

1954, Consecrated Epiphany Campers, Youthful Worthies

1954 is familiar only to brethren with Epiphany roots, though today even some of them are questioning it saying the date is not Biblically validated. They argue 1954 was not the end of the YW call, that no new consecrated class has been developing ever since, that the YW call still remains open, and that Bro. Jolly had no right to give any new types or doctrines since that privilege is restricted to star members only.

In our examination, we will attempt to prove that:

- ✓ 1954 is a date shown in the Bible;
- ✓ 1954 was an important turning point in the unfolding of the Divine plan in relation to the Lord's people (but not in relation to the world, and that's why nothing visibly significant to the world happened then);
- ✓ 1954 was the end of the building of the Court and the beginning of the building of the Camp;
- ✓ it was then that the Basileia started, for the first time overlapping into the Epiphany;
- ✓ it was Bro. Johnson who taught about that year as shown in the Bible and as closing the YW call, although he did not see, and as a result, did not show a new consecrated class in the Camp after 1954;
- ✓ both justification and consecration are shown in the Camp;
- ✓ the Bible gives plenty of types for this class;
- ✓ Bro. Jolly did have the right to give the Truth as due, including doctrines and types.

Let's start from 1954. Is it shown in the Bible?

Let me start from a Scripture proving that the Epiphany as a period consists of various seasons or sub-periods, and hence is not a period lasting from here to there, with just one beginning and one end at a certain point in time, but has a few seasons: **1 Tim. 6:14-15** – the “appearing” of v.14 in Greek is *epifaneias*, which in v.15 is said to have “its own times”, Greek plural noun *kairois*).

Why does it matter? Because it goes to show that the Epiphany has a few endings. When it comes to an end in the first of them, since the work set for this stage has been completed, a new stage begins, with another work to be carried out. In other words, as early as with the first end of the Epiphany the next stage of His second advent starts overlapping into the Epiphany, and along with it comes the first work designed for that new stage, the other Epiphany's seasons and works still continuing, of course.

This stage-wise completion of one period and the beginning of a new one, i.e. ages overlapping into each other, is typical of the unfolding of the Divine plan, e.g.:

- ✓ the Gospel Age has a few endings, and consequently the Millennial Age has the same number of beginnings (at least four: 1874, 1878, 1881 i 1914; that's why there's no one definite answer to the question when the Gospel Age comes to an end and the Millennium begins);
- ✓ it's the same with the Parousia and Epiphany as periods of Jesus' second advent (depending on the viewpoint, the Parousia lasts for 40, 80 or 1000 years, which means that each completion of one of its stages [40, 80 or 1000 years] is also the beginning of the Epiphany, with Parousia overlapping into it for a number of years;
- ✓ it's the same with the Epiphany, which as a period first came into life in 1914, in its first lapping beginning:
 - ✓ as far as the world is concerned, the Epiphany is divided into four stages: (1) war and its aftermath, (2) revolution and its aftermath, (3) anarchy and its aftermath, and (4) Jacob's trouble and its aftermath;

- ✓ as far as the Lord's people are concerned, the Epiphany is made up of a few stages, which do not coincide with the four Epiphany stages as related to the world. The first clear date of the Epiphany's end we can point to as regards the Lord's people is 1954, being a parallel of the forty years of the Parousia in its narrow sense.

1954 shown in the Bible

- 1) **Lev. 12:** Forty days of the mother's cleansing after giving birth to a son = 40 years of the Parousia.
Eighty days of the mother's cleansing after giving birth to a daughter = 80 years of the Parousia and the Epiphany combined.

Cleansing means the removing of all error connected with a given class, as well as cleansing the servants to the point of making them fit for their future service in the Kingdom.

Talking about the eighty days, Bro. Johnson gives it even a wider meaning (E 4, 99):

*Further, we understand the 80 days' period for the purifying of the mother after the birth of a daughter to represent the 80 years of the Parousia and Epiphany combined (1874-1914 plus 1914-1954). The purifying of the mother during these 80 days types two things: (1) the ridding of the Truth (in its application to the Great Company, etc.) of all error attaching to it; and (2) the purifying of the faithful and measurably faithful servants of the Truth of such defilements as would unfit them for their place in the Millennial Age, as well as **for a special attestatorial service from October, 1954, onward.***

What was the Great Company's „special attestatorial service from October, 1954, onward”

In the PT 134, of January 1, 1930, p. 15, Bro. Johnson wrote that among other things it would be the building of the Epiphany's Camp form among Jews and Gentiles: *According to the Scriptures there are two great works that the Great Company will do after its cleansing from Azazelian defilements: (1) **the formation of the Epiphany Camp**, i.e., the conversion after Babylon's destruction of the people of Christendom living between the Revolution and Anarchy to belief in the Truth as set forth in Vol. 1... (2) The conversion of Israel to Jesus as the Messiah.*

Please note that as early as 1930 Bro. Johnson wrote about the formation of the Camp, no longer of the Court, which was to be closed by 1954:

(E10,114): *„after 1954 no Youthful Worthies will be won; and after 1954 no more persons will enter the tentatively-justified state”* (initially Bro. Johnson did not see much beyond September 1954 plus 2 years and one month of overlapping into the Basileia, up to October 1956, the two years and one month being set aside for Jacob's trouble and Israel's conversion to Christ by the Great Company).

Saying that after 1954 no one “will enter the tentatively-justified state”, **he meant entering the Court to the tentatively justified condition for Gospel Age elective purposes**, and not a complete cessation of tentative justification, since the Great Company's attestatorial service from October, 1954 onward, carried out in the Camp, was to bring to Jesus, and hence to justification, the peoples of Christendom and Israel, but no longer in order to make them one of the classes of spiritual Israel of the Gospel Age, but in order to prepare them for the Millennial Camp.

Let's see how he wrote about it e.g. in E 10, 209:

*“The Gospel-Age Camp is the condition of the **unjustified** people of God, while the Epiphany Camp in the finished picture [it becomes finished at the inauguration of the New Covenant] is the condition of **truly repentant and believing**, but **not consecrated** Jews and Gentiles.”*

The fact that Bro. Johnson did not see a consecrated class in the Epiphany's Camp is down to two factors:

- ✓ in his lifetime it was not due, and God never gives any Truth before it becomes due (that's why during Jesus' first advent, He did not know the date of the setting up of the earthly phase of the Kingdom, and that's why our knowledge of the Millennium, the Little Season and the Ages to come is so scant);
- ✓ his time perspective was limited to 1954-56, and even though in 1941 he did extend it a little, it was only by a few years, to make it possible for the Great Company to convert Israel and then leave the world, after which, in his understanding, the earthly phase of the Kingdom was to come:

PT 1941, 82: „*The Great Company will be in the world until some time after Nov. 1, 1956, to complete Israel's conversion, and sometime later to leave the world*”;

PT 1947, 53: *“the completion of Anarchy will follow sometime after 1956. Still later will come the second phase of Jacob's trouble”*.

2) **Night of the Virgins' parable** (Matt.25:1-12), starting from October **1799**, the beginning of the end of Dan. 12:4. If Jesus' second advent was announced in **April 1877**, and if it was midnight then, it follows that after April 1877 there must have elapsed the same period of time as before April 1877, that is 77,5 years (155 years in total), which brings us to **October 1954**.

So 1954 is the end of the night of the parable of the virgins, whom were none other than priests of the Little Flock and Levites of the Great Company. **Can this date be of no significance then? What came to an end with its end seeing that it was not the end of the calling to the Great Company, as this class had no calling of its own since God never sought such a class? Isn't it the right moment to close the calling to another Levite class – the YWs, so that the Court might be completed as of 1954? Adding force to this assumption is the fact that it was then, in 1954, that another important event had run its course: the eighty days of cleansing the mother after giving birth to a daughter, which, it will be remembered, initiated the Great Company's attestatorial service, which consisted not in building the Court, but the Camp.**

**It does not mean that in 1954 the earthly phase of the Kingdom was started;
it does not mean that the New Covenant came into force then;
and it does not mean that the Highway of Holiness was opened up then,
but it does mean that the thing that did start in 1954, and has been continued ever since,
has been**

**the building up of the Camp as distinct from the Court,
which had never happened before and which is nothing short of the beginning of the
preparation of the nations for restitution,
and with the consecrated it is nothing short of the beginning of their restitution.**

These Basileia activities include the following:

- putting the CECs at the front of the Camp as the first of the restitution classes;
- putting the tentatively justified next to the CECs, a little further away from the Tabernacle; if they retain faith in Jesus and hold on to righteousness, they will not lose their justification, even if they do not go on to consecration before the New Covenant's inauguration (and in this sense will take God's grace in vain – 2 Cor. 6:1), but will be able to use their justification to consecrate under the New Covenant, in the Millennial Camp;

- drawing people's attention to various restitution aspects: knowledge, liberty, human rights and privileges along with demands for respecting them, calling for reforms, improving living conditions of the poor, just distribution of the earth's resources, lower taxation; access to health care, water and food for everyone; safe working conditions, decent pay; helping those underprivileged in any way, unable to live on their own; exposing crime and perversions, etc. – all this as part of the progressing Epiphany, which keeps manifesting principles, persons and things, showing them to be at odds with righteousness, which in 1 Thes. 4:16 is styled as “the voice of an archangel, and the sound of the trumpet of God”, and in Rev. 11 as “the trumpet”.

Along with those voices of the Truth and righteousness some others are heard too – for wrong and imaginary rights and privileges, which are not part of the seventh trumpet's sound, but which also have their share in shaking the present heavens and earth in order to finally bring them down and make room for the new ones.

3) **The Penny parable of Matt.20:1-16**, in which the Lord five times sent out workers to work in the vineyard (starting early in the morning and until eleven). We know that the day-time represents the Parousia (the first twelve hours; see John 11:9), and the night-time stands for the Epiphany (the next twelve hours), which as a result must come to an end in 1954.

Please note: during the Parousia day-time, God for 40 years hires workers to work in the vineyard, and when he has hired all He needed (144,000 up to 1914), in the evening He starts paying them, which leads to rebellion and revolutionism of those hired as the first ones. After 1914, He does not hire any new ones but deals with the rebellious ones letting them pursue their own way of error and selfishness (“take thine and go thy way” – v.14). Of those who were coming to Him in consecration later, He started forming a new class – the YWs, which is beautifully illustrated in Exod. 36:4-7:

And all the wise men that wrought all the work of the sanctuary came every man from his work which they made. And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

This report started to be made to Moses (Jesus) in 1914 (by word and act, Bro. Russell's toga scene), who in turn made the pertinent proclamation throughout the Camp (mainly through the Epiphany literature) so that no more consecrations were made for the Gospel Age sanctuary – for the Little Flock class.

This passage proves that in addition to the Little Flock, there are other classes (at least one) because if no more offerings were to be made for the sanctuary, meaning no more consecrations to the Little Flock, and if of what had been brought in there was a surplus (“too much”), what did God do with the “too much”? Threw away? Sent back?

No! He accepted them to the unbegotten class of YW, another Levite class of the Court, sought until the end of the Epiphany in 1954.

4) **Moses' two stays on the mountain of 40 days/years each** – the Parousia and the Epiphany.

Moses' stay on the mountain represents taking up the Kingdom by the Christ class (mountain = Kingdom). It started in 1874 (initially, it was only the Head – Jesus, and since 1878 His resurrected Body members, the resurrection process coming to an end in 1950). Moses' twofold stay up in the mountain brings us to 1954. During the 80 years the Christ's class communed with God in heaven.

What did they talk about? Some will say, we don't know. We don't have any records of the conversation. True, we don't have the minutes, but we do have something like a press release, which is usually released to the

press by political leaders after they have had a summit meeting. What is that press release? **It is what the Christ left the meeting with – two tables of the Law, the Ten Commandments**, that is the law of righteousness for mankind, the restitution class.

What is the meaning of this? It means that at that point in time, in 1954, something must have come to an end, and something must have started, the difference between the two somethings being that the law of righteousness was not needed for the thing taking place before 1954, but necessary for the thing initiated then.

It seems evident then that **what came to a close in 1954 was the search for the elect classes that were to make up the Gospel Age Holies and the Court**, those that in some of their number were to become kings and priests (the Little Flock), all the remaining ones becoming Levites in the Court (the Great Company and the YWs). Also, it seems evident that **what started in that very year (1954) was the first moves aiming at saving some in the Camp**, proven by Moses' (the Christ's) coming down from the mountain (Kingdom) with two tables of God's commandments.

If it hadn't been that, why would Jesus have come down from the mountain with the Ten Commandments in that very year? To continue the Gospel Age elective work and call new YW hopefuls? The Ten Commandments (supreme love to God, and equal love to neighbour) cannot be, and are not the basis of the covenant between God and the Gospel Age elective classes (since these commandments leave no room for sacrifice, being limited to duty only), but are the basis of the future New Covenant between God and mankind. In 1954, the Christ came down from the mountain with the law of righteousness to mark the point in time which, for the first time in history, opened up salvation in the Camp, the basis of which will be the Ten Commandments, since all the classes designed to make up the Gospel Age Elect had been found by this date, even if not fully developed in character yet.

Accordingly, it is a Bible-based proof that 1954 marked the closing of the Gospel Age elective salvation, that the Basileia began then in its first overlapping into the Epiphany, and that it was accompanied by the beginning of salvation in the Camp in its first restitution class, since the CECs are the first of the restitution classes to be dealt with – the first consecrated class in the Camp (those in the Holies and the Court make up the spiritual phase of the Kingdom, and those of the Camp – its earthly phase).

Another proof comes from the narrative of the event as recorded in Exod. 34:29-35, according to which:

- ✓ Moses comes down from the mountain with the tables (1954);
- ✓ Aaron and the whole of Israel are afraid, as Moses' face is shining (representing the strong and blinding effect of the Truth);
- ✓ Moses calls Aaron and the leaders to himself and first talks to them only;
- ✓ after they have talked for a while, he puts on a vail on his face, in which he starts talking to the people;
- ✓ ever since, whenever he talks to the people, he puts the vail on, and whenever he goes to commune with God (possibly his tent, as there was no Tabernacle yet), he takes it off.

What or who does the vail stand for? **The Ancient Worthies**, through whom the Christ in glory will be contacting mankind in the Millennium.

Why do I mention this? To show the passage of time between the end of Moses' conversing with God (1954) and putting on the vail – the raising from the graves of the Ancient Worthies to their offices as princes in the Millennium (the intervening events are as follows: coming down from the mountain, Israelites' fear after Moses comes down, calling Aaron and the princess, conversing with them, putting on the vail). **At the moment, we are living at a time between the end of Moses' conversation with God and the putting on of the vail, during which:**

- ✓ the New Covenant does not operate yet, but the world is being prepared for its making with mankind (the second time Moses had to hew the tables himself, after which God inscribed His laws again; the tables represent human hearts, on which Jesus in the Millennium is to inscribe the rules of God's righteousness (Jer. 31:33). However, **before He can write anything on them, He must hew, or prepare them, or the whole process of writing will come to nothing; this hewing has been taking place ever since 1914**, through the ever increasing trouble coming onto the nations; as far as the world is concerned, this hewing process is still going on, and will be on until the end of the second phase of Jacob's trouble, as **1954 changes nothing in God's activities toward the world**;
- ✓ there has started salvation in the Camp of the first restitution class – CECs, who do not need any hewing, or plowing of the trouble in order to seek God and return to Him, since they do it of their own accord while responding to Jesus' acting in the Gospel Age as their wisdom, justification, sanctification and deliverance (1 Cor. 1:30); so as far the Lord's people go, 1954 marks a huge change in God and Jesus' dealing with them: it puts a final seal on the process of searching out Gospel Age elective classes from among mankind and opens up restitution, starting it from a tiny part of mankind – those who through repentance try to get back to God now, in this life, painfully feeling the heaviness of their slavery to sin and desiring to be set free; **in their case, the finger of God is inscribing / trying to inscribe God's laws on their hearts now. If through disobedience they /we do not allow it to complete the work in this life, will they / we do so in the Millennium? Their / Our trial for eternal life starts in this life**; true, it's not completed in this life, which was the case with the Spirit-begotten ones, but it does start now, and will be continued under the New Covenant. If we lose out now, we will have to start again in the Millennium, burdened with this life's defeat and, at least partially, the hardness the defeat will have wrought in our hearts, as every failure of walking in the light by those who know it brings on in its wake proportionate hardness to the principles of the Truth and righteousness.

So, at the present time, between 1954 and the inauguration of the New Covenant, Jesus:

- ✓ accepts consecrations of those hearts which want to show it at a time after the entrance to the Court was closed in 1954 and before the New Covenant is inaugurated (by making them the chief restitution class);
- ✓ brings home to the people of the world what is Truth and righteousness through hard-hitting aspects of Jesus' Epiphany so as to manifest either a total lack of Truth and righteousness in the present heaven and earth or their greater or lesser distortion as a result of human selfishness, inherited from Adam after his fall and present in every human being, especially, but not exclusively, in those in power;
- ✓ continues the dissolution of the present heaven and earth through controlling all pertinent processes (using a greater volume of secular and religious knowledge for one's own selfish gains by individual countries, social groups or individuals; political, economic, financial, social and religious conflicts; climate change around the globe aimed at preparing it for the Millennium and its acceptance of the billions raised from their graves, etc.).

The two last points are hewing the tables meant to prepare mankind for another act of inscription of God's laws on their hearts (**the first three attempts of God to teach mankind His laws [the one with Adam, the one with Israel, and the one with the world through the Christ's preaching down to 1914] failed because human hearts were not ready yet, either through lack of experience or innate sinfulness**).

5) Forty years a typical trial time in the Bible (E 4, 103):

*„40 years seem to be the Bible period for trial along the line of certain principles, like the 40 years' trial in the wilderness, the 40 years' reigns of Saul, David and Solomon, as trial times, the 40 years of the Jewish Gospel and Millennial Age harvest trials; accordingly we would expect the **Great Company and Youthful Worthies**, as classes, similarly to have 40 years – the **Epiphany** – set aside as the special trial period along the lines of the principles applicable to them”.*

So the Epiphany in its narrow meaning (40 years) is the trial time, or harvest for the Great Company and the YWs (the Levites), a trial along the lines of principles applicable to them. **Doesn't the trial, or harvest of any given class end its calling?** Was the Little Flock still sought after beyond 1914, when their harvest was over?

6) **Parallel dates, persons and events between the Parousia and Epiphany** as periods, each of which closes a stage in the putting up of the antitypical Tabernacle.

The before-mentioned Great Company's attestatorial service as proof of its cleansing started forty years to a day after the Little Flock's attestatorial service as proof of its cleansing, in the so-called first smiting of the Jordan (**Sep.20, 1914 / Sep.20, 1954**).

With the end of the Parousia, Sep. 16, 1914, the entrance to the Holy was closed, and forty years later, Sep. 16, 1954 the same was done with the entrance to the Court, since God is building up the Tabernacle starting from the middle: first the Holies, then the Court (spiritual phase), and finally the Camp (earthly phase). When He is working on a higher level, the ones below remain unchanged, though some preparations are made there for the future too, e.g. when the Great Company was relegated to the Court in 1914, the tentatively justified were still there, and could even consecrate in the Court, though not to the class of the Holies; also new tentatively justified ones could come into the Court, as God was still seeking members of one of the Court's classes, the YWs. However, when with the end of the Epiphany in 1954 the entrance into the Court was closed too, all those who were then unconsecrated were removed from the Court and placed in the Camp, since from then on the only ones allowed in the Court have had to be consecrated. As a result, ever since 1954 the Camp's occupants have been:

- ✓ unjustified nominal Christians, who have been there throughout the Gospel Age,
- ✓ the justified, who were relegated to the Camp in 1954,
- ✓ the first group of the consecrated ones (since Sep.16, 1954),

and it will remain like that until the New Covenant, when the unjustified nominal Christians will be pushed out of the Camp into the territory beyond it, toward which they are already being pushed, and pushed, and pushed, as they are losing even their nominal Christianity and increasingly becoming heathen in their relation to God.

The fact that there was no such parallel after another 40 years went by (in 1994, in the Basileia stage) also goes to prove that the Parousia and Epiphany are parallels as to dates and events because 40 years after 1954 there was to be nothing of the kind, nothing akin to closing a door, since in 1994 the Basileia does not come to an end in any of its stages – no door was to be closed then, as in this case it would have to be the door to the Camp, which remains open until restitution, and will be closed only then, with all unconsecrated ones moved out of the Camp into the territory outside the Camp.

7) The mysterious **Rev.22:11** speaks of closing the entrance (**years before the New Covenant**) both into the Holy and the Court, which it does in its first two exhortations. Let's start from Bro. Johnson's comment from E 10,114:

"the message of v. 11 will not be due until Oct., 1954, when the Epiphany begins to lap into the Basileia, kingdom; ... when we come to a time when no more consecrations are possible for Gospel-Age purposes [the purposes being the election of the priests and two classes of Levites], it would be useless to exhort the tentatively justified to consecrate and sinners to repent, for the tentatively justified and sinners could arise no higher from their standings before God under such a condition; hence only at such a time could the first and second exhortations of v. 11 be given."

And now let's see the details of the two exhortations:

He that is unjust,

The tentatively justified, who are actually not justified, not having the merit imputed to them: (1) since 1914 they have been those in the Court unable to enter the Holy; (2) since 1954 they have been those in the Camp unable to enter the Court;

let him be unjust still

let him remain tentatively justified and not consecrate (after 1914 to the condition in the Holy, and after 1954 to the condition in the Court), as both entrances have already been closed (in 1914 and 1954 respectively). However, before the two dates, the tentatively justified could consecrate and aspire to a higher condition than the one from which they started as tentatively justified;

and he which is filthy,

unrepentant sinners in the Camp, and that only after 1954, since before that date anyone who was filthy could make progress toward the Gospel Age elect, before 1914 aspiring even to the Little Flock, and from 1914 to 1954 to the YWs.

It is this exhortation that is the strongest proof of the YW call being closed well ahead of the New Covenant, since were it remain to be open until the inauguration of the New Covenant, there would be no reason why sinners should not repent as of a certain date, seeing that repentance, justification and consecration are always in order and welcome by God.

let him be filthy still

let him remain in the filthy condition since no repentance would get him nearer to the Gospel Age elect, either in the condition in the Holy or in the Court; in other words, no repentance would give him justification to become of one of the Gospel Age elect classes.

The two exhortations inform the tentatively justified and unrepentant sinners that as of a certain date in history their prospective repentance (to the condition of justification) or consecration (to a Gospel Age elective class) will be of no effect – their repentance will not give them any justification for Gospel Age purposes, and their consecration will not make them candidates for any Gospel Age classes of God's people (either the Little Flock, the Great Company or the YWs), since the elective salvation of the Gospel Age has run its full course (an original but powerful way of getting the message across, similar in character to the one from Exod. 36, in which Moses announced to the people that from a certain date no more offerings for the Tabernacle (consecrations for the Little Flock) were to be brought in (made).

After these dates repentance and consecration are still proper, but for another purpose –
till 1954 – to the YWs; till the inauguration of the New Covenant – to the CECs;
under the New Covenant – to the restitution class in the Millennial Camp.

The first two exhortations of Rev. 22:11 prove then that the call to the YW class (a Gospel Age elective class) cannot last until the New Covenant, but must come to an end considerable time before its date, which makes room for one more class of God's people, as after the door to the YW class is closed, there are sure to be new consecrators, for whom entering the Court will just not be possible. Under any other circumstance the second exhortation of Rev. 22:11 would be meaningless and, worse still, derogatory of God's character.

The other two exhortations of the Rev. 22:11 pertain to the Levites in the Court (Great Company and YWs as just, valid until the end of their stay on earth) and priests (Little Flock as holy, valid until October 1950). This Scripture had a partial fulfilment as early as 1914, when the way to the Holy (Spirit-begotten condition) was closed, but after 1914 it was still possible to repent and become justified to the YWs. It was only after

1954, when the door to the YW class in the Court was closed too, that Rev.22:11 became true in its entirety, once and for all.

This Scripture as such does not show that it was to come to pass in 1954, but on the strength of the evidence provided so far from the Bible and Bro. Johnson's writings it's self-evident that there's no other potential date. The call to the YW class cannot go on until the New Covenant and must needs come to an end considerable time before the earthly phase of the Kingdom, so that all the called ones will have ample time to make their calling and election sure, as this Levite class has a better resurrection promised to them (Heb. 11:35), and so must finish their earthly course before the New Covenant's date.

Reasoning that from a certain moment in time God will just stop calling people to consecration wrests the way God performs the calling! Jesus' words in John 6:44 that nobody can come to Him without being called by the Father do not imply that God makes a decision to call someone or not in every individual case (were it so, surely God would not call those of whom He knew they'd make shipwreck of their calling and go to the second death, as it would be wiser to leave them for the Millennium, whatever their fate then might be). The truth is **we call ourselves, doing so through the remnants of God's image in us, which push us (or not) to seek fellowship with God and peace with Him.** Since they are the remnants of His image in us which He created in Adam, Jesus says we are called by Father (the same rule applies to God being called our Saviour, e.g. 1 Tim. 4:10, as it is JHVH who is the Author of the salvation plan). It was in this way that Judas was called too; when Jesus invited him to follow Him, he had all it takes to make a success of his calling and election as a Little Flock member. **No one has ever been called by God to any Gospel Age elective class doomed to failure from day one.**

The message of Rev. 22:11 proves that **God is not going to just secretly stop accepting those coming to Him in consecration,** or that there will be no such consecrations because none of the millions of Christians around the globe will be willing to consecrate for many long years before the New Covenant. If God announces the fact, as He did with the end of the Little Flock's call forty years before, it follows that after 1954 there will still be individuals desiring to consecrate to God who should know, however, that after 1954 their consecration will be to a different class. Would it be in keeping with God's character (which is one of the seven axioms) just to stop accepting consecrations without informing the consecrators that a call to any given class has been ended? Has God ever done so? Let us see:

The end of the Ancient Worthy call: *"The law and the prophets until John : since that time the kingdom of God is preached"* (Luke 16:16);

The end of the Little Flock call: *"Let neither man nor woman make any more work for the offering of the sanctuary"* (Exod.36:6);

The end of the YW call: *"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still"* (Rev. 22:11).

All these announcement were given by God through His agents (Jesus, Bros. Russell and Johnson, with Bro. Jolly preaching and confirming, but not announcing them as their first source). Those who ignore the message contained in these announcements and **insist** that the doors which were once open but were later closed still remain open (after 1914 to the Little Flock, and after 1954 to the YWs) are guilty of disobedience to God, and if they succeed in persuading anybody to aspire to the already-closed classes, they make of them antitypical Moabites and Ammonites who **will not enter the congregation of the Lord's people until after the tenth generation, i.e. in the Little Season** (Gen. 19:30-38; Deut. 23:4), as after closing the door to any given class, God does not reopen it for anyone still wanting to get it (please note *"I know you not"* of Matt. 25:12).

With this, we conclude Biblical evidence relating to the YWs containing in it reference to 1954 as the close of their call. Let me summarise it with the following words by Bro. Johnson (**not Jolly**):

E 11, 493: *"The Lord's work that has since [1914] been going on has been building the Epiphany Tabernacle, which had its beginning in the call of the Youthful Worthies from 1914 onward, its continuance in dealing with the Great Company as to readying them for the marriage supper, and its end will come in 1954-1956, when*

*both classes will be completed insofar as concerns their finding and coming into the Truth (Rev. 22: 11), but not insofar as their complete preparation for their places in the Millennium is concerned; hence the Epiphany Tabernacle will continue an uncertain number of years after 1956, **though then completed.***"

Justification and consecration in the Camp shown by both star members

The right direction was given by Bro. Russell:

TS, 93-96: *"Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrated offerings and sacrifices which belong to the Millennial age... Consecration will also be in order in the next age... **these burnt-offerings and peace-offerings of the future represent the people as consecrating – giving themselves to the Lord**"*

TS, 114: *"The white curtain, which, sustained by those posts, formed the "Court," well illustrated the same justification or purity. Thus, **justified ones should continually hold up to the view of the world (the "Camp") the pure linen, representing Christ's righteousness as their covering.**"*

Elaborated on by Bro. Johnson in E 5,420: *"The Lord is now erecting His Epiphany Tabernacle, whose Most Holy is the Spirit-born part of the Little Flock, whose Holy is the crown-retainers, whose Court is the Great Company and Youthful Worthies and whose **Camp will be those who will persist in believing in Jesus as Savior and King.** The Epiphany Tabernacle proper is completed, and the Court is now in process of erection, i.e., the posts are being erected, some 40 of which, the Great Company divisions among Truth People, are already in place, and in a few years the rest of the 60 will be put up. Then the curtain will be hung upon the posts and will by them be held up to the view of all in the Camp. **This curtain represents Christ as Savior and King.** The contents of Vol. 1 may well be summarized in the expression, Christ as Savior and King."*

The curtain represents Christ as Savior and King

(in the Gospel Age it represented a wall of unbelief as there were no believers in the Camp).

Christ as Savior = justificatin, and Christ as King = consecration.

Consecration in the Camp is shown not only in looking at the Curtain (Christ as King), but also separately, in the offerings brought by the Jews after the Day of Atonement to the Gate (Jesus as the antitypical Gate), at which they were collected by the priests, since the Jews were not allowed to enter the Court, and then they were offered on the Court's brazen altar (Lev. 7:3-7).

Some claim that **Lev. 1:11** (saying that *"he shall kill it on the side of the altar northward before the LORD"*) contradicts **Lev. 17:4,5** (saying that the Jews were to bring their offerings *"unto the door of the tabernacle of the congregation"* and leave them there with the priest); because of this apparent contradiction they suggest we should stick to Lev. 1:11 as true, and regard Lev. 17:4,5 as false. All such should first answer two questions:

- 1: Why is it that while confronted with two seemingly contradictory records, they do not try to harmonize them, but choose the one that suits their theory (that consecration is not shown in the Camp at all) and ignore the other. In such cases, respect for the Bible and its Author should make a Bible student seek harmony between the two, and not accept one over the other, since that's the way of higher critics and infidels aiming at undermining the Bible's inspiration and by their own lights choosing from it only what suits their tastes, while ignoring all its records which are not to their liking?
2. If after the Day of Atonement the Jews brought their offerings into the Court and killed them there to the north of the altar (assuming there's no consecration shown in the Camp), how will it possible for the restitution class, seeing that the Court represents the spiritual phase of the Kingdom? Will people about to

consecrate turn into spirit beings to enter the Court and show their consecration there? The claim that there is no consecration in the Camp impinges not only on the teachings of the last star member, but also the previous one, Pastor Russell's, as the expounder of the *Tabernacle Shadows*.

So what is the solution here? It can be found in Rotherham's rendering of the Bible, which translates Lev. 1:11 as follows:

*And *he shall slay it on the side of the altar, northward,...*

The asterisk next to „he” says: ‘*Or: „one.” Perh.: a Levite attendant*’

For those familiar with the rules of grammar it should be obvious that the other possible rendering (“*And one shall slay it...*”) is a formal impersonal construction, whose purpose is to put the doer of the action in the background, while emphasizing the action itself, as e.g. in “One should knock before walking in.” In more informal English it is usually replaced with “you” “You should knock before walking in.”. Whichever version we adopt, the message conveyed is the same: “One” or “You” mean just anyone, as it is the act of doing something that matters, not the actor. That's why Rotherham suggests the slaying could be done by “a Levite attendant.” So thanks to Rotherham's translation we can harmonize two seemingly contradictory Scriptures without having to reject either of them, as the verse in question might equally correctly be translated as follows: “*And one shall slay it on the side of the altar, northward.*”

It's a **picture of all consecrations by the Camp's residents, which has been valid ever since 1954**. All of them must be done at “the door of the congregation”, and not just anywhere in the Camp or, worse still, beyond it, as **not bringing an offering to the gate is tantamount to consecrating to somebody or something else than God**, tantamount to an offering to the demons and an act of fornication, punished with death (Lev. 17:7-9).

If somebody objects that there was no laver in the Camp, and hence it was impossible to cleanse from sins there, let them first refresh their memory of Num.4:19 about the red heifer, then let them reread *Tabernacle Shadows* pp.105-112, and finally let them listen to Bro. Johnson from E8, 485: “*the waters in which the ashes of the red heifer were mingled, i.e., truths gathered from the record of the Ancient Worthies' suffering for righteousness as helpful in cleansing from the powers of Adamic sin, partially in the Gospel-Age and more particularly in the Millennial Age.*”

The CECs' mother is earthly features of the Abrahamic Covenant (Gen. 22:17-18), i.e. the promises that:

- ✓ God will multiply Abrahams' seed as the sand on the seashore;
- ✓ the seed will possess the gates of its enemies (overcome sin, error and the grave);
- ✓ it will be used to bless those who are not the seed in any sense, i.e. the rest of mankind.

If somebody is not sure whether the CECs have the right to be included in Abraham's seed, let them go back to **Rom. 4:16** and **Gal. 3:6-9**.

Types showing the CECs

(only those that cannot point to anybody else and only in their most important aspects, with details available in pertinent articles)

The half tribe of Manasseh west of the Jordan

Manasseh was the only tribe to get its inheritance on both sides of the Jordan – east and west. **Conquering Canaan is a type of overcoming Satan, sin, error, selfishness and worldliness**, with the tribes getting their inheritance on the east (Ruben, Gad and half of Manasseh) representing those classes of the Lord's people whose final inheritance is spiritual (Little Flock, Great Company, YWs), and those obtaining it on the west side (9,5 tribes standing for 10) – typing the remainder of mankind, i.e. the restitution class.

Why did God break the tribe of Manasseh into two? Couldn't He find enough space for the whole tribe on one side of the river (east or west)? And if He couldn't, couldn't He divide the land among the tribes differently, so that no single tribe would have to be split? The tribes were of different sizes and finding two, three or four whole ones that might be accommodated on the east side should not be a problem. Unless dividing Manasseh into two parts was to illustrate something, and that more in the antitype than in the type, as is usually the case with the type-antitype relation.

The Manasseh tribe must represent two different but closely related classes living and developing side by side (brethren of the same tribe), whose eternal inheritance, however, was to be diametrically different – spiritual and earthly. If the ones on the east are the YWs, who might be shown by those on the west? Only a restitution class since, as Bro. Johnson rightly notes (E 4, 451), *“The other half tribe of Manasseh and the other nine tribes of Israel, standing for ten tribes, type the entire restitution class, ten being the number of perfection or completion for natures lower than the Divine.*

But that's not all about a special treatment of Manasseh. Part of the same tribe were Zelophehad's five daughters, whose very appearance in this particular tribe (why not in another?) and their special treatment add force to this piece of evidence (**Num. 27:1-7**).

Shown in the daughters are people whose spiritual fathers had lost the ability to lead anyone to repentance and faith (justification), having died in the function as fathers, the reason being typical for such cases (sin, error, selfishness, worldliness), although they did not deserve to be punished with the second death for that failure (not of the company of Korah).

When their symbolic children, brought by them to justification, finally decided to consecrate, it turned out that it was not at all obvious what their eternal inheritance would be, hence their queries. Accordingly, the daughters must represent:

- ✓ a pre-millennial consecrated class of God's people (since they ask about their eternal inheritance);
- ✓ a class connected with the YWs (of the same tribe);
- ✓ a class coming to the fore at a time when its status is initially unclear (hence their questions);
- ✓ a class who realize the uncertainty since they know the YW call has been closed, but they don't know what's in store for them (so they must be in the Epiphany Truth or at least know it partially, as nobody else would ask such question);
- ✓ a **class different from the YWs, a restitution class** (one of the ten, not one of the three tribes), **as God says to give them inheritance along with that part of Manasseh that got it to the west of the Jordan, not with the one to the east of the river** (**Josh. 17:1,5,6**; in E 11, 715, Bro. Johnson mentions the daughters as typing the YWs, since not seeing any other consecrated class before the New Covenant, he ascribed them to the one he saw as the last Gospel Age class, but it contradicts their getting their inheritance on the west of

the Jordan, along with the all the other part of Manasseh, i.e. not only along with all the other CECs, but also along with all the other restitutionists).

The Queen of Sheba

A picture somewhat related to that of Zelophehad's five daughters is that of Queen of Sheba, who one day visited Solomon with her retinue to see for herself whether the king was as wise as he was said to be (**1 Kings 10:1-13**; 2 Chron.9:1-12). The relation between the two pictures is that both of them show a small part of the CECs – those of them only who come to know the Epiphany truth, coming to Johnson in its literature or learning of his teachings from others by word of mouth, and as a result coming to admire them, after which they go back to where they came from to spread the word about the things they learnt from Solomon.

What seems to be more important in this case is proving that Solomon represents Johnson, as then the meaning of the Queen becomes self-evident. If she comes to Johnson from afar country, and then returns there, she cannot represent any of the classes Johnson as Solomon had in his care (priests or Levites; as antitypical Ithamar, Johnson had supervision over all Levites – Exod. 38:21).

What did Johnson build as Solomon? The Temple meaning the Epiphany's Most Holy, Holy and Court (Little Flock, Great Company, YWs), and also laid the groundwork for putting up the Epiphany's Camp, proving that what would be built after 1954 would be the Camp, no longer the Court (the "Camp will be those who will persist in believing in Jesus as Savior and King" – E 5, 420), thus making room also for the CECs, whom he didn't see in the Epiphany's Camp as his perspective did not go much beyond 1954.

As 1954 drew near, Bro. Johnson realized that the second phase of Jacob's trouble and the conversion of Israel would not take place in so short a time, so – as already quoted – he allowed for a little delay ("*sometime after 1956*"), after which he saw peoples of Christendom brought to the truths of Parousia Vol. I and the earthly phase of the Kingdom. We are 65 years on and Israel remains as unconverted as ever, with Babylon physically still standing and still holding in slavery the masses of Christians who because of that are not ready for the truths of P 1 or any other truths of the Divine plan. So either Bro. Johnson made a mistake in seeing 1954 in the Bible as the close of the YW call, or since 1954 a new consecrated class has been developing, not seen by Bro. Johnson in his lifetime.

Let us get back to Solomon as the type of Bro. Johnson (**1 Chron.22:1-19**).

David („beloved”) = **Russell** (other types of David are Jesus, the Church, the Twelve Apostles)
Salomon („peaceful”) = **Johnson** (other types of Solomon are glorified Church, Interim star members, and in his evil acts, the papacy)

Bro. Johnson's being called by Bro. Russell and told to build the temple from the materials gathered by the latter partially was done through spoken word, and partially by acts at the end of the latter's life:

- ✓ in May 1916, he called Bro. Johnson to himself and said (E 14, 267): "*I have some good news to tell you: You have been promoted. I gave word to Bro. Sturgeon [who then had charge of the pilgrim work] not to send you to small churches, but to send you to large churches only;*"
- ✓ in the summer of 1916, he gave Bro. Johnson discourses at a greater number of conventions than to any other pilgrim (at three of them, he made him chairman; at one of them gave him the baptismal talk, which up to then he had always delivered himself if he was present; at two of them Bro. Johnson had 8 talks at each place, more than Bro. Russell himself);
- ✓ he sent Bro. Johnson to six classes in order to help them avoid divisions;
- ✓ he gave him a great number of public meetings;

✓ he called him back to New York from a long pilgrim trip so that he could deliver a talk about the Church's glorification at a series of talks about justification;

✓ **just before his death, he arranged for Bro. Johnson to go to England to see to the problem arising there, which turned out to be the priesthood's first acts toward Azazel's Goat.**

V. 8 shows that it was not Bro. Russell's job to build the temple in its various departments because:

✓ his job was to lead the Church in external warfare with the nominal Christendom ("*Thou hast shed blood abundantly, and hast made great wars*");

✓ besides, arranging the Church in its separate classes was not the task for the Parousia (Gospel Age harvest), but for the Epiphany, hence it could not take place during Bro. Russell's lifetime, but **was to be carried out by his "son, and that mainly from the materials gathered by his father, although he could make his own additions to them as well (v.9-11,14).**

Who might be this son? Which pilgrim was especially treated by Bro. Russell when he was still alive? Who after the latter's demise continued his (David's) work, defended his teachings, and separated the Church into its various classes, assigning them to their proper places in the Holies and the Court (com. **1 Kings 6** about the final touches to Solomon's temple and v. **21**, which mentions **gold chains** placed before the Most Holy as signs of an eternal closing of any entrance to its condition at the moment of the last Little Flock's member passing beyond the veil in 1950). Anybody who knows a little about the history of the Parousia movement after Bro. Russell's death should have no problem identifying the person, and would hardly point to JFR!

That's all by way of digression about Solomon, only seemingly unrelated to our subject because in reality proving that the **class shown in the Queen of Sheba cannot be any of the Gospel Age elect classes** since none of them came to Johnson from a far-away country, and none of them went back there after the visit, as all elect classes were under Bro. Johnson all the time of his service, being placed by him in their individual places in the temple.

Also, **the queen cannot represent any of the restitution classes to be developed under the New Covenant** since none of them will ever come to Solomon in any of his typical meanings, and none of them will ever return to its sphere in a distant country, as all of them will be in the care of the Worthies, with their homeland common to all mankind. It's clear then that **she must represent a class that appears on the scene between the close of the call to the Gospel Age elective classes and the beginning of the restitution.**

Isa. 56:3-5

In this chapter, Isaiah first talks about those born in the land (the Spirit-begotten classes), encouraging them to keep judgement and do justice and calling them blessed ones.

Then, he goes on to mention two other groups **residing in Israel but not born there: strangers and eunuchs**. Not having been born in the land, they represent two unbegotten classes of the Lord's people coming onto the stage after Spirit-begetting came to an end.

If anyone is in doubt as to whether their meaning is literal or symbolic, let them note that according to v.5 eunuchs are to receive a better name than the sons and daughters. **Were the meaning literal, a natural question would arise as to why the eunuchs, who in addition to being eunuchs were also strangers, should get better names than sons and daughters of Israel born in the land?**

It goes without saying then that the meaning cannot be literal but symbolic, and that the symbolic sons and daughters talked about here cannot be those of the Gospel Age, as in the Gospel Age symbolic sons and daughters are none other but the Little Flock and the Great Company (e.g. 2 Cor. 6:18), who as Spirit-begotten ones cannot be surpassed in reward by the unbegotten.

Fortunately, the Bible at least twice mentions some other sons and daughters – the ones of the Millennium, and then the sons correspond to the quasi-elect, while the daughters stand for the non-elect (**Joel 2:28; Isa. 60:4**).

It seems evident then that the **eunuchs will receive better names than the sons and daughters of restitution** because unlike them they do consecrate before the New Covenant's operation, thanks to which their **name** (at least in the sense of **character**, and possibly in some other of the seven senses of the word in the Bible) will be better than that given to restitutionists.

It makes a lot of sense to assume that even though the CECs do not have a promise of the better resurrection in human perfection, as do the Worthies, while raised from the graves, they will receive bodies perfected to the degree to which they will have perfected their characters in this life, since in the Millennium perfection of being will be returning to people proportionately to the progress they will be making in character development. Seeing that the CECs go to the graves with some attainments in this respect, it is only logical to expect that their bodies, when raised from the graves, should be given the amount of perfection in being corresponding to the amount of perfection they will have attained in character before going to the grave.

Back to the classes of Isa. 56 – the strangers and the eunuchs. Why is it that with the first group the important thing is that they are strangers, and with the other God chose to **emphasise their being eunuchs, unable to father anybody**, seeing that they were strangers too and could easily be classified in one and the same group with the other strangers?

Apparently by doing so He wanted to show that **after the cessation of Spirit-begetting there would be TWO stranger and unbegotten classes**, one of which would retain the ability to start life in others, but the other would be devoid of this privilege. Des it have any significance?

Sure it does, and most probably it is not literal. Strangers are people not born in the land (not Spirit-begotten) – the YWs, who despite being unbegotten from **some point of view are fertile and can have children**.

What point of view? **They appear on the scene at a time when it is still possible to initiate spiritual life in some from the elect classes**, including the Little Flock, as the YWs' development is the period from 1881 to 1954, so they did have a chance to sow the seed of the Truth in some who eventually became of the Little Flock, Great Company or of their own class – the YWs, thus becoming their spiritual fathers.

On the other hand, **the eunuchs from the same point of view are infertile, barren and fruitless** (“dry trees”), since **they spring up into existence at a time when it is entirely impossible to father anyone of the elect**, for the CECs come up as late as after Sep. 16, 1954 (the precise date coming from the Pyramid), when it is too late to initiate spiritual life in any of the elect. However, they can do it toward brethren of the same class as their own and also bring to life, through repentance and faith in Jesus, new tentatively justified; even if they do not consecrate now, they will be fine additions to the quasi-elect who will go on to consecration under the New Covenant of the Millennial Camp.

Adding force to this explanation is the **everlasting** and **better** name promised to the eunuchs. Why didn't God mention it while talking about the reward for the strangers? Their name will also be better than that of sons and daughters of restitution.

Probably the reason was to show differences within the restitution class, which the CECs are members of, and which the YWs do not belong to at all. As we know, in the Little Season the Worthies will go to heaven, so their superiority over the sons and daughters of restitution is self-evident, just like the superiority of the Little Flock and the Great Company. The CECs, however, will for ever stay on earth, alongside the whole of the restitution class – all the remaining nine tribes of Israel to the west of the Jordan. It seems only natural then for God to point out the difference that will then arise between them and not only the non-elect, who will eventually be saved (“*the daughters*”), but also between them and all the other quasi-elect (“*the sons*”), and that due to the CECs’ consecrating before the New Covenant, when it is easier to go with the flow rather than against it, so those choosing the path of righteousness and self-denial in this life can develop their characters to a level that will be out of reach even for the most faithful restitutionists.

The adjective „everlasting” also goes to show that CECs recognized by God as faithful in this life have eternal life guaranteed to them in the Kingdom, though they will get it only under the New Covenant, just like the Worthies.

The Nethinim („given ones, dedicated ones”)

In addition to the division into priests, Levites and Israelites, over time there appeared in Israel one more social group – **stranger Nethinim, servants of the tabernacle**, appointed by David to help the Levites **in the Camp**, not in the Court, to which they had no access.

In total, they are mentioned 18 times in the Bible, but their exact duties are not specified anywhere (probably wood chopping and carrying water). Despite their non-Jewish origin, they clung to the Jewish nation, its laws and God, including **circumcision** (Neh. 10:29,30).

Over time, they merged into the Jewish nation and in New Testament times there is no mention of them, which perfectly fits their antitype, the CECs, who also spring up at a certain point on the timeline (after 1954), for some time **assist the Levites** (before the New Covenant they help **them** build the Epiphany’s Court and Camp, and after under the New Covenant will help **them** build the Millennial Camp), to finally merge into the restitution class, the other tribes of earthly Israel, forever becoming one of its integral parts.

They constituted a separate group in Israel, dwelling in separate cities (Ezra 2:70).

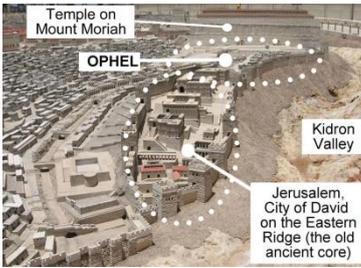
Many of them returned from Babylon, and it is from then that they are types of the CECs:

✓ Neh. 7:60 says that with Zerubabel there came **392** Nethinim, which being evenly divisible by **7** (= 56), probably shows the **completeness of the saved classes** reached along with the **CECs coming up as the last and sevenths saved class from mankind**

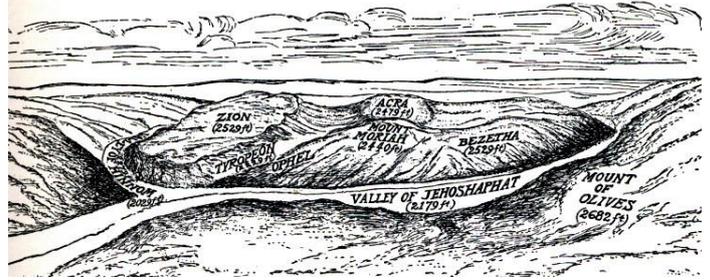
(the four elect classes as well as the quasi-elect and the non-elect [six classes in total] were seen in the Divine plan as early as in Parousia, the YWs being referred to by Bro. Russell as “consecrating between the Ages” – Z5761);

✓ according to Ezra 8:20, 220 Nethinim returned from Babylon with Ezra, which in turn is evenly divisible by **10**, pointing to the CECs as being a class on the plane lower than the Divine, earthly.

And the total of **392** and **220** is **612**, evenly divisible by **12**, which seems to highlight the CECs being part of the twelve tribes of Millennial Israel, the whole world of mankind, both Jews and Gentiles (comp. Jesus’ promise to the Little Flock that they will judge the twelve tribes of Israel of Matt. 19:28 and Luke 22:30).



The Hill Ophel („high place, tower, fortress”)



It was Jerusalem’s fifth elevation on which the city was built (2 Chron. 27:3; 33:14).

It became the dwelling place for the post-Exilic Nethinim, conveniently located in an area adjacent to the temple, to its south (Neh. 3:26; 11:21).

According to Psa. 72:3; 121:1 (see E4, 320,321), the mountains represent the classes of the Kingdom through which it will be established among the people. The two mountains to the west of Tyropoeon valley (Zion and Akra) symbolize the spiritual phase of the Kingdom (the Little Flock and the Great Company), whereas the two elevations to the east of the valley (Moriah and Bezetha) stand for the earthly phase of the Kingdom (the Ancient and Youthful Worthies). Let’s listen to what Bro. Johnson said of Tyropoeon valley:

E12, 526: “*The valley between [Tyropoeon valley, separating the hill Ophel from Mt. Zion] symbolizes the Restitution class: the higher parts the quasi-elect, believing Jews and faithful faith-justified, and the lower parts the unbelieving Jews and Gentiles of this life.*”

If the four elevations represent heavenly and earthly classes of the Kingdom, and Tyropoeon valley stands for the restitution class, who might be shown in the hill Ophel? It must be a class lower than Jerusalem’s mountains, but higher than Tyropoeon valley, including the quasi-elect shown in its higher parts.

It so happens that the hill Ophel was located on this side of the valley which represents the earthly phase of the Kingdom, so it must represent a fifth class connected to the Kingdom’s earthly part, because the mountains and hills of Jerusalem do have a symbolic meaning.

The hill Ophel represents the sphere of CECs dwelling with God and assistance rendered to the Levites (the Great Company and the YWs) in the service toward the Epiphany’s temple: in this life, while preparing the Levites in the Epiphany’s Court to their places in the Kingdom and in building the Epiphany’s Camp of Jews and Gentiles, and in the Millennium in building the Millennial Camp. After completing this work, they will for all eternity become part of the restitution class, bearing the closest resemblance to the Christ.

The Myrtle tree of Isa. 41:19

That’s the only place in the Bible where all the classes that will ever be saved are shown in one Scripture – seven: the four elect and spiritual ones (Little Flock, Great Company, Ancient Worthies, Youthful Worthies) and three earthly ones (quasi-elect, non-elect and one more hidden under the symbol of one more tree).

Seven is the number of completeness, entirety, wholeness, reflected also in the number of the saved classes from among mankind, with the Little Flock at the top and having six other classes under it – three spiritual and three earthly:



The CECs are sometimes included in types with the quasi-elect, e.g. Joel 2:28 or Isa. 60:4 (sons = the quasi-elect in general, daughters = the non-elect). Such pictures are not univocal proof of there being a class like CECs since one could always argue that the only ones shown by them are the quasi-elect, with no consecrated class being part of the picture.

In Isa. 41:19, however, there are shown **seven saved classes**, so if one of them is not the CECs, there must be another saved class from among mankind, and the only other one is CECs, so the conclusion is self-evident.

The motif of fallen humankind as a desert, devoid of the Truth in their minds and of principles of righteousness in their hearts, is frequently mentioned in the Bible, also in the context immediately preceding our Scripture (**Isa. 41:17,18; 44:3; 35**).

And **trees** type somebody great – either individuals or classes as prominent groups of people (comp. **Psa. 1:1-3; Matt. 3:10**)

First, in an ascending scale, are shown the three earthly classes: the **cedar** (the non-elect), the **shittah** tree (the quasi-elect), the **myrtle** (CEC's), and then, this time in a descending scale, the four spiritual classes, starting from the highest down to the lowest: the **oil** tree (Little Flock, oil being a symbol of light, peace and God's blessing, all of which are in the extreme present in this class), the **fir** tree (Ancient Worthies), the **pine** tree (Great Company) and the **box** tree (YWs).

God's planting them in the desert shows placing them in the Millennial conditions so that the elect classes will transform the desert condition of mankind by directing into them streams and rivers of the water of Truth in order that the dry land of human hearts may start growing fruits of righteousness (comp. Rev. 21:1-5; 22:1-5; Ezek. 47:1-12).

Three of the elect classes are also separately mentioned in Isa. 60:13, where the prophet paints a picture of **three tress** coming to the Christ class (the fir, pine and box trees = Ancient Worthies, Great Company and YWs) in order to bring the earth to the condition in which it might glorify God (“*to beautify the place of my sanctuary; and ... make the place of my feet glorious*”).

Virgins without number of the Song of Solomon 6:8,9

In the Bible, a virgin means a person consecrated to God and faithful (Rev. 14:4; 2 Cor. 11:2).

Here's what Bro. Johnson had to say about the verses from the Song of Solomon (E 11, 708-9):

*„One of her spheres of work there are 60 Great Company groups (threescore queens, 8) and 80 Youthful Worthy groups (fourscore concubines) and **consecrated ones in both classes, whom to count no one is able** (without number; Rev. 7: 9).... The Great Company as individuals and as God's daughters (2 Cor. 6: 18) came to an understanding of her (daughters saw her) and spoke highly of her (blessed her), as also did the 60 Great Company groups (queens) as such and the 80 Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her).”*

Not realizing in 1948 that there would be one more consecrated class this side of the New Covenant, Bro. Johnson interpreted “virgins without number” as the total of the consecrated in the two classes mentioned before (Great Company and YWs). However, just like Rev. 22:11, this Scripture had been waiting for 1954 and the appearance of one more consecrated class in order to become completely true, so that the virgins do not have to be interpreted as referring to the same as the queens and the concubines.

The terms used point to the closeness of relation between Solomon (Jesus) and the pertinent classes, with the queens being the closest, the concubines next on the proximity scale, and the virgins the furthest away from the

king; though the latter are as consecrated as the other two groups, they belong to the earthly phase of the Kingdom, so their relationship to Jesus is not, and cannot be, as close as that existing between Jesus and the heavenly classes.

Other types

I have intentionally passed over above all the types in which the CECs are shown as part of the quasi-elect, as such types do not have the strength of evidence in themselves, becoming meaningful only after the existence of the CECs class in the Divine plan has been established on the strength of other evidence. Below is a list of such types, with brief comments on each of them:

Medan (Gen. 25:2). He was one of Keturah's (type of the New Covenant) six sons, who represent: seventy most influential Worthies, the Worthies in general, CECs, the quasi-elect of the Jews, the quasi-let of the Gentiles, the non-elect. These six sons of Keturah must needs type six classes saved under the New Covenant, but some could say that one could create other groups than the ones mentioned above, e.g. by dividing one more class into two, as it was done with the Worthies, the result of which could be the necessity of taking one more class, e.g. the CECs, off the list. However, anyone knowing the Truth realizes that the Worthies are often divided in the Bible types into the seventy most prominent ones and the Worthies in general, which is never done with any other classes, so all in all Medan seems to type a separate class, which we call the CECs.

Grains of Ezek. 4:9. Shown here are all the classes harvested before the Millennium. Three of them are self-evident: wheat (the Little Flock), barley (the Great Company), fitches (the Ancient Worthies); the three others might type: beans (the YWs), lentils (the CECs) and millet (the quasi-elect), since there are no others coming up before the Kingdom.

Sons of Joel 2:28 and Isa. 60:14. The CECs included in the rest of the quasi-elect and shown as the sons of restitution (because they are stronger), in contrast to the remainder of mankind, daughters (because physically daughters are weaker and need to be carried).

Miriam (Exod. 15:20,21). The CECs also shown as part of the quasi-elect, Aaron's symbolic sister, assisting the Worthies by logically and harmoniously preaching the Truth to the non-elect (playing and singing = preaching the Truth, and dancing = acting in harmony with the Truth preached, which will first and foremost be done by the CECs).

Pine branches of Neh.8:15, which specifies five kinds of branches from which to make booths for the Feast of the Tabernacles – a type of one's final class standing before God: olive branches (Little Flock), pine branches (quasi-elect), myrtle branches (YWs), palm branches (Great Company), branches of thick tress (second death class).

Clean animals in Noah's ark (Gen.7). **The ark represent the Abrahamic Covent.** The four human couples saved in the ark are the four elect classes of the Gospel Age: Noah and his wife = Jesus and the Little Flock; Shem and his wife = leaders and the led ones of the Ancient Worthies; Japheth and his wife = leaders and the led ones of the Great Company; Ham and his wife = leaders and the led ones of the Youthful Worthies.

The animals type those who will finally get salvation too: the clean ones = the quasi-elect (because they become clean in this life thanks to faith justification); the unclean ones = the non-elect (because in this life they remain unclean due to not being faith justified). The ones that perish in the flood are second deathers.

Bro. Jolly's right to give new teachings, including types and doctrines

In the literature, there are three places where Bro. Johnson writes about the Levites as not having the right to give new doctrines to God's people. Here they are:

E7, 138 (while commenting on Num.7:2-8): *"If the antitypical Levites seek to teach the Priests, and to induce them to help attempt to sacrifice on the altar, they would be busybodying, as in the type, and this would bring upon them the opposition of the Priests. ... Nor are they to seek to discover "new light" and spread it before the Church."*

E10, XXIV (while commenting on Exod.19:21-25): *"this Scripture proves that, generally speaking, Jesus as God's Mouthpiece, and thus the exclusive Interpreter of the Word, would use in the end of this Age the Parousia and Epiphany Messengers as antitypical Aaron, generally speaking, to interpret to the brethren the Word as due, especially on new doctrines, prophecies and types."*

E11, 495 (about brethren not being star members who nevertheless were the first to understand certain types): *"None of these brothers were the first to see new doctrines, which under Jesus is the exclusive privilege of star-members. As non-star-member scribes instructed unto the Kingdom of God, they have been privileged to find new confirmations of doctrines previously made known by Jesus to His star-members."*

While writing the above, did Bro. Johnson mean all the ages of God's plan, e.g. the Millennium? Did he expect that in the Millennium the office of star member would be brought back so that God might give mankind not only the shallow things of His plan, but also the deeper ones (Joel's dreams and visions) and write for them "another book of life", whose message we don't know yet, but we do know that it will be serious enough to be the basis of mankind's judgment? Let's listen to his comment on Joel 2:28 (E4, 319):

"Your old men [Ancient Worthies] shall dream dreams [will be given new and inspired deeper revelations as a part of 'another book of life,' Rev. 20: 12] and your young men [Youthful Worthies] shall see visions" [will be given inspired less deep representations, clarifying and elaborating for themselves and the people the teachings of the Old and New Testaments, as well as of "another book of life"]."

It seems evident that while writing about the limitations for the Levites in giving new truth, Bro. Johnson meant **only the time during which Jesus had here on earth His star members**, held by Him in His right hand. **Then, and only then**, and that "generally speaking", **new doctrines and types, as a rule, were given through them**, though even then He sometimes did make exceptions from the rule, in harmony with His promise of **Matt. 13:52** about every scribe bringing forth out of his treasure things new and old.

One might point to at least two reasons for His doing so:

- ✓ to reward the faithfulness of pertinent brethren;
- ✓ to show that if He wants to pass something on to His people, He is in no way limited in the kind of agents He may be willing to use for the task.

The following brethren were privileged by the Lord with first understanding some Bible types instead of the star members officiating during their lifetimes: John and Morton Edgar, Walter Bundy, Johnson (when still a pilgrim under Bro. Russell), Barton, Shull, Fowler, Riemer.

Additional proof comes from the above quotes from Bro. Johnson, in which while talking about the limitations for the Levites giving new types and doctrines, **he always had in mind the time when the priestly star members were present here on earth**. Please note the following portions of what he wrote:

- ✓ *"If the antitypical Levites seek to teach the Priests"* [who then must be present here on earth, or they could never be taught by the Levites];
- ✓ *"Nor are they to seek to discover "new light" and spread it before the Church;"*

- ✓ **“generally speaking**, Jesus as God's Mouthpiece, and thus the exclusive Interpreter of the Word, would use in the end of this Age the Parousia and Epiphany Messengers as antitypical Aaron, **generally speaking**, to interpret to the brethren the Word as due, especially on new doctrines, prophecies and types;” [please note “generally speaking” used twice by Bro. Johnson, pointing to a general rule for most cases, but not necessarily 100% of the cases]
- ✓ *“None of these brothers were the first to see new doctrines, which under Jesus is the exclusive privilege of star-members.”* [as long as they are around]

There is also explicit evidence from the Bible. According to Bro. Johnson’s explanations, Bro. Jolly is shown by Hiram the artisan as helping Solomon (Bro. Johnson) build the Epiphany Temple (in its Court and Camp).

Let’s see **1 Kings 7:40,45** as to what it was that Hiram did for the temple (please note the “pots” as one kind of the vessels made by Hiram):

What does the making of the vessels type?

E11, 478: *“any consecrated one who ministers consecration and then development to the consecrated works on making the antitypical Tabernacle, but **does not make or help make the vessels, since such do not bring forth "things new," implied in making the vessels.**”*

And what do pots stand for, as one kind of such vessels?

E8, 91: *„The pots represent the **doctrines** that assist in the sacrifice of the Christ's humanity.”.*

It seems obvious and logical then that **brethren not holding the office of star members were not to give any new doctrines or types only at a time when Jesus was represented on earth by one of His star members**, as proven by both quotes from Bro. Johnson’s pen and the Bible type describing the sphere of Hiram’s activity while assisting Solomon in his work on the temple.

If despite all this evidence (from the literature by Bro. Johnson and the Bible) some will insist that Bro. Jolly had no right to give any new doctrines or types, and that all the types given by him as proof of the existence of the CECs could be explained differently, let them say who has the right to do so now if this right is denied to Bro. Jolly, who is shown in the Bible as Hiram the artisan, who while helping Solomon put up the temple, made various vessels for it, including the pots, a type of doctrines?

Summary:

- ✓ It was Bro. Johnson (not Jolly) who pointed out 1954 as shown in the Bible (6 lines of direct evidence plus one line indirect, from Rev. 22:11);
- ✓ it was Bro. Johnson (not Jolly) who pointed out that 1954 was the end of the YW call as the last Gospel Age elect class;
- ✓ it was Bro. Johnson (not Jolly) who pointed out that 1954 was the beginning of the Basileia, i.e. the beginning of building the Camp as opposed to the Court.

Bro. Jolly was the one who showed that after 1954 there is a **one more pre-millennial consecrated class** developing in the Camp, shown in the Bible in so many different ways. Its existence is necessitated by the fact of a long period of time between the end of the YW call and the inauguration of the New Covenant (already 65 years, with an indefinite number of more years to come, hopeful not too many).

Fighting the existence of the CECs is tantamount to fighting the evidence submitted by Bro. Johnson for:

- ✓ the end of the YW call in 1954,
- ✓ the then beginning of the Basileia in its first overlapping into the Epiphany,
- ✓ the first activities as of 1954 in the building of the Camp as distinct from the Court.

As such, it overturns not only Bro. Jolly's ministry, but also that of Bro. Johnson as antitypical Solomon, who put up the Temple in its Holies and Court (assigned places in it to the individual classes of the Gospel Age elect), at the same time proving what date marked the beginning of building the Camp around the Tabernacle – 1954.

That's my understanding of the Truth as given by the Lord over a span of 100 years through three of His servants: Bros. Russell, Johnson and Jolly. All and any inadequacies and faults result from my imperfection at receiving what God through inspiration recorded in the Bible, and through illumination clarified to us using the brethren mentioned. Each and every person who may notice something worth correcting or improving in this presentation is kindly asked to contact me directly so that the defense of the Truth may be as strong and powerful as possible and convincing to anyone with an unprejudiced mind.

Adam Urban
September 23, 2019

Abbreviations used:

YWs = Youthful Worthies

CECs = Consecrated Epiphany Campers