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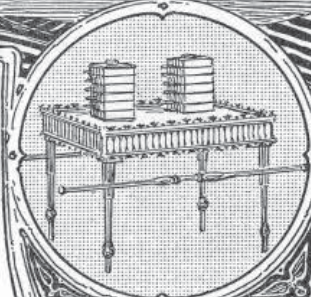
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . 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.

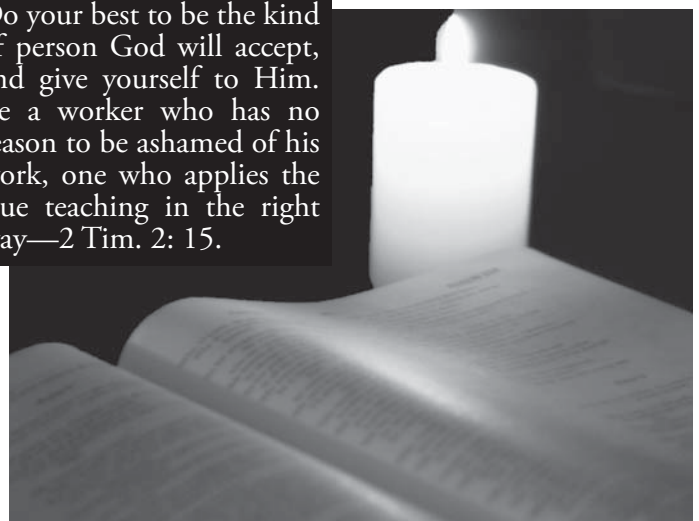


IS THE DOOR OF ENTRANCE INTO THE HIGH CALLING CLOSED?

Let us consider the following texts: “Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets” (Amos 3: 7). “The secret of the LORD is with those that fear (reverence) Him. And He will show them His covenant” (Psa. 25: 14). Are we to suppose that our Heavenly Father would leave His “children of light” (1 Thess. 5: 5) in darkness on so important a subject as the end of the Harvest reaping and the closing of the door of entrance into the High Calling? Just as it was of vital importance for God’s people when the High Calling opened “The law and the prophets were until John. Since that time the Kingdom of God has been preached, and everyone is pressing into it” (Luke 16: 16). “I must work the works of Him who sent me while it is day; the night is coming when no

one can work” (John 9: 4) and when the reaping began, “And this Gospel of the Kingdom will be preached in all the world as a witness to all nations, and then the end will come” (Matt. 24: 14); “And He will send His angels, with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other” (Matt. 24: 31); so it is equally important for the Lord’s people to know when that reaping work is ended and when other works are due to begin.

Do your best to be the kind of person God will accept, and give yourself to Him. Be a worker who has no reason to be ashamed of his work, one who applies the true teaching in the right way—2 Tim. 2: 15.



It will not suffice to say the Lord has not revealed the Truth on this point, when we have not put forth the effort to search or to thoroughly study the matter. “Your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ whenever you turn to the right hand or whenever you turn to the left” (Isa. 30: 21); “Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth” (2 Tim. 2: 15). The Jews, who through unbelief and neglect knew not the change in God’s dispensational dealings in their day, were strictly punished. “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation” (Luke 19: 43, 44).

Let us then, in the light of revealed Truth and fulfilled prophecies, examine the following four points

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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.

of God's Word on the end of the reaping of the Little Flock, which would also indicate the time when the door of access into the High Calling was closed, for surely no one could come into Christ's Body after that Body had been fully and finally gathered—reaped.

(1) According to Isa. 66: 7, at every place where Nominal Zion (Babylon) was, before she would there begin to travail (1 Thess. 5: 3, 4), the Christ Body (the man child) would there leave her. Her travail (the great Time of Trouble—Matt. 24: 21) began with the World War in 1914 and quickly spread until the Spring of 1916 it was then universal for Christendom, which proves that by then both the reaping and the gleaning were finished (R 1648, 1649).

(2) The Elect in each country were all (the full 144,000) to be sealed in the forehead (reaped) before the Tribulation (which began with the World War, “the wind”—1 Kings 19: 11, 12) and involved each country (Rev. 7: 1-3). The “wind” is not the “whirlwind,” and precedes it which only then comes when “the four winds of the earth” (the four classes of the fallen angels—(Rom. 8: 38; Eph. 6: 12) are more fully loosed than they were when causing the war. They meet in great conflicts among themselves and produce among mankind the symbolic whirlwind—revolution and anarchy (Jer. 25: 29- 33; 2 Kings 2:1, 11). Every country of Christendom was involved in the war (though not necessarily as a belligerent) by the Spring of 1916. All the elect were sealed in the forehead (reaped) by the spring of 1916.

(3) “I must work the works of Him that sent Me, while it is called day; the night is coming, when no man can work.” The work that Jesus and the Apostles then were doing was a reaping work. The work here referred to was reaping work, which could no longer be done when the night had come. Jesus could not have referred to all features of the harvest work, which, after the reaping, included sheaving, drying, threshing, winnowing, sifting, and garnering. It is unthinkable that a time would come, while the Church was in the flesh, when the fellow members could do nothing for one another, after the reaping was over, and before the other six harvest features were finished. The night is the Time of Trouble like which the Jewish Age ended and with which the Gospel Age is ending (Joel 2: 2; Amos 5: 20; Dan. 12: 1). This night consists of three marked stages—war, revolution and anarchy, with famine and pestilence interspersed (Ezek. 14: 21). The sealing of the Little Flock began in each country as each entered

the war. After the war affected all of Christendom, the night, the “plowman,” (Amos 9: 13) had overtaken the reaper and the reaping and sealing were finished (Rev. 7: 1-3).

(4) According to Amos 9: 13, the plowman (the Time of Trouble—see Berean Comments; SITS 3, p. 216; R 2627; 5761) and the grape treader (Rev. 14: 18-20) overtook the reaper (including the gleaner) and the sower (those who sowed God's Word for the production of more Little Flock members) and put an end to their work. This was done everywhere as soon as all Christendom was involved in the World War, which occurred in the Spring of 1916. America was the last to enter the war. By that time all reaping and gleaning of the Little Flock was finished. A man who would attempt to reap after a literal plowman had overtaken him and had begun to sow and reap again would look foolish indeed. Let us not appear foolish along spiritual lines by insisting on going on with the reaping since 1916, when the plowman in the great Time of Trouble had everywhere begun his work.



Every country of Christendom was involved in the war (though not necessarily as a belligerent) by the Spring of 1916.

We trust that these few points are worthy of careful and prayerful consideration due to the fact that we have progressed many years into that Millennial Day and “the path of the just is like the shining sun, that shines ever brighter unto the perfect day.”

I turn to you, Lord, in time of trou-ble,
and you fill me with the joy of sal-va-tion.

QUASI-ELECT

IN the article, “The Queen of Sheba—Type and Antitype” (PT ‘54, p. 41 & PT Spring 2012, p. 5), the Consecrated Epiphany Campers, the highest class among the *quasi*-elect, were set forth. It was shown there that the full number of the elect was to be complete in its membership (though not in its final development) by Oct. 1954, after which those who consecrate would not thereby gain a standing in the Epiphany Court, as formerly was the case; instead, they would gain a higher standing in the Epiphany Camp, among the *quasi*-elect. The *quasi*-elect, particularly those among them who consecrate before restitution begins and attain this higher standing as Consecrated Epiphany Campers, are coming more and more to the front as time progresses beyond Oct. 1954. These facts have aroused, and will continue to arouse, many questions. We believe that a study on the *quasi*-elect and some related items are timely and profitable for all. Epiphany-enlightened brethren especially should seek to learn well the details connected with this subject.

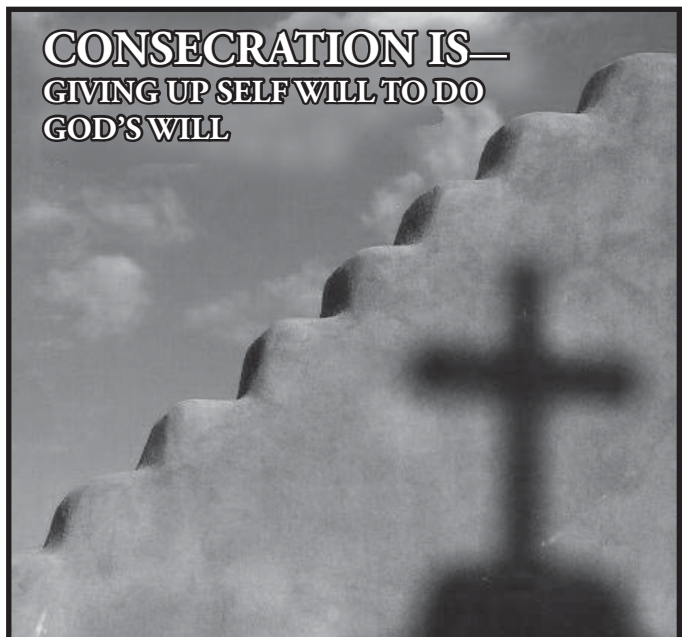
It is well, as far as possible, to designate Biblical ideas, including classes of God’s people, by terms found in the Bible. However, sometimes we are compelled to identify teachings found in the Scriptures by terms not found there as such, in order to distinguish clearly and Scripturally between different phases of a subject, to show *e.g.*, *tentative* and *vitalized* justification, or between classes, *e.g.*, Ancient Worthies and Youthful Worthies. The Millennial-Age designation given in the Scriptures for the class of which we now treat is “sons” (Joel 2: 28; Isa. 60: 4). However, other classes of God’s people, the Little Flock of the Gospel Age, also are called “sons” (2 Cor. 6: 18). If we are to distinguish clearly between these two classes of “sons,” we cannot designate either one of them as “sons,” without using additional words for clarification. For this reason, and also because it more nearly describes them, we follow Bro. Johnson’s lead in designating the class who will be the Millennial-Age “sons” as the “*quasi*-elect.”

The Latin prefix *quasi* means as if; it conveys the thought of *almost*, *apparently*, *seemingly*, but not actually so. Because of this we use the term *quasi*-elect to designate those Jews of the Jewish Age, and Gentiles and Jews of the Gospel Age, who become as if, almost or *seemingly* of the elect, yet do not *actually* become of the

elect. We will briefly describe them here in three general groups and show their standing before God.

(1) Those Gentiles (and some Jews) who throughout the Gospel Age, including our day, while not consecrating, have repented of their sins and accepted Jesus as their Savior and remain faithful to the ransom and to righteousness. They have received the grace of God in tentative justification, with its attendant blessings of “peace with God,” which is intended to be a stepping stone to “the [higher] grace wherein we stand” (Rom. 5: 1, 2), the still greater privileges and blessings of consecration. They have attained a good degree of harmony with the principles of truth and righteousness, and have applied themselves to the study and spread of God’s Word. They are as if, *almost*, or *seemingly* of the elect, yet are not *actually* so, seeing that they do not take the further step of consecration, giving up their own wills self-ward and world-ward, and accepting God’s will as their own. Because they do not use the tentative justification they have received as a stepping-stone to consecration, they receive this grace of God in vain for the Gospel Age (2 Cor. 6: 1). Since such people remain loyal to the ransom and righteousness, even though they do not consecrate in pre-restitution times, the possession of whatever degree of harmony with truth and righteousness they have attained in this life will give them an advantage over the rest of the world in the times of restitution.

**CONSECRATION IS—
GIVING UP SELF WILL TO DO
GOD’S WILL**



(2) Those Jews 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. These have through such contact attained a greater degree of harmony with truth and righteousness than the rest of the world of mankind, which will be an advantage to them in the times of restitution.

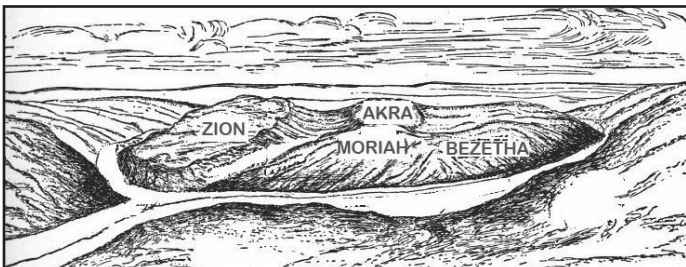
(3) The Consecrated Epiphany Campers, who consecrate *prior* to the opening of the Highway of Holiness, but *after* Sept. 16, 1954, too late to be of the elect. These will in this life attain to a much greater degree of harmony with truth and righteousness than either of the two unconsecrated groups just mentioned.

These three general groups will constitute the quasi-elect, the “sons,” who, because of their pre-restitution development and training, will be fitted for, and will be given the privilege of being “the chief helpers of the Ancient and Youthful Worthies in ministering to the world the Millennial truths” (Psa. 107: 21, 22) (PT ‘41, p. 50, col. 1, bottom).

SCRIPTURES PICTURING ELECT AND QUASI-ELECT

In order better to understand the *quasi*-elect, we will now study some passages which contrast them with the elect classes. The elect classes are pictured in a variety of ways in the Scriptures; and from them it is evident that there are only four elect classes: the Little Flock, the Great Company, the Ancient Worthies and the Youthful Worthies. However, some of these Scriptures indicate also the *quasi*-elect, though not as among the elect. We will first set forth two Scripture references which picture the four elect classes only, and then some which show also the *quasi*-elect. For details on some of these and other related texts, (E Vol. 4, pp. 317-325).

(1) In Psa. 72: 3: The two mountains, Zion and Moriah, represent respectively the Little Flock and the Ancient Worthies, and the two hills, Akra and Bezetha, the Great Company and the Youthful Worthies.



(2) In Isa. 60: 13: The word “thee” refers to the Christ; the fir tree to the Ancient Worthies; the pine tree

to the Great Company, and the box tree to the Youthful Worthies.

(3) Turn to Joel 2: 28, 29: The servants here represent the Little Flock; the handmaids, the Great Company; the old men, the Ancient Worthies; the young men, the Youthful Worthies; the sons, the *quasi*-elect, and the daughters, the non-elect (H ‘51, pp. 35-39, for details). Also in Isa. 60: 4 the *quasi*-elect are set forth as the Millennial sons of the Christ, while the non-elect are represented by the daughters. The superiority of the *quasi*-elect over the non-elect is pictured in these two passages, from the standpoint of the superiority of sons to daughters in oriental lands.

(4) Read 2 Tim. 2: 20: The vessels of gold, silver, wood and earth represent respectively the Little Flock, the Great Company, the Ancient Worthies and the Youthful Worthies. Additionally, the *quasi*-elect are pictured, together with the other faithful restitutionists, by the vessels unto honor (comp. H ‘51, p. 35, col. 2).

(5) Gen. 22: 16-18: This is set forth as the Oath-bound Covenant, which is the heart of the Gospel (Rom. 4: 16; Gal. 3: 6-9). It elaborates the first promise of the all-embracing Abrahamic Covenant (Gen. 12: 2, 3), “I will make of thee a great nation.” It shows that the 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 sea shore*. 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 *quasi*-elect, “a fifth order of the seed of Abraham” (E Vol. 12, p. 185), who “as the special assistants of the Ancient and Youthful Worthies . . . will, as the lowest order of Abraham’s pre-Millennial seed, be specially used above the rest of the restitution class to bless the families, nations and relatives of the earth according to the Covenant” (E Vol. 11, p. 293). Because the *quasi*-elect are a secondary part of the seed which is to bless all the families of the earth, it is evident that they, like the Ancient and Youthful Worthies, are developed as such under the earthly features of this Oath-bound Covenant, though of course, they will get their offer of everlasting life under the New Covenant soon to be established.

THE QUASI-ELECT PICTURED IN NOAH’S ARK

(6) 1 Pet. 3: 20, 21: According to this text, the eight in Noah’s Ark type the consecrated. The Ark pictures the Abrahamic Covenant, the embodiment of God’s
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counsel, whose central feature is the Seed of Abraham, The Christ (SITS 1, p. 318), whose replenishing and reorganizing power will bless all the nations of the earth (Gal. 3: 8, 16, 29). According to the Scriptures, there are four elect classes who in this life, in their consecration to God, obtain a good report through faith in the Abrahamic Covenant. We understand that these four elect classes are typed by the four human pairs who went into the Ark. Noah undoubtedly types our Lord, who is the Heir of the righteousness which comes to us by faith (Heb. 11: 7—the words translated “moved with fear” in this verse might better be rendered “being piously disposed”). Noah and his wife would, therefore, represent Jesus, the Head, and the Church, His Body; and in this connection Shem and his wife apparently represent respectively the leaders and the rest of the Ancient Worthies; Japheth and his wife, the leaders and the rest of the Great Company; and Ham and his wife, the leaders and the rest of the Youthful Worthies.



The Four elect classes are typed by the four human pairs who went into the Ark—Noah's family.

But animals also were taken into the Ark—at least one pair of every clean and unclean kind. We understand these animals to represent the *quasi*-elect and the non-elect who will ultimately be saved: the clean animals represent the *quasi*-elect, *i.e.*, the Abrahamic and Mosaic Covenants' believing and practicing Jews, as typically clean, who will be saved (Rom. 11: 25-31), and the ransom-believing and justice-practicing tentatively justified, as tentatively clean, who will be

saved; 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.

(7) Accordingly Num. 3: 6-8; 1: 49-54; 3: 23, 29, 35, 38, 40-51; Heb. 12: 23, prove that there are only four classes of Millennial firstborn, all of which will eventually be given the spirit nature. These are represented by the priests (the Little Flock), and the three groups of Levites—the Kohathites (the Ancient Worthies), the Merarites (the Great Company) and the Gershonites (the Youthful Worthies), none of whom had any inheritance in the land (Num. 18: 20, 23, 24). On the other hand, the Millennial afterborn, who will attain to perfect human nature, consist of the *quasi*-elect and the other restitutionists (respectively the “sons” and “daughters” of Joel 2: 28 and Isa. 60: 4); these are represented by the Israelites, who had an inheritance in the land. Also, the locations of the priests and the three groups of Levites (Num. 3: 23, 29, 35, 38), separate and distinct from the locations of the Israelites, type for the four elect classes a spiritual inheritance, while the *quasi*-elect and other restitutionists will receive an earthly inheritance. We have here a clear-cut distinction between the four elect classes and the *quasi*-elect in their eventual nature and inheritance.

(8) 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 (vs. 20, 21) type 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; E Vol. 11, pp. 276-296).

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

SOME REFERENCES FROM EPIPHANY WRITINGS

Let us now especially notice some of the other places where Bro. Johnson referred to the *quasi*-elect:

In E Vol. 12, pp. 186-188, he mentions “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” (p. 188, lines 1 and 8). It appears that Bro. Johnson here felt it proper to mention the *quasi*-elect as “the fifth elect class,” since they were *seemingly* an elect class though not actually so. His words here are not to be understood as a contradiction of his teaching in harmony with the Scriptures (as seen, in the above eight cases) that there are actually only four elect classes. In E Vol. 12, p. 730 the same two groups of the *quasi*-elect are described as (1) “the Jews who held to the Abrahamic promises and sought to keep the Mosaic Covenant during the Jewish Age and the Gospel Age” and (2) “those faith-justified ones who, while not consecrating, maintained their hold on the ransom and practice of righteousness.”

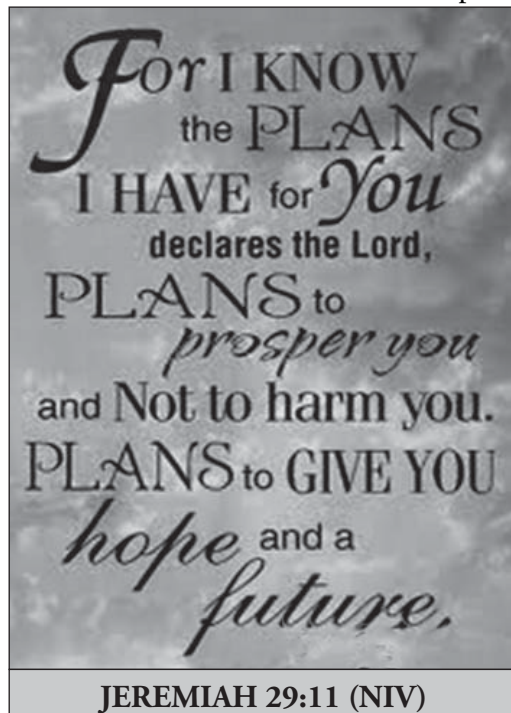
Reference is made to *quasi*-elect ones of the Epiphany, in E Vol. 10, pp. 209, 672, where the Epiphany Camp is defined respectively as “the condition of truly repentant and believing, but not consecrated Jews and Gentiles,” and as “the loyal justified and the converted loyal Jews”; in E Vol. 14, p.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

In E Vol. 15, p. 545 the reason is stated as to why “God made the elective features of His plan, and has been realizing them in preparing the four elect classes and the two *quasi*-elect classes . . . the former as the four ruling parts of His Kingdom, and the latter as

the two main subordinates of His Kingdom,” and the two *quasi*-elect classes are defined as “believing Jews and loyal justified”; and on pp. 546, 547 (top) they are mentioned as the helpers of the Ancient and Youthful Worthies in the Kingdom’s earthly or visible phase.

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

In PT ‘26, p. 118, par. 5, the “sons” (Joel 2: 28; Isa. 60: 4) are described again, as follows: “The sons of the



next Age will be the measurably faithful believers of the periods prior to the Millennium, and the daughters will be those who were unbelievers in this present life. . . . The Millennial sons of the Christ will consist partly of those Jews of the Jewish Age and the Gospel Age who measurably believed in the Abrahamic promises and the Messiah's coming, but were not faithful enough to these and the Law of Moses to become Ancient Worthies in the Jewish Age or Christians in the Gospel Age, and partly of those Gentiles who during the Gospel Age accepted Jesus as their Savior, clung to the Ransom and righteousness, and continued so unto the end without consecration."

The above quotations show that Bro. Johnson identified clearly for us the *quasi*-elect. His general definition of the "sons" in the last quotation above, as "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," those who after the Fall of 1954, but *before* the Highway of Holiness opens up (still in "the periods prior to the Millennium") come (1) from among the Jews to a belief in the Abrahamic promises and the Mosaic Covenant and who continue faithful therein; and (2) from among the Jews and Gentiles to a belief in Jesus as their Savior and who continue faithful to the ransom and righteousness. In order to distinguish these two groups from the *quasi*-elect prior to the Fall of 1954, 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: (1) All of the *quasi*-elect will consecrate during the Millennium, either now or after restitution begins, or they will not receive everlasting life (SITS 6, p. 156, par. 1; T 98, par. 2). (2) We understand that those now consecrating cannot be of the Epiphany Court, the last new consecrator having been accepted for this Court

by Sept. 16, 1954; therefore, even though consecrated, they must be pictured in the next closest standing to the Tabernacle, the Camp; and we know that the Epiphany Camp "will consist of the loyal justified and the converted loyal Jews" (E Vol. 10, pp. 672, 661), *quasi*-elect ones. (3) Tentative justification will continue to operate "until restitution begins" (E Vol. 4, p. 346, par. 1). Since such justification is given to believers for the purpose of consecration (SITS 1, p. 236; SITS 5, p. 145; SITS 6, p. 117), as long as it operates, undoubtedly there are and will be many in the tentatively-justified condition who will consecrate before restitution begins.

TEN GROUPS OF THE QUASI-ELECT

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

The Highway Of Holiness

(Isaiah 35:8-10)

"A highway shall be there, and a road, And it shall be called the Highway of Holiness. The unclean shall not pass over it, But it shall be for others. Whoever walks the road, although a fool, Shall not go astray. No lion shall be there, Nor shall any ravenous beast go up on it; It shall not be found there. But the redeemed shall walk there, And the ransomed of the LORD shall return, And come to Zion with singing, With everlasting joy on their heads. They shall obtain joy and gladness, And sorrow and sighing shall flee away."

(1) "Those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, . . . but still retained faith in the Abrahamic promises and clung

to the Mosaic Covenant,” as Jewish-Age loyal Covenant-believing Jews.

(2) “Those Israelites who in the . . . Gospel Age were not faithful enough to become Jesus’ footstep followers, but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant,” as Gospel-Age loyal Covenant-believing Jews.

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

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

(6) “Converted fleshly Israel” (E Vol. 4, p. 319, par. 2), the national “conversion of Israel to Jesus as the Messiah” taking place “in connection with and just at the end of Jacob’s trouble” (PT ‘30, p. 15).

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

We see, therefore, that the Jews, “Israel after the flesh,” who will be of the *quasi*-elect in the Millennial-Age Camp, may, from the standpoint of their time of development, be viewed as consisting of seven different or distinct groups. The Gentiles who will be among the *quasi*-elect of the Millennial-Age Camp may, from the standpoint of their time of development, come under three groups:

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

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

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

It appears that “the sons [the *quasi*-elect] of the next Age,” all of whom are developed as such during “the periods prior to the Millennium [in the sense of the Kingdom in its restitution time, for when Bro. Johnson wrote these words in PT ‘26, p. 118, we were already in the Millennium, in its beginnings from 1874 on],” may be viewed, as mentioned above, as consisting of ten distinct groups. It will be recognized that those Basileia pre-restitution consecrated Jews and Gentiles listed under (7) and (10) constitute the class otherwise known as the Consecrated Epiphany Campers, the last class to consecrate prior to the opening of the Highway of Holiness, the class pictured in part also in the Queen of Sheba (PT ‘54, p. 41), while the unconsecrated ones who join in the search for the riches of wisdom in the Parousia and Epiphany Truth, are pictured in the very great train or retinue that accompanied the Queen of Sheba (1 Kg. 10: 2) in her quest for Solomon’s wisdom. May the Lord bless this study to us all for use in His service!

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CONSECRATION. 8s.

"Present your bodies a living sacrifice, holy, acceptable unto God." -- Rom. 12:1.

F# Minor William S. Turner, 1866. William S. Turner, 1866.

There then to Thee Thine own I leave, Mold as Thou wilt my passive clay;
But let me all Thy stamp re-ceive, But let me all Thy words o - bey. Serve with a sin - gle heart and eye, And to Thy glo - ry live or die.

THE TABERNACLE IN THE WILDERNESS

“Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle” (Ex. 40: 34).

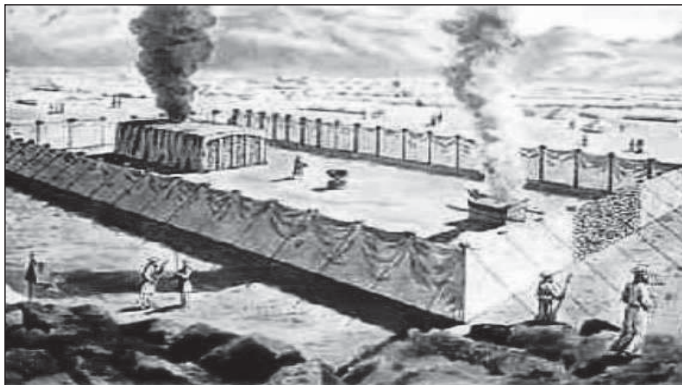
OUR Tabernacle Shadows book treats of the form, size, construction and antitypical significance of the Tabernacle, which God through Moses directed the Israelites to erect for His worship. The Tabernacle was portable, and in every way suited to the Israelites’ 40-year journey in the wilderness, which the Lord foreknew would be their portion as a people. Whenever they encamped, it was erected as the center of the camp, and the tents of the Israelites were grouped about it. First, the tribe of Levi, immediately surrounding it, divided into its various families. Beyond the Levites were the twelve tribes of Israel—three on the east, three on the south, three on the north, and three on the west. Joseph’s tribe being divided into two, Ephraim and Manasseh, made up the complete twelve tribes without the Levites.

pillar seems to have been associated with the Tabernacle in the sense that its downward-extension or foot came down to the Tabernacle building. When it was raised up and moved, it indicated that the time had come for them to travel. They followed the leading of the pillar; when it stopped they remained and constructed their camp, and a connection established itself as before between the cloud and the Tabernacle. So it was that Israel had continually before them a manifestation of God and His protecting care over them as His people. They had craved an idol to go before them and to serve as an outward manifestation of God; but they had been punished for the idolatry implied in the making of the golden calf (Ex. 32); they had learned the lesson and repented; and God had given them what He had already planned—something far superior as an evidence of His presence in their midst.

GOD FIRST—THE CENTER

From the arrangement of the Tabernacle and its relationship to the Camp of Israel we can see that the lesson to that people was God to be first—religion—the center of all activity. All the tribes were related to the Tabernacle because it represented God, and they were also all related to each other. The tribes surrounded it and were directly in contact with it. There they and all their interests touched and centered. It typifies similar things for Spiritual Israel, whoever, wherever and whenever needed. Whoever comes into harmony with the Divine arrangement will find such an ordering of Divine providence as will in due time bring him into touch with others who are in fellowship with God and His plan as represented by the Tabernacle.

It is in vain that we seek to have order or harmony with the brethren except as this common center is recognized. If all look to the Lord for guidance, then all will be ready for His providential leading, whether it be to move or to stay. If all look to the Lord for their laws, government and guidance in all of life’s affairs, then all will be in harmony with one another, as recognizing the same central standard of Divine atonement. But if this central authority be ignored, or in proportion as it is ignored, there will be discord and conflict. Undoubtedly



Pillar of cloud by day

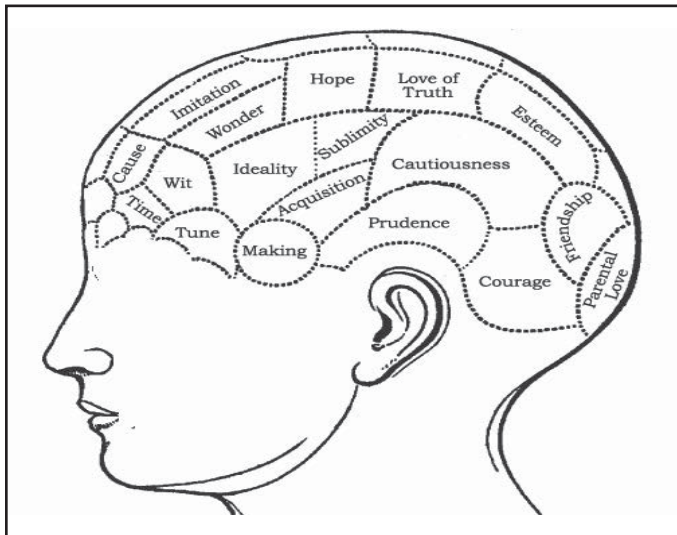


Pillar of fire by night
(Num. 9: 15-23)

The pillar of cloud by day and the pillar of fire by night (Num. 9: 15-23) was the continual representation of God with His chosen people, and this cloud-and fire-

this is the difficulty with many of the Lord's people who are striving for peace and harmony, meaning well in their hearts. They fail to recognize God and His Word as their standard, and fail to appeal only to it in cases of dispute.

THE HUMAN BRAIN SIMILARLY ORDERED



Without claiming that Phrenology has reached a perfection of development that anyone has learned to read accurately the various traits of character from the shape of the human skull, and even while admitting that such a reading of character might be defective, and particularly so with those whose characters have been transformed by the renewing of their mind through the possession of the Holy Spirit—nevertheless we admit that Phrenology, in so far as understood, fully corroborates the picture given us in the arrangement of the Tabernacle of Israel surrounded by the Camp.

If we imagine the human skull as spread out flat, we find that the central part would correspond to the Tabernacle; for, according to Phrenology, in the center of the head on top lies veneration, and next to it lies spirituality. Surrounding these brain organs are others which correspond well to the different divisions of the tribe of Levi—the sacred tribe devoted to the service of God in the Court and in the Tabernacle. These brain organs are benevolence, hope, conscientiousness, firmness, etc.; and then outside of these again come the various brain organs which have to do more particularly with earthly things. These, useful and valuable in themselves, all need to be controlled and guided from the center, even as in the Camp of Israel, the center, the Tabernacle, was not controlled by the tribes, but the tribes were controlled and guided from the Tabernacle. In this way all the talents and qualities of mind and

heart which we possess, all of which are contained in our brains, are to be subject to and guided by our veneration for God and our spiritual perception of His will concerning us, which will is to be expressed primarily through the intermediary organs of benevolence, hope, conscientiousness, firmness, etc.

As seen in our book entitled *God*, p. 381: “It is a peculiar phrenological fact that the higher the office of the brain faculties, the higher they are located in the brain; and the lower the office of the brain faculties, the lower are they located in the head. The social—worldly—and selfish faculties of the human brain are situated in the lower parts of the brain; next come the intellectual faculties; still higher come the artistic faculties; the next higher are the moral faculties and, finally, the highest are the religious faculties.”

CONVERSION IS LIKEWISE ILLUSTRATED

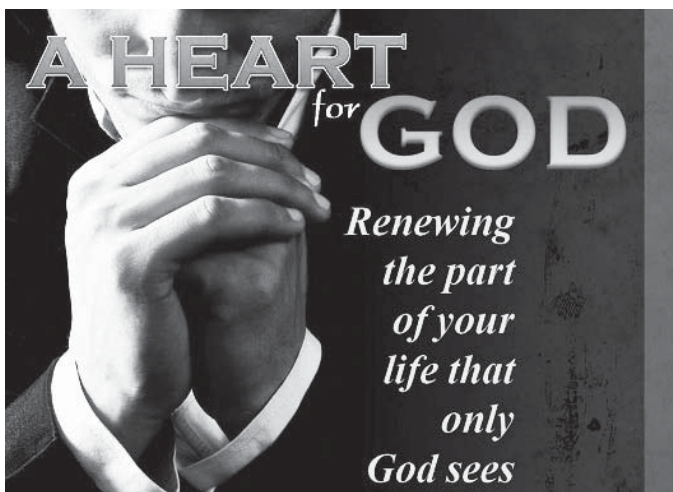
This may be illustrated by the philosophy of what is known as conversion. Thank God it has not been necessary to understand the philosophy of conversion in order to have and to enjoy that blessing; otherwise very few would have therefore been blessed. But it will be of advantage to us to be able to analyze the philosophy of conversion and to see how beautiful and how reasonable a matter it is. The natural man, “without God and without hope in the world,” is like the Israelites when in Egypt, disordered, incongruous, slaves laboring under taskmasters, and knowing not how to escape. The first step of the sinner toward order and escape is the hearing of the Word of the Lord directing his course to the Promised Land, and out of bondage. This implies the recognition of the great antitypical Moses, our Lord Jesus, as his Savior, the Leader whom God has appointed, and the importance of obedience to Him in fleeing away from sin. A time must elapse, whether a moment or years, in which the one who had been enslaved realizes his liberty has been accomplished by God at the hands of the great antitypical Moses.

To those who are set free the Divine arrangement is indicated, to all those who consecrate themselves to the Lord (Rom. 12: 1) and receive the impartation of the Holy Spirit they will be inducted into favors and blessings of the Lord and assistance from Him, previously unknown (1 Cor. 2: 9-16). This is conversion—the acceptance of the Lord and His will instead of self-will (Matt. 16: 24; Heb. 10: 7) in all of life's affairs; the full consecration of heart, mind, life, time and talents promised to God (Prov. 23: 26).

The transformation which takes place corresponds to the setting in order of the tribes in relationship to the Tabernacle. The Tabernacle was recognized as the center of the Camp and each tribe had its own place in relationship to it. There was no longer any confusion as to one tribe choosing this or that location, sometimes in a preferred position and sometimes in a less preferred position. Each tribe had its' own designated position, its own responsibility and its own relationship to the Tabernacle.

ORDER IS HEAVEN'S FIRST LAW

So, it is with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes the conscience would rule, sometimes acquisitiveness, sometimes combativeness and sometimes fear would occupy the center, around which the various organs would group themselves. But now, after the heart is given to the Lord, His organization and arrangement is recognized, and the various subordinate powers of mind and heart located in our brains are fixed in their relationship to the central ones, which become the dominating ones and always occupy the prominent place of authority. To the truly converted consecrated Christian, the center from which will proceed all the arrangements of life must be veneration and spirituality, which correspond to the Tabernacle in the center of Israel's Camp. For the future the other organs must all look to this center for direction.



For example, acquisitiveness might say how wealth may be acquired, but has no authority to move until first the message shall be received and accepted from veneration and spirituality. And this authority must be passed on through the first circle, represented by the Levites. Benevolence which will have its input, so will conscience, so will hope, as to whether or not being

acquisitive may act as it proposes. And benevolence, hope and conscientiousness will all surely inquire of the Lord through veneration and spirituality, as to what is the will or mind of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness is another of these brain organs which before we came to the Lord may have been a central one commanding the others, but now it is relegated to its proper place on the outside, at a distance from the center; it cannot act until authority is granted, and the authority can come only through benevolence, hope, conscientiousness, etc., and these again must inquire of veneration and spirituality as to whether or not it would be the proper thing for combativeness to gird on its sword and take the field, and what and how much it may do in any event. If the cause be good, permission will be granted; if the cause be evil, permission will be refused, and the organs of firmness and continuity will see to it that the decisions of the central court are carried out by all the outlying members.

For instance, if combativeness is aroused and wishes to co-operate with selfishness or acquisitiveness in any form, the decision from the central court will be, No! Combativeness may never be exercised selfishly; but if combativeness be aroused in co-operation with the conscience for a defense of the faith once delivered to the saints, the decision from the central court will be, Yes! contend earnestly for the faith once delivered to the saints. Nevertheless benevolence, love, co-operating with caution, will be detailed to see to it that combativeness shall not, even in defense of the faith once delivered to the saints, take a malicious or hateful form of action, but shall be supervised by love, and what is right.

No wonder that worldly people have been astonished to find so radical a change of character and life in some who have come into harmony with the Lord through a full consecration of their hearts to Him—some who have been reordered, transformed by the renewing of their minds and wills—by the subjecting of all the qualities of their heart and mind into control of and harmony with the Lord. We sometimes speak of conversion as though it worked a miracle, because its operations have worked so wonderful a change in our hearts and lives and sentiments by bringing them under the new management, under the control of the Spirit of the Lord, the spirit of love, the spirit of wisdom, the spirit of a sound mind.

THE GLORY OF THE LORD FILLED THE TABERNACLE



“And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.” Exodus 28:30

When the Tabernacle had been constructed and the tents of the Israelites had been set in order in harmony therewith, the first important event was God’s recognition of it: “Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle” (A.R.V.). It was called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent, in the center of their Camp, God made His dwelling place, and it was here that He met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummim, the Divine will was communicated. Applying this to the Little Flock individually, as Spiritual Israelites: When their conversion took place during the Gospel Age it meant not only the ordering of their minds in accord with the Lord, placing veneration and spirituality first—in the center of their affections—but it meant still more. This much they were to do and did do under direction of the Lord’s Word. But God then did something more, something very necessary for them, by His Holy Spirit of begetting to a new nature given to them after consecration, they received an insight into spiritual things. In other words, God recognized the heart which was then put in order according to the Divine instruction of His Word. He took up His abode with them; and their meeting-place with Him, represented in the organs of veneration and spirituality, were then blessed by the Lord and enlightened. The glory of the Lord filled them. We realize to some extent that they were accepted of the Lord, and the enlightenment of the Holy Spirit was with them, an ever-present help and guide; like the pillar of cloud by day, the Truth as due and its Spirit blessed them by day in shielding them

from the things that would be too trying for them; like the pillar of fire by night, it granted enlightenment in darkness during the night of sin. For us at present it works toward the keeping and protecting power of Him who has promised that all things shall work together for our good because we are His and love Him and have placed Him first in our hearts, and are among the called ones according to His purpose Rom. 8: 28. So it is that the new will ordained of God and instructed from His Word may in each of God’s people have contact with the Father through the merit of Jesus’ sacrifice.

This new will, consecrated, and set apart, brings out the wise decisions of God in respect to all the other organs of our minds, and shows what each may and may not do, and how each may or may not co-operate with the others, and which should be restrained and when, it should be cultivated and how; that we may be full of light, full of order, full of Divine blessing, and that as the people of God we may go onward from grace to grace, from knowledge to knowledge, from strength to strength, and be prepared for the everlasting conditions beyond Jordan in the promised land to which we are journeying—the rest that remains for the people of God (Heb. 4: 9). After entering into their rest, God’s Gospel Age people, with Jesus as their Leader, will in the Millennial Age guide “whosoever will” of mankind into the glorious eternal rest which remains for them (Isa. 11: 10; Rev. 22: 17). During that Millennial Judgment Day all of mankind who desire to become true Israelites, to come into full harmony with the Lord, will also find a place in the Divine plan; their eternal inheritance will be in “the new earth.”

First in importance and in God’s eternal arrangement comes the Royal Priesthood, the “partakers of the Divine nature” (2 Pet. 1: 4), pictured in the priests encamped to the East of the Tabernacle (Num. 3: 38); then following will bring the antitypical Levites, divided into three groups, as pictured in Levi’s three sons: Kohath, Merari and Gershon, their families being stationed respectively to the South, the North and the West of the Tabernacle (Num. 3: 23-35), representing the, “great multitude” (Rev. 7: 9-17) of Christians who came short of being of the Bride, the “little flock” (Luke 12: 32); and divided into its three groups in the end of the Gospel Age.

Originally the Worthies of Old, often called the Ancient Worthies, made up the first elect class chronologically, who lived in Old Testament times and predated the Little Flock and who were faithful unto death before the High Calling was opened up (Luke 6: 13; Phil. 3: 14; Heb. 3: 1). They will have their place

in the Divine plan on earth during the Millennial Age; they have been joined by the Youthful Worthies (the “young men” or “youthfuls” of Joel 2: 28, the “vessels of earth” of 2 Tim. 2: 20), who are selected in the end of the Gospel Age, during the Time of Trouble, after the High Calling is closed, they being counted worthy to be fourth among God’s elect classes who will bless the non-elect world of mankind.

Since 1954, with the close of the Youthful Worthy call, God has revealed another consecrated class, the Consecrated Epiphany Campers who will be used to support closely the Worthies during the Millennial Age. They will, along with the Worthies, assist the

restitutionists to gain life under the New Covenant during the 1,000 years. Finally, all the families of the earth will be awakened from the tomb, blessed (Gen. 12: 3; 22: 18; Gal. 3: 8), and come into God’s harmonious order, under the Millennial Reign of Righteousness (Isa. 32: 1; 26: 9). They will look to God and seek to walk in the light of His favor, and ultimately there shall be no more sighing, no more crying, no more dying (Rev. 21: 3, 4), because all lovers of sin will have been cut off in the Second Death (Psa. 145: 20; Obad. 16; Rev. 21: 8), and because all others will have come to full harmony with God through the ministrations of God’s great Priesthood, Head and Body (Eph. 1: 10; Col. 1: 20).

BIBLE QUESTIONS

Question: In the Gospel Age Tabernacle, God’s Word is pictured by the Laver. How then is God’s Word pictured in the Camp that is now being developed?

Answer: The Transitional (Epiphany) Tabernacle, the Court, is nearly complete and the Camp is now being developed. Those being won for the Lord now (since 1954) are pictured in the Camp and do not enter the Court for access to the Laver (God’s Word). For those being developed in the Camp, God’s Word is pictured by the Curtain, held up by the 60 posts in the Court. We remember that in the Gospel Age Tabernacle picture the Curtain was a barrier to those in the Camp because they would have had to come into the Court to get the Truth (Laver), into the tentatively (provisionally) justified condition. Since the Tabernacle picture has changed to the Transitional or Epiphany setting and the tentatively (provisionally) justified are shown in the Camp, they still have to come into the tentatively justified condition. Those who consecrate in the Camp have the secrets of the Lord revealed to them by His Holy Spirit, as we read in Psa. 25: 14 “the secret of the LORD is with those who reverence Him and to them He will show His covenant.” (This text applied in the Old Testament, and it applied when the High Calling was open. It still applies now even though the High Calling is closed. In other words, it applies to all times.) The secrets of the Lord are therefore for those in the Camp who are justified and consecrated. They receive the secrets of the Lord because they reverence God. The secrets of the Lord are with them and to them he will show his covenant. It is true that there is no Laver in the Camp, nor do we need to move it into the Camp, because God so nicely pictured

His Word in the Curtain! Bro. Johnson expressed to us and emphasized that we should (in building up the Epiphany Camp) hold up the Curtain showing Christ as Savior and King. However, some might say, “But that is not the whole Bible.” It certainly is, it certainly is the whole Bible. Didn’t Jesus say to the Scribes and Pharisees “Search the Scriptures for they are they that testify of me” (John 5: 39). Isn’t that Christ? Therefore, by the whole Scripture from Genesis to Malachi was referred to when Jesus said “search those scriptures for they testify of me.” Therefore, in holding up Christ as Savior and King, we hold up every one of the books of the Old Testament as well as the New Testament. Of course it’s the whole Word of God. Again, where was the whole Word of God pictured in the Court for the Levites and the Priest? It was in the Laver. Where is the Word of God pictured for those in the Camp? It is in the Curtain! These matters are so clear when we “rightly divide the word of truth” and just use our sanctified common sense.

Question: Heb. 2: 15 “And deliver them who through fear of death were all their lifetime subject to bondage.” We understand that this verse refers to the bondage of the Great Company (GC). Could this not be applied in principle to the Youthful Worthies (YW) or to the Consecrated Epiphany Campers (CEC) who might hold back and not have the full liberty and joy of being His and serving Him?

Answer: We believe the correct answer is YES. Certainly the same principle operates toward all; for example, even some of the Little Flock (LF) were fearful and had to be delivered from fear. Fear that could have brought some

into bondage if controlled by it. Another class, the GC have been delivered from that bondage of fear. Now the Lord's people (YW's and CEC's) are also susceptible to the bondage of fear. We should keep in mind that the Lord does not give His people the spirit of fear, but of love and the power of a sound mind. So yes, the "spirit of fear" applies to all of the Lord's people.

Question: Can we adopt words of the New Creation to the Great Company (GC)?

Answer: All in the Great Company were New Creatures, Therefore many words that were given to the Little Flock New Creatures also applied to the Great Company New Creatures. Some things applied only to the Little Flock. How then could we adapt a hymn like "A Little Flock so calls he thee" that obviously applies directly to the Little Flock, can this be in any way applied to the Lord's people now, who are in the YW's or CEC's? We must remember that NONE of the Lord's people NOW are spirit begotten. All the New Creatures, LF and GC have finished their course here on earth. But we could say, the Lord's people are few in number compared to the world in general. And we could say, all the Lord's consecrated people on the face of the earth today are small in number compared to the Great Multitude. So we could say, YES, we are a little flock and only a few, but not the same Little Flock New Creature. In principle therefore, many things that applied directly to the Little Flock can also apply to us and be used for our benefit today. Many of the texts, many of the hymns we sing and the poems we read in the Poem Book refer directly to the Little Flock, but we can learn certain wonderful lessons from them. For instance, take the text 2 Pet. 1: 4, "there are unto us great and precious promises, that by these we might become partakers of the Divine Nature." How can this verse possibly apply to anyone other than the Little Flock? How can we, who are not of the Little Flock (New Creature), receive any blessings for ourselves from this verse? We certainly can say "unto us" also, there are great and precious promises and by these we might become partakers of the glory celestial; and the CEC's can say, we are to fight the good fight of faith unto eternal life on earth; this text can be applied to every one of us. We can now see how many wonderful words spoken directly to the Little Flock apply in principle to all of the Lord's consecrated people.

Question: What should our approach be toward Bible study and applying its principles in our daily lives?

Answer: All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providence, and

all the advantages we receive from fellowship with the brethren, are merely preparations for the great study of life—how best to perform the will of God in thought, motive, word and deed. We emphasize this kind of study for the reason that we perceive that many of the Lord's people do not clearly understand the matter. They seem to think that their spirituality depends upon the number of hours which they spend in Bible study, but they are grasping only a fraction of the Truth. The great blessings come from our efforts to apply the principles which we have already learned from the Bible. This study requires, not that we should have our Bibles in hand every minute, but that we should continually bear in mind the things which we have already studied from God's Word in order to make practical application of them in the affairs of life; in our thoughts, motives, words and doings toward God, toward our brethren, toward our fellowmen, toward ourselves.

2013 CONVENTIONS

England

Birmingham August 2-4
 Barlborough, Derbyshire October 26-27

France—all conventions in Barlin

Summer August 2-4
 Fall November 2- 3

Germany

Velbert May 18-20
 Diez October 4-6

India

Nazareth, October 18-20
 Thoothukudi District

Lithuania

Kowno June 14-16

Poland

Leszno July 5-7
 Krakow July 12-14
 Rzeszow July 15-17
 Susiec July 19-21
 Mietne (Near Garwolin) August 30-Sept. 1

United States

Newark, NJ May 17-19
 Athens, OH July 12-14
 Minneapolis, MN September 13-15

Ukraine

Orlowka June 28-30
 Lwow August 16-18



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

TO:

ANNOUNCEMENTS

LETTER OF INTEREST

February 5, 2013
The Bible Standard Ministries
1156 St. Matthews Road
Chester Springs, PA 19425

Sir:

Thank you for your inquiry of January 29. I have indeed found the indexes to Pastor Russell's Studies in the Scriptures to be of immense personal value to me, and is an invaluable tool in the study of the Scriptures.

Many years ago I felt led to begin a study of the Bible and have pursued it until this day. At first, such was my ignorance that I was completely unaware of the many bible helps and publications available to anyone interested in researching the scriptures. In retrospect that may have been a good thing. Nevertheless, I made a schedule and earnestly began to study my Bible faithfully, each and every day without fail, barring emergencies. This went on for many years with no appreciable understanding of the Scriptures, and I began to wonder at the close of each study whether my time would have been better spent mowing the lawn, washing the car or going to a movie. Nevertheless I felt compelled to continue on in my daily studies, regardless of the outcome. This went on for thirty one years, not realizing the Lord was quietly laying a foundation which would one day pay off handsomely. That day has come and gone, and I am reveling in the wonderful knowledge and increasing understanding of the Scriptures, capped by my discovery of the Bible Standard and its ministry. Without sounding sanctimonious, I have to say I received the Study in the Scriptures by Pastor Russell and have read it several times. To a casual observer I no doubt would be accused of vandalizing those volumes because of the highlighted passages, comments in the margin and the outlining of whole paragraphs!

So yes, the indexes of Pastor Russell's SITS have in a sense capped my many years of Bible study, but in another sense have opened a door to further study, much more rewarding and exciting than the last.

Again, thank you for your inquiry and offer of help. I look forward to your counseling.

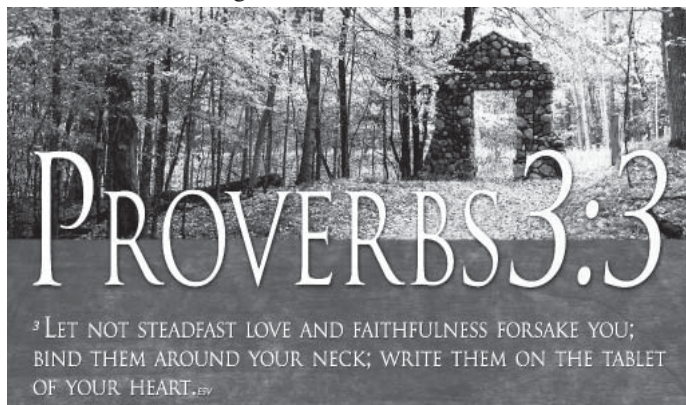
Faithfully,

Bro. R. L.

RETIREMENT AND APPOINTMENT OF BRITISH REPRESENTATIVE

We want to express our sincere appreciation to Bro. Richard D. Doidge for his willingness to serve our Lord in his service as the British representative for the Bible Standard Ministries [LHMM] for many years. It has been very demanding and stressful at times. Certain health and personal obligations led up to his retirement. Of course the Lord permits these trials and testing's, but with that said, Bro. Richard has served well and we urge him to continue in his consecrated walk, seeking new privileges of service in the time provided through retirement.

Bro. Segis Dooley has been appointed as the representative of the Lord's work for the LHMM/UK. Bro. Segis was born in Jamaica, baptized in 1952, traveled to England in 1956 where he met his wife Barbara and started a family (Their three sons and one daughter were all baptized in the truth). By 1967 he began His studies in the Truth and its understanding, receiving appointments from Bro. R. G. Jolly and Bro. Ralph Herzig. Bro. Dooley is a strong defender of the truth and its arrangements.



ERRATA: In the Spring Present Truth #741, Page 6, 2nd Paragraph, 1st line, the word "**not**" was omitted. Should read: As already shown, the New Covenant could not be sealed, ratified, until the sacrifices of The Christ were finished.