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# A GUIDE

TO THE

## People Surnamed Israelites,

TO PREACH THE

### EVERLASTING GOSPEL,

IN A NUMBER OF

## SERMONS

*SELECTED FROM THE SCRIPTURES.*

BY

JOHN WROE.

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WAKEFIELD, 1st of 5th Month, 1852.

*I, the undersigned witness, do testify, that these Sermons have been selected by John Wroe, a resident of Yorkshire, England.*

[Signed] BENJAMIN EDDOWES,  
*of Birmingham.*

# SERMON I.

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## TEXT.

“And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. 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. 15—17.

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IN explaining this text it will be seen that it contains three points to be proved: First, What is the Garden of Eden; Secondly, What is the keeping of it; Thirdly, What is the tree of the knowledge of good and evil, upon the eating of which death was to take place.

First.—Man is composed of spirit, soul, and body. (1 Thess. v. 23; Heb. iv. 12.) The Lord having created the male and female spirit, called their name Adam in the day they were created, (Gen. v. 2,) and placed them in one body, calling it a garden, it then being an immortal body: but seeing that man did not fulfill the command which was given unto him, to be fruitful, and multiply, and replenish the earth, and subdue it, (Gen. i. 28,) which had he fulfilled in obedience, and not eaten of the tree of the knowledge of good and evil, it would have been the keeping of the garden which was his body, the second point in the text; but the Lord, seeing it was not good that the man should be alone, (Gen. ii. 18,) and having created another body, took the female spirit and placed it to work the members of that body, and man called her, Woman, (Gen. ii. 23,) and she is the tree of the knowledge of good and evil, and for the proof of which we shall now draw your attention.

It is well understood by those who have searched the

Scriptures, that man is oft set forth in figurative language as a tree. Isaiah speaks of trees of righteousness, the planting of the Lord; (Isa. lxi. 3;) Jesus says, "I am the vine, ye are the branches." John xv. 5. Paul, to shew the Jew and Gentile, calls them the olive tree. (Rom. xi. 16—21.) But why, it may be said, is the woman the tree of knowledge of good and evil? Upon referring to the law given by God unto Moses, it will be found that there is a time of separation for woman, (Lev. xv. 19—33,) and if man touched her in that state, he became unclean. Thus, then, at the creation, the woman being seduced by the serpent, was overcome by him whilst in that state of separation, and by the same evil working the woman presented herself to man, and man partaking of her in that state which he was commanded not to do, became mixed with the evil seed, which is compared to tares in the parable of Jesus; (Matt. xiii. 24—30;) and he not having the power within him of purifying his seed, as the woman, remains a marred vessel. "Therefore the Lord God sent him forth from the garden of Eden." Gen. iii. 23. Which is his spirit, called man, being at the outside of the garden or body till the time the Lord shall accomplish his purpose in bruising the serpent's head in man, that then his spirit may again re-enter, eat of the tree of life, and live forever. (Gen. iii. 22.) Man having thus become a marred vessel, (Jer. xviii. 3, 4,) a degenerate plant, (Jer. ii. 21,) a corrupted tree, (Matt. vii. 17, 18,) how could his offspring be pure? Did not the firstborn son of Adam, Cain, slay his brother Abel? (Gen. iv. 8); thus proving the corruption and the knowledge of good and evil by the fruit thus borne. And upon Adam himself death is pronounced, the first death, the death of the body, it being given unto Satan for the destruction of the flesh. (1 Cor. v. 5.) "Dust thou art, and unto dust shalt thou return," Gen. iii. 19, which took place within the day, that day being a thousand years, (2 Pet. iii. 8,) this, then, is the third point in the text.

What are the conclusions to be derived from the foregoing points which have been touched upon? We

see the way the vail of evil fell between man and his Creator; we see the spring or fountain of life closed, of which Solomon speaks in these words; "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Song, iv. 12. What is it that is sealed? The tree of life, the female immortal spirit, Jerusalem above, (Gal. iv. 26,) which withdrew till the time that man seeks for that evil which has sealed the tree of life to be broken open unto him, (Rev. v. 5,) that his mortal eye may see the immortal eye, the spirit of his mother, Jerusalem above, (Gal. iv. 26,) the helpmate promised at the creation, and which, if the immortal woman had looked unto, would she not have been able to have withstood the temptation of the serpent? But the creature was made subject to vanity. (Rom. viii. 20.) For the first Adam was the figure of him that was to come (Rom. v. 14.) Then, after four thousand years had rolled away, the Lord fulfilled the promise, and shewed the seed that would bruise the serpent's head: of the good of the tree of the woman out of her separation was produced a body of her seed, without a human Father, which was Jesus; thus proving that the tree was good, able through God of producing bodies that would not corrupt: then had man at the beginning waited till the woman's seed was purified, would it not then have been a tree of good and life, instead of evil and death? Mark, it is one tree in the midst of the garden that is able to produce either. The Scriptures have handed down the descent of these two seeds, that man might discern of what kind he is. It shews the witnesses of the promise in each dispensation of two thousand years, that the seed of the serpent will be bruised in man. Enoch in the first, Elijah in the second; these two were produced with the marred seed of man, but that which marred them being removed, the Lord having caused that evil that was within them to wither, (Ezek. xvii. 10,) their bodies saw not corruption; thus receiving life instead of death. Jesus Christ, the witness of the third, though he shed his

blood for the sins of the whole world, tasting death for every man, (John, i. 29; Heb. ii. 9,) yet his body saw not corruption. (Acts, xiii. 37.)

And now in this, the third time, is given an open vision from heaven, which proclaims to all the nations of the earth that the time is come that the people of God shall no longer perish, (Prov. xxix. 18,) but receive the promise of Jesus Christ, "And I give unto them eternal life; and they shall never perish." John, x. 28. And that they come forth and seek that eye salve, (Rev. iii. 18,) that their benighted eyes may be opened, that their covenant with death be disannulled. (Isa. xxviii. 18.) For though Jesus scattered the seed of Israel into all nations; "Behold the hour cometh, yea, is now come, that ye shall be scattered;" John, xvi. 32; "For, lo, I will command, and 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; yet will they be gathered, and sign with their hands to have the seal broken open to them, that they may see the way the Lord has made known by which their blood shall be cleansed, (Joel, iii. 21,) from the evil which was received in the fall by their forefather (Adam) partaking of the impurity of the woman, that their bodies thus prepared, will become a temple, and their own spirit, with the Spirit of God enter therein, it then being the temple of God; (1 Cor. iii. 16;) death being thus destroyed, (1 Cor. xv. 26,) they being trees of righteousness, the planting of the Lord, (Isa. lxi. 3,) their branches spreading and filling the earth with fruit, that shall stand not as uncircumcised, (Lev. xix. 23,) but a generation that shall praise the Lord; (Ps. cii. 18;) that the knowledge of the Lord may thus fill the earth, as the waters cover the deep. (Isa. xi. 9.) "And the glory of the Lord shall be revealed, and all flesh\* shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 5.

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\* Mortal flesh.

# SERMON II.

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## TEXT.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—JOHN, i. 13.

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THIS text shows that there is another birth for man; it is also evident that it is not a birth in which blood is to be the life; for since the fall of Adam, blood has been the life of the flesh (Lev. xvii. 11); for in that fall he became inoculated with that evil which has existed in the blood, causing all manner of diseases, and death itself, till the time that God shall fulfill his promise, by cleansing that blood which he has not cleansed. (Joel, iii. 21.) For in the beginning God left man to his own will, man suffering his will to be overcome by the woman and Satan, rather than choosing God's will.

Further, it is evident it is not to be of the will of the flesh, nor of the will of man, for what do the Scriptures show has been that will in each dispensation which has passed, being four thousand years; and in the present dispensation of two thousand years, do they not say, “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” Gal. iv. 29. Did not this manifest itself in the two first sons of Adam, when Cain slew his brother Abel! (Gen. iv. 8.) And yet though “The earth also was corrupt before God, and the earth was filled with violence,” (Gen. vi. 11,) which caused the Lord to destroy it by the flood, (Gen. vi. 17,) yet we find Enoch received that birth not of the will of the flesh, nor of the will of man, but of God. (Gen. v. 24.)

In the second dispensation we find the same evil working, and in this dispensation the law was added be-

cause of transgression, "Till the seed should come to whom the promise was made," Gal. iii. 19, of that birth, which will not be of the will of the flesh, nor of the will of man, but of God. We see Elijah after he had slain the prophets of Baal, having to flee for his life, yet does he receive that birth spoken of in the text. (2 Kings, ii. 11.) Paul shows what was done unto those who "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. xi. 25. We are now brought to consider what this birth is, that is to be of God: we find, "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. This brings us again to show who hath received this birth. Jesus said, "Which of you convinceth me of sin?" John, viii. 46. Paul says of him who knew no sin. (2 Cor. v. 21.) He kept that law which brought life, for when the law was given it was said, "Keep my statutes, and my judgments; which, if a man do, he shall live in them." Lev. xviii. 5. Therefore, here is shown what man has to do before he can receive this birth spoken of in the text.

It may be said, man cannot do it; but Jesus has fulfilled it, and promises "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John, xiv. 12.

For the law is as fire, (Deut. xxxiii. 2,) it has to do that for man which a fire would do for gold; that is, as in the one case fire purges the dross from the gold, so must man submit to the law of Christ, (Rom. viii. 2,) to purge him from that evil which has caused him to commit sin, the transgression of the law, (1 John, iii. 4,) the sting of death, (1 Cor. xv. 56,) then as gold when heated by the fire runneth into whatever likeness the mould may be of, so will the law of Christ prepare the spirit, soul, and body of man (1 Thess. v. 23,) to enter and be born of his spiritual mother, Jerusalem above, (Gal. iv. 29.)

being begotten of God, (1 John, v. 18,) as Jesus was, he being the express image of his person : (Heb. i. 3:) here, then, is that birth spoken of in the text.

But will those who die receive of this birth, and be in the image of Jesus Christ? For there are two deaths, the first which entered with the fall, the death of the body; the second of the soul, which are those who repent and are baptized for the remission of their sins, believing in the blood of Jesus Christ, if they receive no greater light will only be raised at the first resurrection, in the image of angels. "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 30. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Heb. i. 13. Mark! that is not the image of him "Who is the image of the invisible God." Col. i. 15. Did his body see corruption, or was it glorified? Remember, he says, "I give unto them eternal life; and they shall never perish. And whosoever liveth and believeth in me shall never die. Believest thou this?" John, x. 28; xi. 26. Then, it asketh every one for themselves, whether they believe this as when it was spoken to Martha. Then be not as Peter says, "That there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 3, 4. But seek to have the vile body fashioned like unto his glorious body. (Phil. iii. 21.) "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19. That is, waiting for to see who they are, who shall have received the immortal Spirit, which makes them the sons of God, the birth spoken of in our text, a birth which is not of blood, nor of the will of the flesh, nor of the will of man, but of God.

We find, then, their number mentioned in the fourteenth chapter of Revelation, being one hundred and

forty-four thousand redeemed from among men, being the firstfruits unto God and the Lamb; these, then, are that city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; (Rev. xxi. 2;) they are begotten of one Father, (1 John v. 18,) with Jesus, born of one mother, Jerusalem above, (Gal. iv. 26,) and joint heirs (Rom. viii. 17) with him of that kingdom prepared from the foundation of the world, (Matt. xxv. 34,) being that seed who are the enemy of the serpent, (Gen. iii. 15,) who are not willing that death should reign over them; but who will reign over sin, and receive the birth spoken of in the text, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God. Flesh and blood cannot inherit this birth, (1 Cor. xv. 50,) but flesh and bone with the life of the Spirit of God will, for Jesus possesses this life, for remember his blood was shed when he said, "A spirit hath not flesh and bones, as ye see me have." Luke, xxiv. 39. And the Scriptures testify that when he appears, we shall be like him, (1 John, iii. 2,) and that we are members of his flesh, and of his bones, (Eph. v. 30,) that is, if we receive of the birth spoken of in the text.

# SERMON III.

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## TEXT.

“Then Esther the queen answered and said, Let my life be given me at my petition, and my people at my request.” ESTHER, vii. 3.

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“ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. iii. 16. Taking this then as our guide, we shall have to show in the first place, Why the queen asked for life, and then for her people; and in the second place, show the spiritual instruction from the temporal circumstance.

We find then, that one Haman, whom king Ahasuerus promoted, sitting his seat above all the princes that were with him, because that Mordecai, a relative of queen Esther, would not bow nor do him reverence, as all the king's servants did, the king having so commanded concerning him,—that Haman sought then an opportunity to cause Mordecai and the Jewish people to be slain. “There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; neither keep they the king's laws; therefore it is not for the King's profit to suffer them.” (Esther, iii. 1—8.) We find also that king Ahasuerus had a law, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter that he may live; but queen Esther said, I have not been called to come in unto the king these thirty days. (Esther, iv. 11.)

This, then, being the temporal circumstance which

caused Esther to petition for her life and for her people, we now proceed to show, in the second place, the spiritual instruction.

Taking, then, king Ahasuerus as a figure of God, Esther the queen as a figure of Jesus, (the woman's seed,) Haman as a figure of Satan, let us show the work of the restoration of fallen man. In the creation, what do we find? That Satan succeeded in accomplishing this sentence to be passed by God the Almighty King upon man, "Dust thou art, and unto dust thou shalt return." Gen. iii. 19. This sentence was pronounced upon his body; but then we find the promise of the woman's seed, (Gen. iii. 15,) as we here see the intercession of queen Esther. We find that at the appointed time came the woman's seed, Jesus, to withstand Satan, the destroyer of the creation of God the Almighty King, as queen Esther withstood Haman, who would have been the destroyer of her and her people. We find Jesus petitioning as Esther petitioned: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John, xvii. 15. "The thief cometh not, but for to steal, to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John, x. 10. We find that Esther the queen fasted for three days and nights, with her maidens, and all the Jewish people fasted for her, and she said, And so will I go in unto the king, which is not according to the law, and if I perish, I perish. And we find that neither she nor her people did perish, for the king granted her petition, for she obtained favor in his sight, and the king held out to Esther the golden scepter that was in his hand, so Esther drew near, and touched the top of the scepter. (Esther, iv. 16, 17; v. 2.) And we find that the craft of Haman was defeated, by his being hanged on the gallows he had caused to be erected for Mordecai; (Esther, vii. 10;) and the people he would have slain were preserved from destruction, by the destruction of himself. Then, did not Satan, in man, seek

the destruction of the woman's seed ; (Jesus ;) did he not cause the erection of the cross as Haman did the gallows ; and though Satan succeeded in taking the life of the blood, wherein in man is that evil which he has power to attract, but from which the blood of Jesus was free, it being shed for a ransom for all souls, and to give remission of sins from the second death—the soul that sinneth shall die, (Heb. ix. 22 ; Rev. xx. 6 ; Ezek. xviii. 4)—yet do we find that the Almighty King had given him power over his body ; and though he presented it a living sacrifice for those who will live, yet had he power to lay it down, and power to take it again, (John, x. 18.) And did he not take the same body ? did it see corruption ? (Acts, xiii. 37.) But who at his first coming stood with him ? for he stood for his life, though willing to do the will of his Father, when he said, “ O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.” Matt. xxvi. 39. We find that Esther's people stood with her for their lives, that she with her maidens fasted three days and three nights, that for thirty days she was not to go in unto the king in the inner court : so now the people of God are called to stand for their lives, and they will stand and perish not ; and taking the three days and nights as a figure of the three dispensations, and the thirty days as years ; for we find that “ After two days will he revive us : in the third day he will raise us up, and we shall live in his sight ;” Hosea, vi. 2 ; we find that Jesus the woman's seed, came after two dispensations had passed away, that at the age of thirty, the Spirit of the Godhead descended and abode upon him three years, afterwards dwelt fully in him, (Col. ii. 9,) he then having entered into the inner court, which is being immortal ; and the Almighty King his Father has given him power, “ Power over all flesh, that he should give eternal life to as many as thou hast given him.” John, xvii. 2. “ And I give unto them eternal life ; and they shall never perish.” John, x. 28. Here, then, we see the same power given to Jesus (the

woman's seed) as King Ahasuerus gave to queen Esther her life, and the lives of her people.

But we find as it was then, that the people were a scattered people, so are now the people or seed of God a scattered people; scattered to the four winds of heaven: (Matt. xxiv. 31.) They know not but that they must die, for Satan as Haman persuades them "It is appointed unto men once to die." Heb. ix. 27. He persuades them yet to bow down and reverence death, in which bondage he has, since the fall, held man, but now the time is come, the Lord looks down from the height of his sanctuary in heaven, beholds the earth, hears the groaning of the prisoner, to loose those that are appointed to die, (Ps. cii. 19, 20,) all men being appointed to die under the first Adam.

And in each dispensation it has been shown who have groaned, because of that sentence of death which was passed and who have been taken as witnesses of the deliverance from bondage; of the seed of God, Enoch, Elijah, and Jesus, in each dispensation; and we find the law of God says, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. xix. 15. The disciples knew of it, but did not obtain it, because the time of deliverance was not then come, Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 22, 23. And as Esther obtained power from king Ahasuerus, for the Jews to slay their enemy, so does Jesus (the woman's seed,) now give power to the mortal woman,\* to slay the evil in man, that man should live as Jesus liveth, for he says, "Because I live, ye shall live also." John, xiv. 19.

And as the command of king Ahasuerus was sent to

\* The Church.

all provinces, (Esther, viii.) so now is the everlasting gospel (Rev. xiv. 6.), being sent into all nations, testifying unto the people of God scattered abroad, that the decree or sentence of death obtained by Satan, is to be now withdrawn; it calls them to awake, for now their redemption is nigh, even the redemption of their spirit, soul, and body. (1 Thess. v. 23.) It calls them to cease groaning because of the evil that is in them, but to come forth and subscribe unto the Lord, and surname themselves Israel, (Isa. xlv. 5.) and enter into the new covenant, (Heb. viii. 8.) that that evil be taken away which Jesus prayed they might be kept from, (John, xvii. 15,) that their mortal eye may be opened to see the craft of Satan, to see how he caused man to act contrary to the command. Therefore if there be no vision, how can there be sight? or how can it be received? For it says, "Where there is no vision, the people perish." Prov. xxix. 18. But the seals are being broken open; for the lion of the tribe of Judah has prevailed to open and loose the seals. (Rev. v. 5.) And as the wise men and Zeresh the wife of Haman, said unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." Esther, vi. 13. Then, reader, if thou be of the seed of the Jews, the Spirit of God will give thee this light, if thou seek for it; for we are now in the time spoken of by the prophet Zechariah, when he says, "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. viii. 23.

These are the ten tribes who are scattered, receiving the branch of Christ Jesus, the Jew taking hold of his skirt, it being the Spirit of the Godhead, which dwelleth fully in him bodily, (Col. ii. 9.) which comes now in this the last day, being the sixth thousand year, to give im-

mortality to those who will be found standing with him, being of the seed of the Jew, against whom Satan as Haman shall not prevail, though he uses the wisdom of man to say he will. For this is the will of the Lord, "That ye present your bodies a living sacrifice, holy, acceptable unto God," Rom. xii. 1, the Almighty King, then seek that ye may have them cleansed from the evil, that they may be found vessels fit for the master's use, (2 Tim. ii. 21,) that he may show his power, dwelling in you, for the Scripture says, "Thy people shall be willing in the day of thy power." Ps. cx. 3. Which day we have approached unto.

# SERMON IV.

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## TEXT.

“Lord! who shall abide in thy tabernacle? who shall dwell in thy holy hill?” Ps. xv. 1.

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THE children of Israel sojourned in the wilderness forty years, and they prepared a tent,\* thirty cubits in length, and ten in breadth, and height: and it was divided into two partitions: the first partition was called the holy place, which was twenty cubits long, and ten wide: † it being typical of those who repent while they are living, that their soul and spirit might be raised incorruptible, having a spiritual body at the first resurrection, it bringing them into the holy place, and those that repent not at the final resurrection; their bodies having perished through the evil not being removed. “And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.” Eccles. viii. 10.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. iv. 12.

\* The tent being a figure of the body, the inwards and the carcass being unwashed.

† The body being unclean, is unequal, as the holy place is unequal with the Most Holy.

When death comes, it divides the spirit from the soul and body till the resurrection; and in the resurrection it divides the soul from that corruptible body, and raises it a house for that spirit to dwell in, and is as the angels of God. (Matt. xxii. 30.)

Here were placed the table of shewbread, the golden candlestick, and the golden altar of incense.\*

“The second partition was called The Most Holy place, whose length was ten cubits, and breadth ten cubits; wherein, before the building of the temple, the ark of the covenant was kept, which was a symbol of God’s gracious presence with the Hebrew church [which is called the sixth church.] The length and breadth, being equal, is the righteousness of the law and testimony. The Most Holy was divided from the Holy place, by a curtain or veil of very rich cloth, which hung upon four pillars of shittim wood, which were covered with plates of gold, (Exod. xxvi,) which was set typical of the dividing between the incorruptible spiritual bodies, and the natural immortal bodies.

The tabernacle of God was set typical of the body, which was called Jesus, and the branches who abide in the vine, which is the Spirit sent from heaven for them to dwell in, till they be born of him, which is the Spirit being put with their spirits within them, making them of him: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” 1 Cor. vi. 19.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God.” Rom. xii. 1.

The first place in the tabernacle was the resemblance of the ministry; and the lights of the candlesticks were

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\* Being figurative of the two sacrifices, the one of the Jews, the offering up of animals, and the other of the Gentiles, the offering of bread and wine.

placed as artificial lights, and kept continually, typical that God would in process of time, send the seed of the woman, the body being called Jesus, to perform the ministry of that of which the tabernacle was a pattern : and that it should be holy, without blemish, it being equal in length and breadth.

“ And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.” Rev. xxi. 16. Being the law and testimony, and the fullness of the Spirit should rest upon it, and keep all the commandments which were given to the Son of man to perform. But there should still be a veil between the Son of man and this Spirit in which he abode, though the Spirit of God was seen to descend at the river Jordan, and abide on this tabernacle. (Mark, i. 9, 10.)

The curtain that was between these two places was the blood, which was the life of that temple, through the attraction of the Spirit called the Son of man, though he abode in the fullness of the Spirit of God : and while this curtain remained undrawn, no man received his testimony till after his resurrection ; (John, iii. 32. ; ) but when they had taken the life of the woman’s nature, which was the blood, the Spirit of the Son of man withdrew itself, so that the body became dead. So the Spirit left not the soul in hell, but raised it a spiritual body,\* and appeared to the woman, and said to her, “ Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.” John, xx. 17.

Here he assumed a spiritual body, a holy house, like those who should be raised incorruptible, of which the first place was set typical ; but her eyes were closed, as she supposed him to be the gardener.

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\* Being the holy place.

He showed himself in the second place, which is the Most Holy, by taking the body out of the sepulchre, it being made immortal, the curtain \* then being drawn. 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 when he had thus spoken, he shewed them his hands and his feet. And his side." Luke, xxiv. 39, 40; John, xx. 20.

"And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, † that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke, xxiv. 42—46.

"But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." Luke, xxiv. 21. It being set typical of the third generation.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him." Matt. xxviii. 9.

"The new heavens and the new earth, which I will make, shall remain before me, saith the Lord." Isa. lxvi. 22. Which Christ showed after his resurrection, he being visible with them on earth forty days.

The first place is the life or place of the angels, their lives being lower than God, to minister unto man, between the mortal life and these two places, they are to be ministering spirits from the throne of God. "Who maketh his angels ‡ spirits." Ps. civ. 4. It was the first

\* The blood.

† In the mortal life.

‡ Being then called that which they were to be in the resurrection.

place from which the rebellious, "The angels which kept not their first estate," Jude 6, were cast, and they were permitted to go into the earth, to prove the creation, that the works of God might be made manifest. So there is the evil power which is called the devil, to minister to the evil in man, and he attracteth that evil, as the magnet attracts the iron.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. xiii. 38.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." \* Ezek. xviii. 4.

"For thus saith the Lord, that after seventy years be accomplished at Babylon † I will visit you, and perform my good word toward you in causing you to return to this place." Jer. xxix. 10. Which is the holy of holies.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi. 6.

Jesus wept for man, and he went forth according to his words: "If I go not away, the Comforter will not come unto you." John, xvi. 7. And after he arose, his body became the tabernacle of God, and ascended, fulfilling the text, shewing who would abide in the tabernacle; but he promised he would come again, and bring with him his sheaves, and the Spirit that will make man the sheaf.

"For lo, thou shalt conceive, and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb." Judges, xiii. 5.

As the angel ordered that no razor was to come upon the head of Samson, he being a type of Jesus, so it will be with those who are to abide in the tabernacle and

\* The evil of it.

† Babylon being called a city, a type of the body of the woman, wherein the evil was placed. The seventy years typify the visitation of the ingathering of Israel from amongst the Gentiles.

dwell in the holy hill, according to the text, they not marring the temple of God, but keeping his commands by subduing the evil, (Gen. i. 28,) which was placed in the city. "If any man defile the temple of God, him shall God destroy." 1 Cor. iii. 17. "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. xix. 27. He that does this, mars the image of God, and his body seeth corruption; which is the first curse that was pronounced on the body of man, unless it be removed by the body receiving the law of Christ. (Rom. viii. 2.)

"Holding forth the word of life; that I may rejoice in the day of Christ, that I may not run in vain." Phil. ii. 16.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John, iii. 34.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost." John, xx. 22. They were then revived to their former faith which was delivered to the saints. "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts, i. 6.

And within the third day, which is two thousand years since the coming of Jesus, he will raise up the body of man, and deliver him from the sentence which was pronounced in the beginning, by the evil being removed. (Gen. iii. 19.) And by taking away sin they will dwell in his Spirit, it not being given by measure, and fulfill the righteousness of the law and testimony, and then become of the tabernacle by his Spirit, with their spirits, being put within the temple.

And these are they who will abide in his tabernacle, and dwell in his holy hill, according to the text. The whole race of the first Adam and Eve is three days and a half; but the life of the latter Adam and Eve, which is the immortal bridegroom and bride, they being born of God. "Without father, without mother, without de-

scent, having neither beginning of days nor end of life." Heb. vii. 3. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Gen. xxii. 17.

And these are the sealed number, the hundred forty and four thousand, which are redeemed from amongst men, being the first fruits unto God \* (Rev. vii. 14) and the bride. (Rev. xix.) "For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. lxii. 5.

"He that hath received his testimony hath set to his seal that God is true." John, iii. 33. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10.

"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. "Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known." Matt. x. 26.

"And all things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you." John, xvi. 15.

And now the spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel, which are written in the Scriptures, and is opening the seals, and shewing unto them the Scriptures which have been hid, and are yet to fulfill, causing the uncircumcised in his flesh to become circumcised in heart and flesh; and he that marred the temple of God to mar it no more; and is pointing out the glory that is laid up at the right hand of God, which will shortly be given to

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\* Being the new world, of which the body of Jesus was the beginning.

all who receive his testimony, and obey the command of his Spirit; and thus the Spirit is the Comforter, because it announces unto man the joyful tidings that his sorrows and woes will shortly terminate.

And that he will make the old earth new, and his glory will fill it, according to the words of the prophets. And these are they in whom the Lord will delight; and their bodies will be of his tabernacle; and as he abides in his, so will they in theirs, and dwell in the holy hill, as said in the text, which is the new heavens and the new earth.

# SERMON V.

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## TEXT.

“For unto the angels hath he not put in subjection the world to come, whereof we speak.” Heb. ii. 5.

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THIS text being divided into two parts, the first part is the world to come; and the second that it is not put in subjection to the [fallen] angels; (Jude, 6;) for it is evident that the old world has been put in subjection to the angels during the six thousand years.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. i. 14.) Man was placed to overcome the evil in the city, it being in the body of the woman, which overcame them, and their bodies died.

Jesus said, “Ye know not what manner of spirit ye are of.” (Luke, ix. 55.) For I am come to set a man at variance against his father—the Man of Sin, (2 Thess. ii. 3,) and the daughter against her mother—the Mother of harlots. (Rev. xvii. 5; Matt. x. 35.) And there was a striving with men on earth to which of these angels he would be subject: “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 duration of the old world is divided into time and times, (Dan. xii. 7,) which are the three dispensations; and in the last of these three will the new world be made, which is the bodies of men made in the image of God: It having neither beginning of days, nor end of life; but made like unto the Son of God. (Heb. vii. 3.)

The world to come are the people who will inherit their bodies, by the Spirit of God with their spirits being put within their temples; but for the old world their

spirits are only tenants to their bodies during their mortal life, but at the resurrection they will receive their souls, a spiritual house for their spirits to dwell in, being as the angels of God. (Mark, xii. 25.) And God is now creating the new world, of which the woman's seed, J<sup>e</sup>sus, was the beginning; (Rev. iii. 14;) "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. viii. 29.) And Jesus did the work which the first Adam was commanded to do, he being thirty years of age. At the river Jordan, the Spirit of God descended and abode on him, he dwelling in it three years, taking the priesthood, working signs and wonders; and then Christ withdrew from him, and Satan attracted the hearts of the men of sin, to shed the blood, the mortal life of the body.

But when he arose from the sepulchre, he partook of the tree of life; and within three days, the Spirit of Christ with the Spirit of Jesus, entered into that temple, the life of it being man and God.

"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.) It being shut until the fullness of the Gentiles be come in. (Rom. xi. 25.)

"And to the angel of the church at Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. iii. 7, 8.)

And now the fullness of the times of the old world having drawn near, the spirits of the just, (Heb. xii. 23,) will ask for the fullness of Christ always to rest on them, which will work a greater work in them than it did in Jesus, "Greater works than these shall he do." (John, xiv. 12.)

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.” (John, xiv. 30.) “Now is the judgment of this world: now shall the prince of this world be cast out.” (John, xii. 31.) “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” (1 Peter, v. 4.) “When he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him.” (Heb. i. 6.)

But the new world, the spirits of the just, (Heb. xii. 23,) will not be subject to the evil, but the evil to them. “For this is my covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance.” (Rom. xi. 27, 29.)

The world to come is the new earth, (Isa. lxxv. 17,) which is the body of man made anew; and the kingdom of God which is to come is the new heaven, which is to be put within that new earth, to be the life of it, it being the kingdom prepared from the foundation of the world. (Matt. xxv. 34.)

And John saw the likeness of this glorious body in vision. “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.” (Rev. i. 14, 15.) In the book of Exodus is a vision of Moses and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And they saw God, and did eat and drink.\* (Exod. xxiv. 10, 11.)

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high

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\* The unbelievers say that the Scriptures contradict one another. In one part it is said, No man shall see God and live: (Exod. xliii. 20;) and here it is said, “They saw God, and did eat and drink.” But it is evident it was only a vision, for no man has seen God in his glorified state, with his mortal eye, of which blood, by the attraction of the spirit of man, is the life—but with his spiritual eye, of which blood is not the life, but the Spirit of God.

mountain apart, And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. Jesus charged them, saying, Tell the vision to no man." (Matt. xvii. 1, 2, 9.) This was a likeness of the glorious state of the kingdom to come.

"And Moses went into the midst of the cloud, and gat him up into the mount : and Moses was in the mount forty days and forty nights." (Exod. xxiv. 18.) Moses being in the mount forty days and forty nights, is typical of Jesus Christ shewing himself immortal for forty days upon earth.

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts, i. 3.)

David shows further the difference between the old world and the new. "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. viii. 4—6.) "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. ii. 8, 9.) The first Adam's seed is made lower than the angels; but the latter Adam, Christ and his seed, higher. "And did he not make one? yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed." (Mal. ii. 15.)

"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." (Isa. xi. 11.)

"I considered all the living which walk under the sun, with the second child that shall stand up in his stead." (Eccles. iv. 15.)

The second child is the godly seed, which is the other

Comforter, who should proceed from him, and which he promised to send after his departure, (John, xvi. 7,) and the remnant of his people will first dwell in it, and overcome the evil which overcame them in the old world, and do the work that he did; and then it will dwell in them as it dwelt in him, and change them into his image.

Jesus had the Spirit, which was without measure; and he dwelt in it, and by it did the work of God, and then ascended unto his Father; and it is now come again to see who will seek for the godly seed, whom he foreknew, that they may be conformed to his image, that the angels may be subject to them as to him. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." (Isa. xxv. 7.) And all in heaven and on earth, and beneath it, are placed in subjection to them: "Know ye not that we shall judge angels." (1 Cor. vi. 3.)

For Christ was not in subjection to the angels, but they to him: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels."\* (Matt. xxvi. 53.) And when they are changed to his image, they will be of him, as the woman is of man. During his mortal life he was in the Father, which is the Spirit; and when he took the immortal, the Father was in him. "Believe me, that I am in the Father, and the Father in me: At that day ye shall know that I am in my Father, and ye in me, and I in you." (John, xiv. 11, 20.)

And the word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only-begotten son of the Father, full of grace and truth. (John, i. 14.) His blood being washed away, and the door of his tabernacle being opened, and the Spirit of God with his Spirit entering therein, and dwelling there, and they that are of the world to come will be as he is.

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\* Being the twelve tribes redeemed from among men.

# SERMON VI.

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## TEXT.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory,”—1 Cor. xv. 41.

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THESE lights are placed in the firmament to give light to all that possess the mortal life, so that the outward eye may give light to the body. Secondly, they are typical of the various gifts of the immortal Spirit which was to be given to man at different periods, till the fullness of the Gentiles be come in; that then the fullness of the Spirit should abide on Israel, they dwelling in it, doing his will till mortal put on immortality, all the various lights then shining together in the kingdom, of which the sun, moon, and stars are a figure; the night being typical of the mortal life, and the day of the immortal.

“Ye are all the children of the light and the children of the day; we are not of the night, nor of darkness.” (1 Thess. v. 5.) “And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years; and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. 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.” (Gen. i. 14-16.)

That those who walked in the light which is compared to the sun, are those whose natural bodies should be preserved from death, and also of those who should

die martyrs for the testimony which they held of immortality.

This text may be divided into three parts ; the first is the glory of the sun, which is a sign of the glory of those whose mortal bodies will put on immortality. "Thy sun shall no more go down." (Isa. lx, 20.) They will "put forth their hand, and take also of the tree of life, and eat, and live for ever." (Gen. iii. 22.) "So when this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory ;" (1 Cor. xv. 54 ;) and they will be as mount Zion.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled ;" (Luke, xxi. 24 ;) which is the law and the testimony of God ; and the literal Jerusalem is figurative of the spiritual.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." (Mal. iv. 2.) "I have poured out my Spirit upon the house of Israel." (Ezek. xxxix. 29.)

And the Spirit will afterwards live in them, by washing away the blood (Ezek. xvi. 9 ;) and the flesh and bone will live by the Spirit in the image of God. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. viii. 11.)

"And Jesus, when he was baptized, went up straightway out of the water." (Matt. iii. 16.) "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not ; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."\* (John, i. 32-34.)

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\* The first-born. (Rom. viii. 29.)

The Spirit which descended from heaven, and rested upon the body of Jesus, the woman's seed, is the same as the glory of which the sun in the firmament is a figure, mentioned in the text.

And it is as the magnet ; it rested on Enoch, and he prophesied of things to come, saying, " Behold, the Lord cometh with ten thousand of his saints ;" (Jude, 14 ; ) and then it took him.

And on Samson, " And he took the doors of the gate of the city, and the two posts, bar and all, and put them upon his shoulders, and carried them to the top of an hill." (Judges, xvi. 3.)

And on Elijah ; and he prophesied, and then " Went up by a whirlwind into heaven." (2 Kings, ii. 11.)

And on Shadrach, Meshach, and Abednego, so that the king said, " Did not we cast three men bound into the midst of the fire ? Lo ! I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God." Dan. iii. 24, 25. So they were in the Spirit of God, which Spirit appeared to the king, with a body typical of the Messiah.\*

And on Daniel, and removed fear from him, and shut the lions' mouths. (Dan. vi. 22.)

And on Moses, and he prophesied of things to come, and testified of Jesus.

Abraham met Melchizedek, the priest of the Most High God, and he blessed Abraham and his seed, (Gen. xiv. 18, 19,) which was a type of Christ. And at the fullness of times he will send Christ a second time, and it will abide on all Israel, they dwelling in it, and testify of the " King of Salem, which is, King of peace." (Heb. vii. 2.) And he will do the same work as recorded by John ; " He that believeth on me, the works that I do shall he do also." (John, xiv. 12.)

And it will make them kings and priests : " For thou

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\* Christ.

wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests ; and we shall reign on the earth.”\* Rev. v. 9, 10.

And the fullness of times being come, the Spirit, which is the interpreter, is come. “ If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness—then he is gracious unto him and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child’s ; he shall return to the days of his youth.” Job, xxxiii. 23–25. And it will fulfill that which was written by the prophets.

“ They go from strength to strength, every one of them in Zion appeareth before God.” Ps. lxxxiv. 7. This testifies of the Spirit, which is the glory of the sun spoken of in the text, and is figurative of immortality. Christ said, “ I am the vine, ye are the branches.” John, xv. 5. “ It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin.”† John xvi, 7, 8.

“ And they† remembered that God was their rock, and the high God their redeemer.” Ps. lxxviii. 35. This testifies of the promises of God, which are left on record in the Scriptures, and they abiding in the Spirit, it will bring all things to their remembrance, “ Declaring the end from the beginning.” Isa. xlvi. 10.

“ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” Jer. xxxi. 31.

This covenant is the fullness of the Spirit, it being without measure, which will rest on man, he dwelling in it, and be the girdle of his loins, by the law and testimony being written in the inward man ; which is as the glory of the sun, for it is the branch of Christ that did

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\* Being the body of man.

† The Man of Sin. (2 Thess. ii. 3.)

‡ The sons of men.

the work on Jesus, that will do the work on the house of Israel ; for "Thou wilt ordain peace for us ; for thou also hast wrought all our works in us." (Isa. xxvi. 12.)

The second glory mentioned in the text, which is the glory of the moon, the light of the night, is the glory of those who seek for the redemption of their souls, without having the light of the redemption of their bodies.\*

"There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." (Num. xxiv. 17.)

This shews the first and second coming of Christ, which were to be at two different periods ; his first coming was as the glory of a star, shining in a dark place—a light to enlighten the Gentiles, which is as the light of the moon, the common salvation.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious." (Isaiah, xi. 10.)

The third glory mentioned in the text, which is the glory of the stars, are the aliens, who will come out of the rocks and clefts of the earth, and serve the redeemed ; but those who die unrepented, seeking neither soul nor body,† are called wandering stars. "Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude, 13.)

So that at the first resurrection they come forth and are turned back into hell until the final resurrection. Their light or glory then being less in power than the others, of whom the sun, moon, and stars are figurative, being as is said in the text, for one star differeth from another in glory.

\* Whether it be the Jew under the law, without the gospel, or the Gentile under the law, without the law.

† Being the greater debtor. "There was a certain creditor which had two debtors ; the one owed five hundred pence, and the other fifty. And, when they had nothing to pay, he frankly forgave them both." (Luke, vii. 41, 42.)

As the glory of the latter is inferior to the glory of those whose mortal bodies will put on immortality, of which the sun in the text is a figure, fulfilling the words of Jesus, "In my Father's house are many mansions: if it were not so I would have told you." (John, xiv. 2.)

"And the Lord said unto Rebecca, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Gen. xxv. 23.)

The two nations are figurative of two worlds, the younger,\* the new world, should be as gods, as the glory of the sun, mentioned in the text, by the spirit dwelling in them, so that they need not the light of the sun in the firmament, nor of the moon, for the Lord God omnipotent will enlighten them, (Rev. xxi. 23,) he being the light and life of their temples with their spirits. And the elder,† the old world,‡ which was in the womb with the new world, will be separated from the new world, and will not see an infant of days, nor an old man that hath not filled his days. (Isaiah, lxv. 20.) For blood is the mortal life of the old world, through the attraction of the Spirit of the Son of man; but the life of the new one is the Spirit of God, with their spirits dwelling in their temples: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

And at his second coming he will have the scepter that shall rise out of Israel, which is the glory of the sun mentioned in the text. "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. (Isa. xi. 11.) And he shall hold out the scepter for the ingathering of Israel, he then being the glory of Israel.

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\* By the flesh, but not by the Spirit.

† By the flesh, but not by the Spirit.

‡ Being the aliens.

And the lights in the firmament are "For signs, and for seasons, and for days, and years." (Gen. i. 14.) "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.)

The three days are three generations; one before the flood, one under the law, and one under the gospel.

And each of the six days mentioned in the creation is figurative of a thousand years; (2 Pet. iii. 8;) the sixth day, wherein God created man, he compares unto the sixth thousand; wherein the man and the woman will be completed in the image of God, fulfilling his words: "Let us make man in our image. 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. i. 26, 31.)

# SERMON VII.

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## TEXT.

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” Isaiah, xxx. 26.

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THIS text may be divided into three parts. The first is, “The light of the moon shall be as the light of the sun.” The light of the moon is inferior to the light of the sun, as the light and knowledge of man is unto God. His Spirit has visited man in every age that is past, even to the present, speaking in parables of things that were to do. “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.” (Matt. xiii. 34.) And he said, “Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand.” (Luke, viii. 10.) “Precept upon precept, line upon line, here a little, and there a little.” (Isa. xxviii. 13.)

“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.) Which is hid among the six churches during the six thousand years, of which the churches in Asia were a figure, till the times of the Gentiles be fulfilled, of which Jesus speaks. (Luke, xxi. 24.)

Then will God raise Israel up above the Man of Sin. “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. 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; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.”\* (Micah v. 7, 8.) Then he will no more speak unto Israel in parables.

“The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” (John, xvi. 25.) They unto whom he was then speaking, being the fathers of the children of the kingdom; the children being then not born. (Rom. ix. 11.) “And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking.” (Mark, viii. 22—24.)

He saw men and trees, but his sight was so imperfect that he could not distinguish the one from the other, but knew those must be men whom he saw walking.

Do the clergy of any denomination discern any difference between the mortal putting on immortality, and the incorruptible putting on incorruption? They mixing the living with the dead, saying, all men must die, so their sight is as imperfect as the man's; or why did Jesus say, “Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die”? (John, vi. 49, 50.) But when the Lord, who gave his word to the prophets, explains it, the moon will appear as the light of the sun compared with what it appeared before, according to the text.

Paul testifies that they had not the fullness of the

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\* The Man of Sin, from being destroyed.

Spirit. "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." (1 Cor. xiii. 9, 10, 12.)

Jesus had the Spirit not by measure, but abode in the fullness thereof; for John the Baptist says it was given to him without measure. (John, iii. 34.) And Jesus says, When he, the Spirit of truth, is come, he will guide you into all truth. (John, xvi. 13.)

That which is perfect, signifying the fullness of God's Spirit, when he shall send it for man to dwell in, that at the fullness of times man would no more look through a glass, but see clearly, that the door of the visitation of his testimony would be thrown open, and they would dwell in his Spirit, until they had fulfilled the righteousness of the law as he did.\*

But after Jesus had put his hands upon the blind man, and opened his eyes in part, "He put his hands again upon his eyes and made him look up: and he was restored, and saw every man clearly." (Mark, viii. 25.) And when this is done, the second part of the text will be fulfilled; "The light of the sun shall be as the light of seven days." With the redeemed, that is, all the different lights, or revelations, which God has given unto the sons of men during the seven days, which are the seven thousand years, will all shine in his kingdom.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, † when the Lord shall bring again Zion." (Isa. lii. 8.) "And 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." (Isa. xxix. 18.) "The Lord hath

\* Whom the law justifies.

† The mortal and immortal Spirits, being the eyes.

‡ The offspring of the same people.

made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation\* of our God." (Isa. lii. 10.)

"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.† 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 26, 27.)

*Question.*—Who are the saints ?

*Answer.*—Those who have been put to death by the enemy, for the testimony which they held of the faith of the immortality of their immortal bodies.

*Question.*—Who are the people of the saints ?

*Answer.*—The children of the saints, they being the heirs of their forefathers' inheritance, being the fourth generation.

"And the seventh angel sounded ; and there were great voices in heaven,‡ saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." (Rev. xi. 15.)

*Question.*—On whom are the souls under the altar crying for their blood to be avenged ?

*Answer.*—"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.§ And I heard a loud voice saying in heaven, Now is come salvation, and

\* Being the great salvation. (Heb. ii. 3.)

† Satan's kingdom.

‡ Man dwelling in the Spirit, which is heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John, iii. 13.)

§ From the heart of the Son of man, his blood being cleansed. "And he shall slay the dragon that is in the sea." (Isa. xxvii. 1.) The sea being as the blood.

strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. xii. 9, 10.)

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan, xii. 12.) "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." (Rev. xv. 5.) They having entered into the Spirit, which is the other Comforter, which Jesus promised to send them, which is the partial redemption.

He will make their vile bodies like his own glorious body, (Phil. iii. 21,) by his Spirit, in which they dwell being put within them. "Now ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) So their natural, mortal bodies will put on immortality without seeing corruption.

The third part of the text; the time when these things will be accomplished, which will be in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

*Question.*—What day is this?

*Answer.*—The sixth, which is the sixth thousand year in which man now lives.

*Question.*—What part of the day?

*Answer.*—The third watch, in which man is now living.

*Question.*—What is meant by the third watch?

*Answer.*—The third day, which is the last dispensation of the six thousand years, divided into three watches, six hundred and sixty-six years, and eight months in each watch, shewing that man is living in the third watch. "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.)

Now, the fullness of times being come, the door is thrown open for the ingathering of Jacob,\* that they

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\* Sons of men.

may enter into his Spirit. Afterwards their spirits which attracted their blood, to be their mortal life, will enter with the Spirit of God into their temples, and give them immortality, their blood being washed away. (Ezek. xvi. 9.) “And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.” (Gen. xxxii. 28.)

*Question.*—What is meant by the blood being washed away?

*Answer.*—It is written, “A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezek. xxxvi. 26.)

*Question.*—What is meant by the stony heart?

*Answer.*—It is the evil that is in the blood.

*Question.*—What is meant by the Spirit being within you?

*Answer.*—It is the Spirit of the testimony of Christ.

*Question.*—What is meant by the testimony of Christ?

*Answer.*—It is the Spirit of prophecy; “Yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.” (Isa. vi. 13.)

When the blood is cleansed by the evil being taken away, as the body of man dwelleth in his own spirit, so will his spirit dwell in the Spirit of God until he has fulfilled the righteousness of the law.

This is the way that the mortal life will be swallowed up of immortality. “Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.” (Prov. i. 23.)

And his Spirit will unite them together, and make them the true Israel of himself, bone to his bone; and as the bones in the vision came together, with the flesh

and sinews, (Ezek. xxxvii,) so will the bones of the whole house of Israel come together, and form one body.

“The glory of this latter house shall be greater than of the former, saith the Lord of hosts.” (Haggai, ii. 9.)

For the first house, which is the earthly body of man, of which blood is the life, through the attraction of the spirit, is compared to the light of the moon, whose light has not been clear, and has been a vessel of dishonor; but the latter house is the new body, which is to be made out of the same lump as the old one, which is to become as the sun.

It is a natural body that can be handled the same as the former, but greater, having an immortal life, the former being only mortal. Do not the teachers of men say this means no such thing, but a spiritual house, which cannot be handled, and that all men must die?

Now, how can these things be like Jesus' words, when he said, “Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side.” (John, xx. 27.) “A spirit hath not flesh and bones, as ye see me have.” (Luke, xxiv. 39.) And further, Mary Magdalene and the other Mary held him by the feet. (Matt. xxviii. 9.)

And the Scriptures say, “We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” (1 Thess. iv. 15, 17.)

*Question.*—What is air?

*Answer.*—It is the spirit of life which is put within their temples, which brings their breath to be their wings, which fulfills the words, “There is a natural body, and there is a spiritual body;” (1 Cor. xv. 44;) which meaneth a natural immortal body, with the Spirit of God, with their spirits dwelling within their temples.

And when the bones of the house of Israel are gathered, and have done his work, by abiding in the Spirit,

which is promised in the Scriptures, they will be united bone to bone as joint heirs with Christ. Though it is said in the Scriptures that the day and hour knoweth no man.\*

*Question.*--But will not they that dwell in Christ know the time?

Then "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

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\* The Man of Sin.

# SERMON VIII.

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## TEXT.

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“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Rom. ix. 4.

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It behooves the minister to search the law and the testimony to prove who they are. “The secret of the Lord is with them that fear him; and he will shew them his covenant.” (Ps. xxv. 14.) It is evident that those who keep the secret will abide in the covenant, and walk in his command, and that at the fullness of times Israel will return unto him, and he will make a new covenant with them. “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” Jer. xxxi. 31. It is evident that he did not make his covenant at his first coming, for they refused him; but at his second coming he gathers them to fulfill his covenant. “Who hath also sealed us, and given the earnest of the Spirit in our hearts.” (2 Cor. i. 22.) This also proves the text, that those who seek to the law and service of God will obtain the promises. “He that hath received his testimony hath set to his seal that God is true.” (John, iii. 33.)

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Rev. vii. 3.)

This proves that a remnant of Israel was to be saved from among the Gentiles. This shows who are Israelites, and to whom pertaineth the adoption, which is alluded to in the text.

“If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you.” (John, xv. 7.)

This proves who is the vine, and who are the branches thereof, which were not to be destroyed, they not being of the vine that withered. (Ezek. xvii. 9.) “He took also of the seed of the land, and planted it in a fruitful field. He placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him. So it became a vine, and brought forth branches, and shot forth sprigs.” (Ezek. xvii. 5, 6.)

The seed of the land being the seed of the woman in its purity; and when the Man of Sin is separated from the Son of man, her seed then grows as the willow tree, and are true Israelites, in whom there is no guile; and pertain unto the adoption, and the covenant, and the fullness of the law, of which the fulfilling of righteousness is the end.

“And an highway shall be there, and a way, and it shall be called the way of holiness. The unclean\* shall not pass over it,† but it shall be for those; the wayfaring men, though fools, shall not err therein.” (Isa. xxxv. 8.) “For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God.” (Heb. iv. 8, 9.)

The keys of the kingdom of heaven were given unto Peter in the fifth thousand years, that one day was as a thousand years. (2 Peter, iii. 8.) It being the sixth

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\* They whose bodies are not washed and salted, as every meat-offering that the children of Israel offered was with salt, after the inwards were washed, being figurative of the washing of man's body by the word; being salted with fire, the Spirit of God, it being the baptism of fire. “I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire.” (Matt. iii. 11.)

† Into immortality.

thousand years wherein man is to receive the keys that he open and enter into the Spirit.

“And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without,\* all these things are done in parables.” (Mark, iv. 11.)

And he giveth them that ask the fullness of his Spirit, which gathereth them out of all nations; that they who despised the law may turn to the law and the gospel; and they that despised the gospel may receive it with the law, and dwell in the Spirit. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. viii. 20.)

First, Who are the Israelites?

They are those who petition God by a morning and evening sacrifice, to take away the root, branch, and seed of evil from their bodies.

“And I looked, and lo, a lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads, redeemed from the earth.† These are they which were not defiled with women;‡ for they are virgins. These are they which follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God.” (Rev. xiv. 1, 4.)

Secondly, to whom pertaineth the adoption?

Men, being defiled by the tares which Satan by man sowed in the garden or field of the woman, which she handed to the man, are called men of sin. “Ye are of your father the devil.” (John, viii. 44.) But those who receive his Spirit, which he has sent to testify of him and ask for that evil to be taken away, and for the fullness of the Spirit to rest upon them. When they receive it they are then the Israelites to whom the adoption pertaineth, and

\* Without the immortal Spirit.

† The corrupt earth.

‡ The daughters of the Harlot.

until they receive the Spirit which adopts them, they continue praying for it.

“For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” (2 Cor. v. 4.)

The adoption, which is the taking away of the evil, and the clothing of the body with the Spirit, is the beginning of the redemption of the body, which is called the partial redemption; but the full redemption is the Spirit being put within them, with their spirits, their bodies then being the temple of the living God, it causing them to inherit substance (Prov. viii. 21.) And these, which are the one hundred forty and four thousand, of all the tribes of Israel, are two selected out of each of a hundred forty and four thousand families\* of the descendants of the twelve tribes of Israel, fulfilling the words of Jeremiah: “I will take you, one of a city and two of a family, and I will bring you to Zion.” (Jer. iii. 14.)

The one of a city being Jesus, the seed of the woman, purified by the refiner from that of which her body was conceived, he not being begotten of man, so he had no evil in him; and the two of a family, being the man and the woman, separated from the Man of Sin and the Mother of Harlots, when the evil is removed from their bodies, they will be like unto his, in their mortal lives, they being then the sons and daughters of Jerusalem above.

Thirdly, and the glory.

They being as Jesus, showing the three different lights as he did. First, the glory of a star, which was at his birth. Second, as the glory of the moon, when he was baptized. Third, as the glory of the sun, which was after his resurrection.

There is one glory of the sun, and another glory of

\* Being the families of the new creation.

the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. xv. 41.)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. iii. 21.)

Fourthly, and the covenants.

Israel is commanded to remember the covenant which God made with Adam before he took of the evil, which is this: "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, 17.) Which is the covenant of the immortality of the natural body, which he broke.

Fifthly, and the giving of the law.

"For not the hearers of the law are just before God, but the doers of the law shall be justified. For circumcision verily profiteth, if thou keep the law." (Rom. ii. 13, 25.)

"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.)

"For the law having a shadow of good things to come, and not the very image of the things." (Heb. x. 1.)

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. xxviii. 9.)

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. v. 17.)

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." (Luke, xvi. 17.)

"Hearken unto me, ye that know righteousness, *th* people in whose heart is my law: fear ye not *the* reproach of men, neither be ye afraid of their revilings." (Isa. ii. 7.)

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer,

but a doer of the work, this man shall be blessed in his deed." (James, i. 25.)

Sixthly, and the service of God.

When the evil is taken away from the bodies of Israel, and they dwell in his Spirit, for which they ask evening and morning, will the words of Jesus be fulfilled: "God is a Spirit, and they who worship him must worship him in spirit and in truth." (John, iv. 24.) They keeping all his laws and commandments, as Jesus did: he being their example.

Seventhly, and the promises.

It is only unto the Israelites, who are made like unto Jesus, that the promise is made of the immortality of the natural body, they being the people of the saints; the kingdom under the whole heaven being given to them (Dan. vii. 27), and 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 honor into it. (Rev. xxi. 24.) These nations being the aliens. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers." (Isa. lxi. 5.)

# SERMON IX.

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## TEXT.

“Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Col. ii. 14.

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FIRST, we are to observe what is nailed to the cross, and in what day it was nailed. Secondly, how long it was to remain nailed. Thirdly, on what day the nail is to be removed.

*Question.*—What was nailed to the cross?

*Answer.*—The laws, with which men said they were burdened, and could not observe, which caused them to repent and submit to sacrifices for the salvation of the soul, though the body perished; and these sacrifices and burdens were taken out of the way by being nailed to the cross.

“Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?” (Acts. xv. 10.) “Let no man, therefore, judge you, in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.” (Col. ii. 16.) “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” (Gen. ix. 3.) Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.” (Gal. v. 2.)

Now, the reader is to understand that Paul meant that circumcision availed nothing to the unbeliever, but to the believer. “As many as desire to make a fair show in the flesh, they constrain you to be circumcised;

only lest they should suffer persecution for the cross of Christ." (Gal. vi. 12.)

"Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment." (Acts, xv. 24.) They wanting to draw them to keep the law without the gospel. Paul seeing all this darkly, through a glass, and the fullness of the Gentiles not being come, recommends them that, if any man be called in uncircumcision, let him not be circumcised. (1 Cor. vii. 18.) For he saw it availed nothing until the fullness of the Gentiles, when Israel should return and have the fullness of the Spirit to keep the whole of the law, they not being willing that the grace of God should be bestowed upon them, to be grafted in with the Gentiles without the law.

It is evident, by this, that the Lord was fulfilling that passage of Scripture: "I will move them to jealousy with those which are not a people," (Deut. xxxii. 21), instead of giving them the kingdom, which is the life of their bodies, by making them immortal, which is more than meat, and the body is more than raiment, (Luke, xii. 23,) that they should be left to be grafted in by baptism, with the Gentiles to continue in the sacrifices of bread and wine for the salvation of their souls, that they might be justified by his resurrection, they being believers of the gospel without the law, until the sixth thousand years, of which the six days in the creation were figurative, each day standing figurative of a thousand years.

Now, Paul advised the people not to abuse the grace that God had bestowed upon them, that they should have the salvation of their souls without those things which were nailed to the cross, being the law. "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house." (Isa. xxii. 23.) Which he showed at his resurrection. "And the graves were opened; and many bodies of the saints which slept

arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii. 52, 53.)

Paul, in other parts, testifies of circumcision: "What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God." (Rom. iii. 1, 2.) The question is, what is the oracle of God? The evangelist, John, declares that the oracle of God was made flesh, and dwelt among us, and we are witnesses of it. (John, i. 14.) So it is evident that the oracle of God is the light of life, which is Christ, that is to dwell with the Son of man in the temple, and is as the magnet, for whom it toucheth it quickeneth, to do the will of God. He also declares that he had the marks of the Lord Jesus in his body. (Gal. vi. 17.)

So, though the Hebrews had the promise of the life of their bodies, through the keeping the law, yet by breaking any part of it they obtained not the fulfillment of that promise; and when the Spirit of God abode on the seed of the woman they refused him.

The former circumcision before Christ, stood typical of the latter circumcision, when he should send his Spirit to gather together the house of Israel from amongst the Gentiles, whose bodies will receive eternal life, by keeping the whole of the law. "And ye shall be gathered one by one, O ye children of Israel." (Isa. xxvii. 12.) "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."\* (Gen. xvii. 14.)

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\* It being one part of the law, so that if one part of the law is broken, the whole is broken, touching the redemption of the body, unless they submit to the law of the Spirit of life in Christ Jesus, and it make them free. (Rom. viii. 2.) "If the Son, therefore, shall make you free, ye shall be free indeed." (John, viii. 36.) But where the law is kept, it justifies them, it being the protection of the body.

“Every kingdom divided against itself is brought to desolation. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” (Matt. xii. 25, 26.)

But Peter was called to the circumcision, typical of the ingathering of the house of Israel, according to the words, “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.” (Isa. xi. 11.)

The uncircumcised Gentile who keeps not the gospel, will not have a right to the full promises of God, which is the redemption of the body, no more than the circumcised Hebrew had, who kept not the law; but if he dwell in the Spirit it will not vaunt itself, but will circumcise the foreskin of the heart, and will not make void the words of the text. “Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.† (Rom. iv. 9, 10.)

And these are the things which they were to observe and do: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, ye shall do well.” (Acts, xv. 28, 29.) “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” (Heb. x. 39.)

So it is evident that Paul meant not the life of the body, but the salvation of the soul. “But to him that

\* The Jew and the Gentile receiving their own portion.

† Which is for the salvation of the soul.

worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.) Until the fullness of times, that they should receive the Spirit to dwell in.

"Now, to him that worketh is the reward not reckoned of grace, but of debt."\* (Rom. iv. 4.)

"As the branch cannot bear fruit of itself, except it abide in the vine." (John, xv. 4.) Man being grafted into Christ becomes the boll, and Christ grafted into man is the branch, so it is the branch that bears the fruit.

*Question.*—In what part of the day was it nailed?

*Answer.*—We are to observe that it was the fifth day, being the fifth thousand years, when Jesus was crucified.

*Question.*—On what day is the nail to be removed?

*Answer.*—On the sixth day, which is the sixth thousand years.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it. (Isa. xxii. 25.) The eleventh hour of the sixth thousand year, they being clothed with the Spirit.

"Jesus answered, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." (John, xi. 9, 10.)

*Question.*—What minute of the hour?

*Answer.*—When the law is kept, for "Wheresoever the carcass is, there will the eagles be gathered together." (Matt. xxiv. 28.)

Being the Spirit which is hid with Christ in God, (Col. iii. 3,) which the Scriptures say is "With you, and

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\* He that keepeth the law does the work of God, his natural body then being due to him.

shall be in you." (John, xiv. 17.) For "He that hath the bride is the bridegroom."\* (John, iii. 29.) The time being come for God to give it to those who are found Israel, they being hid from the former Israel, who kept not the law, and is now hid from the Gentile who keepeth not the gospel, in what way and manner it will be given, but they who receive it need no interpreter.

"So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny." (Matt. xx. 8. 9.) Which is the Jew under the law, or the Gentile under the gospel without the law; but they that keep both receive the two pence, which is the redemption of soul and body. (Luke, x. 35.) "And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. ii. 17.)

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant! because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, be thou also over five cities." (Luke, xix. 15—19.)

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.) Now, the reader must divide those parts of the Scriptures which speak of the incorruptible body from those which speak of the natural immortal body.

For now the fullness of the time is come for his ambassadors to go forth as sheep among wolves, (Matt.

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\* Which is the life of the bride.

x. 16,) declaring the everlasting gospel, for the establishment of his kingdom; for "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.)

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

The law is the rock of new Jerusalem, and Christ laid the foundation stone, which was the chief corner, being the body of the woman's seed, Jesus.

And the work that Christ did by him is the pattern to all men; that whosoever believes in him should build upon that rock, when the floods and tempests of the wicked one should arise, they should not be able to throw down the building. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder."† (Matt. xxi. 44.)

Remember the words of Paul: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." (Heb. vi. 1.) That is, that ye receive the fullness of the Spirit, that your bodies may dwell in it.

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\* Those that are of Israel press into the Spirit. † The natural body

# S E R M O N X .

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## T E X T .

“This shall be written for the generation to come : and the people which shall be created shall praise the Lord. When the people are gathered together, and the kingdoms, to serve the Lord.” Ps. cii. 18, 22.

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FIRST.—“This shall be written for the generation to come.”

The time of this world is divided into three times, days, dispensations, or generations. “After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight.” (Hosea, vi. 2.)

These words show the three periods of time into which God has divided Satan’s reign on earth.

The first day or time being before the flood, which was two thousand years ; the second, the time from the flood to the coming of Jesus, the woman’s seed, wherein the law was given and the prophets wrote, which was two thousand years ; and at the expiration of these two days, Christ laid down the body of the woman’s seed for the old world that their souls and spirits might live, (he being the beginning of the new world,) for man, that thereby man might be revived, which was fulfilled when he showed himself to his disciples, after he arose from the sepulchre.

“He breathed on them, and saith unto them, Receive ye the Holy Ghost.” (John, xx. 22.)

They were then revived to their former faith, which was delivered to the saints, it being the immortality of the natural body. And within the third day, which is two thousand years since the coming of Jesus, he will raise up the body of man, and deliver him from the sen-

tence which was pronounced in the beginning: "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

So the whole time of the race of Adam and Eve is but three days and a half in their mortal life; but the time of the latter Adam and Eve is eternal, which is the bride and the bridegroom, the body of man, having Zion below and Zion above dwelling in the temple; the woman, Jerusalem below and Jerusalem above, they being the mortal and immortal spirits of the man and the woman, they then being born of God.

"And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." (Zech. vi. 5.)

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." (Ps. xxiv. 7.)

The time, day, dispensation, or generation in which the words of this text were written was the second, and was for the third, which was the generation to come.

"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.)

Now, the Spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel, which are written in the Scriptures; and is opening the seals, and showing unto them the Scriptures which are yet to fulfill, and pointing out the rewards which are shortly to be conferred on those who receive its testimony, and obey its commands, when their sorrows will terminate, and God will make the old earth new, according to the words of the prophets.

But these things are not committed to the bond-servant; but the bondservant will serve those who are redeemed from the earth: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." (Ps. cii. 13, 14.) The

adversary being taken out of the way, there will be no accuser betwixt them.

But those in whom the Spirit dwells are not bond-servants, but as the son, knowing the Father's will in all things.

“A seed shall serve him ; it shall be accounted to the Lord for a generation.” (Ps. xxii. 30.) Which is the life of Israel, which has been hid with Christ in God (Col. iii. 3,) and it shall come forth and serve them in him ; and that generation is eternal ; it has no beginning of days nor end of life (Heb. vii. 3,) but they who possess it possess eternity, and eternity is counted a generation unto the Lord. But man must first dwell in it before it dwell in him ; neither can he have any claim upon it until then, because it is it which does the work, and not the man.

Secondly.—“And the people which shall be created shall praise the Lord.”

“They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.” (Ps. xxii. 31.)

“The days of visitation are come, the days of recompense are come ; Israel shall know it. (Hosea, ix. 7.) Which is the second day of the third dispensation, being the sixth thousand years from the creation. But in the estimation of the unbelievers, “The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God ; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.” (Hosea, ix. 7, 8.)

Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.” (1 Cor. xi. 2.)

“But ye, brethren, are not in darkness, that that day should overtake you as a thief ; ye are all the children of light, and the children of the day.” (1 Thess. v. 4, 5.)

“The Lord God of the holy prophets sent his angel to

show unto his servants the things which must shortly be done." (Rev. xxii. 6.)

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos, iii. 7.)

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John, xiv. 2, 3.)

Thirdly.—"When the people are gathered together."

Being the ten tribes, being scattered among the Gentiles, by mixture of marriage, the Gentiles being grafted in with them into the pure olive, Jesus; so that no man knoweth to what tribe he belongs: and call themselves Christians, and are uncircumcised in flesh, and have marred their temples, but God will fulfill in them the words of Isaiah: "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." (Isa. xi. 11.)

To preach redemption of both soul and body, and bring them from under the sentence of the law. For the fullness of the spirit of God will bring them back to remember their first lover.

"Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband; for then was it better with me than now." (Hosea, ii. 6, 7.)

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet." (Joel, ii. 16.)

Jesus being the mortal bridegroom, and Christ the immortal, he being the beginning of the new world; and the closet being the Spirit of God, in which they dwell until they go out of it, that it be put within them.

“I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”\* (John, x. 9.)

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” (Ezek. xxxvii. 22.)

The king is the last Adam,—“the Lord from heaven.” (1 Cor. xv. 47.)

“And the Lord shall be king over all the earth, in that day there shall be one Lord, and his name one.” (Zech. xiv. 9.)

Fourthly.—“And the kingdoms to serve the Lord.” Being the kingdoms of the nations which are not redeemed from their mortal life to the immortal; they being servants to the bridegroom and the bride, Satan being bound from attracting them, and death being removed from them during the half-day, which is the seventh thousand years.

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isa. ii. 2).

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\* Into the spirit and out of the spirit—their natural bodies.

# SERMON XI.

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## TEXT.

“Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” (1 Cor. iii. 12, 13.)

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Now, the reader will see from the text, that there are six different materials mentioned, which may be still divided into two classes, of superior and inferior materials, with which man might build upon the foundation already laid, and that the fire, the immortal Spirit, should try every man’s work of what sort it is, whether it would withstand fire, which consumes wood, hay, and stubble, and purifies the gold and silver, and tries the precious stones.

The difference of the materials, both of the latter and the former classes, showing to man the different lights which have been possessed by man in each of the three dispensations into which the world has been divided. The materials with which each has built, and the builders in erecting a temple for the Spirit of God with the spirit of man to dwell in.

Now to return to the text. The different builders.

In the first dispensation, they having the evil of the tree within them, those that were begotten and conceived of it, were as wood, which the fire consumes, being of the seed of Cain, being the sons of men, building with wood for the first dispensation, whose bodies perished; but those that are only marred by the tares which man sows among the wheat, are as the gold which,

when tried, stands the fire,\* being of the seed of Seth, being the sons of God, of which seed Enoch's body saw not corruption, he having built with gold in the mortal life.

“Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,† who is the figure of him that was to come.” (Rom. v. 14.)

In the second dispensation the material of the building was changed; the foundation again shown in that of Esau and Jacob, the building of Esau was as those that built with wood, which the fire consumes, it being the hay.

Jacob being of the seed of those that were only marred by the tares, built with silver, which the fire purifies by separating the dross from it, the silver being figurative of the body of man; and of Jacob the father of the twelve tribes, they being the house of Jacob, which was to be a fire, (Obadiah, 18,) came Moses, to whom God gave the law, and commanded him to offer up slain beasts whose entrails were washed, and the carcass, and with every offering he was to offer salt. “With all thine offerings thou shalt offer salt.” (Lev. ii. 13.) Figurative of man's body being washed and salted, by him presenting his body a living sacrifice unto God. (Rom. xii. 1.)

First, his body being washed by the word, “That he might sanctify and cleanse it with the washing of water by the word.” (Eph. v. 26.)

Second, being salted, “For every one shall be salted with fire.” (Mark, ix. 49.)

Which is being anointed with the Spirit, it resting on him, doing the work, till it be put within him, it being the baptism of fire. (Matt. iii. 11.)

“But if the salt have lost his savour, wherewith shall

\* And the dross departs from the gold, and the tares are consumed.

† Which was, partaking of the impurity of the tree.

it be salted ?\* It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. v. 13.)

"From his right hand went a fiery law for them." (Deut. xxxiii. 2.) Which was to be a flame in the house of Joseph, by consuming the bodies of those that kept it not.

Elijah's body saw not corruption, he having built under the law with silver, in the mortal life; and in this dispensation the priesthood rested in the tribe of Levi, to whom the children of Israel rendered tithe, as Levi rendered tithe in Abraham to Melchisedek.

"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedek met him." (Heb. vii. 9, 10. Gen. xiv. 18—20.)

In the third dispensation, the material of the building was changed; the foundation was again shown in that of Jesus and Judas.

The building of Judas was as that of Esau, who built with hay, it being as stubble which the fire consumes, he being as Esau, who threatened to slay his brother Jacob, of whom it was said, "By thy sword shalt thou live, and shalt serve thy brother." (Gen. xxvii. 40.)

By betraying Jesus into the hands of the men of sin, who arose and shed his blood, it being free from the evil, to take away the charge which Adam, the man of sin, laid on God in giving him the body of the woman, wherein he had placed the materials; the knowledge of good and evil, which man was to choose from to build an house for the Spirit of God, with the spirit of man to dwell in.†

"Behold, I set before you this day a blessing and a curse." Deut. xi. 26.)

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\* It being faith.

† Being the mortal and immortal spirits.

But Jesus under the law and testimony, built with precious stones, and by doing the work in his mortal life which Adam was commanded to do, having fulfilled the office of prophet, abideth a priest continually after the order of Melchisedek. (Heb. vii. 3, 17.)

For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. (Heb. vii. 14.)

He, having gained the immortality of the natural body, has become the foundation of the house of God; he being in Christ, the rock from which the lively stones (1 Pet. ii. 5,) are to be cut, (Dan. ii. 44,) to build an habitation of God through the Spirit.\* (Eph. ii. 22.)

The Comforter, which he has now sent, to gather the stones out of all nations, the time being come for them to be gathered.

“And those twelve stones,† which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land.” (Joshua, iv. 20—22.)

“And he answered, and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.” (Luke, xix. 40.)

There being “A time to cast away stones, and a time to gather stones together.” (Eccles. iii. 5.)

Time being the fifth thousand years, wherein the builders refused the stone for the corner, which is to become the head stone. (Zech. iv. 7.)

\* The immortal Spirit.

† These twelve stones being figurative of the bodies of the twelve tribes of Israel. “And take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.” (Joshua, iv. 5.)

And time, the sixth thousand years, wherein the stones will be gathered together to build the holy city, new Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. xxi. 2.)

“In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.” (Eph. ii. 21.)

“Jerusalem is builded as a city that is compact together.” (Ps. cxxii. 3.)

“And I saw thrones, and they sat upon them, and judgment was given unto them.” (Rev. xx. 4.)

“For there are set thrones of judgment, the thrones of the house of David.” (Ps. cxxii. 5.) The house of David being as God. (Zech. xii. 8.)

Judging the house of Esau which is for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it. (Obad. 18.)

That is, their bodies being consumed by the fire, their souls shall be raised from that fire to an incorruptible life, being ransomed from the hands of Satan, he being one alone.

“There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and bereave my soul of good? This is also vanity, yea, it is a sore travail.” (Eccles. iv. 8.)

But Jesus has labored and become the first-born among many brethren; and they with him are joint heirs of that kingdom which has been prepared of their Father for them from the foundation of the world. (Rom. viii. 29; Matt. xxv. 34.)

“These were redeemed from among men, being the first fruits unto God and to the Lamb.” (Rev. xiv. 4.)

Jesus being the precious stone which has been laid in Zion. “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.”

(Isa. xxviii. 16.) He being the stone that was laid before Joshua. "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (Zech. iii. 9.)

Being Jesus, the Lamb of God, having the seven eyes, being the seven Spirits of God sent forth into all the earth, he having prevailed to open the book, and to loose the seven seals thereof, (Rev. v. 5, 6,) unfolding to man the mysteries of God, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."\* (Col. i. 26.)

The difference of the materials used by the builders, in each of the dispensations, with which they have built, proving by the fire, (the Spirit of God,) that tries and proves every man's work, of what sort it is, whether they have built with that which is perishable, or that which endures unto eternal life. (John, x. 28.)

Those who have built upon a sandy foundation, the evil of the tree of the woman. "And I will render unto Babylon,† and to all the inhabitants of Chaldea, all the evil they have done in Zion in your sight, saith the Lord. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord." (Jer. li. 24—26.)

Or those that build in the good seed,‡ of which seed came Jesus, who having built on a rock, (Matt. vii. 24,) the rock being Christ, (1 Cor. x. 4,) the foundation whereon man is to build to gain the immortality of the natural body, as he hath already obtained.

\* Being the people of the saints. (Dan. vii. 27)

† She being the Mother of Harlots. (Rev. xvii. 5.)

‡ The good seed being the seed of the land.

# SERMON XII.

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## TEXT.

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born.” Exod. iv. 22, 23.

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If the reader divides this text into two parts, that is to say, the oldest son of God, and the oldest son of Pharaoh. Pharaoh standing a figure of Satan, also refers to Jesus' parable: “A certain man had two sons, and the younger of them said to his father,\* Father, give me the portion of goods that falleth to me. And he divided unto them his living.” (Luke, xv. 11, 12.)

The reader will here see that the youngest son of God sought to be separated from his father, and it now remains to show what he joined himself to. “All the days of his separation † shall he eat of nothing that is made of the vine tree, ‡ from the kernels§ even to the husks.” || (Num. vi. 4.) And the younger joined himself to a citizen. This citizen being the evil which is of Satan, which God had placed in the city, fulfilling the words of Amos:

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\* God. † Being the impurity of the woman. (Lev. xv. 24.)

‡ The immortal Spirit, Christ.

§ Being a figure of those that had faith, but no works, during their mortal lives, their souls being saved at the first resurrection. “Now, to him that worketh is the reward not reckoned of grace, but of debt.” (Rom. iv. 4.)

|| Being a figure of those that had neither faith nor works during their mortal lives, being the ungodly who are justified, and their souls saved at the final resurrection, being the two debtors. (Luke, vii. 41.) “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” (Rom. iv. 5.)

“Shall there be evil in a city, and the Lord hath not done it.” (Amos iii. 6.) And he commanded the man not to touch it, for in the day he eat of it, in that day he should surely die. (Gen. ii. 17.)

The reader will find that Adam was the youngest son of God according to the spirit; that is to say, before he came to minister to the mortal life of the body; but the oldest according to the flesh. And he became the adopted son of Satan: Whose bodies were given unto Satan for the destruction of the flesh (1 Cor. v. 5); that their spirits might be saved at the first or final resurrection.

“But he that sinneth against me wrongeth his own soul:\* all they that hate me love death.” (Prov. viii. 36.)

And this is the whole race of the incorruptible bodies, while he remains with the citizen; evil being placed in the city of the woman, to divide the living between the two sons of God, who had no earthly father. The reader will find that Jesus was the oldest son of God according to the spirit, but younger according to the flesh; he said unto his father, “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found.” (Luke, xv. 29-32.)

Now, when the Man of Sin was revealed to the Son of man, which was the Son of God, who had joined himself to the citizen, who fain would have filled his belly with the husks that the swine did eat, which was the fruit which was placed in the midst of the garden, the impurity of the tree of the woman, he began to cry out, and he said, “I will arise and will go to my father, and will say unto him, Father, I have sinned against heaven and be-

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\* Of the life of his natural body.

fore thee, and am no more worthy to be called thy son.” (Luke, xv. 18, 19.)

Now, when God saw his son returning from the citizen, he went out to meet him, and fell on his neck and kissed him. “And the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.” (Luke, xv. 22.)

“The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return.” (Isa. x. 21, 22.)

“For this is my covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance.” (Rom. xi. 27, 29.)

“And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. xi. 26.)

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Rev. xii. 17.)

“And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.” (Deut. xxx. 8.)

And be joined to the oldest son, Jesus, whom the Father hath appointed heir of all things. (Heb. i. 2). “And if children, then heirs; heirs of God, and joint-heirs with Christ.” (Rom. viii. 17.)

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

We must now return unto the text. The Lord said unto Moses, Go unto Pharaoh, and say, Thus saith the Lord, If thou refuse to let Israel my son, even my first-born, go, that he may serve me, I will slay thy son, even thy first-born: which Pharaoh refused to do.

Now, the reader must observe that this son was Jesus, who was in the loins of his brother, Adam. When Pharaoh had received all the plagues, and the death of his

first-born, of man and of cattle, he thrust Israel out; still the Man of Sin prevailed, and followed after them.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses did so, and the sea returned, and the Lord overthrew the Egyptians in the midst of the sea. (Exod. xiv. 26, 27.)

This being done as a figure of the return of Israel. For Paul says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. v. 3.)

Fulfilling the words of Jesus, the oldest son of God, who said, "I am come to set a man at variance against his father,\* and the daughter against her mother." † (Matt. x. 35.)

That the son and daughter of man might be left with their bodies, they being presented a living sacrifice. (Rom. xii. 1.)

"For every one shall be salted with fire, and every sacrifice shall be salted with salt." (Mark, ix. 49.) It being the baptism of fire. (Matt. iii. 11.)

Here we find that these two sons are joined together again at the return of Israel.

"Christ is the head of the Church: and he is the saviour of the body." (Eph. v. 23.)

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.)

"That there should be no schism (no evil) in the body; but that the members should have the same care one for another." (1 Cor. xii. 25.) Then will be fulfilled God's words: "Let us make man in our image, after our likeness." (Gen. i. 26.)

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\* The Man of Sin.

† The Mother of Harlots.

The reader will find while the youngest son of God, Adam, was with the citizen, his living was divided from the living of Jesus, the oldest Son of God, fulfilling his words: "Ye are from beneath: ye are of this world." (John, viii. 23.) That is to say, of the grave.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John, viii. 44.)

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10.)

But the return of the youngest son, is his being separated from the citizen, becoming like unto his brother Jesus, having a natural immortal body, not an incorruptible body, as the angels. (Matt. xxii. 30.)

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb. i. 13.) But Jesus says, "It shall be given to them for whom it is prepared of my father." (Matt. xx. 23.)

Now, the sixth thousand year being come, which is as the sixth day of the creation (Gen. i. 31), it is given to them who are separated from the citizen, they being the spirits of just men made perfect. (Heb. xii. 23.) Fulfilling Jesus' words: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 50.) And every one that is separated from the citizen, will do the will of the Father as he did, fulfilling the words: "He that believeth on me, the works that I do shall he do also; and greater works than those shall he do." (John, xiv. 12.) Because he had no evil to overcome in himself.

So when the Lord causes man to overcome the citizen, which adopted him to be the son of Satan, Christ will

have wrought a greater work for him than he wrought for Jesus, the woman's seed.

So the last shall be first, and the first last; (Matt. xx. 16).

The youngest son of God, while he remained with the citizen, fain would have filled his belly with the husks that the swine did eat; but those to whom the Man of Sin is revealed, they receive the kernel\* without the husk; And when they are separated from the citizen, they become as the glory of the sun, which a mortal eye cannot behold, but they that hold the faith and do the work.

The reader must observe that the seed of the youngest son, who was lost among the Gentiles, will be found in Zion at their return from among them at their fullness, they remaining in their mortal lives, being separated from the citizen to whom they had joined themselves their spirit, soul, and body being preserved blameless, receiving the twopence. † (Luke, x. 35). Fulfilling Jesus' words: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which when it was full they drew to the shore, and sat down and gathered the good into the vessels, but cast the bad away. Again, the kingdom of heaven is like unto a treasure hid in a field; the which, when a man hath found, ‡ he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." § (Matt. xiii. 47, 48, 49.)

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. xiii. 38.)

The reader must observe that the six thousand years are as the six days of the creation. ||

\* Being the cleanness of the woman.

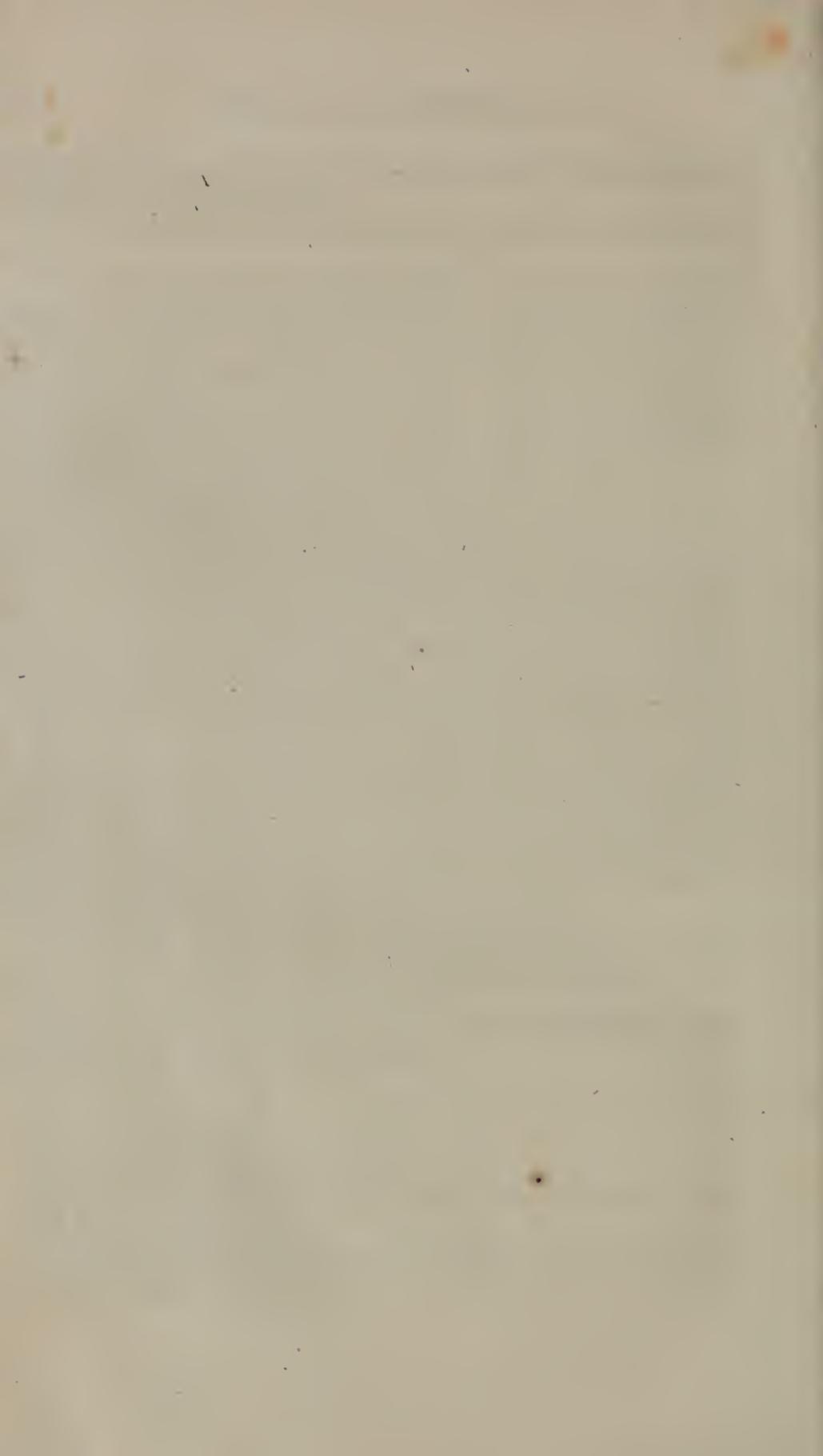
† It being the Law and the Gospel.

‡ When the Man of Sin is revealed, they to whom he is revealed find out the depths of Satan. (Rev. ii. 24).

§ The natural body.

|| "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter, iii. 8.)











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