

**An Excerpt from Epiphany Volume 8, ‘Numbers’,
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Editing Note: Revisions have been made to this advanced Epiphany study to enhance its readability on screen and in print, and date to 2001. Long paragraphs have been broken into shorter ones, and space inserted between. Some sections have been indented. The substance of the author’s work is unaltered.

Probably few will study this complicated subject, or fully comprehend it if they do; nonetheless, it is presented here, in part, as a tribute to the brilliant expository powers of the author, who died in 1950.

**CHAPTER I
GOSPEL-AGE ISRAELITES
Num. 1; 2; 26**

GENERALITIES ON THE GOSPEL-AGE ISRAELITES
DETAILS ON THE GOSPEL-AGE ISRAELITES

IT IS A well-established fact that typical characters are often used to represent various antitypes. For example, Esau is used to represent (1) nominal Fleshly Israel (Rom. 9: 10-13); (2) nominal Spiritual Israel (Isa. 63: 1-6; Obad. 1-21); and (3) the Great Company (Heb. 12: 16, 17). Jacob is another case to the point, typing (1) real Fleshly Israel (Obad. 10, 18), and (2) real Spiritual Israel (Rom. 9: 10-13).

This principle applies to Jacob’s wives, Leah (*wild cow*) and Rachel (*ewe*). Leah represents (1) nominal Fleshly Israel and their promises; (2) nominal Spiritual Israel and their promises; and (3) certain stewardship truths and the servants who applied them to developing sects. Rachel represents (1) real Fleshly Israel and their promises; (2) real Spiritual Israel and their promises (Ruth 4: 11; Jer. 31: 15; Matt. 2: 18; Z ’81, 184: 1-7; *Berean Comments*); and (3) certain stewardship truths and the servants who apply them to develop the Little Flock and the Great Company.

Taking Leah and Rachel from the standpoint of the third sets of definitions just given, we find some very interesting things typed in Gen. 29: 31 — 30: 25; 35: 16-18. In these histories Jacob represents the servants of Truth by the Divine Word giving life to good movements among God’s nominal and real people during the Gospel Age (1 Kings 17: 17-24). The setting of the story is after Jacob’s flight from Esau, which types how the Lord’s servants during and just after the Harvest of the Jewish Age fled from the persecutions of Fleshly Israel. Laban represents the leaders — “the clergy” — among the nominal people of God during the Gospel Age.

As Jacob faithfully served Laban, so the true servants of God between the Harvests served the leaders of nominal Spiritual Israel.

As Jacob served Laban for Rachel, but by deception first received Leah, so the real servants of God were deceived. They expected to be united with certain stewardship truths and the servants who applied those truths, in order to gain fruitful service among the real people of God. Instead, they found themselves associated first with servants who misapplied the stewardship truths and built sects among God’s nominal people, to gain fruits in service.

Only later were God's real servants united to the truths and the servants who ministered them faithfully, but the production of a fruitful truth movement was long delayed. Not until 1846, when the cleansing of the sanctuary was complete, did such a movement (Joseph) have its beginning.

Bilhah (*timid*), Rachel's maid, seems to represent a set of truths – related to antitypical Rachel – and the servants who applied them to the building of two sects which leaned much to Little Flock matters.

Leah's maid Zilpah (*dropping*) represents certain truths and those who used them to build two sects closer to Little Flock matters than the sects pictured by Leah's own children.

(2) By Leah Jacob had six sons and a daughter, by Bilhah two sons, by Zilpah two sons, and by Rachel two sons. Taking the Gospel-Age view of matters – *not* the view presented in Gen. 49 – we find that the order of begetting of Jacob's children is significant. Except in the case of Joseph and Benjamin, the begettings correspond to the start of certain truth movements, and the birth of these children represents the sectarian systems and people developing out of the good truth movements begun by the faithful.

A list of Jacob's sons in *chronological order of birth* will clarify both type and anti-type:

<i>Reuben:</i>	Greek Catholics and their church;
<i>Simeon:</i>	Roman Catholics and their church;
<i>Levi:</i>	Lutherans and their church;
<i>Judah:</i>	Calvinists and their church;
<i>Dan:</i>	Baptists and their church;
<i>Naphtali:</i>	Unitario-Universalists and their church;
<i>Gad:</i>	Episcopalians and their church;
<i>Asher:</i>	Methodists and their church;
<i>Issachar:</i>	Christians and their church;
<i>Zebulun:</i>	Adventists and their church;
<i>Joseph:</i>	The Cleansed Sanctuary, the Little Flock;
<i>Benjamin:</i>	The Great Company;
<i>Dinah:</i>	Societyites and their church. [<i>i.e.</i> , the Jehovah's Witnesses.]

(3) So viewed, the story of Jacob's relations to his wives, his children, and to Laban, gives us a history of certain aspects of the nominal and the real Church of the Gospel Age.

(4) Though related to the foregoing, the viewpoint of the 13 tribes in Numbers 1 and 2 is somewhat different, partly because the tribe of Levi is viewed from a totally different standpoint, partly because Ephraim and Manasseh were neither begotten by Jacob nor borne by any of his wives; and partly because Dinah does not at all enter into the picture in Numbers.

To understand the setting of things in Numbers we must remember that,

according to St. Paul's references to the book in 1 Cor. 10: 1-14 and Heb. 3: 1 — 4: 3, it gives us a twofold picture. This is shown also (1) in the twofold mention, enumeration and order of the tribes and their captains (Num. 1: 2-46; 2: 3-34); (2) in the twofold severance of the Levites from the Israelites (Num. 1: 47-53; 3: 6-13); and (3) in the twofold mention of the services of the three groups of Levites (Num. 3: 25, 26, 31, 36, 37; 4: 4-15, 24-28, 31-33) .

(5) According to the second of St. Paul's references, the book of Numbers applies to the entire Gospel Age, and according to the first, to the ends of the Ages — more particularly to the end of the Gospel Age. Viewed from the former standpoint, the numbering of the twelve tribes in chapters 1 and 2 types the *description* of the various denominations up to and including the Adventist Church; while statements as to the sons of Levi type the tentatively justified (Levites) and the consecrated (Priests).

We say that the Levites here type the tentatively justified during the Age as a whole, because there was then no Great Company as such, though there were individuals who will in the resurrection be placed in the Great Company (1 Cor. 5: 5; 1 Tim. 1: 19, 20). It is only for the time after 1829 that the types lay *marked stress* upon individuals of the Great Company as present (as seen in the case of the Foolish Virgins and of Elisha), though not as yet manifested in Class respects — a thing that began only in the Fall of 1916.

Hence, to give us the second antitypical feature, the picture is in places doubled, and in the second typical feature the 12 tribes represent those people of the 12 denominations who do not consecrate, but who hold measurably to the ransom and to righteousness, and who form the *transitional* camp, *i.e.*, the camp bridging the period between the Gospel and the Millennial Age; while the sons of Levi represent the Little Flock and the Great Company during that transitional period (Mal. 3: 2-4).

This twofold picture must be kept in mind if we are to understand the types of the Tabernacle in the Wilderness. Many are adrift because they overlook its twofold nature, seeing only one aspect of it — the finished picture at the end of the Age.

(6) In Num. 1 and 2 the order of the tribes is not the same as the order in which the birth of Jacob's children is given. The reason seems to be that while the time order of the birth of the denominations and of the Little Flock and the Great Company movements as such is typed in the order of the birth of Jacob's sons, the order of *use, character, importance* or *relation* is shown by the order in which mention is made of the twelve tribes in Num. 1 and 2. Moreover, the Congregational and the Fanatical sects enter into the picture of Num. 1 and 2, while they are lacking in Gen. 29, 30 and 35 — the Congregational Church being included in the Calvinistic Church, and the Fanatical sects seen as associated with all denominations. On the one hand, the Little Flock and the Great Company are typed in the latter passages by Joseph and Benjamin, and on the other hand, in the second picture in Num. 1 and 2, by Levi. Except that the three tribes to the East and the three to the South are mentioned in reverse order, there is no difference in the order of their presentation in the two chapters.

The order of the antitype of Num. 2 seems to be as follows:

(1) *Judah* — Presbyterians;

(2) *Issachar* – Christians;

(3) *Zebulun* – Adventists. These, encamped to the East of the antitypical Tabernacle, defend as their central view of God's Plan the idea of **Power**, the first attribute of God clearly to manifest itself.

(4) *Reuben* – Greek Catholics;

(5) *Simeon* – Roman Catholics;

(6) *Gad* – Episcopalians. These, encamped to the South of the antitypical Tabernacle, defend as their central views of God's Plan the idea of **Wisdom**, the second Divine attribute to manifest itself.

(7) *Ephraim* – Lutherans;

(8) *Manasseh* – Congregationalists;

(9) *Benjamin* – the Fanatical sects.

These, encamped to the West of the antitypical Tabernacle, defend as their central view of God's Plan the idea of **Justice**, the third attribute of God to manifest itself.

Under the term *Fanatical* sects, we include among others the following: Quakers, Holy Rollers, Mormons, Faith Curists, etc. In other words, this group embraces those impelled by *feeling* rather than by the [intellectual understanding of the] Word of God. It is because of this peculiar characteristic that Jacob, who types the *real* servants of the Truth, is not represented as begetting a type of these under the picture of Benjamin in the Genesis record, though the Benjamites seem to represent them in Numbers. The Fanaticals have been developed by a spirit of error rather than by the Spirit of Truth and therefore do not have antitypical Jacob as their father.

(10) *Dan* – Baptists;

(11) *Asher* – Methodists;

(12) *Naphtali* – Unitario-Universalists.

These, encamped to the North of the antitypical Tabernacle, defend as their central view of God's Plan the idea of **Love**, the fourth and last attribute of God to manifest itself.

These four attributes — **Power**, **Wisdom**, **Justice** and **Love** — and affinity in certain doctrinal, organizational and practical teachings, seem to antitype the four standards of the four camps of the twelve tribes.

(7) We may understand the captains of these tribes (Num. 1: 5-16) in each case to represent the leaders (not one, but a number) in each of these denominations. Such leaders certainly have assisted Jesus and the Church (Moses and Aaron) to describe, limit, define, etc. the various sects of which they have been the leaders, ("Walk about Zion ... tell [number] the towers thereof" – Ps. 48: 12,

i.e., describe the strongest truths of the Church). These leaders are not the reformers, like Luther, Zwingli, Hubmaier, etc., who as antitypical Jacob started the movements, but are the ones who formed *sects* out of these movements.

(8) From the standpoint of the Gospel-Age picture the twelve tribes type all professed Christians; while the tribe of Levi, comprising Levites and Priests, pictures the tentatively justified and the consecrated. This becomes very apparent, as our dear Pastor taught:

(1) from St. Paul's application of the the book of Numbers (Heb. 3:1 – 4:3) to the professed Christian Church throughout the Gospel Age; (2) from the fact that there were no Levites in the Great Company sense during the Gospel Age, until well into the Time of the End; (3) from the fact that until 1916 all new creatures were treated by God as Priests; proving (4) that antitypical Levites before the end of the Age were tentatively justified believers; for apart from the Priests, these alone performed the service of the Sanctuary.

What is said of the Levites in the early chapters of Numbers therefore has a double application: (1) to the tentatively justified throughout the Age, and (2) to the Great Company in the end of the Age. From these two standpoints only are we able to harmonize St. Paul's statements in 1 Cor. 10: 1-14 with those of Heb. 3:1 – 4: 2, and to harmonize the typical facts on the Levites given in the book of Numbers with the history of the Gospel Church real and nominal: (1) during the Age and (2) in the end of the Age.

Hence that Servant was right in Tabernacle Shadows, etc., in teaching that the Levites represent justified believers as distinct from consecrated believers, and in teaching in the Towers from 1907 onward that the Levites type the Great Company. He was also right in teaching in Vol. VI that for Millennial purposes the Levites type the Ancient Worthies, etc., for doubtless the setting of the book of Numbers types also Millennial matters. It is only a narrow view that, leaving out of consideration certain Scriptures and facts as well as sound reason, moves some Bible students to deny that the tentatively justified are also pictured by the Levites.

(9) The expression, "after their families by the house of their fathers" (Num. 1:2,18, etc.), we understand to refer to the various divisions that exist in each denomination. For example, there are many Methodist sects, such as the Methodist Episcopal North, the Methodist Episcopal South, the Wesleyan Methodists, etc. Our reason for this understanding is that the parallel expression relating to the Levites (Num. 3:15, 20, etc.) refers to the various divisions in each of the three groups of Levites, whose Great Company antitypes have been clearly manifested among its various groups.

(10) Only those from 20 years upward were numbered in the 12 tribes as qualified for war. This represents that in the denominations of Christendom only those mature enough in knowledge and character to defend their own sectarian doctrines and attack opposing ones are reckoned by the Lord as full members of the various denominations. The males in the type do not represent males alone in the antitype, but rather males and females who are mature enough to "war" for their denominations.

(11) The public assembling and numbering of all the congregation by Moses and Aaron, etc. (Num. 1:18), represents how Christ, the Church and the

denominational leaders during the Gospel Age describe the various denominations and their distinct sects in a very public manner throughout Christendom. All professed Christians, and especially the faithful, would be influenced to take their denominational and sectarian stand (“declared their pedigree”).

This was first accomplished among Greek Catholics (antitypical Reuben, Num. 1: 20,21) early in the Gospel Age, followed by the Roman Catholics (antitypical Simeon, Num. 1: 22,23). The Episcopalians (antitypical Gad) are next given, not to show a chronological order, but because of being in spirit, *i.e.*, doctrine, organization and practice, related to the Greek and Roman Catholics. So also in the other denominations, it is not so much the chronological order of their development that determines the order of the presentations of their types, but rather the order of their importance and relations in doctrine, organization and practice.

(12) It is very manifest (Num. 1: 47-49) why the anti-typical Levites, viewed as (1) the tentatively justified, or (2) the Great Company, could not be described (numbered) among the unjustified and unconsecrated sectarians. They are not included in the description of such sectarians because they belong to other classes entirely.

(13) The tribal standards and the sub-tribal ensigns (Num. 2:1, etc.) type the denominational creeds and sectarian creedlets, mixtures of Truth and error in denominational and sectarian doctrines, constitutions and practices (Ps. 74: 4). The Israelites pitching beside their standards and ensigns represents the denominational and sectarian warriors rallying about and preparing for symbolic battle for their creeds and creedlets. (A standard or ensign may also represent the pure Truth — Isa. 62:10).

The antitypical Levites neither were nor are to fight for denominational creeds and sectarian creedlets, but were and are to be prepared for the service of the true Church and the nominal people of God. In each symbolic march — general experience of progress in knowledge, character and service on the part of the Lord’s people, real and nominal — they were and are to assist them to go forward to the end of the experience. The antitypical Levites (encamped about the Tabernacle) were and are to defend the true Church. Others attempting to minister in this way have suffered a symbolic death, a cutting off from among the nominal people of God (Num. 1: 50-53). What a remarkable typical history of parts of God’s nominal people in their *organized* respects we find in these two chapters!

(14) Above we have studied the Gospel Age Israelites as consisting of twelve groups or denominations. The view-point typed by the birth of the first ten sons of Jacob in Gen. 29 and 30, and by the twelve tribes of Num. 1 and 2, is that of ten and twelve denominations, without indicating any special divisions in these denominations. These two sections of Scriptures type the denominations of Christendom as so many *general* bodies developed as such, without detailing the divisions of which they would consist in the finished picture. The thought is that of the beginning and development of these general bodies apart from any later divisional development among them.

But in Num. 26 a different viewpoint is presented. Here the finished picture of the Gospel Age Israelites is typed, showing how at the end of the Age each denomination would consist of two or more sects (the Baptist divisions being

excepted), and how some of these sects would be further subdivided into sectlets. Hence the pictures are distinguished from one another in that the Gen. 29 and 30 and the Num. 1 and 2 pictures give us the generalities, while the Num. 26 picture gives us the particulars on the sects of the twelve denominations of Christendom. With this distinction in mind, we will find that the antitypes of Num. 26 are not only very clear, but that they demonstrate by their many details that our understanding of Gen. 29 and 30 and of Num. 1 and 2 is correct.

(15) The expression, “after the plague” (Num. 26:1) shows that the antitypical numbering — describing, defining, limiting, etc., of the denominations — was to occur after the third or the combinationism sifting, which raged from 1891 to 1894. (P ’19: 142,143.) Hence this verse proves that this antitypical numbering belongs to the end of the Age. Moab (from father) seems usually to represent stubborn, *leading sifters* (Deut. 23:3; Gen. 19:30-38); Ammon types clericalists). The plains of Moab (v. 3) seem to represent the abiding places where the stubborn sifters would be active, which certainly has been true in sectarian circles in and out of the Truth. The Jordan here represents the peoples of Christendom, and Jericho the nominal church. The antitype of v. 3 would seem to be that Jesus as God’s Executive (Moses) and the Christ class as the World’s High Priest (Eleazar) in close proximity to the peoples of Christendom (Jordan) and to the nominal church (Jericho), while active as to the abiding places (plains) of stubborn sifters (Moab), would describe, limit, define, etc., the various denominations and their subdivisions at the end of the Age.

As we have already seen, Reuben (son, look, or speculate!) represents the Greek Catholic Church, a very speculative Church. Of Reuben there were four divisions (vs. 5, 6) typing the four divisions of the Greek or Oriental Catholic Church. Hanoch (teaching) represents the Nestorian section of the Greek Church; Pallu (wonderful), the section under the Patriarch of Constantinople, usually and by emphasis calling itself the Greek Catholic Church; Hezron (blooming), the Syrian or Orthodox section, and Carmi (vineyard-man), the Coptic section of the Greek Catholic Church.

It will be noted (v. 7) that at the second numbering there were 43,730 men of war in Reuben; whereas in the first numbering there were 46,500 (Num. 1:21). This types that at the end of the Age there would be fewer Greek Catholics able to defend their peculiar views than in their undivided condition at an earlier period of that Church.

Eliab (my God is Father), the son of Pallu (v. 8), seems to type the Slavic section of that part of the Greek Catholic Church that by emphasis calls itself such. His three sons, Nemuel (day of God), Dathan (Spring) and Abiram (my Father is high, or great, v. 9), at the second enumeration (but not always, *e.g.*, at the rebellion of Korah, Dathan and Abiram – Num. 16; P ’19, 144) seem to type, respectively, the Russian, Romanian and Bulgarian sections of the Slavic Greek Catholic Church. It will be noticed that the Yugoslavic Church is here omitted. This is due to the fact that a union was made between the Roman Catholic Church and Serbia in the Spring of 1914, which occasioned the murder of the Austrian Archduke, and which thus became the direct occasion of the World War. The outbreak of the War was thus preceded by the full union of Rome and Serbia. Serbia’s course in the premises was sufficient to take her out of the Greek Catholic Communion, where

she had hitherto been.

(16) Next are given the numbers and divisions of Simeon (attentive, vs. 12-14). As we have seen, Simeon represents the Roman Catholic Church. His five sons, Nemuel (day of God), Jamin (right hand), Jachin (established), Zerah (dawn) and Shaul (desired), seem to type the Catholic Church as the state church, respectively, in Poland, Austria, Germany, Yugoslavia and Spain. The Roman Catholic Church in France, Italy, etc., is not indicated in this type, as during the Parousia and early Epiphany there was no legal union of church and state in those countries.

Well might the Polish Catholic Church be typed by Nemuel and the Yugoslavic Catholic Church by Zerah, because it became the Polish state church during the *day of God*, the Day of Vengeance, and became the state church in Yugoslavia in the *Millennial Dawn*. The Austrian Catholic Church for centuries has been the right hand (Jamin) of Rome. Rome has been firmly established (Jachin) in Germany, and the Spanish Catholic Church (Shaul) has certainly been greatly desired and appreciated by Rome.

The number of Simeonites at the second census, 22,200 (v. 14), was greatly less than at the first, 59,300 (Num. 1:23), showing that the Roman Catholic Church has now far fewer to defend her as a state church than she had before the present era.

(17) Gad (a troop), the type of the Episcopal Church, is next enumerated (vs. 15-18). Of Gad there were seven groups: Zephon (North) corresponding to the British Episcopal Church; Haggi (festive), to the Canadian Episcopal Church; Shuni (grunt), to the Indian Episcopal Church; Ozni (attentive), to the Australian Episcopal Church; Eri (watchful), to the New Zealand Episcopal Church; Arod (descent), to the South African Episcopal Church; and Areli (heroes), to the American Episcopal Church. The second numbering (v. 18) showed a smaller number of Gadites (40,500) than the first (45,650, Num. 1:25), typing that the present day warriors of the Episcopal Church are fewer than formerly.

(18) As we have seen, Judah (praised) represents the Calvinistic Church. Er (watchman) and Onan (strong) (Num. 26:19) represent the Austrian Calvinists and the French Huguenots respectively, both of whom were forcibly and completely overthrown by the Catholics. Shelah (a petition; v. 20) seems to represent the German Calvinists, usually called the Reformed, who were always seeking governmental favors; Pharez (breach), the British Calvinists, who certainly caused a great breach against Rome; and Zerah (dawn), the Non-Germanic Continental Calvinists, who introduced a new era religiously and politically wherever they wrought. As Pharez had two sons (v. 21): Hezron (blooming) and Hamul (spared), so the British Calvinists have developed two Calvinistic bodies: the American and the Canadian Calvinistic Churches. Judah at the second numbering had more warriors (76,500, v. 22) than at the first (74,600, Num. 1: 27), typing that Calvinists or Presbyterians have increased the numbers of those able to defend their creeds.

(19) Antitypical Issachar (hire) is the Christian or Disciple denomination (v. 23). Of this denomination there are four groups: the Northern liberal group, antitypical Tola (worm); the Northern conservative group, antitypical Pua (month); the Southern liberal group, antitypical Jashub (he returns); and the Southern conservative group, antitypical Shimron (guard). Like Judah, Issachar was more numerous at the second (v. 25) than at the first census (Num. 1:29), typing the fact

that there are now more warriors among the Christians than there were in former times.

(20) Antitypical Zebulun (dwelling) is the Adventist denomination, which consists of three divisions: the Second Adventists, the Seventh Day Adventists and the Church of God Adventists respectively, antitypical (v. 26) of Sered (fear), Elon (oak, strong) and Jahleel (he hopes in God). Zebulun was (v. 27) also more numerous in the second than in the first census, typing the increase in the number of Adventist warriors.

(21) The Congregational Church is antitypical Manasseh (forgotten). Machir (trader, v. 29) types English Congregationalists before they became separate from other bodies. These were the first Congregationalists. Gilead (rocky) types the English Congregationalists who severed themselves from other bodies, especially from the Presbyterians. From these arose the Welsh Congregationalists, antitypical Jeezer (he helps, v. 30); the Scottish, antitypical Helek (portion); the Oceanic, antitypical Asriel (God binds, v. 31); the Canadian, antitypical Shechem (shoulder); the Australian, antitypical Shemida (he knows my name, v. 32) and the American Congregationalists, antitypical Hephher (blushing).

Zelophehad (sharp wound) represents Congregationalism as practiced in denominations other than the Congregational, inflicting a sharp wound on them by their divergent views (v. 33). There are five denominations that in part practice the congregational form of Church government: Lutherans, antitypical Mahlah (dancing); Baptists, antitypical Noah (wandering); Christians or Disciples, antitypical Hoglah (partridge); Adventists, antitypical Milcah (queen); and Unitarian-Universalists, antitypical Tirzah (delight). The tribe of Manasseh was more numerous in the second census (52,700, v. 34) than in the first (32,200, Num. 1:35), having the same typical significance as in the similar cases above-mentioned.

(22) The Lutheran Church is antitypical Ephraim (doubly fruitful, v. 35), and like its type, consists of three great groups: the German, antitypical Shuthelah (plantation); the Scandinavian, antitypical Becher (firstling); and the American, antitypical Tahan (encampment). Eran (watchful), the son of Shuthelah (v. 36), seems to type the Lutherans of the Baltic provinces, developed directly by the Lutherans of Germany, a part of whom they mostly were. Ephraim was at the second census (32,500, v. 37) less numerous than at the first (40,500, Num. 1:33), showing that their warriors have been reduced in number.

(23) The Fanatical sects are antitypical Benjamin (son of the right hand). They consist (v. 38) of the Mormons, antitypical Bela (destruction); the Quakers, anti-typical Ashbel (God's thought); the Holiness people, anti-typical Ahiram (my brother is high); the Holy Rollers, antitypical Shupham (v. 39, serpent); and the Faith Curists, antitypical Hupham (harbored). The Mormons consist of two bodies: the Brighamites and the Latter Day Saints, antityping respectively Ard (descendant from rulers) and Naaman (pleasant, v. 40). Benjamin was in the second census (45,600, v. 41) more numerous than in the first (35,400, Num. 1: 37), indicating the increase in those able to defend their doctrines.

(24) Dan (judge) types the Baptist denomination; and to type the fact that all Baptists of whatever philosophy, lay special stress on but one doctrine — the immersion of adult believers, there is but one division of the Danites given:

Shuham (grave-man, or he who buries the dead, *i.e.*, in a watery grave, v. 42). Dan was more numerous in the second census (64,400, v. 43) than in the first census (62,700, Num. 1: 39), the significance being the same as in other cases.

(25) Asher (happy) types the Methodist Church. The Methodists consist of three groups: Calvinistic Methodists, antitypical Jimna (good luck, v.44); Wesleyans, antitypical Jesui (level, equal); and Methodist Episcopal, antitypical Beriah (gift). The Methodist Episcopal Church is divided into two groups, the Northern, antitypical Heber (companion, v. 45) and the Southern, antitypical Malchiel (my king is God). Sarah (princess), the daughter of Asher, seems to type the Sanctificationists or Perfectionists scattered among all groups of Methodists, without forming any distinct group of their own. Asher was also more numerous in the second census (53,400, v. 47) than in the first (41,500, Num. 1: 41).

(26) Naphtali (wrestling, v. 48) types Unitarians in the wide sense of that term, not simply those who in the United States are called Unitarians. The four divisions of Naphtali represent the four classes of Christian people who believe in the unity of God as against the trinitarian view of God. These are the modern Arians, antitypical Jahzeel (God distributes); the Socinians, antitypical Guni (protected); the sect that in America calls itself Unitarian, antitypical Jezer (form, v. 49); and the Universalists, antitypical Shillem (recompense). Naphtali was less numerous (45,400, v. 50) at the second census than at the first (53,400, Num. 1:43), typing that there are fewer warriors for the Unitarian creed now than there were formerly.

(27) These presentations on the Gospel-Age Israelites are not mere speculations. The Apostle Paul in Heb. 3:7–4:13 directly teaches that nominal and real Fleshly Israel types nominal and real Spiritual Israel. And his use of the five siftings, type and antitype, in 1 Cor. 10:1-14 proves that this is also true of the Harvests. It is not a speculation, therefore, but a Scripturally-taught fact that Israel in Numbers types the Gospel-Age people of God, real and nominal.

If Jewish-Age Israel consisted of twelve tribes, if Millennial-Age Israel will consist of twelve tribes (Matt. 19: 28), and if Gospel-Age real Israel consists of twelve spiritual tribes, why should not Gospel-Age *nominal* Israelites consist of twelve tribes — the twelve denominations of Christendom?

As in Fleshly Israel there were twelve non-Levitical tribes, so there are in Spiritual Israel twelve denominations, the Gospel-Age Levites and Priests not being a denomination.

And the further fact that the subdivisions of the twelve tribes, given in Num. 26:1-50, correspond exactly with the subdivisions of the twelve denominations of Christendom, proves that our understanding of this subject is not a speculation, but a Scriptural, reasonable and factual truth, for which let us praise the Father of Light as its Giver.

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