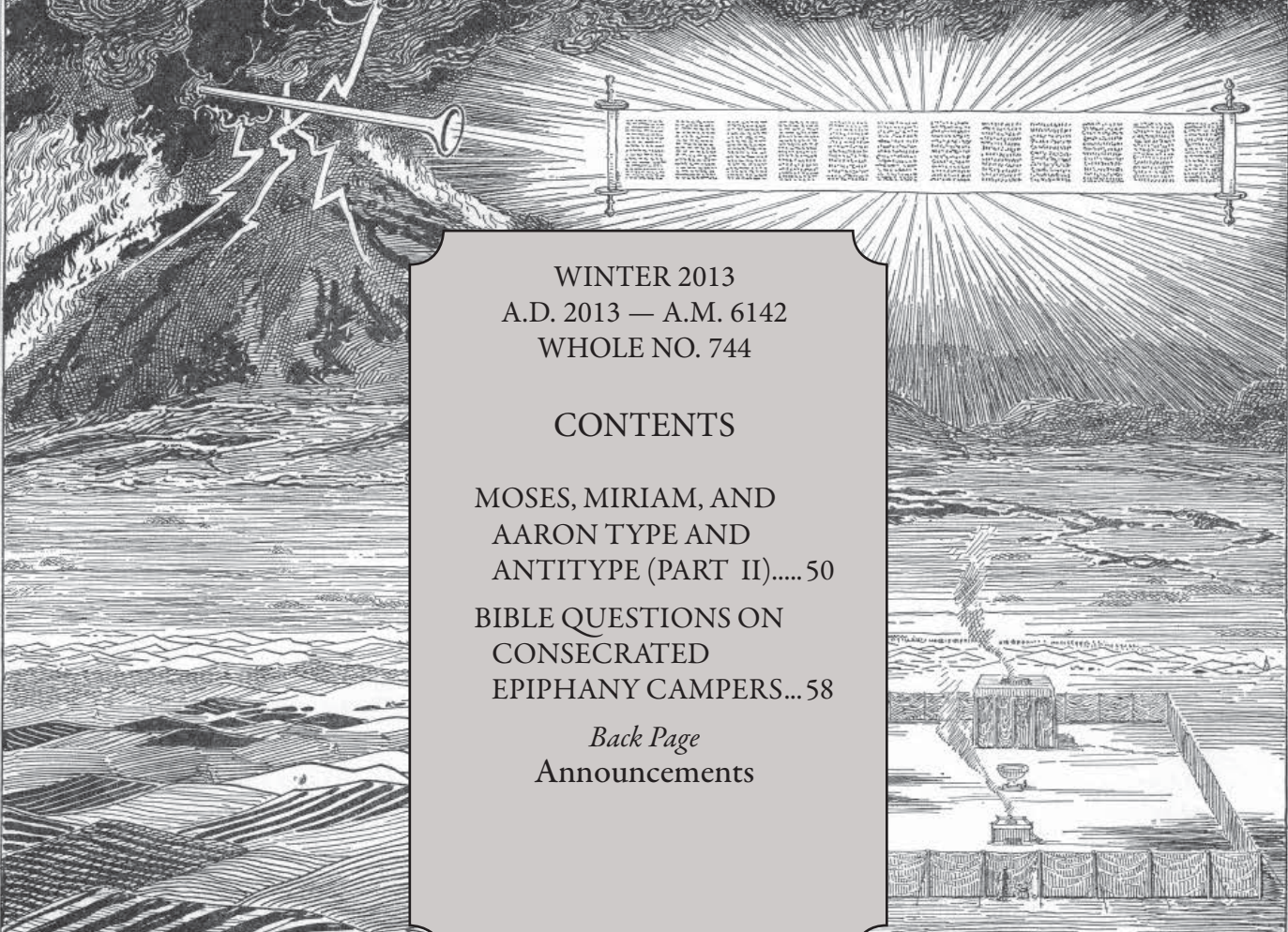


*The*  
**PRESENT TRUTH**  
and  
**Herald of Christ's Epiphany**

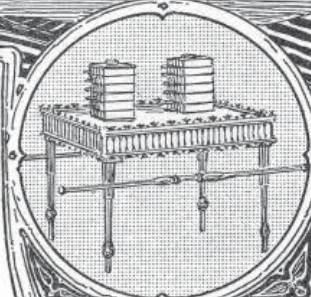



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*"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven'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

# MOSES, MIRIAM AND AARON—TYPE AND ANTITYPE PART II

(10) Num. 12: 3 is one with which higher critics have employed their supposed ingenuity, as a proof that Moses could not have written the Pentateuch. If their claim as to the alleged reprehensibility of the statement that Moses was the meekest man in all the earth, if written by himself, were true, at most he should be said not to have written that verse. They should not conclude from their claim that therefore he could not have written the Pentateuch. Their claim is that Moses could not have written these words of himself without sinning in pride thereby, that no man could be justified in making such a statement of himself; for self-praise, they say, is a sin. The basis of their proposition is that no one can without sin speak so complementarily of himself. We deny the

truth of their proposition. We assert that if good things are true of one and it becomes necessary in justice and love to speak of one's good, and if one can do it without pride, it is no sin to speak complementarily of oneself. Yes, it is true and for our good that God compliments Himself in the Bible with superlative terms. He in the Bible calls Himself supreme in goodness, power, wisdom, justice, love and in every other good quality. He speaks of Himself as being in a class by Himself, above and better than all others. But He does this without the least pride or other evil, because it is true and is for our good to know. Again, under God Jesus refers to Himself in highest terms of complementarity. He speaks of Himself as good, as the Way, the Truth, the Life, as the only avenue of approach to the Father. He inspired Paul to say of Him that His is the name above every other name and inspired other writers of the Bible to say most complimentary things of Him. Why was this not wrong in Him? Because these things were true, He said or caused them to be said in all humility and did it for our good. Again, in his epistles, especially in 2 Corinthians, St. Paul spoke complementarily of his own person, character and office. He did it because it was true and necessary for the brethren, and he did it without the least pride. Our Pastor spoke of an office of his, which under, and next to our Lord's was the most responsible office ever held by a human being, the office of that Servant, and mentioned his qualities in having that office as wise and faithful. He did not speak of these things in pride, but because they were true and necessary for the Lord's people to know. Moses, without pride and because they were true and necessary for Israel to know, wrote the words of Num. 12: 3. He could and did write these words of himself without pride, therefore they neither prove or disprove that he did not write the Pentateuch or these words.

(11) There was a deeper reason for these words being written, though Moses did not understand it. They were to type the fact that our Lord as the Antitype of Moses (Heb. 3: 1-6; please note that the typical allusion to Him as Moses' antitype is taken from the chapter under study—Num. 12: 7) is the meekest Being Godward in the entire universe. Meekness means submissiveness of mind and heart. In the mind it makes one teachable and in the heart leadable. God found Moses for His



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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.



purposes the most teachable and leadable man on earth, and inspired him to state this fact of himself, because God desired thereby to type the fact that our blessed Lord Jesus is Godward the meekest—most teachable and leadable—Being in the universe. And has not our dear Lord always proven Himself to be so? Was not His prehuman course such? Did He not exemplify this fact while He was on earth and that amid the most crucial trials? And has He not since His resurrection and glorification, been proving it to be true? To all eternity He will demonstrate this to be true of Himself. Yes, He is worthy; not only of having the highest place under God in character from this standpoint, but also from the standpoint of every other good quality. He is altogether lovely in this and all other graces. Worthy is the Lamb!

#### **DIVINE DISPLEASURE AND RECKONING**

(12) Among other things, God's noting with disapproval the course of Miriam and Aaron is set forth in Num. 12: 2; and in v. 4 His beginning to act on the matter is set forth. His starting to act on the matter consisted of a command to all three of them to go forth to the tabernacle. The charge was given suddenly. The Lord did not allow such a wrong act to continue long, though He did permit it to go on long enough for the Israelites in general to learn of it; otherwise God, who commands that private sins be not made public, would have settled the matter privately and not publicly as He did, which is implied in its being adjusted before the tabernacle. So in the antitype, whenever God notes that Jesus speaking through the star-members has been contradicted with any degree of publicity, He sees to it that the matter is adjusted publicly. How is such contradiction made? Not privately, but publicly, at least before the Church and often before outsiders. Such contradiction becomes the talk of those who hear, as Miriam's and Aaron's talk was heard by others than Moses and Zipporah. Such talk always stirs up more or less excitement and usually has resulted in a sifting, first among Truth people, where it

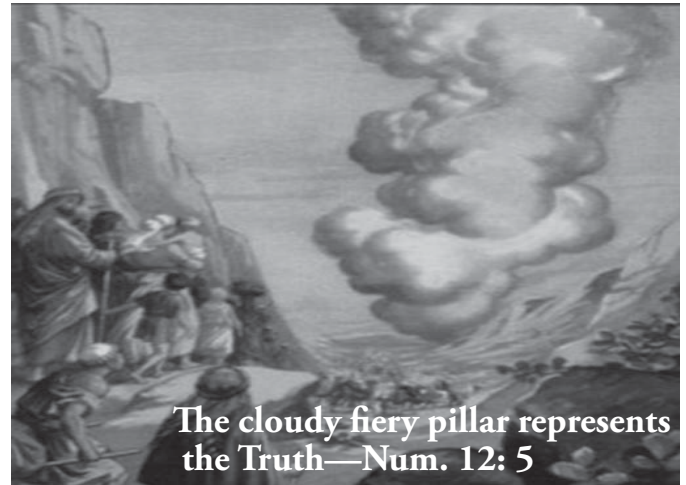
frequently spreads to outsiders. God manipulates such events in such ways as to bring the three parties to the shaking in their activities before the whole Church at least, if not before outsiders. It is by such manipulating of the pertinent events that God gives the antitypical command to the three antitypical parties to go forth to the antitypical Tabernacle, to appear before the Church.

(13) This course of events we find to take place in connection with all the siftings that unfavorably affect Great Company leaders and some Little Flock leaders. It can be observed in our, the Epiphany day, to the best advantage. The Levite leaders in all cases of the Epiphany contradictions have acted like Miriam; for their contradicting the Epiphany messenger as he in mouthpieceship for our Lord gives the Epiphany message. The Levite leaders telling our Lord that they are as much a mouthpiece of God as He is. If they continue this any length of time God, by the course of the pertinent events, forces them and our Lord in His mouthpiece to appear before the whole Church in discussion of the matters at hand; and when in a more or less mild manner antitypical Aaron joins in the contradiction they too are forced by God through the resultant circumstances to appear before the entire Church in this matter. So it comes to pass that all such actors are forced to appear on the matter before the entire Church. Please note how this has occurred in our [Bro. Johnson's] controversies with the British managers, Society leaders the P.B.I. leaders and with leaders of various other groups, like Adam Rutherford, Wm. Crawford, F. Lardent, M. Riemer, Menta Sturgeon, A. I. Ritchie, Carl Olson, R. H. Hirsh, G. K. Bolger, R. H. Bricker, C. Kasprzykowski, and M. Kostyn. Looking back to the Parousia times we find this same phenomenon, but in a less prominent form. We have instanced in these columns how this contradiction of our Pastor as the Parousia messenger was done by A. H. MacMillan, Clayton J. Woodworth, W. E. Van Amburgh, Jesse Hemery, J. F. Rutherford and by other

members of antitypical Elisha, though for the most part God did not bring them before the antitypical Tabernacle until the Epiphany, but when He did so He did it very suddenly, note how suddenly the siftings at Bethel and in the Fort Pitt Committee were brought to the attention of the whole Church. It was like a clap of thunder out of a clear sky.

(14) We are to keep the features and workers of such siftings separate and distinct from the features and workers of Second Death siftings. The five Reaping siftings were mainly the latter, though somewhat connected with them and more in the background this feature of antitypical Miriam and Aaron also appeared. Those who sided with antitypical Korah—the antitypical sons of Korah—in the 1908-1911 sifting, were by antitypical Korah deceived into believing that the doctrine of the Church's share in the sin-offering implied that the merit of the Church made up for an alleged deficiency in Christ's merit to satisfy justice. Under this false impression, and in loyalty to the ransom merit, as provided by Jesus' sacrifice alone, they contradicted Jesus' teaching through that Servant that the Church shares in the sin-offering. In this they antityped their part in antitypical Miriam's factual claim of equality with our Lord in mouthpieceship for God. There were also in that sifting some members of antitypical Aaron who more mildly and less perseveringly contradicted the Lord as He spoke in that Servant, especially on the New Covenant as operating only in and after the Millennium. Bro. John Edgar for awhile was somewhat shaken thereon, but soon recovered his equilibrium. In this antitypical Miriam and Aaron hung about the fringes, so to speak, of the Second Death siftings of the Parousia, and because overshadowed by the Second Death sifters, do not appear therein as distinctly as they do in the Epiphany siftings. Doubtless, too, in the Parousia and the Epiphany antitypical Miriam and Aaron appeared also in less general shakings, especially in such as were limited to one ecclesia or to several ecclesias. In the slight shaking of 1914 date A. H. MacMillan had a large, and the writer [Bro. Johnson] a small part, as we will show later. When local shakings occur, the local bodies would correspond to the tabernacle. But in general siftings of this kind the tabernacle types the entire Church. Nor are we to understand from the above that there are no Second Death siftings and sifters in the Epiphany. There are such, as typed by Abihu and his offering strange fire (see footnote in *Tabernacle Shadows* p. 119, in editions from 1909 onward), by Aaron and his acting with Moses

at the smiting of the rock and by Jambres and his casting down his rod before Pharaoh.



**The cloudy fiery pillar represents the Truth—Num. 12: 5**

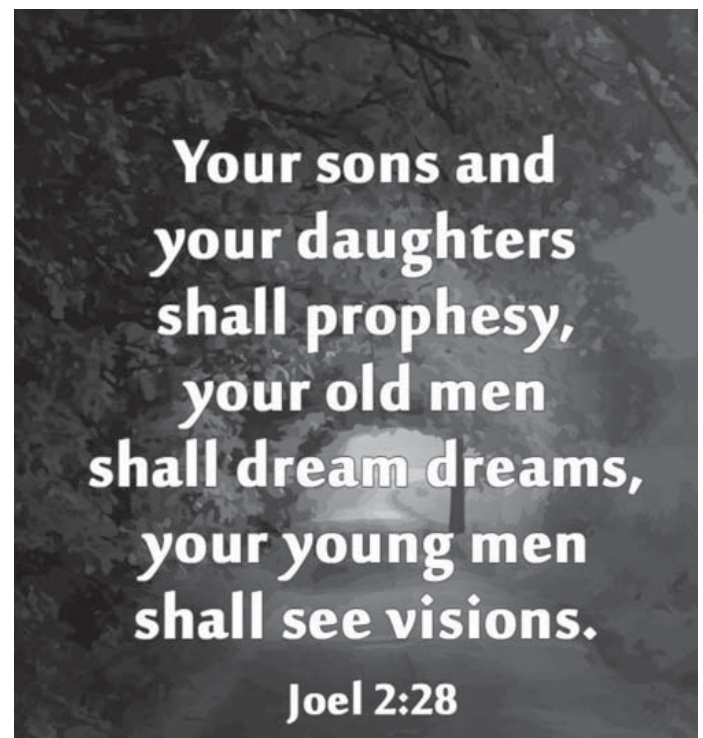
(15) Num. 12: 5 tells us of the second, third and fourth steps that the Lord took in the matter of Miriam's and Aaron's assertion of equality with Moses in mouthpieceship for God. The first of these was His coming down in the cloudy pillar. We are not to understand that God did this personally; for He did not leave Alcyone in person and come to the desert of Israel's wandering. He doubtless did this as He did other acts in giving the various arrangements of the Law Covenant—through an agent, the Logos most likely (Acts 7: 38), though it could have been by another angel (Acts 7: 53; Gal. 3: 19). We say most likely it was the Logos because He was the angel who appeared to Moses in the bush, who delivered Israel from Egypt (Ex. 13: 20-22; 14: 19, 20; Acts 7: 30, 35), who gave the Law Covenant at Sinai (v. 38) and who was with Israel throughout the 40 years of the Exodus (vs. 36, 38). In the antitype, especially as it belongs to the Parousia and Epiphany, it was undoubtedly our Lord who came down in the antitypical cloudy pillar; for, during the Second Advent, it is His mission to come down in the antitypical cloudy pillar—the Truth. As we have seen, the cloudy pillar represents the New Testament Truth as due during the two reaping periods, and the fiery pillar represents the Old Testament Truth as due in the interim between them and in the Epiphany. When the antitypical pillar applies to the entire four periods, as in the case under study, it would ordinarily be typed by the cloudy pillar, as the more important of the two. Accordingly the reference to the cloudy pillar in Num. 12: 5 should not be understood as excluding the Old Testament Truth as due, nor the Interim and the Epiphany. Just what is meant by God coming down in the cloudy pillar? We understand it to mean God, by our

Lord's bringing out the Truth as due, manifesting His presence and taking cognizance of the matter at hand, in this case of antitypical Miriam's and Aaron's aspiring to equality with our Lord as a mouthpiece for God. Always in such experiences before giving His judgments, but while proceeding to do so, the Lord makes the Truth due. His so making the Truth due while proceeding to the relative judgment is the antitype of the cloudy pillar in v. 5.

(16) God's standing at the door of the tabernacle types God in Christ bringing the course of antitypical Miriam and Aaron to the attention of the Church in a public way as a matter that requires public treatment. He does this by bringing out in a public way the character of what they have been doing. He reveals this by bringing as many or as few circumstances and teachings as the case may require to the notice of the Church. Usually the Lord does this through the pertinent star-member refuting before the Church the false teachings of antitypical Miriam and Aaron whereby they have contradicted Jesus as He speaks through His mouthpiece and then by act presume to be our Lord's equal as a mouthpiece for God. He has time and again been allowing one Levite after another, and that more markedly, and in some cases some priests, and that less markedly, to teach that the invitations to the high calling are still being issued, and increasingly, as point after point thereon becomes due, He has been publicly giving the Truth with its proofs that such invitations ceased by Oct., 1914. This Truth as due in its various parts the Lord Jesus has been giving through the Epiphany messenger; and as the latter, as Jesus' eye, mouth and hand, set them forth, the Levites and some priests have contradicted the teaching, but have been quite unable to meet the proofs. And at each stage of their contradiction they are refuted (the Lord coming down in the cloudy pillar), and consequently the Lord brings their case before the whole Church (His standing in the door of the tabernacle). He calls antitypical Miriam and Aaron to stand forth as separate and distinct from the antitypical Moses as He speaks through His eye, hand and mouth, by manipulating the circumstances of the sifting in such a way as to bring them into prominence as such contradictors and to cause the friends to see that they are in a movement separate and distinct from our Lord as He speaks through the officiating star-member. Their coming into such a separate and distinct position is typed by Miriam and Aaron stepping forth, away from Moses (and they both came forth, Num. 12: 5).

(17) In Num 12: 6-8 God shows the difference that existed between the ordinary prophets and Moses. v. 6 shows the privileges and limitations of the ordinary prophets. Their privileges and limitations and the distinction between them and Moses, God asks Miriam and Aaron to note carefully (Hear now My words, v. 6), since they are the Divine truth on the subject. Antotypically God in connection with the Truth as due on the pertinent subject gives the Scriptural proof for the Truth on the privileges and limitations of the antitypical prophets—the pilgrims, auxiliary pilgrims and some of the abler local elders—and the privileges of our Lord as He speaks through His special mouth, eye and hand. God has exhorted antitypical Miriam and Aaron carefully to note His words (Hear now My words). He has done this by pertinent exhortations that have come to them through our Lord speaking through the officiating star-member and by the Scripture proofs that He offers through them. The privileges of ordinary prophets in Israel as mouthpieces of the Lord are in v. 6 given as two: (1) the Lord would make Himself known to them in a vision and speak to them in a dream. This statement suggests that there is a distinction between a vision and a dream, both typical and antitypical. A vision is an external scene that was made to pass before a prophet's physical eyes while he was awake. The book of Revelation is the most noted example of a vision found in the Bible. All prophets saw them.

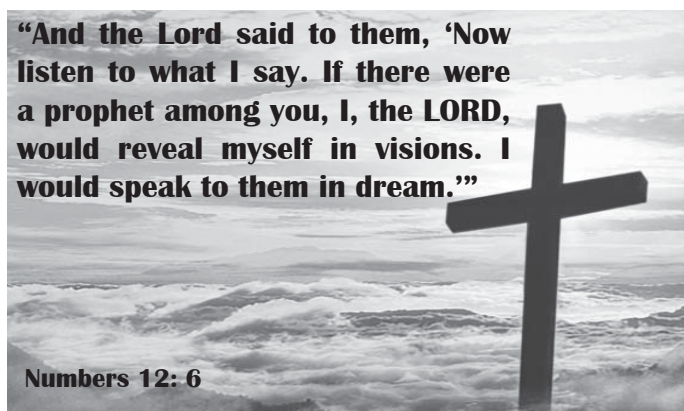
## ANTITYPICAL DREAMS AND VISIONS



(18) A prophetic dream was a mental operation that saw things with the mental eyes while the prophet slept. Joseph's dreams of his future greatness are examples of prophetic dreams. Antotypically there seems also to be a distinction between a dream and a vision. According to Joel 2: 28 the Ancient Worthies will be favored with dreams as their Millennial revelations, and the Youthful Worthies will be favored with visions as their Millennial revelations. We think that the distinction here brought out is the same as that brought out typically in the distinction between the parts of the tabernacle that the Kohathites bore, who, from the standpoint of the Millennial picture, type the Millennial Ancient Worthies, and the parts of the tabernacle that the Gershonites bore, who, from the standpoint of the Millennial picture, type the Millennial Youthful Worthies. The things borne by the Kohathites were all invisible to the people, while most of the things borne by the Gershonites were visible to the people. Moreover, the things borne by the Kohathites were more detailed and sacred than those borne by the Gershonites. So the thought of the deeper and less deep is implied in the contrasts suggested for the two sets of antitypes. In general the distinction in the antitype may be given as this: the Ancient Worthies will by Divine inspiration give the deeper features of the Millennial truths, while the Youthful Worthies will by Divine inspiration give the less deep features of the Millennial truths. So we understand the expression, "Your old men shall dream dreams; and your young men shall see visions." The idea of deeper truths seems also to lie in the thought that to dream a dream is a mental operation, while the idea of less deep truths seems to lie in the thought that to see a vision is a physical operation.

(19) What we have just said on the difference between an antitypical vision and an antitypical dream does not tell us precisely what such antitypical visions and dreams are; for there are also deep and less deep truths in the Bible that are neither antitypical visions nor dreams; for as we look at the antitypical dreams and visions that the Lord has revealed to the antitypical prophets—the pilgrims, auxiliary pilgrims and the more prominent elders—we find in every case that there are things stated either in symbolic language or in dark sayings. The visions and dreams that the Lord had during the Gospel Age have been made known to the general teachers and certain local elders of the Church who have not been star-members. In every case these have been Biblical things expressed in symbolic language or in dark sayings. Such

things are types, figures, parables, hidden prophecies, tableaux, representations and enigmatical sayings. The Bible abounds in such things, which is one reason why it is so ambiguous a book. In Num. 12: 6 God promises that He would favor the Gospel Age general elders who are not star-members and certain local elders with an understanding of some, not all, visions and dreams, the less deep of types, figures, parables, hidden prophecies, representations and enigmatical sayings being the visions, and the deeper of them being the dreams. In the promise of v. 6 our Lord also tells us He will fulfill in every scribe instructed unto the kingdom, when He says that He will make known to him "things new" (Matt. 13: 52). Accordingly, the Lord has promised each one of the general elders, including those who are not star-members and more prominent local elders, that they would see something in the way of an antitypical vision or dream before any others of His people would see it—"things new." This promise has had its fulfillment all through the Gospel Age, particularly during the Jewish Harvest, and most particularly during the Gospel Harvest. The columns of The Tower in the Parousia show many cases wherein God fulfilled this promise.



(20) We are not to understand from the fact that Num 12: 6 promises such visions and dreams to the non-star-members among the general elders and the more prominent among the local elders and from the fact that vs. 7, 8 do not mention such visions and dreams as given to our Lord as He speaks through the star-members, that such star-members would not have such visions and dreams; for the facts prove, as in the case of that Servant, that they have more of these by far than all of their contemporary non-star-membered general elders and prominent local elders combined. Rather, we are to understand that the omission of their mention in connection with our Lord speaking through the star-members is due to the fact that their differing privileges

are given, not such as they have in common, and also to the fact that their differing privileges are so much greater than those of the pertinent non-star-member elders, that what they have individually in common is small indeed, so small that their mention is omitted. In other words, there is an ocean-wide difference between the pertinent privileges of the non-star-membered general elders and certain local elders on the one hand and of the star-members on the other hand as to mouthpieceship. Again, we know that such star-members have greater privileges in seeing first antitypical visions and dreams than the non-star-membered general elders and certain prominent local elders have, from the fact that they ordinarily and generally, as the special mouthpieces of Jesus, who in ultimate analysis is the sole Interpreter of the Bible (1 Cor. 1: 30; Rev. 5: 10), are His agents in interpreting the Scriptures as due. Again, in an emphatic sense the non-star-membered general elders and certain prominent local elders are by their subordination to the star-members obligated first to present their understanding of “things new” to the star-members for sanction before presenting them to the brethren in general; for since Satan often gives counterfeit new light to such non-star-membered elders for genuine new light, the safety of such non-star-membered elders and of the flock requires that such real and alleged “things new” be first referred to the officiating star-member by the pertinent non-star-membered elders for examination as to whether they are genuine or counterfeit new things.

## **EXAMPLES OF DREAMS AND VISIONS**

(21) Above we mentioned the fact that The Tower during the Parousia furnishes us evidence that some antitypical visions and dreams as new things were given to non-star-membered elders—the pilgrims and auxiliary pilgrims and prominent local elders. Yes, there are not a few instances of such that never appeared in The Tower. We will now give a number of illustrations which prove that God did fulfill the antitype of His statement in Num 12: 6—did give pilgrims and auxiliary pilgrims and certain elders such antitypical visions and dreams. Sometimes He did this to them while they were on the way of becoming, but before they became pilgrims and auxiliary pilgrims. The scribes of Matt. 13: 52 seem to be almost entirely limited to such brothers; for, so far as we know, local elders who never became general elders were with some exceptions not favored with seeing “things new”—the antitypical visions and dreams. These exceptions were especially prominent and zealous elders. Bro. Barton was favored with a number of such

dreams and visions. An account of one of these—one on Isa. 18: 1, 2, 7—is given in R3404. In that article Bro. Barton showed how in vs. 1, 2 and 7 the Harvest work as furthered by the Truth literature is described. What he saw in these verses and wrote out was an antitypical dream. Please note the highly figurative language in which this dream is clothed in Isa. 18: 1, 2, and 7. We might instance another antitypical dream (in the form of a dark saying) that Bro. Barton had on Matt. 12: 29; Mark 3: 27; Luke 11: 21, 22. It is published in R4695. In this article, which contains the antitypical dream written out, Bro. Barton shows that Satan, the strong man, was bound by our Lord, the stronger man, between Oct., 1874, and April, 1878, because in April, 1878, the spoiling of his house began, which the passage tells us could not take place, unless first the strong man was bound.

(22) Another illustration of such non-star-membered general elders having antitypical visions and dreams is that of Bros. John and Morton Edgar. In 1904 a Swiss brother went wrong on the Chronology, especially on the 19 years on which the P.B.I. later went wrong, and worked out such a sophisticated new view of it that it puzzled Bro. Russell (antitypical David) very much and he was at a loss to refute it thoroughly (2 Sam. 21: 15-17). This view of the Chronology was presented to Bro. John Edgar, and it led him, with Bro. Morton Edgar co-operating, to make a very searching investigation of the Chronology as presented in SITS 2. His study of the subject on the basis of Bro. Russell’s chronology led him to see very many confirmations of that chronology and to bring out many details not before seen, whereby he completely refuted the position of the Swiss brother (Abishai smote the Philistine and killed him). His investigations led him to see many Pyramid confirmations of the Plan and the Chronology not previously seen. All of these have been published in the two volumed work entitled, The Great Pyramid Passages, by John and Morton Edgar, though articles on these subjects from Bro. John Edgar’s pen previously appeared in R3574, and in the 1906 Convention Report. In these investigations and discoveries of new confirmations to the Chronology and to the Plan in the Pyramid Bro. John Edgar, while the leader in that work, was ably assisted by his Brother, Morton Edgar, who, because Bro. John Edgar died shortly after Vol. 1 of The Great Pyramid Passages was finished, became the sole author of its second volume, though Bro. John Edgar was of the two brothers the main finder of its “things

new.” We see how both of the Edgar brothers were in this matter favored with the seeing of some visions and dreams as antitypical prophets. We heartily recommend their work, *The Great Pyramid Passages*, especially in its first edition. We made a careful study of it in its first edition, but apart from small parts of Vol. 2 have not read the second edition, which we understand, especially in Vol. 2, has undergone some changes. We understand that Bro. Morton Edgar repudiates what he inserted into the second edition of Vol. 2 on the millions-now-living proposition. He revised and published the work as the second edition while still with the Society and sought to justify its millions proposition. The Society’s president still holds to the millions proposition, apart from a date, and claims that these millions are his (new) Great Company, who, he claims, are not a spiritual class, but his so-called Jonadabs, unconsecrated people who are interested in the Society’s message, and who are given as their ambition the hope of surviving Armageddon.



### THE LOST PIECE OF SILVER

(23) Walter Bundy was given an antitypical vision—the understanding of the parable of the lost piece of silver—as a thing new. As his view of it, though endorsed by that Servant, was never published in Walter Bundy’s words, we will now give a brief summary of it. According to his understanding, the woman of the parable (Luke 15: 8-10) represents the Church, the ten pieces of silver the ten main Biblical doctrines (the ten strings of the harp of God). Nine of these doctrines were never wholly lost to the Church, though there accumulated much symbolic tarnish on them. But one of them, restitution, was wholly lost for centuries to the Church. The sweeping of the house and the search for the lost piece of silver (truth on restitution) represents the cleansing of the Bible teachings from errors of the Dark Ages. The promise given in the Bible was a better future for those who died without ever having come into Christ than eternal torment. This search resulted in the finding of the Truth (silver coin) on restitution,

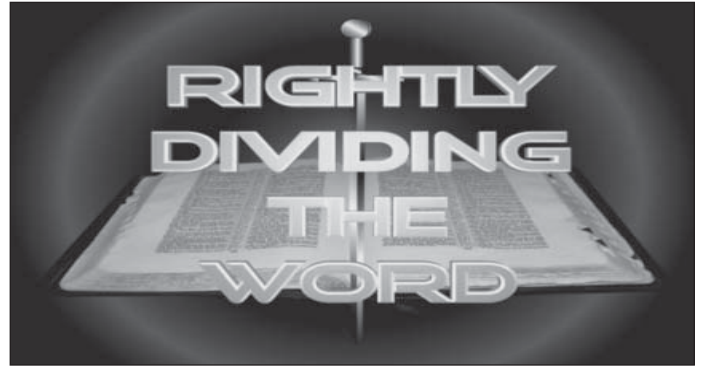
as in the parable the woman’s search for her lost piece of silver resulted in her finding it. Her joy over finding it symbolizes the Church’s joy over finding that restitution was the hope for the world, instead of its future being eternal torment. Her telling her friends and neighbors of her find and her inviting them to rejoice with her represents the Church preaching restitution as the rediscovered Bible truth, giving hope for the world, and inviting those to whom she preached to join with her in rejoicing thereover. The idea of restitution implies the repentance of this class, the “one sinner” of Luke 15: 10, whose repentance will cause joy in heaven. If we may be permitted to set forth, among others, three privileges that have been had along this line during the Parousia, we will give the following: The day after the debate was had (2 Sam. 21: 20, 21) with M. L. McPhail on the covenants, April 19, 1909, in the presence of about 150 members of the Chicago Ecclesia, after most of the audience had left, following the end of the afternoon service, the Lord opened up the five calls of the Penny parable (Matt. 20: 1-16), their dates, character and agencies, and the steward of that parable. All of the other parts of the parable remained sealed until June, 1914, when the first of these, its evening, became clear as teaching the Church’s remaining in the world for some time after 1914. In 1917 the Lord opened up the murmuring of the parable. He gave Bro. Russell in 1915 the privilege of seeing what the penny was and what its twofold distribution was—the privilege of smiting Jordan, and that in its two times. Doubtless the Lord gave it to him, so as to give that thought greater prestige during the subsequent sifting than had He given it first to us. From a brother in Chicago we got a hint that the day of the parable might be the reaping period (1874-1914) and that accordingly each of its hours might be a twelfth of 40 years. The view of the parable was presented to Bro. Russell, who endorsed it. The next year the Lord gave us to see the five calls set forth as one general work and the five siftings set forth as separate and distinct in 1 Cor. 10: 1-14. We wrote this matter out, in the fifth sifting in considerable detail, and handed it to our Pastor, who published an abstract of it in R5267. The Lord, among other things, gave us, as an antitypical dark saying, to understand the prophets of Eph. 2: 20, as a part of the antitypical Temple, to mean the Church’s general elders, particularly the star-members. Pastor Russell as that Servant endorsed this understanding.

(24) In pars. 21-23 we gave a number of illustrations of how God gave antitypical visions and dreams to some



of the pilgrims. He gave some of these to each of them, even though we have given only a limited number of illustrations of these. It would be in place, also to cite some cases in which He gave such dreams and visions to auxiliary pilgrims. The two cases we will give, as a matter of fact, received these while they were on the way to become such. One of these is Milton Riemer, whom the Lord, on the basis of Ex. 30: 22-33; 31: 2-5; Isa. 11: 2, 3; Eccl. 9: 10; Col. 1: 9-11, gave an understanding of the antitypical meaning of the spices and their proportions that were used in the oil whereby the priests were anointed. He properly sent his understanding of this antitypical dream to Pastor Russell who published it in R4092 (See P. 62, Holy Anointing Oil) . He was given this antitypical dream before he was appointed an auxiliary pilgrim, but was evidently on the way to become one. Our readers will profit from a study of his letter. Another brother, likewise while on the way to become an auxiliary pilgrim and before he became such, was given a number of antitypical visions and dreams. We refer to C. B. Shull, of Columbus, Ohio. The Lord gave him an understanding of a number of things in the book of Revelation. The most important of these was that the seven vials (bowls) of Rev. 15 and 16 represent the Seven Volumes. He wrote out his understanding of these and sent it to Pastor Russell. The latter never published Bro. Shull's letter, but in a private conversation with us he expressed approval of the general thought of that view, that the seven vials represent the Seven Volumes. Whether Bro. Shull saw it or not, we do not know, but the seven vials DO NOT REPRESENT THE SEVEN VOLUMES in all their aspects, but only as symbolic bowls, [controversial writings], those features of the Scripture teachings that are covered by the word *reproof* (refutation of error) in 2 Tim. 3: 15-17. These volumes as refutations of errors are divinely approved. Many have considered SITS 7 as impossible to be divinely approved in any sense, because of its many errors. We agree that from many standpoints it is certainly not to be approved; but from the standpoint of its being an antitypical bowl, in so far as it refuted Babylon's errors, it certainly is a symbolic bowl, and it certainly did plague the antitypical air—the ruling powers in state, church, aristocracy and capital. In this respect it is divinely approved, but not, as a symbolic cup—doctrinal teaching. A dark saying that the Lord opened to Bro. Shull was the word *torment* as used in Rev. 20: 10; 14: 10, 11, in the sense of *try, test*. Bro. Russell also approved of this; and we gave the interpretation in Life-Death-Hereafter, in the note on

pages 86, 87. Bro. Fowler, a prominent elder of the Washington, D.C., ecclesia, was given an antitypical vision: Elijah's twofold feeding (1 Kings 19: 5-8), and journeying 40 days to the mount of God, as typical of the feeding on the Miller and Harvest messages and coming in the 40 years (1874-1914) to the kingdom which we have learned means coming to the condition that assures the Church from 1914 onward that all faithful till then will overcome.



(25) Looking back over the part of the chapter that we have so far studied, and keeping in mind the suggested antitypes of its various parts, we must be struck by the factualness of the interpretation. From Heb. 3: 1-6 (the expression, Apostle . . . of our profession, in v. 1, refers to the Lord Jesus as God's Mouthpiece and Executive, even as the two functions of the office of the Twelve Apostles were executive and interpretative) we see from the fact that vs. 2, 5 are an allusion to v. 7 of Num. 12 that in this chapter Moses types our Lord as God's Mouthpiece and Executive. From a multitude of facts, particularly from the fact that Miriam became leprous (Num 12: 10-16) and from what Lev. 13 and 14 show of her kind of leprosy, that it represents Great Company uncleanness, we are warranted in regarding her as a type of leading Great Company members. From the fact of Aaron's lesser participation in the sins described in Num. 12: 1, 2 ("And Miriam speaks—Aaron also—against Moses, etc."—Young's translation) and from the fact of his not becoming leprous and from certain fulfilled facts, we are warranted in understanding him here to type certain leading Little Flock members. From Zipporah's relation to Moses (v. 1) and the fact that many of the more obscure members of Christ have by certain new creatures been considered unfit for the Bride, we are warranted in regarding her here as a type of such. Facts further show that our Lord has been faulted by the course of certain new creatures for some of the selections for His Bride, and that He has been much contradicted by such new creatures as He has spoken through the star-members,

particularly during the Parousia and Epiphany (v. 2).

(26) Furthermore, it is apparent that the Lord has given disapproving attention to such antitypical murmuring and contradictions (v. 2). It is also factual that as Moses was toward God the meekest man on earth, so our Lord has been toward God the meekest Being in the universe (v. 3). It is also a fact that God has brought the antitypical three forward before the entire Church when taking the matter up for His public disposal of the case (v. 4). It is also a fact that God by our Lord has shown Himself active in connection with the advancing Truth, has done this before the entire Church and in so doing has caused the involved new creatures to take a stand separate and distinct from our Lord as He has spoken through star-members (v. 5). It is also a fact that God has caused the Truth to be proclaimed that the privileges of the non-star-membered general and

certain local teachers as to discovering new truths have been limited to certain parables, types, figures, hidden prophecies, representations and enigmatical sayings. And not only is it a fact that such teachings have been given by the Lord, especially during the Parousia and Epiphany, but it is also a fact that the Lord has in fulfillment of the statements of Num. 12: 6; Matt. 13: 52 given such new truths to the non-star-membered general elders and to some especially prominent elders who never became general elders. Accordingly, we see that in every detail of the exposition of Num. 12 so far given, our interpretation is proven to be Scriptural, reasonable and factual. It has the qualities that prove it to be the proper exposition of the chapter so far studied. As we go on with our study, we will find the rest of the exposition Scriptural and factual.

## QUESTIONS ON THE CONSECRATED EPIPHANY CAMPERS

IN our Summer PT 2013 issue (pp. 20-25) the *quasi-elect* were described, and we saw that they might be considered as consisting of various groups. As was shown in The Queen of Sheba article (PT Spring 2012, pp. 5-7), Consecrated Epiphany Campers form the highest of these groups. They consecrated after, Oct. 1954, too late to be eligible for membership in the Youthful Worthy class, the last class to be selected for the Epiphany Court; however, we understand that they are eligible for places of highest standing in the Epiphany Camp, seeing that they consecrate before the Highway of Holiness is opened up and restitution begins, when the Millennial Camp will begin to be formed. We desire here, in the form of some pertinent questions and answers, to present some further thoughts pertaining to this class.

### IS THEIR CONSECRATION “UNTO LIFE”?

**Question:**—Since we understand that the four elect classes were by Oct. 1954 complete in their membership (though not in their final development) and that those who now consecrate will, if faithful, as Consecrated Epiphany Campers, be given eternal life here on earth as restitutionists, would it now be proper for any to consecrate “unto life”?

**Answer:**—The only kind of consecration that has ever been or ever will be acceptable to God is the unreserved laying down or surrender of one’s own will and the acceptance of God’s will as one’s own in all things, in the same spirit in which Jesus consecrated Himself (Psa. 40: 8; Heb. 10: 7). In making such a consecration, the consecrator as it were signs

his name at the bottom of a blank sheet of paper and agrees to do whatever God writes above that signature. Faith in God’s trustworthiness and love—both in thankfulness to Him for past favors (“mercies”—Rom. 12: 1) and in appreciation of Him for having such a noble character as could bestow such unmerited favors—should prompt consecration. Any consecration that is made in the spirit of bargaining with God, whereby the consecrator expects God to give him this or that reward in exchange for faithfulness in consecration, is unacceptable to God. Instead of emphasizing consecration unto death or unto life, we would rather emphasize consecration to do God’s will, as of paramount importance (comp. SITS 5, 193-195, especially p. 195, par. 1).

We recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8: 5). However, these differing uses and requirements, which are due, e.g., to dispensational changes in God’s plan, are for God, not the consecrator, to determine and should not make any difference in the kind of consecration that is made. In harmony with this we read in SITS 6, p. 156: “In view of the fact that the ‘high calling’ is closed, and that, therefore, the consecrating one could not be fully assured of an opportunity to attain to the prize of the new nature and its glory, honor and immortality—what difference would this make in respect to the consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord’s people anyway; full consecration will be required of those who would live and enjoy the blessings of the Millennial Age—nothing short of it.” (SITS 8, p. 620.)

After the Highway of Holiness is opened up (Isa. 35: 8)

and conditions in the world are changed, because Satan, “the god of this world” (2 Cor. 4: 4), will have been fully bound and Christ’s kingdom will have taken control, there will be a marked change in the uses and requirements that God will make of the consecrated. The consecrated of that time will not be required to give up their humanity unto death, though they will be required to die to sin and error and remain dead to them, and to live to truth and righteousness, if they would attain to everlasting life on earth. Thus consecration at that time will be unto life instead of unto death. In harmony with this, we read in T 94 that “Consecration will also be in order in the next age, though, *owing to the changed government of the world* [italics ours], consecration will no longer, as now, mean unto death, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evil doers.”

Also, in E. Vol. 4, p. 410, in connection with the Youthful Worthies’ consecration, we read: “We understand that their consecration is unto death; for *there can be no consecration unto life until the Highway of Holiness is opened* [italics ours] . . . Not only the facts of the case prove that all who consecrate before the Highway of Holiness is opened consecrate unto death, but also the necessities of the case require it; for as long as Satan is in control, so long it will be impossible to carry out one’s consecration fully without dying daily, for the conditions of the present evil world are conducive to sin and inconducive to righteousness; and whoever would amid these conditions be faithful to the Lord must be so at the expense of his human rights, i.e., he must consecrate unto death.”

Again in E. Vol. 4, p. 422, Bro. Johnson, in answering the question as to whether Youthful Worthies consecrate to life or to death, says that they “consecrate to death, not to life. The consecration to life is appropriate to the Millennial conditions, not to the Gospel Age conditions; for it is the consecration that leads one into the highway of holiness. This highway of holiness awaits the Kingdom’s establishment in its earthly phase for its operation. It cannot operate before the Christ appears with the second sin-offering in God’s presence for atonement purposes. The Gospel Age conditions require a faith that trusts where it cannot trace, that walks apart from sight and that trusts the Lord, though He slays the believer. As long as sin is on the ascendancy, and Satan is operating as the god of this world, so long will it be necessary, if one is loyal to the Lord, to sacrifice one’s rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in such a course wear out and take away life. To be faithful in consecration now requires the presentation of one’s all to God in service amid conditions that lead to the death of him who presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service—deadness to self and the world and aliveness to God. There is not the slightest intimation in the Scriptures that

those who consecrate too late to have a crown assigned them, but before the highway of holiness is opened, make a different kind of a consecration from those whose consecration was accepted by the begetting of the Spirit.”

Manifestly Satan is not yet fully bound, nor is the Highway of Holiness yet opened up. Until these things are accomplished, we cannot expect any consecrations to be “unto life.”

### WILL THEY ALL HAVE TO DIE?

**Question:**—Will all the Consecrated Epiphany Campers have to die in order to carry out their consecrations faithfully, or may some of them live through the Time of Trouble and without passing into the grave come up the Highway of Holiness in the restitution time?

**Answer:**—Undoubtedly many of them will enter into the death state, for the many prophecies still to be fulfilled in connection with the Lord’s people and also with the overthrow of Satan’s empire (see, e.g., P. ’53, p. 76, col. 2) indicate that the resurrection of the Worthies, the inauguration of the New Covenant and the restitution blessings are still some years in the future. However, we are not to think that *all* who consecrate before the Highway of Holiness is opened up must of necessity die. Since some of the Consecrated Epiphany Campers may consecrate, e.g., shortly prior to or during the time of Israel’s national conversion (which we understand is pre-Millennial—E. Vol. 16, p. 130), and be living very near to the time of the inauguration of the New Covenant and its restitution blessings, it would be reasonable to suppose that some of them may not die, but live through the remaining portion of the Time of Trouble, and then serve as special assistants to the resurrected Ancient and Youthful Worthies in starting the restitution work.

We know from the Scriptures that some of the non-elect will live through the Time of Trouble. Isa. 24: 6, referring to that time, states, “therefore the inhabitants of the earth are burned, and few men left.” From Zeph. 3: 8, 9 we learn that after all the earth shall have been devoured by the fire of God’s jealousy in the Time of Trouble, He will turn to the people a pure language. Matt. 24: 22 indicates that the Elect beyond the veil will intervene and prevent Anarchy and Jacob’s Trouble—the last features of the Time of Trouble—from running their full and natural course, and will thus prevent the destruction of all the human family. We read in Zeph. 2: 3: “Seek ye the Lord, all ye meek of the earth [the lowly, humble, teachable ones], which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.” This seems to be a general promise regarding security in the Time of Trouble, applicable to *all* who are meek and who are lovers of righteousness. Those who seek righteousness and rejoice in meekness will have many advantages over others; their understanding of the Truth, their manner of life, their hopes and prospects and their rest in faith will free them from harassing fears

and forebodings and will enable them to lift up their heads with rejoicing as they see the prophecies fulfilling and realize that their deliverance draws nigh (Luke 21: 27-31). Whether those whose lives are spared during the Time of Trouble will include any of the Consecrated Epiphany Campers we are not sure; but of one thing we do feel certain, *i.e.*, to be acceptable to God in their consecrations they must have the spirit that would be faithful unto death, even if they were not to die in every individual case.

### SHOULD THEY UNDERGO WATER BAPTISM?

**Question:**—Should the Consecrated Epiphany Campers symbolize their consecration by water Baptism?

**Answer:**—The door of entrance into the High Calling having closed in the Fall of 1914 (for Scriptural proofs see, *e.g.*, our *Bible Standard Extra* No. 51), no one consecrating thereafter can thereby become eligible for membership in the Body of Christ, to share in His death and partake of His sufferings (1 Cor. 12: 12, 13, 27; Rom. 6: 3-5; 8: 17, 18; Col. 1: 24). From Sept. 16, 1914 onward, though some who had previously consecrated were baptized in water *as a symbol of their having come into Jesus Christ as members of His Body*, it was not proper for any consecrating since then to be so baptized. However, we understand that until the Fall of 1954 such new consecrators were eligible for Youthful Worthship (see, *e.g.*, E. Vol. 4), and it is proper that they also be baptized in water, *as a fitting symbol of their consecration unto death*—to be dead to self and the world (Matt. 16: 24; 10: 37, 38) and alive to God. Many such pre-Basilian consecrators have been baptized; others (*e.g.*, some now in Babylon) will be baptized as they come to see that it is the proper thing for them to do (E. Vol. 4, pp. 410, 411). We understand also that those who consecrate after Sept. 16, 1954, but before the Highway of Holiness is opened up, become Consecrated Epiphany Campers, and that they also, like the Youthful Worthies, should be baptized in water, *as a fitting symbol of their consecration unto death*. Furthermore, all who consecrate after the Highway of Holiness is opened up will thereby become Consecrated Millennial Campers. It will be proper for them also to be baptized in water, but with this difference—in their case such baptism will symbolize *their cleansing from sin and arising to a righteous life*, which will be the two parts of carrying out the Millennial consecrations.

If asked for a Scriptural reason proving that the Consecrated Epiphany Campers should symbolize their consecration by water baptism, we would answer, For the reason that their types practiced its type—circumcision (Gen. 17: 12, 13, 23, 27). Circumcision was before the Law the sign, symbol, of the Abrahamic Covenant relationship (Gen. 17: 10, 11, 13, 14). Not only were Isaac and Ishmael circumcised, but also Abraham's entire male household, whether born in his service or bought as strangers. Isaac types Spiritual Israel, and Ishmael Fleshly Israel (Gal. 4: 22-31). That part of Abraham's household which was born

in his house seems to type others who are benefited with antitypical Abraham through the Abrahamic Covenant, *viz.*, the Ancient Worthies, the Great Company and the Youthful Worthies; while those of his household who were bought with money as strangers seem to type the Restitution class. Whether we consider the Consecrated Epiphany Campers (1) from the standpoint of being a part of the "fifth order of the seed of Abraham" (E. Vol. 12, p. 185; P. '55, p. 21, col. 1, bottom), "the fifth elect class" (E. Vol. 12, p. 188, top), and as being typed in those born in Abraham's house, or (2) from the standpoint of being a part of the Restitution class, and as being typed in those of his household who were bought with money, we see that their types underwent physical circumcision, the type of water baptism. They should undergo the antitype of circumcision—water baptism. The circumcision of heart that Abraham, Isaac, Ishmael and Abraham's household underwent types the circumcision of heart that their antitypes undergo; while the circumcision of the flesh that these underwent symbolizes the water baptism that their antitypes undergo.

Additionally, the Scriptures seem to indicate that water baptism will be practiced under the New Covenant, for under the typical Law Covenant there was a symbolic as well as a real circumcision (Rom. 2: 28, 29; Lev. 12: 3; Josh. 5: 2-9; Luke 1: 59; Deut. 10: 16; 30: 6). The two circumcisions under the Law Covenant type the two circumcisions under the New Covenant, which, accordingly, will be water baptism and real consecration. Since, therefore, water baptism is indicated as the proper symbol to be practiced as a witness to the real consecration under the New Covenant, it seems evident that the Consecrated Epiphany Campers, who consecrate even before that covenant is made operative, should be baptized in water.

We note here some of Bro. Russell's words (R1113), written in 1889, in answer to a question as to the propriety of baptizing those who were consecrating after the general call ceased in 1881 and for whom consequently there might be no places in the Body of Christ: "It is proper that all who come to a knowledge of the Lord should *consecrate themselves* fully to Him. This will always be the only proper course to pursue, whether they come in under the 'high calling' or *under another later call* [italics ours], not so highly honorable and distinguished. Nothing short of *full consecration* will ever be proper, though by and by when our Lord's kingdom is ruling, and when the reward will be less, the keeping of that consecration will cost no self-denial except of things actually sinful. There will no longer be any suffering for righteousness' sake, as now. Since, therefore, it is proper to consecrate—and perform the real baptism—it must still be in order, also, to perform the symbol of it in water."

A similar question arose as to the propriety of water baptism after Oct. 1914, and Bro. Russell wrote as follows (R 5965): "We see no reason why consecration to God should

not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for everyone to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, but to His favor under the restitution privileges of that dispensation—an uplift to perfect human nature on the earth . . . Mankind will become Christ’s children by the consecration of themselves. The Father’s will for them will not be the spirit nature, but human restitution to all that was lost in Adam. For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and His service on whatever plane of life one may spend eternity, whether spiritual or earthly.”

### SHOULD THEY PARTAKE OF THE MEMORIAL?

**Question:**—Should Consecrated Epiphany Campers partake of the emblems in the Lord’s Memorial Supper?

**Answer:**—While they, like the Great Company and the Youthful Worthies, are not privileged to partake of the Lord’s Supper to symbolize death with Christ as participators or partners in His Sin-offering, as the Little Flock were privileged to do (1 Cor. 10: 16, 17), we believe that they may properly partake of the emblems in the Lord’s Supper (1) to symbolize His death as the Lamb of God (1 Cor. 5: 7; 11: 24-26) and (2) to symbolize their faith tentatively appropriating justification through His death on their behalf (Matt. 26: 26-28). Looking back at the type of the annual Lord’s Supper, *viz.*, the annual Passover, we see that the lamb was partaken of, not only by the firstborn, but also by the afterborn. All Israelites by Divine command and approval (Ex. 12: 24-27; Num. 9: 1-14; Josh. 5: 10; 2 Chro. 35: 1-19) partook of the annual Passover. This types that all ultimate believers (including now the Consecrated Epiphany Campers) may celebrate the Lord’s Supper. Prior to Pentecost the Apostles partook of the first Lord’s Supper while consecrated but in a tentatively-justified condition. The Consecrated Epiphany Campers, though unlike the Apostles in that they are not prospective members of the Body of Christ, are in a somewhat similar position before the Lord to that of the Apostles prior to Pentecost on other respects, for (also like the Youthful Worthies) they are consecrated and in a tentatively-justified condition. Therefore, on the basis of the above Scriptures and by analogy, we conclude that Consecrated Epiphany Campers should partake of the emblems in the Lord’s Memorial Supper.

### TWO DESIGNATIONS NOT IDENTICAL

**Question:** (1955)—Is there any difference between the Consecrated Epiphany Campers and the Queen of Sheba class? If so, just what is the distinction?

**Answer:**—While these terms are sometimes used synonymously, they are not identical; in other words: while they are similar in meaning, they are not the very same, not exactly alike. We understand that 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. One becomes a Consecrated Epiphany Camper *only after he has made such a consecration*. 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 J., especially through the Truth writings, or through those already enlightened by them* (P. ’54, p. 41, par. 3; The italics above indicate the special points of difference between the two classes). 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 not yet but about to be consecrated, 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. We see, that while these two terms are sometimes used synonymously as applying in a general (but not specific) sense, they are not identical in their meaning. 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.

### “CONSECRATED EPIPHANY CAMPERS” PREFERRED

**Question:**—Since those who consecrate after the initial beginning of the Basileia in the Fall of 1954 but prior to the opening of the Highway of Holiness are to be classed as among the *quasi*-elect, would it not be best to designate them as the “the consecrated *quasi*-elect”?

**Answer:**—We do not believe that this is the best way to designate this class, seeing that all the *quasi*-elect, *i.e.*, all the loyal believing Jews and loyal faith justified throughout the Jewish and Gospel Ages, will have to consecrate in order to obtain eternal life, and thus will eventually be included among the consecrated *quasi*-elect. The designation the “consecrated *quasi*-elect” would not distinguish between those of the *quasi*-elect who consecrate in restitution times. To distinguish clearly between these two classes of the consecrated *quasi*-elect some additional words would be necessary. *E.g.*, we might

term those who consecrate now “the Basileia pre-restitution consecrated *quasi*-elect,” or “the consecrated Epiphany *quasi*-elect.” However, such designations would be rather long and unwieldy for general use. The designation “Consecrated Epiphany Campers” is the preferable one (see “The Queen of Sheba” article—P. P’54, p. 41), it being to our knowledge the shortest specific, distinctive and yet all-inclusive definition by which to identify this class.

**THE HOLY ANOINTING OIL**

(R4092-4093) Letter Referred to in Moses, Miriam and Aaron article on Page 57)

DEAR BROTHER RUSSELL:

I have several thoughts regarding the typical anointing oil which I desire to have your opinion on. They have been very faith-inspiring to myself, and so I desire to impart them to others, but hesitate to do so before laying them before you.

In Ex. 30: 23 we read God’s instructions to Moses regarding the holy anointing oil, as follows: “Take thou also unto thee principal spices, of pure myrrh 500 shekels, and of sweet cinnamon half so much, even 250 shekels, and of sweet calamus 250 shekels (v. 24), and of cassia 500 shekels after the shekel of the sanctuary, and of olive oil an hin.”

Notice here it reads “principal spices,” in contrast to v. 34, same chapter, where it reads “sweet spices” used in the incense or holy perfume. So these principal spices would represent principal things which would go to make up the anointing which we receive to become priests and kings with Christ.

As far as I know the meanings of these spices are in no way significant, but compared with other Bible verses we may see their significance. In Ex. 31: 2-5 we have Bezaleel, referred to as the builder of the tabernacle, a type of Christ. His ancestry is typical of the existence of Christ on the various planes he has lived. Bezaleel was son of Uri, he in turn son of Hur, and he in turn a son of Judah. Now Judah means praised; so was Christ praised in his prehuman existence, referring to the glory he possessed with the Father before the world was. Hur, the next offspring, is representative of Christ’s humiliation; as the word Hur means grave, so Christ humbled himself even unto death, yea, to the ignominious death of the cross, down into the grave. From there he came forth with the right to life for every human being, and is the Light of the world, as Uri signifies light; and now he is the shadow of the Almighty, the robe of righteousness provided by God for us, as signified in the word Bezaleel, “shadow of the Almighty.”

Ex 31: 4 says that this Bezaleel could devise cunning works to work in gold (the divine nature) and in silver (the spirit nature—Great Company) and in brass (the perfect human nature), showing Christ can complete work in all the planes of existence. Verse. 5 “And in the cutting of stones (polishing the jewels), to set them (as the Father pleases), and in the carving of timber (the fallen race) to make all manner

of workmanship (as restitution will produce for the race).” This verse shows the present condition of the race and the Church, the unfinished material. Verse 2, referring to this Bezaleel, says, “And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship.” This is the typical anointing of Bezaleel; and the antitypical anointing of Christ recorded in Isa. 11: 2 contains the identical component parts as that of Bezaleel, viz.: “The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord.” The only difference in the two verses is in respect to the terms “counsel and might” and “workmanship,” but both embody the same idea, i.e., deputyship and ability, or how to go about a matter and the ability to accomplish the same. These three verses parallel as follows:

EXODUS 30: 23 HOLY ANOINTING OIL	EXODUS 31: 3 BEZALEEL	ISAIAH 11: 2 CHRIST
Olive oil, <i>an hin</i>	Filled with the Spirit of God.	Spirit of Lord <i>rest</i> upon him.
Myrrh, 500,	Wisdom	Wisdom
Cinnamon, 250	Understanding	Understanding
Calamus, 250	Knowledge	Knowledge
Cassia, 500	Workmanship	Counsel and might

In the above parallel we find knowledge parallel with calamus and understanding with cinnamon, and of each a like quantity is prescribed, even 250 shekels. So we would also expect in our anointing from above to find our knowledge and understanding equal—that is we would have the understanding of all the knowledge received of God, so that seeing we might discern and hearing we might understand.

For example, we read in the Scriptures that Christ is a corresponding price for our sins. Now, if we fear Jehovah we have that knowledge, for the fear of God is the beginning of knowledge. (Prov. 1: 7). When we see how that Christ became a perfect fleshly man and was an exact counterpart of Adam and gave up his life for Adam’s, we see, or understanding tells us, how he is a cover for our sins. So knowledge from God is accompanied by its equal of understanding, and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof.

Myrrh, which represents and is parallel with wisdom, is equal in amount with calamus and cinnamon combined, 500 shekels of myrrh and 250 shekels each of calamus and cinnamon. So we find God in the anointing also gives wisdom equal to our knowledge and understanding combined. Wisdom is knowing what to do. To illustrate: Knowledge tells us that God loves his only begotten Son; understanding tells us it was on account of his cheerful obedience even unto death that the Father took such delight in him; wisdom then draws the inference, that if we would also be well pleasing to the Father we must do as Jesus did, follow in his steps, get our

minds into the same frame as Jesus had his, for if this mind is not in us which was also in Jesus, we are not pleasing to the Father. Again, the knowledge that Jesus died for our sins brings responsibility, and the understanding of the ransom brings added responsibility, and our responsibility is equal to what we see we ought to do, or our wisdom.

Workmanship or counsel and might, amounted to 500 shekels, the same as myrrh, which represented wisdom, or knowing what to do. So God, after showing us our responsibility or what we should do, accompanies it with an equal amount of advice or information how to do it, and also enough ability to perform what is expected of us. All that is expected of us is to will—a full consecration to the Lord and his service—and all the rest he will supply in knowledge, understanding: knowledge of what we should do and ability and information how to do it. With more than this he cannot anoint us.

This mixture of oil and spices was well ground together, so that each drop of oil contained the four spices in the same proportion as the whole mass; so each drop of anointing we receive that comes down from above has all its constituents in the proper proportion. God gives no knowledge except for a purpose, and establishes our faith by giving the understanding thereof, then shows us what that knowledge is for, by showing us what is expected of us, and also gives us the advice and ability needed for the accomplishment thereof, and we must make active consecration to complete the Lord's will.

Ex. 30, v. 32, in Rotherham's translation reads, "And according to the proportions thereof shall ye not make any like it; holy is it." v. 33, "Whosoever compoundeth any like it [according to the proportions thereof] shall be cut off from among his people." This would show us that after the same proportions thereof no other anointing would be allowed. So we might expect many imitation anointing oils, using the same ingredients, but not in the same proportions as the true anointing oil, having knowledge and understanding equal and balanced, and these in turn accompanied by their equal of wisdom and counsel and might. Some imitations may be so close that only God could tell the difference; hence these are false brethren.

In Eccl. 9: 10 we read, "Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going." The word translated device here is translated reason and account in Eccl. 7, verses 25 and 27, respectively. All three words are closely related to understanding and are the results of understanding. Solomon here uses these four—wisdom, knowledge, device (or understanding) and works (result of workmanship—to show that the absence of these produces physical death, or is the sign of physical death, and conversely their presence signifies physical life. So if we have been anointed with spiritual wisdom, understanding, knowledge and workmanship, or counsel and might, and are in a state

of activity in our consecration, we will have spiritual wisdom, spiritual knowledge, and our understanding and counsel will give us spiritual device, so we will know how to form character and bring forth spiritual fruits, and our spiritual might received from God will be the power to bring about our spiritual works. If we possess these we will be spiritually alive, and if not we will be dead in trespasses and sins. Paul, in Col. 1: 9, 10, prays that the saints may be filled with the knowledge of his will, in all spiritual wisdom and spiritual understanding—being fruitful in every good work and walking worthy of the Lord—these very same four again.

These four produce the fruits of the Spirit, therefore they are the principal spices. The odor emanating from such a typically anointed one is symbolical of the fruits of the Spirit we show forth—forth more anointing the more fruits; and surely it is desirable to be in the presence of one so antitypically anointed.

The oil being olive illustrates something divine and is representative of the divine power and supervision used in the anointing of the antitypical priesthood. The oil was the means of distributing the spices over the body, and each drop carried the four spices in the same relative proportion as that of the whole mass. So whatever amount of anointing a member in Christ receives from the Head, it has its constituents of knowledge, etc., in their proper relative proportions. The oil may be the Bible, which carries all these four elements of the anointing to us, God's power being used in connection therewith in anointing us. Hoping I have not wearied or bothered you, dear brother, but not wanting to have it for myself, I considered it my duty to communicate this to you. I have hesitated much in writing to you, but have done as I considered it my duty. Thanking you for all the blessing received from you and asking an interest in your prayers that I may remain in Christ to the end.

Your brother in Christ,

M. E. RIEMER—Mo.

**HAPPINESS—KEEPS YOU SWEET  
TRIALS—KEEPS YOU STRONG  
SORROWS—KEEPS YOU HUMAN  
FAILURES—KEEPS YOU HUMBLE  
SUCCESS—KEEPS YOU GLOWING  
BUT ONLY GOD  
KEEPS YOU GOING**



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

TO:

## ANNOUNCEMENTS

### 2014 CONVENTIONS

<b>England</b>	
Birmingham	August 1, 2, 3
Barlborough	October 25, 26
<b>France</b> — <i>all conventions in Barlin</i>	
Spring	April 20, 21
Summer	August 1, 2, 3
Fall	November 1, 2
<b>Germany</b>	
Velbert	June 7, 8, 9
Wittenberg	October 3, 4, 5
<b>India</b>	
Kerala	May 4
Trichy	May 17, 18
Nazareth	October 10, 11, 12
Kerala	November 16
<b>Jamaica</b>	
Bartons	To be announced
<b>Lithuania</b>	
Kaunas	June 20, 21, 22
<b>Nigeria</b>	
Meiran Lagos State	To be announced
Ibadan	To be announced
Agbado	To be announced
<b>Poland</b>	
Gdansk	April 19, 20, 21
Poznan	May 1, 2, 3
Leszno	July 11, 12, 13
Gliwice	July 19, 20, 21
Rzeszow	July 22, 23, 24
Susiec	July 25, 26, 27
Mietne	August 29, 30, 31
<b>United States</b>	
Jacksonville, FL	March 14, 15, 16
Muskegeon, MI	May 16, 17, 18
Chester Springs, PA	July 3, 4, 5, 6
Cincinnati, OH	September 12, 13, 14
<b>Ukraine</b>	
Orlivka	June 27, 28, 29
Lviv	August 15, 16, 17

### USA CONVENTION

#### The Bible Standard Ministries Convention Jacksonville, Florida March 14, 15, & 16, 2014

The Jacksonville, FL. Convention will be held at the same location as 2012. 2101 Dixie Clipper Rd. Jacksonville, FL 32218. It is presently called the Jacksonville Airport Hotel Clarion but is in the process of being changed over to a Double Tree by Hilton. The expected changeover is December 2013. Room Rates will be \$69/day plus tax. We are in the process of locking in details.

### OBITUARIES

Sr. Teresa Woznicki, wife of our Polish representative, Bro. Piotr Woznicki, died September 18, 2013 at the age of 84. Our dear Sister was baptized in 1949 and remained fully consecrated. She faithfully served the Lord with her husband of 62 years. Bro. Piotr stated, "We have pleasant memories of our time together."

Bro. M. J. Joseph (81) of Thottakad, Kerala, India finished his course this year. In 1959 he consecrated his life to God. He married Sr. Sosamma Joseph and together moved to Thottakad, serving the Lord faithfully in that ecclesia from 1964 until his death. Bro. M. J. Joseph was a strong believer in the truth (Parousia and Epiphany) and its arrangements. Funeral service was conducted by Aux. Pilgrim Bro. K. O. Varghese with assistance of an Evangelist at the LHMM grave site in Thottacac, India.

### MEMORIAL DATE FOR 2014

Our Lord's Memorial will be Saturday, April 12, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 4:58 p.m.; the new moon nearest this equinox is March 30, 6:45 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 30, 9:06 p.m.; therefore Nisan 1 is March 30, 6:00 p.m. to March 31, 6:00 p.m. Nisan 14 begins 13 full days later on Saturday, April 12, 6 p.m., ending Sunday April 13, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Saturday, April 12. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.