coming into contact with the Parousia and Epiphany Truth, which was placed into the executive charge of the Epiphany Messenger. These consecrators, of course, would not be included in the antitypical Queen of Sheba. The designation, Consecrated Epiphany Campers, from the standpoint of the finished picture, is wider in its meaning. While all of the Queen of Sheba class in the final analysis will be Consecrated Epiphany Campers, not all of the Consecrated Epiphany Campers will be of the Queen of Sheba class.

Since this antitypical Queen of Sheba class is the last class to consecrate prior to the opening of the Highway of Holiness for the world of mankind in general, it follows that they will be the last Gospel-Age class of God’s consecrated people to bring their choice human powers as ingredients of the graces to the Lord in consecration during the reign of sin, while the privileges of suffering for righteousness’ sake are still open, for the purposes of the Epiphany temple, *i.e.*, to help build the Epiphany Camp, under Bro. Johnson’s direction (there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon).

Our next photo of the post-1954 antitypical Nethinim

shows the close and sympathetic association that the Consecrated Epiphany Campers, which have left Babylon and measurably came into the Truth, have had with the Great Company & Youthful Worthy brethren (1 Chron. 9:2; Ezra 2:43, 58, 70; 7:7, 24; 8:17, 20 Neh. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21).

We remember that in the type, the Nethinim were the main assistants of the Levites. We specifically mention the antitypical post-exilic Nethinim because we want to clearly distinguish between the antitype of the Nethinim who were after the Babylonian captivity of the Israelites, i.e. in the post-Exilic period, from the antitype of the pre-exilic Nethinim, i.e. those Nethinim who in David's day were *given* "for the service of the Levites" (Ezra 8:20) up to the forcing of the Israelites out of Israel and into the Babylonian captivity.

These Nethinim from David's day until the period following the Babylonian captivity, type "unjustified and unconsecrated partial believers" pictured in the antitypical Camp—not all of the unjustified and unconsecrated partial believers—but those ones who in the Parousia were sympathetic with and assisted in some measure the true Church in its service by being special assistants of the Gospel-Age Levites, i.e. special assistants of the tentatively justified—in connection with their service of God.

It was made very clear in PT '71, pp. 38, 39 that in the pre-1954 period the Nethinim, like their forerunners, the Gibeonites, typed "unjustified Truth sympathizers," i.e. Campers, and that in the post-1954 period they type the "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 '59, p. 43). *Among these three classes of Campers* [italics ours; not merely in class (a)] 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.

But the antitype of the Nethinim after Israel returned from their exile in Babylon, the Nethinim of Ezra's and Nehemiah's day and thereafter, i.e. the post-1954 antitypical Nethinim, stresses the close and sympathetic association that the CEC's which have left Babylon and come measurably into the Truth have with the antitypical Levites, i.e. the GC (until Feb. 1979) & YW brethren in their service in relation to the antitypical temple, i.e.

their 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. Antitypically, the Consecrated Epiphany Campers, as the Millennial Nethinim, will be the main assistants of the antitypical Levites (the Ancient Worthies and the Youthful Worthies).

We should also note the residing of the Nethinim (and also of the priests, the Levites, the singers and the porters who had left Babylon) in their cities. These cities were separate from those of "all Israel" (Ezra 2:70; Neh. 7:73). This types the pertinent Campers, antitypical Nethinim, occupying their spheres of dwelling with God in relation to the antitypical temple and of serving the antitypical Levites who have left Babylon, in relation to the antitypical temple service in the Parousia and the Epiphany (PT '71, p. 39).

Another grand opportunity for new consecrators that opened in the Fall of 1954 and is to be open for a limited number of years yet (in the time before "restitution sets in") is to become in the soon-coming Kingdom of God on earth, not antitypical Levites but antitypical Nethinim, the assistants to the antitypical Levites—"the Nethinim, whom David and the princes appointed for the service of the Levites . . . all of them known by their name" (Ezra 8:17, 20; 2:43, 58, 70; 7:7, 24; Neh. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21; PT '83, p. 78).

From these two quoted references we recognize two pictures of the post-1954 antitypical Nethinim, i.e. the CEC's; one picture showing their assistance to the antitypical Levites, i.e. the GC & YW brethren, in the Epiphany in their 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; and a second picture showing the assistance they will, as antitypical Millennial Nethinim, give to the antitypical Levites (AW & YW) in the Millennial Kingdom.

In Present Truth magazines we have had explained in many articles the changed significance of the antitypical Tabernacle Court and the Camp pictures since 1954. It has been explained that those tentatively justified ones who had not consecrated by the Fall of 1954 ceased to be pictured as 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 pictured in the Camp as tentatively justified ones, along with many newly tentatively justified ones. Some in these two faith-justified groups have consecrated since the Fall of 1954, and therefore, their consecrated standing is typed also in the Camp. So now

we have three classes pictured in the antitypical Camp: (1) a consecrated class—the Consecrated Epiphany Campers; (2) the unconsecrated tentatively justified ones, and (3) the unjustified, nominal people of God.

These three classes of the post-1954 antitypical Nethinim have done three things: (1) left Babylon, (2) come at least measurably into the Truth, and (3) specially assisted the antitypical Levites—the Great Company (until Feb. 1979) and the Youthful Worthies—to become prepared for their places in the Millennial Age Kingdom, and helped to build up the Epiphany Camp from among Jews and Gentiles. These antitypical Nethinim with “knowledge” and “understanding” have: (1) more or less cleansed themselves from evil qualities, to the following of the instructions of God’s Word, (2) cleaved to their brethren, their worthy leaders, and (3) entered into a solemn and binding agreement to conduct themselves obediently according to God’s Word (Neh. 10:28, 29).

They have been specially given, or dedicated, to the service of the Great Company and the Youthful Worthies. The unjustified Campers class, have done these things only in a comparatively low degree (this class will not even be in the Epiphany Camp in the finished picture); the tentatively justified class have done them to a somewhat higher degree—they consecrated to righteousness, but the fully consecrated ones, the Consecrated Epiphany Campers, have done them to a far higher degree than the others (PT ‘71, pp. 37, 38).

Our next consideration is two pictures of Jerusalem’s Hill Ophel (2 Chron. 27:3; 2 Chron. 33:14; Ezra 2:70; Neh. 3:26-27; Neh. 7:73; Neh. 11:21). In one picture we see where the Consecrated Epiphany Campers dwell and work at this time during the Epiphany. The second picture is that of the Consecrated Epiphany Campers class as a whole. We quote Bro. Jolly: “The hill Ophel (*high place, tower, fortress*) in Jerusalem was repaired by the Nethinim (Neh. 3:26, 27, margin; 11:21); it served as the outstanding dwelling place of the post-Exilic Nethinim, in close proximity to the temple. It therefore types the antitypical Nethinim’s *strongest, highest and best* sphere of dwelling with God in relation to the antitypical temple and of ministering to the pertinent antitypical Levites in relation to the antitypical temple service. Accordingly, in the post-1954 period, it represents for the Consecrated Epiphany Campers their special sphere of dwelling with God and assisting the pertinent post-1954 antitypical Levites—Great Company members and Youthful Worthies—in connection with their service of the Epiphany temple. These Campers specially assist them in their preparation of the Levites in the Epiphany Court

for their places in the Kingdom, and the building up of the Epiphany Camp from among Jews and Gentiles.”

Let us be clear and take note of what Bro. Jolly said in PT ‘71, p. 39. “The viewpoint of the hill Ophel in the preceding paragraph, (*a*) *as the outstanding dwelling place of the post-Exilic Nethinim*, and its antitypical significance, is different from, though closely related to, the viewpoint of the hill Ophel (*b*) *as a part of the topography of the Holy Land*, and its symbolic meaning, which is *the Consecrated Epiphany Campers class as a whole*, and not just those among them who leave Babylon and serve as the outstanding ones among the antitypical post-1954 Nethinim.”

Bro. Jolly also stated: “Obviously, if the two mountains—Zion and Moriah—and the two hills—Akra and Bezetha—*as a part of the topography of the Holy Land* represent classes, as Bro. Johnson taught (Psa. 72:3; E-4, pp. 320, 321), *then the additional hill—Ophel—also represents a class*, unless there would be some compelling and logical reason to show that it does not. From another standpoint, *as the outstanding dwelling of the post-Exilic Nethinim*, Ophel types the antitypical Nethinim’s *strongest, highest and best* sphere of dwelling with God in relation to the antitypical temple and of ministering to the pertinent antitypical Levites in relation to the antitypical temple service.”

The Consecrated Epiphany Campers will specially assist the Ancient and Youthful Worthies in the earthly phase of the Kingdom in blessing the world of mankind. How fitting then it is that the hill Ophel [CEC’s] was not located on the west side of the Tyropoeon valley with Akra [Great Company] and Zion [Little Flock], which represent the spiritual phase of the Millennial Kingdom, but on the east side of the Tyropoeon valley with Bezetha [YW’s] and Moriah [AW’s], which represent the earthly phase of the Millennial Kingdom! Like Bezetha, Ophel represents a subordinate earthly power in the Kingdom, one of “the tributary powers under the main government,” which “shall also be agencies of blessing and peace” through righteousness.

Our next consideration is the antitype of Keturah’s third-born son, Medan (Gen. 25:2), as a picture of the Consecrated Epiphany Campers in their Kingdom inheritance, in relation to others of God’s children under the New Covenant. This type shows the order of precedence in the antitype of the different Millennial earthly classes under the New Covenant, in restitution.

Present-day consecrators are pictured in their Kingdom inheritance under the New Covenant in antitypical Keturah’s third-born son Medan (Gen. 25:2). Medan



(*strife*) types the Consecrated Epiphany Campers, the highest class among the quasi-elect; under the Worthies they will be controversialists for the Truth. Abraham's many children by Keturah type the many children of God by the New Covenant during the Millennium (R4309, col. 2; PT '83, p. 78).

Just as "the 70 most prominent of the Ancient and Youthful Worthies will be given the most prominent positions" among the elect "in the earthly phase of the Kingdom during the making, sealing, of the New Covenant," so the Consecrated Epiphany Campers will evidently be given the most prominent positions among the restitutionists during the making, sealing of the New Covenant.

Reasoning from the Divine attributes in their relation to the earthly parts of the Oath-bound Covenant in apportioning rewards to "those who faithfully serve God while sin is in the ascendancy" (E-4, p. 329), surely it is evident that the Divine attributes would arrange for the Consecrated Epiphany Campers, who are *faithful consecrated* believers, who manifest their loyalty to God by faithfully carrying out their consecration amid conditions made very difficult by reason of the ascendancy and domination of Satan, error and death among men, while we are yet in the Time of Trouble, the Epiphany, or Apocalypse period. They will have a higher reward during the making, sealing, of the New Covenant, than the rest of the quasi-elect, who are only *measurably faithful* believers and who do not even give themselves to God in consecration, much less carry it out! It is surely fitting that the Consecrated Epiphany Campers should be considered as the highest class among the restitutionists (under the Worthies) and be typed by Medan, Keturah's third son.

While being consecrated does not guarantee a higher development of character and a higher form of service Millennially for those now consecrating, *being FAITHFUL to one's consecration*, which all who will maintain their standing as Consecrated Epiphany Campers must do, does produce in this class a higher development of character now and evidently guarantees for them a higher form of service Millennially than those who do not now consecrate or those who do so and then are unfaithful (PT '58, pp. 6, 7).

Each of the first two covenants bore but *one* offspring: the first, Spiritual Israel, "the heir of all things" typed by Isaac (Heb. 1:2; Rom. 8:17), and the second, Fleshly Israel, "beloved for the fathers' sakes" typed by Ishmael (Rom. 11:28). But the New Covenant typed by Keturah

bears six sons (Gen. 25:2). The New Covenant will bring everlasting life to six classes in the Millennial Age, which may be fittingly represented as follows: (1) Zimran: the 70 most prominent of the Ancient and Youthful Worthies (the *ancients* and *youthfuls* of Joel 2:28), 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); (2) Jokshan: the Worthies in general; (3) Medan: the Consecrated Epiphany Campers—those who consecrate to God and are faithful in their consecration during the Epiphany—the very end of the Gospel Age—after the four elect classes have been fully made up in their membership; the four elect classes of Abraham's seed are pictured as serving in the Court of the Tabernacle as it was set up for Israel in the wilderness; and these consecrators are pictured as being among those in the Camp—that is the name "Campers"; (4) Midian: those Fleshly Israelites who during the Jewish and Gospel Ages have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants, and remained faithful therein, though not consecrating; (5) Ishbak: those Gentiles (and some Jews) who throughout the Gospel Age, including our day, while not consecrating, or dedicating their lives to God, have repented of their sins and accepted Jesus as their Savior and remain faithful to the ransom and to righteousness; and (6) Shuah: (*low place, depression*) the non-elect, unbelieving world of mankind, consisting of unbelieving Gentiles and those Fleshly Israelites who have forsaken the covenant promises; these are the "daughters" of Joel 2:28 and Isa. 60:4, the quasi-elect believers being referred to as "sons"—the stronger ones.

The six sons of Keturah seem to picture six classes who will receive everlasting life under the New Covenant, after the two Spirit-begotten elect classes of the Gospel Age (the Little Flock and the Great Company—Luke 12:32; Rev. 7) have first "passed from death unto life" (John 5:24; 1 John 3:14), and have received their inheritance in the spirit realm with the Lord (John 14:3; Matt. 5:12). Keturah's other descendants (Gen. 25:3, 4) type subdivisions of some of these six classes.

Also, Keturah's third-born son, Medan (Gen. 25:2), types the Consecrated Epiphany Campers under the New Covenant (PT '57, pp. 22-24; PT '58, pp. 6, 7). Bro. Russell identified Abraham's many children by Keturah as "typifying the many children of God by the New Covenant during the Millennium."

The Scriptures seem to clearly show the order of precedence in the antitype in bringing the different Millennial earthly classes under the New Covenant, the Restitution Covenant. They show this, e.g. by the order



of the birth of Keturah's children in the type (Gen. 25:1-4); the operation of the same principle is seen in the order of the birth of Abraham's children Ishmael and Isaac in type and antitype and in the order of the birth of Jacob's children in type and antitype (E-8, p. 9).

We consider next the half-tribe of Manasseh—on the west side Jordan. (Num. 32:1-42; 34:14, 15; Josh. 1:12-15; 13:15-32). Think of this as a photo showing that the Consecrated Epiphany Campers will have their eternal inheritance in the earthly phase of the Kingdom. The Lord has given us much evidence showing that the Consecrated Epiphany Campers will have a special eternal inheritance in the earthly phase of the Kingdom.

The close association of the Youthful Worthies and the Consecrated Epiphany Campers is shown in the 2 halves of the tribe of Manasseh—the Youthful Worthies typed by the half whose inheritance was east of the Jordan River and the Consecrated Epiphany Campers typed by the half whose inheritance was west of the Jordan River (PT '02, p. 44). This represents the Consecrated Epiphany Campers from the standpoint of their gaining their inheritance in the antitypical promised land, the Kingdom of God and Christ.

In E-4, pp. 450, 451, Bro. Johnson came about as close as possible, without actually stating it, to saying that the half-tribe of Manasseh west of Jordan types the post-1954 Epiphany consecrators, i.e. the Consecrated Epiphany Campers. They more than any of the unconsecrated quasi-elect or the non-elect in the end of the Age are very closely associated and in sympathy with the Youthful Worthies in this life in all their experiences of consecration, including their warfare against sin, error, selfishness, and worldliness; and, because of these Campers' pertinent experiences now, while sin is still in the ascendancy, they more than any others will be fitted to be among the chief helpers of the Worthies in Millennial Kingdom service (E-11, p. 293; E-15, p. 547).

Bro. Johnson explained from the Scriptures (E-4, pp. 450, 451; E-12, p. 517; E-15, p. 528; PT '60, p. 45; PT '72, p. 74) that the Little Flock (Reuben, the firstborn), the Great Company (Gad) and the Worthies (pictured in the half-tribe of Manasseh that settled east of the Jordan) have their eventual eternal inheritance in the heavenly realm (Num. 32:1-42; 34:14, 15; Josh. 1:12-15; 13:15-32). But God arranged for the land of Canaan, which was west of the Jordan (Num. 34:2-12), to be given "for an inheritance by lot to the [other] children of Israel," of the 9 1/2 tribes, who type loyal restitutionists who will have their eternal inheritance on earth.

The picture of the half-tribe of Manasseh that had its inheritance on the west side of the Jordan river also has within it the related pictures or types of Gilead's families. Joseph's oldest son was Manasseh; Manasseh's son was Machir; and Machir's son and Manasseh's grandson was Gilead (Num. 26:28-29; Josh. 17:1). Gilead's 6 sons were Abiezer (or Jeezer, compare Num. 26:30 and Josh. 17:2 and marginal notes), Helek, Asriel, Shechem, Shemida, and Hephher.

Their inheritance was among the 9½ tribes west of the Jordan, as distinct from the inheritance of the 2½ tribes east of the Jordan. The man Gilead seems to type the entire restitution class of Consecrated Epiphany Campers. His six sons—Abiezer, Helek, Asriel, Shechem, Shemida, Hephher and their families seem to represent six general groups of those who eventually will be of the CEC's, 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 (Abiezer, or Jeezer, he—the father—helps; Helek, portion; Asriel, God binds; Shechem, shoulder; Shemida, he knows my name; Hephher, blushing) (PT '77, pp 90-93).

The antitypical families of the first five sons of Gilead, in receiving their eternal Kingdom inheritance, will consist of those eventual loyal post-1954 Epiphany consecrators, Consecrated Epiphany Campers, (a) who in many cases have become Epiphany enlightened and some of them have come into the Epiphany Truth, but who have not had figurative fathers who lost the Truth in at least some important respect, or they have not recognized such deflections and (b) who did not become Epiphany-enlightened, in the Truth groups and inside and outside of Babylon. Therefore, these five antitypical families of Gilead consist of all eventual Consecrated Epiphany Campers except those who are typed by Hephher's descendants.

We should note that the families of the six sons of the man Gilead (the son of Machir) had their inheritance, not in the land of Gilead (Deut. 3:13-15; Josh. 17:1, 6), which, was east of the Jordan, but in the land of Canaan, west of the Jordan (Num. 26:30-34; Josh. 17:2-6). In Joshua 17:5-6 we read, "And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead."

Another picture related to that of Manasseh is the picture of Zelophehad's daughters. Gilead's sixth son Hephher, had a son named Zelophehad, who had 5 daughters but

no sons, as we read in Num. 26:33 and Num 27:1 (later mentioned in Num. Chap. 36 and Josh. 17:3-6).

Zelophehad's daughters type Spirit-enlightened, non-Spirit-begotten ones who are post-1954 consecrators—ones who consecrate during the Epiphany time period, therefore, CEC's. Although Zelophehad's daughters grew up in the wilderness (picturing here the Parousia and the Epiphany in its wider sense, as the Time of Trouble, which continues “until the end of anarchy and of Jacob's trouble” (E-4, p. 53); they did not get their inheritance on the EAST side of the Jordan river, but on the WEST side, in the land of Canaan.

Zelophehad's daughters, getting their inheritance in this half-tribe of Manasseh west of the Jordan, therefore type certain eventual loyal CEC's, who are of Abraham's pre-Millennial seed, getting their eternal earthly inheritance with the restitutionists on earth—and not a spirit-realm inheritance with the Worthies (PT '77, pp. 92, 93).

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 requests 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, queen;

Tirzah, delight). All of these Campers should earnestly seek to develop more and more Christlikeness, and gradually to become of the highest development, those who are a special delight to Jehovah (PT '78, p. 57).

We will consider the picture of grains from Ezek. 4:9 as a photo showing the Consecrated Epiphany Campers being harvested. The word Harvest, as it occurs in the Present Truth and in the Harvest Truth literature, in the wide sense includes all the work done with the symbolic grains from their seeking, until they are safe in the Kingdom (E-5, p. 143).

The Great Company are represented by barley, in contrast to the Little Flock as wheat. The barley harvest in the Holy Land preceded the wheat harvest, and types that part of the Harvest that won especially those who became crown-losers. The penny parable shows that the bulk of those called from the first hour to the eleventh hour became crown-losers, while the bulk of those won from the eleventh hour to the close of the day maintained their crowns (Matt. 19:30; 20:1-16; E-5, p. 101). These two times in the Harvest and their gatherings are typed respectively by the barley and wheat harvest times and their gatherings (E-4, pp. 375, 376). We believe that all of the figurative wheat and barley—the Little Flock and the Great Company—have now been garnered. Also, all the figurative rye, or spelt—the Ancient Worthies (E-12, p. 493)—was harvested prior to the Gospel Age (Luke 16: 16). But other grains or seeds that were grown in the Holy Land and used for making bread, such as beans, lentils, and millet (Ezek. 4:9), may be used to illustrate the Youthful Worthies, the Consecrated Epiphany Campers and the rest of the quasi-elect. These classes are still being harvested as the pre-Millennial seed of Abraham.

As in nature, there are other grains (comp. Ezek. 4:9) to be harvested besides wheat and barley, so it is in God's Great Plan of Salvation. There are others besides the Little Flock and the Great Company, namely, “those consecrating between the Ages” (R5761), to be harvested. They are symbolized by other grains which are to be harvested also.

We list the classes with their grain symbol: Ancient Worthies=rye or spelt; Little Flock=wheat; Great Company=barley; Youthful Worthies=beans; Consecrated Epiphany Campers=lentils; the rest of the quasi-elect=millet. We rightly discern that all the figurative rye or spelt, the Ancient Worthies, were harvested prior to the Gospel Age (Luke 16:16). Also, we believe that all the figurative wheat and barley, the Little Flock and the



Great Company, have all been garnered; and the call for the figurative beans, the Youthful Worthies, while some are finishing their consecrated walk, ended in 1954 (PT 2000, p. 44).

Under the picture of the CEC's being harvested, we might also note that the Consecrated Epiphany Campers can be called Saints in a broad usage of the term saints. The Gospel-Age harvesting is referred to in the Scriptures as a gathering work. Psa. 50:5 "Gather my saints together unto me; those that have made a covenant with me by sacrifice." While it is true that the saints (holy ones, dedicated ones) in the sense of the Little Flock and also of the Great Company — the "tribulation saints" (R5231, par. 12) — have all been gathered, there are still other faith-justified and consecrated ones—holy ones, "saints" waiting to be gathered.

The Bible frequently refers to the Ancient Worthies as saints (Psa. 16:3; 30:4; 31:23; Hos. 11:12). For example, the saints of Psa. 37: 28 are "the Ancient and Youthful Worthies in the Little Season" (E-6, p. 526), and "the camp of the saints" in Rev. 20: 9 is the Youthful Worthies (E-4, pp. 334-336). In a wide sense, all those are saints who have made a full consecration to God—including "those consecrating between the Ages"—and are carrying it out faithfully. Therefore, the work of developing or harvesting these, who are the pre-Millennial consecrated seed of Abraham, is the most important work of God toward His people at this time. It is referred to also in Isa. 56:8 as "gathering the outcasts," the antitypical God-beloved strangers and eunuchs (v. 3).

Our next picture of the Consecrated Epiphany Camper's close and special relationship with our Lord comes from Canticles 6:8 in its post-1954 application. The Consecrated Epiphany Campers are represented in the "virgins" of Cant. or The Song of Solomon 6:8, in the post-1954 application.

The Bible uses virgins to represent consecrated people (Psa. 45:14, 15; Rev. 14:4; Cant. 1:3; 6:8; comp. Rev. 7:9; 2 Cor. 11:2; see E-17, p. 284). In E-6, p. 575, concerning "the women that publish the tidings" (Psa. 68:11, ARV), Bro. Johnson stated: "We understand the thought as follows: The women here are symbolic. They refer to the consecrated, who consist or will ultimately consist of the Little Flock as one symbolic woman, the Great Company as 60 symbolic women, and the Youthful Worthies as 80 symbolic women. All of these symbolic women are referred to in Cant. 6:8, 9, while individually they are the virgins without number of v. 8." This obviously applies to that time in the Epiphany when the

Little Flock was still in the flesh. Concerning the Little Flock in this period, Bro. Johnson stated (E-11, p. 708): "As one of her [the Little Flock's] spheres of work there are 60 Great Company groups (threescore queens,) and 80 Youthful Worthy groups (fourscore concubines) and consecrated ones in both classes, whom to count no one is able (without number; Rev. 7:9)." During the Little Flock's Epiphany sojourn in the flesh, there were only two other classes of the Lord's consecrated people—the Great Company and the Youthful Worthies. In expounding Cant. 6:9, in E-11, p. 709, Bro. Johnson stated: "The Great Company as individuals and as God's daughters (2 Cor. 6:18) came to an understanding of her (daughters saw her [the Little Flock]) and spoke highly of her (blessed her), as also did the 60 Great Company groups (queens) as such and the 80 Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her)" (comp. E-10, p. 274). This was an acceptable pre-1954 application.

In the Fall of 1954, the Youthful Worthy call ended (E-10, p. 114; PT '58, pp. 91-93; PT '60, pp. 91, 92; PT '65, p. 63; PT '70, p. 58); and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT '59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the quasi-elect, the "fifth order of the seed of Abraham" (E-11, p. 293).

In the time since the completion of Christ's Bride and the Great Company, we understand there are still two classes of God's consecrated people fulfilling their course in this life—the Youthful Worthies and the Consecrated Epiphany Campers (summer PT 2018, p. 22). These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. 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; therefore they are fitly represented by Solomon's queens, who among these three groups had the closest relationship with him. The Youthful Worthies are in the next closest relationship; therefore, they are represented in Solomon's concubines, who had the next closest relationship with him. And the CEC's are in the next closest relationship; therefore, they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial

relationship. 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. Like the Great Company and the Youthful Worthies, they are “without number,” for there is no specified number given to us of any of these three classes (PT ‘72, p. 76).

Let us next consider the Myrtle tree in Isa. 41:19. This is a picture showing that the CEC’s are one of the seven classes of mankind to whom God will give eternal life. We understand that God indicates under the symbology of trees in Isa. 41:19 that there are seven classes of mankind to whom He will give eternal life. He sets forth symbolically first the three classes of restitution, who will have eternal life on the earth, giving them in the order of their ascending importance, namely, the saved non-elect typed by the cedar, the quasi-elect typed by the shittah or acacia as it is translated in the A.R.V., and the CEC’s typed by the myrtle. These three earthly classes will not be left to fend for themselves in their wilderness condition as stated in Isa. 41:19, for “the tabernacle of God,” i.e. the glorified Church, typed by the oil or olive tree, will be with them (Rev. 21:3).

The Holy City, the New Jerusalem, will come down from God out of heaven, prepared as a bride adorned for her husband; and the Spirit and the Bride will say, Come, drink of the water of life freely (Rev. 21:2; 22:17). “Out of Zion, the perfection of beauty,” God will shine and call the earth unto salvation (Psa. 50:1, 2). While the Second Adam, the Everlasting-life Giver, regenerates the world of mankind (1 Cor. 15:46, 47; Isa. 9:6; Matt. 19:28), the Second Eve, the glorified Church, His Bride, will mother the human race unto fitness for everlasting life (E-12, pp. 244, 245).

The Church, pictured in the “oil tree,” will not be without assistants in protecting, refreshing and nourishing the three classes who will be given everlasting life on earth—the non-elect (cedar), the quasi-elect (shittah or acacia) and the CEC’s (myrtle). God has arranged for the other three groups of the elect, who will be the antitypical Levites during the Millennium, to assist the Church, the Priests, in their Tabernacle service for the blessing of those in the antitypical Camp—the world of mankind. These three groups are the Ancient Worthies, the Great Company, and the Youthful Worthies, pictured in the type respectively by the Kohathites, the Merarites, and the Gershonites. These will be of much assistance to the Little Flock as Priests. As antitypical Levites and symbolic trees, they will help the world in their wilderness or desert condition

while undergoing restitution (PT ‘59, p. 34). They are presented in their proper order in Isa. 41:19, from the greatest to the least; the fir tree picturing the Ancient Worthies, the pine tree picturing the Great Company and the box tree representing the Youthful Worthies—as also shown in Isa. 60:13.

Isa. 41:19: The CEC’s 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 PT ‘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). 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 CEC’s. 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. (PT ‘78, pp. 55-56).

It’s easy to see a type of the Consecrated Epiphany Campers and just think of that type as another proof that this class exists, and each type does prove the existence of the CEC’s; but when we consider these types, let’s try to think of each type as a picture from God, showing something specific about this CEC class of which we hope to be a part—whether it be God’s love for us, our place or work in God’s family, our privileges in relation to other classes of God’s people, our reaction to the Truth, our inheritance or place of dwelling in His Kingdom—whatever each specific type was designed to picture.

We now examine six related and, in some ways, intertwined pictures, because in all six of these pictures the CEC’s are a part of the quasi-elect.

(1) A picture of the Consecrated Epiphany Campers as the highest group of the quasi-elect.

It has been explained that because the CEC’s are consecrated, they will be considered higher than the two unconsecrated parts of the quasi-elect.

The quasi-elect are designated by that name because they are treated by God as if they actually were an elect class. We consider three general groups of quasi-elect (PT ‘78, pp. 50-51).



(a) Jews who during the Jewish and Gospel ages have remained faithful to the Abrahamic and Mosaic covenants, though not consecrating.

(b) Gentiles and some Jews who throughout the Gospel age, including our day, have repented for their sins and accepted Jesus as their Savior, remaining faithful to the Ransom and to righteousness although not consecrating.

(c) Consecrated Epiphany Campers, who consecrate and are faithful (after Sept. 16, 1954, too late to be of the elect), prior to the opening of the Highway of Holiness.

The 3 general groups of the quasi-elect can be divided into 10 groups (PT '57, p. 27). There were no consecrated ones amongst the quasi-elect during the Gospel Age times when new consecrators were being accepted as prospective members of an elect class as it was being called. But after the close of the Youthful Worthy call, the Consecrated Epiphany Campers became the highest class amongst the quasi-elect.

E-12, pp. 186-188 says "the 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." It appears that Bro. Johnson here felt it proper to mention the quasi-elect as "the fifth elect class," since they were seemingly an elect class (though not actually so).

(2) This picture is of the CEC's as some of the Millennial "sons" of Joel 2:28; Isa, 60:4; show the figurative earthly sons of the glorified Christ class (PT '83, p. 59). Bros. Johnson and Jolly explained that the quasi-elect will be the Millennial "sons" of Joel 2:28 and Isa. 60:4, and the CEC's are a part of the quasi-elect. It appears that the sons of the Millennial Age, the quasi-elect, all of whom are developed as such during the periods prior to the Kingdom in its restitution time, may be viewed as consisting of ten distinct groups. These are explained in PT '55, p. 23; and there it is said that those (Basileia) pre-restitution consecrated Jews and Gentiles [numbers seven and ten] of the ten groups of the quasi-elect constitute the class otherwise known as the Consecrated Epiphany Campers, the last class to consecrate prior to the opening of the Highway of Holiness.

In PT '67, p. 13 we read "The Consecrated Epiphany Campers, as well as the Youthful Worthies, are covered tentatively by the reckonedly imputed merit of Jesus' ransom-sacrifice on their behalf (E-15, p. 252, top. . .). They are the highest group among the quasi-elect, those who will be the 'sons' of Joel 2:28 and Isa. 60:4, the Miriam class, 'the special assistants of the Ancient and Youthful Worthies' in the earthly phase of the Millennial

Kingdom—for they are in their consecration the highest and best developed portion of 'the lowest order of Abraham's pre-Millennial seed,' which will be 'specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant' (E-11, p. 293; E-15, pp. 545-547). They are the first of the 'quasi-elect,' the 'fifth order of the seed of Abraham,' the 'fifth elect class,' to consecrate (E-12, pp. 185, 188, 519, 730)."

Bro. Johnson identified clearly for us the quasi-elect. His general definition of the "sons" i.e. "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 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 will cover also, another group of these "measurably faithful believers," viz., those who after the Fall of 1954, but before the Highway of Holiness opens up (still in "the periods prior to the Millennium") come:

(a) from among the Jews to a belief in the Abrahamic promises and the Mosaic Covenant and who continue faithful therein; and

(b) 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 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 will still be classed as among the quasi-elect; but, by reason of their consecration, they will have the highest standing among them. Since many of such consecrators will prove fully faithful to their consecration, the expression "measurably faithful believers" would not apply in their cases. The reasons why we include such Basileia pre-restitution consecrators among the quasi-elect are: All of the quasi-elect will consecrate during the Millennium, either now or after restitution begins, or they will not receive everlasting life (P-6, p.156, par. 1; T p.98, par. 2).

(3) The third picture of the CEC's as a part of the quasi-elect is a picture of them as part of the antitypical Miriam class in Ex. 15:20-21. This photo shows the Consecrated Epiphany Campers as the symbolic sister of Aaron assisting the Ancient and Youthful Worthies. 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; there are four, and very probably five, spirit classes who will join in the Hallelujah Chorus in heaven. On the other hand, Miriam, and the other women of Israel in Ex. 15:20, 21 types two earthly classes: Miriam, who led the other women in singing the song, types the quasi-elect, “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, 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; PT ‘55, p. 22).

The song as sung in Ex. 15:1-9 was sung by the men of Israel, who typed the saved spirit classes. Vs. 20 and 21 describe the song as the women of Israel, led by Miriam, sang it. Miriam in this connection is called, not Moses’ sister, but Aaron’s sister. Like everything else Divinely inspired, this is significant. Moses types for the Parousia and Epiphany our Lord primarily and then Himself and the resurrected saints, and Aaron types for these periods the Church in the flesh as the mouthpiece first of Jesus and then afterward of the Christ as far as resurrected.

Mouthpieceship for the Christ is, therefore, the typical setting of Aaron in Israel’s Enslavement and Deliverance. Accordingly, for the Millennium and the Little Season, Aaron types the Ancient and Youthful Worthies as the mouthpiece of the Christ among men. The prophetess, Miriam, coupled with Aaron in v. 20 as his sister, suggests that mouthpieces subordinate to the Ancient and Youthful Worthies are typed by Miriam.

Then after the explanation that both believing and unbelieving pre-Millennial Jews and Gentiles will become faithful as restitutionists we read: such pre-Millennial

believing Jews and Gentiles are the sons of Joel 2:28 and Isa. 60:4, while such pre-Millennial unbelieving Jews and Gentiles will be the daughters of these passages. The former of these we understand to be typed by Miriam, the prophetess; for as the special assistants of the Ancient and Youthful Worthies they will be their symbolic sister; and as such, they will, as the lowest order of Abraham’s pre-Millennial seed, be specially used above the rest of the restitution class to bless the families, nations, and kindreds of the earth according to the Covenant (E-11, pp. 276-296).

The CEC’s are the highest group among the quasi-elect, those who will be the “sons” of Joel 2:28 and Isa. 60:4, the Miriam class, “the special assistants of the Ancient and Youthful Worthies” in the earthly phase of the Millennial Kingdom—for they are in their consecration the highest and best-developed portion of “the lowest order of Abraham’s pre-Millennial seed,” which will be “specially used above the rest of the restitution class to bless the families, nations, and kindreds of the earth according to the Covenant” (E-15, pp. 545-547). They are the first of the “quasi-elect,” the “fifth order of the seed of Abraham,” the “fifth elect class,” to consecrate. The CEC’s, the chief part of antitypical Miriam, will have a very honorable station post-Millennially among the restitutionists in the perfected earth (E-12, pp. 185, 188, 519, 730).

(4) The fourth picture of the CEC’s as part of the quasi-elect is a picture of them as subordinate Millennial princes, special assistants of the Ancient and Youthful Worthies, in the earthly phase of the Millennial Kingdom. The Consecrated Epiphany Campers will be privileged to help protect those who Satan will be trying to deceive in the Little Season. They will specially assist the Ancient and Youthful Worthies in the earthly phase of the Kingdom in blessing the world of mankind. The Worthies as princes will have able assistants in the quasi-elect (especially in the CEC’s), according to their varying abilities, for apparently the quasi-elect are represented by 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 in God’s Word and work (PT ‘84, p. 93).

We understand that the quasi-elect as the “sons” of Joel 2:28 and Isa. 60:4, and the antitypical Miriam class, will be “the special assistants of the Ancient and Youthful



Worthies” in the earthly phase of the Millennial Kingdom, and the CEC’s are a part of the quasi-elect.

In speaking about “post-1954 and pre-restitution consecrators,” in other words, the same ones we refer to as Consecrated Epiphany Campers, it is stated “If faithful in carrying out their consecration, they will probably be rewarded with the highest standing among the quasi-elect (the “sons” of Joel 2:28 and Isa. 60:4), who as a secondary earthly seed, under the Ancient and Youthful Worthies as the primary earthly seed, will be specially used above the rest of the restitutionists in blessing all the families of the earth.”


In PT ’74, p. 13 we read that while some of the promises to the Youthful Worthies, such as the better resurrection, the resurrection to life, immediate faculty perfection when raised from the dead, etc., do not apply to the Consecrated Epiphany Campers, the CEC’s 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. God will highly honor the Consecrated Epiphany Campers, because they are proving themselves faithful under greater trial than the restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them go up the Highway of Holiness.

From a study of PT ’70, p. 89 we know that the CEC’s are treated as “children of God by faith in Christ Jesus” (Gal. 3:26), and are tentatively reckoned as having “passed from death unto life” (John 5:24). They are included in the pre-Millennial seed of Abraham as the highest class among the quasi-elect; for “they which are of faith, the same are the children of Abraham” and “are blessed with faithful Abraham” (Gal. 3:7-9). They will specially assist the Ancient and Youthful Worthies in the earthly phase of the Kingdom in blessing the world of mankind.

(5) The fifth picture of the CEC’s as part of the quasi-elect pictures them in their class standing as typed by the pine branches. 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. 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 (PT ’78, p.56; PT ’04, p. 41).

(6) The sixth picture of the CEC’s as part of the quasi-elect is a picture of them as being included in the Abrahamic Covenant with those who will be saved Millennially as typed by the clean animals in Genesis chapter 7. As we know, 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 CEC’s, 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 (PT ’78, p. 51). May the Lord bless and help us as we each strive to faithfully carry out our consecration, and to gain the place our Lord would be pleased to give to us in His Kingdom.



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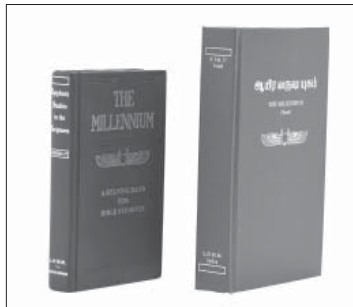
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## LETTER FROM INDIA

We are privileged to share this accomplishment with our readers. How nice it is that Jehovah continues to find workers in the service of the Truth.

My dear Bro. Leon: Christian greetings! (2 Thes. 1:2)

I am pleased to write this brief letter to you. By the grace of our loving Heavenly Father Jehovah, the printing & binding work of our Epiphany volume “The Millennium” in Tamil language has just been completed. This is the first time in Indian history, our Epiphany volume has been brought into a book form. God has helped us a lot to complete this project which we pursue for many years. When we see the Epiphany volume in one of our Indian native languages, no tongue nor pen can explain the joy and blessings brought into our hearts



and lives by our Heavenly Father. I hope you can well understand how our hearts rejoice in Lord. We expected a delay in printing as the lock down is still active in India; But God helped us to complete the printing work very quickly. In 2020 the

publishing of E-Volume 17, is an important milestone in the LHMM history of India. (Deut. 28:5).

I hope each topic of this volume would serve as a helping hand to every brethren in enlightening them in truth; also we are sure that it will help the brethren in understanding the divine plan even better. May our God and our Savior help the brethren to bind firmly in the Epiphany truth through their earnest studies. The beams of truth are shining forth from our dear Lord amongst his people. The blessings, joy and truth enlightenment which we have received through our Lord is beyond all comparison. (Psa. 126:3).

At this juncture I am greatly thankful to our Lord for the privilege to publish this wonderful book in India. Thank you so much for your kind prayers, encouragement, support and approval; your encouragement is the one which boosted us to complete the project this year. I would also like to thank all the dear brethren who contributed their efforts in this project. May our God Almighty bless them! I close this letter with our dear Pastor Jolly’s words regarding this book:

**TO:**

“May God bless this book to His honor and glory and to the encouragement of all who read it and believe in the precious promises of God!” Thank you,

Your brother in the service of the King of Kings,

V. Vincent Jeyakumar.

## OBITUARIES

**Sr. Mary Underwood**, born in Guin, Alabama on October 1, 1922, died August 7, 2020. She was one of seven children. Our dear Sr. Mary was devoted to the Lord and His Truth which she studied with all diligence; keeping copious notes. We remember her as a gentle lady with a quiet dignity. Bro. Daniel Herzig officiated Sr. Mary’s funeral service. She was a Consecrated Child of God and we look forward to seeing her again in Restitution times.

**Sr. Sandy Cimbura**, born June 20, 1942, died Oct. 1, 2020. Her faith was an integral part of her daily life, and she often said: “God is good.” She always had a smile and a kind word to all she met. Bro. Tom and Sr. Sandy had the privilege of celebrating 56 years of marriage at each other’s side. We cherish the memories of our time together in her presence. Bro. Larry Williams officiated Sr. Sandy’s funeral service.

### **Bro. Alain Viard, LHMM French Representative**

Our dear Brother Alain Viard finished his service to Jehovah on October 21<sup>st</sup>, 2020. He was 78 years old. He had been a faithful servant to the Lord and His Movement (LHMM) in France for many decades. He began as Treasurer in 1992 and worked very closely and diligently with Bro. Gilbert Hermetz who was our representative in France. Bro. Hermetz assigned Bro. Alain as his assistant in 2001. He and his wife, Sr. Annick (who predeceased him) did much of the publishing work in the French Language. Bro. Alain did the computer composition work and Sr. Annick did the translating into the French language. Bro. Alain was appointed a Pilgrim by the LHMM in 2006 and in 2017, after the death of Bro. Hermetz, he was appointed as our French representative. We believe that in restitution, he will hear the Lord say, “Well done, good and faithful servant”. Bro. André Kuc (the newly appointed representative in France) officiated Bro. Alain’s funeral service.