

THE

FAITH OF ISRAEL.

“Remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.”—Isaiah xlv. 9. 10. “Beloved, when I gave all diligence to write unto you of the common salvation,* it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”†—Jude 3. “How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” Heb. ii. 3. “He that followeth me shall have the light of life.”—John viii. 12.

* Which is as the light of the night, which is the light of the incorruptible life, to preserve them that walk in it, from the second death, which Jesus left with the apostles and their successors, till the fulness of times.

† They having the light of the night, which becomes as the light of the day, which is the immortal life of the natural body.

ENTERED AT STATIONERS' HALL.

WAKEFIELD:

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1843.

	YEARS.
From the Creation to the Translation of Enoch	} 987
From the Translation of Enoch, to that of Elijah	} 2121
From the Translation of Elijah, to that of Christ	} 929
From the Creation to the Ascension of Christ	} 4037
From the birth of Jesus to the time when the sanctification of the First Day was enforced by Human Laws, in the reign of Constantine	} 330

Eusebius, Book iv., chap. 18.

P R A Y E R

To be used after the first singing in the Afternoon Service.

OUR Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done, as in heaven, so in earth. Give us day by day our daily bread, † and forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. §

O ALMIGHTY, Eternal Jehovah, Thou God of the living, Gather thy people Israel from unbelief; draw them that they run after Thee. (a) Keep them from asking amiss. (b) Draw them to believe on thee as the Scriptures say, that they do the work that thou did. (c) Cause them to keep thy patience, and keep them from the hour of temptation. (d) Draw them that they seek for their eyes to be anointed with eye-salve, (e) Give them to see clearly the time of thy love to them, and thy covenant which thou promisedst to make with them, that thou wouldest put thy law in their inward parts, and write it in

† The spiritual bread, "labour not for the bread which perisheth, but for that meat which endureth unto everlasting life." John vi. 27.

§ Jesus being the Mediator—he who uses this prayer joins with him in it by saying "Our Father, &c.

(a) Solomon's Song, i. 4. (b) James iv. 3. (c) John vii. 38. & xiv. 12. (d) Rev. iii. 10. (e) Rev. iii. 18.

their hearts, and they should no more teach one another, (f) and ever hold fast that blessed hope of eternal life. Put enmity between the woman and the serpent, as thou put enmity between her seed and his, (g) and cause man to seek thee to take away the evil of which their bodies were conceived, which Adam their father received in the fall.* For Jesus Christ prayed not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (h) Grant unto them the double robe of righteousness, that they dwell in thy Spirit. † Anoint them with oil, and spread thy skirt over them. (i) Clothe them with white raiment. (k) Let them receive the second birth which is of their mother, Jerusalem which is above, †(l) that thy seed remain with their spirits, within their natural bodies: (m) to be their immortal, instead of their mortal lives (n) they then having a new spirit, and a heart of flesh. (o) thou being the vine, and they thy branches. (p)

* Through the eating of that which God commanded them not to eat, which was the evil of the tree.

† The body dwelling in the Spirit of man and the Spirit of God—dwells in the double robe of righteousness. Not unclothing them, but clothing them upon with their house from heaven. 2 Cor. v. 4.

‡ That they be like unto God, being of the same nature as he of whom they are begotten.

(f) Jeremiah xxxi. 31—34. (g) Gen. iii. 15.

(h) John xvii. 15. (i) Ezekiel xvi. 9. (k) Rev. iii. 10.

(l) John iii. 3. Gal. iv. 26.

(m) I John iii. 9. (n) 1 Cor. v. 4.

(o) Ezekiel xxxvi. 26.

(p) John xv. 5.

FAITH OF ISRAEL.

TEXT.

THE SIX DAYS, SIX THOUSAND YEARS.

“In six days the Lord made heaven and earth.” Exodus xx. 11. “Declaring the end from the beginning.” Isaiah xlvi. 10.

And Peter said, “One day is with the Lord as a thousand years.” 2 Peter iii. 8.

The 6,000 years, are called by Daniel, three times. “It shall be for a time, and times.” Daniel xii. 7.

Hosea compares them to three days. “After two days, he will revive us; in the third day he will raise us up, and we shall live in his sight.” Hosea vi. 2.

EXPLANATION.

He having removed the nail, and taken away the burden which was hung thereon, (Isaiah xxii. 25.) sending them the Bride, which is of the Bridegroom, not unclothing them, but clothing them upon with their house from heaven.” 2 Cor. v. 2, 4.

TEXT.

Jesus compares them to three days. “Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.”† Luke xiii. 32.

Isaiah compares them to three years

† Note.—He not being perfected till his bride has received bodies for immortality.

“Ye shall eat this year such as groweth of itself; and the second year, that which springeth of the same; † and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.” Isaiah xxxvii. 30. §

EXPLANATION.

“He that soweth to the Spirit shall of the Spirit reap life eternal.” Gal. vi. 8.

“He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. viii. 11.

TEXT.

Jesus likens them to three measures. “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Matt. xiii. 33.

EXPLANATION.

“I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights.” Isaiah xxi. 8. The whole nights being figurative of the three dispensations, wherein death is to reign; and the daytime, the immortal life of those whose bodies are not to die. “Ye are all the children of light, and the children of the day.” 1 Thess. v. 5. The three days, three years, three times, three measures, three calls to the watchmen, † and three woes, Rev. viii. 13. xi. 14, being figurative of three dispensations.

† Viz. The evil of it. § The fruit of the other spirit.

‖ The call to the watchman being the clergy of the 6 churches, during the 6000 years wherein death was to reign, two in each of the three dispensations, of the light of the night, to divide the light from the darkness of the night,

TEXT.

THE SHORTENING OF THE DAYS.

And the days (viz. the 6,000 years,) are to be shortened. "And except that the Lord had shortened those days,* no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." Mark xiii. 20. "Are there not twelve hours in a day." John xi. 9.

EXPLANATION.

The third day, or 2000 years, being divided by 12 hours, shews that the 12th hour commenced with the year 1833, 5th month.

Note.—Divide by 12 hours, 2000 yrs. 0 mo. which is one day.
 Subtract 166 yrs. 8 mo. which is one hour
 Ans. 1833 yrs. 4mo. the time when the
 12th hour began.

TEXT.

"And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Luke xii. 38.

EXPLANATION.

The 12th hour of the 3rd day, divided by 4 watches, makes 41 years 8 months in a watch.

Note.—Divide by 4 watches 166 yrs. 8 mo. which is one hour
 Ans. 41 yrs. 8 mo. which is one watch

Add the first watch, to 1833 years 4 months, and it will shew the end of the first watch to be in 1875.

Note.—To 1833 yrs. 4 mo. the end of the 11th hour,
Add 41 yrs. 8 mo. the first watch of the 12th hour.

Ans. 1875 yrs. 0

The 70 weeks of Daniel ix. 24. beginning in 1789, end in 1859.

Note.—To 1789 years.
Add 70

Ans. 1859

The interpretation of the 70 weeks—70 years. In the year 1789, the Spiritual Society at Avignon, in the South of France, met, consisting of seventy persons from different nations, each unknown to the other, being moved on by the Spirit to go there. The object of this meeting was to shew the beginning of the visitation, and publish the knowledge of the kingdom.

The 1335 days of Daniel xii. 12, make 25 years 8 months, which added to the 1833 years 4 months, end with 1859, the same year with which the seventy weeks end.

Note.—To 1833 yrs. 4 mo. the beginning of the 12th hour,
Add 25 yrs. 8 mo. the 1335 days of Daniel, being weeks.

Ans. 1859 yrs. 0 mo.

About the same time, the legislators† of England, began to form the New Poor Law, which parts men from their wives, and children from their parents, who come under its power. If this

† Or law makers.

be the abomination that maketh desolate, Daniel xii. 11., then the 1290 days, which are to be from the time of its being set up, end the same time as the 1335 days, as also of the 70 weeks. The New Poor Law, in these particulars, has indeed the quality of making desolate; being directly opposite to the command of God, in the beginning. "Multiply and replenish the earth." Gen. i. 28.

The last 1000 years of the 6000 divided the same, shews the first watch of the 11th hour to end in 1854.

TEXT.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Hab. ii. 3.

EXPLANATION.

The mother of Jesus saith unto him, at the marriage in Cana, "They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." John ii. 4. Although the last day was come,|| yet the hour was not come, to give them the spiritual wine, so he made the water temporal wine till the twelfth hour.

In the twelfth or last hour of the third day, every woman who seeketh the piece which she lost at the beginning finds it. "He that seeketh findeth." Matt. vii. 8. Which is the immortal life of the man,* so the man with the woman enter into Paradise,†

|| Being in the last of the three dispensations, or the 2,000 years.

* The cleansing of the blood, (Joel iii. 21,) or the taking away the foreskin of the heart. † Enter into the other Spirit.

the two great lights which were made on the fourth day, they being removed from satan's beast, and put upon their own beast, having received the two-pence, Luke x. 30—37, keeping the law and gospel, † till the mortal has put on immortality.

TEXT.

FIRST DAY.

God said, Let there be light, and there was light; and he divided the light from the darkness; and he called the light day, and the darkness night. And the evening and the morning were the first day.

FIRST THOUSAND YEARS.

“And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.” Gen. ii. 7, 8.

“And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which he had taken from man, made he a woman.” Gen. ii. 21, 22. “I form light and create darkness:

† Note.—The “Rod and staff.” Psalm xxiii. 4. “Take thee one stick for Judah, and his companions, and another for Joseph, and his companions, and they shall become one in thine hand.” Ezek. xxxvii. 15—17.

I make peace, and create evil." Isa. xlv. 7.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. ii 16.

EXPLANATION.

"See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. xxx. 15, 19. The woman in her purity is represented by the trees after casting their flowers, but her impurity by the trees in blossom.‡ "And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days." Lev. xv. 24.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20.

The different herbs bearing seed, and the different trees bearing fruit, which God gave the man and the woman for meat, (Gen. i. 29,) mean the natural herbs and trees upon the face of the whole earth, which were before the woman was taken from the man.

But the trees of the garden of Eden, (which was the body of the woman,) of which permission was given to Adam to eat, (excepting the one in the midst, Gen. ii. 16, 17,) mean not the natural

‡ If the blossom be plucked it cometh not to perfection, and if it be touched it is liable to be marred.

trees, but the tree of life and death, at different periods, one period being good and life, and another evil and death.

Christ compared the seed of the woman in her purity which is good and life, to wheat, and in her impurity, which is evil and death to tares. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field, whence then hath it tares? And he said unto them, An enemy hath done this."§ Matt. xiii. 27, 28.

The seed of man being mixed with the tares, and sown in the field with the wheat, marred the wheat. "Then I went down to the potter's house, and behold he wrought a work on the wheels, and the vessel that he made of clay was marred in the hands of the potter. Jer. xviii. 3, 4.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"O wretched man that I am! who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God;(a) but with the flesh the law of sin."(b) Romans vii. 15, 18, 24, 25.

§ A former translation says "An envious man."

(a) The Spirit and soul being preserved in the first resurrection. "Blessed is he that hath part in the first resurrection, on such the second death hath no power." Revelation xx. 6. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Timothy iv. 7, 8.

(b) The body being given to Satan for the destruction of the flesh, (1 Cor. v. 5.) till the sixth day that they all be preserved alive. The tree in its impurity is as the corrupt tree, nothing that is sown in it can bring forth good fruit.

TEXT.

And in the days of Seth, and his son Enos, men began to call on the name of the Lord; and God confirmed his covenant with them, that if they kept it he would remove from them the evil which they inherited from their male parents, that their bodies should become immortal, and which was fulfilled to Enoch, in the seventh generation, whose body did not die.

SECOND DAY.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And the evening and the morning were the second day.

SECOND THOUSAND YEARS.

“The sons of God saw the daughters of men that they were fair, and they took them wives of all which they choose.” Gen. vi. 2.

EXPLANATION.

The males of the posterity of Seth, who partook of the evil, by their male parents only, afterwards married with the females of Cain. †

† Note—The posterity of Seth being called the sons of God by adoption: figurative of Jesus. “Calling the things which are not as though they were.” The adoption being the redemption of the body, (Rom. viii 23.) and the posterity of Cain, the sons of men, for the seed which is sown in the impurity bringeth forth a corrupt tree, and must be hewn down and cast into the fire; there being no promise in the scripture that they of the corrupt tree should ever have natural immortal bodies. Jesus said unto the fig tree, “No man eat fruit of thee hereafter for ever.” Mark xi. 13, 14.

TEXT.

And God destroyed all flesh by a flood of water, excepting Noah and his family, (consisting of eight persons,) whom, during the flood, he preserved in an ark, prepared for that purpose. (1 Peter iii. 20.)

EXPLANATION.

They only remained of the tree that was in part marred, so they of the corrupt tree were destroyed.

TEXT.

And God made a covenant with Noah; and placed a bow in the clouds, as a token that he would no more destroy the earth || with a flood of water. And Ham, the second son of Noah, saw his father's nakedness. And Noah cursed Canaan his son, and from him proceeded another race like that of Cain. (Gen. ix. 8—25.)

EXPLANATION.

God saw righteousness with Noah; and he found favour to build an ark. So Noah served the Law of God with his mind, in building the ark, but the Law of sin in the flesh by getting drunk, God shewing him the evil of his drunkenness by his son's seeing his nakedness. God granted him his curse that he and his posterity might see his nakedness, by the mark of the uncleanness of the

|| The bodies of men.

tree which he had put upon Canaan his son's son, whom he had cursed, like that which was set upon Cain.*

TEXT.

THIRD DAY.

And the dry land appeared, and the earth brought forth grass, and herb yielding seed, and the fruit tree, yielding fruit after his kind, whose seed is in itself.† And the evening and the morning were the third day.

THIRD THOUSAND YEARS.

Then God called Abram of the first-born of Noah, and made a covenant with him, (Gen. xii. 1—3.) and commanded him to be circumcised in the flesh of his foreskin, with all his male descendants, as a sign of that covenant. And that man-child of his seed who was not circumcised, should be cut off from his people.

“And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you.

“And God said unto Abraham, Thou shalt keep my covenant, therefore; thou and thy seed after thee.

* Here Noah could not blame the woman as Adam did: Satan having brought the same curse by him without the woman, which he brought by Adam with her.

† It being in the purity of the tree. The third day being figurative of the third dispensation of the fulness of times.

“And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.”—
Gen. xvii. 10—14.

EXPLANATION.

“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children ye would do the works of Abraham.”
John viii. 39.

“I know him[†] that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him.” Gen. xviii. 19.

“And I will bless them that bless thee, and curse him that curseth thee.”[‡] Gen. xii. 3.

TEXT.

He afterwards gave them a law by his servant Moses, and promised that whosoever kept it should live. Lev. xviii. 5.

EXPLANATION.

“Moses commanded us a law, even the inheritance of the congregation of Jacob.” Deut. xxxiii. 4.

“Thou camest down also upon Mount Sinai, and spakest with them from heaven; and gavest them right judgments and true laws; good statutes and commandments.

“And madest known unto them thy holy Sabbaths; and commandedst them precepts, statutes and laws, by the hand of Moses thy servant.” Neh. ix. 13, 14.

[†] Jesus.

“And Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears, this day, that ye may learn them and keep and do them.”

“The Lord our God made a covenant with us in Horeb.”

“The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive, this day.” Deut. v. 1, 2, 3.

TEXT.

And in process of time he fulfilled it in Elijah, whose body died not, but was translated.* 2 Kings, ii. 11.

TEXT.

FOURTH DAY.

And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And the evening and the morning were the fourth day.

FOURTH THOUSAND YEARS.

And about the end of the fourth thousand years, and beginning of the third time, a virgin conceived a son, by the power of the Highest, and not being conceived from the seed of man, he was free from evil, that God by him should save his people from their sins. Luke i. 26, 31, 35: Matt. i. 21.

* Circumcision being the mark of the natural body being made immortal, in the second 2000 years.

“I am come a light into the world, that whosoever believeth on me should not abide in darkness.” John xii. 46.

EXPLANATION.

The two lights being of the Godhead, (the Bride and Bridegroom,) descended on the body of Jesus, and he abode in it, till he had fulfilled what the scriptures said of him, dividing the light of the night from the darkness of the night, in the soul of man, which he left with his disciples and their successors, (which are the clergy of all denominations which believe in Jesus Christ,) till the fulness of time, and shewed them the resurrection of the dead.

“He that believeth in me, though he were dead, yet shall he live.” John xi. 25. With a spiritual body as the angels in the resurrection.

The stars being the hosts of heaven, or the spirits descending on the bodies, after they were conceived in the womb, during the 6,000 years.

Jesus said “I am the bright and morning star.” Rev. xxii. 16. The wicked being called “wandering stars.” Jude 13.

“Thou hast made the heaven of heavens with all their host, and the host of heaven worshippeth thee.” Nebemiah ix. 6.

“And on the morrow when he departed, he took out two-pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more when I come again I will repay thee.” Luke x. 35.

The host being the spirit of the man. The two-pence being figurative of the Law and Gospel, for the host to spend on the natural body, and that which

was more was that which was to be revealed: "I have yet many things to say unto you, but ye cannot bear them now." John xvi. 12.

TEXT.

FIFTH DAY.

And God created every thing, which the waters brought forth, and every winged fowl. And the evening and the morning were the fifth day.

FIFTH THOUSAND YEARS.

And when Jesus was about thirty years of age, he was baptized: and coming up out of the water, the heaven was opened, and the Holy Ghost descended and abode upon him in the likeness of a dove.

EXPLANATION.

Which is the anointing or unction of the Holy One, making him the anointed, or Christ† the Lord. (Luke iii. 21—23: Mark i. 9, 10: Matt. iii. 13—17.)

"Let all the house of Israel know, assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." Acts ii. 36.

Which name the angel gave him to the shepherds as they were watching over their flocks by night. ‡ (Luke ii. 9, 11.)

† It was in reference to his baptism at the river Jordan that he was called Christ, which was the name of the Spirit of the Father in which he dwelt; which was without beginning of days or end of life. Heb. vii. 3.

‡ "And that rock was Christ." 1 Cor. x. 4.

TEXT.

And he opened the eyes of the blind, caused the lame to walk, cleansed the lepers, opened the ears of the deaf, raised the dead, and preached good news to the poor, even the acceptable year of the Lord. Isaiah lxi. 1, 2. Matthew xi. 2—5.

EXPLANATION.

First being "King of righteousness." Heb. vii. 2. Fulfilling the law and testimony:

TEXT.

But the Hebrews rejected him, and condemned him to be crucified.

EXPLANATION.

"When Pilate saw that he could prevail nothing but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us and on our children." Matt. xxvii. 24, 25.

TEXT.

And the Spirit called Christ withdrew from the body called Jesus, and the Gentiles shed

his blood. Matt. xxvii. John viii. 40: Matt. xx. 18, 19.

EXPLANATION.

Then the Spirit of Jesus left the body, and thus he bore the punishment for the sin wherewith he was charged by Adam, saying, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat."—Gen. iii. 12.

To fulfil the prophecy of Micah, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah vi. 7.

His body being the first that was conceived without the evil, not being of the seed of man, made him the first-begotten into the world; and being conceived of the fruit of the purity of the tree, which was good and life, (Deut. xxx. 15, 19,) the offering of it taketh away sin (from the living) which Adam received of the evil and death of the tree.

TEXT.

Afterward Christ, with the spirit of Jesus, entered into that body, and it lived again, and was immortal, making him the Bridegroom. †

EXPLANATION.

Fulfilling the words, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16. "The spirit of Truth: for he dwelleth with you, and shall be in you." John xiv. 17.

† Being the confirmation of the covenant for the third 2000 years, viz., the covenant of circumcision made with the fathers, it being the mark of the immortality of the natural body.

“Born not of blood, nor of the will of man, but of God.” John i. 13. Which is the second birth.

So he became the first-fruits of the living, (of the woman’s seed.) But as none were ready to enter in, the gate was shut. “Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut.”* Ezek. xliv. 2.

TEXT,

And he appeared to his disciples, and ate and drank with them, and was seen of them forty days.

EXPLANATION.

He appeared to the eleven in Jerusalem, where they were assembled with closed doors, (John xx. 19.) But they were affrighted, and supposed they had seen a spirit; but he said, Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And he shewed them his hands, and his feet, and his side. And he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and an honey-comb, and he took it, and did eat before them. Luke xxiv. 36—43. Matt. xxviii. 1—9.

“And after that he was seen of above five hundred brethren at once.” 1 Corinthians xv. 6. “And he shewed himself alive by many infallible proofs, being seen of them forty days.” Acts i. 3.

And when they saw that his natural body had received the kingdom, they said, “Lord, wilt thou at this time restore again the kingdom to Israel?”

* Till the fulness of times. “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth.” Eph. i. 10.

“ And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

“ But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me unto the uttermost parts of the earth.” Acts i. 6—8.

“ For if Jesus had given them rest, then would he not afterward have spoken of another day.” Heb. iv. 8. (Viz. that being the fifth thousand years, and the other day the sixth, the kingdom then being restored to to them.) “ For we know in part, and we prophesy in part.” 1 Cor. xiii. 9.

“ Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” Luke xiii. 32. It being the fifth thousand years, and the day following the sixth thousand, and the third day, the seventh thousand, his bride receiving the immortality of her natural body.

TEXT.

So he gave up the unbelievers of the Hebrews, and called ten men to him of them that believed, and gave them ten pieces of money, and said, Occupy till I come. Luke xix. 13.

EXPLANATION.

That they might be grafted to the olive tree, the mortal life of which had withered. Ezek. xvii. 1—10. The two vines being set figurative ; that which withered being the mortal life of Jesus, which was shed for the world : the other, which withered not, of those whose lives should be swallowed up in immortality.

These ten men being figurative of the ten tribes ; and he said, “ Go ye therefore and teach all nations, to observe all things whatsoever I have commanded you.” Matt. xxviii. 19, 20.

TEXT.

SIXTH DAY.

And God made the beasts of the earth, and cattle, and every thing that creepeth. And God created man[†] in his own image, male and female. And the evening and the morning were the sixth day. Gen. i.

SIXTH THOUSAND YEARS.

And within the sixth thousand years the other Comforter cometh, and gathereth the branches of the Hebrews, which abide not in unbelief, which are amongst the Gentiles, Mic. v. 8.

EXPLANATION.

Being 144,000 of the first-born of the descendants of the twelve families of Ephraim and Manasseh, the two sons of Josph, 1 Chronicles vii. 14, 20—27; from the time that there were 144,000 families; Revelation vii. 4—8., the twelve tribes of Israel be-named upon them; for Jacob said, "Let my name be named on the the lads." Gen. xlviii. 16.

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii. 17. And these are the mystical body of Christ, the Lord, his Bride which he foreknew.

"For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." Amos v. 4.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it,

† The body of man.

and when she hath found it she rejoiceth." § Luke xv. 8, 9.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii. 8.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."* Gen. xlix. 10.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Isaiah xi. 11, 12. "Then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord." Micah v. 3, 4.

"Bring forth the blind people that have eyes, and the deaf that have ears." Isaiah xliii. 8.

"And their seed shall be known amongst the Gentiles, and their offspring among the people." Isaiah lxi. 9.

"I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 9.

"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

§ Being a figure of the ten tribes, from when she sweepeth away the evil.

* But Jesus said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

“And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep.” Micah v. 7, 8.

“In a little wrath I hid my face from thee; for a small moment have I forsaken thee; but with great mercies will I gather thee. For the Lord hath called thee as a woman forsaken and grieved in spirit. For thou shalt break forth on the right hand and on the left.” Isaiah liv. 8, 7, 6, 3.

“Who hath seen such things? Shall the earth be made to bring forth in one day, § or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.” Isaiah lxvi. 8.

“And there were sealed an hundred and forty and four thousand, of all the tribes of Israel.” Rev. vii. 4.
“I will take you one of a city and two of a family, and I will bring you to Zion. ‡ Jer. iii. 14.

TEXT.

“Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.”—John xiv. 23.

And it turneth “the heart of the fathers to the children, and the heart of the children to their fathers.” † Mal. iv. 6. And they become circumcised in heart and flesh.

§ The last hour of the sixth thousand years.

‡ Jesus, the bridegroom, being the one of a city; and the man and the woman being the two of a family.

† But Jesus said, “I am come to set a man at variance against his father; and the daughter against her mother; and

EXPLANATION.

“Behold, I will send my messenger, and he shall prepare the way before me; even the messenger of the covenant, whom ye delight in.” Mal. iii. 1.

“He that receiveth whomsoever I send receiveth me.” John xiii. 20.

“Verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.” Luke xiii. 35.

“No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary §.”—Ezek. xlv. 9. “One jot or one tittle shall in no wise pass from the law till all be fulfilled.” Matt. v. 17.

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” Rom. xv. 8.

“He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John ii. 6.

TEXT.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John xiv. 26.

EXPLANATION.

It shewing them the immortality of their natural bodies.

the daughter-in-law against the mother-in-law.” Matt. x. 35.

“For from henceforth there shall be five in one house divided, three against two, and two against three.” Luke xii. 52.

“If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Luke xiv. 26.

§ The other Spirit.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands." Heb. vi. 1. 2.

"When that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 10. †

"Behold, the Lion of the tribe of Judah, hath prevailed to open the book, and to loose the seven seals thereof." Rev. v. 5.

Each of the seven churches of Asia being figurative of 1,000 years. To six he gives the key to shew them either the first or final resurrection, raising their souls from corruptible to spiritual bodies, by saying, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. v. 19. To the seventh he gives the key of the immortality of their natural bodies. "Behold I have set before thee an open door, and no man can shut it." Rev. iii. 8.

He opening the book which the learned said he could not read, because it was sealed--and which the unlearned said he could not read, because he was unlearned; that both the learned and unlearned might read and understand it.

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Isaiah xxix. 11. 12, 18.

Paul says, "Ye, brethren, are not in darkness, that
 † But Paul says, "We know in part and we prophesy in part." 1 Cor. xiii. 9

that day should overtake you as a thief. Ye are all the children of light, and the children of the day." 1 Thes. v. 4, 5.

"And an highway shall be there, and a way, and it shall be called, The way of holiness: the way-faring men, though fools shall not err therein." Isa. xxxv, 8.

TEXT.

"And I saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. xxi. 2. And they enter into it.

EXPLANATION.

"The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."* Luke xvi. 16.

TEXT.

And they abide in it till they have done as the scriptures have said of them, and serve the law of God with their mind, and the righteousness of the law of the flesh with their heart and soul. †

EXPLANATION.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18.

"Or let him take hold of my strength, and he shall make peace with me." Isaiah xxvii. 5.

"I will cleanse their blood that I have not cleansed." Joel iii. 21.

* Spoken as though done, but was then to do.

† But Paul says, "With the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii. 25.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Dan. xii. 1.

“And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Isaiah xxxii. 2.

“Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. iii. 10.

“In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” Isaiah xxvii. 2, 3.

“The creature itself, † shall be delivered from the bondage of corruption.” Rom. viii. 21. “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.” Rom. xi. 26, 27.

“In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” Jer. 1. 20.

“Blessed are the servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, § and will come forth and serve them.” Luke xii. 37.

† The body of man.” Mark xvi. 15.

§ The fruit of the Spirit.

“The law of his God is in his heart: none of his steps shall slide.” Psalm xxxvii. 31.

“So shall I keep thy law continually. And I will walk at liberty.” Psalm cxix. 44, 45.

“He that believeth on me, the works that I do shall he do also.” John xiv. 12.

“Whosoever liveth and believeth in me shall never die.” John xi. 26.

“If a man keep my saying, he shall never taste of death.” John viii. 52.

“There shall not an hair of your head perish.” Luke xxi. 18.

“Wait on the Lord and keep his way, and he shall exalt thee to inherit the land.” *

“Mark the perfect man and behold the upright: for the end of that man is peace.” Psalm xxxvii. 34, 37.

TEXT.

They being begotten in her, and conceived of her.

“He that followeth me shall have the light of life.” John viii. 12. §

“I am the vine, ye are the branches.” John xv. 5. ¶

“If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which which is in heaven. ||

* His own body.

§ The immortal life.

¶ “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” John xv. 6. Their bodies cast into the grave.

|| The two being the Spirit and them that have the Spirit, for he that hath the Spirit will do nothing contrary to the Scripture which it gave.

“ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.” Matt. xviii. 19. 18.

EXPLANATION.

“ Jerusalem which is above is free, which is the mother of us all.”* Gal. iv. 26.; the same is the lights which were made on the fourth day of the creation.

“ I saw a new heaven and a new earth—the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper ; the second, Sapphire ; the third, a Chalcedony ; the fourth, an Emerald ; the fifth, Sardonyx ; the sixth, Sardius ; the seventh, Chrysolite : the eighth, Beryl ; the ninth, a Topaz , the tenth, a Chrysoprasus ; the eleventh, a Jacinth ; the twelfth, an Amethyst.” Rev. xxi. 1, 2, 19, 20. Being figurative of the transparency of the bodies of Israel, each stone representing a tribe.

“ Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper-stone, clear as chrystal.” Rev. xxi, 9—11.

TEXT.

And it is then put within them, which is the second birth.

“ He shall see his seed.” Isaiah liii. 10. †

* All them that put on immortality.

† It making the natural bodies of the bride immortal.

EXPLANATION.

“And while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner.” Acts i. 9—11.

“Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And they that were ready went in and the door was shut.” Matt. xxv. 6, 7, 10.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Rev. iii. 20. They being immortal. He entereth into his temple which is their bodies.

Then he cometh again as “King of Salem, which is King of peace.” Hebrews vii. 2.

“The Lord, whom ye seek, shall suddenly come to his temple.” Mal. iii. 1

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Cor. iii. 16.

TEXT.

“Behold, the kingdom of God is within you.”* Luke xvii. 21.

EXPLANATION.

“He dwelleth with you, and shall be in you.” John xiv. 17.

“Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.” 1 John iii. 9.

* Spoken as though done and yet to do.

“Not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i. 13.

TEXT.

“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass,, and the voice of his words like the voice of a multitude.” Dan. x. 5, 6.

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.” Rev. i. 14, 15.

EXPLANATION.

“And every man that hath this hope in him purifieth himself, even as he is pure.”

“When he shall appear, we shall be like him; for we shall see him as he is.” 1 John. iii. 3, 2.

“Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” Rom. viii. 29.

“So God created man in his own image, in the image of God created he him; male and female created he them. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Gen. 1. 27. 31.

“Jesus answered, My Father worketh hitherto, and I work!” John v. 17.

TEXT:

“For we are members of his body, of his flesh, and of his bones.” Eph. v. 30.

Adam’s words in the sixth day being fulfilled in the sixth thousand years; “This is now bone of my bones, and flesh of my flesh: she shall be called Woman.” Gen. ii. 23. The Bride, the Lamb’s wife.

“But every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming.” 1 Cor. xv. 23.

EXPLANATION.

And they then come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ. (Eph. iv. 13.)

And the marriage of the Lamb is celebrated.

“Thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.” Isa. liv. 5,

“And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down.” Rev. xii. 10.

And when the bridegroom cometh he bringeth with him the bodies of those who have been translated; of whom “Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints.” Jude 14.

TEXT.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints|| of the most High.” Dan. vii. 27.

SEVENTH DAY.

“And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.” Gen. ii. 2.

SEVENTH THOUSAND YEARS.

“I saw an angel come down from heaven. And he laid hold on the dragon, and bound him and cast him into the bottomless pit, for a thousand years, that he should deceive the nations no more, till the thousand years should be fulfilled.”(a) Rev. xx. 1, 2, 3.

|| The children of the saints.

(a) The nations of them which are saved in their mortal lives.

“The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.” Rev. xxi. 24.

Man without the woman is imperfect and the woman without the man is imperfect, and these are two when separated, but both imperfect, but when united are one, and are perfect—so is the spirit and the soul, when separated they are two, but both imperfect, but when united are one perfect body. But man is not woman, but woman is man being from man; neither is the spirit the soul, but the soul is the spirit, being from the spirit. And as the evil separates the man and the woman setting them against each other, so death separates the spirit and the soul. The evil separates the man and woman in heart, mind and thought, producing hatred; but when the evil is removed, the spirit will reunite them one in heart, mind and thought, in love; and man in his mortal life can no more measure the love that will exist between them than he can measure space.

And death separates the spirit and the soul as long as it reigns, but when death delivers up them that are dead, the spirit and the soul will be no longer separated, but become one in life.

The corruptible which is to put on incorruption is the blood, which is gone to corruption, and the soul sleeps in it till the resurrection, that blood being the fruit of the soul, and when the Spirit, which is gone to God returns to raise the soul, the

blood which is gone to corruption, returns from that corruption, and puts on incorruption, and unites the spirit and the soul together, so that they are then one, forming an incorruptible body, as angels—not angels, but as angels.

And when the mortal body puts on immortality, the blood does not depart from the body, but becomes flesh, and unites the spirit and soul, within that body—making it immortal—it never having died, nor liable to die.

During the 6,000 years men have sought to be avenged on their fellow-creatures, instead of seeking to be avenged on the evil which dwelt within them, and the same evil which they sought to bring on others turned on themselves.

Noah got drunk and was uncovered in his tent, and Ham, his son, looked on his father's nakedness, for which, Noah cursed Canaan, Ham's son. Gen. ix.

Samson, to be avenged on his enemies, sacrificed his life. Judges xvi. 28—31.

David, being persecuted and driven from his country by Saul, prayed to be avenged on him, his prayer was granted—but he had afterward a similar enemy raised up in his own son Absalom, who sought to take the kingdom and his life, and he had to flee and hide himself. 1 Samuel xviii. xix. 2 Samuel xv.—xix. Psalm lix. iii.

Elijah prayed that their might be no rain for three years and six months in the land of Israel, and his prayer was answered, but he often felt the effects of it, and was hated and persecuted more and more. 1 Kings xvii. xviii. xix. James v. 17. 2 Kings i.

Elisha, when the children called him "bald head," cursed them, and two she bears came and destroyed two-and-forty of them, and he was sought for by persons wishing to be his murderers. 2 Kings ii. 23—25. vi. 30, 31.

Jeremiah prayed that God would let him see his vengeance on his persecutors, and he was afterward put into a dungeon wherein was mire, and he sank in it. Jeremiah xx. 12. chapters xxxvi—xxxviii.

The apostles requested Jesus that they might call down fire from heaven, as Elijah did, and destroy his enemies; and they were afterward destroyed by the fire of the anger of men. But Jesus said, Ye know not what spirits ye are of: I am not come to destroy men's lives but to save them. Luke ix. 51—56.

THE SEVENTY WEEKS OF DANIEL.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,

and to seal up the vision and prophecy, and to anoint the most Holy. Daniel ix. 24.

These weeks reckoned as weeks of years, ended at the crucifixion of Jesus, but reckoned as weeks of weeks of years (which is forty nine years to a week, or jubilee, and adding the 50th or year of rest, Lev. xxv., makes it 50) then the 70 weeks being 70 jubilees extend to and end at the final resurrection and the day of judgment, which is after the 1,000 years and little season (Rev. xx.) and the completion of the 7,000 years—the substance of the seven days at first—wherein in six days the Lord made heaven and earth, and rested on the seventh.

The year of the world in which the prophecy was given is understood to be 3,446, adding 34 years to the 70 jubilees, but not amounting to one jubilee, or week, it does not invalidate the calculation.

The foregoing scriptural passages, brought forward, and explained by the spirit to John Wroe, shewing the difference between the incorruptible spiritual body and the natural immortal body, and between the common salvation and the great salvation; and published by the Trustees of the House of Israel.

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