

Sermons from the Scriptures – John Wroe

SERMONS

SELECTED

From the Scriptures

By JOHN WROE

BEING A GUIDE FOR MEMBERS

OF THE

Christian Israelite Church

TO PREACH THE

EVERLASTING GOSPEL

“And this GOSPEL of the kingdom shall be preached in all the world for witness unto all nations: and then shall the end come” Matthew 24:14.

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SERMON 1

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” Genesis 2:15-17.

If we look into this text it will be seen that it contains three points to be explained:

1. What is the garden of Eden;
2. What is the dressing and keeping of it;
3. What is the tree of the knowledge of good and evil, upon the eating of which the death of the mortal body was to take place.

We must remember that man is composed of spirit, soul, and body (1st Thessalonians 5:23; Hebrews 4:12). The Lord having created the male and female spirit, called both their names Adam in the day they were created (Genesis 5:2) and placed them in one body, calling it a garden, it then being an immortal body by being in the Immortal Spirit, which is paradise. But in this body there were two parts placed, called good and evil. *“Shall there be evil in a city, and the Lord hath not done it?”* Amos 3:6. And God commanded man to be fruitful, and multiply and replenish the earth, and subdue it (Genesis 2:15: 1:28). That is, to subdue the evil of it; but where the evil subdued them it brought the body liable to death, which is a separation of the body from the soul and spirit. But *“to him that overcometh (the evil) will I give to eat of the tree of life, which is in the midst of the Paradise of God”* Revelation 2:7. Which will then be the fulfilling of the command given at the first to dress and keep the garden of Eden, or Paradise. But the Lord, seeing that it was not good that man should be alone (Genesis 2:18), took a rib from the side of the man and made of it another body, and then took the female spirit and placed it to

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work the members of that body; and the man Adam called her name Woman (Genesis 2:23) and she is the tree of the knowledge of good and evil, for the proof of which we shall now draw your attention to various passages both in the Old and New Testaments.

It is well understood by those who have searched the Scriptures, that man is often set forth in figurative language as a tree. Isaiah speaks of trees of righteousness, the planting of the Lord (Isaiah 60:3). Jesus says, *“I am the vine, ye are the branches”* John 15:5. And Paul, to show the Jew and the Gentile, calls them the natural olive and the wild olive, and also calls Jesus the olive tree into which they had the promise of being grafted (Romans 11:16-24).

But where, it may be said, is it written in the Scriptures that the woman is 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 (Leviticus 15:19-33) and if man touched her in that state, or during the seven days after she came out of that state, (the seven days being a figure of the seven thousand years, Satan not being totally destroyed till the seven thousand years are ended), he became unclean. Now it is written in Ecclesiastes 3:14, *“That, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it”*. Thus, we shall find throughout the Scriptures that the commands given at various times are all designed to bring man back to that obedience from which he fell at the first.

Thus, at the creation, the woman being seduced by the serpent, was overcome by him whilst in that state of separation; and the woman overcame the man. *“And Adam was not deceived, but the woman being deceived was in the transgression”* 1st Timothy 2:14. And Paul testifies of this lust in the body, where he says, *“For I know that in me (that is, in my flesh) dwelleth no good thing: so then with the mind I myself serve the law of God, but with the flesh the law of sin”* Romans 7:18,25. And by the same evil working in the woman she presented herself to man, and man partaking of her in that

Sermons from the Scriptures – John Wroe state, which he was commanded not to do, became mixed with the evil seed, which is compared to tares in the parable of Jesus (Matthew 13:24-30) and man not having the power within him of purifying his seed, as the woman has, remains a marred vessel. *“Therefore the Lord God sent him forth from the garden of Eden”* Genesis 3:23, which is his spirit called man, being driven to the outside of the garden or body; and the body then became under the sentence of death, *“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it”* Ecclesiastes 12:7. And this sentence remains in force, and the soul sleeps in the earth until the resurrection, when it is raised a spiritual body for the spirit of man to dwell in (1st Corinthians 15:44; Acts 2:31) 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 (Genesis 3:22). There being a set time for the fall, and a set time for the restoration of man. *“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”* Romans 9:12.

Man having thus become a marred vessel (Jeremiah 18:3,4), a degenerate plant (Jeremiah 2:21), a corrupted tree (Matthew 7:17,18), how could his offspring be pure? Did not the firstborn son of Adam, Cain, slay his brother Abel (Genesis 4:8). Thus proving by the fruit being corrupt that the tree was become corrupt. 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 veil of evil fell between man and his Creator: we see the spring or fountain of life closed, which Solomon speaks of in these words, *“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed”* Songs 4:12. What is it that is sealed? The tree of life, the female Immortal Spirit, Jerusalem Above (Galatians 4:26), which withdrew from the mortal woman till the time that man and woman agree to seek for that evil, which ahs sealed the tree of life from them, to be taken away. For as they agreed in the fall, so must they agree to seek for the restoration; for the promise is not made to one but unto two. *“If two of you shall agree on earth as touching anything*

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that they shall ask, it shall be done for them of my Father which is in heaven” Matthew 18:19. Then shall the moral man and woman obtain the helpmate promised at the creation, which, if the mortal woman had looked unto the Immortal Woman at first, would she not have been able to have withstood the temptations of the serpent? But, *“The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope”* Romans 5:14. Then after four thousand years had rolled away, the Lord fulfilled the promise, and showed 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 the seed of man. *“A body hast thou prepared me”* Hebrews 10:5 (which was Jesus, the seed of the woman). Thus proving that the tree was good – capable, through God, of producing bodies that would not corrupt. Then if man had at the beginning waited till the woman’s seed was purified, *“But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean”* Leviticus 15:28, would it not then have been a tree of good and life, instead of evil and death? *“To the one we are the savour of death unto death; and to the other the savour of life unto life”* 2nd Corinthians 11:16. Mark, it is one tree in the midst of the garden that is able to produce either, being the body of the woman either in her separation or out of it.

And the Scriptures have handed down the descent of these two seeds, that man might discern of what kind he is of. It shows the witnesses of the promise, in each dispensation of two thousand years, that the head of the serpent will be bruised in man – the bruising of the serpent’s head signifying his power being totally taken away. Enoch in the first, Elijah in the second, were both 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 (Ezekiel 17:10) their bodies saw not corruption, they receiving life instead of death.

And Jesus Christ, the witness of the third, though the blood of his mortal body, which was of the seed of the woman, was

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shed for the sin of the world (tasting death for every man – John 1:29; Hebrews 2:9) yet his body saw not corruption (Acts 13:37)

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, but that the time is at hand when, *“the last enemy death, shall be destroyed”* 1st Corinthians 15:26. *“Where there is no vision, the people perish: but he that keepeth the law, happy is he”* Proverbs 29:18. And they will receive the promise of Jesus Christ, *“And I give unto them eternal life; and they shall never perish”* John 10:28. Which is their mortal bodies that shall never perish; and that they come forth and seek that eye-salve (Revelation 3:18) by which their benighted eyes may be opened – that their covenant with death be disannulled, and their agreement with hell should not stand (Isaiah 28:18). They having agreed that their bodies should perish, being satisfied with the salvation of the soul. But the time is now come that those that believe in the Scriptures are required to go on to perfection and stand with Jesus against the evil of which the first Adam took. For though Jehovah scattered the seed of Israel into all nations (Amos 9:9) yet will they be gathered at the appointed time (Isaiah 11:11). *“One shall say I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel”* Isaiah 45:5, Showing the three churches of the latter days:

1. the church of the Gentiles, who say they are the Lord’s’
2. the church of the Jews, who call themselves the descendants of Jacob and claim the fulfillment of the promises made to him; and
3. the church of Israel, who are to be gathered out from these two churches, they signing with their hands to have the seal – the seal of their hearts – broken open to them, that they may see the way the Lord has made known, by which their blood will be cleansed from the evil which was received in the fall by their forefather Adam (Joel 3:21, that their bodies, being

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thus prepared, become a temple for their own spirit, with the Spirit of God to enter therein, it being then the temple of God (1st Corinthians 3:16); they then being immortal, death being destroyed (1st Corinthians 15:26), fulfilling Jesus' words, "*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do*" John 14:12.

"At that day ye shall know that I am in my Father, and ye in me, and I in you" John 14:20. *"And I will take the stony heart out of their flesh, and will give them an heart of flesh"* Ezekiel 11:19. Man then dwelling between the root and branch, as Jesus dwelt, they being trees of righteousness, the planting of the Lord (Isaiah 61:3), their branches spreading and filling the earth with fruit that shall not stand as uncircumcised (Leviticus 19:23), but a generation that shall praise the Lord (Psalm 102:18) that the knowledge of the Lord may fill the earth as the waters cover the sea (Isaiah 11:9). *"And the glory of the Lord shall be revealed, and all flesh (mortal flesh) shall see it together: for the mouth of the Lord hath spoken it"* Isaiah 40:5. The Holy Jerusalem being then come down from heaven to the earth.

SERMON 2

TEXT

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” John 1:13.

This text shows that there is another birth for man and woman: 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 mortal life of the flesh (Leviticus 27:11) and in that fall he became inoculated with the evil, which has existed in the blood, which has caused all manner of diseases, and death itself, till the time that God shall fulfill His promise, *“For I will cleanse their blood that I have not cleansed...”* Joel 3:21. For in the beginning, God left man to his own will, a man has suffered his will, to be overcome by the woman and Satan, rather than choose God’s will.

Further, it is evident it is not to be of the will of the evil in the flesh, nor of the will of man, for what do the Scriptures show has been the fruits which have been produced by those who have been born after the will of the flesh? Did not Cain, the very first offspring that thus produced, rise up and slay his brother Abel? And shortly the whole earth became corrupt before God, and was filled with violence (Genesis 6:11) so that God destroyed them all but four men and four women from off the face of the earth by the flood: the good seed having mixed itself with the evil seed. *“...the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose: Genesis 6:2.* And has not this evil in the flesh caused all those that would live righteously, before God to feel they have need to seek continually for another Spirit, to enable them to live as God required them? Yet we find that those who sought, did obtain that birth of God mentioned in the text, for Enoch walked with God and received that birth, not of the will of the evil of the flesh, nor of the will of man, but of God, and *“...he was not; for God took him”*

Genesis 5:24, and thus it was proved that it was not because he was born of the evil seed that man was subject to death, but because he committed the same sin as Adam did. *“The son shall not bear the iniquity of the father”* Ezekiel 18:20 (Jeremiah 31:29,30).

Again, in the second dispensation we find the same evil continued working, and Ham, the second son of Noah, went in unto the uncleanness of the woman (Genesis 9:22,24) and the evil fruit was again produced: and in this dispensation the law was added because of transgressions, till the seed should come to whom the promise was made (Galatians 3:19) of that birth which is according to the text.

And we see Elijah, after he had slain four hundred and fifty of the prophets of Baal (1st Kings 18:22-40) having to flee for his life, yet did he receive that birth spoken of in the text (2nd Kings 2:11) and he went up by a whirlwind to heaven, he thus becoming the second witness that the immortality of the body was promised to those who sought for it.

We are now brought to consider what this birth is, that is to be of God. Now we find that, *“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”* 1st John 3:9.

This brings us again to show who hath received this birth. Jesus said, *“Which of you convinceth me of sin?”* John 8:46. Paul says of him that he knew no sin in 2nd Corinthians 5:21, for Christ kept that law in him 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”* Leviticus 18:5. Therefore, here is shown that man has to be brought back to obedience before he can receive this birth spoken of in the text. And Jesus says, *“One jot or one tittle shall in no wise pass from the law, till all be fulfilled”* Matthew 5:18.

But it may be truly said man cannot do it; yet Jesus, by the Spirit of Christ, has fulfilled it, and has promised that that same Spirit will come and fulfill it in man (John 16:13).

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For the law is as fire (Deuteronomy 33:2); 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 (Romans 8:2) to purge him from that evil which has caused him to commit sin, the transgression of the law (1st John 3:4), the sting of death (1st Corinthians 15:56). 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 (1st Thessalonians 5:23) to enter and be born of his spiritual mother, Jerusalem Above (Galatians 4:26), being begotten of God (1st John 5:18) as Jesus was, He being the express image of His person (Hebrews 1:3). Here, then, is that birth spoken of in the text, which is laid up by God for man and woman, for “...neither is the man without the woman, neither the woman without the man, in the Lord” 1st Corinthians 11:11.

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 the death of the soul which was pronounced against those who knew the law and did it not and do not repent; but the souls of those that repent and offer the sacrifice, either of the law or the gospel, 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” Matthew 22:30.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool” Hebrews 1:13.

Mark! That is not the image of Him “*Who is the image of the invisible God*” Colossians 1:15. Did his body see corruption, or was it glorified? Remember he says, “*I give unto them eternal life; and they shall never perish. And*

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whosoever liveth and believeth in me shall never die. Believest thou this?” John 10:28; 11:26.

Then it asketh every one for themselves, whether they believe this as when it was spoken to Martha? Then be not as those of whom Peter speaks, saying, “*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*” 2nd Peter 3:3,4. But seek to have the vile body fashioned like unto his glorious body (Philippians 3:21).

“*For the earnest expectation of the creature waiteth for the manifestation of the sons of God*” Romans 8:19. That is, waiting 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 evil in 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 are the inhabitants of that city, the new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband (Revelation 21:2). They are begotten of one Father (1st John 5:18) with Jesus, born of one mother, Jerusalem Above (Galatians 4:26), and joint-heirs (Romans 8:17) with him of that kingdom prepared from the foundation of the world (Matthew 25:34) being that seed who are the enemies of the serpent (Genesis 3:15) who are not willing that sin should reign over them.

Paul says flesh and blood cannot inherit this birth (1st Corinthians 15:50) 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 24:39. And the scriptures testify that when he appears, we shall be like

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him, for we shall see him as he is (1st John 3:2), and that those who receive the birth spoken of in the text will be members of his body, of his flesh, and of his bones (Ephesians 5:30), they then being branches of the vine tree, *“I am the vine, ye are the branches. At that day ye shall know that I am in my Father, and ye in me, and I in you”* John 15:5; 14:20. Then man dwells between the root and branch of Christ; Christ being the root, and man the boll of the tree, and Christ being grafted into man bears the fruit in him. But when man is only grafted in to Christ, he still bears of his own kind, although nourished by the root, and his body dies.

SERMON 3

TEXT

“Then Esther the queen answered and said, Let my life be given me at my petition, and my people at my request”
Esther 7:3.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” 2nd Timothy 3:16.

Taking this 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 that one Haman, whom the king Ahasuerus promoted, setting his set above all the princes that were with him: because that Mordecai, a relative of queen Esther, would not bow down to him nor do him reverence as all the king’s servants did, the king having so commanded concerning him; that Haman then sought an opportunity to cause Mordecai and the Jewish people to be slain, and he came before the king and offered him money to obtain the power of destroying them, saying, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king’s laws: therefore it is not for the king’s profit to suffer them (Esther 3:1-9).

We find also that king Ahaseurus 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 those to whom the king shall hold out the golden scepter, that he may live; so that when Mordecai desired queen Esther to go before the king and entreat for the lives of himself and her kindred the Jews, she was afraid. But when Mordecai showed to her that she herself would not escape, forasmuch as she also was a Jewess, she then made up her mind to venture her life

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for herself and her people and to go in before the king,
contrary to the law.

These, then, being the temporal circumstances which caused Esther to petition for her own life and for that of her people, we now proceed to show, in the second place, the spiritual instruction.

Taking king Ahasuerus as a figure of Jehovah, and Mordecai as a figure of Jesus, the woman's seed, and Esther, the queen, as a figure of the Heavenly Jerusalem, resting on those who seek for her, and 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 shalt thou return*" Genesis 3:19. This sentence was pronounced upon his body; but then we find the promise of the woman's seed to get this sentence reversed (Genesis 3:15) as we here see that it was the intercession of queen Esther which caused the king to grant unto the Jews that they might stand for their lives against their enemies.

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 Mordecai sought for the deliverance of his people, and he sought for the assistance of the woman and by her help he accomplished their deliverance, and Jesus Christ also himself is waiting for his bride before He is glorified (John 17:10,22; Revelation 19:7-9; Jeremiah 33:16), for the Immortal Spirit coming down to Israel will cause them to utter the same petition as Jesus when He said, "*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil*" John 17:15, and their petition agreeing together will be heard (Matthew 18:19); and Jesus also says, "*The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly*" John 10:10, signifying the life of the body as well as the soul.

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We find that Esther, the queen, fasted for three days and nights, with her maidens, being figurative of the three dispensations in which the whole creation has groaned and travailed in pain, waiting for the redemption of their bodies (Romans 8:22,23); 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 favour 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 4:16,17; 5:2).

And we find that the craft of Haman was defeated, by his being hanged on the gallows that he had prepared for Mordecai (Esther 7:10); 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 which the blood of Jesus was free from, 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 (Hebrews 9:22; Revelation 20:6; Ezekiel 18:4); 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 10:18). And did he not take the same body and it never saw corruption (Acts 13:37)? And did he not thus become the father of the immortal world, as the first Adam became by the fall the father of the mortal world?

But who at His first coming stood with him? For He stood alone 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*

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wilt” Matthew 26:39. “And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me” Isaiah 63:5.

We find that Esther’s people stood with her for their lives, 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, for they will now be as the children of the bridechamber, mourning when the bridegroom is taken from them (Matthew 9:15), their eyes being now opened to see the state they are in by being born of the flesh and not of God, and they will now stand for their lives and seek for the intercession of Jesus to be answered where he says, “*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil”* John 17:15, and they will stand, and perish not. And the time when the church of Christ is to stand for their lives we find is pointed out in the Scriptures, for Hosea says, “*After two days will he revive us: in the third day he will raise us up, and we shall live in his sight”* Hosea 6:2. And Jesus says, “*Behold I cast out devils and do cures today and tomorrow, and the third day I shall be perfected”* Luke 13:32; He being born in the fifth thousand years, and in the sixth thousand years he will be perfected by receiving his bride – the one hundred and forty four thousand. The two days during which he cast out devils being the two thousand years of the dispensation of the gospel.

Now, we find that Jesus, the woman’s seed, came after two dispensations (or two days), had passed away: and this was the time when God revived the hope of immortality in the church; and at the age of thirty the Spirit of the Godhead descended, and abode upon him three years, afterwards dwelt fully in him (Colossians 2:9), he then having entered into the inner court, which is being immortal; and the almighty King, his Father hath given him “*power over all flesh, that he should give eternal life to as many as thou*

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hast given him” John 17:2. “And I give unto them eternal life; and they shall never perish” John 10:28, their bodies – which will now shortly be fulfilled, for we are now in the third day, when “He will raise us up, and we shall live in his sight” Hosea 6:2.

Here, then, we see the same power given to Jesus, the woman’s seed, as king Ahasuerus gave power to Queen Esther over her life, and the lives of her people.

But, we find, as it was then the people were a scattered people, so now the people or seed of God are a scattered people – scattered to the four winds of heaven (Matthew 24:31).

They know not but that they must die, for Satan, as Haman, persuades them, *“It is appointed unto men once to die”* Hebrews 9:27. He persuades them yet to bow down to the evil, in which bondage has held man since the fall; 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* (which was Jesus, the woman’s seed at his first coming) *and looses those that are appointed to die”* – those that are the seed of Israel at his second coming (Psalm 79:11). And like as the sentence which Haman persuaded the king to pass on the Jews fell on his own head, so will the sentence of death now fall on Satan, and men be freed from it, if they agree for his power to be taken from them.

The disciples knew of this great salvation (Jude 3) but did not obtain it, because the time of deliverance was not then come; yet they had the first fruits of the Spirit, and were waiting for the adoption, *“to wit the redemption of our body”* Romans 8:22,23.

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 and immortal 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 14:19.

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And this gospel testifies 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 body (1st Thessalonians 4:23) and they are now called to go on unto perfection, if God permit (Hebrews 6:1-3).

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*” Proverbs 29:18. But the seals are being broken open, for the lion of the tribe of Judah has prevailed to open and loose the seals (Revelation 5:5). 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 has begun to fall, thou shalt not prevail against him, but shalt surely fall before him*” Esther 6:13.

Then, reader, if thou be of the seed of Israel, which light the Spirit of God will give thee, if thou seek for it; for we are now in the time spoken of by the prophet. “*The days of visitation are come*” Hosea 9:7; it being the last day, being the sixth thousand years, to give immortality 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 the evil that is in 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*” Romans 12:1, 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 (2nd Timothy 2:21), that he may show his power dwelling in you; for the Scripture says, “*Thy people shall be willing in the day of thy power*” Psalm 110:3. Which day we have now approached unto.

SERMON 4

TEXT

“Lord, who shall abide in thy tabernacle? Who shall dwell in the holy hill?” Psalm 15:1.

The former children of Israel sojourned in the wilderness for forty years, and they prepared a tent, according to the commands of God, which was thirty cubits in length and ten in breadth and height. Now this tent or tabernacle was set as a figure of that other tabernacle in which the latter Israel are to dwell, being the Spirit of God. Now, round this tent was a court, which was a figure of the law given to Moses, which did not admit men to the knowledge of spiritual things but only as it were to view the outside thereof; and the tabernacle itself was divided into two parts, the first called the Holy Place, being a figure of the gospel, by which man obtained a knowledge of spiritual things and holiness was required: but yet the body was not cleansed from the fall, and so died. This place being longer one way stood as a figure that perfection was not to be gained under the gospel, but the Holy of Holies was equal in size every way, both breadth, and length, and height, being a resemblance of that Holy Jerusalem, which John saw coming down out of heaven (Revelation 21:2), which was of equal size each way, showing that the inhabitants thereof would have both spirit, soul, and body made holy and without blemish (Ephesians 5:27). But between these two places hung a vail, which stood as a figure of the evil in the blood, and if this was not removed they could not pass from the Holy Place into the Holy of Holies. *“He who now letteth will let until he be taken out of the way”* 2nd Thessalonians 2:7.

“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” 1st Corinthians 6:19.

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“At that day ye shall know that I am in my Father, and ye in me, and I in you” John 14:20.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God” Romans 12:1.

“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” Revelation 21:16. Being the law and testimony, and the fullness of the Spirit would rest upon it, and keep all the commandments which were given to the Son of man to perform and make their mortal bodies like the body of Jesus after his resurrection. *“But if the Spirit of him that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”* Romans 8:11. *“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself”* Philippians 3:21.

In the holy place were kept the table of shewbread, the golden candlestick, and the golden altar of incense, being figurative of the two sacrifices, the one of the Jews being the animals, and the other of the Gentiles the bread and wine, which were to be partaken of as a figure of the sacrifice of Jesus as an atonement for the sins of the world.

The first, or holy place, is the life or place of the angels, their lives being lower than God, to minister unto man, between the mortal life and the immortal life – they are to be ministering spirits from the throne of God. *“Who maketh his angels (being then called that which they were to be in the resurrection) spirits”* Psalm 104:4. It was the first 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 the evil, which

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by man he sowed in the field – the field being the body of
the woman, 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”* Matthew 13:38.

*“Behold, all souls are mine; as the soul of the father, so
also the soul of the son is mine: the would that sinneth it
shall die”* Ezekiel 18:4. The evil in it. But in the second
place, or Holy of Holies, was kept the ark of the covenant
covered with gold, being a figure of the last covenant that
God will make with man, of which Israel will be the
firstfruits, that their spirits, souls, and bodies be preserved
blameless (1st Thessalonians 5:23) by God fulfilling in them
His new covenant, putting his law within them and causing
them to keep these laws forever (Jeremiah 31:33; Hebrews
8:10). For thus saith the Lord, *“That after seventy years be
accomplished at Babylon* (Babylon being called a city, is
the body of the woman, wherein the evil was placed; *“And
upon her forehead was a name written – Mystery, Babylon
the Great, the Mother of Harlots and Abominations of the
earth”* Revelation 17:5. The seventy years is the visitation
of the ingathering of Israel from amongst the Gentiles) *I
will visit you, and perform my good word towards you in
causing you to return to this place”* Jeremiah 29:10. 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”* Psalm 126:6.

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 16:7. And after he arose, his body became the
tabernacle of God and ascended, fulfilling the text, showing
who would abide in the tabernacle; but he promised he
would come again and bring with him his sheaves, which is
the Spirit that will make man the sheaf or branch of Him.
“I am the vine, ye are the branches” John 15:5. They being
immortal – equal with Him.

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“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 13:5.

As the angel ordered that no razor was to come upon the head of Samson – he being a type of Jesus – so will it be with those who are to abide in the tabernacle and dwell in the holy hill, according to the text – they not marring the temple of God, by His Spirit keeping His commands in them – by Him subduing the evil which was placed in the city (Genesis 1:28). *“The Comforter, which is the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”* John 14:26. *“Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard”* Leviticus 19:27. 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 (Romans 8:2).

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, is eternal, they being born of God: *“Without father, without mother, without descent, having neither beginning of days nor end of life”* Hebrews 7:3.

And these are the sealed number, the hundred and forty four thousand, which are redeemed from amongst men, being the firstfruits unto God and the Lamb (Revelation 7:1-8; 14:1-4): being called the bride, the lamb’s wife (Revelation 21:2). Being the new world, which the body of Jesus was the beginning of. *“For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee”* Isaiah 62:5.

And now the Spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel

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which are written in the Scriptures, and is opening the seals, and showing unto them the Scriptures which have been hidden 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 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 heaven and the new earth.

SERMON 5

TEXT

“For unto the angels hath he not put in subjection the world to come, whereof we speak” Hebrews 2:5.

In this text there are two parts: the first part is the world to come; and the second, that it is not put in subjection to the angels (Hebrews 2:5); for it is evident that the old world has been put in subjection to the angles during the six thousand years.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Hebrews 1:14.

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 11:55. For I am come to set a man at variance against his father, the man of sin (2nd Thessalonians 2:3), and the daughter against her mother, the mother of harlots (Revelation 17:5; Matthew 10:35). And there was a striving with men on earth which of these angels he would be subject to; *“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope”* Romans 8:20.

The duration of the old world is divided into time and times (Daniel 12:7), which are the three dispensations; and in the last o these three will the new world be made which is the bodies of men made in the image of God – having neither beginning of days nor end of life, but made like unto the Son of God (Hebrews 7:3).

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 the old world – their spirits are only tenants to their bodies during their mortal life, and at the resurrection they will receive their souls a spiritual house for their spirits to dwell in, being equal unto the angels of God (Luke 20:36), and

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ministering spirits to those who shall be heirs of the soul, or of
the soul and body.

God is now creating the new world, of which the woman's seed, Jesus, was the beginning (Revelation 3:14). *"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"* Romans 8:29. And Christ did the work in Jesus which the first Adam was commanded to do. At the river Jordan, he being thirty years of age, 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, as he did from the first Adam; and Satan attracted the hearts of the men of sin, to shed the blood, the mortal life of the body.

But when arose from the sepulcher, 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 then man and God, and not the life of blood.

"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" Ezekiel 44:2. Death cannot enter in.

"And to the angel of the church in 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 has kept my word, and hast not denied my name" Revelation 3:7,8.

And now the fullness of the times of the old world being come, the spirits of the just (Hebrews 12:23) will ask for the fullness of Christ always to rest on them, which will do a greater work in them than it did in Jesus (John 14:12), Christ having the evil in their bodies to overcome.

"Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me" John 14:30.

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“Now is the judgment of this world; now shall the prince of this world be cast out” John 12:31.

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” 1st Peter 5:4.

“When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him” Hebrews 1:6.

But the new world, the spirits of the just (Hebrews 12:23), 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”* Romans 11:27, 29.

The Jews having a covenant with the law, it being given unto them, and the Gentiles under the gospel, having a covenant without the law given unto the Jews. Both these have the covenant for the soul without the body, which is by repentance. But the Israel of God, having both the law and gospel, have that covenant made before the spirit of man was given unto the body, which is without repentance, and is for both soul and body. *“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love”* Ephesians 1:4.

The world to come is the new earth (Isaiah 65:17), 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 the new earth, to be the life of it, it being the kingdom prepared from the foundation of the world (Matthew 25:34).

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”* Revelation 1:14,15.

In the book of Exodus is shown 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”* Exodus 24:10,11.

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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 (Exodus 33:20) and here it is said, *“They saw God and did eat and drink”*. But it is evident it was only in 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.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and he was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And Jesus charged them, saying, Tell the vision to no man” Matthew 17:1,2,9. 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” Exodus 24:18. Moses being in the mount forty days and forty nights is typical of Jesus Christ showing himself immortal for forty days upon earth.

“To whom he also showed 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 1:3.

David shows further the difference between the old world and the new, where he says, *“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 honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”* Psalm 8:4-6. And Paul follows on the same subject in these words: *“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 honour; that he by the grace of God should taste death for every man”* Hebrews 2:8,9. The first Adam’s seed is made lower than the angels; but the latter Adam, Christ and his seed,

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higher. *“And did not he make one? Yet he had the residue of the Spirit? And wherefore one? That he might seek a godly seed”* Malachi 2:15.

“I considered all the living which walk under the sun, with the second child that shall stand up in his stead” Ecclesiastes 4:15.

The second child is spiritual: it is the godly seed, which is the other Comforter who should proceed from him, and which he promised to send after his departure (John 16:7), and the remnant of his people will first dwell in it and it will do the work in them that it did in Jesus, and will then dwell in them as it dwelt in him, and quicken their mortal bodies that they may be made immortal.

Jesus had the Spirit, without measure, and he dwelt in it, and it did the work. *“I can of mine own self do nothing”* John 5:30. He then ascended unto his Father, and the Spirit is now come again to see who will seek for the goodly seed, whom he foreknew, that they may be conformed to his image, that the angels may be subject to them as to him. And all in heaven and on earth and beneath it, are placed in subjection to them: *“Know ye not that we shall judge angels”* 1st Corinthians 6:3. 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?”* Matthew 26:53. Being the twelve tribes redeemed from among men; and when they are changed to His image they will be of Him – as the woman is of man. During the three years of his ministry 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 14:11,20.

SERMON 6

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” 1st Corinthians 15:41.

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 were 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, the Spirit doing His will in them 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” 1st Thessalonians 5:5. “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 sign, 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” Genesis 1:14-16.

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”* Isaiah 60:20. They will *“put forth their hand, and take also of the tree of life, and eat, and live for ever”* Genesis 3:22. So when *“this mortal shall have put on immortality, then shall*

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be brought to pass the saying that is written, Death is swallowed up in victory” 1st Corinthians 15:54.

“And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” Luke 21:24, which is the law and the testimony of God; and the temporal Jerusalem is figurative of the spiritual.

“Unto you that fear my name shall the Sun of righteousness arise with healing in his wings” Malachi 4:2. *“I have poured out my Spirit upon the house of Israel”* Ezekiel 39:29.

And the Spirit will afterwards live in them by washing away the blood (Ezekiel 16:9) 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”* Romans 8:11.

“And Jesus, when he was baptized, went up straightway out of the water” Matthew 3:16. *“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 1:32-34. The firstborn (Romans 8:29).

The Spirit which descended from heaven, and rested upon the body of Jesus, the woman’s seed, is that glory of which the sun in the firmament is set a figure, as 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 thousands of his saints”* Jude 14. The saints being martyrs.

And on Samson: *“And he took the door 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 16:3.

And on Elijah, and he prophesied and then *“went up by a whirlwind into heaven”* 2nd Kings 2:11.

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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”* Daniel 3:24,25. So they were in the Spirit of God, which Spirit appeared to the king with a body typical of the Messiah, Christ.

And on Daniel, and removed fear from him, and shut the lions’ mouths (Daniel 6:22).

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 (Genesis 14:18,19) 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 that are of Israel, they dwelling in it, and testify of the *“King of Salem, which is King of peace”* Hebrews 7:2. 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 14:12. *“And I give unto them eternal life, and they shall never perish”* John 10:28.

And it will make them kings and priest, *“For thou 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”* Revelation 5:9,10. Being the body of man.

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 33:23-25. 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” Psalm 84:7. 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*

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branches” John 15:5. “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 16:7,8. The man of sin (2nd Thessalonians 2:3).

“And they (the sons of men) remembered that God was their rock, and the high God their redeemer” Psalm 78:35. 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” Isaiah 46:10.

“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” Jeremiah 31:32.

“Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord” Jeremiah 31:32.

This new covenant is the fullness of the Spirit, 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 the work in Jesus that will do the work in the house of Israel; for it is written in the Scriptures, *“Thou wilt ordain peace for us: for thou also hast wrought all our works in us” Isaiah 26:12.*

The second glory mentioned in the text, which is the glory of the moon, the light of the night, is a figure of those who seek for the salvation of their souls, without the redemption of their bodies – whether it be the Jew under the law, without the gospel, or the Gentile under the gospel, without the law, they not believing fully in the Scriptures, which testify that the seed of the woman shall bruise the serpent’s head (Genesis 3:15) – which meaneth that Satan’s power shall be totally taken away from the woman, by the Immortal Spirit returning unto her, that she become the tree of life to bring life to man, as she at first brought death. For those who die receive only the salvation of

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the soul, but those whose bodies are redeemed from the fall, have their souls preserved alive, dwelling in their bodies, possessing the light of the sun; and needing not the light of the moon, which is only a borrowed light.

The third glory mentioned in the text, which is the glory of the stars, is a figure of those who die unrepentant seeking neither soul nor body, 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 7:41,42. They 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 their souls come forth to give an account of the deeds done in their mortal bodies, 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 and moon are figurative.

SERMON 7

TEXT

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, 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 30:26.

This text may be divided into two parts: the first is, *“The light of the moon shall be as the light of the sun”*. The light of the moon is as 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 be done. *“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them”* Matthew 13:34. And he said, *“Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive”* Matthew 13:13,14.

“The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened” Matthew 13:33. 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 21:24). Then, at the end of the six thousand years, will God raise Israel up above the man of sin.

“The remnant of Jacob shall be in the midst of many people as 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 to pieces, and none can deliver” Micah 5:7,8. Then he will no more speak unto Israel in parables: for he says *“The time cometh when I shall no more*

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“speak unto you in proverbs, but I shall shew you plainly of the Father” John 16:25. They unto whom he was then speaking being the fathers of the children of the kingdom. *“The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth”* Romans 9:11. Jesus being the true Israelite in whom was no guile (John 1:47), his blood not having need of being cleansed, and the Israelites to whom pertaineth the adoption (Romans 9:4) being those whose blood will be cleansed like his, according to the promise of God, *“I will cleanse their blood that I have not cleansed”* Joel 3:21. For when the Lord, who gave his words 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.

And Paul testifies that the disciples had not the fullness of the Spirit: *“We know in part, and we prophecy 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”* 1st Corinthians 13:9,10,12.

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 it had fulfilled the righteousness of the law in those whom the law justifies.

The way in which the blind man was healed by Jesus Christ stands as a figure of the light of the sun, which is to become sevenfold. For when he first received his sight his vision was imperfect, and he said I see men as trees walking; but after Jesus had put his hands on him the second time he was restored, and saw every man clearly – showing that when the Spirit came on the disciples, after the ascension of Jesus, it only gave them an imperfect view of the truth. But when that Spirit comes the second time, *“The light of the sun shall be as the light of seven days”*: that is, all the different lights or revelations which God

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has given unto the sons of men during 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 (the mortal and immortal Spirits being the eyes), when the Lord shall bring again Zion” Isaiah 52:8. *“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”* Isaiah 29:18. *“The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation (being the great salvation - Hebrews 2:3) of our God”* Isaiah 52:10.

“The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end (Satan’s kingdom). 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” Daniel 7:26,27. The saints being those who have been martyrs for the testimony which they held of the faith of the immortality of their mortal bodies; and the people of the saints, 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” Revelation 11:15. Being the bodies of men when redeemed. *“Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you”* Luke 17:12.

“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” Revelation 12:9. *“And he shall slay the dragon that is in the sea”* Isaiah 27:1. The sea being as the heart. *“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night”* Revelation 12:10.

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“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened” Revelation 15:5. They having entered into the Spirit, which is the other Comforter, which is Christ, that Jesus promised to send them, which is the partial redemption.

He will make their vile bodies like his own glorious body (Philippians 3:21), by his Spirit in which they dwell being put within them. *“Now ye are the body of Christ, and members in particular”* 1st Corinthians 12:27. So their natural mortal bodies will put on immortality without seeing corruption.

Then will the third part of the text be accomplished, *“That the Lord bindeth up the breach of his people, and healeth the stroke of their wound”*.

Which day is it in which this will be done? It will bein the third day, which is the last dispensation of the six thousand years, and third watch of that day, there being six hundred and sixty six years, and eight months in each watch, showing 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 12:38.

Now the fullness of times being come, the door is thrown open for the ingathering of Israel, that they 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 (Ezekiel 16:9). *“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”* Genesis 32:29.

As 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”* Ezekiel 36:26.

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”* Proverbs 1:23.

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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 (Ezekiel 37), 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 2:9.

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 dishonour; but the latter house is the new body, which is to be made out of the same lump as the old one, 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 20:27. *“A spirit hath not flesh and bones, as ye see me have”* Luke 24:39. And further Mary Magdalene, and the other Mary held him by the feet (Matthew 28:9).

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”* 1st Thessalonians 4:15,17.

But what, may be asked, is the air? It is the spirit of life which is put within their temples, which brings their breath to be their wings, which fulfils the words, *“There is a natural body, and there is a spiritual body”* 1st Corinthians 15:44; which meaneth a natural immortal body, with the Spirit of God, with their spirits, dwelling within their temples.

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And when the bones of the house of Israel are gathered, and the Spirit has done the work in them, they, by abiding in it, as promised in the Scriptures, will be united bone to bone as joint-heirs with Christ. Though it is said in the Scriptures, “*But of that day and hour knoweth no man*” Matthew 14:36 (the man of sin).

“*But ye, brethren, are not in darkness, that that day should overtake you as a thief*” 1st Thessalonians 5:4.

SERMON 8

TEXT

“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” Romans 9:4.

It behoves the minister to search the law and the testimony to prove who they are, for there are those calling themselves what they are not (Revelation 3:9). *“The secret of the Lord is with them that fear him, and he will shew them his covenant”* Psalm 25:14. 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”* Jeremiah 31:31. It is evident that he did not make this 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”* 2nd Corinthians 1:22. 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 3:33.

“Hurt not the earth, neither the sea, nor the trees (which are the nations of the world), till we have sealed the servants of our God in their foreheads” Revelation 7:3.

This proves that a remnant of Israel was to be saved from among the Gentiles. This shows who are Israelites, 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 15:7.

This shows that the true Israelites will abide in Christ and He in them, He being the true vine and they the branches; not being that vine which withereth, which is mentioned in Ezekiel. *“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.*

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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” Ezekiel 17:5,6.

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 “*willows by the water courses*” Isaiah 44:4, and are true Israelites, in whom there is no guile, and to them pertain the adoption, and the covenant, and the fullness of the law, of which the fulfilling of the 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 (into immortality); but it shall be for those: the wayfaring men, though fools, shall not err therein” Isaiah 35:8. The unclean being those 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 – 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”* Matthew 3:11. *“For if Jesus had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God”* Hebrews 4:8,9.

Now the keys of the kingdom of heaven were given unto Peter in the fifth thousand years, that one day was as a thousand years before God (2nd Peter 3:8). So that by using this key, man might obtain this knowledge of the times and seasons to unlock the Scriptures – to know when the time arrives for the fulfillment of the promises to the true Israelites; that he might follow on to know the Lord by taking heed to that sure word of prophecy,; *“as unto a light that shineth in a dark place”* 2nd Peter 1:19. For the Revelations point out many different angels as being sent forth for various works in the last days, so that if

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men do not discern these messengers or angels how can they go on to perfection?

“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 (without the immortal Spirit), all these things are done in parables” Mark 4:11.

And he giveth those 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 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”* Isaiah 8:20.

Firstly, Who are Israelites?

They are those who petition by a morning and evening sacrifice, to take away the root, branch, and seed of evil from their bodies; as the Scripture testifieth, *“That God will avenge his own elect, which cry day and night unto him”* Luke 18:7. *“And I looked, and lo, a lamb stood on the Mount Sion, and with him an hundred, forty and four thousand, having his Father’s name written in their foreheads. These are they which were not defiled with women (with the uncleanness, they being the daughters of the harlot – Revelation 17:5); for they are virgins. These were redeemed from among men, being the first fruits unto God, and to the Lamb”* Revelation 14:1-4. They being redeemed from the corrupt earth.

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 8:44. 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, God having then sent forth his Spirit into their hearts, whereby they cry, *“Abba, father”* Galatians 4:6, and until they receive the Spirit which adopts them they continue praying for it. *“For*

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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” 2nd Corinthians 5:4.

The taking away of the evil is necessary before they can receive the adoption, 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, causing them to inherit substance (Proverbs 8:21). 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 (being the families of the new creation) 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”* Jeremiah 52:14.

The one of a city being Jesus, the seed of the woman, purified by the refiner from that which her body was conceived of. He not being begotten of man 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, as 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 the moon, and another glory of the stars: for one star differeth from another star in glory” 1st Corinthians 15:41.

“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” Revelation 3:21.

Fourthly, And the covenants.

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Israel is commanded to remember the covenant of the immortality of the mortal body, 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”* Genesis 2:16,17. For as death came through not obeying the commands of God, so life must come through God causing them to obey (Jeremiah 31:33).

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” Romans 2:13,25.

“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” Romans 15:8. The fathers being the martyrs.

“He that turneth away his ears from hearing the law, even his prayer shall be abomination” Proverbs 28:9. *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”* Matthew 5:17.

“And it is easier for heaven and earth to pass, than one tittle of the law to fail” Luke 16:17.

“Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings” Isaiah 51:7.

“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 1:25.

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 that worship him must worship him in spirit and in truth”* John 4:24. The Spirit keeping all his laws and commandments in them, as it did in Jesus, he being their example. *“For even hereunto were ye called: because Christ*

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*also suffered for us, leaving us an example that ye should follow
his steps” 1st Peter 2:21.*

Seventhly, And the promises.

The promise to Israel being not only the immortality of their mortal bodies, but also that they shall live and reign one thousand years on this earth with Jesus Christ and be His bride. And it shall be at that day that thou shalt call me Ishi (which means husband); and shall call me no more Baali (which means Lord). And I will betroth thee unto me forever; and I will even betroth thee unto me in faithfulness: and thou shalt know the Lord (Hosea 2:16-20).

SERMON 9

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” Colossians 2:14.

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 which day the nail is to be removed.

What was nailed to the cross? The laws with which men said they were burdened, and could not observe – they not having the Spirit – 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 15:10. They being without the Spirit. *“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”* Colossians 2:16. *“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things”* Genesis 9:3. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing (Galatians 5:2).

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 shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ”* Galatians 6:12.

“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 15:24. 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

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uncircumcision, let him not be circumcised (1st Corinthians 7:18). 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 in them.

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”* Deuteronomy 32:21. 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 12:23), that they should be left to be grafted in by baptism with the Gentiles, to continue in the eating of bread and drinking of wine, as token of their faith in the atonement made by the death of Jesus, 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 Paul, in other parts, testifies of circumcision, saying: *“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”* Romans 3:1,2.

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 1:14). 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, which is his body, and is as the magnet; for whom it toucheth it quickeneth, to do the will of God.

So though the Hebrews had the promise of the life of their bodies, through the keeping of 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.

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The former circumcision, before Christ, stood typical of the latter circumcision, when He should send the fullness of his Spirit to gather together the house of Israel from amongst the Gentiles – whose bodies will receive eternal life, by the Spirit keeping the whole of the law in them. *“And ye shall be gathered one by one, O ye children of Israel”* Isaiah 27:12. *“Thus saith the Lord God; No stranger, uncircumcised in heart nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel”* Ezekiel 44:9. For circumcision of the flesh is one part of the law given to Israel, which it becometh them to keep as a testimony of the circumcision of the heart, like as Jesus was baptized of John in Jordan, saying, *“Thus it becometh us to fulfill all righteousness”* Matthew 3:15.

But Peter was called to be a minister to the circumcision of the flesh – that is to the Jews – 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”* Isaiah 11:11.

The uncircumcised Gentiles, who keeps not the gospel, will not have a right to the full promises of God, which is the redemption of the body, any 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 not make void the words of the text. *“Cometh this blessedness then, upon the circumcision only, or upon the uncircumcision also (the Jew and the Gentile each receiving their own portion)? 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”* Romans 4:9,10. Which is for the salvation of the soul.

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*

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yourselves, ye shall do well” Acts 15:28,29. *“But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”* Hebrews 10:39.

So it is evident that Paul meant not the life of the body, but the salvation of the soul. *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”* Romans 4:5. Until the fullness of times, when they should receive the Spirit to dwell in.

“Now to him that worketh is the reward not reckoned of grace, but of debt” Romans 4:4. His natural body then being due to him.

It might be asked in what day it was nailed? The fifth day, or fifth thousand years, when Jesus was crucified. But on which day is the nail to be removed? In the sixth day, or six 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” Isaiah 22:25. In the eleventh hour of the sixth thousand year.

For at that time the Spirit will descend and take away the enmity (Ephesians 2:15,16), that is in the flesh against the commands of God, which Paul testified of when he exclaimed, *“I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members”* Romans 7:23.

“For wheresoever the carcase is, there will the eagles be gathered together” Matthew 24:28. Being the Spirit which is hid with Christ in God (Colossians 3:3), which the Scriptures say is, *“With you and shall be in you”* John 14:17. For *“He that hath the bride is the bridegroom”* John 3:29. Which is the life of the bride, the time being come for God to give it to those who are found of Israel – they being hidden from the former Israel, who kept not the law; and is now hidden from the Gentile who keepeth not the gospel – in which way and manner it will be given, but those who receive it need no interpreter.

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“So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, 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” Matthew 20:8,9. 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 10:35). They being outcasts from the Jew and Gentile churches. *“And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it”* Revelation 2:17.

“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 19:15-19.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” 2nd Timothy 2:15. 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 time is come for his ambassadors to go forth as sheep among wolves (Matthew 10:16), 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”* Matthew 24:14.

“The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it” Luke 16:16. Those that are of Israel press into the Spirit.

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

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build upon that rock, that 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”* Matthew 21:44. The natural body.

SERMON 10

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” 1st Corinthians 3:12,13.

Now, the reader will see from the text that there are six different materials mentioned, which may be divided into two classes of superior and inferior, with which man might build upon the foundation already laid; and that the fire of the immortal Spirit should try every man’s work of what sort it is; whether it would withstand the 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 which the world has been divided into. 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, in 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, and the dross departs from the gold, and the tares are consumed – 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

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transgression (which was partaking of the impurity of the tree)
who is the figure of him that was to come” Romans 5:14.

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 as 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 is to be as fire (Obadiah 18), from which came Moses, to whom God gave the law, and commanded him to offer up slain beasts whose entrails were washed, and the carcase: and with every offering he was to offer salt. *“With all thine offerings thou shalt offer salt”* Leviticus 2:13. Figurative of man’s body being washed and salted, by him presenting his body a living sacrifice unto God (Romans 12:1).

First, his body being washed by the word. *“That he might sanctify and cleanse it with the washing of water by the word”* Ephesians 5:26.

Second, being salted: *“For every one shall be salted with fire”* Mark 9:49. Which is being anointed with the Spirit, resting on him, doing the work, till it be put within him – being the baptism of fire (Matthew 3:11).

“But if the salt have lost his savour, wherewith shall it be salted? (It being faith.) It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men” Matthew 5:13.

“From his right hand went a fiery law for them” Deuteronomy 33:2. 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 tithes, as Levi rendered tithes in Abraham to Melchisedec.

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“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 Melchisedec met him” Hebrews 7:9,10 (Genesis 14:18-20).

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”* Genesis 27:40.

SERMON 11

TEXT

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: 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 firstborn” Exodus 4:22-23.

The reader will perceive that this text divides itself into two parts:

1. there is the firstborn of God;
2. there is the firstborn of Pharaoh.

The first being set a type of the latter Israel, who will become the son of God, by receiving that change spoken of by Paul where he says, *“Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed”* 1st Corinthians 15:51. And the second being set a type of those that remain unchanged, who will be utterly consumed at the second coming of the Lord (1st Thessalonians 5:3). And the manner in which these two different characters came to exist in the world is also pointed out by Jesus in the following parable: *“A certain man had two sons: and the younger of them said to his father (God), Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat”* Luke 15:11-16.

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.

Now, this younger son was the first Adam, being younger according to the Spirit, though elder according to the flesh; and

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Jesus Christ, the second Adam, being the elder according to the Spirit, though younger according to the flesh. The citizen was the evil which God had placed in the city: fulfilling the words of Amos, “*Shall there be evil in a city, and the Lord hath not done it?*” Amos 3:6. And He commanded the man not to touch it, for in the day he ate of it, in that day he should surely die (Genesis 2:17); and through touching it he became the adopted son of Satan, the body being given unto Satan for the destruction of the flesh (1st Corinthians 5:5), that the *spirit* might be saved at the first or final resurrection.

“*But he that sinneth against me wrongeth his own soul (or the life of his natural body): all they that hate me love death*” Proverbs 8:36.

And this is applicable to the whole race of the incorruptible bodies, while they remain 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.

But unto the eldest son, Jesus, who never forsook the right way, God said, “*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 15:31-32.

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 go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son*” Luke 15:18-19. He sought to become as the angels: to be a servant to his elder brother, Jesus.

But when God saw his Son returning from the citizen he went out to meet him, and he 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 15:22.

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“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” Isaiah 10:21-22.

“For this is my covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance” Romans 11:27,29.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” Romans 11:26.

“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” Revelation 12:17.

“And thou shall return and obey the voice of the Lord, and do all his commandments which I command thee this day” Deuteronomy 30:8.

And be joined to the eldest Son, Jesus, whom the Father has appointed heir of all things (Hebrews 1:2). *“And if children, then heirs; heirs of God, and joint-heirs with Christ”* Romans 8:17.

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30.

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 firstborn, go, that he may serve me, I will slay thy son, even thy firstborn. This Pharaoh refused to do.

Now, the reader must observe, in the first place, that this son was Jesus, who was in the loins of his father, of the tribe of Judah, which was then with the rest of the twelve tribes in bondage under Pharaoh. Now, when Pharaoh had received all the plagues, and the death of his firstborn, of man and 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

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Moses stretched forth his hand over the sea, and the sea returned, and the Lord overthrew the Egyptians in the midst of the sea (Exodus 14:26-27).

This being done as a figure of the return of Israel. For Paul, speaking of the evil world, 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”* 1st Thessalonians 5:3.

Fulfilling the words of Jesus, the eldest Son of God, who said, *“I am come to set a man at variance against his father (the man of sin), and the daughter against her mother (the mother of harlots)”* Matthew 10:35.

That the son and daughter of man might be left with their bodies, they being presented a living sacrifice (Romans 12:1).

“For every one shall be salted with fire, and every sacrifice shall be salted with salt” Mark 9:49, being the baptism of fire (Matthew 3:11).

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” Ephesians 5:23.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” Romans 8:2.

“That there should be no schism in the body; but that the members should have the same care one for another” 1st Corinthians 12:25. Then will be fulfilled God’s words, *“Let us make man in our image, after our likeness”* Genesis 1:26. And then he will breathe into his nostrils the breath of life (Genesis 2:7). Geing the immortal SPIrit.

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 eldest Son of God, fulfilling his words: *“Ye are from beneath; I am from above: ye are of this world; I am not of this world”* John 8:23.

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And in another place he says, *“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 8:44.

But the return of the youngest son is when he separates himself from the citizen and seeks for the immortal Spirit to make him like unto his brother Jesus, having a natural immortal body – not an incorruptible body as the angels (Matthew 22:30). But the angels being in subjection to them. *“Know ye not that we shall judge angels? How much more things that pertain to this life?”* 1st Corinthians 6:3.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” Hebrews 1:13. But Jesus says, that to sit on His right hand and on His left shall be given to them for whom it is prepared of His Father (Matthew 20:23).

The sixth thousand years being come, which is as the sixth day of the creation (Genesis 1:31), it is given to those who are separated from the citizen, they being the spirits of just men made perfect (Hebrews 12:23). 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”* Matthew 12:50. And every one that is separated from the citizen, the Spirit will do the will of the Father in them as it did in Jesus, fulfilling the words, *“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do”* John 14:12. Because he had not 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 in him than He did in Jesus, the woman’s seed.

“And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick” Matthew 9:11-12. So, the last shall be first, and the first last (Matthew 20:16).

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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 receive the kernel, being the cleanness of the woman, 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 only they can look on that hold the faith, and in whom the Spirit does 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, their mortal lives being swallowed up of immortality, being separated from the citizen whom they had joined themselves to – their “*spirit, soul, and body being preserved blameless*”.

SERMON 12

TEXT

“I am the true vine, and my Father is the husbandman” John 15:1

It is evident from the words of the text, that there has been another vine which must have proved itself false, else Jesus would not have said, *“I am the true vine”*. The vine has been used in various parts of the Scriptures under different figures or types; sometimes figurative of a woman: as we read, *“They wife shall be as a fruitful vine”* Psalm 128:3. Sometimes as a people – *“Thou hast brought a vine out of Egypt”* Psalm 130:8. Also, *“For their vine is of the vine of Sodom”* Deuteronomy 32:32. *“Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?”* Jeremiah 2:21.

Now, in the creation we find the Lord created Adam good (Genesis 1:31). He was then as a noble vine; but we find the first Adam was the figure of Him that was to come (Romans 5:14). Hence Jesus said, *“I am the true vine”*.

Now this true vine is alive, for Jesus says, *“I am he that liveth, and was dead; and, behold, I am alive for evermore”* Revelation 1:18. But death was pronounced on the degenerate plant of a strange vine (Jeremiah 2:21), which was the first Adam. But the Lord is now seeking those who are of the true vine, that He may graft them – that he may be the husbandman of them as he was of the woman’s seed, Jesus, who bore the fruit of immortality; and he says, *“Every branch in me that beareth not fruit he taketh away”* John 15:2.

How does he take them away? It is by the death of the mortal body, their spirits being separated from their souls and bodies. Thus proving they abode not in him, being cast forth as a withered branch – that is their mortal bodies have withered. *“And every branch that beareth fruit, he purgeth it that it may bring forth more fruit”* John 15:2.

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Now, then, to the believers in the first principles of the doctrine of Christ, the true vine, who believe for the salvation of the soul, and are bearing fruit of that faith, see in the foregoing words that something further is set before you.

Then what purification is necessary that ye may bear more fruit? Is immortal life, only to be obtained by the death of the mortal body? We answer it is not; because there are witnesses of this truth in each dispensation in the persons of Enoch, Elijah, and Jesus, and the promise of the Lord is, *“I will cleanse their blood that I have not cleansed”* Joel 3:21.

Here is the purification necessary for the immortality of the mortal body. Here is what man must submit to before he can come to be a branch of the true vine. *“I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”* John 15:5.

Now, see here the two grafts; the first you must be grafted into him to receive of the virtue of his death, which brings the soul unto life in the resurrection as the angels; secondly, being brought to life, that life may be grafted into you, that you may bear much fruit, which is to live eternally, without the death of the mortal body or the soul; by having the law of Christ within you, which frees from sin and death, *“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”* Romans 8:2. Jesus Christ said, *“Because I live, ye shall live also”* John 14:19.

For as the first vine (which was the first Adam) by becoming degenerate brought the death of the mortal body into the world: so doth the true vine, or Jesus Christ, bring life into the world. The first Adam being of the dead earth, and Jesus Christ, the latter Adam, the living earth, being the Lord from heaven, a quickening Spirit. *“And so it is written, The first man Adam was made a living soul (yet his body the dead earth); the last Adam was made a quickening spirit. The first man is of the earth, earth: the second man is of the Lord from heaven”* 1st Corinthians 15:45,47. To bring immortal life to the living earth.

The first Adam, though called a vine, figurative of the true vine Jesus Christ, proved himself to have borne sour grapes.

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But Jesus Christ, the latter Adam, bears the sweet grape which makes that wine which will cheer God and man at that union when mortal has put on immortality, *“At that day ye shall know that I am in my Father, and ye in me, and I in you”* John 14:20. This is that vine Jesus spoke of when he said, *“I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God”* Mark 14:25. That is when those that are vines, as he is a vine, shall bear their tender grapes (Song of Solomon 2:15).

And now the husbandman, God the Father, is come, having sent his Spirit, *“The Comforter, which is the Holy Ghost, whom (Jesus says) 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 14:26.

And the immortal Bridegroom will come down into His garden to see whether the vine flourishes (Song of Solomon 6:11); that vine which will be the bride of His Son, being Jerusalem above (Galatians 4:26), their offspring they are then to bear, being born not of blood, being the tender grapes, which are the fruits of their bodies born in immortality, death being swallowed up in victory, they being then the vineyard of the Lord. Then will they sing the song of their beloved (Christ) touching His vineyard. That is, they will sing unto God the Father, that their beloved Christ has chosen Jerusalem above to bear those vines which shall be planted and become the vineyard of God. *“Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill”* Isaiah 5:1.

This vineyard is the Israel of God: *“For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant”* Isaiah 5:7.

But the house of Israel, during the three dispensations, have borne wild grapes through their blood not being cleansed. But now the Spirit of truth is come, and 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 still to fulfill, and pointing out the rewards which are

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shortly to be conferred on those who receive its testimony, when their sorrows will terminate and God will make the old earth new, according to the words of the prophets.

But unless they abide in the vine, Jesus Christ, till He abide in them, they cannot become of the choicest vine, for He is the choicest vine. *“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me”* John 15:4. Those who have the vine grafted into them will be a new generation. *“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”* Psalm 102:18,22.

But these things are not committed to the bondservant; but the bondservant (the man of sin) will serve those who are redeemed from the earth, the evil being then bound (Revelation 20:2). *“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve”* Matthew 4:10.

But those in whom the Spirit dwells are not bondservants, but as the Son, knowing the Father’s will. *“A seed shall serve him; it shall be accounted to the Lord for a generation”* Psalm 22:30. Which is the life of Israel, which has been hid with Christ in God (Colossians 3:3), and it shall come forth and serve Him in them, and that generation is eternal; it has no beginning of days nor end of life (Hebrews 7:3), but they who possess it possess eternity, and eternity is counted a generation unto the Lord. But man must first dwell in it until then, because it is the Spirit which does the work, and not the man.

The people spoken of being gathered together, being the ten tribes, being scattered among the Gentiles by mixture of marriage – and the two tribes who are to be gathered from those who are known as Jews – the Gentiles being grafted in with them into the pure olive, Jesus; so that no man knoweth to what tribe he belongs: for God will fulfill in them the words of Isaiah, *“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the*

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dispersed of Judah from the four corners of the earth” Isaiah 11:12.

And his messengers are now being sent forth to preach redemption of both soul and body, and bring them from under the sentence of the law, being the curse pronounced on the body. *“Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life”* Genesis 3:17. For the fullness of the Spirit of God will bring them back to remember their first lover. *“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”* Matthew 6:6.

“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 10:9. Into the Spirit and out of the Spirit – their mortal bodies.

“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” Isaiah 2:2.

“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” Ezekiel 37:22. *“And the Lord shall be king over all the earth: in that day there shall be one Lord, and His name one”* Zechariah 14:9.

“Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in” Psalm 24:7.

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again (in Spirit), and receive you unto myself; that where I am there ye may be also” John 14:2,3.