

THE BOOK OF WISDOM
THE FLYING ROLL

In seven parts of 100 pages each.

BOOK I.

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IMAGES AND LIKENESSES

THESE few brief statements regarding images and likenesses are given here, to show the spirit of the word, as the dead letter killeth but the spirit maketh alive; and on account of delusive minds and objections to pictures and images—not understanding the meaning of the scriptures, which seem to such as forbidding pictures; which says, “Thou shalt not take *unto* thyself any graven image, nor the likeness of any thing in heaven above or in the earth beneath.” “Thou shalt have no other gods before me”—except the true and living God who is able to give life; and who made not death, but through envy of the devil came death into the world. Therefore it was Satan, the god of the dead, who tried to imitate God; and therefore thou shalt not take him *unto thyself*, nor by him become exalted above the Most High. Satan said, I will be *like* the Most High; (Isa. 14-14;) and so has tried to take unto himself the likeness and image of God, and thereby has transformed himself into an angel of light, to deceive if possible the very elect; and is called the deceiver of the whole world.

God made man. In his own image and likeness created he him; male and female created he them. But Satan is not a creator, but an imitator—except he is a creator of a lie, and opposes the truth. He deceived Eve; and she conceived, and sin and death entered the world; and they have been bringing forth their images and likenesses contrary to God’s law. Satan said to Eve, We will be *like* these gods—and so deceived her, she being in the transgression; and neither she nor

her offspring were like the gods—nor are they yet like these Gods, for flesh and blood cannot inherit the kingdom. They partook of the thing which was forbidden, and so fell. It was said, For this cause, in thy conception thou shalt bring forth children in sorrow, and sorrow shall be multiplied, etc. Gen. 3-16. So since the fall, likenesses and images have prevailed in every form of evil and iniquity; not giving God the glory, as God, but took to *themselves* images, like unto corruptible men. Rom. 1-23. The serpent bit them in the wilderness; and Moses raised up a brazen serpent to show what the serpent bite was, in the first cause; and said, Look upon it!. And as the serpent was raised up in the wilderness, so shall the Son of man be lifted up; and through him they would be healed of the serpent bite. So for hundreds of years they worshiped the serpent and its image; and so it is written, There are lords many, and gods many. Therefore they are forbidden. It is written, Thou shalt have no other God before me; and, There is no God in all the earth but in Israel—which is the God of the living. If the heart is not with the true and living God, they, like the prophets of Baal, cry out as unto an unknown god to none effect, and so get no answer; for peradventure he is asleep, or gone on a journey and cannot hear them. The world loves its own, with its images and likenesses; and hates the true image of God and his likeness. So it says, They who love death, hate me; and so they say, Away with the true image and likeness of God—Jesus his Son—and release unto us the thief and robber. Therefore the word which says, Thou shalt not take unto thyself any graven image, nor the likeness, is far-reaching in its

meaning, and runs back to the origin in Lucifer and Satan. As to the image and likeness of anything in the heavens and the earth, remember Lucifer was in heaven, and is also in the earth; as we have briefly shown. So if you by exaltation *take unto thyself* the likeness, or claim the image, even of God, and thus take glory to thyself, that would be like Lucifer; and so it is forbidden, as no flesh shall glory in his presence. So they wrest the scriptures to their own destruction. As to souls being raised as angels—a likeness—even that is for the dead; and for this likeness, they take death first—which is forbidden. Israel are to be redeemed bodily, and be made like Jesus—raised higher than angels; crowned with honor and glory. Yet it is true it says, If we have been planted together in the likeness of his death, so we shall be also raised in the likeness of his resurrection. But notice! This is *His* likeness, and not Satan's. All by nature are born in sin and shapen in iniquity and by nature are at enmity against God.

Jesus said concerning the tribute money, Whose superscription does it bear? Cæsar's. Therefore render the things which are Cæsar's unto Cæsar, and to God the things which are God's. This was a figure, conveying many lessons; but Cæsar represented the devil—king and ruler of the old world, with its superscriptions and likenesses. Some have gone to the extreme regarding likenesses and images—in the dead letter. A simple likeness can do no harm. It is the motive and intent of the mind and heart. If the likeness taken unto yourself does the harm, then they could not take unto themselves money; because it has the imprint and likeness of kings and rulers. Notwithstanding,

the scriptures say, The *love* for money is the root of all evil. But notice! It does not say, *Money* is the root of all evil; nor the superscription or likeness it bears; but the *love* for money. Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and have no other gods before me, saith the Lord. Ex. 20-3. Therefore render to Cæsar the things which belong to Cæsar, and to God the things which belong to God. They who fulfill and keep the word of life in *spirit* and in *truth*—or the spirit of the word of life—then the law of the spirit of life shall set them free from the law of sin and death; and they shall be made in his image, and after his likeness—the true image and likeness; Jesus being our pattern and way-mark. But Lucifer, who fell from the brightness and glory of God, has set up a transformation to imitate falsely; and through love for pre-eminence and exaltation, was cast out; and being the deceiver of the world, imitations, likenesses and images are set up in the mind and heart—false gods; and as it says, Lords many and gods many; and through which, many worship they know not what. John 4-22.

MARY AND BENJAMIN.

PREFACE

IN reading this first **BOOK OF WISDOM**, we wish to remind you of the fact that it consists of seven books or parts, of which this is the first—one hundred pages of each; which contain the seven keys to loose the seven seals, by which we may walk, step by step, up into the temple of wisdom—growing in grace and the knowledge of the truth; as it was said, The law came by Moses, but grace and truth came by Jesus Christ. And so grace and truth flowed from his lips. And of the elect he said, Ye are the light of the world. We therefore are to do the works that he did, etc,—bearing the testimony of Jesus Christ; which can only be done by this visitation, in the light of the living. Psalms 56-13; Prov. 10-21.

Therefore in this visitation of the spirit of truth, there were to be seven sounding angels, as represented by the seven candlesticks, with seven burning lights, revealing the seven-fold light by the appearing of the Seventh Angel Messenger—standard-bearer of the light of the sun, which has become the light of seven days; bearing the testimony of Jesus Christ, with the interpretation thereof, that Israel may walk before God in the light of the living, till they have reached the full stature of the man Jesus, in immortal light and life.

Therefore prove all things, and follow on up the seven steps into the temple of wisdom; for wisdom is justified of her children. Wade into the waters! as it is so written, First to the ankles, then to the knees, then to the loins, then waters to swim in; and so the knowledge of God will cover the earth, as the waters cover the sea. And so Jesus said, If you drink of the waters

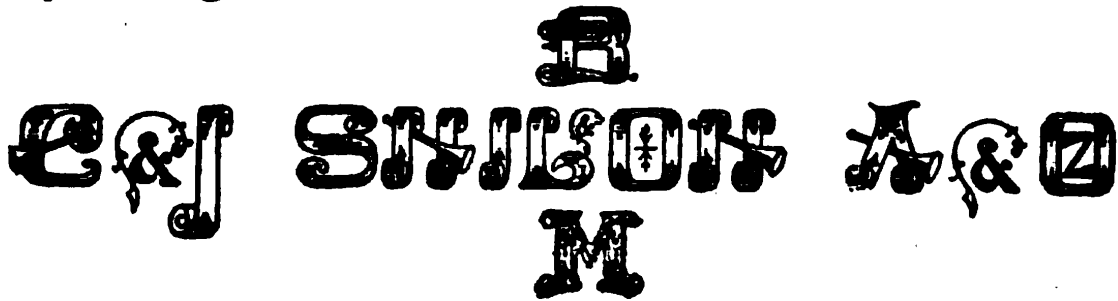
that I shall give, it shall be in you a well of living water springing up into everlasting life. We call your attention to the visitation spoken of to come; as it says, 'The vision is for an appointed time, and at the end it will speak and not lie; (Hab. 2-3;) and without a vision the people perish. Since this was spoken by the prophet, there was a visitation by Jesus—the firstborn, our pattern and waymark, who brought life and immortality to light through the gospel; but it was sealed again till this the time and day of visitation to Israel, as it was also spoken of by the apostles, yet to come. And so it is written, The days of visitation have come, and Israel shall know it. Hosea 9-7.

Remember, Israel were not gathered in Jesus' day. He said, How oft would I have gathered you, and ye would not. And if Jesus had given them rest, would he not afterwards have spoken of another day? Seeing they entered not in, there remaineth a sabbath of rest—that yet remaineth for the people of God. Heb. 4-9.

This visitation has been given in these latter days, preparatory to this, the Seventh Angel Messenger, with the Little Book Open in his hand. And so it is written of him, When the seventh angel begins to sound, the mystery shall be finished, as declared to his servants the prophets; now being fulfilled. Therefore this is the visitation of this the eleventh hour of this sixth day of a thousand years, in which Israel are now being gathered—the time shortened for the elect, that flesh (the body) be saved. Matt. 24-22.

This message is for the ingathering and restoration of Israel. Acts 1-6. It shows the fulness of the Gentiles, the times and seasons—the Holy City having been trampled under foot till the times of the Gentiles

be fulfilled—and the fulfillment of scriptures. The Lord therefore has now set his hand the second time, to recover the remnant of his people Israel. Isa. 11-11. And the two parts are to be cut off and die, and the third part left therein. The prophet said, In that day Israel shall be the third (Isa. 19-24)—now to be gathered from both Jews and Gentiles; the seed to whom the promise was made. Therefore let nothing hinder you from entering the race for life immortal. Strive to enter the strait gate, while it is open, that Israel may be gathered as wheat into the barn in this great harvest, when the reapers overtake the sowers, and both rejoice together!



FIRST BOOK OF WISDOM

BELOVED, in tracing through this little **BOOK OF WISDOM**, we wish to impress upon you, and humbly entreat by the mercies of God, that you will read carefully to the end, and not allow yourself to think of condemning it before giving it a full and complete investigation, without prejudice, as it is written, He that condemneth a thing before hearing it, it is a folly and a shame unto him. Proverbs 18-13. Therefore we are commanded to prove all things, and hold fast to that which is good. 1 Thess. 5-21. Furthermore, we are commanded to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2-15.

Now beloveds, in going through this book, which is extracts of the little book open in the hand of the angel, (Rev. 10-2,) we again remind you of the foregoing statement; that in studying the scriptures, we must rightly divide the word of truth, as is shown in this **BOOK OF WISDOM**. There are many reasons why we must rightly divide. Chiefly to rightly divide between the common salvation of the soul through and by faith in the atonement—a free gift of grace—and the redemption of the body by *working* out your salvation of spirit, soul and body, by keeping the commandments of God and having the faith of Jesus. Therefore, brethren, when I gave all diligence to write

unto you of the common salvation, then it was needful for me to write unto you, and exhort you to earnestly contend for the faith once delivered unto the saints. Jude 3.

This little book will show what that faith was, and give the proofs; which is now to be restored to the elect of God—the seed which was to come, to whom the promise was made, (Gal. 3-10,) who are now to receive the spirit of truth, to lead and guide you in the way of all truth and show you things to come. John 16-13. It will give to you the keys of the kingdom, and reveal the hidden secrets which have been kept secret from the foundation of the world. Matt. 13-35.

It is written, The vision is for an appointed time, and at the end it shall speak and not lie; though it tarry, wait for it, it will surely come. Hab. 2-3. Was not John to tarry till I come? John 21-22. And when he heard the utterings of the seven thunders, he was about to write, but he was commanded to write it not. It was sealed up till the time of the end. Like Daniel, who also desired to know the mystery of the things given, but was told to go his way, for the words were closed up and sealed till the time of the end, and at the end he should stand in his lot. Dan. 12-13. And he also said, At that time Michael shall stand up for the deliverance of his people Israel, and every one shall be delivered whose names are found written in the book; (Dan. 12-1;)—which is the book of life. And what are they to be delivered from? It is written, they are to be delivered from the bondage of corruption, into the glorious liberty of the children of God.

In Revelation it is written, And I saw the dead, both small and great, stand before God. And the *books* were opened; and *another book* was opened, which is the *Book of Life*, and the dead were judged out of those things which were written in the *books*.

Now beloveds, let it be noticed, that in this one verse (Rev. 20-12) there are three books spoken of. And let it furthermore be noticed, that there are three classes of people, in the main, spoken of—viz., the Jews, Gentiles, and the church of God, (1 Cor. 10-32,) or Israelites, to whom pertaineth the covenants, the service of God, the glory, and the promises, etc. Rom. 9-4. The Jews having the book of the law, and kept it not—as Jesus said, Moses did give you the law, and none of you keep it (John 7-19)—therefore they are one class of the dead, who shall be judged out of the things written in the book of the law; the law being ordained unto life, but they, through the carnality of the mind, found it to be unto death. Therefore they will be judged according to the things which they have. Therefore having a knowledge of the law, and keeping it not, they will stand before God to give an account of the deeds of the body, committed contrary to the things which are written in the law.

Jesus came bringing life and immortality to light through the gospel, and they rejected it; and so were cut off from the life of the body. Then the Gentiles were grafted in, through the book of the gospel, for the soul salvation, till their fulness. And Paul said to them, If God spared not the natural branches, (which were the Jews,) take heed (to the things of the gospel) lest he spare not thee; and if you continue not

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in his goodness, you shall also be cut off. Rom. 11-21, 22. Therefore the Gentiles have the book of the gospel, even as the Jews had the law; and the gospel and the law clearly shows the life of the body, without death. And as the Jews rejected the life of the body after having it offered to them by Jesus, and being warned, they were cut off, now the Gentiles do the same; and therefore continuing not in his goodness, they shall also be cut off; (Romans 11-22;) and will be judged out of the things written in the book of the gospel; which will fulfill the prophecy which says, Two parts shall be cut off and die, and the third part shall be left therein; and I will refine them as silver is refined, and try them as gold is tried. Zech. 13-9. And in that day, Israel shall be the third; (Isa. 19-24;) who shall have their names written in the Book of Life; who accept life, and have the word made flesh in them, even as it was made flesh in Jesus, the firstborn among many brethren; which shall be the manifestation of the sons of God; having their vile bodies changed and fashioned like unto his glorious body—delivered from the bondage of corruption, into the glorious liberty of the children of God. Rom. 8-21.

So the books—law and gospel—shall be opened (unsealed), and the dead (of both Jew and Gentile) shall be judged out of the things written in the books. And the other book, is the Little Book Open; (Rev. 10-2;)—the Book of Life, the LIVING ROLL OF LIFE, (Rev. 20-12,)—containing the mysteries of godliness, God manifest in the flesh. 1 Tim. 3-16. The law was considered the Father's book, and the gospel the Son's book, and the Little Book Open, THE LIVING ROLL OF

LIFE, the Mother's book—the **Book of Life**; and she brings to birth the sons of God. Jerusalem above is free, the Mother of us all. Gal. 4-26. These three are one. It contains the law of the spirit of life—the law of Christ—unsealed and revealed to the House of David. Therefore it is written, A fountain shall be opened in the House of David for sin and uncleanness—a cleansing fountain; as it is written, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Joel 3-21.

There is one glory of the sun, and one glory of the moon, and another glory of the stars; and as one star differeth from another star in glory, so also is the resurrection of the dead. 1 Cor. 15-41, 42. Therefore we must rightly divide between these three glories, which shall be attained unto by the creation—every man in his own order; Jesus showing the glory of the sun—immortality; the firstborn among many brethren—the spirits of the just, who shall be made like him; who shall receive an hundred-fold when mortal puts on immortality—the glory of the sun. 1 John 3-2.

Those who die, falling short of the full redemption of spirit, soul and body, will have a resurrection of the soul; being made like angels, with a spiritual body, and receive the glory of the moon—sixty-fold. And the rest of the dead live not again till the thousand years are expired, and then come forth in the final resurrection, and return to their former estate, as the glory of the stars. But as one star differeth from another star in glory, so also is the resurrection of the dead. 1 Cor. 15-41, 42.

Beloveds, we brief in this preface of the introduction, but explanation will follow, as you will see as you

follow through the Little Book; and much more so if you follow through the crucifixion and the regeneration. Blessed are they who follow on step by step up into the temple of wisdom, as we are told, With all your gettings get wisdom, (Prov. 4-7,) for men die for want of wisdom. Hos. 4-6. Therefore seek for wisdom, according to the word of life. The wicked shall do wickedly, but the wise shall understand; (Dan. 12-10;) and my sheep know my voice, and a stranger they will not follow. John 10-4, 5. How will they know the voice of the Master? It is by the spirit of truth—the testimony of Jesus Christ, which is the spirit of prophecy; but we must seek it according to the word of God.

Jesus said, I have other sheep which are not of this fold, and I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. Now beloveds, what other fold did he have reference to, seeing that both Jew and Gentile have perished? as it is written, without a vision the people perish. Have not the Jew and Gentile been made one fold by the middle wall of partition being broken down? Most any theologian will tell you the one fold was the Jews, and the other the Gentiles; but this will not harmonize with the scriptures, seeing that all are written for us—for our learning and admonition upon whom the end has come. 1 Cor. 10-11.

The scriptures show the two folds as the incorruptible fold in the resurrection, and the immortal fold, as it is written, There is a body celestial, and a body terrestrial, and the glory of the celestial is one, and the glory of the terrestrial another. 1 Cor. 15-40. It furthermore shows, that when mortal puts on im-

mortality, then this corruptible shall put on incorruptibility. Therefore the middle wall of partition was broken down between Jew and Gentile, bringing both in on equal footing for the salvation of the soul, through and by faith in Christ. Did not the Jews all drink of that spiritual Rock which followed them in the wilderness? and that Rock was *Christ*; and all were baptized in the cloud and in the sea. 1 Cor. 10-2, 4. The apostles spoke of *Christ* Jesus, and said, This is he that was with the church in the wilderness—which was afterwards revealed in Jesus.

Christ rested upon Jesus at the river Jordan. And did not *Christ* say, Before Abraham was, I am? *Christ*, the spirit of God, has been in the creation from the beginning of time. Did not Paul say, He was the brightness of his glory and the express image of his person, by whom the worlds were created? Heb. 1-2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God, and the Word took upon itself flesh, and dwelt among men, (John 1-14,) in Jesus Christ, who was made in the image of God; made under the law—not the law of a carnal commandment, but by the law of the spirit; (Heb. 7-16,) the living Word taking upon itself flesh. Therefore, Lo I come, (in the volume of the book it is written of me,) to do thy will O God. Heb. 10-7. Therefore he was the firstborn of the immortal fold; who brought life and immortality to light through the gospel; who broke down the middle wall of partition between Jew and Gentile, that they may become the incorruptible bride in the first resurrection—he being the resurrection for both Jew and Gentile, (making them one fold in incorruptibility,) and the life for the

living—Israel; who are to be made the immortal fold—made like him. 1 John 3-2. Therefore I have other sheep which are not of this fold—i. e., not of the incorruptible fold—and I give unto them eternal life; which is the promise—the redemption of our body; (Rom. 8-23;) and they shall never perish, neither shall any man pluck them out of my hands.

These two folds are shown in this wise: John saw in vision, these who come up in the resurrection as one great fold—made up of all kindreds, tongues, and people, having washed their robes and made them white in the blood of the Lamb; and he spoke of them as being an innumerable host—a great company that no man could number. But beloveds, notice! There is *another* fold, who find the straight and narrow path that leadeth to life—and a *few* there be that find it. Matt. 7-14. These are numbered in the book of Revelation, 144,000 of the sealed. Remember that great host was a company so great that they could not be numbered; which is the incorruptible fold—not only of Jew and Gentile, but of all kindreds and people; who come under the blood of Jesus for the common salvation—common to all; (Jude 3;) while the immortal fold are *not* the *great host*, and are not of all kindreds and people—but only of the lost sheep of the house of Israel, who are *numbered*. And they are the *few* who find the straight and narrow path that leads unto life immortal. And these are virgins who are not defiled with women. They follow the Lamb whithersoever he goeth. Rev. 14-4. Jesus said to the incorruptible fold, Where I go ye cannot come!—which was into immortality.

Now beloveds, in order to rightly divide, I wish to

call your attention to the keys, lest you sidetrack on the many sidetracks, and switch off from the main line of truth; and you should understand now in these days there are many side-lights. Jesus Christ said, I am the *true* light! showing even in his day there were other lights—but not the true sun-light, that lighteth every man that cometh into the world. John 1-9. And in this great visitation we have the true light by the spirit of truth, which was to come to lead and guide you in the way of all truth and show you things to come. This spirit of truth was for the time of the end—which is the vision which was for an appointed time, and at the *end* it shall speak and not lie. Hab. 2-3. The Gentiles have not had it, for they have only seen in part, as through a glass darkly. But did not the great apostle of the Gentiles say, When the thing which is perfect is come, then that which is in part shall be done away? 1 Cor. 13-10. Does great Christendom of the Gentiles see the perfect thing? If so, why are they so divided? It is written of Israel, They shall see eye to eye when the Lord brings again Zion. Isaiah 52-8. Does the great Babylon of the Gentiles see eye to eye? If so, why do they have so many sects and denominations—all differing one from another? But the Lord has said, after the fulness of the Gentiles be come in, (Rom. 11-25,) that he would make a new covenant with the house of Israel, after those days, (Heb. 8, 8-10,) and that he would set his hand the second time to recover the remnant of his people Israel, (Isa. 11-11,) and that he would bring them to Zion, and keep them as a shepherd keepeth his flock, and that they should see eye to eye.

We must rightly divide between Jew and Gentile,

and the house of Israel—the immortal church of God, (1 Cor. 10-32,) the general assembly of the church of the firstborn. Heb. 12-23. How does a shepherd keep his flock? Does a good shepherd scatter them? Jesus said, He that gathereth not with me, scattereth; (Luke 11-23;) but I will gather you one by one. O ye children of Israel. I will gather them from whithersoever they have been scattered. Ezekiel 34-12. Sheep must be gathered together as a flock; and I shall send mine angels (messengers) to gather them from the uttermost part of the earth, to the uttermost part of heaven, and separate them as a shepherd divideth his sheep from the goats. Matt. 25-32.

Therefore pray ye to send out laborers in this great harvest gathering, for the harvest is great, and the laborers are few. Remember, all is written for us upon whom the end has come. 1 Cor. 10-11. The great time of harvest has come, and the Lord has set his hand the second time to gather together the remnant of his people Israel. Jer. 23-3.

Beloveds, in searching through this book, do not lose sight of the fact that you must have the keys—which you will find in this little **BOOK OF WISDOM**. One important key is that, He calleth those things which be not as though they were. Rom. 4-17. Now in order that you may see the importance of these keys, we wish to show that God declared the end from the beginning. (Isa. 46-10,) and speaks things which are to be as though they are already done, which are afterwards to be fulfilled. Therefore it is written of Jesus, He was as a Lamb slain from before the foundation of the world; (Rev. 13-8;)—and yet we know he was not slain till after four thousand years

had passed away. And again, speaking of his birth, God spake through one of the prophets and said, Unto us a child is born, unto us a son is given—speaking as if it was done; and we know many years rolled away before it was fulfilled—he being the firstborn among many brethren. We also read of the 144,000 who *are redeemed* from among men, (Rev. 14-4,) but is yet to be fulfilled. And likewise the scripture often speaks as if the spirit is *in* you; and many, not understanding the keys, take it as being in themselves—claiming to be born of God, and yet are servants of corruption, and find themselves full of imperfection; and yet the scriptures tell us, Be ye perfect, as your Father which is in heaven is perfect.

But we must remember that these things are written for the Israel of God, who are to leave the principles of the doctrine of Christ, and go on to perfection; growing in grace and the knowledge of the truth—but not all at once. Notwithstanding, many say the Holy Ghost is in them, and they are born of God, and at the same time are asking for the Holy Ghost to *come* and give them a blessing—yet say it is *in* them, and at the same time fail in answering the simplest questions. The scriptures are given by the spirit of God, to be rightly divided; and if that spirit of truth is in them, why could they not answer all scriptural questions? Why is it not leading them in the way of all truth, and showing them things to come? And if they have that spirit of truth, why deny the spirit of prophecy? Ask most any minister or professor, and they will tell you that we are not to have any more prophecies in these days, and at the same time claim to have the holy spirit in them!

It is written, I would all the Lord's people were prophets. And is it not written, that, The spirit of truth shall come and lead and guide you in the way of all truth, and show you things to come? Now beloveds, if it shows things to come, what is that but the spirit of prophecy?—which is the testimony of Jesus Christ. Why then do they claim there is to be no more prophecies? Is it not written, that, I will pour out my spirit upon all flesh, (i. e., of the new creation of God,) and your sons and daughters shall prophecy? And is it not written, that, Without a vision the people perish? But the vision is for an appointed time, and at the end it shall speak, and not lie; though it tarry, wait for it, it shall surely come. Hab. 2-3. Then what is the vision but the visitation of his spirit—which is the spirit of prophecy, the spirit of truth, by which we bear the same testimony of Jesus, who testified by the spirit of God, which is called Christ?

The fulness of the spirit rested upon Jesus at the river Jordan—not *in* him but *upon* him. Notice this, as we will more fully explain this, by the spirit of interpretation, as you follow on. But as to the spirit of prophecy, did not Jesus say to John, that he should tarry till I come? When John was on the Isle of Patmos, he heard the utterings of the seven thunders, and was about to write; but it was said to John, Write it not! Seal up the things uttered by the seven thunders, and write them not! Why? Because the mysteries were sealed till the time of the end; (Dan. 12-9;) like the things which Paul heard when caught up into the third heavens, and heard things unlawful to be uttered in the outer court (2 Cor. 12-

4)—i. e., the outer court of the Gentiles; (Rev. 11-2;) because the salvation of the soul was sufficient for them, which was a free gift of grace without works; but the mystery of the kingdom of God, God manifest in the flesh, (1 Tim. 3-16,) was only to be given to the children of Israel—the seed which was to come, to whom the promise was made. Gal. 3-19. Therefore blindness in part happened Israel till the fulness of the Gentiles be come in. Rom. 11-25. Then the Lord would set his hand the second time to recover the remnant of his people Israel. Isa. 11-11. And they shall see eye to eye when the Lord brings again Zion. Isa. 52-8.

When John heard the utterings of the seven thunders, was he not told that he should prophesy again before many nations, people and tongues, etc? Then when has this had its fulfillment, since we see by the scriptures that all mysteries were sealed till the time of the end? He was to tarry till I come again. John was to be sent as a ministering spirit, with the spirit of prophecy; like Elias, who was also to come before that great and notable day of the Lord, to turn the hearts of the children back to the faith of the fathers—to the faith once delivered to the saints, which is the faith of Jesus Christ—for a full redemption of spirit, soul and body. 1 Thess. 5-23.

Therefore the seven angels were to sound in order, giving the mystery of the seven thunders; and when the seventh angel begins to sound, the mystery shall be finished, as declared to his servants, the prophets. Rev. 10-7. By this great visitation of the spirit of truth, we shall be led in the way of all truth, and shown things to come. John 16-13. But let us

remember, that while this is promised to Israel, they must be prepared for the fulness of the spirit. Jesus said, The works that I do shall ye do also, and greater works shall ye do, (John 14-12,) because I go to my Father; and it is written of him, Lo I come (in the volume of the book it is written of me) to do thy will O God, and a body hast thou prepared me. Heb. 10-5. Therefore we are to be prepared also, to be made like him. Therefore it is written, My reward is with me, and my work is before me. Isa. 40-10. But Israel do not receive the fulness of this spirit all at once, for we must grow in grace and the knowledge of the truth; leaving the first principles of the doctrine of Christ and going on to perfection (Heb. 6-1)—step by step, up into the temple of wisdom.

But beloveds, no man can receive this perfect knowledge by a rejecting spirit. Therefore you must lay aside all prejudice, and look into it for yourself, and not for another; and remember the keys. And it must also be remembered that it is written, There is a way that seemeth right unto man, but the way thereof is death. It cannot be the way of the world; but this way that seemeth right unto man is the way of the salvation of the soul. It is common to both Jew and Gentile, and it seemeth right—and so it is, for the soul salvation, yet the ways thereof is death to the body; as it is written, I will cut off both the righteous and the wicked. Two parts shall be cut off and die, but the third part shall be left therein, and they shall be refined as silver is refined, and tried as gold is tried; and the prophet Isaiah says, In that day Israel shall be the third. Isa. 19-24.

Now, as touching the new birth, we wish to say

that it is written, He that is born of God cannot sin, for his seed remaineth in him; and they are virgins, who are not defiled with women. Rev. 14-4. They sing the song of Moses and the Lamb; and no one could sing that song but the 144,000. These have left the principles of the doctrine of Christ—which means to say, the first six principles of the doctrine of the salvation of the soul—and go on to perfection. Therefore it is written of them, that they stand without fault before the throne of God. Rev. 14-5. Did not Paul, the chiefest of the apostles, say, We see in part, and we prophesy in part; we see as through a glass darkly; but when that which is perfect is come, then that in part shall be done away? 1 Cor. 13-10.

Therefore the common salvation of the soul is only the thing in *part*; but the full redemption of spirit, soul and body is the *perfect* thing, which is to be attained unto by the perfect law of life, which shall set us free from the law of sin and death; by which we shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Rom. 8-21. But it must be remembered that we must use the key, that he calleth those things that be not, as though they were. Rom. 4-17. Seeing that the sons of God are not yet made manifest, we would conclude that the new birth belongs to the sons of God: and we only have the manifestation of the one son of God—the firstborn among many brethren.

Paul tells us that the earnest expectation of the creature waiteth for the manifestation of the sons of God, (Rom. 8-19,) who are to be revealed in the last day or time of the end—the seed which was to come to

whom the promise was made, to wit, the redemption of our body. Rom. 8-23. They will first have the spirit to rest upon them—not *in* them—till the blood is made flesh by the word of life, for flesh and blood cannot inherit the kingdom of God. 1 Cor. 15-50. Therefore mortal must put on immortality. The spirit of God only rested on Jesus till his blood was taken away, then that same spirit raised his body—which saw not corruption—and dwelt in it. Then the spirit was his life instead of blood—which was the life of God in him. And this is immortality of the body; which is the temple of Christ—a temple of flesh and bone. And will not the sons of God be like him when mortal puts on immortality?—which will be received by his mortal bride, the general assembly of the church of the firstborn, (Hebrews 12-23,) numbered in Revelation, 144,000.

This great prize cannot be obtained through the grave, according to the scriptures rightly divided, because all who go to the grave suffer loss—viz., the loss of the temple, which cannot be raised because it returns back to the dust from whence it came. It is consumed by a fire not blown; (Job 20-26;)—decomposed, turned over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5-5. But some who read of the redemption of the body, say it must be raised again, because they do not rightly divide between the soul, spirit, and body, in resurrection, and the immortal body. Not seeing the life of the body, without death, reserved for Israel, it being sealed from them, they undertake to apply it to the dead; but God is not the God of the dead, but of the living. And

therefore Jesus came not to destroy men's lives, but to save them. Luke 9-56. Therefore those who die, come short of the glory of God! as Paul said, All have sinned and come short of the glory of God (Rom. 3-23)—because he is to be glorified in the temple; and he cannot be glorified in a dead temple. Therefore we are to present our bodies a living sacrifice—not a dead one, but a living sacrifice—holy and acceptable unto God, which is our reasonable service. Rom. 12-1.

Therefore Paul prayed for Israel to be preserved body, soul and spirit. 1 Thess. 5-23. Therefore the body cannot be preserved in the grave, because it corrupts, and Paul says, Corruption cannot inherit incorruption. 1 Cor. 15-50. The body once lost is sown in dishonor, (1 Cor. 15-43,) and is as water spilt upon the ground, which cannot be gathered up again. 2 Sam. 14-14. Job says also, As the cloud is consumed and vanisheth away, so he that goeth down to the grave, cometh up no more. Job. 7-9. But many—in the face of the plain statements of the scriptures which show that the body once lost rises no more—will affirm that they expect the same body to rise again; but the scriptures plainly show, from Genesis to Revelation, that it returns to the dust from whence it came, to rise *no more*. Like a preacher once stood up in the time of my preaching, and said, I expect this same body of mine to rise again. I said, Who has lied, you or the apostle Paul? for Paul said, Thou fool, thou sowest not that body that shall be. 1 Cor. 15-36. God giveth it another body. 1 Cor. 15-38. You say it is the same body, and Paul said, It is another body. It is sown a natural body and raised a spiritual body. 1 Cor. 15-44. Let

God be true, and every man a liar. Romans 3-4.

Yet there is something raised from the grave, but what is it? Since we see the spirit goes to God who gave it, at death, and the body we have proven comes up no more, then what is it remaining in the grave to be raised? There is but one answer—viz., the soul. Therefore Daniel said, In that day, many that sleep in the dust of the earth (not the dust, but something that sleeps in the dust) shall awake; some to everlasting life, and some to everlasting shame and contempt. Dan. 12-2. Jesus said, Marvel not at this, for the hour is coming, (not past, but coming,) in the which, all that are in the graves shall hear his voice and come forth; they that have done good unto everlasting life, and they that have done evil unto shame and everlasting contempt. John 5-29. Therefore there is a resurrection of the souls of both the just and the unjust, who are raised to give an account of the deeds done in the body. 2 Cor. 5-10.

It is said, Blessed and holy are they who have part in the first resurrection, for on such the second death hath no power. Rev. 20-6. But the rest of the dead (i. e., the wicked dead who repent not) live not again till a thousand years are expired. Rev. 20-5. And those of the first resurrection, (i. e., of the dead,) were seen in vision by John, as being a great innumerable host, a company that no man could number, of all kindreds, tongues and people, having washed their robes and made them white in the blood of the Lamb—they having spiritual bodies like unto the angels; for in the resurrection they are as the angels of God in heaven, neither can they die any more; for they are equal unto the angels. Luke 20-36. Now then what

kind of a body do the angels have? Surely a spiritual body, by the resurrection of a spiritual germ called the soul.

Therefore, seeing this is an established fact, let us now consider another class, altogether different from that great angelic host; which is God's elect, and chosen, foreordained and predestinated sons of God—who are to be made like Jesus, who was raised higher than the angels, crowned with honor and glory. Let it be remembered that those of the resurrection of the soul referred to above, are of all kindreds, tongues, and people, (Jew and Gentile,) and are such a great host that they cannot be numbered; (Rev. 7-9;) but as touching this other class, we wish it also to be remembered that they are only of the Israelites, to whom pertaineth the adoption, the giving of the law, the covenants, the service of God and the promises; (Rom. 9-4;) and that they are numbered, 144,000; (Rev. 7-14;) and they are redeemed from among men (Rev. 14-4)—not from the grave, for they are alive and remain. Being mortal, they shall put on immortality, having their vile bodies changed and fashioned like unto his glorious body; (Phil. 3-21;)—not like angels, like those of the resurrection, but like *him* when he comes; who was raised in immortality, higher than the angels. And why? Because he retained his body, which saw not corruption; (Acts 2-31;) whereas those who have died, lose their body, which goes to corruption and rises no more; but they get a resurrection of the soul—a spiritual body like unto the angels. Matt. 22-30.

Now then we notice, while that is the fact, many say, and verily believe, that those who are alive and

remain are caught up, and are just the same as those who have died; but this is not according to the scriptures, as we have proven those who die suffer loss, and are made like the angels—receiving the glory of the moon, sixty-fold; while those who keep the temple undefiled, receive the glory of the sun—an hundred fold, like that immortal body of Jesus, who said, Handle me and see, for a spirit hath not flesh and bone as you see me have; (Luke 24-39;) bone of his bone and flesh of his flesh—the body of Christ. Man was created to be immortal; (Wis. of Sol. 2-23;) as it is written, I planted thee a noble vine, wholly a right seed; how art thou turned into a degenerate plant of a strange vine unto me? Jer. 2-21. The first curse was upon the body—i. e., he came under the appointment and curse of death because of sin; as it is written, Through one man's sin, death entered into the world, and so death passed upon all men because all have sinned. Therefore Adam would not have died had he not sinned; for it is written, God made not death, but through envy of the devil came death into the world, and he that holdeth with him (Satan) on that side, shall find it. Apoc. Wis. of Sol. 2-24.

Then the law of a carnal commandment, or the law of sin and death, was added because of transgression, till the seed should come to whom the promise was made; (Gal. 3-10:)—till the spirits of the just should come, who would keep the commandments of God and have the faith of Jesus. Rev. 14-12. And this was the promise made by God (who cannot lie) before the world began, (Titus 1-2.) and confirmed to Abraham 430 years before the added law was given to Moses. Therefore if you are the children of Abraham, you

will do the works of Abraham—which is obedience. Therefore Paul said, Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. Rom. 12-1.

Our forefathers died in the faith not having received the promise; it being the better thing provided for us—i. e., for us upon whom the end has come. And the promise is, the redemption of our body; (Rom. 8-23;)—of which the land in Canaan was a figure. Therefore after crossing Jordan, the fighting began, to slay the great giants in the land. Many try to apply Canaan to heaven, and affirm that it is necessary to die to cross Jordan; but if that be so, there would be fighting in heaven. Why? Because you know when they crossed Jordan there was great fighting to be done, to slay the seven Ites of the land, before they could possess it; and it is written, that many were slack to possess it. Joshua 18-3. Moses viewed the land, but did not possess it—viz., the body; and now Israel must not only cross from the law to the gospel, but must, by the law of righteousness, and the gospel, slay the Ites which inhabit the land—the body. And the great evil of the body is lust. So we must crucify the old man with its affections and lusts.

There was once upon a time a war in heaven. Michael and his angels fought, and the dragon and his angels; and the dragon and his angels prevailed not, and were cast out of heaven to the earth. Therefore the war is now in the earth. But the battle is the Lord's; which is not by a sword of carnality, but a spiritual sword—even the word of God, which is sharper than any two-edged sword; and it divides right from wrong. Therefore it is written, In that

day, Michael shall stand up for the deliverance of his people Israel; and every one shall be delivered whose names are found written in the book. Daniel 12-1. Now then, what shall they be delivered from? They shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Many of great Babylon say we misapply scripture; but we do know that they only judge it from their own narrowly-contracted standpoint, and therefore we have proven that they cannot stand before it. They are not able to stand when the law and testimony with the spirit of truth is brought to bear upon it, nor can they stand inspection when measured by the word of God. Then it soon appears that they do not come up with full weight and measure, in harmony with the whole of the scriptures. It does not take long to show their teachings give rise to confusion and contradiction of the scriptures—misapplied, and twisted and transformed; trying to make it fit their many isms and creeds; ever learning and never able to come to the knowledge of the truth; (2 Tim. 3-7;) deceiving and being deceived; leaning upon the arms of flesh; and the blind leading the blind—all falling into the ditch together. Matt. 15-14. They oppose the same truth today as they did when it was taught by Jesus nearly two thousand years ago; which is now taught by the Israelite of God, to whom pertaineth the adoption, (to wit, the redemption of our body,) the covenants—even the covenant which he promised to make with his chosen people after those days, viz., after the fulness of the Gentiles be come in; (Jer. 31-31;) as blindness in part happened Israel, till the fulness of the Gentiles be come in—they being the seed

and the children to whom the promise was made.
Gal. 3-19.

Therefore we prove to have the scriptures rightly divided and rightly applied; which gives perfect harmony in all the scriptures, which are given to man—who is composed of spirit, soul and body; and as he began with the body, so he will end with the body. The first man Adam was made of the clay—a type of him who was to come; and he breathed into his nostrils the breath of life, and he became a living soul—first the body, after that the soul. Good and evil, life and death, were set before him, with the command, Of all the trees of the garden thou mayest freely eat; but of the tree of knowledge of good and evil (mixed), in the day thou eatest thereof, thou shalt surely die. What would die—body or soul? The body; because there was no death pronounced upon the soul till 2,513 years rolled away—till the law of Moses came in the second dispensation. Then it was said for the first time, The soul that sinneth it shall die; as John also said, They live not again till a thousand years are expired. Rev. 20-5.

Yes, but some say, Adam did not die the death of the body within one day; but in answer to this we would call your attention to the key given by Peter, that, One day is with the Lord as a thousand years. Therefore he died the death of the body in one day—the Lord's time. 2 Peter 3-8. And therefore because of sin, his body should return to the dust from whence it came, (Eccl. 12-7,) to rise no more, according to the scriptures; (Gen. 3-19;) showing the first curse to be upon the body, and not upon the soul—but not without a cause. God made not death, but through enmity

of the devil death came into the world; and he that holdeth with it shall surely find it. Wis. of Sol. 2-24. Then how did death come? Was it not through disobedience? Yes! By one man's sin death entered the world; and so death passed upon all men because all have sinned. Rom. 5-12. Therefore all have sinned and come short of the glory of God. Then if you apply this to the soul, you make out all to be lost—but this cannot be; but it applies to the body. Then if it was sin that brought death, why would not obedience in righteousness bring life of the body? And so it will, according to the scriptures; for in the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. And if a wicked man turn from his wicked ways and do that which is lawful and right, he shall live and not die. Ezek. 18-27.

Jesus came to abolish death, and destroy him who has the power of death, which is the devil. Heb. 2-14. Therefore Jesus said, If a man keep my sayings he shall live and not die. John 8-51. All scriptures pertaining to the life of the body are written for us upon whom the end has come, because the things pertaining to a full and complete redemption of body, soul and spirit, were sealed till the time of the end—the days which Daniel spoke of; and blessed and holy is he who waiteth and cometh to the 1,335 days. In the book of Genesis it shows the creation of six thousand years—one day being as a thousand years according to the keys. Therefore it was in the sixth day that man was made in the image of God, male and female. Adam was a type of him who was to come—Jesus, who was made in the image of God; in whom he breathed the breath of life, and he became

living before him. Gen. 2-7. And as Adam was a type of him who was to come—Adam being formed first, then Eve—so she was a type of his bride, who shall now make herself ready for the marriage of the Lamb by the law of Christ; for he is coming to receive his bride. And his bride must be perfected and like him. Christ, being a quickening spirit, the Lord from heaven, who quickened the flesh of Jesus, now comes in spirit to receive his bride, who is to be made like him—quickened by the spirit, as the flesh profiteth nothing except it be quickened by the spirit.

Jesus was the firstborn among many brethren, who are to have their vile bodies changed and fashioned like unto his glorious body (of flesh and bone). Therefore since we see the fall, and death to the body of the old world, came through disobedience, and death passed upon all men because all have sinned, then it follows that obedience to the law of life (which was brought to light through the gospel of Christ) must bring life without death—just as Jesus said, If a man keep my sayings, he shall never see death—neither of body nor soul.

Notwithstanding, the mystery of godliness, God manifest in the flesh, was sealed till the time of the end. Therefore it is written, If there be a messenger, an interpreter, one among a thousand, then be gracious unto him, and saith, Deliver him from going down into the pit, I have found a ransom; his flesh shall become fresher than that of a child's, and he shall return to the days of his youth. Job 33, 23-25. Therefore the time is shortened for the elect's sake, or no flesh would be saved; but for the elect's sake, I have shortened the days. Matt. 24-22. Therefore in this the

shortened time of this sixth day of a thousand years, man is to be made complete—male and female, bone of his bone and flesh of his flesh; raised from the effects of the fall, in immortality.

THE ORIGIN OF INIQUITY AND THE ORIGIN OF EVIL.

The one had its origin in *heaven*, and the other at the *fall*; as Lucifer was a choice cherub (which means a spirit) till *iniquity* was found in him; (Ezek. 28-15;) he being an archangel of heaven till he rebelled and raised war. Therefore Michael and his angels fought, and the dragon and his angels fought; and the dragon prevailed not, and was cast out of heaven; and he drew the third part of the stars (or spirits) with his tale—i. e., lies, by which he deceived them. And it was then the morning stars sang together, and the sons of God shouted for joy, (Job 38-7,) because Satan and his host were cast out of heaven. But it was woe! woe! woe! to the inhabitants of the earth, by reason of him who hath come down unto you having great wrath, for he knoweth he hath but a short time. Rev. 12-12.

After he was cast out of heaven, he came to the woman with his subtil tale and deceived her; and Satan and the woman came against the man, and he hearkened to their tale against the command of God, and fell. Because they were fallen spirits, who fell with him in heaven, they fell in earth; as it is written, Through one man's sin, death entered the world, and so death passed upon all men, because all have sinned; (Rom. 5-12;)—i. e., of the fallen race, whose spirits he drew with his tale. Therefore it is written of Satan,

that he is the deceiver of the whole world (Rev. 12-9;)—i. e., of the old world. And so it is written, that God made not death, but through envy of the devil death came into the world; and he who holdeth with him on that side shall surely find it. Wis. of Sol. 2-24.

Therefore the first man Adam was a type of him who was to come. And by the disobedience of one man (Adam), many were made sinners; and so by the righteousness of one (Jesus Christ, the latter Adam), many were made righteous. Therefore we have had the first Adam with his creation—viz., the old world of sin and death—for six days or six thousands years; and now comes in the new creation of God by Jesus Christ our Lord, in whose hands was given all power both in heaven and in earth, to put down all rule, power and authority of Satan, and turn the kingdom over to God the Father; and God shall be all in all. But Satan was permitted to reign six thousand years, less the shortened time, which will be given back to him—i. e., the shortened time at the end of the thousand years, or seventh day. Then there will be a full restitution of all things, and the kingdom turned over to God, the Father. 1 Cor. 15-28.

Now beloveds, I wish you to follow us closely while we rightly divide between the old world and the new. First we wish to give the times, rightly divided, according to the key. In the scriptures we clearly see a thousand years is as one day—the six days a figure of the six thousand years, the Lord's time. And these six days are divided into dispensations of two thousand years each, called a prophetic day, of which a 24 hour day is a figure; as written, After two days I will revive the hope of Israel, and in the third day I will raise

them up, and they shall live in my sight. Hosea 6-2. And so after two prophetic days—a dispensation of two thousand years each—Jesus came and revived the hope of Israel; and in this third day he shall raise us up, and we shall live in his sight. Therefore in this shortened time of this third day, *He*, the spirit of truth, has been sent, in this latter visitation of his spirit, to lead and guide you in the way of all truth and show you things to come. And I will raise you up in the last day, and you shall live in my sight. Hosea 6-2. Raise up from what? From the effects of the fall, into the glorious liberty of the children of God. Rom. 8-21. And if I come in the second watch, or in the third watch, blessed are they who are so found doing; (Luke 12-38;)—one hour, being cut off from this sixth day of a thousand years, as all the laborers of the vineyard receive their wages in the eleventh hour of this sixth thousand years. Therefore we divide a one thousand year day by twelve, and it gives us 83 years and four months for an hour of a day—the Lord's time; and we divide one hour by four, and find twenty years and ten months for a watch of an hour. Therefore the eleventh hour opened in 1833, and the third watch of the hour opened in 1875. Since that time the mystery of the kingdom of God has been published abroad for the ingathering of the scattered seed of Israel; as it is written, I will sift the house of Israel among all nations, as corn is sifted in a sieve, and not the least grain shall fall upon the earth (Amos 9-9)—i. e., not one of the elect seed shall go to the grave: for I will ransom them from the power of the grave, and I will redeem them from death. O death, I will be thy destruction; O grave, I will be thy plague!

It was in the plan of God to bring a full and complete redemption of body, soul and spirit, without death, or going through the chambers of the grave—i. e., for a remnant of the seed of Israel. And there shall be 144,000 of the sons of God, who shall receive the new birth from mortal to immortality, which shall be the beginning of the new creation of God; Jesus being the firstborn among these many brethren—the general assembly of the church of the firstborn; (Heb. 12-23;) which shall be the manifestation of the sons of God; (Rom. 8-19;)—redeemed from among men. Rev. 14-3, 4. But some, without understanding, say “All must die!” Like the Jews, when Jesus said, If a man keep my sayings, he shall never see death, who said “Abraham and the prophets are dead,” etc., (John 8-52). Many today say, “It is appointed unto all men to die!” but we wish to inform you that it does not say it is appointed unto *all*, and all have not died. Enoch and Elijah and Esdras did not die. They received the life of the body, and are living witnesses to the immortal life of the body. And all will not die, according to the scriptures. But it does say it was appointed unto man once to die; but we ask, how, and why did this appointment come? And are there no reprieves from this appointment? Yes! As this appointment came through sin, disobedience to the law of life, so also shall the reprieves be given through righteousness—obedience to the law of life. Therefore in the way of righteousness is life, and in the pathway thereof there is no death; (Prov. 12-28;) for the Lord hath looked down from the height of his sanctuary, from heaven, to hear the groaning of the prisoners, and to loose those that were appointed unto death. Psal. 102-

20. Therefore your covenant with death shall be disannulled, and your agreement with hell shall not stand. And so Jesus Christ came to abolish death, and destroy him who had power of death, which is the devil. Heb. 2-14. And therefore he brought life and immortality to light through the gospel. 2 Tim. 1-10.

But they say, In Adam all die. True, in Adam—i. e., those in the sin of the first; but in Christ shall all be made alive; but every man in his own order. 1 Cor. 15-22, 23. It is written of Adam, I planted thee a noble vine, wholly a right seed; how art thou turned into the degenerate plant of a strange vine unto me? Jer. 2-21. Was it not through transgression of the law of life that he fell and became a degenerate plant of a strange vine?—and has degenerated from a thousand years to the age of about 14 or 30. Therefore they have need of a regeneration. Good and evil, life and death, were set before him; and he was told in the day he ate of the tree of knowledge of good and evil, he should surely die. Gen. 2-17.

But some say this does not refer to the body, because he did not die in one day. But in answer to this we wish to say, that this referred to the *body*, which did die in one day—the Lord's time of a thousand years, according to the key; (2 Pet. 3-8) and his body returned to the dust from whence it came—but not without a cause, as we have shown. Men of the old fallen race, under the curse of the fall have been dying in disobedience to the law of life—reaping the wages of sin, which is death to the body; and the sting of death is sin, and the strength of sin is the law. 1 Cor. 15-56. Therefore it is sown in dishonor. 1 Cor. 15-43. Therefore Jesus said, All that ever came be-

fore me are thieves and robbers. And why? Because they have robbed God of the temple, through sin; and God is not the God of the dead, but of the living, (Matt. 22-32,) therefore it is written, The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth; (Isa. 38-18;) showing that there is a truth that cannot be hoped for by going down into the grave—which is the truth of the life of the body. And if the body is defiled, it shall be destroyed. 1 Cor. 3-17. And if we sow to the flesh, we shall of the flesh reap corruption; which is turned over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5-5. Corruption cannot inherit incorruption. 1 Cor. 15-50. Therefore the body that goes to the grave cannot be raised again. Job 7-9, 10. Therefore he cannot be glorified in a dead temple.

As touching the old world of fallen spirits, all have sinned and come short of the glory of God; (Rom. 3-23;)—not that all were lost as touching the soul, but as touching the body all have sinned and come short of the promised redemption of the body. Even the patriarchs and prophets died in the faith not having received the promise—not that they were lost as touching the soul in the resurrection, but they came short of the promised redemption of their bodies; but saw it afar off, and were persuaded of it, seeing that it was for their descendants—children not then born; but for the seed which was to come, to whom the promise was made. Gal. 3-19. When and why was it made? and to whom? It was the promise of life, made by God; (who cannot lie) before the world began; (Titus 1-2;)

—made to the spirits of the just who stood with Michael, the spirit of Jesus, against Satan, when he rebelled in heaven and was cast out.

And to the morning stars, and sons of God, he made the promise of life. Therefore it is written, Those whom I foreknew I did predestinate to be conformed to the image of my son. Rom. 8-29. Therefore they were kept back till the time of the end, to enter into the promised possession of their inheritance. Therefore the fallen spirits of the old world had to come first, in order to get a soul—for they had to have bodies first. And in getting a body, they get a soul—to be raised in the resurrection after losing the body through transgression of the law of life. Therefore they will be called before the meek and lowly Jesus Christ, from whose face the heavens and earth shall flee away, to give an account of the deeds done in the body; (2 Cor. 5-10;)—i. e., to give an account of their sin through which they lost the body, as the commandments and laws of life were given for the body—the soul being saved through repentance; justified through and by faith in the atonement. Eph. 2-8.

But for the life of the body, the gifts and calling of God are without repentance. Romans 11-29. And why? Because they are to leave the principles of the doctrine of Christ, and go on to perfection; (Heb. 6-1;) keeping the commandments of God and having the faith of Jesus. Now then, sin is a transgression of the law (of righteousness). Now then, if we keep the law, we do not sin; and if we do not sin, what have we to repent of? Therefore when man attains unto that, then to him the gifts and calling of God are without repentance. And therefore repentance shall

be hid from his eyes (Hos. 13-14)—because of obedience to the law of life. But *claiming* to keep it, and *keeping* it, are two different things. It is not the sayer, but the doer of the law (of righteousness) who shall be justified.

Many vainly imagine themselves to be perfect, righteous and holy, and say they are not under the law but under grace—and even do not know the law of righteousness. To such we would ask, Shall you steal because you are under grace, and not the law? The law says, Thou shalt not steal. Can you commit adultery because you have nothing to do with the law, and are under grace, etc? Can you abolish these laws because you are under grace?

Now beloveds, all laws pertaining to purity and righteousness are for the body; and the man who is under the law—i. e., the curse of the law—is the man who breaks the law of righteousness; but the man who keeps the law of righteousness, and breaks it not, is the free man of the city, and shall be set free from the law of sin and death. Rom. 8-2. Therefore he shall have his vile body cleansed, changed and fashioned like unto His glorious body.

WHAT IS THE CITY OF ZION?

Zion is the holy transparent city of one hundred and forty-four thousand sons of God, made immortal. Therefore it is transparent; Jesus being the chief corner stone, the firstborn of the 144,000 lively stones of the building. This church is the general assembly

of the church of the firstborn, who are now to be gathered and purified, and made white by the law of Christ, and born again of the Mother, Jerusalem above, who is free, the Mother of us all. Gal. 4-26. Therefore it will be the city of Zion, and the new Jerusalem which John saw in vision; as he said, I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21-2. Therefore Zion and Jerusalem comes in this visitation, in spirit, to bring the children to an immortal birth—who shall be born not of man, nor of the will of the flesh, but of God. John 1-13.

The first man Adam, followed by the old creation was but a type of him who was to come to bring in the new creation of God. Many in great Christendom today, claim to be born of God—not understanding the nature of the new birth. Those who shall become the sons of God must be made like Jesus, the firstborn, who was made immortal. Therefore it is written, Flesh and blood cannot inherit the kingdom of God. But flesh and bone can—as was shown by Jesus, whose body never saw corruption; and therefore he showed an immortal body, without blood, and said, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39. Our vile bodies shall be changed and fashioned like unto his glorious body—first having the blood cleansed, and then taken away; receiving the new birth—immortal. The life of God, which is the spirit, shall be put within the temple, instead of blood; and this new birth shall be without death or going to the grave. And those who go to the grave cannot receive this immortal birth, because they lose the temple, and come short of the

glory of God. Notwithstanding, they have a resurrection of the soul, made like unto the angels—but not sons. To which of the angels said he at any time, Thou art my son? Hebrews 1-5. He never called an angel a son, but he did say to Israel, Thou art my son, even my firstborn—Jesus, the true Israelite, who kept his Father's commandments, and never at any time transgressed the law of life; therefore he was made immortal—the firstborn son of God.

Jesus first attained unto the kingdom of heaven, and afterwards the kingdom of God. The kingdom of heaven is the spirit of God resting upon the body. Therefore Jesus said, No man hath ascended up to heaven, save he who came down from heaven, even the Son of man which is in heaven; (John 3-13;)—Jesus, being the Son of man, was then in heaven, yet he was upon the earth. And after his blood was shed, that spirit which had been resting upon him, entered into him, and raised up the body, and dwelt within it—which was then the kingdom of God. Flesh and blood cannot inherit the kingdom. 1 Cor. 15-50. Therefore his blood was taken away, and the spirit of God, which was called Christ, took its place—which was the life of the temple, instead of the blood. The Jews did not know the difference between the kingdom of heaven and the kingdom of God, nor did they know the difference between Jesus and Christ; therefore they stumbled when Christ spoke through Jesus, and said, Before Abraham was I am. They said, Art thou older than Abraham? John 8-57. Jesus was the name of the body who was to be the sacrifice, and Christ was the name of the spirit of God which rested upon the body; therefore Jesus had

not the power till Christ the spirit of God rested upon him at about thirty years of age, at the river Jordan. Therefore Jesus said, I of myself can do nothing; I lay down my life and take it again. And when Christ—the spirit of God—withdrew, that the mortal life of Jesus be taken, then Jesus cried out and said, My God, my God, why hast thou forsaken me? But it needs be that the will of God be done.

That spirit returned and raised the body, and became the immortal life of it, instead of the mortal life of blood. Therefore he being the firstborn son of God, there must be 144,000 sons of God, who are to have their blood cleansed, (Joel 3-21,) and then washed away; fulfilling the scripture, This mortal shall put on immortality at the sound of the last trump; (1 Cor. 15-52;) having their vile bodies changed and fashioned like unto his glorious body. Phil. 3-21. Therefore they shall, with him, obtain both the kingdom of heaven and the kingdom of God—i. e., they shall first have their blood cleansed, and be clothed upon as Jesus the firstborn, and then do the works that he did by the same spirit; as it is written of them, The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father. John 14-12.

It is written, Flesh and blood cannot inherit the kingdom of God; but flesh and bone can—as shown by Jesus after he arose, whose body saw not corruption. But as you will see here explained, there is a difference in the kingdom of God, and the kingdom of heaven, and no prophecy of the scripture is of a private interpretation. Therefore while Israel, the 144,000, will attain unto both the kingdom of God and the kingdom of heaven, yet those who die and lose the

temple, come short of the kingdom of God; yet they will get the kingdom of heaven, which is a spiritual body in the resurrection, as it will be with John. Now Jesus said, Of all men born of women, there was none greater than John, yet the least in the kingdom of God is greater than he. And why? Because John lost his body, and yet would get the resurrection of his soul—a spiritual body, in the kingdom of heaven, and there would be none greater; but the least one of the 144,000 would be greater than he, because they are to be made like Jesus—keeping the temple in which the kingdom of God shall be; the spirit of God taking away the blood, and entering the temple—the kingdom of God within you; as it is written, Know ye not the kingdom is within you?—calling those things that be not as though they were; (Rom. 4-17;) as it is written, I am with you and shall be in you. John 14-17. Remember the spirit was not in Jesus, but *rested upon* him, till his blood was taken away; and then, and not till then, was the spirit *in him*. And so shall it be with us. Therefore we seek for the kingdom to *come*; that his will be done in earth as it was done in heaven. Matt. 6-10. Therefore if you lose the temple, you also lose the kingdom of God; for how can the kingdom of God dwell in a dead temple? God is not the God of the dead, but of the living. Matthew 22-32. Therefore the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. Isa. 38-18.

The kingdom of God cannot dwell in a body which has gone to corruption, nor can corruption inherit incorruption. 1 Cor. 15-50. Therefore all have sinned and come short of the glory of God—i. e., all of the

dead; because he must be glorified in a temple of flesh and bone, made like him—the kingdom of God within you. Yet those who lose the body can get the resurrection of the soul—a spiritual body made like the angels—which is the glory of the kingdom of heaven.

God said, Come, let us make man in our image and after our likeness! In this statement it must be remembered that God is in the creation of his own eternity, working all things after the counsel of his own will; and we understand Christ being called the Son of God, with whom he was glorified before the world was—Christ before, being with him in the creation of worlds. He being the brightness of his glory, and the express image of his person, upholding all things by the word of his power, took upon himself flesh and dwelt among men of his own creation—being anointed with the oil of gladness above his fellows.

And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. And by the trinity of power he said, Come, let us make man in our image, and after our likeness!—who is made a trinity after the similitude of his own eternity—“in our image and after our likeness,” composed of spirit, soul and body; Adam a type of him who was to come, who was the brightness of his glory, and the express image of his person.

God is a spirit. Christ is the spirit of God, yet called his son; and a body hast thou prepared me by the word of his power—the Father of all spirits—Zion and Jerusalem. These three are one—in whom is the substance of all life. And by the power of creation the worlds were made, and upheld by the word of his power. And he breathed the breath of life into Adam

and he became living before him. And was not the seed germs of life breathed into the first Adam, and Eve the mother of all living, from whom the word proceeds by the power of creation?—they being figures of the new-born creation, into whose nostrils he breathed the immortal breath of life; who after his resurrection, breathed upon the disciples, that they might receive the holy spirit of understanding. And if he takes unto himself the breath of life, all flesh would perish. Job 34-14, 15.

God created man in his own image. In the image of God created he him—Jesus, the antitype of Adam; male and female created he them—Israel, in this the sixth day of creation. And God blessed them. And God said unto them, Be fruitful, and multiply; replenish the earth and *subdue* it! for unto him that overcometh shall I give power over the nations, and dominion over the fowl of the air, and over every living thing. God is a spirit, and seeketh such to worship in spirit and in truth—i. e., the spirit of his word of truth, which the world cannot receive. John 14-17.

Therefore he sent his son into the world because of the fall, to raise all who will render obedience to the word of his power; and all who will not, must go to corruption. Now he was declared by angels and messengers: Lo, I come (in the volume of the book it is written of me) to do thy will O God; and a body hast thou prepared me. And for this cause came I into the world, that I might testify unto the truth. And my testimony is true—because it is the word of life made flesh; he being once crucified, (the just for the unjust,) and arose again; and the heavens hath received him—i. e., that glorified body of Christ—till the full restora-

tion of all things. Therefore he hath in these last days sent the spirit of truth, by which we are to be made like him; Christ being the true vine, and ye are the branches. He being the 'root and offspring of David, the bright and morning star, therefore he sends the Branch—the Man-branch—who shall grow up out of his place; the Second Child who shall stand up in his stead, and build the temple of the Lord.

All who do not receive him whom he has sent, receiveth not him. He shall be raised up as an ensign to the nations; for the Lord hath set his hand the second time, by the Second Child, to recover the remnant of his people Israel, that they might be prepared like unto the body that thou hast prepared me; that they may be prepared to enter into his ministry, even as he did his—doing the works that he did; and greater works shall they do because he goeth unto the Father. The works that Jesus did were the works of obedience; he being born without evil—made by the righteousness of the law—born of a virgin who had not been defiled by Satanic man. She being a purifying vessel, the angel withstood the evil. And in her pure estate she was overshadowed by Zion and Jerusalem above, and by power of attraction, she conceived by the power of God, according to the angel message; made by the righteousness of the law, as set forth by Paul. Heb. 7-16.

Jesus—the seed of the woman—was the antitype of Isaac, who was the child of promise, in type; being conceived according to the message of the angel while his mother was in her old age—past the flower of her age—he became a child of promise; and by the law in woman, the seed was purified in the time of 42 genera-

tions—being the seed of the woman to whom the promise was made, according to the law of life set forth by Moses under seal, spoken of by the prophets; she being a garden inclosed, a spring shut up, a fountain sealed, till the time appointed of the Father. Therefore the garden of the Eden of Paradise was disclosed, the fountain unsealed, the spring unstopped, to water the seed which sprang up from the garden of Eden; who became a tree of life—the planting of the Lord. Therefore it is written, Every plant that my heavenly Father hath not planted shall be rooted up; and every tree that bringeth not forth good fruit shall be cut down and cast into the fire.

Now beloveds, it is written, A garden inclosed is my sister. Eve was supposed to be in the garden, among the trees of the garden; and Adam was told, Of all the trees of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. Now remember, if he had been obedient, he would not have died. And when he transgressed the word of life, they hid among the trees of the field; and because of their crimes they became ashamed, and therefore pinned fig leaves to hide the place which brought the shame. But no prophecy of the scriptures is of any private interpretation. Therefore let us remember that mankind are called trees also; as the scriptures say, All the trees of the field clapped their hands for joy. These trees must have hands to clap for joy, and they must also have some reason to rejoice; like the morning stars sang together, and the sons of God shouted for joy, because Satan was cast down—the accuser of the brethren. Rev. 12-10.

Therefore the thing that has been (in spirit) shall be re-enacted in the earth; and his will done in earth as it was done in heaven. Luke 11-2. Therefore the promise was given by God, (who cannot lie,) before the world began; (Titus 1-2;) and confirmed to Abraham 430 years before the law was given to Israel, through Moses. Notwithstanding, it existed since the fall, as you will see by following us up in these discourses. But as touching the laws we must brief here, but wish to say, while the garden contained trees bearing fruit which Adam was to eat freely, and the herb of the field; etc., yet, notwithstanding this fact, she herself was a garden in which the seed of life was planted, called soul life; and in her a law was fixed to purify and separate—she being called a tree of both good and evil.

Now there is no other tree that has knowledge but this one. No other trees of the garden could clap their hands for joy. Therefore this tree was deceived by Satan, who was the enemy who sowed tares in the field or garden—which is the woman; she being overshadowed by Satan, and therefore attracted her seed and sowed tares. And she handed it to the man while in her unclean state, which is forbidden by the laws to this day. And the first fruits of the tree of knowledge of good and evil was Cain—who proved to be a murderer; he being a son of the devil by reason of the fall—born in sin and shapen in iniquity.

Jesus said to the offspring of Adam, Ye are of your father the devil, and of his works will ye do. So it is written that God made not death, but through envy of the devil came death into the world, and he that holdeth with him on that side shall surely find it.

Therefore it was through envy of his father the devil that Cain slew Abel, he being a better son, conceived by the law—which is, in the time of her clean estate; while Cain was conceived in her unclean estate. Therefore this law of purifying the seed has followed the woman down the line, till the seed should come to whom the promise of life was made; when all the trees of the field will clap their hands for joy, in this the time of their redemption from the effects of the fall.

Eve was called a city also. Therefore it is written in the book of Revelation, The woman thou sawest is that great city. Rev. 17-18. She has been the city in which the evil was found. She is called a city because she has, within her, soul life to bring forth population. But how has she populated the earth? Has it not been populated in the evil—children born in sin and shapen in iniquity, and the earth filled with crime? Therefore it is said of her, She hath made the nations drunk with the wine of her fornication—children conceived and brought forth like Cain. Therefore the prophets, foreseeing this, said it should increase in iniquity, and the world would wax worse and worse; and because iniquity should abound, the love of many should wax cold, and they would become disobedient, unthankful, unholy, lovers of pleasure more than lovers of God (2 Tim 3-2,)—ever learning and never able to come to the knowledge of the truth; deceiving and being deceived. 2 Tim. 3-7, 13.

And as in the days of Noah, so shall it be in the coming of the Son of man. Matt. 24-37. In the days of Noah, faith waxed cold, and crime increased, till all were swept off the earth in disobe-

dience, while the longsuffering of God waited in the days of Noah. So it is written, As it was in the days of Noah, so also shall it be in the coming of the Son of man. But this also proves that there shall be a remnant saved according to the promise of God, who cannot lie. And he is now setting his hand the second time to gather the remnant of his people—Israel. And they are numbered—a hundred forty and four thousand elect sons of God, who will have their vile bodies changed and fashioned like unto the glorious body of the firstborn of these many brethren, called the general assembly of the church of the firstborn, who must do the works that he did. And greater works than these shall ye do, because I go to my Father. John 14-12.

The greater works are to overcome; having the evil in their blood—born in sin and shapen in iniquity. But the promise is, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. The change must take place by having their blood cleansed, (Joel 3-21,) and then washed away, or made flesh by the word of life; which will change our vile bodies, and fashion them like unto his glorious body—whose body was made by the word of life. The Word took upon itself flesh in Jesus. How? It was by the word of the law of righteousness, which gave virtue to the seed of the woman. Therefore Jesus was not born in sin and shapen in iniquity. Therefore his body could not see corruption. Acts 2-27. Therefore we must be purified and cleansed by the law of Christ, in manhood, even as he was in seed, by keeping the commandments of God and having the faith of Jesus. Now beloveds, if we are born in sin and shapen in

iniquity, does it not prove that the conception was contrary to the law of Christ, which forbids carnal conception of children? Therefore every plant that my heavenly Father hath not planted, shall be rooted up; and every tree that brings not forth good fruit shall be cut down, etc.

Mankind is not only called earth, trees, plants, etc., but is also called vines. Therefore it is said of Adam, I planted thee a noble vine, wholly a right seed; how art thou turned into a degenerate plant of a strange vine unto me? Adam was a plant of a holy vine, immortal, before the fall; for God, being a spirit, breathed into his nostrils the breath of life—not on him, but *in* him—and he became a living soul, dwelling in paradise, his spirit *within* him. Therefore he had no blood till after the fall; but after the fall he became a degenerate plant of a strange vine. Before the fall he dwelt in paradise—the true vine—wholly a right seed; and the question was asked in scripture, How art thou turned into a degenerate plant of a strange vine? And this question was left to be answered by the spirit of truth, in this visitation of his spirit, which was to come to lead and guide us in the way of all truth, and show us things to come; for by this spirit of truth the sealed scriptures are to be revealed, and the hidden things made known, which have been kept secret from the foundation of the world. Matthew 13-35. Therefore it is necessary to understand the secret of the fall, in order to understand the mystery of the redemption—for we must compare the first Adam with the second, for one is but a figure of the other.

Eve was made mortal, she being a vessel to purify and separate—being the dividing medium of the inher-

itance. And because she was made mortal, and Adam immortal, she being deceived by Lucifer, was called the weaker vessel, and was made subject to her husband after the fall—because she was first in the transgression. And because Adam hearkened to her who was weaker than himself, he fell from his immortal state, to that of mortal, and became equal with her in the fall, and both became subject to death. Therefore it is written, By one man's sin, death came into the world. So death passed upon all men, because all have sinned, and come short of the glory of God.

Eve was made mortal at first, having the evil placed in the fountain (to be purified in its times and seasons); which was forbidden. And Satan, called the subtle serpent, beguiled Eve in her innocency—telling her if they would eat of that which God had forbidden, they would become as gods, knowing good and evil; he being the enemy who sowed the tares in the field. And she did eat—being overshadowed by Satan who attracted her seed, which was mixed with the poison from Satan, by attraction. And in her separation she handed it to the man, and he did partake of her uncleanness in her time of separation, and so contracted the blood, having the tares from Satan; and so fell from his immortal state to that of mortal, and reaped the wages of sin—which was the death of his body within one day of a thousand years; (Gen. 2-17;) according to the word of the Lord, who said, In the day thou eatest thereof thou shalt surely die—one day being with the Lord as a thousand years, according to the key given in 2 Peter 3-8.

Therefore the law of a carnal commandment was afterwards added because of the transgression of the

law of life, which was delivered to Adam at first. And this added law was handed down the line for the purifying of seed, till the immortal seed, or spirits of the just, should come, to whom the promise was made; this promise being made by God (who cannot lie) before the world began, and confirmed to Abraham for the seed which was to come—for the spirits of the just, children not then born, not having done good or evil, who were kept back till the 1,335 days of Daniel.

This promise is the redemption of our body; for the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, by keeping the commandments of God and having the faith of Jesus Christ. By the faith of Jesus our vile bodies shall be changed and fashioned like unto his glorious body—which is from mortal to immortality, raised with him higher than the angels, crowned with honor and glory. Therefore we shall judge angels, principalities and powers. And to which of the angels said he at any time, Thou art my son? He never called an angel a son, but he did call Israel (Jesus the firstborn) his son; for they are made in his image and likeness. Male and female created he them, (Gen. 1-27,) bone of his bone and flesh of his flesh—which the angels have not; for those who die and lose the temple are raised incorruptible—made like unto the angels, who are neither male nor female. Gal. 3-28.

Seeing then an angel has not a body of flesh, this proves that those who are raised with a spiritual body, incorruptible, made like unto the angels, have not a body of flesh and bone. Therefore the bodies of those who die, are not raised, being as water spilt upon

the ground, which cannot be gathered up again. 2 Sam. 14-14: As the cloud is consumed and vanisheth away, so he that goeth down to the grave cometh up no more. Job 7-9. Therefore Paul said, Thou fool, thou sowest not the body that shall be, but God giveth it another body—not the same body, but *another* body. It is sown a natural body and raised a spiritual body. The soul is raised spiritual, and reunited with the spirit, like the angels; but Israel are to be made like Jesus, who was raised higher than the angels, crowned with honor and glory, having a temple made like him.

We shall be like him when he comes; and he shall reign with them on the earth. And there shall be no more death; for he came to abolish death, and to bring life and immortality to light through the gospel. The kingdoms of this world shall become the kingdoms of our Lord and his Christ. Satan will be bound for one thousand years. Therefore all tears shall be wiped off all faces, and there shall be no more death. And the peaceable kingdom of our Lord shall be established here in righteousness and in peace.

WHY GOD CREATED THE EVIL.

I form the light, I create darkness, I make peace, I create evil, I the Lord do all these things. Isa. 45-7. Shall there be evil in a city and I the Lord hath not done it? Amos 3-6. Now since we see the Lord created the evil, and placed it in the city, it remains for us to know why he did it. And in order to understand the mystery, we must understand the nature of the fall, and understand the mystery of iniquity.

which had its origin in heaven among the spirits. We must know the first cause of death; as it is written, God made not death, but through envy of the devil came death into the world, and he that holdeth with him on that side shall surely find it. Wis. of Sol. 2-24.

First we must understand that Lucifer was a choice cherub (spirit) until iniquity was found in him. Ezek. 28-15. He was once anointed cherub of Eden—a bright archangel—but rebelled in heaven against the union of the Godhead, which brought division and confusion; and therefore war took place in heaven. God is not the author of confusion. 1 Cor. 14-33. But why did not God strike it dumb? The time for this had not come. And why? Because God being in the creation, it was a point of wisdom to prove his creation. Therefore he makes Lucifer an officer over the evil till all the spirits prove what manner of spirit they were of. First being in innocency, they were subjected to the subtlety of Lucifer to prove what spirits would be deceived by him. Therefore a spiritual war began among the spirits of heaven; and Michael and his angels fought, and the dragon and his angels fought; and the dragon prevailed not, and no place was found for him in heaven. Therefore he was cast out of heaven into the earth, and he drew the third part of the stars (spirits) with his tale, by which he deceived them; for he was a liar, and the father of it from the beginning and abode not in the truth. John 8-44. And when they were cast out into the earth from heaven, it was then that the morning stars (spirits) sang together, and the sons of God shouted for joy. Job 38-7. But woe to the inhabitants of the earth by reason of him who hath come down unto

you having great wrath; for he knoweth he hath but a short time. Rev. 12-12.

One of the keys of the scriptures is, God calleth those things that be not as though they were; and another key, is, The thing which has been is the thing that shall be, and God requireth the thing which is past. Eccl. 3-15. Therefore, as the war stood in heaven, so shall it be fought on earth, till all are proven by the word which stands against the works of the devil. Therefore it is written, In the beginning was the Word, and the Word was with God and the Word was God, and the Word took upon itself flesh and dwelt among men!—first in Jesus, (whose spirit was Michael, the head archangel or head counsel against Lucifer,) who did the will of God in earth as he did it in heaven. Therefore he was given the promise of eternal life, which was given by God, who cannot lie, before the world began. Titus 1-2. And because of his obedience and loyalty to the union of the Godhead, he was given all power and authority, both in heaven and in earth, over the powers of Satan, to put down all rule and power of Satan, and in the end turn the kingdom over to God—who shall be all and in all. 1 Cor. 15-28. Therefore you see, the battle which began in heaven, continues in earth; and his will must be done in earth as it was done in heaven. Matt. 6-10. All will be proven and raised with greater knowledge in the end—every man in his own order; as we have before shown the different orders in which they are to come.

It must be remembered that the promise of the redemption of the body, as we have set forth, was given by God to the spirits of the just, because they stood with the truth of God in heaven. Therefore it is

written, Those whom I foreknew, I did predestinate to be conformed to the image of my Son—Jesus; Michael being his spirit, who stood with God in heaven. So when did God foreknow them? And for what did he promise life to them? Because of obedience. They are to be proven now on earth as in heaven—as they all have an earthly body. And therefore it is written, In that day, Michael shall stand up for the deliverance of his people—Israel. Every one shall be delivered whose name is found written in the book (of life). And to this end was I born, and for this cause came I into the world—that I might testify unto the truth, (John 18-37,) according to the foreordination and predestination of God. Rom. 8-29.

Now as to the division of spirits, what divided them? It was done by a lie, that the truth might be manifest. Therefore the spirits of the just stood with the truth—loyal to the law of the spirit of life; while the rebellious, disobedient spirits stood with a lie—which had its birth with Lucifer in the origin of iniquity (John 8-44)—and so fell. Therefore they are called fallen spirits. And a body was made; and Adam being a fallen spirit, was put in the body, and set on trial—given a second chance to redeem himself—and good and evil set before him. And it was to this end that the evil was created by God, and placed in the city—viz., the woman; as it is written, The woman thou sawest is that city; (Rev. 17-18;)—which we hope to more fully explain.

Remember, iniquity was found in Lucifer before the creation of Adam, or the evil just alluded to; and because of that iniquity and rebellion among the spirits, the evil was created and set before Adam in the city—

Eve—and life and death, good and evil set before them, (Deut. 30-19,) and a command given that he should not partake of the evil of the city, lest he would die. And Lucifer, the tempter, who had deceived them in spirit, came to the woman and attracted that evil. And while Adam was on trial with the command, Satan and the woman tempted Adam, and he yielded to the temptation—the woman being the attraction; and so he fell, in disobedience to the law of life. He contracted the blood containing the evil that Satan had attracted; and therefore in the fall to a mortal life, the evil was inoculated into Adam—received through the blood—and then he became subjected to death; the sentence being passed upon the body, which returned to the dust from whence it was taken, within one day of the Lord's time—one thousand years. 2 Pet. 3-8. Therefore it is written, Through one man's sin, death entered into the world, and death passed upon all men because all have sinned; (Rom. 5-12;)—showing that sin brings death. Therefore righteousness brings life.

Sin is a transgression of the law (of life), and all such reap the wages of sin—death. Rom. 6-23. Lust when conceived brings forth sin, and sin when finished brings forth death. James 1-15. Therefore lust was first conceived in the mind of Lucifer, and transmitted to Adam and Eve because they hearkened to his tale, and received the evil from Lucifer through the woman; and it has been transmitted into the offspring, by which they are born in sin and shapen in iniquity. Psa. 51-5. And at his fall the flaming sword was placed to turn every way to keep the tree of life sealed, till the spirits of the just should come, to

whom the promise was made—which was given by God (who cannot lie) before the world began; (Titus 1-2;) because they will keep the commandments of God and have the faith of Jesus.

Therefore the creation is proven by the evil—life and death set before the whole creation. And the promise is to the overcomer—to those who will overcome the world, the devil and the flesh; by which all are tried and proven by the word of God. Therefore we see the great wisdom of God in creating the evil; for had there been no evil, there would have been no overcoming; and had there been no rebellion in heaven, there would have been no evil created. It would not have been necessary. And had there been no Lucifer, there would not have been a rebellion; but because of all this, death entered the world—i. e., the old world. But there will be no death in the new. Jesus came with the word of life to abolish death, and to destroy him who had power of death—which is the devil. Heb. 2-14. Therefore in this the time of the end of the old world, with her fallen spirits, there is another class of spirits, by which the spirit of truth has sprung up; and the spirits of the just will render obedience, and receive life without death. And there shall be no more death. Rev. 21-4. Satan shall be bound a thousand years.

During such time there will be no death. But let us remember that the cause of sorrow, suffering and death, shall be removed; and all things will go through a change, which will bring about perfect happiness and peace—a universal peace on earth and good will to men. But first there will be an elect people, chosen of God, upon whom he will put his spirit, as he did

upon Jesus, the firstborn of this chosen elect, 144,000, who will do the works that he did; and greater works will they do by the same spirit; (John 14-12;) who will become priests and kings—saviours who will come upon mount Zion and judge mount Esau. Obad. 21. And they will judge angels, principalities and powers. 1 Cor. 6-3.

They must first be tried as gold is tried, refined as silver is refined, purified and made white; (Zech. 13-9;) their blood cleansed, and afterwards washed away—the living word made flesh; (John 1-14;) changed in a moment from mortal to immortal life—receiving a transparent body; the 144,000 being the transparent city into which the nations will bring their honor and glory—i. e., the remnant of the nations, who shall be saved by finding hiding places during the great time of trouble and destruction, which shall come upon the wicked kingdoms of the world. Dan. 12-1. Therefore the scriptures speak of many who shall come out of their hiding places, and ask Israel to take away their reproach. And they will do so; and take them for plowmen and vinedressers, etc. Isa. 61-5. Therefore they are called the nations, in Revelation 21-26, who bring their honor and glory into the Holy City.

The writings of this visitation make all these mysteries clear and plain. And now the time has come when he has set his hand the second time to recover the remnant of his people Israel. He is now making up his jewels—his elect chosen, 144,000—to prepare them for this work of the priesthood, as it was in Jesus; who became the high priest after the order of Melchisedec, who had neither beginning of days, nor end of life—i. e., that spirit which rested upon Jesus at the

river Jordan, by which he entered his ministry of life; by which we are to be made like him, priests and kings immortal, after the power of an endless life.

Paul speaks very clearly of the two priesthods after the order of the two laws; and therefore we trace them from the beginning of time. The law of life was delivered to Adam—which he transgressed, and so fell from the law of life, and afterwards came under the law of a carnal commandment; which law was found in the woman—the law of separation; by which Abel was conceived, and also Seth; who were types of the priests of the Levitical priesthood, which was afterwards revealed or brought forth in the second dispensation. But Enoch, the seventh from Adam, raised above the law which was added because of transgression, and he kept the law of life, and became a high priest of his generation, and received the redemption from the effects of the fall, and never saw death. He did not sow to the flesh after receiving the spirit of life, and therefore he did not reap corruption. He did not reap the wages of sin, therefore he did not die. Rom. 6-23. Elijah also raised above the Levitical priesthood, after the law of a carnal commandment, and entered into a higher law—viz., the righteousness of the law—and he did not die, but received immortal life without death; and Esdras likewise; and in the mouth of two or three witnesses shall a thing be established. Matt. 18-16. And Jesus in the third dispensation was made under the law of the spirit of life, and became a high priest after the order of Melchisedec, after the power of an endless life; by which he overcame the world and the devil; and brought life and

immortality to light through the gospel, which was sealed in the law.

He came to abolish death, and to destroy him who had power of death, which is the devil. Therefore death must have an end; as God made not death, but through envy of the devil death came into the world, and he that holdeth with him on that side shall surely find it. Wis. of Sol. 2-24. But before Satan is bound, he will destroy much flesh; as it is written, In that day the borders of the grave will be greatly enlarged; and there will be a time of trouble, such as never was, nor ever shall be; (Dan. 12-1; and Matt. 24-21;)—because all the fallen spirits of the old world will hold with him on the side of death, to do the works of their father the devil. John 8-44. He that letteth will let, till he (Satan) is taken out of the way. 2 Thess. 2-7. Then there shall be no more sorrow, nor crying. All tears shall be wiped off all faces, and there shall be no more death.

There shall be a full restoration of all things, and the kingdom turned over to God, the Father, and God shall be all in all. 1 Cor. 15-28. And it was to this end that Satan was permitted to do his work—to prove the creation of spirits; and laws were given to separate and divide. Duet. 30-15. Therefore the evil was created and set before Adam for a wise purpose; and the prize of immortality promised to him that overcomes the world, the devil and the flesh. And had it not existed, how could the spirits of the just be proven? Therefore the sons of God, having overcome all evil, will be raised higher than the angels, crowned with honor and glory—raised from the effects of the fall with knowledge, higher than they could have been had

they not suffered from the effects of the fall. Therefore he is in the creation working all things after the counsel of his own will. Had there been no Lucifer to rebel or deceive, there could not have been any fallen spirits; and had there been no fallen spirits, there would have been no need of a creation of evil to prove the spirits. Therefore it was created, and both good and evil, life and death, placed before the whole creation, to prove what manner of spirit they are of.

Therefore, had there been no fall, there could not have been a redemption from the effects of the fall; and had there been no devil, no fall, no world of sin, no death, how could there have been a promise of life to the overcomer? Therefore the promise of life is to him who overcomes the world, the devil and the flesh. To him that overcometh shall I grant to sit down with me in my throne, even as I have overcome and am set down with my Father in his throne. Rev. 3-21. To him that overcometh shall I give a white stone, and in it a new name that no man knoweth save he who receiveth it; (Rev. 2-17;) and his name is the Word of God (Rev. 19-13;)—the Word made flesh in us. St. John 1-14. To him that overcometh shall I grant to eat of the hidden manna, hid in the midst of the paradise of God. Rev. 2-7, 17. He that overcometh, shall inherit all things; (Rev. 21-7;) but if you lose your body, how can you inherit all things?

The meek shall inherit the earth (Matt. 5-5)—i. e., the new earth; for there shall be a new heaven and a new earth, wherein dwelleth righteousness; (2 Pet. 3-13;) not that this present earth shall be destroyed, but it shall be purified and return back to its Eden state. And so it is written, One generation passeth

away, and another cometh, but the earth abideth forever. Eccl. 1-4. As it was in the days of Noah, so shall it be in the coming of the Son of man. Matt. 24-37. And you know in the days of Noah this earth was not destroyed, for it is still here. Eccl. 1-4. Notwithstanding, it shall go through a purifying process and return back to its Eden state and be made anew. Therefore it is called the new earth wherein dwelleth righteousness, because all wickedness shall be destroyed, as in the days of Noah—not by water, but by a mighty flood of destruction which shall come in many ways. According to the prophecies, there shall soon be a mighty flood of war and calamities of all kinds; pestilences and diseases of every description; storms and wrecks.

It is written that the old heaven and earth shall pass away with a great noise—the old heaven signifying the evil enjoyments of men; and earth, the bodies of men and corrupted by sin. The lust of the eye, the pride of life, etc., shall pass away; but he that doeth the will of my Father shall abide for ever. 1 John 2-17. Their bodies shall be made anew by going through the crucifixion and regeneration—cleansed and made ready for the new heaven; while the old world of sin and corruption shall pass away with a great noise—roaring of artillery and the clashing of arms—terminating in that great time of trouble such as never was, no, nor ever shall be. Dan. 12-1, Matt. 24-21. In this great time of trouble the scriptures say to Israel, A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Psa. 91-7. They that shall be found alive at Jerusalem, shall be called the holy people—the redeemed of the

Lord. Isa. 62-12. This great trouble shall take place in the lapping time, or the shortened time of this sixth day of a thousand years; as it is written, I will shorten the time for the elect's sake, or no flesh would be saved; but for the elect's sake I have shortened the days. Matt. 24-22. Therefore in this the shortened time of trouble, Israel shall be gathered and redeemed, spirit, soul and body.

Strait and narrow is the path that leadeth to life, and a few there be that find it. Matt. 7-14. Esdras of the old Apocrypha, calls this path "the narrows"; (2 Esd. 7;) and they that get through it shall live, and their lives shall be as that of a tree. Isa. 65-22. It is also written, In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. It is only those who keep the commandments of God and have the faith of Jesus—the chosen few—who can be able to go through the narrows; for none shall be able to stand the fiery trials but the sealed number—144,000—who keep the commandments of God and have the faith of Jesus Christ. They shall be sifted in Shiloh's sieve; as it is written, I will sift all nations as corn is sifted in a sieve, and not the least grain shall fall to the ground. Amos 9-9. They shall now be gathered unto Shiloh, and refined as silver is refined and tried as gold is tried.

Most all close observers know that the coming storms of trouble are fast approaching; and they furthermore know that in the few past years destruction has been rapidly on the increase, as the sprinkles before the great storm. When you look into the prophecies, you can see these things are plainly foretold which are now coming upon the earth.

Jesus said in his day, You can discern the face of the skies, but can you not discern the signs of the times? Matt. 16-3. As the signs of the times in the fulfillment of prophecies foreshowed his first coming, and the overturn of the Jews, so also the signs of the times, according to the prophecies, foreshow the second coming and the overturn of the Gentiles, and the ingathering and restoration of Israel; as it is written, I will overturn it, and overturn it, and overturn it, till he comes whose right it is to reign. Ezek. 21-27. Then iniquity shall have an end. Satan shall be bound, and all tears shall be wiped from off all faces, and there shall be no more sorrow nor crying, neither shall there be any more death; for the former things have passed away. Rev. 21-4. And the peaceable kingdom of our Lord shall be established upon this earth. He shall reign with them upon the earth; (Rev. 5-10;) and then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Rev. 11-15.

Therefore he is now gathering up his jewels, according to the foreordination and the predestination, to be conformed to the image of his Son; their vile bodies changed and fashioned like unto his glorious body (Phil. 3-21)—which is a body of flesh and bone, immortal; as it is written, This mortal shall put on immortality at the sound of the last trump—which is the seventh trump of God, sounding forth the mysteries of immortality; knowing no prophecy of the scripture is of a private interpretation. But if there be a messenger, an interpreter, one among a thousand, then be gracious unto him and saith, Deliver him from going down into the pit (or grave), I have found a ran-

som; his flesh shall become fresher than that of a child's and he shall return to the days of his youth. Job 33-25. This is a proof to all, that this interpreter must have *flesh*, and that it shall be kept from the grave; for, The grave cannot praise thee, death cannot celebrate thee, they who go down into the pit cannot hope for thy truth; (Isa. 38-18;)—showing that this great truth of the redemption of the body (Rom. 8-23) cannot be hoped for by going to the grave; because the bodies of those who go to the grave return to the dust from whence they were taken, and arise no more. Therefore it is written, God is not the God of the dead, but of the living. Matt. 22-32.

Many proofs have been given of this great truth which cannot be set aside, yet there are but few that can receive it. The seventh trump sounds in the sixth day because the time is shortened for the elect's sake in order to save flesh. Therefore he sends his angel, or messenger, with a great sound of a trumpet; and those who are in Christ, and dead to the world, the devil and the flesh, shall rise first—from mortal to immortality. And we who are alive and remain, shall not prevent them who sleep; for this mortal shall put on immortality, and this corruptible shall put on incorruption. As no prophecy is of a private interpretation, we find there are to be three classes of the living, and three classes of the dead, in the main, of which we cannot explain particularly here. However, this seventh trump sounds all the mysteries which have hitherto been sealed from the understanding of man till this the shortened time of the end; and by this sound of light and truth, Israel shall see and understand the mystery of Godliness, God manifest in the flesh—by

which they shall be saviours, who shall come upon mount Zion and judge the mount of Esau; and they shall also judge angels, principalities and powers. They shall become priests and kings by the law of Christ, and shall rule in righteousness; the aliens being as that of mount Esau, which signifies man in blood—i. e., mortal life. Yet they shall have their blood cleansed. Therefore it is written, mount Esau shall be beautiful in that day.

These are the remnant among the nations, who remain aliens to the great mystery of immortality. Therefore they will find hiding places in the time of the great trouble, and escape death. And after the great destruction, they will come out and ask the redeemed—144,000 sons of God—to take away their reproach; and they will grant them their desire. And they will be the plowmen and vinedressers (Isaiah 61-5) during the thousand years millennium. The third class are called strangers—being strangers to the commonwealth of Israel. They will stand and feed the flocks of Israel. Isa. 61-5.

The three glories of sun, moon and stars, shall be represented in the elect (144,000), the aliens and strangers. Satan being bound for one thousand years, they shall all rest from the power of sin, and there shall be no more death among them during this sabbath of rest. The redeemed, 144,000 sons of God, hear and understand the mystery of the seventh trump. And the seventh seal shall be opened to their understanding by the seventh key of knowledge; and by the law of Christ, which works by love, they shall enter in through the two-leaved gates into the holy city of God. They shall overcome by the law of Christ, and

eat of the hidden manna which is hid in the midst of the paradise of God, and be given a white stone (which signifies a pure body made white by the law of Christ), and in it a new name that no man knoweth, save he that receiveth it; (Rev. 2-17;)—for it is an inward spiritual work, for the word is made flesh. Therefore his name is “The Word of God.” They shall become God-man; and there shall be 144,000 of these stones, as named in the book of Revelation.

Jesus, of the tribe of Judah, is the chief corner stone of this great immortal building built upon Christ—the Rock. Eph. 2-20. They all drank of that spiritual rock which followed them in the wilderness, and that rock was Christ. 1 Cor. 10-4. And this is he that was with the church in the wilderness (Acts 7-38)—which was for the soul, for they died in the faith, not having received the promise of the redemption of their body. They entered not into that rest. Therefore there remaineth a sabbath of rest for the people of God. Was it not they who had sinned that their carcasses fell in the wilderness, under the curse of the law? Heb. 3-17. But God has provided something better for us—to wit, the redemption of our body. Rom. 8-23.

All is written for our admonition upon whom the end has come. 1 Cor. 10-11. The great promise of life will now be obtained by the spirits of the just—the seed which was to come, to whom the promise was made. Gal. 3-19. The Son of man is now sent with the seventh key, to unlock the mysteries of the third and last watch, and open the two-leaved gates of the righteousness of the law and the gospel, united in the beauty of holiness. Mercy and justice have met to-

gether; righteousness and peace have kissed each other. Psalms 85-10.

Therefore this seventh key opens and shuts the door of immortal life, that whosoever will, may come and drink of the waters of life freely. The spirit says, Come! and the Bride says, Come! And whosoever will, may come. And if they drink of the water that I shall give, it shall be in them a well of living water springing up into everlasting life.

The Little Book is now open in the hand of the angel; and the seventh seal is loosed, and the mystery is made known to all 'who keep the word of his patience; for they who keep the commandments shall know of the doctrine; (John 7-17;) and he doeth nothing but he revealeth his secrets to his servants, the prophets—i. e., to those who serve him, and have the spirit of prophecy, which is the testimony of Jesus Christ. Rev. 19-10. And when the door is closed, the seventh key will remain hid from those who do not enter in at the right door, for one thousand years; and at the expiration of a thousand years, Satan will be loosed a little season, to gather to battle Gog and Magog. And at this time, the seventh key will be given to the aliens. And they will keep the immortal covenant of life, and overcome Satan when they are placed on trial again. And they will then be made perfect man, by their spirits being put within their temple, and their blood taken away, like Enoch and Elijah; and these are spirits of just men made perfect. Heb. 12-23. At the end of the thousand years, Satan shall be loosed a little season, to make up the time that he is shortened in this the time of the end of this sixth day of a thousand years; as the time is shortened one

hour (83 years and 4 months), and Satan bound for a thousand years, and loosed at the end to prove the finishing part of the creation; and the kingdom turned over to God, the Father, and God shall be all in all; and none is lost but the son of perdition (Satan), that the scripture be fulfilled. John 17-12.

Now beloveds, I feel moved upon to write you a few words in hope for you—longing for the time to speak to you, and all lovers of truth, as it is in Jesus Christ, reserved for us upon whom the end has come! knowing by the Spirit of truth, that the full end has come for the great ingathering of the bones of Israel; who are to be gathered by the spirit of Shiloh, who has come unto all who receive the covenant message of life—to whom the seventh seal shall be unloosed, and the truth and secret of life unfurled to the Israel of God.

Did not the former messengers tell you that the kingdom should come as differently to your imaginations as black is from white? Why? Because it is to be spiritually discerned. He cometh without observation, and must first suffer many things, and be rejected of this generation, even as his first coming, which was rejected by the Jews. And why?

They said, By our law he ought to die. John 10-7. By what law then was he condemned? And again, by what law was he made? Not after the law of a carnal commandment. Heb. 7-16. Beloved, what law was it that Adam transgressed which brought death? And then what law was it that was added because of transgression, till the seed should come to whom the promise was made? Gal. 3-19. By what law did Enoch the seventh from Adam receive life?

And Elijah also?—since we read by the law no man can be made perfect. Heb. 7-19. Was not Elijah and Enoch likewise spirits of just men made perfect? Heb. 12-23.

Jesus being the firstborn son of God, by what law was he made a little lower than the angels? (Heb. 2-9;) and by what law was he raised higher than the angels, crowned with honor and glory? And as he was conceived by the law of righteousness, and made perfect by the law of Christ, are we not to be partakers of the same in manhood? And by the union of the law of righteousness and the law of Christ, or the gospel, are we not to be made like him? by whom the Second Child shall stand up in his stead—the Man-branch who shall grow up out of his place and build the temple of the Lord. Zech. 6-12.

Therefore, The thing which has been is the thing which shall be, and God requireth the thing which is past. Therefore we had to have the visitation of the law, preparatory to the second (Man) child, or the second coming, as with the first. Therefore the great prophet had to be raised up from among the brethren like unto Moses, and afterwards as Joshua; and that before that great and notable day of the Lord, Elias must first come to turn the hearts of the children back to the faith made by God to our fathers—the faith once delivered to the saints.

But Israel were not to be gathered by a prophet. Gen. 49-10. Yet no prophecy of the scripture is of a private interpretation, for all must receive the spirit of prophecy, which is the testimony of Jesus Christ. It was said that John was to come in the spirit and power of Elias, preparing the way. However, he

denied being the prophet spoken of, and he also denied being Elias or the Messiah, etc., yet he was called a prophet by Jesus. And so in this visitation, did not John come as a prophet? and the question was asked, Who art thou? What sayest thou of thyself? Was he not as one crying in the wilderness of the law, and yet a prophet like unto Moses? Were not the different spirits ministering to John of the second watch of the night? Then are not his words to be rightly divided? And was not John as a ministering spirit to prophesy again before many nations? No prophecy of the scriptures is of any private interpretation; and, The thing that has been is the thing that shall be again. Therefore he should tarry till I come. And how and in what manner was he to come? Without a vision the people perish. And was not the vision for an appointed time? And at the end it should speak and not lie; though it tarry, wait for it, it shall surely come. And all are written for us—for our admonition upon whom the end has come. Then shall we not look for all these things in the end? Were not the spirits of the just kept back till the end, or days of Daniel, when Michael—the spirit of Jesus—shall stand up with the spirit of truth for the deliverance of the children of Israel; who shall by the law of the spirit of life be set free from the law of sin and death—delivered from the bondage of corruption into the glorious liberty of the children of God?

Yet two nations are in thy womb, and two manner of people shall be separated from her bowels. Then by what law are they separated? Are not even the aliens to be spirits of just men made perfect in the end? Then by what law are they to be made per-

fect? Moses and Elias were seen on the mount of transfiguration—which was a transfiguration of what the resurrection of the body of Jesus would be. And were not Moses and Elias seen as the two angels at the resurrection? But did they have a body like Jesus? They were also seen at his ascension on mount Olivet; but they were called angels. And so in this visitation Moses and Elias are ministering with the spirit of prophecy; and John and James likewise—revealing things pertaining to the kingdom of God. Moses viewed the land, but did he cross over? No! Joshua crossed; but did he possess it? No! Jesus the first-born possessed it. And so in this visitation. And did not Jesus say to James and John, It is not for you to know the times and seasons that the Lord hath put in his own power? And did he not say also to them, To sit upon my right hand and my left in my kingdom is not mine to give, but it shall be given to them for whom it is prepared of my Father? Matt. 20-23. And so in this visitation, The thing that has been is the thing that shall be, and God requireth the thing which is past! and there is no new thing under the sun (Ecclesiastes 1-9)—not only in the things mentioned here in brief, but the same battle or war which was fought in spirit before the world began, must be fought again, and his will done in earth as it was done in heaven; (Matt. 6-10;) and the spirits of the just receive the promised possession of their inheritance. Eph. 1-14. Though it may cause many, many tears, and bitter reflections by some, yet must not God's will be done? Does he not work all things after the counsel of his own will? And is he not in the creation to bring forth the image of his own eter-

nity, according to the foreordination and predestination? for those whom he foreknew he did predestinate to be conformed to the image of his son (Rom. 8-29).—who was the brightness of his glory, and the express image of his person. Heb. 1-3. . Therefore he said, When the Son of man shall come, he shall render unto every man according as his works shall be; (Rev. 22-12;) and every man in his order. And the promise is, To him that overcometh shall I grant to sit with me in my throne, even as I (Jesus) have overcome and am set down with my Father in his throne.

Now beloved, how did Jesus overcome? And by what law did he overcome? To him that overcometh shall I grant to eat of the hidden manna (Rev. 2-17) which is hid in the midst of the paradise of God. And was not this latter visitation to be opened by him in whose hands he hath put all power both in heaven and in earth, and the seven seals to be loosed by the seven angels to the seven messengers of God, who were to sound in order? And when the seventh begins to sound, the mystery shall be finished, as he hath declared to his servants the prophets. Therefore was it not to take the seven to complete the full message of God to man—called parts in the main—and the mystery of the secret of life under the seventh? Therefore the Little Book Open (Rev. 10-2) could not be opened till the seventh doth sound. The sword was placed, lest man would reach forth and partake of the tree of life; which they have tried to do, but it has been wisely sealed by seven seals, till the spirits of the just should come to whom the promise was made, who would keep the commandments of God (the law of life) and have the faith of Jesus. Therefore what is the faith of

Jesus? A garden inclosed is my sister, my spouse—a spring shut up, a fountain sealed. But was there not to be a fountain opened in the House of David—a cleansing fountain for sin and uncleanness, and the tree of life unsealed? But by what law is it unsealed? Did the Jews get their blood cleansed? No! Why? They kept the law of a carnal commandment. Well, you may say, They rejected Christ. Yes, but by what law did they reject and condemn him? Well, you may say, The difference is this: We as the house of Israel accept Christ. But did the Old House get their blood cleansed? Was the cleansing fountain opened to them? If so, why were they not cleansed? In what way do they accept Christ, and by what law? Have they believed as the scripture hath said? If so, why do not rivers of living water flow out of their belly and spring up into everlasting life? Is the spring unstopped? Is the cleansing fountain opened? Is the tree of life unsealed? If not, you should look for the seventh angel to sound.

Well, you may say you look for the vision to speak again. So did the Jews look for the same; and it was to that end that John was sent to prepare the way; but who was prepared? To what extent were they prepared? Were they prepared for the promise of the life of the body? How is it now? Are we not to see eye to eye and speak face to face? Are we not to be united by the law of Christ? If there be a messenger, an interpreter, one among a thousand, then be gracious unto him, and saith, Deliver him from going down to the pit; he shall return to the days of his youth, and his flesh shall become fresher than that of a child's. Is this not to be both natural and spiritual? Was it

not so with Jesus the firstborn? Was not the word of life made flesh? And is not the Word to be made flesh in his bride? Beloved, prove all things and hold fast to that which is good!

We send you the word of life unsealed, according to all the former writings; and you are to judge yourself that you be not judged. 1 Cor. 11-31. We hope you will not be afraid, nor let your hearts be troubled. If you believe in John, believe also in me, for he wrote of me. Believe me through the truth for the work's sake! If your brethren keep the law of righteousness, why not unite with them, that we may all dwell together in the bond of peace?

The works that I do shall you do also; and greater works than these shall ye do, because I go to my Father. And did he not keep the commandments? And if the brethren keep them with the evil in the blood, is it not a greater work? To those who enter into the last covenant of life by the law of Christ, has he not promised to take away their sins—cleanse their blood? This is the covenant that I shall make with them, when I shall take away their sins. Has it been fulfilled in the Old House? The last covenant of life is given by the last message, or the last messenger that he works with—which is shown to be the seventh, not only by the scriptures, but also by the foregoing messengers; who should finish the mystery as declared to his servants.

It is written, There is a way that seemeth right unto a man, but the ways thereof are death—which is the way of the common salvation for the soul; but the ways thereof is the death of the body. Therefore we are commanded to leave the principles of the doctrine

of Christ, and go on to perfection; (Heb. 6-1;)—to become spirits of just men made perfect, spirit, soul and body. And the revelation of the spirit of truth is now given to Israel, to lead and guide them in the way of all truth and show them things to come. But in order to receive it in its fulness, you must act upon that light and truth which is now unfurled to you—following the spirit whithersoever it leadeth, (Rev. 14-4,) that you may be able to receive more, unto the perfect thing; preparing your body for the fulness of the spirit that rested upon Jesus at the river Jordan, that you may be able to do the works that he did. And greater works than these shall ye do, because I go to my Father.

The old world had a beginning with one; so also has the new. The first Adam was a type of him who was to come—Jesus Christ, the firstborn among many brethren, (Rom. 8-29,) who shall now be gathered and redeemed from among men. Rev. 14-4. And this shall be the manifestation of the sons of God—the elect number of the 144,000 virgins of Israel, who sing the song of Moses and the Lamb. And they shall stand without fault before the throne of God, by the law of Christ. Rev. 14-5. Jesus was a light to lighten the Gentiles—but the glory of his people Israel. Luke 2-32. He has been speaking to the Jew and Gentile, but now he is speaking to his people Israel. Therefore I am not sent but unto the lost sheep of the house of Israel, (Matt. 15-24,) who are scattered among the nations of the earth, to be gathered unto Shiloh. Gen. 49-10. And so it is written, I will sift the house of Israel among all nations as corn is sifted in a sieve, and not the least grain shall fall to the ground. Amos 9-9. How can a man come unto me except the

Father who sent me draw him? John 6-44. But my sheep know my voice, and a stranger they will not follow; (John 10-4, 5;) therefore the elect Israel of God know the voice of their Shepherd, and are drawn by the spirit of truth to the immortal fold of God; and they shall see eye to eye when the Lord brings again Zion. Isa. 52-8.

Therefore the call is now given for the laborers of the vineyard; for the harvest is great, and the laborers are few. Pray ye therefore that he may send out reapers. Luke 10-2. But beloveds, make no mistake. Ye must first be prepared and made ready to go forth with this great message of life. They who follow him through the regeneration, shall sit upon twelve thrones judging the twelve tribes of the children of Israel. They shall become priests and kings, and shall judge angels, principalities, and powers. And saviours shall come upon mount Zion and judge the mount of Esau. But remember it is written, He who judges himself shall not be judged. 1 Cor. 11-31. Judgment must first begin at the house of God. 1 Peter 4-17. Therefore if we judge ourselves, we shall not be judged.

Some must be gathered and prepared and go forth with the power of the scriptures; to go forth as reapers in this great harvest of the immortal seed of God—the spirits of the just, or seed which was to come, to whom the promise of the immortal life was made. Gal. 3-19. Therefore study to show thyself approved unto God, rightly dividing the word of truth. 2 Tim. 2-15. If you can see the life of the body, the next thing is to prepare your bodies for the kingdom of God. I am with you, and shall be in you. John 14-17. The blood must first be cleansed, and afterwards washed

away; (Ezek. 16-9;) and this mortal put on immortality, at the sound of the last trump—which is the seventh angel message for the great ingathering and restoration of Israel.

Jesus was the firstborn, and had to make the atonement for the dead. Therefore he had to die upon the cross. But let it be remembered that he is not only the resurrection of the dead, but the life for the living. Therefore he died that we might live; (John 14-19;) as he came to abolish death, and to destroy him who had power of death, which is the devil; (Heb. 2-14;) and brought life (not death, but life) and immortality to light through the gospel. 2*Tim. 1-10. And let it be remembered that his body saw not corruption, having no evil in it to corrupt; while other men are born in sin and shapen in iniquity. Psa. 51-5. Therefore if their blood is not cleansed by the law of Christ, their bodies must go to corruption. And corruption cannot inherit incorruption. Therefore their bodies once gone to the grave for corruption, can never be raised in time nor in eternity, as we have clearly proved by the scriptures. Therefore the scriptures clearly show that your bodies must be prepared and kept undefiled, that your spirit, soul and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

Now before we close this first pamphlet, we wish to say, this Little Book will show you how to get wisdom, that ye may not perish; for it is written, Men die for the want of wisdom, and with all your getting get wisdom. Prov. 10-21; 4-7. We are sending this Book OF WISDOM to the general public in pamphlet form, in seven numbers. Therefore those who receive the first,

should not fail to get the second, third, etc., and then you will be able to judge for yourself, as to whether you desire to follow on with us through the **STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE**, to go with him through the crucifixion and regeneration, and enter that thousand year day, or sabbath of rest, that yet remaineth for the people of God.

THE FAITH OF THE SAINTS.

Beloveds, when I gave all diligence to write unto you of the common salvation, then it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered to the saints. Jude 3. In this you will notice it speaks of both the common salvation of the soul, (common to both Jew and Gentile,) and it also exhorts them to earnestly contend for the faith once delivered to the saints—which is the full redemption of spirit, soul and body. 1 Thess. 5-23. And to know what the faith is which was once delivered to the saints, can be easily seen by going back into the testimony of the saints. You will see it speaks plainly on the redemption of the body, without death, and still stands on record unchangeable. Is there not a balm in Gilead? then why is not the health of my people restored? Jer. 8-22. Why will you die, O house of Israel? Ezek. 18-31. God willeth the death of no man, but would that all come unto him and live; (John 10-10;) for God made not death, but through envy of the devil came death into the world, and he that holdeth with him on that side shall surely find it. Wis. of Sol.

2-24. Through one man's sin, death entered the world; and so death passed upon all men because all have sinned. Rom. 5-12. And so through the righteousness of one, many are made righteous; (Rom. 5-19;) because where sin abounded, grace did much more abound. Rom. 5-20.

The law was added because of transgression, till the seed should come to whom the promise was made. Gal. 3-19. The law came by Moses, but grace and truth came by Jesus Christ. John 1-17. And death reigned from Adam to Moses, even over them who did not sin after the similitude of Adam's transgression—i. e., death came by transgression, and death passed upon all men because all have sinned; all (i. e., all of the old world) having sinned and come short of the glory of God. Rom. 3-23. Sin is a transgression of the law; and because of transgression, sin abounded, and therefore grace must much more abound by Jesus Christ the righteous, who came to abolish death, and to destroy him who had power of death, which is the devil. Hebrews 2-14. And so by the righteousness of one man—Jesus Christ—life and immortality was brought to light through the gospel, (2 Tim. 1-10,) that we might walk in the light of the living, that the wicked one touch him not; (1 John 5-18;) and that death may have no more dominion over us. Rom. 6-9. By keeping the commandments of God, and having the faith of Jesus Christ, we claim the promise and take it as our own. Rev. 14-12.

Paul said, Blindness in part happened to Israel till the fulness of the Gentiles. Now then, what part were they blinded to?—since we see that they all saw the salvation of the soul, to which the sacrifices

pointed; and seeing that they all drank of that spiritual Rock which followed them in the wilderness, and that Rock was Christ, and all were baptized in the cloud and in the sea (1 Cor. 10-4;)—which was for the soul. The life of the body therefore was the part that they became blinded to; yet they all obtained a good report through faith, but they died in the faith not having received the promise—which is the redemption of the body. Rom. 8-23. Yet by the spirit of prophecy they saw it afar off, and were persuaded of it—seeing it was sealed up till the time of the end; the promised possession of the inheritance being reserved for the seed which was to come, to whom the promise was made, (Gal. 3-19,)—their descendants, children not yet born, having not done any good or evil; (Rom. 9-11;) because they were not born at that time—the seed being handed down, and are now upon the earth.

The fulness of the Gentiles having come, Israel's blindness is now removed, and they receive the second anointing, (Rev. 3-18,) that they may no more see in part, nor as through a glass darkly, but see clearly the whole plan of redemption of body, soul and spirit; as Paul said, When that which is perfect is come, that in part shall be done away; (1 Cor. 13-10;) the perfect thing being the perfect redemption of spirit, soul and body—spirits of just men made perfect; (Heb. 12-23;) and the sons of God made in his image and likeness, bone of his bone and flesh of his flesh; (Gen. 2-23;) their vile bodies changed and fashioned like unto his glorious body which saw not corruption. Phil. 3-21; Acts 2-31.

The faith once delivered unto the saints was the

life of the body—which they fell short of because of sin; as Paul said, Was it not those that had sinned, that their carcasses fell in the wilderness (Heb. 3-17)—they lusting back after the flesh pots of Egypt? And lust when conceived bringeth forth sin, and sin when finished bringeth forth death. James 1-15. Therefore, if we sow to the flesh we shall of the flesh reap corruption. Their body turns to corruption in the grave; and corruption cannot inherit incorruption; (1 Cor. 15-50;) therefore the body once lost and turned over to Satan for the destruction of the flesh (1 Cor. 5-5) can never be raised again. Therefore he suffers loss. 1 Cor. 3-15. He reaps the wages of sin, which is death. Rom. 6-23. And the sting of death is sin; (1 Cor. 15-56;) and his body sown in dishonor. 1 Cor. 15-43.

Jesus came to revive the hope of Israel; as it is written, After two days (a dispensation each) I will revive the hope of Israel, and in the third day I will raise them up and they shall live in my sight. Hosea 6-2. The fulfillment of the above prophecy was and is the first and second coming of Christ. The faith once delivered unto the saints was the redemption of the body. But further down the line, blindness in part happened Israel until the fulness of the Gentiles be come in. Rom. 11-25. But Jesus came after two prophetic days of two thousand years each, and revived the hope of Israel, and brought life and immortality to light through the gospel. And now in this third prophetic day, or dispensation, he comes in the name of Shiloh, to raise us up from the effects of the fall; and we shall live in his sight. Hos. 6-2. Therefore Jesus did not gather Israel at his first com-

ing, nor was it according to prophecy that he should. They were scattered and given up till Zion travailed again (Micah 5-3)—to be gathered unto Shiloh after the fulness of the Gentiles be come in; (Rom. 11-25;) because the Gentiles had to be grafted in for the common salvation of the soul during the dispensation of grace, called the Gentile times, and at their fulness, in this the shortened time, the Lord shall set his hand the second time to recover the remnant of his people Israel, (Isa. 11-11,) and prepare them for the Sabbath of rest—the seventh day of a thousand years; for if Jesus at his first coming had given them rest, he would not afterwards have spoken of another day; but as they entered not into their rest, there remaineth a Sabbath of rest for the people of God. Heb. 4-8, 9.

At his first coming he revived the hope of Israel, and became a light to lighten the Gentiles; but now he comes to be the glory of his people Israel, (Luke 2-32,) and shall raise them up at the last day. John 6-40. God is in the creation working all things after the counsel of his own will. Three prophetic days and a half were determined till Christ (who was also called the Son—the brightness of his glory and the express image of his person,) would put down all rule, power and authority, and turn the kingdom over to God, the Father. These prophetic days are called time, times and a half time: The first dispensation, *time*; the two—second and third—are called *times*; and the *half a time* is the seventh, or the millennium Sabbath of rest. These prophetic dispensation days, divided into six equal parts, show the six days of creation, or six thousand years—one day with the Lord being a thousand years. 2 Pet. 3-8. Therefore man

is to be made in his image and likeness—the time being shortened for the elect's sake, or no flesh would be saved. Therefore in this shortened time, the old world will pass away, and the new shall be established in righteousness and in peace; which shall be an everlasting kingdom which shall not pass away. Dan. 7-14.

Then the children of Israel and the children of Judah shall appoint themselves one head, and great shall be the day of Jezreel. Hosea 1-11. Jezreel spiritually means the seed of God; as Paul speaks of the one seed—the seed of Christ. James being the sixth messenger, could only assume the name of Jezreel, by the spirit of prophecy, pointing to the seventh—the spiritual graft, the Man-child, the Son of man, obtaining the seed of God. The Son of man soweth the good seed (Matt. 13-37)—which is the word of God. Therefore he established the union of Judah and Israel. They shall come up out of the land, from whithersoever they have been scattered, and appoint unto themselves one head; and great shall be the day of Jezreel.

If Judah and Israel acknowledge not Benjamin, neither shall they inherit the kingdom. Ex. Ser. 2, p. 110. Like in the time of famine, Joseph, the firstborn of Rachel, proved his brethren by his younger brother Benjamin, the second child of Rachel—a figure of the Second Child that shall stand up in his stead; (Eccl. 4-15;) Jesus the antitype of Joseph. Benjamin's mess was much more, and also his clothing—a figure of the mess now given to be divided with the brethren. The messenger divides and delivers the bread of life to his people Israel, and the Living Flying Roll is now given in this the great day of Jezreel.

And the earth shall hear the corn and the wine, and they shall hear Jezreel. Hosea 1-11. The Living Flying Roll could not have been given by James—the sixth messenger. Therefore the Extracts only could be sent to the nations of the earth; and the Flying Roll became a curse by the curse of the law—under which the seed of Israel have not been delivered from the bondage of corruption; and not only proving a curse to them who are under the curse of the law, but it also proves to be a curse to those who are cut off on this side, and on that side, according to it; (Zech. 5-3;)—because it testifies against them. Now comes forth the SHILOH'S MESSENGER, with THE LIVING ROLL OF LIFE—the roll of a book open, unsealed, finishing the mystery as declared to his servants, the prophets.

The future discourse, spoken of by James—the preparatory messenger, as Joshua—gives the full interpretation of the mystery which was to be given in a few days (signifying years); and the interpretation would sound differently in your ears—showing forth the difference in the curse of the law which was added to the oracle because of transgression, till the seed should come, the spirits of the just, to whom the promise was made; (Gal. 3-19;) showing the same difference that was shown by Jesus, to that of the law of a carnal commandment—differing as widely to the law as held by Judaism, as black is from white. They said, By our law he ought to die. John 19-7. And so Jesus brought forward the righteousness of the law, which says, Thou shalt not kill!—and you go about to kill me. And it was to this end that it was said, The law came by Moses, but grace and truth came by Jesus Christ—life and immortality brought to light

through the gospel by Jesus Christ; and my sheep know my voice. Therefore he whom ye seek shall suddenly come to his temple—even the messenger of the covenant whom ye delight in. And so James said, The covenant is not yet given, but will be given in a few days, (Ex. Ser. 3, p. 40,) or years; which came in due time as shown by the two former messengers—viz., John and James of this visitation. Therefore the true covenant message of life is now unfurled to the children of Israel—the true elect; and the cleansing fountain opened in the House of David for sin and uncleanness. Zech. 13-1.

THE STAR OF BETHLEHEM is the bright and morning star of light that guides the wise men of the east to the manger of the young child, where the cattle of Israel are fed by the good old corn of the land till the Word is made life in them by the rising of the sun; as the Man-branch—the child of Israel—shall grow up out of his place and build the temple of the Lord. Therefore the wise shall understand. But the wicked shall do wickedly, and perish for the want of wisdom. Dan. 12-10; Prov. 10-21.

Therefore the wise of Israel will be led by THE STAR, and enter the manger, eat the corn, and grow up as calves in the stall, (Mal. 4-2,) as they enter the LIVING ROLL OF LIFE, which shall be made alive in one body—Israel. Those who will not be able to pass THE STAR into THE LIVING ROLL OF LIFE, will find hiding places, and be preserved, because they accept THE STAR, and followed it to the child in blood, by the alien covenant. Those who pass THE STAR, into the Living Roll of the immortal life of Jesus Christ, and enter the fountain of living waters, through the cruci-

fixion and regeneration by the immortal covenant of Shiloh, shall sit with him upon twelve thrones, judging the twelve tribes of the children of Israel. And they shall come upon mount Zion, and judge the mount of Esau; (Obad. 21;) for the law of God shall proceed from mount Zion, to govern the nations that are saved for the new world; who shall bring their honor and glory into the city of mount Zion—the transparent city of the New Jerusalem, who hath come down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21-2. And it shall be the capital city of 144,000 virgins of Israel—male and female—who are redeemed from among men; (Rev. 14-4;) the city being transparent, because the stones or bodies of Israel are made immortal by the living word of life,—Jesus the chief corner stone of this great immortal city of God. Eph. 2-20.

There are seven keys in the main spoken of, to unlock the seven seals with which the books were sealed. Rev. 5-1. And while it is written that heaven was searched, and no man found worthy to open the seals, but the Lion of the tribe of Judah (Jesus), let it be remembered that it is also written, that the words were closed up and sealed till the time of the end. Dan. 12-9. And the prophets, forespeaking of the disciples of Jesus, said, Bind up the testimony and seal the law among my disciples. Isa. 8-16. Therefore the question may arise, When did the lion of the tribe of Judah open the seals? Was it to be at his first coming, or at his second? Most decidedly it was to be sealed, and the testimony of Jesus bound up till the time of the end—till the seven angels begin to sound: typified by the utterings of the seven thunders heard

by John, after the days of Jesus on earth. Rev. 8-6. And John was told to seal them up, and write them not, (Rev. 10-4,) and he should prophesy again, etc. Rev. 10-11.

Therefore the seven angels spoken of by John, would be sent by Jesus—the Lion of the tribe of Judah—to whom he would reveal the sealed mysteries; each sounding in order, one by one, till the seals be opened, one by one, by the seven keys of the kingdom, (each messenger representing a key—a figure of the seven spirits of God,) till the seventh begins to sound, opening the seventh seal that opens the gates of the city of the New Jerusalem—the cleansing fountain for sin and uncleanness. Zech. 13-1. Therefore it is written, in the Extracts, The Son of man is sent with the seventh key, to unlock the mysteries of the third and last watch. Rev. 10-7. Remember one of the keys sets forth, that no prophecy of the scripture is of any private interpretation. 2 Peter 1-20. Therefore it must be applied not only in the scriptures, but also in the writings of this visitation. And it is also written, that the word *Thou* has been a stumbling block since the days of Adam (Pub. Word, Vol. 1, p. 257)—the word *Thou* signifying him upon whom the fulness of my spirit shall rest. Ex. Pref. Vol. 3 p. 7. Therefore the foregoing messengers, like Ezekiel, were called Son of man: all typing over to the Son of man—not only the first, but the Second Child which should stand up in his stead. Eccl. 4-15.

Therefore the word **THOU** is shown by both John and James (Ex. Ser. 2, p. 108; John Wroe, Vol. 1, p. 67) to be applied to Benjamin—the seventh messenger—who is sent with the interpretation, that Israel

may be kept from going down into the pit; or the chambers of the grave; whose flesh shall become fresher than that of a child's and they shall return to the days of their youth. Job 33-25.

In this great visitation of the spirit of truth, it is like the former visitation which pointed down to the coming of the Son of man—Jesus. And so also the writings of the messengers pointed down to the Second Child, or the Son of man, who comes with the seventh key to unlock the mysteries of godliness—God manifested in the flesh (1 Timothy 3-16)—and finish the mystery as declared to his servants, the prophets. Therefore we here have need to understand the key which shows: The thing which has been, is the thing that shall be, and God requireth the thing which is past. Ecclesiastes 3-15. Therefore the scriptures are having their fulfillment with the second coming, as with the first, and history repeating itself—which we cannot take up in detail at present. However, we wish to show the beauty of the revealed word by the seven angels of God—all pointing to the finishing work of the seventh. Notwithstanding, Jesus, the Lion of the tribe of Judah, did open the seals in his day, and he entered in, but it must be remembered, that he closed it again till the time of the end, or fulness of the Gentiles, when he should set his hand again the second time to recover the remnant of his people Israel; (Isa. 11-11;) twelve thousand of each of the twelve tribes of the children of Israel—144,000, of the sealed—with whom he makes his new covenant, which is written within their inward parts; and stamped upon their minds; (Jer. 31-33;) which is the sealing in their foreheads. Rev. 7-3.

The writings of the seven angels given by the spirit of truth, is the fulfillment of the words of Jesus, who said, *Albeit, when he the spirit of truth shall come, he shall lead and guide you in the way of all truth, and show you things to come; (John 16-13;)*—which is the spirit of prophecy. Therefore it is called the visitation; as it is written, *Without the vision the people perish, and the vision is for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, it will surely come; (Hab. 2-3;)*—pointing clearly to the sounding of these seven angels with the seven keys to unlock the seven seals given to them by the spirit of the Lion of the tribe of Judah, by the spirit of prophecy, which is the testimony of Jesus Christ. The best wine of the kingdom was reserved till the last, for the spirits of the just—the elect of God; the water turned into wine by the seventh—**THOU** upon whom my spirit shall rest, to give the interpretation of the sealed scriptures, by the spirit and testimony of Jesus Christ; which opens the book that was closed by Jesus nearly two thousand years ago, who opened the book and said, *The spirit of the Lord is upon me, etc., (Luke 4-18,)* and closed it and handed it to the ministers; *(Luke 4-20;)*—which remained a closed book till he, the seventh angel, or messenger, would come with the **LITTLE BOOK OPEN. Rev. 10-2.** And this is the **Book of Life**, open for the living; and all shall be delivered whose names are found written in the book. **Dan. 12-1.** Therefore rejoice that your names are found written in the **Book of Life. Luke 10-20.**

This book is also called the **Flying Roll**, or **THE LIVING ROLL OF LIFE; (Ezek. 2-9; Zech. 5-1;)** of

which we cannot speak particularly now. But we hope you will understand that Israel are to subscribe unto the Lord with their hand, and surname themselves by the name of Israel, and sign with heart and hand—I serve!—as obedient servants of the God of the living. The hand signifies to serve and do what thy hands find to do for the advancement of the cause, and for the establishment of the kingdom of righteousness, and peace on earth and good will to men. He says to Israel, Give me thine heart—to serve with your whole heart, soul, mind and strength. Matt. 22-36, 37. He says, He doeth nothing but he revealeth his secrets to his servants the prophets—i. e., to those who keep the commandments of God and have the faith of Jesus. Therefore they who keep the commandments shall know of the doctrine. John 7-17. And the spirit of prophecy is the testimony of Jesus Christ; (Rev. 19-10)—this spirit of truth which shall lead and guide you in the way of all truth, and show you things to come. John 16-13. And if I come in the third watch, blessed are those servants (who sign with heart and hand) who are found doing, serving in spirit and in truth; (Luke 12-38;) not as the world serves, nor as Christendom serves—who are saying and not doing. Therefore those who are found with willing hands, to work out their salvation with fear and trembling, shall reap life everlasting in immortality. Therefore he says, I will have a willing people in the day of my power. Psa. 110-3. And all who labor to enter into that rest, shall be freed from the power of Satan, and shall rest from the power of sin. Heb. 4-11.

All laborers of the vineyard receive their wages in the eleventh hour—one day being with the Lord as a

thousand years. The seventh is the day of rest; one hour cut off from the sixth—the shortened time for the elect's sake. Matt. 24-22. Therefore the seventh sounds in the sixth. Extracts, Sermon 3, p. 80. The seventh angel entering into the spirit of the Sabbath—the spirit of the kingdom of God—therefore he sounds forth the mysteries of the kingdom of God in this shortened time of the sixth thousand years; as shown by the Extracts from the Roll. The Son of man comes with the seventh key, to unlock the third and last (or fourth) watch of this eleventh hour of this sixth day, or sixth thousand years. Therefore we divide one day, or one thousand years, by twelve; as Jesus gave a key which says, Are there not twelve hours in a day? John 11-9. So by dividing a one thousand year day by 12, we have 83 years and 4 months for an hour—showing the 11th hour to open about 1833; which was opened by the fifth angel, or messenger. And there are four watches in an hour—shown by the fifth and sixth messengers, as well as the scriptures, and still stands on record. Notwithstanding there are watches of a day, and also watches of an hour—or quarters, as it may be called. Divide one hour of 83 years and 4 months by four, and it shows 20 years and 10 months in a watch—showing the third watch of the eleventh hour opened in 1875; when the sixth angel sounded, who wrote the Extracts from the Roll by prophecy; who gave the midnight cry, Behold, the bridegroom cometh! Go ye out to meet him!—signifying, prepare your bodies to be ready to meet him, lest you would be consumed by the brightness of his coming, before whom the evil cannot stand. Therefore it is written, Who shall be able to stand

when he appeareth? or who shall abide the day of his coming? Mal. 3-2.

The third watch being the middle part of the eleventh hour, therefore it is called the midnight cry, etc.—the particulars of which we cannot give at present. Therefore we brief on this subject. However James, in the Extracts, said, Before the third watch is up, the Branch shall alight—which was fulfilled at the appointed time; and was grafted to the vine, through which we received the future discourse—THE LIVING ROLL OF LIFE, for the house of Israel only, as I am not sent but unto the lost sheep of the house of Israel, who are scattered among the nations of the earth, to be gathered unto Shiloh. Gen 49-10. Therefore it tells who Shiloh is—the messenger of the everlasting covenant of life.

James, looking forward to the finishing part of God's last message to man, said, The covenant is not yet given, but will be given in a few days—by interpretation meaning years. And so all these promises are given, and the mystery unfolded to the children of Israel.

Whosoever will may come and partake of the water of life freely; (Rev. 22-17;) and whosoever will not come, shall wonder and perish, and go to their appointed place; their bodies turned over to Satan for the destruction of the flesh, that the spirit (and soul) may be saved in the day of the Lord Jesus; (1 Cor. 5-5;) who will come either at first or final resurrection, made like unto the angels. And blessed and holy are they who have part in the first resurrection, for on such the second death hath no power; (Rev. 20-6;) who are called the incorruptible bride. Neither

can they die any more, for they are equal unto the angels.

Jesus said I have other sheep that are not of this fold (i. e., of the incorruptible), and I give unto them eternal life (immortal), and they shall never perish; neither shall any man pluck them out of my hand. John 10-28. They shall not be taken out of the world, but be kept from the evil. John 17-15. And I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion; (Joel 3-21;) and wash their blood away. Ezek. 16-9. And this mortal shall put on immortality at the sound of the last trump; (1 Cor. 15-53;)—the seventh trump of God. And so it is written, When he shall begin to sound, the mystery shall be finished, as declared to his servants the prophets. Rev. 10-7. And Satan shall be bound one thousand years, and Israel shall rest from the power of sin during this seventh day or sabbath of rest.

The time is shortened one hour for the elect's sake. Matt. 24-22. In the fourth watch he came walking on the sea (of death) over the waves of the troubled waters, speaking peace to the Israel of God, saying, Lift up your heads, for your redemption draweth nigh! Luke 21-28. The seven messengers of God speak in this great visitation, by the visitation of his spirit of truth—the volume of the Book with seven parts, by the seven spirits. Therefore it was called God's last message to man. And among these seven messengers, there were three great standard messengers, corresponding to the three watches of the eleventh hour, as preparatory messengers. And the fourth was seen like unto the son of God; (Dan. 3-25;)—corresponding to the fourth watch, in which the mystery shall be finished

and the children of Israel delivered from the bondage of corruption, into the glorious liberty of the children of God. Rom 8-21. Therefore this finishing part of the message of this visitation is called the fourth volume, or the Roll itself—THE STAR OF BETHLEHEM, THE LIVING ROLL OF LIFE—living waters to swim in, which proceed from the throne of God and the Lamb. Rev. 22-1.

Men die for the want of wisdom; (Prov. 4-7; 10-21;) and the fear of God is the beginning of wisdom; (Psa. 111-10;)—not a selfish fear, holding him as a dreadful God of wrath, without mercy; looking upon him as a hard master, as many do, and only aim to carry with them merely enough churchanity instead of christianity to merely escape an endless lake of fire and burning brimstone. Beloveds, such is the sad tale of thousands, who know not that he is a God of love, and that his darling attribute is mercy, and that he will show mercy rather than sacrifice. Matt. 9-13. Beloveds, with all your gettings get wisdom. Prov. 4-7. Wisdom is justified of her children. Matt. 11-19. In this BOOK OF WISDOM we purpose to show by the revealed word, the pathway of life, which shall be obtained by the children of wisdom—not the wisdom of the *old* world, for it is foolishness with God. And therefore it is written, The wisdom of the wise shall perish, and the understanding of your prudent men shall come to naught. Isa. 29-14. And Jesus said, I thank thee, Lord of heaven, thou hast hid these things from the wise and prudent, and revealed them unto babes; (Matt. 11-25;) that is, to those who are willing to become as a little child, and learn of him as the *scripture* hath said—**NOT** as some theologian hath said, but as Jesus said:

He that believeth in me as the *scripture* hath said, out of his belly shall flow rivers of living waters; and it shall be in him a well of living water, springing up into everlasting life. Therefore if we drink of the waters that he shall give, we shall never thirst again; (John 4-14;) and it was those who could lap with their tongues, that could go to battle. Judges 7-5.

There are many deep sayings of the scriptures hard to be understood without the visitation of the spirit of truth. And by this visitation of the spirit of truth, we obtain the keys to rightly divide, and compare spiritual things with spiritual, and natural things with natural. And if we understand not natural things, how can we understand heavenly things? as it is written, The visible things of the creation clearly set forth the invisible. Rom. 1-20.

God has set forth similitudes, types and shadows, in natural things, to show forth the spiritual; and given object lessons, etc.—written for our admonition upon whom the end has come. 1 Cor. 10-11. Therefore we wish to give the substance of the main truth running through the scriptures, pertaining to life full and complete, as it is written, In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. And Jesus said, Straight and narrow is the path that leadeth to life, and a few there be that find it. Matt. 7-14. And John the Revelator tells us how many there shall be that find it—viz., 144,000 of the sealed, redeemed from among men. Rev. 14-3, 4. This number shall be the sons of God, in whom the mystery of godliness shall be revealed; (1 Tim. 3-16;)—which shall be the manifestation of the sons of God, raised higher than the angels, crowned with

honor and glory. Therefore they will be priests and kings, qualified to judge angels, principalities and powers. 1 Cor. 6-3.

These 144,000 will be the overcomers—keeping the law of life; having their blood cleansed and washed away, and the spirit put within the temple, by which they become saviours, who shall come upon mount Zion and judge mount Esau (Obadiah 21), or the nations who shall be saved, who shall bring their honor and glory into the holy city—the redeemed of the Lord—transparent and immortal; (Rev. 21-24;) which shall be the capital city of the new creation. And this shall be the New Jerusalem which John saw coming down from God out of heaven, (Rev. 3-12,) prepared as a bride adorned for her husband. Rev. 21-2. This holy transparent immortal city shall be a selected elect—144,000 twice told; because the man is not without the woman in the Lord. Therefore it must be male and female—making 288,000; Zion above resting upon Zion below, and Jerusalem above resting upon Jerusalem below—the heavenly descending into the earthly, bringing down the transcending glory of God, upon earth. And the kingdoms of this world shall then become the kingdoms of our Lord and his Christ. Rev. 11-15. Satan being bound from the whole race of the new creation, there will be no death. All tears shall be wiped off all faces, and there shall be no more sorrow nor crying; for the former things are passed away. And there shall be a new heaven and a new earth, wherein dwelleth righteousness. And therefore the knowledge of God shall cover the earth, as the waters cover the sea. Isa. 11-9.

But beloveds, before the kingdom of God can be established in righteousness and in peace, (Isaiah 54-14,) there must be a time of trouble such as never was, nor ever shall be. Dan. 12-1. And at that time, Michael—the spirit of Jesus—shall stand up for the deliverance of his people Israel; and thy people shall be delivered, every one whose name is found written in the book. Dan. 12-1. And there shall be another kingdom established—which is the kingdom of God, in righteousness, and a universal peace on earth and good will to men; (Luke 2-14;) which shall be an everlasting kingdom which shall not pass away. Daniel 4-34. The lust of the eye, the pride of life, and all the works of the devil, shall pass away; but he that doeth the will of my Father, shall not pass away. 1 John 2-16, 17. Therefore he is now gathering up his jewels, the scattered seed of Israel, and preparing them for the kingdom, which shall be in you (Luke 17-21)—I in you, and you in me; as it is written, forespeaking of the redeemed, I am with you and shall be in you; which will have its fulfillment when mortal puts on immortality by the spirit of truth of the seventh trump of God.

The key which says, "He calleth those things that be not as though they were," must be always kept in mind in reading the scriptures—knowing that the substance of the scriptures is for the seed, or the children of the church of God, which were to come, who would keep the commandments of God, and have the faith of Jesus Christ. God declaring the end from the beginning, speaks things as though they were already done; (Isa. 46-10;) and many, not having the keys, do not understand the sealed scriptures, and conclude that the

spirit is *in* them, and they are born of God, etc; and yet have the blood in them—full of the Adamic evil—and know nothing about the promise of the cleansing of the blood, promised to the Israelites, who keep the commandments of God for the life of the body. And not only that, but do not see the immortal life of the body, and therefore are often found fighting God, against the promised possession of the inheritance of Israel, like the Jews of old; and wonder and perish rather than to submit to the truth. But it is written, I will work a work in your day that you will not believe though a man declare it unto you; (Acts 13-41;) and a strange work will I work upon the earth, and cut it short in righteousness.

Matthew 24-21 speaks of a great tribulation, such as was not from the beginning of the world to this time—no, nor ever shall be. And except these days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened. In these sayings of Jesus, we must remember the key which says, No prophecy of the scripture is of any private interpretation. 2 Pet. 1-20. After the rejection and crucifixion of Jesus, the Jews were cut off and turned into judgment; and as Paul said, How severe are their judgments. Jesus said, as he stretched forth his hand as he was led up mount Calvary, Weep not for me, but for yourselves and for your children; (Luke 23-28;) and great judgment followed—which has its beginning with the destruction of Jerusalem; as Jesus said, Not one stone shall be standing upon another, that shall not be thrown down; (Matt. 24-2;) and millions of people were destroyed, and scattered to the four winds. And as time rolled on, the disciples and the

apostles were martyred for the word of God, and the testimony of Jesus Christ, and millions of the saints put to death through the dark ages; and except those days were shortened, there would be no flesh saved—because if it had continued, the seed of Israel would all have been destroyed, through which the seed for the spirits of the just was to be handed down, to whom the promise was made.

And immediately after those days, the sun was darkened—that is, the light of understanding which had been given to the saints; and the power of Babylon began her course—the daughters of the mother of harlots, who hath made all nations drunk with the wine of her fornication. Rev. 17-2. And the moon (which signifies the law, which had been shining with the saints who had been martyred) was turned into blood, because they kept the law by which the seed was to be handed down. The red dragon knowing this, turned it into blood, and martyred the saints. And great Babylon—i. e., spiritual Babylon, of all sects and denominations—has become a hold of every foul spirit, and a cage of every unclean and hateful bird. Therefore the sun was darkened; the glory of the moon obscured. And the moon shall not give her light—for they do not keep the law. Therefore the daughters are as unclean and hateful birds. And the stars shall fall from heaven, and the powers of heaven shall be shaken. The stars falling was the coming of the spirits of the just to earth, to take bodies. They are called the morning stars—which sang together when Satan was cast out of heaven; and not only the morning stars of heaven, but the spirits of the just, called the sons of God, shouted for joy, because the promise was given by

God (who cannot lie) before the world began; (Titus 1-2;) because they, with Michael, cast Satan from heaven to earth. Rev. 12-9. And the signs in heaven of the visible stars falling, like a fig tree when she is shaken by a mighty wind, were the outward signs. And when the spirits of the just left heaven to come to earth, the powers of heaven were shaken—because the great leaders had left heaven to come to earth to do his will in earth as it was done in heaven; (Matt. 6-10;) for which they would receive the promise. Therefore, Blessed and holy are they who wait and come to the 1,335 days spoken of by Daniel, the prophet. Daniel 12-12.

And in that day, Michael, the spirit of Jesus, the great leader of the spirits of the just, (Dan. 12-1,) shall stand up for the deliverance of his people Israel—the children of the saints who were martyred for the word of God, and the testimony which they held. And at that time there shall be such a time of trouble as never was, nor ever shall be till that same time again. And at that time thy children shall be delivered—every one whose name is found written in the book; (Dan. 12-1;) which is the Book of Life—THE LIVING ROLL OF LIFE. Rev. 20-12. And this shall be a spiritual war in earth, as in heaven—for the spirits are warring.

Many spirits are gone out into the world. Therefore we are to try the spirits, to see if they are of God or not. To the law and to the testimony, if they speak not according to that, it is because there is no light in them. Isa. 8-20. Satan is come down unto you having great wrath, for he knoweth he hath but a short time. And the powers of darkness are raging;

and the wandering stars, like the raging sea, are foaming out their own shame.

The spirits of the just—the morning stars of heaven, and the sons of God—are now upon earth; and the powers of heaven are shaken. Therefore the holy city—new Jerusalem—has come down from God out of heaven, prepared as a bride adorned for her husband. Jerusalem above is free, the Mother of us all. Gal. 4-26. She has come down to earth, to bring the sons of God to an immortal birth.

In the overturn of the Jews, and the second woe, and the tribulations of the saints, which we have briefly spoken of, we wish to remind you of the keys, that, "The thing which has been is the thing which shall be, and God requireth the thing which is past;" and that, "No prophecy of the scriptures is of any private interpretation." 2 Pet. 1-20. Therefore the spirits of the just have come (the elect), and the vision is given—the Spirit of truth; (John 16-13;) and Jerusalem has come down, and all are engaged in battle. And Satan is transformed into an angel of light, as anointed cherub—lifted up by reason of his great brightness—exalting himself above the Most High, (2 Thess. 2-4,) and therefore must be cast down; for he is the accuser of the brethren, (Rev. 12-10,) and the deceiver of the whole world—and would deceive the elect if it were possible. Matt. 24-24. Therefore, by him, false christs and false prophets shall arise, and show great signs and wonders. And then shall appear the sign of the Son of man in heaven. Israel are not led by signs—except through the word of God. However, this sign spoken of, is like that of Jonah, the prophet. It is written, There shall be no sign given

but the sign of Jonas the prophet—the word of prophecy. In another place it is said, And there shall be signs in the sun, and in the moon and stars. These signs are to Israel, through the word of this visitation—giving forth the glory of the sun, moon and stars, in their order. Therefore the sign of the sun to Israel is the unfurling of the visitation of the spirit of truth; which was to lead and guide us in the way of all truth and show us things to come, in this the time of visitation; and Israel shall know it. Hosea 9-7.

The second woe is past, and the third woe cometh! Revelation 11-14. The first great woe was at the flood, and the second was at the overturn of the Jews—which followed the rejection of Jesus, as mentioned above. And now in this the time of the end, to which most all prophetic scriptures point—the time of the end of the old world, or time of the ending of the Gentile times, the end of the third prophetic day or dispensation of time—he sets his hand the second time, to recover the remnant of his people Israel; and gives them the visitation of truth, by which the world shall be condemned, and Israel redeemed. The Gentiles, rejecting it, shall be cut off and turned into judgment—which shall be the third woe, and the third overturn of the wicked kingdoms of the world. This shall be that great trouble such as never was, nor ever shall be—the time being shortened for the elect's sake, or no flesh would be saved. But for the elect's sake I have shortened the days, (Matt. 24-22,) and cut it short in righteousness. Rom. 9-28.

After the great woe and destruction of the wicked, my kingdom of righteousness shall be established and shall not pass away. And my elect shall be the

beginning of my new creation; and there shall be a new heaven and new earth, (2 Peter 3-13,) wherein dwelleth righteousness!—the body of men made anew, redeemed from the curse of the old world. And the kingdom shall be in them. Luke 17-21. And the earth shall return back to its Eden state and bring forth seven-fold for Israel's sake. The world was made for Israel's sake, (2 Esdras 7-11,) and the meek shall inherit the earth, and the deserts shall bloom in roses, etc. Isaiah 35-1. The whole earth shall bloom in bliss for one thousand years—the sabbath of rest from the power of sin; for Satan shall be bound one thousand years, and the knowledge of God shall cover the earth as the waters cover the sea. And nothing shall hurt nor harm in all my holy mountain, saith the Lord. Isa. 11-9. And all tears shall be wiped off all faces, and there shall be no more sorrow nor crying, neither shall there be any more death; for the former things are passed away. Rev. 21-4.



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THE BOOK OF WISDOM

BOOK TWO

THE figure three is seen in scriptural language, and in nature, in the similitude of the spiritual things of the heavens; as it is written, The visible things of the creation clearly show forth the invisible, even the eternal power and the Godhead; (Rom. 1-20;) and Jesus said, If you cannot understand natural things, how can you understand heavenly things? John 3-12. Let us walk out into the green fields, and we see the figure three in the shamrock which we tread beneath our feet. Then let us look up into the skies, and we see the figure three in the sun, moon and stars—a figure of the three glories to be given to man; as Paul said, There is one glory of the sun, and another glory of the moon, and another glory of the stars; and as one star differeth from another star in glory, so also is the resurrection of the dead. 1 Cor. 15-41. Let us begin with the creation in Genesis, and trace through to Revelation, and we see the figure three—God, man and Satan; Adam and Eve, and their son—the first fruits of the fall, viz., Cain. Gen. 4-1. And the curse was pronounced upon the three—Adam, Eve, and the serpent. He said to the serpent, Thou shalt crawl upon thy belly, and dust shalt thou eat; the serpent being used as a figure—crawling downwards, feeding upon the bodies, which return to the dust from which they were taken. In the scriptures, Satan is called many

different names: That old serpent called the devil and Satan, (Revelation 12-9,) the old red dragon, etc. This subject of the old red dragon we cannot leave our subject of the figure three to follow out here. However, after passing sentence upon the serpent, he said to the woman, For this cause in thy conception thou shalt bring forth children in sorrow, etc.; and to the man he said, he should make his living by the sweat of his face. Therefore he was driven out of the garden of Eden, under the curse, to labor under the curse three prophetic days or dispensations; and so it is written, After two days I will revive the hope of Israel, and in the third day I will raise them up, and they shall live in my sight.

In the war in heaven there were three divisions; and the dragon drew the third part with his tale when he was cast out; and the morning stars sang together, and the sons of God shouted for joy, as representatives of the two-thirds of the hosts of heaven. In the beginning of the generation of Adam, we see the figure three in the three sons brought forth and separated by the dividing medium of the inheritance—Cain, Abel and Seth; a figure of the three classes spoken of by the prophets—Jew, Gentile, and church of God or the Israelites. Isa. 44-5. The figure three was shown again in the three sons of Noah—Ham, Shem and Japheth—still showing forth the three classes as mentioned above. And in the ark the figure three was shown in the three stories of the ark—a figure of the three dispensations of God's dealing with man, and the three classes which shall be saved all in their own order; as shown by the sun, moon and stars—the redeemed, 144,000, who receive the light and life as figured by the sun; and those

of the first resurrection with angel bodies, the glory of the moon; and those of the final resurrection return to their former estate—the glory of the stars—all differing in glory as the stars of heaven. 1 Cor. 15-41.

We again see the figure three, as living witnesses without death, in Enoch of the first dispensation, and Elijah of the second, and Jesus of the third, who brought life and immortality to light through the gospel; (2 Tim. 1-10;) showing forth the three glories during the reign of Christ upon earth in the millennium, and the three classes: The 144,000 sons of God; the aliens—mount Esau, which shall be beautiful in that day; (Obad. 21;) these being the nations who will bring their honor and glory into the holy city of the new Jerusalem. Rev. 21-2. To one redeemed, there shall be seven aliens, who shall find hiding places during the time of trouble, when the wicked kingdoms of this earth shall be destroyed; (Isa. 4-1, 3;) after which they shall come out and desire Israel to take away their reproach. And strangers shall stand and feed your flocks, etc. Isa. 61-5.

We again see the figure three upon mount Calvary—the three crosses upon which hung the two thieves, and Jesus in the centre. The one on the right, who repented, asked Jesus to remember him when he came into his kingdom—which shall be fulfilled in the first resurrection to all who repent, as shown in figure by him upon the right hand cross; and the unrepented thief on the left, a figure of the unrepented, who live not again till a thousand years are expired. Rev. 20-5. The figure three was shown in the garden of Gethsemane in the time of his suffering. Three times he came and found them sleeping; and the third time he said,

Sleep on now and take your rest. Jesus was taken and condemned and crucified, as foreshown, and laid in the tomb; and on the third day arose before the third day was up—showing forth the shortened time of this third prophetic day or dispensation, in which the sun of righteousness shall arise with healing in his wings; (Mal. 4-2;) fulfilling the scripture which says, In the third day I will raise them up, and they shall live in my sight; (Hos. 6-2;) the time being shortened for the elect's sake, or no flesh would be saved. Matt. 24-22. The figure three is shown in the trinity of the Godhead—the Father, the Son, and the Holy Ghost, or the immortal Mother, Jerusalem above, who is free, the Mother of us all. Gal. 4-26.

And we being part of his creation, the figure three is found within ourselves; as man is composed of three component parts—viz., a spirit, a soul and a body. And may the God of peace sanctify you wholly; and I pray God, that your whole spirit, and soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ. The figure three was shown in the three Hebrew children who were cast into the fiery furnace; and the fourth was seen like unto the Son of man; (Dan. 3-25;)—who shall come and render unto every man according as his work shall be. Rev. 22-12.

Lo, I come (in the volume of the book it is written of me) to do thy will, O God, and a body hast thou prepared me; (Heb. 10-7;) and for this cause came I into the world, that I might testify unto the truth. John 18-37. And the testimony of Jesus Christ is the spirit of prophecy, (Rev. 19-10,) which testified to the life of body, soul and spirit; and he that denies that Jesus Christ came in the flesh, is antichrist.

1 John 4-3. Therefore all preachers and teachers that deny the immortal life of the body are antichrist; for it is the plain teachings of the scriptures from beginning to end—plainly to be seen by those who rightly divide. 2 Tim. 2-15. His first coming was for the life of the body of Jesus, the firstborn among the many brethren who are to come. His second coming shall be the manifestation of the sons of God, (Rom. 8-19,) whose vile bodies shall be changed and fashioned like unto his glorious body, (Phil. 3-21,) which saw not corruption—a body of immortality. 1 Tim. 6-16. Therefore to deny his second coming in the flesh is equivalent to the denial of his first—which is antichrist; because as there was the first son in whom Christ was revealed, so also there must be the second, who shall stand up in his stead; (Eccl. 4-15;) and with him 144,000, redeemed from among men. Rev. 14-4. And so it is written, Without controversy, great is the mystery of godliness, God manifest in the flesh; (1 Tim. 3-16;) for this mortal shall put on immortality at the sound of the Last Trump, which shall sound by the Seventh Angel or Messenger; as it is written, Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Joel 2-1. And when the Seventh Angel doth sound, the mystery shall be finished, as declared to his servants, the prophets; (Rev. 10-7;)—which is the Resurrection Trump of Life for the living, who sleep in the sleep of the fall till the trump of God begins to sound the truth of life and immortality, which was brought to light by Jesus Christ our Lord. And therefore this gospel of the kingdom shall be preached to both Jew and Gentile for the great ingathering of the children of Israel, who are scattered

among all nations; and it is plainly foretold by Jesus, that the Son of man shall come, and he shall send his angels (or messengers) to gather his elect from the uttermost parts of the earth, to the uttermost parts of heaven. Mark 13-27.

Messengers are often called angels. And I saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth. Rev. 14-6. And seven angels are also spoken of, which shall sound in order; (Rev. 8-2, 6;)—angels of light and truth, by whom the Spirit of truth is revealed to his messengers for the children of Israel scattered abroad; and when the Seventh shall begin to sound, the mystery shall be finished, as declared to his servants the prophets.

When John heard the utterings of the seven thunders and was about to write, it was said to him, "Seal up the things uttered by the seven sounds of the seven thunders!"—because they uttered mysteries which were for the time of the end. All the mysteries were sealed till the time of the end; (Dan. 12-9;) and therefore it was said, Bind up the testimony, and seal the law among my disciples. The Spirit by which the prophets spoke, foreknew that the door of immortality would be opened and the mysteries revealed to Jesus the son; but the testimony was bound up and the law sealed among the disciples, to be revealed to the spirits of the just, or the seed which was to come, to whom the promise was made, to be given in this the time of the end. Therefore John was told to seal up the things which he heard by the seven thunders. But was it not also said to John that he should prophesy again before many nations, etc.?—which would be in spirit.

in this the day of visitation; which was for an appointed time, and at the end it shall speak, and not lie; though it tarry, wait for it, it will surely come—which is the Spirit of truth that Jesus said would come and lead you in the way of all truth, and show you things to come; (John 16-13;) which is the spirit of prophecy—the testimony of Jesus Christ. Rev. 19-10. Speaking of the new creation, or sons and daughters of God, it says, I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy. And because of the visitation of the Spirit of truth, now given to Israel for the establishment of the kingdom of God on earth, (Rev. 11-15,) and the binding of Satan by the Spirit of Jesus Christ, to abolish death and to destroy him who had power of death, which is the devil, many false christs and false prophets shall arise by the spirit of Satan, transformed into an angel of light, to deceive, if possible, the very elect. Matt. 24-24. Therefore the time is shortened for the elect's sake, or no flesh would be saved; but for the elect's sake I have shortened the days. Mark 13-20. And because of the true teachings of Christ and the scriptures rightly divided—the revealed Word of Life—like in the days of Jesus, those of the transformed teachings are ever ready to oppose and condemn it, and those who teach it; and cry out, "Away with the law of Christ!" just as much, and yea more than they did two thousand years ago; and are ever ready to cry out against Israel, and call them false prophets, etc.

Let us remember that a thief is ever ready to cry out thief; and therefore they being self-condemned cried out, Away with the Son, the meek and lowly Jesus, and release unto us Barabbas. Now beloveds,

who are false christs? They who claim to have the Spirit of Christ in them (but lie), and are ever ready to condemn and reject the plain simple truth of the teachings of Christ—which was the life of the body, soul and spirit—a cleansed temple, undefiled; whose blood was shed, and his body saw not corruption; (Acts 2-31;)—raised and seated on the right hand of God, making intercession for us, that our vile bodies be changed and fashioned like unto his glorious body of flesh and bone; who also prayed that we be not taken out of the world, but kept from the evil. John 17-15. And Paul also prayed that we might be preserved blameless, spirit, soul and body, unto the coming of our Lord Jesus Christ. 1 Thess. 5-23. But those of the spirit of antichrist, who deny his coming in the flesh, are ever ready to cry out, "All must die!" Such are the false prophets.

Those who deny the plain scriptures on these lines, and teach contrary to the plain teaching of Jesus Christ, are false prophets. Such as say, "We are to have no more prophecies in these days!" are false prophets, because the plain scriptures say there shall be, as we have shown. Such as say, "The world is getting better!" are false prophets. Why? Because the plain scriptures say, it shall wax worse and worse; and, As it was in the days of Noah so shall it be in the coming of the Son of man. And such as say, "No one shall know the time!" are false prophets, because the scriptures teach that the days of visitation have come, and Israel shall know it. Hos. 9-7. It furthermore says, The Spirit of truth shall come and shall lead you and guide you in the way of all truth and show you things to come; and if we are shown things to come, what is that but

the spirit of prophecy? Such as say, "He is to come upon us as a thief in the night!" are false prophets. Why? Because the scriptures say, Ye brethren are not in darkness that that day should come upon you as a thief in the night. 1 Thess. 5-4. Such as say, "The earth shall be destroyed!" are false prophets, because the scriptures say, One generation shall pass away, and another cometh, but the earth abideth for ever; (Eccl. 1-4;) and the meek shall inherit the earth, and Christ shall reign with them upon the earth; (Rev. 5-10;) and the knowledge of God shall cover the earth as the waters cover the sea. Isa. 11-9; Hab. 2-14. In the days of Noah, the people of unrighteousness were destroyed, but the same earth or planet is here yet, and shall remain; for the world was created for Israel's sake; (2 Esdras 7-11;) and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Rev. 11-15.

As in the days of Noah, so shall it be in the coming of the Son of man. Luke 17-26. The planet is still here, and shall ever be. Notwithstanding, it shall be purified, changed and returned back to its Eden state; and instead of the brier (or thistles and thorns, which came by the curse, which shall be removed) the myrtle tree shall grow up, and the desert shall bloom in roses; and she shall yield seven-fold. Isa. 35-1. Men shall plant vineyards and eat the fruit thereof. Isa. 65-21.

As to this old world to which Satan was cast, and is going up and down seeking whom he may devour, and because of this deceiver of the whole world, she is full of false christs and false prophets; for Satan himself is transformed into an angel of light—anointed

cherub of brightness, to deceive; and if possible would deceive the very elect. Matt. 24-24. And the many sects and side-lights, lit up with the brightness of the transformed angel of light, are saying, "Lo here!" and, "Lo there!"—claiming Christ to be in them, and yet living after the flesh; sowing to the flesh, and of the flesh reaping corruption; saying, He is in the secret chambers! O virgins of Israel, go ye not after them!

Jesus was made after the law of the Spirit of life; (Heb. 7-16;) and we shall be made like him by the same law of Christ. Therefore let us crucify the old man of sin with the affections and lust; for lust when conceived bringeth forth sin, and sin when finished bringeth forth death. Jas. 1-15. The pride of life and the lust of the eye shall all pass away; but he that doeth the will of my Father shall not pass away, but shall be changed in a moment, in a twinkling of an eye, at the sound of the Last Trump; (1 Cor. 15-52;)—i. e., their vile bodies shall be changed and fashioned like unto his glorious body, (Phil. 3-21,) which is from mortal to immortality; (1 Cor. 15-53;) which will bring to pass the saying, Death is swallowed up in victory. 1 Cor. 15-54. And when the door of immortality shall be closed, those without are dogs, sorcerers, whoremongers, murderers, and whosoever loveth and maketh a lie. These shall be cast into the lake where the beast and false prophets are. etc.

The promise of life was made by God (who cannot lie) before the world began; (Tit. 1-2:;)—which promise is, the redemption of our body; (Rom. 8-23:;) that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the chil-

dren of God; (Rom. 8-21;) having our vile bodies changed and fashioned like unto his glorious body (Phil. 3-21) of immortality, (1 Tim. 6-16,) which saw not corruption; (Acts 13-37;) who was raised higher than the angels, crowned with honor and glory; (Heb. 2-9;)—a high priest after the order of Melchisedec, priest of the most high God, to whom also Abraham gave a tenth part of all; first being, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace; (Heb. 7-1, 2;) without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God; (Heb. 7-2, 3;) abiding a priest continually. Heb. 7-21. And did not Jesus, speaking by the Spirit of Christ, say, Before Abraham was, I am? And was not Christ called a Son—the brightness of his glory and the express image of his person, by whom he created the worlds? And God said, Come, let us make man in our image, and after our likeness! and, In his image and likeness created he him; (Gen. 1-27;) male and female created he them—Jesus the firstborn, and then the immortal bride, male and female; whose bodies shall be changed and fashioned like unto his glorious body, by the same Spirit of the latter Adam—a quickening Spirit, the Lord from heaven, which is the high priest after the order of Melchisedec, having neither beginning of days nor end of life; (Heb. 7-3;) by which Spirit Enoch was made a priest, and translated, spirit, soul and body; (Heb. 11-5;) and Elijah also. And in speaking of Jesus they said, Was this not he that was with the church in the wilderness?—and they all drank of that spiritual Rock which followed them in the wilderness, and that

Rock was Christ; and all were baptized unto Moses in the cloud and in the sea. 1 Cor. 10-4. And by the waters of Noah all perished—and yet it was a figure of baptism into death, to be raised with him in the resurrection to be made like unto angels. But there must of necessity be a raising unto us of priests and kings, who shall judge angels, principalities and powers—who are called saviours, coming upon mount Zion to judge mount Esau; (Obadiah 21;) who shall be made perfect God-man by the law of Christ; which glory cannot be attained unto by the Levitical priesthood; as it is written, If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?

The priesthood being changed, there is made of necessity a change also of the law; which change was for the time of the end—for the seed which was to come, to whom the promise was made; (Rom. 9-4;) the law being added because of transgression of the law of the Spirit of life. Gal. 3-19. And this change of the law could not have been made for the Gentiles who were not under the law, but under a free gift of grace for the soul; (Eph. 2-8;) the law being nailed to the cross till the fulness of the Gentiles be come in. Therefore this was not a change of law for the Gentiles, but the removing of the law. By it being nailed to his cross, brings both Jew and Gentile in through and by faith under the atonement. Col. 2-14.

Therefore the law was a type or shadow of a better thing to come—all written for our admonition upon whom the end of the world has come. Therefore a

change of the law was and is for the Israelite of God, to whom pertaineth the adoption; the giving of the law, the service of God, and the promises. Rom. 9-4.

The righteousness of the law was under seal till the time of the end; (Dan. 12, 4-9;) as it is written, Bind up the testimony, and seal the law among my disciples; (Isa. 8-16;)—the prophet forespeaking of the disciples of Jesus. Matt. 10-1. Therefore Jesus spake in proverbs and parables, and without a parable spake he not unto them; but the time would come when he would speak no more in proverbs and parables, but show you plainly of the Father. John 16-25. When and how? By the Spirit of truth which was to come to lead and guide you in the way of all truth and show you things to come, at the fulness of the Gentiles; as blindness in part happened Israel till the fulness of the Gentiles be come in. Rom. 11-25. As it is also written, Without a vision the people perish; (Prov. 29-18;) but the vision is for an appointed time, and at the end it shall speak and not lie; though it tarry, wait for it, it shall surely come. Hab. 2-3. And for this cause, and to this end, was I sent unto you with the testimony of Jesus Christ, which is the spirit of prophecy; (Rev. 19-10;) by which we speak to you face to face, with the interpretation of the proverbs and parables spoken in my first coming—which were unsealed to my firstborn; (Col. 1-15;) but proverbs and parables to them that heard it—having eyes but saw not, and ears but heard not, (Jer. 5-21,) and hearts of stone that understood not; (Matt. 13-11;) and even my testimony bound up, and the righteousness of the law sealed among my disciples. Isa. 8-16. And even so in this visitation, till the Seventh Angel sounded

forth the mystery of godliness, God manifest in the flesh, (1 Tim. 3-16,) by the law of Christ—a change of the laws by a change of the priesthood by the same Spirit which was in the world before Abraham was; to whom he confirmed the promise 430 years before the law came. Gal. 3-17. And so it is written, The sceptre shall not depart from Judah, nor the lawgiver from between his feet, till Shiloh come; and unto Shiloh shall the gathering of the people be; (Gen. 49-10;) the law being renewed by that prophet who was to be raised up from among the brethren like unto Moses, (Deut. 18-18,) till Shiloh come, to whom the gathering of the people shall be; (Zech. 6-12;) then a change of the law—which shall come as different to your imagination as black is from white; for he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. Heb. 7-13. Therefore it is evident that our Lord sprang out of Judah, (Heb. 7-14,) of which tribe Moses spake nothing concerning priesthood—showing the change of the law from the Levitical priesthood to that law of Christ, after the power of an endless life, by the high priest after the similitude of Melchisedec; who is made not after the law of a carnal commandment, but after the power of an endless life. And the thing that has been, is the thing that shall be, and God requireth the thing which is past. Eccl. 3-15. Therefore He considered all the living which walk under the sun with the Second Child that shall stand up in his stead; (Eccl. 4-15;) and by that same Spirit brings forth things old and new; (Matt. 13-5;)—not only a new commandment, but that which ye have had from the beginning; (Gen. 2-17;) for, In the beginning

was the Word, and the Word was with God, and the Word was God; and the Word took upon itself flesh and dwelt among men; to which the disciples testified to handling with their hands, and seeing with their eyes. And yet more blessed are they who have not seen and yet believe. John 20-29. And why? Because these things are spiritually discerned by the Spirit of truth that the world cannot receive. John 14-17. But it is given to Israel by the visitation of my Spirit—the Spirit of Shiloh, by which my people Israel shall be gathered; (Gen. 49-10;) as it is written, He that scattered Israel, shall gather them; and, I will gather you one by one and bring you to Zion, and keep you as a shepherd keepeth his flock. Jer. 3-14. And by the visitation of my Spirit they shall see eye to eye—no more seeing men as trees walking, or as through a glass darkly; (1 Cor. 13-12;) but the scriptures shall become as a looking glass, and we shall know as we are known; seeing him who is invisible by the Spirit which cometh without observation.

Behold, he cometh sitting upon a cloud; (Isa. 19-1;) as it is written of the Messenger of the Covenant, whom ye delight in (Mal. 3-1): He shall suddenly come to his temple. But the temple is first prepared by the law of Christ; for there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. Heb. 7-18. For the law going before made nothing perfect; (Heb. 7-19;) therefore the change of the law from a carnal commandment, under which men sow to the flesh, and of the flesh reap corruption under the curse of the law of sin and death, which reigned from Adam to Moses—even over them that did not sin after the similitude of Adam's trans-

gression; (Rom. 5-14;) which means to say, death reigned over both Jew and Gentile—the Gentiles sinning after the similitude of Adam's transgression, without law, and the Jews sinning under the curse of the law. Therefore it is needful that the change of the law should be made for the Israelite church of God—the church of the firstborn, made under the law of righteousness, and not under the law of a carnal commandment. Heb. 7-16.

Therefore by the law of the Spirit of life he was made high priest after the power of an endless life, and brought the change of the law—the law of the Spirit of life, by which Israel shall be made like him, priests and kings; and called saviours, who shall come upon mount Zion and (by the law of Christ) shall judge mount Esau. Obad. 21. By this law, death will be abolished; and he who had power of death destroyed. Hebrews 2-14. Therefore life and immortality was brought to light through the gospel; (2 Timothy 1-10;) and all who enter in at this open door, shall have their covenant with death disannulled, and their agreement with hell shall not stand. Isa. 28-18. For under the old covenant of the law for the Levitical priesthood, men die; and even the priests themselves, through the infirmities of the flesh, die; and therefore they make sin offerings, first for themselves, and after that for the people; (Heb. 7-23, 27;)—showing forth the things in part till the perfect thing should come; i. e., the perfect change of the law for the seed which was to come to whom the promise was made, who would keep the commandments of God and have the faith of Jesus Christ. Rev. 14-12. Therefore when the thing which is perfect is come,

that which is in part shall be done away; and therefore the covenant for the old world (i. e., the Jewish world) waxeth old and is ready to vanish away; (Heb. 8-13;) the same covenant under which the Old House waxeth old, and is now vanishing away with the silence which was given them because of the law under the Levitical priests of the Old House, who were silenced and the gates closed, not to be opened any more (Extracts, Ser. 3, p. 248) in the Old House. Therefore it was necessary that there should be a change in the priesthood, whose genealogy is not reckoned after the law of the Levitical priesthood. And therefore this priest could not be raised up under that law in the Old House, nor the Latter, by reason of the same law; and as Jesus was the Root and offspring of David, the bright and morning star (Rev. 22-16)—the Lion of the tribe of Judah, of which tribe nothing was spoken concerning priesthood—he came by the law of supplanting; (Rom. 9-12;) and from the Root now springs forth a Branch—a Man-branch—which shall grow up out of his place and build the temple of the Lord. Zech. 6-12.

Jesus was the Lion of the tribe of Judah according to the law; but according to the law of the Spirit of life he was the substance of Joseph—a son of the true Mother; Rachel being a type of Jerusalem above, who is free. Gal. 4-26. And Joseph, the firstborn of Rachel, was a type of him who was to come—a child of promise; (Matt. 1-21;) according to the flesh, a son of Mary—but according to the Spirit, a son of the true Mother, Jerusalem above. Therefore when they said, Blessed is the womb that bare thee, (they only seeing the natural,) Jesus said, Yea, but much more blessed is the womb that never bare; (Luke 24-29;)—i. e., much

more blessed is the womb of Jerusalem above who never gave birth to children born in sin and shapen in iniquity, (Psa. 51-5,) and the paps which never gave suck to the evil. Luke 23-29. Therefore, Woe to them who are with child (contrary to the law of Christ) and give suck in those days. But, Behold, a new thing in the earth: A woman shall compass a man; (Jer. 31-22;)—by the law of Christ, Ishi husband. Hos. 2-16. And behold! a wonder in heaven: A woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head; and she travailed in birth, and pained to be delivered; and behold she brought forth a Man-child—a Man-branch—a man and yet a child—a new thing in the earth—a man with child (Jer. 30-6) by the ingrafted Word of Life, which shall be made flesh and take the blood away (Ezek. 16-9) by the law of Christ; a son of God—not by man, nor by the will of the flesh, but of God; who is male and female—Zion and Jerusalem above, with Zion and Jerusalem below; (1 Cor. 11-11;) perfect God-man. John 10-34. In his image and likeness created he him (Jesus, the firstborn); male and female created he them (Gen. 1-27)—bone of his bone and flesh of his flesh. Gen. 2-23. Adam was the type of him who was to come; (Rom. 5-14;) and Eve the type of her who brings him forth. And so it is written, Those whom I foreknew I did predestinate to be conformed to the image of my son, (Rom. 8-29,) to receive the promise made to them by God (who cannot lie) before the world began; (Titus 1-2;) and confirmed to Abraham 430 years before the law, was added, because of transgression, till the seed (or spirits of the just) should come to whom the promise was

made; (Gal. 3-19;)—the children of Abraham, not yet born, having neither done good nor evil, reserved and kept back till the time of the end; as it is written, Blessed and holy are they who wait and come to the thousand three hundred and thirty and five days spoken of by Daniel; (Dan. 12-12;) to whom the kingdom shall be given; as Jesus said, It shall be given to them for whom it is prepared of my Father. Matt. 20-23. But did he not say to the disciples, It is not for you to know the times and seasons that the Lord hath put in his own power? Acts 1-6, 7. And why? Because the things pertaining to the kingdom of God were sealed till the time of the end; (Dan. 12-9;)—the testimony bound up, and the law of Christ sealed among the disciples. Isaiah 8-16. Therefore they did not understand the deep mysteries spoken by Jesus during his ministry. And after the three years' time of his ministry, did he not take Peter, James and John upon the mount as witnesses, and was transfigured before them? And there appeared Moses and Elias—who appeared also, in figure of what would afterwards be revealed (Matt. 17-2, 3), before three witnesses in mortal flesh; and in the mouth of two or three witnesses every word shall be established. 2 Cor. 13-1. And they said, It is good for us to be here. Luke 9-33. Let us make three tabernacles: One for Moses, one for Elias, and one for thee—Jesus; (Mark 9-5;)—showing forth Moses in incorruptibility; and also the tabernacle of an alien, under the righteousness of the law; and in Elias, a perfect man by the law of the Spirit of life; and in Jesus, immortality—God-man. But did the three witnesses, Peter, James and John, understand it? No! Did they not wonder as to

what the resurrection of the dead could mean—i. e., the resurrection of his body as he foretold? And when it was fulfilled, did the witnesses believe or understand? No! It was as idle tales to them. And after the woman saw the spiritual body, were they not with the disciples seeking the natural body, thinking they had borne him away? And did he not say, Why seek ye the living among the dead? He is not here! He is risen! Luke 24-5, 6. It was in the upper room that he appeared to the disciples, and said, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39. And he breathed on them, and their eyes were opened for the first time to see the meaning of the resurrection of the same body, which saw not corruption—as shown on the mount of transfiguration. Acts 2-31. And so it is written, If the Spirit of him that raised up Jesus from the dead, dwell in you, then the Spirit of him that raised up Christ (i. e., the body of Christ) shall also quicken your mortal body by his Spirit that dwelleth in you. Rom. 8-11.

Jesus taught by the Spirit of truth from twelve. He went about his Father's business till he was clothed with the power at about thirty years of age at the river Jordan; when he was baptized for the dead, (Luke 3, 21-23,) as he was the resurrection and the life; as no prophecy of the scripture is of any private interpretation. 2 Pet. 1-20. And as to his baptism, it was suffered to be so; as he was suffered to be crucified and put to death in the flesh, but quickened by the Spirit; and therefore made the atonement for the dead, to become the firstfruits of them that slept. 1 Corinthians 15-20. Therefore the gospel was

preached for and to the dead and the living; he being quickened by the Spirit, by which he went in spirit and preached to the spirits in prison, who had died in disobedience while the longsuffering of God waited in the days of Noah. These spirits, who had died without hope, were in prison—i. e., earth-bound. Therefore the spirit of Jesus, by the Spirit of God, preached to them the gospel of free salvation, that they might be judged in spirit according to men in flesh, but live according to God in spirit. 1 Peter 4-6; 3-19. Therefore Jesus preached both the kingdom of heaven and the kingdom of God—and not only preached, but showed both in living reality. He was put to death in the flesh, and quickened by the Spirit—by which he went and preached to the spirits in prison, while his body yet lay in the tomb, (Matt. 27-60,) during three twelve hour days; (John 11-9;)—a figure of the three dispensations, or prophetic days, within which the great resurrection would take place; the time shortened, etc. Matthew 24-22. And so his soul was raised first, and after that the body; and so it is written, If the Spirit of him that raised up Jesus (i. e., his soul) from the dead dwell in you, then the Spirit of him that raised up Christ from the dead, shall quicken your mortal body by his Spirit that dwelleth in you. Romans 8-11.

All these figures and the language of the scriptures are written for our admonition upon whom the end has come. 1 Corinthians 10-11. Therefore Jesus both taught and showed the kingdom of God, (Luke 4-43,) till at his ascension, 40 days after his resurrection; then the kingdom of God was closed, to remain under seal till the time of the end, and at the descent of the

promised Comforter. After his ascension in body, the kingdom of heaven was opened, that the gospel might be preached for the ingathering of the Gentiles, till the fulness of the Gentiles be come in; (Rom. 11-25;) then the Spirit of truth would come to lead and guide you in the way of all truth, and show you things to come; (John 16-13;) by which visitation of his Spirit he would open the mysteries of the kingdom of God for the ingathering of the children of Israel—the seed which was to come to whom the promise was made. Gal. 3-19. And so it is written, He is a light to lighten the Gentiles, and the glory of his people Israel; (Luke 2-32;) Jew and Gentile having sinned and come short of the glory of God, (Rom. 3-23,) —reaping the wages of sin, which is death; (Rom. 6-23;) falling short of the promise, which is the redemption of our body; (Rom. 8-23;) as it is written, Two parts shall be cut off and die, and the third part shall be left therein; and I will refine them as silver is refined and try them as gold is tried. Zech. 13-9. And in that day, Israel shall be the third, (Isa. 19-24,) to whom the promise of the life of the body was made; and the kingdom shall be given to them for whom it is prepared of my Father. Matt. 20-23. Therefore the kingdoms of this world shall become the kingdoms of our Lord and his Christ; (Rev. 11-15;) and all tears shall be wiped off all faces, and there shall be no more sorrow nor crying, neither shall there be any more death. Rev. 21-4. And he shall reign with them upon the earth; (Rev. 20-4;) Satan being bound one thousand years, and the sabbath of rest ushered in—that day of rest which remaineth for the people of God. Heb. 4-9. The whole earth shall rest from the

power of sin, and there shall be a universal peace on earth and good will to men; (Luke 2-14;) with the knowledge of God covering the earth as the waters cover the sea. Isaiah 11-9.

WHAT IS THE "FLYING ROLL"?

What seeth thou? I see a Flying Roll! And I will bring it forth, saith the Lord! Zech. 5, 2-4. Therefore a hand was sent unto me; and lo, a roll of a book was therein; (Ezek. 2-9;)—which is the book found in Israel. 2 Chron. 34-21.

Many questions have been asked concerning the "Flying Roll." Some say it is not of God because it is spoken of as a curse; but in this we would ask, Was not the law given by Moses, and of God? and yet it is spoken of as a curse. Notwithstanding, the law was ordained unto life; but the thing which was ordained unto life has been found to be unto death, because of carnality; therefore it is called the curse of the law. The law of a carnal commandment is a dead letter, which killeth; therefore it is called the law of sin and death; (Rom. 8-2;) being contrary to the law of the Spirit of life—or the law of Christ—by which life and immortality was brought to light through the gospel of grace and truth; as Jesus said, The law came by Moses, but grace and truth came by Jesus Christ. John 1-17. Then is the gospel the Flying Roll? and do we make void the law? God forbid! We by our faith do not make void the righteousness of the law, but we do establish it; (Romans 3-31;) showing our faith by our works—finding harmony in the union of

the righteousness of the law and gospel. Then do we claim law and gospel to be the Flying Roll? Not the curse of the law, or dead letter of the law and gospel. Then why was the Flying Roll called a curse? Because the Flying Roll is the law of the Spirit of life—the law of Christ—found in the gospel of truth, and proves a curse to evil doers; as it is written, To be carnally minded is death, but to be spiritually minded is life and peace. Rom. 8-6. Therefore if we live after the flesh, we shall die (Romans 8-13)—because the law of life, being spiritual, condemns the flesh works of the old world. Therefore through the condemnation of sin—which is the transgression of the law (1 John 3-4)—it raises up and slays them. Rom. 7-11. Then do you mean to say the law and gospel is the Flying Roll? I wish to explain, as I speak unto wise men. Judge ye what I say! 1 Corinthians 10-15.

God is dealing with three classes of people; and, No prophecy of the scripture is of any private interpretation. 2 Pet. 1-20. And therefore there are three books spoken of in Revelation 20-12: And the books were opened, and the dead (i. e., Jew and Gentile) were judged out of the things written in the books (law and gospel), given to Jew and Gentile; neither having kept it—judging not themselves—therefore they must be judged out of the things written in the books; (Rev. 20-12;) and the greater the light, the greater the condemnation. Therefore it has proved a curse. Jesus came forth made under the law—not a law of a carnal commandment, but the law of righteousness—and he being righteous, they made him a curse to redeem those who were under the curse, which

came by transgression, he being the just given for the unjust, (1 Pet. 3-18,) that their soul might be saved, and their spirit, in the day of the Lord Jesus. 1 Cor. 5-5. Notwithstanding they will have to come forth to judgment, to give an account of the deeds done in the body. And why? Because the law was given to save the body; (Eph. 5-23;)—i. e., the law of the Spirit of life. And sin and death came by the transgression of the law of the Spirit of life; as it is written, Through one man's sin, death entered the world, and so death passed upon all men, because all have sinned; (Rom. 5-12;)—all (i. e., of the old world) have sinned and come short of the glory of God. Rom. 3-23.

Therefore the law was added because of transgression, till the seed should come to whom the promise was made; (Gal. 3-19;)—all being written for our admonition upon whom the end has come. 1 Cor. 10-11. In the beginning was the Word (of Life), and the Word was with God, and the Word was God; and the Word took upon itself flesh and dwelt among men. John 1-1, 14. Now then, when we come to this Living Word of Life, which was with God, and which was God, we then find the Flying Roll—even THE LIVING ROLL OF LIFE—Zion and Jerusalem above, who is free, the Mother of us all, from whom proceeds all life and light—the creative Godhead; Christ, called the son, the brightness of his glory and the express image of his person, by whom he created the worlds.

And as to the books, in the main we find three. Yet there have been many; and I suppose if all were written, the world itself could not have contained the books. And so in this visitation there have been many; and seven messengers chosen and declared by angels

(seven). Therefore seven angels of God prepared themselves to sound in order; yet of these seven there were three standard messengers—Joanna (a woman who gave birth to the visitation, the particulars of which we cannot tell at present); and the two following standard messengers are known as John and James; as the figure was shown of the two disciples, John and James, the sons of thunder—the sons of the same mother who gave birth to the Son of man, Jesus, in her virginity, who was made by the law of life, after the power of an endless life; who received the Spirit at the river Jordan—Christ, the Spirit of God, having neither beginning of days nor end of life; this Spirit being he who was and is the brightness of his glory and the express image of his person, by whom he created the worlds, and is in the creation of this world, working all things after the counsel of his own will. Eph. 1-11. And this is he that was with the church in the wilderness, by whom the righteousness of the law was given; (Acts 7-38; Rom. 10-5;)—the same by whom the gospel came forth. And therefore the books were opened; and another book was opened, called the Book of Life (Rev. 20-12)—the Little Book Open in the hand of an angel; (Rev. 10-2;)—which is the Flying Roll itself, **THE LIVING ROLL OF LIFE.**

John, the Revelator, concludes in the book of Revelation with three books; (Revelation 20-12;)—these three representing, Father, Son and Mother. And these three are one; and so also are the books, as touching the spirit of the Word, the beginning and the ending, the first and the last; and not another word can be added to the oracle of God, nor taken from the prophecy of this Book of Life. Notwithstanding, the

interpretation will sound differently in your ears, and the kingdom shall come as different from the imagination of the natural, carnal-minded man, as black is from white.

Anything which has been added to the law of the Spirit will not stand, and shall pass away; and so the law of carnal commandments was added because of transgression, and therefore waxeth old and is ready to vanish away; (Heb. 8-13;) for by it, no man can be made perfect. Heb. 7-19. The seed has now come to whom the promise was made; (Gal. 3-19;) who will return back to the original oracle of life—viz., the law of the Spirit, which was with God, and which was God—to which nothing can be added nor taken from. Notwithstanding it must be revealed by the Living Spirit of God; and he who receives this in its fulness, receives **THE LIVING ROLL OF LIFE**, which enters the house of the thief and consumes everything which is contrary to the will of God. It is the living oracle which took upon itself flesh in the firstborn, (Rom. 8-29,) and shall be made alive in the sons of God, by which they shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This **LIVING ROLL** is the chariot of Israel, seen by the prophet, coming out from between the two mountains—law and gospel; the two books out of which the dead are judged. And the spiritual Living Word of Life, is found in the Little Book Open—the Flying Roll, the Book of Life for the living spirits of the just; the interpretation by the visitation of the Spirit of Shiloh; and like the fiery chariot in which Elijah was taken up, is the moving flying chariot coming out from between the two mountains, under which the

two Houses have been held prisoners of hope under the two messengers, James and John; who testified to the Living Flying Roll, or chariot of Israel, to come by the sounding of the Seventh and last Messenger, or Son of man—who comes with the Seventh Key to unlock the seal of the third and last watch, that Israel may enter in at the right door into the inner court of the holy place, where they can hear and understand spiritual things pertaining to the kingdom, which have hitherto been sealed, and unlawful to be uttered in the outer court, which will not admit men to the knowledge of spiritual things; (Rev. 11-2;) for the things above the third heavens are spiritually discerned—the carnal mind being at enmity against God. Therefore these things of THE LIVING ROLL OF LIFE are given to the lost sheep of the house of Israel only; unlawful to be given to Jew and Gentile, being fallen spirits (at enmity against the law of Christ) who condemned and crucified the son of God for the testimony of immortality—and are yet ever ready to crucify him afresh, and put him to an open shame by the rejection of his law.

Therefore to them the Flying Roll is a curse; having come to abolish death, and to destroy him who had power of death, which is the devil; and those who will not separate from the evil of the old world, shall be destroyed with the old world as in the days of Noah; it being as the waters of Noah—life or death. And so in the coming of the Son of man, it shall be as in the days of Noah. Luke 17-26. As the lightning shineth from the east even unto the west, so shall the coming of the Son of man be—life to the new world, and the signal gun of death to the old world. Therefore

it carries its flags of red—a danger signal to the wicked, who shall be cut off on this side according to it, and on that side according to it; and to those who hearken to the voice, the red, white and blue, an emblem of immortality: The blue, true to the faith; white, purity; and red, immortal life. The two swords crossing the trumpet (roll) are the swords of the Spirit—law and gospel joined, by which 'the evil is cut off, and the great giants of the land slain; by which we are delivered from the bondage of corruption into the glorious liberty of the children of God. The three links, faith, hope and charity—Father, Son and Mother—linked together, are one.

And the books named are three!
 By the Spirit of Shiloh we all agree;
 And eye to eye we all shall see,
 When Zion brings forth her trinity!

The Flying Roll, with the seven parts, is made complete in one body—Israel—by the sound of the seven thunders,

Which shall roll from pole to pole,
 By the lightning flash of the Flying Roll!
 Three standard messengers, then the four;
 And the mysteries now shall be no more!

Joanna, John and James—three; and the fourth is like unto the Son of man, in the fiery furnace of his love—the purifying furnace of life—the fourth volume of the Flying Roll of Life, open in this the fourth watch of the eleventh hour of the sixth day, or the sixth thousand years; in which the mystery shall be finished, and man made in the image of God. Male and female created he them; in whom he shall be glorified by his Spirit—the brightness of his glory and the express im-

age of his person—Shiloh, male and female; Zion and Jerusalem above with Zion and Jerusalem below.

Beloveds, many are wondering as to what the further faith could mean—that faith which reaches within the veil; and are wondering about the fourth volume of the Flying Roll, or the Roll itself, from which the “Extracts” was taken. Beloveds, from what was the book of the gospel taken? Was it extracted from the law of Moses? Well, is not that a mystery, since we believe it was given by Jesus Christ? Yes; but was not the law given by Christ also? and the gospel sealed up in the law? Did not one of the disciples say, This was he that was with the church in the wilderness? And did they not all drink of that spiritual Rock, which followed them in the wilderness?—and that Rock was Christ! And were they not baptized unto Moses (not Christ) in the cloud and in the sea (of death)? And were not many also baptized unto John, the forerunner? But who was baptized unto Christ, since we see he baptized none? But his disciples baptized (a few), and said, As many as are baptized into Jesus Christ are baptized into his death, that they might be raised in the resurrection—made like unto the angels. And so the Flying Roll is life or death, owing to how you enter in; like the waters of the flood—life or death.

Are we to understand that the gospel was extracted from the law? Before we answer this, I wish to remind you of the keys, No prophecy of the scriptures is of any private interpretation; and, comparing visitations, The thing that has been, is the thing that shall be. Eccl. 1-9. The visitation of the Spirit of God is the Flying Roll with its seven spirits of God—the seven burning lights of the seven golden candlesticks, and the

seven golden pipes running the oil into the bowl from the fountain of life. And therefore it was by the Flying Roll that the door of immortality has been opened in each dispensation of time, and living witnesses entered the chariot of **THE LIVING ROLL**.

Then if the gospel was extracted from the law given by Christ, why did Jesus say, The law came by Moses, but grace and truth came by Jesus Christ? This solves the problem of **THE LIVING ROLL OF LIFE**; because the law was given by Christ through Moses as a messenger; and when Christ withdrew the visitation of his Spirit—without which, no man could live—it sealed the Word of Life from the understanding of the carnal man, leaving them in the dead letter under the curse of the law; whose carcasses fell in the wilderness of the law, who sinned against the Spirit of life. And therefore the prophet said, Without a vision the people perish; and the vision is for an appointed time, and at the end it shall speak and not lie; though it tarry, wait for it; it shall surely come. Hab. 2-2, 3.

The Spirit of Life was given to Jesus; and he extracted from the law by the same Spirit who gave it (viz., Christ), and brought life and immortality to light through the gospel. Was not the law ordained unto life, but found to be unto death because of carnality? The vision withdrew, and blindness in part happened Israel until the fulness of the Gentiles be come in. Rom. 11-25. Not having the second anointing, they could only see in part, and prophesy in part—seeing as through a glass darkly; only seeing men as trees walking. Mark 8-24. Like many of the two Houses, only seeing the tree of knowledge of good and evil under the curse of the law—not being able to see

the tree of life to be obtained by the law of Christ; not being able to enter **THE LIVING ROLL OF LIFE**—the **Book of Life** now open in the hand of the Seventh Angel of light and life. Well then, if the gospel was extracted from the sealed law, what was the law taken from? Here we wish to remind you again of the law and gospel as the two great mountains, and the living stream of the water of life running between, flowing from the throne of God (who gave the law) and the Lamb, by whom the gospel came forth—mountains to both Jews and Gentiles. And this running stream of life was the **Word of Life** which was with God, and which was God. And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb—Jesus—who said, The words which I speak unto you, they are spirit and they are life; (John 6-63;) and if you drink of the water that I shall give, you shall never thirst again; and he that believeth in me as the scripture hath said, out of his belly shall flow living water, and it shall be in him a well of living water springing up into everlasting life. John 4-14.

Now, as to the latter visitation of the Spirit of God, spoken of by the prophets, which should speak at the end. And when the Seventh Angel begins to sound, the mystery shall be finished, as declared to his servants the prophets. Rev. 10-7. The thing which has been, is the thing which shall be; and God requireth the thing which is past. Eccl. 1-9. We cannot now dwell upon this key, only we wish to call your attention to the prophet which was to be raised up like unto Moses—John Wroe, the fifth messenger of this visitation—who renewed the law like unto the law of Moses

by the Spirit of Christ, who was with the church in the wilderness of the law. Acts 7-38. It is written, If I come in the second watch, or in the third watch, blessed are those servants who are so found doing. Luke 12-38. Therefore this was he that was with the church in the wilderness of the second watch of the night of the eleventh hour of the sixth day—who was to come. And the vision withdrew after the death of the messenger like Moses—who died, not entering into and possessing the land of promise; and his sepulchre is the tombs of the law—the graves of the valley, in which the house of Israel are sleeping in the sleep of the old Adam, waiting for the vision to speak again. They are as the dry bones of the valley, without the water of life. And James, as Joshua, was sent, and opened the third watch, and raised the midnight cry, Behold, the bridegroom cometh! Go ye out to meet him!—and yet they are slack to take the land. And did he not tell them that the gates are closed, and shall not be opened any more? (Pri. Word, Vol. 2, p. 898; Extracts, Ser. 3, p. 248)—knowing it could not open to those under the curse of the law, who could go no further than the woman; knowing that the Seventh Key had to be obtained. And did he not say, and it still stands on record, that the Son of man cometh with the Seventh Key to unlock the third and last watch? Yet he said, they who get the sixth key could unlock all mysteries; and the Seventh remains for one thousand years—shown by interpretation, he who gets the sixth key can unlock all mysteries of the six seals. And those who get not the Seventh, it shall remain hid from them till at the end of the thousand years—being the aliens in the law of righteousness; having their

blood cleansed, they live in mortal life one day. But as the Seventh sounds in the shortened time of this sixth day, the spirits of the just shall receive the Seventh Key at the hand of the Son of man, who comes with the Seventh Key to unlock all mysteries of the third and fourth watch of this eleventh hour of the sixth day; which was the coming of the Branch, grafted in the third watch, opening the Seventh Seal of Life, that Israel may enter into the four volumes, or THE LIVING ROLL OF LIFE. Now then, if the Gospel was extracted from the law by the Spirit, so also was the "Extracts from the Roll" extracted from the volume of the writings of John—the prophet raised up from among the brethren like unto Moses—extracted by the Spirit with the sixth messenger, who testified of the Seventh—the Angel of Light, with the Little Book Open; unsealed by the Seventh Key—the Flying Roll, with the full and complete future discourse which was to come, telling who Shiloh is—the Interpreter, with the covenants of life, which was to be given in a few days, which signifies years; and the cleansing fountain opened in the House of David, the spring disclosed, and the flaming sword removed, the tree of life unsealed. To him that overcometh shall I grant to eat of the hidden manna, hid in the midst of the Paradise of God. Rev. 2-7.

John was bid to come up hither, and he would be shown the bride, the Lamb's wife; and he also saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband—which means to say, Jerusalem above, who is free, the Mother of us all. He foresaw her in spirit, coming down from God out of heaven to prepare the

bride as Jerusalem below, as the heavenly descends into the earthly; as man is to be prepared and made God-man—i. e., in the image and likeness of God. Male and female created he them; (Gen. 5-2;) bone of his bone, and flesh of his flesh, less the blood; as the blood is to be cleansed and washed away, for flesh and blood cannot inherit the kingdom of God. Therefore it must be taken away, that flesh and bone may become the habitation of the Mighty God of Jacob, to dwell in; as it is written, I am with you, and shall be in you; (John 14-17;) having their vile bodies changed and fashioned like unto his glorious body of flesh and bone, which saw not corruption (Phil. 3-21)—wherein dwelt the fulness of the Godhead—raised higher than the angels, crowned with honor and glory; the first-born son of God among many brethren, which shall be manifested; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; which is called the bride, the Lamb's wife—the church of God, who shall be made like him. Therefore, Great is the mystery of godliness, God manifested in the flesh, (1 Tim. 3-16,) when mortal puts on immortality at the sound of the Last Trump—which is the Trump of God; (1 Cor. 15-52;) the sounding of the Seventh Angel of God, by which the mystery shall be finished; (Rev. 10-7;)—which is the mystery of godliness, God manifest in the flesh.

Therefore the sounding of this Mighty Angel brings us back to the Flying Roll, the Little Book Open—i. e., unsealed in the hand of the angel; (Rev. 10-2;) the Mother's book, who is joined with her Husband—Christ, her head. Therefore it is called Shiloh, being male and female; (Private Word, Vol. 1, p. 312;

Vol. 2, p. 736;)—Zion and Jerusalem above, who have come down to Zion and Jerusalem below, by which man shall be prepared and finished, or made in the image of God. 2 Cor. 4-4. But as touching the angel of light going before the archangel, John speaks of it as the angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth; (Rev. 14-6;) which is a flying message for the ingathering of Israel. When John heard the utterings of the seven thunders, and was about to write, it was said, Seal up the things, and write them not! But was it not said to him that he should prophesy again before many nations, kings, and tongues, and people? (Rev. 10-11)—whose voice was heard in the second watch of the night of the eleventh hour. Extracts, Ser. 3, p. 12. And did not Jesus say of John, If I will that he tarry till I come, what is that to thee? John 21-22. And it is written of Michael, the Spirit of Jesus—who was also called the archangel—that he should stand up for the deliverance of his people Israel; and at that time there should be a time of trouble such as never was, even to that same time again. This may be applied to the first coming of Christ in Jesus; but we would ask, Did he gather and deliver Israel at that time? No, not according to the scriptures. But, No prophecy of the scripture is of any private interpretation. 2 Peter 1-20. He stood up at that time—but remember, Israel were scattered and given up till the time of the end; and when Jesus said he was going away, the disciples said, Where will he go? Will he go to the dispersed (Israel) among the Gentiles? And did not Jesus also say to the disciples, It is not for you to

know the times and the seasons which the Lord hath put in his own power? Acts 1-7.

Most all scriptures show that after the fulness of the Gentiles, in this the time of the end, the Lord would set his hand the second time to recover the remnant of his people Israel. Therefore Jesus himself referred to the time of the end—like Daniel and other prophets—saying, at the time of the end there would be a time of trouble, such as never was, nor ever shall be; (Matt. 24-21;) and that the Second Child would stand up in His stead; (Eccl. 4-15;) called the Man-branch—the Son of man, who would stand up by the Spirit of Jesus (Michael); and that he would send his angels to gather his elect from the uttermost parts of the earth, to the uttermost parts of heaven; showing heaven to come upon earth—i. e., the immortal spirits of God, Zion and Jerusalem, as foreshown, who come down; which is called the Holy City. And at that time thy people shall be delivered!—every one whose names are written in the book. Rev. 13-8; 3-5. What book? The Book of Life—the Little Book Open in the hand of the angel.

The books were opened (law and gospel), and the dead (Jew and Gentile) are judged out of the things written in the books; because they, having the law and gospel in their order, judged not themselves; who died, and are waiting the great judgment, when the books are opened, and the great veil drawn back. And the dead, both small and great, shall stand before God, to give an account of the deeds done in the body. 2 Cor. 5-10. And, Blessed and holy are they who have part in the first resurrection, for on such the second death hath no power. Rev. 20-6. But the rest of the dead

live not again till a thousand years are expired. Rev. 20-6. But do not lose sight of the other book—the third book—which is for the third part (the living); as it is written, Two parts (Jew and Gentile) shall be cut off and die, and the third part shall be left therein—not die; and the prophet plainly said, In that day, Israel shall be the third; (Isa. 19-24;) who shall be refined as silver is refined, and tried as gold is tried. Zech. 13-9.

Therefore if we (Israel) judge ourselves, we shall not be judged; (1 Cor. 11-31;) for the gifts and calling of God are without repentance. Rom. 11-29. The law and gospel virtually stand as the testimony of the two prophesying witnesses, which have been dead in the streets, (a dead letter to both Jew and Gentile,) and having on the grave clothes; yet they would not bury them. Therefore, law and gospel being dead to them, they are dead under the curse (under the dead letter which killeth), under the seals of the tomb. The saints, which have been killed for the testimony of Jesus Christ, are crying out under the altar, upon which Jesus was laid; and therefore, like the blood of Abel, are crying up from the ground for a just and godly vengeance upon them that dwell upon the earth. Rev. 6-10. Therefore all are waiting and crying out from above and below for the day of judgment, and for the establishment of the peaceable kingdom of God upon earth. Therefore, at an unexpected time, and in an unexpected way, the Flying Roll comes forth, swift and powerful, as the flying chariot from between the two mountains, (Zech. 6-1,) under which the prisoners of hope are held. And at this trumpet sound, both quick and dead

shall awaken at the voice and summons of God. And so it is written, When the Seventh Angel begins to sound, the mystery shall be finished, as declared to his servants the prophets. And, If I come in the second watch, or in the third watch, blessed are those servants who are so found doing.

And was not John to tarry till he comes? And why? That he might prophesy in this visitation of God. And if he spoke to the fifth messenger in the second watch of the night, does that finish his work as a ministering angel? No! Did not Jesus say, If I will that he tarry till I come, what is that to thee? And does it not say, Without a vision the people perish, but the vision is for an appointed time; and at the end it shall speak, and not lie; though it tarry, wait for it; it will surely come? Now beloveds, was not the visitation to be given by seven angels, as thunder sounds following the lightning flash of the Spirit from the presence of God?—all pointing down to the sounding of the Seventh; and all being written for us, the spirits of the just, or seed which was to come, to whom the promise was made (Gal. 3-19)—waiting the time of 1,335 days of Daniel. Dan. 12-12. And since the departure of the fifth messenger, have they not been waiting for the vision to speak?—waiting for the moving of the waters, by the great Angel of Light; till at midnight of the eleventh hour, at the opening of the third watch, there arose a cry, Behold, the bridegroom cometh! Go ye out to meet him!—which signifies, prepare yourselves for the coming of the Son of man. Matt. 24-27. And did not the sixth messenger of the third watch say, that before the third watch is up, the graft would alight? (Extracts, Ser. 3, p. 160) and

that he would stand up in a few days (years), whether you are ready or not? But will he stand up in Jew or Gentile? No! but in the Israel of God. Ser. 2, p. 226; Isa. 44-5; 1 Cor. 10-32. Does this not show that Jezreel had no reference to himself?—who well understood there must be a Seventh, and that there would be a future discourse telling who Shiloh is. Ser. 3, p. 247. And yet, in the face of these plain statements, with many more such proofs, they run from one extreme to another!—some saying there will be nothing more written; others say the Flying Roll alluded to is in manuscript, written by Jezreel; and with the Extracts in hand, which plainly say, The words of the Little Book are not written, and will not be written till the Seventh Angel doth sound, then thou must prophesy again; showing that he had prophesied before, and will again—this *again* not being to the fifth messenger, nor to the sixth, but when the Seventh Angel shall sound, or minister to him who is called *Thou*; (Extracts, Ser. 3, p. 226;)—signifying him upon whom the fulness of my Spirit shall rest; (Pref. to Vol. 3, p. 7;) who said, *Thou*—Benjamin! Extracts, Ser. 2, p. 108; Ser. 3, p. 226. And John said, I labor from the sunrising to its setting, but Benjamin shall reap the fruits thereof; which is the fruits of the Spirit—his Ruler.

Moses also said, Benjamin, the beloved of the Lord, shall dwell safely by him, and the Lord shall cover him all the day long; (Deut. 33-12;)—the Lord signifying Jesus, the antitype of Joseph, the firstborn of Rachel, the type of Jerusalem above. Extracts, Ser. 2, pp. 211, 212, 217. And was not Benjamin the second?—a figure of the Second Child, who shall stand

up in His stead. Eccl. 4-15; Extracts, Ser. 2, p. 226. And in speaking of the two covenants for the two manner of people who shall be separated from her bowels (Genesis 25-23)—mount Esau, who shall be beautiful in that day, (Private Word, Vol. 2, p. 827,) and mount Zion, who shall judge mount Esau (Obad. 21)—did not James, the sixth messenger, say, The covenant is not yet given, but will be given in a few days (years)? (Extracts, Ser. 3, p. 40); which should appear in the fourth volume of the Flying Roll—counting each great standard messenger as the three volumes; and then the fourth shall appear (Pref. to Vol. 3, p. 29) in the fourth watch of the hour—the Son of man with the Seventh Key to unlock the third and last watch. If all these things spoken of could have been done by the fifth or sixth, then what need would there have been for the Seventh? Pub. W., Vol. 3, p. 323. And why did both foregoing messengers so speak of the coming of the Seventh to finish the mystery, as spoken of by John the Revelator? Rev. 10-7. It needs be that the scriptures be fulfilled; (Mark 14-49;) and to condemn the foregoing messages because of some evils that they think the messengers committed after their work was done, then you might as well condemn the scriptures of the prophets, who have died, not having received the promise; (Heb. 11-13;)—which only proves the statements of the prophets, which say, I saw many come and go from the place of the holy. Eccl. 8-10.

Yet the testimony still stands on record of better things to come; and like the apostles, who said, We see in part, and prophesy in part, as through a glass darkly; but when the thing which is perfect is come,

then the thing which is in part shall be done away; (1 Cor. 13-10;) and a more sure word of prophecy, (2 Pet. 1-19,) which shall be made alive in his people Israel, by the Living Flying Roll of Life—the interpretation, which James said should sound differently in your ears. Extracts, Ser. 3, p. 248. And why? Because it brings forth the law of the Spirit of life, which is spiritually discerned, and contrary to the carnal mind (Rom. 8-7)—which is the law of Christ, against the will of the flesh. Rom. 8-8. However, the true children of the two prophesying witnesses will hear his voice, and the Spirit of life shall enter into them, and they shall stand upon their feet, an exceeding great army!—144,000, with the life of the two prophesying witnesses in them, (Rev. 11-3,) by the interpretation, by which they shall be kept from going down into the pit; and their flesh shall become fresher than that of a child's, and they shall return to the days of their youth. Job 33, 23-25.

Beloveds, there are some so-called leaders who once held out to the people of Israel that the future discourse of the Flying Roll should be looked for; (Ex., Vol. 3, p. 247;) but since it came forth differently to their imagination, they turn their tactics, and now oppose that which they once held out to the readers, and are now transforming it into another meaning—which makes to none effect the plain written scriptures—and say there shall not be another written volume; saying, The Extracts is God's last message to man—not seeing the seven parts of the Flying Roll, as the seven sounding angels, to complete God's last message of the latter visitation. They furthermore spiritualize the Interpreter—without a body—in the face of the plain

scriptures which say, His flesh shall become fresher than that of a child's, and he shall return to the days of his youth; (Job 33-25;) and say, Benjamin is a spirit!—doing away with his Ruler, which is the immortal Spirit. Extracts, Ser. 2, p. 110. And furthermore, delay the Lord's coming, saying, The time is not yet, but afar off!—reminding us of the words of Jesus, who said, They draw near with their lips, but their hearts are far from me. Matt. 15-8.

But as to the time for the further message of the Seventh Angel, (Extracts, Ser. 3, p. 226,) it is plainly shown by the Spirit of truth, spoken by James, who said, There shall be no parable to Israel. Pri. Word, Vol. 1, pp. 644 and 696. And did not James say, We are now living in the very thirty years when man shall be made complete—God-man? (Ex., Ser. 1, p. 206); which agrees with that of the vision, which says, Your journey must be made complete when the clock points to two (Vision of the Cellar)!—i. e., the journey in the wilderness; as we have reached the first junction of our road in the wilderness (Ex., Ser. 3, p. 45)—when the two Houses parted, at the junction of the road. But now, must not the two ways meet in the union of the righteousness of the law and gospel, by the waters of Shiloh, which run softly from between the two mountains?—the living stream which John saw—a river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. Rev. 22-1. And in the midst of the street of it, and on either side, was the tree of life, yielding her fruit every month; and the leaves of the tree are for the healing of the nations, (Rev. 22-2,) who bring their honor and glory into it. But as to the mystery of the fruit of

the tree of life, was it not hid under the Seventh Seal?—hid in the midst of the Paradise of God, (Rev. 2-7,) for those who keep the word of his patience, and have overcome as Jesus overcame. And to them shall I give to eat of the hidden manna, hid in the midst of the Paradise of God. Rev. 2-7. Can you come to this great feast of the marriage of the Lamb by rejecting the finishing part of his message—refusing the ark of the covenant containing the golden pot of manna, the budding rod which shall bud and blossom and fill the whole earth (Isa. 27-6) with the fruits of righteousness, the planting of the Lord? Isa. 61-3.

Both Houses claim to have the sealed writings. And so they have! as John said, *Seal up* those things; and James said they were sealed at the death of the messenger. And he said furthermore, if they had understood the sealed writings (of John) they would have understood that there were to be seven burning lights, or messengers, etc. Rev. 4-5; Extracts, Ser. 3, p. 81. And in the closing of his writings he said, The gates are closed, and shall not be opened any more; (Ser. 3. p. 248;)—by interpretation, the gates of immortality are closed against both Houses under the curse of the law, till the Seventh Angel sounds and brings forth the Seventh Key to unlock the Seventh Seal, under which the mystery and secret of life was sealed; now open, as the Open Book—the Book of Life—for the deliverance of those whose names are found written in the book, (Rev. 21-27,) sealed with the seven seals of the Spirit of God, with the covenants of God written in their hearts from the Book of Life, and stamped upon their minds; (Heb. 10-16;) and the sealed are 144,000. Rev. 14-3. To him that overcometh shall I give a

white stone (polished and made white by the law of Christ), and in it a new name that no one knoweth save he that receiveth it. Rev. 2-17.

THE SEVEN KEYS OF THE SCRIPTURES.

God declared the end from the beginning, and is in the creation working all things after the counsel of his own will—calling those things that be not, as though they were. Rom. 4-17. The first key is the spirit of anointing to see the life of the body, soul and spirit, by the law of the Spirit of life, to set us free from the bondage of corruption into the glorious liberty of the children of God; which shall be the manifestation of the sons of God. Romans 8-19. Another key shows: The thing that has been, is the thing that shall be, and God requireth the thing which is past. Ecclesiastes 3-15. Therefore, as the Word of Life was made flesh in the firstborn, so also our vile bodies shall be changed and fashioned like unto his glorious body; (Phil. 3-21;) which shall be accomplished in this the sixth day—one day being with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3-8. Therefore in this we find another key to open the times and seasons that the Lord hath put in his own power, (Acts 1-7,) as he doeth nothing but he revealeth his secrets to his servants the prophets; (Amos 3-7;) and they who keep the commandments shall know of the doctrine. John 7-17. Therefore ye brethren are not in darkness that that day shall overtake you as a thief in the night, because of that Spirit of truth, which comes to lead and guide you in the way of all truth, and show you things to come;

(John 16-13;)—which is the spirit of prophecy, the testimony of Jesus Christ, (Revelation 19-10,) which shows forth the redemption of our body. Rom. 8-23.

No prophecy of the scripture is of any private interpretation (2 Peter 1-20)—the scriptures having more than one meaning, and must be rightly divided; as you are commanded to, Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth; (2 Tim. 2-15;) which must be rightly divided between the common salvation of the soul (a free gift to both Jew and Gentile, through and by faith in Christ Jesus), and the great salvation—a full and complete redemption of body, soul and spirit, by working out this great salvation with fear and trembling; which is the promise made to the elect people of the saints of the most high God—the church of God, the general assembly of the church of the firstborn; (Heb. 12-23;)—the sons of God to be manifested in these the days of Daniel, or time of the end. There are different kinds of watches and watching, protecting the body. Must follow Him, enduring to the end; the same shall be saved. And this means to take up His cross in crucifying and regeneration. And after having done the will of God, have need of patience to wait for the promise. And Jesus said, The time is shortened for the elect's sake, or no flesh would be saved. Matt. 24-22. And we see in the parable of the laborers of the vineyard, all receive their wages in the eleventh hour—showing the twelfth hour to be cut off; showing the time of this dispensation to be shortened one hour—83 years and 4 months. Six days of a thousand years each, and the creation of man made in his image and likeness in the sixth day.

The six days spoken of at first were as a figure of the six thousand years. And therefore Adam was also a figure; as Paul says, the first man Adam was a figure of him who was to come. Rom. 5-14. Therefore Jesus was the firstborn son of God among many brethren. Rom. 8-29. Adam fell by transgression, and therefore lost the sonship; and therefore the Adamic race are not in the image of God. Therefore Jesus had to come forth the firstborn son in the image of God; and in this the closing of the sixth day come forth the sons of God, having their vile bodies changed and fashioned like unto his glorious body, when mortal puts on immortality. 1 Cor. 15-53. The time being shortened for the sake of the elect, their flesh shall be saved. The creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. And if we are to be made in his image and likeness who made us, then will he not necessarily come before we are made?—and in the making, change our vile bodies and fashion them like unto his glorious body?

Jesus was made under the law of righteousness; and if we are made like him, it must be by the same law in manhood. As we at first are born in sin and shapen in iniquity, contrary to the law of Christ, we must have our blood cleansed from that sin and iniquity, and our vile bodies conformed to the image of the firstborn son; and this work must be done by him who must come. Therefore it is written, My reward is with me, and my work before me, to give every man according as his work shall be. Rev. 22-12. Therefore we have a work to do also in this plan of redemption. I work, and my Father worketh hitherto; and the works

that I do, shall ye do; and greater works than these shall ye do, because I go unto my Father. John 14-12. And if I go, I will come again to receive you unto myself; that where I am, ye may be also. John 14-3. And if I come in the second watch, or in the third watch, blessed are those servants that are so found doing; (Luke 12-38;) i. e., co-workers with him for the establishment of his kingdom on earth, that he might reign with them a thousand years upon earth; (Rev. 20-6;)—the day of rest which remaineth for the people of God. Heb. 4-9. Therefore labor to enter into that sabbath of rest.

Having briefly shown the day and hour, we wish to show the watches. There being four watches of an hour, we divide one hour of 83 years and 4 months by four, and we have 20 years and 10 months for a watch. The above figures show the opening of the eleventh hour to be in 1833, and the opening of the third watch 1875; when the midnight cry arose, by the voice of the sixth angel, Behold, the Bridegroom cometh! Go ye out to meet him!—which signifies, prepare your bodies for his temple. Rev. 21-22. And if I come at even, at midnight, or at cockcrowing, or in the morning, etc. Mark 13-35. He came walking over the waters in the fourth watch of the night. He comes to receive his bride in the fourth quarter of the hour. Matt. 14-25. And when the Son of man shall come, he shall send his angels to gather his elect from the uttermost parts of the earth to the uttermost parts of heaven. Mark 13-27. And before him shall all nations be gathered; and he shall separate and divide them as a shepherd divideth his sheep from the goats. And unto Shiloh shall the gathering of the people be.

He that scattered Israel, will gather them. Jer. 31-10. I will gather them from whithersoever they have been scattered. Jer. 29-14. When will they be gathered? They were scattered and given up till the time of the end; as it is written, Blindness in part happened Israel till the fulness of the Gentiles be come in. Rom. 11-25. Then the visitation would be given, which was to come; and at the end it should speak, and not lie. Hab. 2-3. And by the visitation of this Spirit of truth, they would be led in the way of all truth, and shown things to come. John 16-13. And by this Spirit of truth they receive the second anointing, and see no more in part, as through a glass darkly; (1 Cor. 13-12;)—for when the thing which is perfect is come, the thing which is in part shall be done away. 1 Cor. 13-10.

The Jews were cut off from the life of the body because they rejected it, and the Gentiles grafted in till their fulness. Rom. 11-25. And at the fulness of the Gentiles, the visitation of the Spirit of truth was given for the ingathering and restoration of the lost tribes of Israel—the seed which was to come, to whom the promise was made. Gal. 3-19. Therefore by this visitation of the Spirit of truth, the Lord sets his hand the second time to recover the remnant of his people Israel. Isa. 11-11.

Now the question is, When will he gather Israel? And as we have briefly shown that this gathering will take place after the fulness of the Gentiles be come in, the question would arise, When was their fulness? To enter into details would require much space and time, and we must of a necessity brief, and cut it short in righteousness; (Rom. 9-28;) as the Gentiles

in great Christendom, or great Babylon, speak for themselves in their great confusion, as to their fulness—for they show their own signs by their confusion of tongues, with her 666 sects and denominations, continuing not in his goodness; for which they shall also be cut off. Rom. 11-22. Her judgments shall come in one hour. Rev. 18-10. No scripture is of a private interpretation: the spiritual fall of Babylon, the eleventh hour; and her natural judgments, the twelfth hour. Israel shall be gathered, and the time shortened for the elect's sake, or no flesh would be saved. Matt. 24-22. But for the elect's (Israel's) sake I have shortened the time. And, If I come in the second watch, or third watch, blessed are those servants who are so found doing. Luke 12-38.

Israel were scattered and given up till Zion travailed again. Micah 5-3. Zion, or Christ and Jerusalem together, is Shiloh; and unto Shiloh shall the gathering of the people be. Gen. 49-10. Israel must first be gathered in America—the land of the free! They shall fly towards the land of the west while England goes through her judgments, and is purged. Then—and not till then—will Israel be gathered back to England. And when Israel is taken out of America, she will be purged, and great shall be her judgments, together with all nations. How severe will be their judgments because of the rejection of the great message of life offered by Israel, even as Jesus offered life to the Jews! And from England they will be gathered to Palestine.



THE VOICE FROM THE CLOUDS.

At the baptism of Jesus, when he was about thirty years of age, the heavens opened, and the Spirit abode upon him, and a voice said, This is my beloved Son, in whom I am well pleased. Some said, It thundered! and others said, An angel spoke. So they were confused. And so today: If God speaks, it confuses them. When men see more, men believe less; which was proven to be so, in every manifestation of the power which Jesus showed. When he appeared on the water, they cried out, It is a ghost! And so they cry out today on every hand, "He is a ghost!" and claim it to be in them; and deny a living, tangible body of flesh and bone, as they disbelieved when he showed a body of flesh and bone, after he arose. And he said to convince them, Reach hither thy hand and feel, for a spirit hath not flesh and bone, as you see me have; and by this visitation of life, we are to be made like him. When he was born, there was no place among the nobles for his birth; yet it was foretold and declared by angels. Therefore he was born in a manger; and the great angel, who declared his conception, also appeared to the shepherds; and around about him shone a great light. And immediately there followed the heavenly host, and sang, Peace on earth, and good will toward men. And at his death, no place was found to lay him to rest; and Joseph begged his body, and laid him in his own new tomb of stone, in which no man had lain; and after sabbath, his friends were to bury him, but were defeated. The great angel Gabriel found a better way—

the new and living way; and so descended from heaven and broke the seals and rolled the stone away. They wondered, while on the way, who would roll away the stone. And so they wondered in this visitation likewise, as to who would break the seals, and bring forth the Living Word of Life and immortality. However, this is Gabriel's Trump—the Seventh and last angel message of life. John heard the utterings of seven thunders, and was about to write; but it was said, Seal it up! Rev. 10-4. And when the Seventh Angel begins to sound, the mystery shall be finished. Therefore with thundering sounds, the Angel speaks; and the trumpet is the man of God.

But some say, It thundered! and others say, An angel spoke!—and yet believe it not. But Israel, who have not seen, yet believe. Some go by feelings—and like as in the days of old, think it but idle tales. Some believed and saw his spiritual form, and yet were seeking for his natural body, to bury it according to the Jewish law; and so he said, Why seek ye the living among the dead? He is not there! He has arisen! Afterwards he walked with the two by the way, and expounded the scriptures to them concerning himself, from the law of Moses, the prophets and the Psalms. And so also in this visitation he talks by the way, expounding the scriptures concerning life immortal—bodies of flesh and bone—made like him; spoken of by the law and the prophets; which makes our hearts burn within us. And besides all this, this is the third prophetic day—in which, with him, we shall arise and walk in newness of life, after being crucified with him. The angel Gabriel rolls away the stone; as it is written, I will take away their stony heart, and

give them a heart of flesh; and from the tombs we shall arise. Now it was said, Come, see the place where the Lord lay!—not the grave of corruption, but by this angel message we see the place.

Jesus said to them, Why seek ye the living among the dead? He is not there! He has arisen! Therefore the Word of Life was made alive in him—raised from the tomb. Therefore we seek immortal life of the body in spirit and in truth—the Living Word raised from the tombs of the law—and no more seek for the living in tombs, sealed under the curse of the law. Nor do we seek for the living in death, or through death; for he is alive! and behold, he is alive for evermore.

He died that we might live; and because he lives, we shall live also. Therefore we are not seeking refreshing streams from graveyards; nor are we looking for him in sealed tombs, as the seals are unloosed and the mystery made known. The Living Word must be made alive in us. This mortal must put on immortality at the sound of the Last Trump. The Mighty Angel, Gabriel, from the presence of God, descends and unseals the tomb, which hitherto has sealed the Word of Life from them; which is now unsealed, and the great stone has been rolled away. So to those who look for him through the Word, and not through the grave, he comes the second time without sin unto salvation. He comes in the personality of the Second Child, who stands up in Jesus' stead, and calls them forth. It is the angel Gabriel—the Seventh and Last Trump, by whom the mystery shall be finished. Lazarus had been dead four days; and Martha ran to meet Him, and said, If you had been here, my brother

would not have died. Jesus said, He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? Therefore he has come the second time, if you can receive it; and he being here, we shall not die. They who believed, though they were dead, shall yet live (in resurrection, as angels); and whosoever liveth and believeth in me, shall never die. Believest thou this? Therefore all is written for us upon whom the end has come—this day of the visitation of truth; and if the truth shall set you free, you shall be free indeed. So the law of the Spirit of life shall set us free from the law of sin and death. Rom. 8-2. It is true, "In Adam all die." But how and why did Adam die? It stands on record why. Listen! It was through the sin of one man that death came into the world, and death passed upon all (i. e., all in Adam) because all have sinned. Rom. 5-12. So it is written again, All have sinned and come short of the glory of God. But in Christ, all are made alive. And how could we be in Christ if he is not here? Jesus said, I am going away; and I will prepare a place for you. And if I go, I will come again, and receive you unto myself; that where I *am*, there ye may be also. And if He comes again and receives them unto himself, that *where I am*, etc.—remember he was standing upon the earth when he said this—and so where *I am*, there ye may be also. Therefore we see the force of Martha's saying—in view of his second coming: If you had been here, my brother would not have died. Nor can such as are in Christ die, for in Christ all are made alive; but every man in his own order. Nevertheless, they who believe,

though they be dead, shall yet live; and whosoever liveth and believeth in a living Christ in the light of the living, shall never die; but be changed from mortal to immortality.

Paradise must be restored to man through obedience as Jesus said, If a man keep my saying, he never shall see death. John 8-51. So he said, I am the bread that cometh down from heaven, that a man may eat thereof and not die. But the Jews said, Our fathers ate manna in the wilderness. Yes, said Jesus. They ate manna, but they are dead; but I am the living bread that cometh down from heaven, that a man may eat thereof and live for ever. John 6-51. Therefore he came down from the Eden of Paradise and became the firstbegotten and firstborn among many brethren, who should afterwards be revealed (Rom. 8-29)—which shall be the manifestation of the sons of God; (Rom. 8-19;) when once more the morning stars shall sing together, and the sons of God shout for joy; (Job 38-7;) and will sing that triumphant song, O death, where is thy sting? O grave, where is thy victory? which song could not be sung by the dead, nor such as believe in death. And why? Because death stings them, and the grave has them for a victim.

THE HARVEST FOR THE KINGDOM.

Jesus sent other seventy also; and before his face, into every city and place whither he himself would come. Did you ever think how this could be—that he himself would come to so many different

places apparently at the same time? But remember, the Spirit of truth was to be given—which is Christ, the Spirit of God. And, In the beginning was the Word, and the Word was with God, and the Word was God; and he is nigh thee, even in thy mouth!—the Word of truth given by his Spirit. He therefore said unto them, The harvest truly is great, and laborers few. Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest. If you will notice, Jesus Christ chose and sent them forth at his first coming; and among the first, seventy stumbled at his saying, and walked no more with him. And afterwards he sent other seventy also. But he also referred to the *Lord* of the harvest; and that ye should pray to the *Lord* that *he send them* also into his harvest—as those things of his doing, like other scriptures, are of no private interpretation; and all written for us upon whom the end has come—the great day of harvest, spoken of to come, when the Lord would send the Son of man, who would send his angel messengers to gather his elect from the uttermost part of the earth to the uttermost part of heaven. Mark 13-27.

Therefore Jesus, in his first coming, taught and showed forth the kingdom of God; and chose disciples and apostles. But notice the different sendings, and figures of the end; as the law and the prophets till John—since that, the kingdom of God was preached till it was rejected, and the kingdom taken from them and given to another. And after his crucifixion, it was accomplished and finished, and the Word of Life sealed; and that saying fulfilled, Lo we turn to the Gentiles; and therefore the soul salvation preached—a free gift—till their fulness. Then the Lord of the harvest shall

set his hand the second time to recover the remnant of his people Israel. Isa. 11-11. And He, that Spirit of truth, that other Comforter, shall also be sent; and whatsoever city ye shall enter, there I myself will come—i. e., that Spirit, Christ, which rested upon Jesus the Son of peace.

Behold, I send you forth as lambs among wolves. This shows also they are to be sent while yet young in the faith—as lambs; and he that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. All things are delivered unto me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son; and he to whom the Son will reveal him. Blessed are the eyes which see these things that ye see; for I tell you, many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things that ye hear, and have not heard them. What things? They would ask; and with the answer of the Spirit of truth: "To see the immortal life of the body of Christ!" which he both taught and showed forth. The disciples (to whom the scriptures were sealed) did not understand it; although he taught it, and showed it in vision on the mount of transfiguration. The disciples slept; therefore were permitted to see it in vision. And there appeared two men, (Moses and Elias,) and talked concerning what would take place concerning him, as he in the transfiguration showed the body immortal; what it would be after his resurrection. And a voice came from the cloud, saying, This is my beloved Son. Hear ye him! And going down the mountain they wondered what these things could mean; but Jesus

charged them to tell no man till after it was accomplished. And when he arose, he showed first a spiritual body—the likeness—which is the union of soul and spirit; afterwards he showed the immortal body of flesh and bone. But this they could not believe; and doubted with joy. What did doubting with joy mean? It meant they believed he had arisen with a spiritual body, and rejoiced; but doubted the immortal body of flesh and bone. Therefore he said, Reach forth thy hand and feel; for a spirit hath not flesh and bone as you see me have. Afterwards he appeared again; and doubting Thomas would not believe either, unless he felt with his hands. But was he much worse than those before?—as Jesus said to them also, Reach hither thy hand and feel! But more blessed are they who see not, and yet believe through the Word.

Therefore it is the immortal life of the body that the people doubt and disbelieve today, in this the day and time of visitation of his Spirit of truth, which now reveals it through the Word. And the Word took flesh and dwelt among men; and because he lives, we shall live also, and our mortal body quickened by his Spirit; and this mortal shall put on immortality, at the sound of the Last Trump—which is the Seventh. And so it is written, When the Seventh Angel begins to sound, the mystery shall be finished, as declared to his servants the prophets. Rev. 10-7. Therefore let us know and understand the time of visitation, and the things which belong to our peace; as it is written, The reapers shall overtake the sowers, and both rejoice together. John 4-36; Amos 9-13. It was, at that time, a time of sowing; and reaping soon followed. Who was reaped? Jesus himself. And he said, Look on the fields; they

are white already to harvest! And afterwards Gentiles were brought in, but only for the soul salvation. Notwithstanding, most all scriptures refer to time of the end, and day of visitation for the great harvest—when the reapers shall overtake the sowers, and both rejoice together. Therefore laborers have been sent forth in this visitation, as sowers; and reapers following on, gathering in; and both rejoice together. Nevertheless, some seed fell by the wayside, and some in stony places, and some in not much depth of earth; and when the sunlight of this visitation ariseth up, scorches it and it withers—having sprung up quickly, and no depth of earth. And ye shall say, They rejoiced for awhile; and like a blaze of straw, making a momentary blaze, and is soon out like wood, hay and stubble, is soon consumed by fire. But in saying "They rejoiced for awhile," when persecution arose they fell away. But some on good ground; and bring forth—some thirty, some sixty, and some an hundred-fold; as there are three glories, as represented by the sun, moon and stars. And all and every man will receive according as their works shall be. Matt. 16-27.

Therefore there is everything to gain, and nothing to lose, by working in this great harvest. And so is written, I will sift the house of Israel among all nations as corn is sifted in a sieve, and not the least grain shall fall to the ground—which grain represents the body, and shall not fall to the ground, or go to the grave. And if there be a Messenger, an Interpreter, one among a thousand, to show unto man his uprightness, then be gracious unto him, and saith, Deliver him from going to the pit (or grave); I have found

ransom (and reprieves); his flesh shall become fresher than that of a child's, and he shall return to the days of youth. And the time is shortened for the elect's sake, or no flesh would be saved—showing a time shortened, and that flesh and bone are to be saved. And this promise is to Israel, who now hear and understand this Spirit of truth by this visitation. So Jesus said, My sheep know my voice, and a stranger they will not follow.

On the mount of transfiguration, it must be noticed, the disciples said, It is good for us to be here. Let us make three tabernacles—one for Moses, one for Elias, and one for thee (Jesus); (Matt. 17-4;) representing the three glories, and for the three classes who shall be saved bodily: The elect, who are to be made like Jesus by the law of Christ; and one made as aliens, to live by the righteousness of the law given by Moses (the same law by which Elias was made immortal), and at the end of the thousand years made like Elijah—spirits of just men made perfect, with their spirits in their tabernacle of flesh and bone; and the other, their children. These two men—Moses and Elias—being at the transfiguration, a figure of the resurrection of the body of Jesus, must be there in the substance, even as they were at the transfiguration. Therefore two angels, or men, were seen—one sitting at the head, and the other at the feet, of the tomb where Jesus had lain (Moses and Elias); and also at his ascension—which was a glorious sight to see. Yet, strange to say, some doubted, after beholding with their eyes; and it was when the cloud received him out of sight. And so today the clouds receive him out of sight, and they doubt the life of body, soul and spirit, immortal. Nevertheless, his elect are to be made like

him; and remember, our vile *bodies* changed and fashioned like unto his glorious body, with which he ascended and went to glorified worlds, made by him by whom he was glorified. And even before, the disciples said, This is he by whom the world was made, and is in the world—Christ being the brightness of his glory, and the express image of his person, by whom he made the worlds.

He is spoken of as coming upon a cloud; and if they doubted seeing him go in a cloud, so also they doubt him coming in a cloud, or sitting upon a cloud. This cloud represented unbelief to the life of the body; Christ being an invisible Spirit while resting upon a body—like it was when resting upon Jesus while he was yet mortal, having blood, till it was put within him, and he became glorified. And the thing which has been, shall be again, and God requireth the thing which is past; (Eccl. 3-15;) as we are to be made like him, as we have often proved. So Jesus speaks of the Son of *man* coming; and he said, Seek that bread that the Son of man shall give, which perishes not—nor will they who eat it. And so Christ, that Spirit, said, I am the bread that cometh from heaven, that ye may eat thereof and live for ever, and shall never die. John 6-51. It is his flesh; which means to say, They who eat this bread (the Word of Life), shall become like his flesh, and of his bones—a temple like him; for, In the beginning was the Word, and the Word was with God, and the Word was God, and took upon itself flesh and dwelt among men. John 1-14. Therefore his Word is the Word of the life of the body; and the words that I speak, they are spirit and they are life—to be made alive in us, as it is in Christ Jesus.

Therefore this is the harvest that is coming on, and ripening by this visitation, to be reaped, and the wheat gathered into the barn. And if you believe in me as the scripture hath said, "Out of his belly shall flow rivers of living water, springing up into everlasting life." Therefore, no more seek refreshing streams from graveyards! And sit no more in tombs! Why seek the living among the dead? He is not here! He has arisen! and he liveth for evermore. And because he lives, we shall live also.

Why will ye die, O house of Israel? Awake to righteousness, and sin not! for, In the way of righteousness is life; and in the pathway thereof there is no death. Let Christ be glorified in you, by keeping his commandments, and having the faith of Jesus Christ—the mustard seed; and say to yon mountain, Be thou removed! and it shall be done—the great mountain of sin that causes death. Faith and works is that love that keeps the commandments, and doubts not; and can say to the sycamine tree of evil, Be thou plucked up by the roots, and cast into the sea! and it shall be done. For if you abide in me, and my Word in you, ask whatsoever ye will, and it shall be done. But remember, if you abide in him, and his Word of Life in you, your will is God's will; as Jesus said, I came to do the will of him that sent me. And we are to do the works that he did. And no evil could abide in his presence. And he cast out devils. He cast devils out of others; and we are to do greater works by casting them out of ourselves—which he did not have; and to judge ourselves that we be not judged. This is greater works—to judge ourselves; then, to judge others; after which, we are to judge angels, principalities and powers, and

shall judge the nations, who shall bring their honor and glory into it—the holy city, immortal and eternal. Therefore the rib—Adam—represents both male and female; and as we have borne the image of the earthly, we must also bear the image of the heavenly—made in the image and likeness of God. And the heavenly rib—Jerusalem above—is the rib from God's side; and as she withdrew, leaving Adam asleep, and the whole Adamic world, Israel taken from the world shall be awakened as out of sleep, and quickened; as it is written, If the Spirit of him that raised up Jesus from the dead dwell in you, then the Spirit of him that raised up Christ—i. e., the body—shall quicken your mortal body by his Spirit that dwelleth in you; and Paradise restored.

Now as I have spoken of Jesus sending his disciples into the field of harvest, it must be remembered that there were different fields of harvest; and, like that of sowing seed, different conditions of ground; it yielding different folds—some thirty, some sixty, and some a hundred. And the visible things of the creation clearly show forth the invisible, or heavenly. And the eternal power and Godhead is represented in man—as in Jesus it shows the fulness of the Godhead dwelling in him bodily; and all power both in heaven and in earth was given into his hands. Notice! No one has ascended up to heaven, save he that came down from heaven—even the Son of man which is in heaven. Therefore Jesus dwelt in heaven, and yet in the world—standing upon the earth; and after which, heaven's Paradise dwelt in him. And if the fulness of the Godhead dwelt in him bodily, was he not still on earth? He made the world, and is in the world; and if all

power both in heaven and *in earth* was given unto him, was he not still *on* the earth? It is true there are other worlds made by him—and to which he went, but was to return. But it must be understood what the return of Christ is for—which is to redeem the brethren, his elect, and to establish his kingdom on earth.

When Adam fell, and the sons of God afterwards—who left their own habitation, and went down in unto the daughters of men, and fell—it must be remembered there was the Eden paradisaical age before they fell. And the earth was blessed, and yielded by an upward sweat; and the last day of the former cycle called the seventh day (which was of a thousand years duration); in which he rested from his works of creation during the six days of a thousand years each, and made man on the sixth day—which means, he was finished by being made immortal. Furthermore, you may notice, there were two separate kinds of the creation of man—which, I mean to say, “In his own image created he him.” And the Father and Mother were doing this. So it was said, Come, let *us* make *man* in our image and after our likeness. In the image of God (which implies both the Father and Mother) created he him; and male and female created he them; and these were blessed, and given power and dominion. These were not spoken of as being made of dust, or of the earth, earthy; as God is not dust, nor earth. And remember, these were made in his image and after his likeness; and I term them, “The crystal water man creation.” John speaks of water, clear as crystal, proceeding from the throne of God and the Lamb. And this life was in Jesus—a descendant from Paradise. Therefore he said, I am from above; ye are from be-

neath. However, after the first creation was finished, and all the hosts of them, he said, Thus the heavens and the earth were finished; and were to bring forth after their own kind. And it speaks of the generations of the earth and the heavens; and it shows the heavenly class—sons of God—generated and brought forth after their own kind; after which he formed Adam of dust—the earthy man—and it was this class that transgressed and fell; and through the transgression, the earth was cursed. And so it was said to them, they should labor—the sabbath of rest broken; and the earth should withhold her seven-fold, and thistles and thorns should it bring forth. Genesis 3-18.

I might say here, we only brief in our narrative of this deep and far-reaching subject. However, will say, the Lord God class, and their sons—sons of God, who did not fall—were taken to other worlds, seeing this was brought under the curse in the fall, till its redemption, and Paradise restored, and the earth return to its Eden state, and the sabbath of rest, that yet remaineth for the people of God, be come in. And so the thing which has been, shall be again, and God requireth the thing which has passed. Therefore it is said, No new thing under the sun—yet a new commandment. But yet I write unto you no new commandment, but an old one which was from the beginning—new to those of this age of the fall, since Eden's gates were closed, and Paradise taken from the earth (Gen. 3-24), to be restored in its times and seasons; when the kingdom shall be restored, and the earth return to its Eden state; when the deserts shall bloom in roses, and instead of the brier shall grow up the myrtle tree, and the curse removed, and Eden's gates open wide. Then

ye shall no more build houses and others inhabit them, but ye shall build and inhabit them; plant vineyards and eat the fruit thereof—blessed in store and in barn, in going out and in coming in; and the earth shall yield her seven-fold. Nothing shall hurt nor harm. The wolf shall lie down with the lamb, and the lion shall eat straw like an ox, and a little child shall lead them; Satan bound for a thousand years' day of rest, and all tears wiped off all faces. There shall be no more sorrow nor crying, neither shall there be any more death; for the last enemy that shall be destroyed is death. 1 Cor. 15-26. And Christ (a universal spirit) shall reign with them on the earth—Christ in Jesus, the firstborn since the fall; and Christ, the 144,000 sons of God, as rulers, having power and dominion as before, in the Eden of Paradise—Paradise restored, and the kingdom restored. The knowledge of God shall cover the earth as the waters cover the sea. Isa. 11-9.

Now in this visitation and time of the end, Israel are to be gathered as the great harvest, when the reapers shall overtake the sowers, and both rejoice together. And so it is written, Joy cometh in the morning, and day of sabbath. But remember, the time is shortened for the elect's sake, as man was made on the sixth day; and the thing that has been shall be again. Eccl. 1-9.

THE SECOND ANOINTING.

Who did sin, this man or his parents, that he was born blind? Neither this man nor his parents, but that the works and power of God might be manifest in

him. The above question arose because the Jews were superstitious in such things. But was that asked as an idle question? No! It was asked that it might be answered by him who had knowledge of the first cause of sin and death, and knowing that God would bring good out of it in the end—knowing that darkness first covered the face of the deep, and God spoke the Word, and said, Let there be light! and there was light. But how could a blind man see the light, if God did not open his eyes and give him vision? The natural things of the creation clearly show forth the spiritual, or the invisible. Therefore the Adamic world is born blind, spiritually; and by nature cannot see or understand the mysteries of the heavenly.

The Word of Light and Life has been sealed since the day Adam sinned, and cherubims, with flaming swords, placed to guard and to keep the way of life sealed from the blind and fallen creation, because of sin. Therefore this man who was born blind, naturally, was to be an object lesson, to be understood in this the day of visitation, when men's eyes are to be anointed the second time with the clay salve from the hand of the Master and Creator. Therefore he said, Neither this man nor his parents had sinned—especially above other sinners, that he, as a punishment, was born blind—but that the power of God might be made manifest in him; and not only him, but the whole creation, who groan and travail in pain together until now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. And how can we obtain it, if first we do not be anointed with the clay salve of the land, by this visitation, that we might see the light of day, and the

Day-star arise in our hearts? And thus the power of God worked in us, to do according to his good pleasure.

Let me ask: Had there been no rebellion in spirit, by Lucifer, and Adam had not sinned, there would not have been a fall; and through the sin of one man, many were made sinners, and became blind by birth. Having been born in sin and shapen in iniquity, I ask, had this not have been, how could God manifest his power to give us the vision by which we could see? And how could we receive the visitation of righteousness, had we not have been sinners? And so, by the sin of one man, death came into the world; and death passed upon all because all have sinned. Therefore God could be glorified by sending his Son of light, righteousness and truth, to abolish death; which could not be done, had there been no death by sin.

It is written of God, "I form the light, and create darkness; I make peace, I create evil; I, the Lord, do all these things." Why? That the power of God might be manifest by light, because there was darkness. And so he was a light shining in darkness, and the darkness comprehended it not.

But there are a people of light, and to be the light of the world; because darkness covers the earth, and gross darkness the hearts and minds of the people. Why would there be a star-light if there was no darkness? And much greater yet do we appreciate the sun-light after having passed through the darkness of night? And had there been no evil created, how could men be proven? Jesus was tempted; and how much more we, having the evil in us to overcome, that the power of God might be made manifest in us?—for the promise is to the overcomer. Had there been no evil

created, how could Adam and Eve have fallen in the temptation? And why did they fall? It was through this sore travail of the fall, that we feel a need of a saviour; and not only so, but that we can more abundantly appreciate the eternal love of God in our redemption; and therefore God is more abundantly manifest.

Great is the mystery of godliness—God manifest in the flesh. Had Adam not through sin have fallen, he would have thought he was God. Therefore through his sin and the fall, it proved his weakness, and that he was not God. And to be raised out of it by his *own* power, then the power of God could not be manifest. Those self-righteous Pharisees make to none effect the power of God, by their own works. It was that class that asked the question; and the answer was different to their imagination. And so it is today.

Evil was placed in the city to prove man by, since iniquity was found in Lucifer, and the red dragon rebelled against God and the heavenly host—wanting to be God himself; for which he was cast to earth. And he drew the third part of the stars with his tale, by which he deceived them. Therefore, and for this cause, God created the evil, and placed it in the city to prove they were not God; yet all things work together for good to those who love God and are so called according to his purpose.

Therefore the elect, whom he foreknew, and who did his will in heaven, and stood against those who rebelled, he gave them the promise that they would be given power to overcome the evil, and do his will in earth as they did in heaven. Therefore the evil, after having been overcome, will be taken away; as it is

written, I will take away their sins—and the power of God be manifest. They therefore will glorify God; and once more the morning stars sing together, and the sons of God shout for joy.

The mission of Jesus Christ was a two-fold mission; as it was shown in this, forespeaking of him and the work of God: “Shall I give my firstborn for my transgression? the fruit of my body for the sin of my soul?”—this being two-fold. Adam blamed God, and God took the blame, and bore it in his firstborn, as a ransom, to make it good, and restore much more in the end, that all may be raised equal to angels, with knowledge; and much more in his elect—raising them with Him, *higher than angels*, crowned with honor and glory, and with much more knowledge than Adam could have gained had he not fallen. I placed the evil in the city, and subjected man to vanity against his will—i. e., the elect creature. Therefore he took the blame, saying, Shall I give my firstborn for my transgression? and the fruit of my body for the sin of my soul?—Adam being the living soul; and all souls are mine, saith the Lord.

Therefore we see the two-fold meaning, and more; and the great wisdom in creating the evil, to prove the creation, and to divide these different creations. Adam desiring his inheritance to be divided, God gave him his heart's desire; and therefore all will do the works of their forefathers, and show their descent and inheritance, of whatsoever it may be. And so Jesus said, Ye are the children of those who slew the prophets and patriarchs—because they testified of themselves by doing the work of their father the devil. And the elect will do the work of their forefathers; as it says, If ye

are the children of Abraham, ye will do the works of Abraham, and of your Father—Christ, of God; doing the works that he did, and greater works, so that the power of God might be manifest in them. Notwithstanding, they being subject to vanity, and by nature born blind, therefore need the finger of God, in his firstborn, to anoint with the clay salve; and prove obedience by washing in the pool—proving their faith by their works, that they may rejoice the more in God.

Therefore had Adam not sinned, by which death came, how could there have been a Redeemer for the living soul?—and more so for the body of Christ. Will he not save his own body from death? as we are the body of Christ, and we the steward to keep and occupy it for him. And this is done by his visitation of light touching our blinded eyes, that we might see and rejoice in him; taking no glory to self, knowing that we are no Gods, of ourselves—yet knowing there is no God in all the earth but in Israel, to do it for us. In a word, we are as seed from the hand of the great sower, which cannot be quickened except it die; which was, when our spirits, as seed sown in dead earth of Eve, were quickened by the Spirit, and as clay in the hands of the great Potter. Therefore we must cease from our own works, as God did from his.

This great subject is far-reaching in its meaning, as we may ask, Why did Lucifer rebel, seeing he was a choice and anointed cherub of Eden, till iniquity was found in him? In answer to this would say, in the perfecting of a great creation, and in its proving, two powers—affirmative and negative—are necessary till the work of the opposing power has done its work in the times and seasons appointed for its proving work.

Therefore the power of one manifests the other, as night and day.

After darkness moved upon the face of the deep, God said, Let there be light! and there was light. Therefore God's Word was manifested by the light, having knowledge of the darkness which has passed. And so also the old world of sin and death came first; and by which God said, Ye are the light of the world! Because of darkness, light springs forth; and because of sin, death came—as a result of disobedience to God's Word; and therefore the Adamic world plunged into darkness, and sin and death multiplied. Therefore Jesus Christ—the light of the world—came to abolish death, and brought to light life and immortality. And Jesus was made a little lower than the angels, that he might be raised higher than angels, with knowledge—crowned with honor and glory; and man subjected to vanity, not willingly, but by reason of him (God) who subjected the same in hope—that when they overcome, and are raised out of it into perfect life, he rejoices more exceedingly. Then he no more hopes for the thing he now possesses. And therefore, in the event of the promise of eternal life, the sons of God shouted for joy, and the morning stars sang together.

But it is written, When the sons of God presented themselves before the Lord, there the devil appeared also. And why? That he might accuse them; and to make himself out to be greater. And even so today, in any one accusing others, they must accuse them before the greater. The devil is called the *accuser* of the brethren—thus acknowledging God who is greater, before whom they are accused. Yet even Jesus—the great son of God—was accused. Yet notwithstanding,

when the woman was caught in the act, and these accusers with stones in hands, brought it to the notice of Jesus, and while it was to find fault with his judgment, yet it proved they recognized him as Lord. And his judgment was rendered just—full of love and mercy! What he wrote on the ground, was their condemnation; and as they read, one by one, they saw their crimes were brought to light, which had come in contact with light and truth.

Satan is not only the accuser, but the deceiver of the whole world; (Rev. 12-9;) and would deceive the very elect if it were possible. Seeing it is written of him as deceiver of the whole world, it signifies his own—whom he deceived in spirit—and also the *fallen world*. But the elect, of whom Jesus was the firstborn, were not deceived, being of the *new world*; and members of the body of Christ—lively bones and living stones; and being spirits of the just—members of the kingdom of God, who helped dethrone Satan, the old red dragon—will do the work of Jesus now in earth, and the will of God; and so will bind Satan for a thousand years, that he deceive the nations no more. Rev. 20-3.

For this cause, and to this end, the promise was made of eternal life, given by God (who cannot lie) before the world began. Therefore, and because of this great warfare, peace will be again established in the earth, when Satan is bound from the elect race of man—“Peace on earth and good will towards men!” Will not they then appreciate more exceedingly? How could the kingdom be again restored, had it not been lost from man, and the knowledge of God sealed?—now to be unsealed, and the mystery made known.

How could Israel be gathered, had they not been scattered and lost? Had there been no sin, no Satan cast to earth, how could there have been a Saviour sent to save the lost sheep of the house of Israel? Therefore he left the ninety and nine, who had not come to earth, and which had not been lost, to seek and to save the *one* (144,000); and find the One—Second Child—as a lost sheep on the mountains, and puts him on his shoulders; as it says of Benjamin: Benjamin shall dwell between his shoulders, safely by him; and the Lord shall cover him all the day long. And all are considered with him—with this *One*; as it says, I considered all the living which walk under the sun, with the Second Child that shall stand up in his stead. Eccl. 4-15. Therefore there is more rejoicing over this one, than the ninety and nine just ones who needed no repentance—which is the just spirits who were kept back to minister to bodies, or born in the kingdom during the millennium sabbath of rest; and having not sinned, who never stood with Lucifer in his rebellion, therefore need no repentance—repentance being hid from his eyes; and the gifts and calling of God are without repentance.

Yet make no mistake in this, as no prophecy of scripture is of a private interpretation. Remember, Jesus, the great leader and Shepherd of the sheep, had to suffer—taking part of the nature of sinful man, and had to learn obedience by the things he suffered. Therefore it prepared him for the work set before him, more exceedingly. And we also—spirits of the just—who as leaders and shepherds, and as saviours also, to do the works that Jesus did, and greater works, having the full nature of sinful man, with the evil in the

blood to be overcome, which Jesus did not have, will rejoice more exceedingly than they would had they not been sent in the fall, that they might be raised out of it; as these Gods, knowing good and evil, will be able, after having judged themselves, that they be not judged and condemned with the world—having *overcome* the world, the devil and the flesh—to judge angels, principalities and powers; and being able to judge the nations, who shall bring their honor and glory into the great immortal city of God. And so it is written, Saviours shall come upon mount Zion, and shall judge the mount of Esau. Obad. 21.

And when the kingdoms of this world are become the kingdoms of our Lord and his Christ, then after having passed the valley and shadow of death, through suffering from the effects of the fall, and also suffering the more for the kingdom's sake, and after having been redeemed from the fall, enjoy much more exceedingly the bliss of Eden's Paradise. So where sin abounded through the fallen ages of time, grace shall much more abound in the millennium age, and sabbath of rest, that yet remaineth for the people of God.

The inheritance of life immortal is untraceable except by the visitation; and God, by the visitation, claims his own. He sends his Shepherd after his sheep. It has been shown in parable, written for us upon whom the end and gathering time has come. So he that scattered Israel shall gather them; and there is a time for casting away stones, and a time for gathering stones. Eccl. 3-5. If his sheep know his voice, how much more does he know his sheep? He said to the Jews, Ye are not my sheep!—showing Jesus, the Shepherd, knew and understood *who* his sheep were; and

said, I am not sent but unto the lost sheep of the house of Israel.

All scriptures show this great and final gathering to take place in the time of the end and day of visitation. And so, without a vision the people perish; and the vision was for an appointed time, and at the end it shall speak and not lie. It will surely come! Jesus entered into the full visitation, and yet he said, How oft would I have gathered you, but you would not! and said to the disciples, It is not for you to know the times and the seasons that the Lord has put in his own power. And Jesus spake expressly of the visitation—Spirit of truth he would send—and the last day; and said, I will raise them up at the *last day*. John 6-54.

God declared the end from the beginning. Isa. 46-10. Therefore when we span the dispensations of time, we will see the promise to the spirits of the just, and seed to come—and was for them at the end; and that there was a foregoing reason—that these spirits did the will of God in spirit; and have been working with Christ in the creation. Were not Michael and Gabriel spoken of in the work in the second dispensation? and in the days of Enoch, of the first dispensation?—and that the Lord would come with ten thousand of his saints, etc.? And Gabriel brought the message by which Jesus was conceived and made. And that was who Jesus was speaking to, and of the spirits of the just, during his ministry of life immortal; and the scripture sealed from 'all, till these spirits of the just came, who were kept back till the days of Daniel—who would then possess bodies, and enter the visitation, as the dry bones of the open valley, when the Son of man began to prophesy; by which they stood upon

their feet (understanding) by the visitation given by God, through the Son of man. And so Jesus said, Seek for that bread that the Son of man will give.

Jesus, by inheritance, obtained a much more excellent name than the angels. Remember, it was originally by inheritance; and therefore he proved it by his works. He was forespoken of by the prophets, and declared by angels. Luke 1-70; 2-10, 11. These spirits of the just, then in spirit, called angels, have been working in the creation with him—their leader—under Christ, who was with the church in the wilderness; and working and forespeaking of that which was to come, in bodies, to do the work by the will of him that sent them, etc. And it was said, Lo, I come to do thy will, O God; and a body hast thou prepared me. The body—habitation—was the warfare, in creation. And so Satan and Michael contended over the body of Moses; for out of it was to come Israel—i. e., out of the law of righteousness. And Jesus being the body, Satan contended for it; and Michael durst not bring a railing accusation, but said, The Lord rebuke thee, Satan! And so did Jesus—the Lord—rebuke him; and said, Thou shalt worship the Lord thy God, and him only shalt thou serve!

Why did Jesus do such grand work? He inherited it *once* in eternity, when Satan rebelled, being lifted up by his brightness; and it was said, Begone, Satan! and he was cast to earth; and three woes followed down the line. The spirits of the just, being in spirit, helped cast him—for it shows Michael and his angels fought; and the dragon and his angels prevailed not. Notice here! These were called **angels**; and the promise was given to the spirits of the just;

(Titus 1-2;) and they have an inheritance, and will prove it by the will of God.

Satan, by deception, entered into the kingdoms of the old world, and must be dethroned and supplanted; and the Son of man shall stand up in his stead—but not by the old conditions. Every thing must be redeemed back to God, and the kingdom restored; and which shall be an everlasting kingdom which shall not pass away.

During the Eden paradisaical age, when the whole creation was blessed and dwelling in peace—both the mortal and immortal creations—and Lucifer, choice cherub, bright star of the morning, perfect in his ways till iniquity was found in him, and when the sons of God presented themselves before the Lord, there the devil appeared also. Job 1-6; 2-1. Therefore there was the Lord God class, and sons of the Lord Gods. And so it is written, Ye are called Gods. And Satan said, We shall be as these Gods, knowing good and evil; (Gen. 3-5;) and deceived his subjects while in innocence. Yet they had the command; but ignored God and his Word, and set up other gods. And so it is written, Ye shall have no other gods before me; as there are lords many and gods many, to do the work of their father. And so Jesus, understanding all this, said, Ye are the children of them that stoned and killed the prophets; and are of your father the devil, and of his works will ye do; (John 8-44;)—which is by inheritance.

So by one man's sin, death came; and death passed upon all because all have sinned; and by inheritance contracted the Adamic evil, which was created by God, (Amos 3-6,) and placed in the city as a trap to prove

the inheritance, and to separate, etc. But God put a command against it, to prove obedience; and it was created and placed in the city, because Lucifer had rebelled, and iniquity was found in him, and that he had deceived the third part of heaven. And God forewarned and commanded against it; but their leaders, in whom iniquity was found, preached to them; and they, by listening, entered into the delusion, which brought in death upon the world. And flaming swords were placed to guard the tree of life from such, lest they reach forth and partake of the tree of life and live for ever in open rebellion against God.

Look at the sons of God upon the mountains—like Lucifer—who left their own habitation and went down in unto the daughters of men, and fell like Adam at first. And these taught all kinds of iniquity; and for which, are reserved under chains of darkness till the judgment of the great day. Jude 6. Would they not have remained in their first estate—immortal—and lived for ever in iniquity, had they not fallen with the daughters of men, and had death not overtaken them as a judgment?—and will yet be judged in the judgment of the great day, reserved for them. These, like Adam, had an evil heart—and more so, having greater knowledge; and therefore a greater condemnation. Therefore they are reserved under chains of darkness unto the judgment of the great day to come.

And during the dispensations of time it was often said, Go blind these people, lest they see; and stop their ears, lest they hear!—because the mysteries were sealed from them, lest they reach forth into things that did not belong to them, and do more harm than they would have done to remain blind; because Satan, and

rebellious satanic man, can do more harm, and do more and greater sin with the Word of Life unsealed; as it is written, Greater the light, greater the condemnation—as they are accountable for more.

Therefore was it not mercy to them to blind them lest they see, etc.? And so it is said, by some poet, Ignorance is bliss. Where little is given, little is required, etc. Luke 12-48. Such could not sin against the Holy Ghost—not having the knowledge. And it is written concerning Eve: She being deceived, was in the transgression. This shows she once had the command, or she could not have been deceived by the serpent preacher. And so it shows in Genesis, that she had had the command, and so recited it to the serpent-beast, called Gadrel, when he was preaching a delusion to her. And, by transforming the words of God's command, she hearkened and was deceived by it, and therefore was in the transgression.

Remember, where there is no law, there is no transgression—i. e., where there is no knowledge of the law. Sin is a transgression of the law, and the sting of death is sin; and they go down in dishonor; and as it says, Sown in dishonor. Why? Because of the sin and the fall of Adam and Eve, the evil was inoculated into the body—the tares sown by the serpent preacher; who was the enemy spoken of by Jesus. A sleep fell upon Adam, and an enemy slipped in and sowed tares in his field—viz., Eve; and therefore has been transmitted to the offspring—sown in dishonor under the fall—born in sin and shapen in iniquity; visited upon the children unto the third and fourth generation or dispensation—the Lord's time; when now the time has come, and the spirits of the just have come, who will

overcome it, and keep the laws of God, ordained unto life. And through obedience to the paradisaical law of life, the evil will be taken away.

And so the children will then no more bear the iniquity of their fathers; (Ezek. 18-20;) as it says, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Joel 3-21. But why have the children of the old world of sin and death had to bear the iniquity of Adam and the forefathers? I will briefly explain the first cause—and not only the first cause, but the secondary cause, as there is no effect without a cause. We have often quoted, that it was the sin of one man that caused death, and that death passed upon all *because all have sinned*. But there is a foregoing cause; and that is, the fallen spirits of the old world sinned in spirit, before taking a body of the Adamic earth; being the third part, who were drawn by Satan—the dragon—who was cast from heaven; and like Adam and Eve, who were driven from the garden because of sin, when cherubims were placed at the gates with flaming swords, to keep them out—to keep them from the tree of life.

But there were spirits who fell not!—and who did God's will in the heaven of Paradise, and who have been kept back till the promised time; who are the creatures subjected to vanity *against* their will—i. e., not for sin, but that they might do his will in earth, as it was done in heaven, when the morning stars sang together, and the sons of God shouted for joy. And the thing which has been, shall be again, and God requireth the thing which is past. Eccl. 1-9; 3-15.

This 144,000 elect spirits of the just—sons of God yet to be revealed—will do the work that Jesus

the firstborn did, and greater works, and bring in the kingdom; when then the two-thirds of the heavenly host, who fell not, will take bodies in immortal life, by inheritance, during the thousand years sabbath day—the Lord's time, one day with the Lord being as a thousand years—the sabbath of rest that yet remaineth for the people of God, (Heb. 4-9,) when there will be no death.

These executive rulers of the earth, called the elect 144,000, are to be the holy capital city; by whom Satan will be dethroned and bound by the great Angel, with the great chain of truth, and deliverance brought to the nations, who will bring their honor and glory into it. Therefore we hope you can see why the mysteries of life and immortality were sealed from the fallen world. Yet the atonement was made for them—a free gift of grace without works. But *faith and works* are for the kingdom; which is to be put within those who do the works that Jesus did—the kingdom restored. And therefore these spirits were *elected* because of their good works in spirit; who did his will in heaven, and who will do it in earth as in heaven. Matt. 6-10. And therefore the mysteries must be unsealed and revealed to them; and they must be gathered for this work, and to fulfill the scriptures.

This gospel of the kingdom must be preached in all the world for a witness. Remember, the kingdom is to be within the body. Therefore this gospel of life—the life of the body—must be preached. The soul salvation has been preached; but this free gift is to be attained unto after the death of the body—after they reap the wages of sin, which is death. Therefore this soul resurrection is a free gift; but as the body with-

out the spirit is dead, so faith without works is dead; and faith *without works* must receive a free gift—something he did not work for. But Israel, by faith proven by works, will obtain the life of the body, (Rom. 8-23,) by this visitation of light, life and immortality; for this mortal, which has done the works, must put on immortality at the sound of the Last Trump. And so when the Seventh Angel begins to sound, the mystery shall be finished, as declared to his servants, the prophets; (Rev. 10-7;) who saw it afar off and were persuaded of it—seeing it for the seed which *was to come*, to whom the promise was made. Gal. 3-19.

Therefore the seed of Israel, and spirits of the just, have come, and the day and time of visitation has come, and Israel shall know it; (Hosea 9-7;) for my sheep know my voice, and a stranger they will not follow. This visitation of the Spirit of truth is not in part, by which they see as through a glass darkly, or as something afar off, but it is that Spirit of truth, that other Comforter, which the world cannot receive; and which leads and guides Israel—the elect—in the way of all truth, and shows them things to come; by which we know as we are known. It is the perfect thing spoken of by Paul, which *was to come*.

By this Spirit of the whole truth, we are able to declare the whole counsel of God; (Acts 20-27;) and while we know what is coming upon the ungodly world, we warn them, that there be no excuse. And at the same time, in our labors of love, we gather Israel; as Jesus said, When the Son of man shall come, he will send his angels (or messengers) to gather his elect. Matt. 24-31. And before him shall be gathered all

nations. And as the lightning shineth from the east, even unto the west, so shall the coming of the Son of man be; and where the *body* is, there will the eagles be gathered; he being head of the church and saviour of the body.

THE LIGHT OF LIFE.

In studying the scripture in the light of the living, with the keys in view, it becomes a new book; and not only so, but a book of delight. But some will say, "Many good theologians and ministers (so-called) have studied it, life-time after life-time, and generation after generation, and understood it not." And why? Because it was sealed from all the generations of Adam, and until the time of the end—for the elect spirits of the just, sons of God, yet to be revealed, as the scriptures show. And the creature waiteth for the manifestation of the sons of God, when the creature itself *also*, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Rom. 8-21. And as one of the apostles saith, The whole creation groaneth and travaileth in pain until now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; (Rom. 8-23;) for he declared the end from the beginning, and calleth those things that be not as though they were—which is a key. And because of the fall by sin, through which death came, the mysteries of life were sealed from the world for six thousand years, less the shortened time, till the seed should come to whom the promise was made.

Enoch—the seventh from Adam—was taken bodily.

that he might not see death, because of righteousness; and prophesied of the time of the end of sin and corruption, when a righteous generation shall arise, who will not see death. And Elijah also was redeemed bodily; and Esdras—who prophesied also of the destiny of the fallen Adamic world, and the elect redeemed, to possess the earth in righteousness and in peace; for, In the way of righteousness is life, and in the pathway thereof there is no death. And John the Baptist came in the spirit and power of Elias—not Elias, but in the *spirit* and *power* of Elias; and by this prophecy became a forerunner of Jesus, who came to abolish death, and to destroy him who had power of death, which is the devil.

And therefore Jesus being the firstborn among these many brethren who are yet to do the works that he did, and greater works, therefore faith—i. e., the faith of Jesus—proven by the works, will obtain life without death; to be made like him. He brought life and immortality to light through the gospel, but it was sealed among the disciples; as written, Bind up the testimony, and seal the law among my disciples (Isa. 8-16)—forespeaking of the disciples of Jesus Christ. And since the day cherubims were placed with flaming swords, to guard the gate, to see that none enter unworthily, therefore the flaming swords turn every way to cut the disobedient off, that they be not able to reach forth and partake of the tree of life, and live for ever.

Therefore death was placed, because of sin; and came through enmity of the devil. And so the garden of life was inclosed, and the spring of life shut up—the mysteries sealed—till the time appointed, according to his decree; when the spirits of the just would

come to earth for bodies, in which they will do his will. And to them the fountain is open in the House of David; and to him that overcometh will I give to eat of the tree of life, and live for ever. And therefore Jesus taught the life of the body—it being unsealed to him; and he only hath immortality. 1 Tim. 6-16.

The disciples did not understand the depth of his far-reaching teaching, which was for us upon whom the end has come. He did say to them, your *fruit* should *remain*—the promise being to the *seed* and *children* not then born; (Rom. 9-11;) and as it also says, This is written for a generation to come. Psa. 102-18.

And so it says, The days of visitation have come, and Israel shall know it. Hosea 9-7. And in another place it says, Without a vision the people perish; (Prov. 29-18;) and the vision is for an appointed time, and at the end it shall speak and not lie; though it tarry, wait for it, for it will surely come. Therefore this visitation, declared by God to come in a distant time, is the Spirit of truth, which cannot lie. And even the apostles, after the days of Jesus—and after the days of Pentecost—still pointed down to the time of the end and day of visitation. The visitation of their day, was but in part. The perfect visitation of the Spirit of truth *to come*, was to precede the establishment of the kingdom—this visitation being for the ingathering and restoration of Israel, in this the preparation day and time of his coming—his reward being with him, and his work being before him; this visitation consisting of seven angel messengers to sound in order; and when the Seventh begins to sound, the mystery (which has been sealed) shall be finished, as declared by his servants, the prophets.

In order to understand this visitation, we must understand the times and the seasons—which the disciples did not understand. Let me prove this: They came to Jesus just before his last ascension, asking if he would at this time restore the kingdom to Israel. And Jesus said, It is not for you to know the times and the seasons that the Lord has put in his own power; (Acts 1-7;)—because it was foreordained, predestinated, fixed and sealed till the time of the end, for the elect spirits of the just, to whom the promise was made; the forefathers having died in the faith, not having received the promise—to wit, the redemption of our body. And so it remains to be received by complying with the conditions. And this will be complied with by the elect, who will do his will in earth, as it was done in heaven. And so it is written of them, Those whom he foreknew, he did predestinate to be conformed to the image of his Son. Rom. 8-29.

And now the visitation is given, according to the promise, by which we see the mysteries of the redemption of the body. His first coming was to make the atonement by his sacrifice—a free gift of grace for the soul, without works. But his second coming is for the life of the body, by faith and works. Now to see the life of the body, soul and spirit, is to rightly divide, and understand the scriptures; and, Without controversy, great is the mystery of godliness—God manifest in the flesh; which cannot be manifested in death, nor in corruption. He is not the God of the dead, but of the living. It says, The dead know not anything; and they that love death, hate me; and that God willeth not the death of any man. And while it says, Jesus came to abolish death, it signifies in his second coming.

In his first, they rejected it, and said they would not have this man—Jesus—to rule over them; and therefore they got another, to rule in bondage, even unto death—viz., Satan. They cried out, Get this man out of our coast! and also cried out, Crucify him, and release unto us Barabbas!—the thief and robber; which was figurative of Satan. And so Jesus said, The thief cometh not but to kill and to destroy; but I have come that you might have life, and have it more abundantly. And he shows the thief to be the devil; and said, All that ever came before me are thieves and robbers. And why? Because they, standing with death, serving the devil, rob God of the temple; and it also says, He that defileth the temple, him will God destroy. Therefore it is Satan, the thief, that defiles the temple.

And so it is written, The last enemy that shall be destroyed is death; and it says, Watch! lest the thief enter the house, and spoil the goods, and break up the house. Therefore it shows the thief to be Satan, who defiles the house, and breaks it up in the grave. And so it speaks of the bodies of men being turned over to Satan for the destruction of the flesh, because of sin. They therefore reap the wages of sin—which is the death of the body; and it, being destroyed by Satan, the thief, goes to corruption, to be raised no more; for corruption cannot inherit incorruption. The sting of death is sin. And so it is written, Through the *sin* of one man, death *came*; and death passed upon *all* because *all* have *sinned*. Rom. 5-12.

All being under sin, Christ came and made Jesus a sacrifice for sin—making the atonement for the soul. Notwithstanding, sin destroys the body. And so it says, In Adam all die—because all have sinned; but in

Christ, all shall be made alive—every man in his own order; the latter Adam being a quickening Spirit, to quicken our mortal bodies—i. e., the elect, who now enter this visitation of life. And this mortal, therefore, shall put on immortality. And this is the work of his second coming—to abolish death, and to destroy him who had power of death, which is the devil.

Many know there is to be a second coming, but do not understand the nature of it, and the *work* of the second appearing. It is, however, his mission to restore his kingdom, and establish it in life and immortality—he being head of the church, and saviour of the body. The life of the body is the gospel of the kingdom; as it says, The kingdom is within you—calling those things that be not as though they were. He also said, I am with you, and shall be in you. John 14-17. And he furthermore said, I am with you always; even unto the end of the world. He then was speaking to the spirits of the just—being then with him in spirit. And as he worketh in the creation—working all things after the counsel of his own will—the spirits of the just also worked with him, and kept back till these latter days.

When he said he was going away, they knew not where he would go; and they said, Where will he go? To the dispersed of Israel? And Jesus also said, Where I go, ye cannot come. Yet most all Christendom are trying to go, thinking they will meet him up in the skies. He went into immortality—where they, at that time, could not go. And yet he promised that he would return—and said, If I go, I will come again, and receive you unto myself; that where I am, there you may be also—signifying that he would come again in this the time of the end, and day of visitation. And

this being a fact, the *people* that he will receive unto himself, must be for this the time of the end also; and being alive and remain, he receives them unto himself—that where he is, there ye shall be also. Again: Notice where he was when he uttered these words. He said, I will come *again*, and receive you unto myself; that where I *am*, there ye may be also. And he was standing on this earth when he said, Where I *am* (on this earth), there ye shall be also. And he will reign with them on the earth. Rev. 5-10.

But this earth must and shall be redeemed from the curse and return to her Eden state, and yield her sevenfold; for the kingdoms of *this world* are become the kingdoms of our Lord and his Christ—the kingdom restored; showing it existed before the fall, or it could not be restored. Paradise was lost by sin, and now must be found through righteousness. And it also says, The thing which has been, shall be again; and God requireth the thing which is past. Eccl. 3-15. And as the fall came by sin, and death by sin, it shows what God made at *first* was *good* and *very good*. Therefore the creation first spoken of, was made in his own image and after his likeness. This first creation was not formed of earth, earthy, and subject to sin and death, by which the earth, earthy formed Adam was formed afterwards—the Adamic world of dust. And even to him it was not said, “Dust to dust,” till after he *sinned*. Then came the sentence of death to his body within one day—being, with the Lord’s time, one thousand years. The first created man was *given* power and dominion, and called Gods. Did not Satan say to Eve, in order to seduce her, We shall be as these Gods—knowing good and evil? Besides, the first creation of man—God-man

—was finished, and all the host of them, on the sixth day of the former cycle; and the seventh was a thousand years of rest—the sabbath of rest—a day of the Lord's time. And after that, the fall of the formed man Adam took place. And therefore time counts from the fall of Adam, beginning with the first day of a thousand years. And so we have now reached the sixth day—which is about to close; in which man will be raised immortal, from the effects of the fall, which came at first by transgression of the sabbath, or paradisaical laws. Now the elect will be raised from the effects of the fall, by the paradisaical law of the Spirit of life, and delivered from the bondage of corruption; whose bodies will not see corruption. Being yet mortal, (and shall be alive and remain,) this mortal shall put on immortality at the sound of the Seventh and Last Trump; and Satan shall be bound a thousand years to deceive the nations no more. This thousand years is the seventh day of rest that yet remaineth for the people of God—in which all tears shall be wiped off all faces, and there shall be no more death. The earth shall return to its Eden state, and yield her seven-fold. The deserts shall bloom in roses, etc.; (Isa. 35-1;) and Christ shall reign with them on the earth—for the meek shall inherit the earth. Matt. 5-5.

The transgression of Adam was not the only transgression by beings of that class. Before the flood there were men, called angels, who kept not their first estate, and left their own habitation, and went down in unto the daughters of men, and so fell like Adam—who was the first of these to fall by sin; as it is written, it was through the sin of one man that death came into the world; and death passed upon *all*, because *all* have

sinned. All, therefore, of the sons of God of that Adam class, were also called angels; but they are described by Enoch as having bodies, and living upon the mountains. And these are described as about two hundred and eighteen leaders, who leagued, in mutual pledge, to go down and choose for themselves wives from the daughters of Adam's fallen race. They therefore went in unto the daughters of men, because they were fair to look upon.

Furthermore, I wish to say, they had to have bodies in order to carry out such enterprise. And their offspring was said to be great giants; and such sin committed by these who kept not their first estate—i. e., immortal estate—leaving their own habitation; and so fell with the fallen woman of Adam's offspring—for which they are reserved under chains of darkness, unto the judgment of the great day.

Much we might quote from the Book of Enoch, which would be of interest, but cannot at this writing. However, the former paradisaical age, when the earth was in its Eden state, and the unfallen creation in bliss, it might give rise to inquiry in your mind as to what became of those of the millennium age, who did not fall; since the planet came under the curse. Because of those who fell, those who did not fall—who kept their immortal state—cleared away to other glorified worlds; as it says of Christ, The brightness of his glory, and the express image of his person, by whom he created the worlds—showing other worlds were created and made for a habitation of the just, the immortal sons of God. And so this earth shall be redeemed, and Eden's Paradise restored—the kingdom restored. And to this end, and for this cause, this

message has been sent forth for the ingathering and restoration of Israel; who shall be now gathered and prepared, and changed from mortal to immortality; and shall inherit the earth—for the world was made for Israel's sake. Therefore, and to this end, the scriptures were given, and written for us upon whom the end has come, when iniquity shall have an end. The world, the devil and the flesh shall be overcome, and corruption shall not be known.

It says, The world has lost its youth; but this Messenger of the Covenant shall show unto man his uprightness, and shall be kept from the pit (or grave), and he shall return to the days of youth. And Solomon said, I considered all the living which walk under the sun, with the Second Child, that shall stand up in *his* stead. Remember, Jesus was the Root and offspring of David, the bright and morning star; and it must be remembered there was to be a Branch from the Root, which shall grow up out of his place and build the temple of the Lord. Zech. 6-12. And the gates also shall be set up by his younger brother. And whosoever receiveth this child in my name, receives me; and he that tries to climb up any other way, except through the door, the same is a thief and a robber.

Therefore it must be that scriptures be fulfilled in this visitation—it having been sealed till this day and time of visitation of light, life and immortality. And so it is written, The Lord shall set his hand the second time, to recover the remnant of his people Israel; and unto Shiloh shall the gathering of the people be. And as Jesus said, When the Son of man shall come, before him shall all nations be gathered; and he shall send his angels (or messengers) to gather his elect; for as in

the days of Noah, and as in the days of Lot, so shall it be in the coming of the Son of man; (Luke 17-28;)—except on a larger scale.

All scriptures point to the great and dreadful day of the Lord. Mal. 4-5. There shall be, therefore, a great time of trouble, such as never was, no, nor ever shall be (Dan. 12-1); when during this time of trouble, which is now approaching, Israel shall be gathered and protected from the coming storm, that shall come upon all the world. It will give them what they ask for, and what they preach—viz., death; which shall be on every hand. But the promise to Israel is, that while thousands shall fall at thy side, and ten thousand on thy right side, it shall not come nigh thee; and these who are found alive, shall be called the holy people, the redeemed of the Lord. Isa. 62-12.

A remnant shall be saved. These walk in the pathway of life, in which there is no death. In this highway of holiness, no ravenous beast shall tread, no vulturous eye shall see. Israel shall be gathered in troublous times; and they shall be refined as silver is refined, and tried as gold is tried; and like the three Hebrews in the fiery furnace—where the protection is, because the fourth was seen like unto the Son of God; and who came out without a smell of fire upon them. Daniel 3, 19-27.

Esdras—who, like Enoch and Elijah, was translated and never saw death, nor did their bodies see corruption—clearly testifies of the life of the body; life immortal to the elect (Israel), to whom the kingdom shall be given—to the people of the saints of the Most High. And a kingdom shall be established, which shall be an everlasting kingdom, which shall not pass away. Es-

dras spoke of the *elder world*, which brought immortal fruit. And since the fall, sin and death have reigned; but the time shall be shortened for the elect's sake, that flesh may be saved. And in this shortened time, Israel will be gathered, sealed and redeemed, and the gates closed against the ungodly world with all its profession, and denying the power—ever learning and never able to come to the knowledge of the truth, deceiving and being deceived.

Strive to enter in at the strait gate! for many shall strive to enter, and shall not be able after it closes; when it will be said, Depart from me, I never knew you, ye workers of iniquity! It is written, They will say, We have prophesied in thy name, and cast out devils in thy name; and you have taught in our streets, etc. It will be too late! Therefore strive to enter the strait gate while it stands open, and while the call, by this message, is going forth. When once it closes, to be opened no more, the seven angels of judgment will go forth with seven vials of the seven last plagues, till all are destroyed who dwell upon the earth; for as a snare it shall come upon all those that dwell upon the earth.

When Satan, or the red dragon, was cast into earth in the fall, he drew the third part; and therefore these have been taking bodies in the fall, that they might receive soul life, and have resurrection of soul; for which the atonement was made—a free gift. And therefore Christ is the resurrection and the life—i. e., resurrection of the souls of the dead, and the life for the living. As by one man came death, and so also by one man came the resurrection. As by one man's sin many were made sinners, so also by the righteousness of one man, many were made righteous; and this "right-

eousness of many," is for the life of the bodies of his elect, 144,000, redeemed from among men. Rev. 14-4.

Satan was to rule the old world of sin and death for six thousand years, less the shortened time, in which he will be dethroned, and the kingdom given to him whose right it is to reign. Ezek. 21-26, 27. Adam sinned and fell, and was driven from the garden of Eden's Paradise; and it was, Woe, woe, woe, to the inhabitants of the earth. The first great woe came over the earth at the flood, because of sin, which had multiplied to its limit; and the first dispensation shortened. And the second great woe was turned in upon the Jews, and all who rejected the Lord Jesus. And so Paul says they were turned into judgment, and how severe was their judgment, which fell on them severity. Rom. 11-22. And in the book of Revelation it says, Two woes are past, and the third woe cometh. Therefore the third great woe is to be universal upon all the world. As in the days of Noah, so shall it be in the coming of the Son of man. Matt. 24-37.

Yet a remnant shall be saved. The Lord shall set his hand the second time to recover the remnant of his people Israel. And so all Israel shall be saved, and not a hoof left behind. I will sift the house of Israel among all nations, as corn is sifted in a sieve; and not one grain shall fall to the ground, or the grave. Yet they will be tried by Satan on every hand. He knows his time is come to give up his kingdom, and he will work the harder. Therefore think it not strange when you are tempted and hedged in; and not only this, but when you hear of all manner of evil being hurled at the House of David, and all manner of false accusations and lies, remember Satan is doing what is written of

him, to try to get you to make shipwreck of faith, so you could not sail and land at the Harbor. He casts out floods of lies. Rev. 12-15. He is an old hand at his business; and remember this, he has his lying agents everywhere. He deceives them so they can tell his tales. Israel rejoice in persecution, because they know it fulfills scripture. And Jesus foretold what he would do, and yea more. Jesus had to bear these things, and yea more; and we are glad to do the works that he did, and greater. Israel know all things work together for good to them who love God, and are so called according to his purpose; and those whom he calls he justifies, and those whom he justifies, he also glorifies. Therefore heed his calling, and make your calling and election sure. 2 Pet. 1-10.

Israel are now called by this message; and my sheep know my voice. They are called as from Egypt. The Word, and the promised land, is the immortal life of the body. Therefore it is written, Hear the words of the Lord, O earth, earth, earth! Rejoice, O land! Joel 2-21. The scriptures are sealed from both Jew and Gentile, but a remnant shall be taken from both, making up the third spoken of; and two parts shall be cut off and die, and the third part shall be left therein; and in that day, Israel shall be the third. Isa. 19-24. Therefore I am not sent but unto the lost sheep of the house of Israel; (Matt. 15-24;) and I will gather them from whithersoever they have been scattered. And you who see the life of the body, and who hearken to his message, it is a proof that you are one of the lost sheep—his elect.

We are approaching a marvelous period—the great ingathering of Israel, preparatory against the great and

dreadful day of the Lord, resulting in the universal overthrow of all wickedness, and Satan bound, and the kingdom of God established in righteousness and in peace; when the great seas shall roll back into the inner parts of the earth, around the central, internal fire; by which the earth will yield her seven-fold, by an upward sweat, as was before the flood. Gen. 2-6. At this great change, the earth will tremble and reel. And the inhabitants of the earth that remain, and have found hiding places, will cry out, Are there any alive besides us? And during such times, the earth will change back to her proper course; and these will come out, after the deluge goes back into its proper place, to call upon Israel—the redeemed—to take away their reproach, and let them be called by their name, and sign to serve. These are the nations who will bring their honor and glory into the holy city of the King; and the 144,000 elect and redeemed, these are seen with the Lamb, on mount Zion. These who serve, are called mount Esau, which shall be beautiful in that day. And strangers shall stand and feed their flocks. And all shall dwell in peace for a thousand years—from the time Satan is bound, till he is loosed again a little season; after which he goeth into perdition. And none was lost but the son of perdition—represented by Judases, and scorpions, who, after once tasting of the good Word of God, and the power of the world to come, sin against light and knowledge; which seed emanated from the sons of God, who fell—leaving their own habitation, keeping not their first estate; and who were once called angels—i. e., archangels, like Lucifer, who rebelled against the God of Paradise, and went down in unto the daughters of men, and taught all manner of vice and iniquity, and

evil of every nature. And it is their seed, or descendants, who are transformed into an angel of light, and to deceive, if it were possible, the very elect; as it is written, Satan is transformed into an angel of light, and no marvel if his ministers be transformed also; (2 Cor. 11-14, 15;)—by which antichrist is manifest; and the man of sin revealed. Antichrist is to deny that Jesus came in the flesh—which means, the life of the body. Therefore to deny and teach and preach against the life of the body, is antichrist; which denies Christ in the flesh. The Word took flesh. Christ is to quicken our mortal bodies, and dwell in the temple of flesh and bone.

These angels, or immortal men, who by transgression of the paradisaical laws fell, of these it says, God spared not the angels that sinned; who are reserved under chains of darkness, to the judgment of the great day, (Jude 6,) and all their posterity. It has been said, none of the first dispensation were under the sentence of the second death; but we must rightly divide. It signifies, all of Adam's race, who were born in blood; but it does not include these disobedient angels, or men, who fell from their immortal state willingly, and against light and knowledge. These are doomed in the class of the son of perdition. But in way of conclusion will say, Israel will judge themselves, and therefore will not be judged and condemned with the world. And these, after this judgment, will judge angels, principalities and powers, and shall judge the nations—Christ being in them; who will be like Jesus, the firstborn—glorified with our Lord and his Christ!

The scriptures are written for us upon whom the end has come; and as he declared the end from the begin-

ning, scripture therefore was given during the dispensations of time, all pointing to the day and time of visitation; to which also the apostles of Jesus Christ pointed with unwavering certainty—to the time of visitation, which was to speak as the voice from the clouds; the voice from heaven—from the excellent throne of his glory—"This is my beloved Son, in whom I am well pleased! Hear ye him!" We therefore have a more sure word of prophecy. Take heed, as unto a light in a dark place, until the day dawn, and the Day-star arise in your hearts!—this more sure word of prophecy being the light and the life of the body.

The Day-star shall arise in the heart of his elect; remembering this *heart* spoken of must be in a body—a heart full of light. And therefore, greater the light, greater the condemnation if you follow not the light. If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, saving only Noah and his household, let all take warning! As in Noah's day, so shall it be in the coming of the Son of man. The angels who kept not their first estate were the sons of God, who fell after the similitude of Adam's transgression; and as Peter says, Whereas angels, greater in might and power, bring not a railing accusation against them before the Lord. And so it was said of Michael, who durst not bring a railing accusation against Satan, while contending over the body; (Jude 9;) but said, may the Lord rebuke him!—which time has come, when Satan shall be rebuked and dethroned, and bound a thousand years to deceive the nations no more!



IMAGES AND LIKENESSES.

THESE few brief statements regarding images and likenesses are given here, to show the spirit of the word, as the dead letter killeth, but the spirit maketh alive; and on account of delusive minds and objections to pictures and images—not understanding the meaning of the scriptures, which seem to such as forbidding pictures; which says, “Thou shalt not take *unto thyself* any graven image, nor the likeness of any thing in heaven above or in the earth beneath.” “Thou shalt have no other gods before me!”—except the true and living God who is able to give life; and who made not death, but through envy of the devil came death into the world. Therefore it was Satan, the god of the dead, who tried to imitate God; and therefore thou shalt not take him *unto thyself*, nor by him become exalted above the Most High. Satan said, I will be *like* the Most High; (Isa. 14-14;) and so has tried to take unto himself the likeness and image of God, and thereby has transformed himself into an angel of light, to deceive if possible the very elect; and is called the deceiver of the whole world.

God made man. In his own image and likeness created he him; male and female created he them. But Satan is not a creator, but an imitator—except he is a creator of a lie, and opposes the truth. He deceived Eve; and she conceived, and sin and death entered the

world; and they have been bringing forth their images and likenesses contrary to God's law. Satan said to Eve, We will be *like* these Gods—and so deceived her, she being in the transgression; and neither she nor her offspring were like the Gods—nor are they yet like these Gods, for flesh and blood cannot inherit the kingdom. They partook of the thing which was forbidden, and so fell. It was said, For this cause, in thy conception thou shalt bring forth children in sorrow, and sorrow shall be multiplied, etc. Gen. 3-16. So since the fall, likenesses and images have prevailed in every form of evil and iniquity; not giving God the glory, as God, but took to *themselves* images, like unto corruptible men. Rom. 1-23. The serpent bit them in the wilderness; and Moses raised up a brazen serpent to show what the serpent bite was, in the first cause; and said, Look upon it! And as the serpent was raised up in the wilderness, so shall the Son of man be lifted up; and through him they would be healed of the serpent bite. So for hundreds of years they worshipped the serpent and its image; and so it is written, There are lords many, and gods many. Therefore they are forbidden. It is written, Thou shalt have no other God before me! and, There is no God in all the earth but in Israel—which is the God of the living. If the heart is not with the true and living God, they, like the prophets of Baal, cry out as unto an unknown God to none effect, and so get no answer; for peradventure he is asleep, or gone on a journey and cannot hear them. The world loves its own, with its images and likenesses; and hate the true

image of God and his likeness. So it says, They who love death hate me; and so they said, Away with the true image and likeness of God—Jesus his Son—and release unto us the thief and robber. Therefore the word which says, Thou shalt not take unto thyself any graven image, nor the likeness, is far reaching in its meaning, and runs back to the origin in Lucifer and Satan. As to the image and likeness of anything in the heavens and the earth, remember Lucifer was in heaven, and is also in the earth; as we have briefly shown. So if you by exaltation *take unto thyself* the likeness, or claim the image, even of God, and thus take glory to thyself, that would be like Lucifer; and so it is forbidden, as no flesh shall glory in his presence. So they wrest the scriptures to their own destruction. As to souls being raised as angels—a likeness—even that is for the dead; and for this likeness they take death first—which is forbidden. Israel are to be redeemed bodily, and be made like Jesus—raised higher than angels; crowned with honor and glory. Yet it is true it says, If we have been planted together in the likeness of his death, so we shall be also raised in the likeness of his resurrection. But notice! This is *His* likeness, and not Satan's. All by nature are born in sin and shapen in iniquity and by nature are at enmity against God.

Jesus said concerning the tribute money, Whose superscription does it bear? Cæsar's. Therefore render the things which are Cæsar's unto Cæsar, and to God the things which are God's. This was a figure, conveying many lessons; but Cæsar represented the devil



P R E F A C E

THE readers of this third book are supposed to have read the foregoing books—first and second. Although each book of the seven is readable and complete within itself, yet this third book will be better understood after having read the first, and second. However I wish to say here, that this visitation, spoken of throughout the scriptures—and especially spoken of in the book of Revelation—consists of the seven sounding angels, each in their order, and each holding a key; the seven representing the seven spirits of God. So the book with seven seals was closed and sealed till this the time of the end and day of visitation; to be unsealed, and the mysteries made known, by the substance of the seven stars, or burning lights, all shining in one as the glory of the sun—life and immortality brought to light; and by this finishing message by this visitation it shall be as Jesus said, Ye are the light of the world. Three standard messengers—Joanna, John and James—each wrote volumes of truth, to be unsealed and interpreted by the seventh angel messenger, as many things were hard to be understood; and like as was said by one of the apostles, Some do wrest the scriptures to their own destruction. Therefore we would advise that you follow on with us, step by step up into the temple of wisdom, proving all things and holding fast to that which is good; knowing all things work together for good to them who love God and are so called according to his purpose. Therefore after reading this third book—even if you do not understand *all*—send for the following books, which will help you understand the mystery.

INTRODUCTION

IN introducing this book of seven parts, I wish to say it is the true interpretation and unsealing of the scriptures; which have been closed and sealed till this the time of the end and days of visitation. It bears its own credentials; and shows the beautiful harmony of scriptures rightly divided. It says, The vision is for an appointed time, and at the end it shall speak and not lie. Therefore this is a visitation and revelation of life and immortality of body, soul and spirit. This visitation is spoken of to come, by the apostles, and to which and of which Jesus spoke. It is the spirit of truth; that other Comforter, to lead in the way of all truth, and show you things to come. In reading this message, you will notice it rightly divides, and clearly shows the mystery which has been sealed; now to be unsealed by the living spirit of truth, by which we see clearly the life of the body—redeemed from among men, and not from the grave. In studying this message of life, you will better understand the scriptures by holding before you the keys, that, No prophecy of the scriptures is of a private interpretation and that, All is written for us upon whom the end has come; and that, One day is with the Lord as a thousand years.

Therefore he declared the end from the beginning, as the six days of creation were a figure of the six thousand years—the Lord's time; counting six thousand years for the old world of sin and death, (2 Pet. 3-8,) because of the transgression of the paradisaical laws, and because of the fall. Jesus came to be a light to lighten the Gentiles (for the soul salvation); and at

their fulness, he comes the second time without sin unto the salvation of the body; and therefore to be the glory of his people Israel, and to establish his kingdom; as it says, The kingdoms of *this* world are become the kingdoms of our Lord and his Christ; and this shall be an everlasting kingdom that shall not pass away. Dan. 7-14. The earth is to return to her Eden state, and yield her seven-fold; and the knowledge of God shall cover the earth as the waters cover the sea. Therefore this message of the seventh angel Gabriel—the trump of God—is sent to gather his elect; which Jesus did not do at his first coming, as he said, How oft would I have gathered you, and ye would not. At that time they did not know the times and seasons that the Lord put in his own power to restore the kingdom of paradise. Therefore pointing down to this the time of the end and day of visitation, he said, When the Son of man shall come, he shall send his angels—or messengers—to gather his elect. Matt. 13-41. So it is written, The Lord shall set his hand the second time to gather the remnant of his people Israel, etc; (Isa. 11-11;) and as in the days of Noah and in the days of Lot, so shall it be in the coming of the Son of man. Luke 17-26, 28. They shall be snatched as brands from the burning pile, as in the days of Lot; and as Jonah was to his generation, so shall the Son of man be to his. This is the time of visitation, and day of harvest; and the time shortened for the elect's sake, or no flesh would be saved; but for the elect's sake I have shortened the days. Matt. 24-22. Jesus spoke in parables; now to be interpreted by the messenger

—Shiloh, the Branch; and unto Shiloh shall the gathering of the people be. Gen. 49-10.

In studying the **BOOKS OF WISDOM**, you will notice we brief in our quotations, and rightly divide; as you will see it is a command and a key, to study to show yourself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth. First rightly divide between the soul salvation—a free gift without works—and the redemption of the body by faith and works; for as the body without the spirit is dead, so faith without works is dead; and Jesus said, The works that I do shall ye do also, and greater works, etc; (John 14-12;) he being the firstbegotten, and firstborn among many brethren—the sons of God yet to be revealed. Therefore he is our pattern and waymark for this great redemption of body, soul and spirit, to his elect.

We send this message forth for the ingathering and restoration of Israel. This is the spirit of truth Jesus promised to send. It is the **LITTLE BOOK** open in the hand of the angel messenger, sent of God with the keys to unseal the hidden mysteries and make known thy truth. Therefore it is written, Send out thy light and thy truth. It is good tidings of comfort and joy. This is the **DAY STAR** that shall arise in your hearts. This message is given by the man of God—the Man-branch, Shiloh, Son of man—unto whom the gathering of the people shall be. Gen. 49-10. It is the new covenant he promised to make with his people after those days—i. e., after the fulness of the Gentiles be come in; (Rom. 11-25;) when he would take away

their sins, and write his law—the law of life—in their hearts, and stamp them upon their minds, that they may have the mind of Christ, and be his people, and he himself their God. So it is written, There is no God in all the earth but in Israel. The day of visitation has come, and Israel shall know it. Hosea 9-7. Behold he comes leaping upon the mountains, and skipping upon the hills. The flowers appear upon the earth. The Spring-time has come; the voice of the turtle is heard in the garden of the bride. Song of Sol. 2-12. He saith to the north, Give up! and to the south, Keep not back! for I will gather you from whithersoever you have been scattered, etc. Ezek. 20-34. This message is sent to the seed to whom the promise is made—which promise is, the redemption of our body; (Rom. 8-23;) as God made not death, but through envy of the devil, death came into the world. So Jesus came to abolish death; and to destroy him who had power of death, which is the devil; though Jesus spoke in parable, because it was sealed, to be interpreted by the messenger who is sent to show unto man his uprightness; and saith, Deliver him from going to the grave. I have found a ransom; his flesh shall become fresher than that of a child's, and he shall return to the days of his youth. And I considered all the living which walk under the sun (light of this visitation) with the Second Child, who shall stand up in his stead. My sheep know my voice. Therefore hark! Listen to the voice of the spirit! for the words I speak unto you, they are spirit and they are life.

THE BOOK OF WISDOM
THE FLYING ROLL

In seven parts of 100 pages each.

BOOK 3

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THE BOOK OF WISDOM

BOOK 3.

THOU, O Messenger, shall be condemned by the children of the first Adam, who love to do the things of their forefather, the devil. Of his works will they do; but fear not, for I am with thee! Therefore brethren, I testify not of myself, but of him that sent me for thy sake; therefore I commit myself unto him who judgeth righteous judgment, to do as he will with me, that his will be my will. I desire nothing to my honor and glory, but that he might be glorified in me and I in him according to his own will that he worketh in me, to will and to do of his own good pleasure.

The first man Adam was a type of him who was to come; and so he did come, who was resurrected from the Adamic race. And the thing which has been is the thing which shall be. Therefore the Esau Adam had to come forth in this visitation and be placed on trial as the first, who also fell that the latter might be resurrected from the form or type of the man, Adam, who came in this visitation, that the scriptures might be fulfilled that the first Adam and Eve and the latter Adam and Eve will be seen at the marriage feast of the Lamb in the end, and the great veil drawn back which has existed between them by the law which was added because of the transgression of the first. The latter, with my flock, shall be born free—not under the law or commands; they shall neither fear laws nor com-

mands, but me; for I shall yet remove all shame from them, and fear of man, and dread of scorpions; and thus it is written. Now ask Israel who they are. The flock say, The world and all that dwell therein, and not those who have joined the covenant. Is the servant become a scorpion to his master? Nay, I tell thee, the master's heads, like Dans have become scorpions one to another. Has the son become a scorpion to his Father? I tell you, Nay! they are bastards and not sons.

Beware, Israel, who are scorpions and who are not! For I tell thee, Israel, thou hast no occasion to be afraid of any but those who are joined in the covenant with thee. These are the scorpions, O Israel. I will tell how thou canst tell them: It is them who have been called to this visitation of my spirit and have once tasted the word of God and the power of the world to come, and have denied any part of my visitation. They who accept any part of the visitation of my spirit and afterwards deny it and say it is of Satan, they become a scorpion to my true work. Have I not told you, and it is still on record, that such shall not be forgiven in this world nor the world to come? They shall have Judas' fate, and his glory. They who have been once entrusted with the vision and spirit of truth and have grieved it away, shall I be justified in giving it to them again? They are defiled—even their conscience and minds are defiled by the unclean and seducing spirits; and it is these which I said that ye should not receive them into your house nor bid them God speed, for to do so you would be partakers of their evil deeds; for they crucify me afresh and put me

to an open shame by their ungodly deeds, covered under the cloak of my covenant. My word of eternal life is, as it is written, A savour of life unto life or a savour of death unto death.

Before we can be called to any considerable office we must know the depths of Satan, otherwise he could run in with his foxy, subtil delusions. He took the first Eve by subtilty—and now how much more subtilty he would need!

O House of Manasseh, compare my word, or the interpretation of the word given by my spirit during my visitation of this eleventh hour, with my word of former days which was given for ye, O Israel, upon whom the end is come. 'Now be wise, and press into the spirit of truth. Measure my word in spirit and in truth—rightly dividing the word of truth; and compare my scripture with the word of this visitation, and give it unto whom it belongs, bearing in mind that the dead letter of the word was for those who were to die. The body is of Christ, and without the spirit of Christ it is dead. Therefore look unto the law of the spirit of life, and remember my word, as I have told you before, that it is circumcision that makes a man an outward Hebrew, and it is a mark made by man; but if ye are circumcised without and circumcised within by my spirit and not by man, ye are an Israelite; but he that has only my (Hebrew) mark and not my spirit on him, is only an Hebrew outwardly, and is called Israel, but is not an Israelite. See Vol. 1, page 375.

If the Hebrews who condemned me, and the Gentiles who crucified me, have great reason to mourn and weep for themselves and their children in judgment,

which has now come upon the whole world who forget God, how much more will be the grief of mind and lamenting of those who have been called to the visitation of my spirit, and through envy and the subtilty of the devil fall away and deny the truth, and my visitation, and enter into a battle against the truth and my elect? Many of my people shall go to prison for my name's sake. Many have gone to prison for their own sins, and verily they have their reward for it—for whatsoever a man soweth that shall he also reap. He who is turned over to the officer for sin, verily he shall not come out till he has paid the last farthing. I suffered and descended into prison (or hell) to set the prisoners free.

In the appointed time Satan shall be bound and chained, till out of prison he shall come to reign a short space, till the rest of my creation be proven. But before he is universally bound from the whole race of man, many of my elect shall suffer at his hands and be thrown into prison, because they testify of me and rebuke Satan in the rulers of this world for the perverting of judgment and justice. Therefore they shall suffer at his hands for my name's sake till they see the Son of man revealed by fire, and then they will mourn and lament. The young child, according to my word given by John, sprang up in their midst, and they knew nothing of him till he appeared as I commanded,—which was the spiritual Branch from the Lord. The same from tent unto tent did keep moving until a woman was found. I spoke through the prophets for ye upon whom the end has come, and I overshadowed the woman of this visitation for your sake; who brought

forth my Branch, the spiritual Man-child, which shall now be revealed in the Son of man; and the tribes of the earth shall mourn because of him.

When I rested upon the woman's seed, I promised to be with you even unto the end; and Lo, I am with you, and shall be in you. I am the spiritual young man which shall be found in your midst to lead my people Israel, and I declare it unto you that a child shall lead them; and I set the type when I placed the little child in the midst of the disciples, and said, Except ye become as this little child ye cannot inherit my kingdom.

The spirit of my younger brother, little Benjamin, was there at the very moment in their midst. I know of whom I speak, and I know who is given unto me of my Father, and I have kept as many as thou hast given unto me. Thou hast been with me from before the foundation of the world. Thou, O my beloved bride, knowest me, and sang at my birth, Peace on earth and good will to men. In thee, O virgin bride, I shall be glorified once again, as thou hast said unto me, I have both glorified thee and will glorify thee again. I have known thee and thou hast known me, when the morning stars sang together and the sons of God shouted for joy because of the promise made to us, wherein we have been glorified by thee; when Lucifer, who was afterwards called Judas, was cast out. And when he is cast out according to thy word, O God, then shall the Son of man be glorified which was in heaven, and which is in the earth, and which is to come; for when Satan is cast out from the midst of Israel, the Son of man shall be glorified in Israel, his bride, once again,

and perfected in the image of God; for God signifies male and female—a creator; the Father and Mother with the Son and his Bride.

At the east of the garden the sword was placed. The woman and an angel came flying from the east (the woman). Why is she the east? Because the sun rises in the east. Therefore the Son of man comes from the east—or the woman. As the lightning shineth from the east even unto the west, so shall the coming of the Son of man be—from the east, the woman Jerusalem above, unto the west, the Son of the woman.

The serpent was more subtil than any beast of the field. He is the beast which was in heaven and is not in heaven, for he fell from heaven to the earth. Now let us not only consider the former estate of Lucifer in the spiritual realm when he was a choice cherub, but let us consider Genesis as touching the seven thousand years time, and calling those things which be not as though they were; remembering that no prophecy of the scripture is of any private interpretation, and that all is written for us upon whom the end of the world has come, and that Satan now, during this visitation, is transformed into an angel of light to deceive the elect if it were possible; which will prove Israel. And he is called the prince of Israel—a prince manifested in flesh; called the beast, or the man of sin which shall be revealed. He was a choice cherub till iniquity was found in him.

Man is now to be made in the image of God. He is brought back to the garden ready for entrance. And this subtil serpent, or man of sin, said to the woman, Hath God said ye shall not eat of every tree of the

garden? Now, according to the command, ye shall eat of the fruit of every tree except the tree in the midst of the garden. But the serpent said, Ye shall eat and become as gods, knowing good and evil. Now here is where the serpent transforms himself into an angel of light, or a messenger of Israel, or prince, and declares that man shall eat of that tree, and that it shall be to him the tree of life, and he shall be as gods—which is now manifested in Israel, or the man of sin revealed, etc. He was in Eden, a choice spirit; but by this, iniquity was found in him, and he falls to the earth—i. e., to the flesh, and eats of the tree unworthily.

The flaming sword east of the garden keeps the way of the tree of life. And their eyes were opened to know that they were naked—i. e., to know that they had lost their spirit or their clothing, etc. The Lord drove them out of the garden, lest man should partake also of the tree of life. Therefore he placed the flaming sword at the east of the garden of Eden—cherubims, and a flaming sword which turneth every way to keep the way of the tree of life. Man and woman combined with Zion and Jerusalem are the garden of paradise and Eden, or the Eden of the paradise of God; and paradise withdrew, and man was driven out of the garden. The bodies of the male and female are the garden, and their spirits were driven out. The woman is the east, and the man the west, for he fell as the sun goes down in the west; but he shall arise, and did arise in the east—i. e., woman. He, Jesus, arose from the woman the east, like the sun which arises in the east. I saw an angel from the east having the seal of the living God. This angel who is sealed is the Son

of man from the east, or from the woman; as it is written, As the lightning shineth from the east even unto the west, so shall the coming of the Son of man be.

Therefore as the lightning shineth from the east, or from the woman, Jerusalem above, even unto the west, i. e., unto the man, so the Son of man shall come. So in the woman or east part of the garden, the flaming sword was placed to keep the way of the tree of life till he comes with obedience; for, To him that overcometh to him shall I grant to eat of the hidden manna which is hid in the midst of the paradise of God. To him the tree of life shall be unsealed, the sword shall be removed, and the seal unloosed which has sealed the tree of life from man.

The foreskin is that of the woman; for the evil was in her before it was in the man. She handed the evil, so she must take it away. Therefore the woman, Jerusalem above, will take it away from the woman below and cut off the foreskin, or drive the evil back to where it was placed at first, and then take it away.

Judas was he with whom Jesus took sweet counsel when he was also a choice cherub; and for dipping into things where he had no business—dipping in with the Son of God—he fell headlong. Satan dipped into the things of the Lord at the creation, therefore he was cast out of Eden. He dipped with the first Eve, who was in the garden, before she was divorced. She belonged to the Lord, and Satan dipped and caused the fall and sorrow, and has also been dipping in the creation in sorrow. When the Lord came upon the earth and called his disciples, in type, Satan also appeared

in one, Judas, and dipped where he had no business. Again he dipped with the Lord in what should be the holy thing in communion with the Lord. Now let us remember, Cain's crime was to be avenged seven-fold, and Lamech seventy times seven; and all who slay a young child to their sorrow, and a young man to their hurt—once tasting of the good word of God and the power of the world to come—by Adah, or the Adamic evil, slay that child, etc.

Satan is prince of Israel that ye may overcome; and so the Son of man, by the Man-branch, stands up. And what for? It is because men by nature, though they come in the faith, still have the evil to overcome; and not only the Adamic evil, but the world, the devil and the flesh. This work can only be done by fulfilling the scriptures; which show they must come into the ingathering, the ark prepared by God, and come out not only from Egypt but from Babylon, and be ye separate. So how could Satan be called prince of Israel? Only by this fact, that the evil is still in the blood, to give you a chance to overcome it and the devil, and so overcome death.

If Satan was not allowed in the ingathering how could the evil be attracted? And if it was not, how could you overcome the devil and the flesh? He therefore is to be bound, and the Lord will cast him forth; but how could this be done if he was not in the ingathering? So scripture could not be fulfilled, and you could not be proven and tried as gold—could not be an overcomer of the devil and flesh; and it could not be proven that the faith by the visitation is stronger than

Satan, if he was not allowed in to prove it, and so prove the elect. It is written, When the sons of God presented themselves before the Lord, there the devil appeared also. Jesus was our pattern and way-mark, and he was tried by Satan; and he rebuked him, but durst not bring a railing accusation.

All are written for us upon whom the end has come; and this furthermore proves the ingathering, as in the day of Noah, for Jesus did not gather. Two ensigns are spoken of: One for Gentiles, to which they should seek, and the other for the ingathering of the scattered tribes of Israel. Therefore this ensign also proves the first and second coming—first for the soul and first-fruits of them that slept. He was baptized for the dead, and arose in a living body for the living, who seek the living glorified body—pattern for us who are to be made like him, and raised with him higher than the angels. Therefore it speaks of the Second Child standing up in his stead, and standing up for the deliverance of his people Israel, who gather unto this ensign and appoint to themselves one head. Not only this, but in the old scriptures it says, Unto Shiloh shall the gathering of the people be; and Jesus said, Unto the Son of man shall they be gathered—showing forth both the spirit, and Son of man through whom Shiloh works; and my sheep know my voice.

Jesus was the root and offspring of David, and this is the Branch which springs from the root. It is also written, A fountain shall be opened in the House of David; and it is to be a cleansing fountain, as it also says, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. It also

says, In that day the House of David shall be as God, —by the visitation of life and ingathering spirit of Shiloh.

JOHN AND JESUS.

John said, He was before me, etc. Jesus accepted and loved John while he believed. When he doubted and lost the vision he said, What goeth ye out to see? A reed shaken by the wind? Jesus said he was a bright and burning light and a great prophet—while the spirit of prophecy was upon him; but when lost, it was dishonor. His faith was shaken as a reed by the wind; and all who are moved and shaken by every wind of doctrine are removed, that he who cannot be shaken might remain. And so the lust of the eye and pride of life must pass away, but he that doeth the will of my Father shall abide forever. Does this not prove the life of the body?

As touching the vain and wicked prince of Israel, it proves all who are vain stand with him and are as him, and it is wickedness and works of unrighteousness. This was the original sin, for which he was cast out; and must be again, as the scriptures say, Thou profane and wicked prince of Israel, thy days are come when iniquity shall have an end. Remove the diadem, take off the crown and give it to him whose right it is to reign. So Christ (Shiloh) shall reign with them on the earth. Because of this, Lucifer, the serpent, that old dragon, called the devil and Satan, the deceiver of the whole world, shall be bound, to deceive the nations no more; and so, for a short space, or little season, is

loose in Israel. Jesus knew he was a thief from the beginning, as was shown and manifest in Judas, whom Jesus said was a thief from the beginning; so Jesus said, The thief cometh not but to kill and to destroy; but Jesus said, I have come that ye might have life and have it more abundantly. He said, Watch! lest the thief enter the house (body) and defile the goods and break up the house: So the house or temple which is turned over to Satan for the destruction of the flesh is raised no more, having gone down in dishonor, as it is a dishonor to God; for he cannot dwell in a dead temple which has gone to corruption, as he is not the God of the dead, but of the living. The grave cannot praise thee, death cannot celebrate thee, they that go to the pit (grave) cannot hope for thy truth. So corruption cannot inherit incorruption.

Therefore for the life of the body, soul and spirit, it must be redeemed without death, for God made not death, but through envy of the devil death came into the world; and it comes to all who hold with it on that side. It is also written, Through the sin of one man—not righteousness but sin—death came, and death passed upon all because all have sinned. Therefore the appointment of death is only to those who sin and continue therein, and so reap the wages of sin, which is death. Therefore because of sin coming into the world, he sent his son to abolish death and to destroy him who had power of death, which is the devil—who sinneth from the beginning; and his mission is to cause others to sin and destroy their bodies. And to break the least command is sin; and if continued therein it is the death of the

body. Therefore it is said, Awake to righteousness, and sin not! Awake to what? To righteousness; because sin is a transgression of the law (of life). So it is written, In the way of righteousness is life, and in the pathway thereof there is no death. Elijah proved this. But do not confound this with the soul salvation, as that is a free gift of grace without works. Therefore, for the life of the body, Awake to righteousness and sin not—i e., do not transgress the law of righteousness. This is works and not a free gift; so we must rightly divide.

Jesus was righteous, and our pattern and waymark for the life of the body—the kingdom to be put within the temple; and that cannot be done till mortal puts on immortality; and this cannot be accomplished till mortal keeps his commands and fulfills the requirements, and thus do the works that he did, he being our pattern and waymark. But while this is true, it is also true that he made the atonement for the dead—which means to say, the soul salvation by faith without works; and so he became a light or was a light to lighten the Gentiles for the soul—a light to them in part—received according to his promises at Pentecost; as the apostles said, We see in part! and pointed down to the perfect thing to come, when the elect would be sent to do the works of righteousness as Jesus did for the life of body, soul and spirit—perfect man, and a perfect redemption, etc.

Jesus said, All that ever came before me are thieves and robbers. This, with many other scriptures, is hard to be understood, except in the light of the living—I mean except ye see the life of the body. And why? Because

they have robbed God of the temple by sin and death. Jesus said, Know ye not ye are the temple? and if you defile the temple it shall be destroyed. How in the face of this could they make out death to be of God, when it says, He that defiles the temple shall be destroyed?—unless they make out that it is God who defiles it, and make him out to be the minister of sin and death. This shows that death came by sin and by Satan, and not that death is of God, contrary to all scripture.

So the thief cometh not but to destroy and kill; and he sowed the tares—viz., the evil—and that was the devil. And so Jesus said, Hitherto ye have asked nothing in my name. And why? Because he came to bring life; and it must be by his name who is king of righteousness, and his law, the law of life. And so the law of the spirit of life shall set you free from the law of sin and death—not after death, but from death; and so they are to be alive and remain and redeemed from among men, and not from the grave. Therefore ask for the life of the body in his name; for he that climbeth up any other way, the same is a thief and a robber. How? Robbing him of the temple. Therefore all that ever came before him under the head of death and holding with him who had power of death, which is the devil, are thieves and robbers—robbing God of the body; in which he could not be glorified.

They all cried out, Release unto us Barabbas! a thief and a robber—a figure of the devil, and a thief; and so they have had him, and death has reigned. But He cometh to them who look for him the second time without sin unto the salvation of the body. This

proves the Second Child, or second coming, to be for the redemption of the body, and the first for the soul salvation, as all scriptures show. Note! the second time is to be without sin, as they who believe in the life of the body will keep his sayings and never see death, as he said, Whosoever liveth and believeth in me shall never die; believest thou this? Note! whosoever liveth!—not to him that dieth. Therefore we must walk before him in the light of the living, and not in the spiritual darkness of death, nor in the light of the soul salvation after death, for that's a free gift without walking in works. And note again! Whosoever believeth in me as the scriptures hath said!—not as some theologian hath said, with a form of godliness, denying the power to save the body.

Is it easier, then, to make man of mud or dust, etc., than to keep him alive after he is made? Adam was formed of dust, and it says, It was by great labor he made Adam. It is true it is by labor he finishes him. Christ labored, and also said, I and my Father worketh hitherto; and Christ is in the creation working all things after his own counsel and with great labor. Therefore he gave us the scripture, written for us upon whom the end has come, by which he will finish man, as it is by the word of life we are to be made immortal. Remember, the first Adam was made of earth, and the latter Adam made by the word of God; for it is written, In the beginning was the word, and the word was with God, and the word was God, and the word took upon itself flesh and dwelt among men. Jesus said, My words are spirit, and they are life!—not death. Therefore the law of the

spirit shall set us free from the law of sin and death by the word of life.

It is again written, The first Adam—by whose sin death came and reigns over all that sin—he and all of the old man of sin are of the earth, earthy, and by sin return to the dust from whence they were taken; but the latter Adam, Jesus Christ, was the Lord from heaven, made of water and blood—not of blood only, but water. And so the blood was shed, and by the water of life he was made alive, and liveth for evermore; and we live because he lives. So he became the crystal water man of flesh and bone, and the well of living water in him; and so, He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living water, springing up into everlasting life—not death; and therefore why seek for the living among the dead? He is not there! Why seek refreshing streams from graveyards, as the man in tombs who said, “We are many!”—legions? And so legions seek death and teach death, and expect pay. And so Jesus said, The blind lead the blind and both fall into the ditch together; and, Broad is the road that leads to death or destruction, and many (or legions) go in thereat. But, Strait is the gate and narrow is the way that leads to life, and a few there be that find it.

In this pathway there is no death; and the few are numbered in Revelations, written for us upon whom the end of the old world of sin shall come. Therefore an end of sin, and so an end of death, and all tears wiped from all faces, and no more death. Rev. 21-4. While these elect, sealed unto himself, are numbered, remember, the many that go the broad way, though

they come in resurrection, and are raised as angels with spiritual bodies by resurrection of soul, are a great host that no man can number. You will remember we have often proved angels are not sons, nor equal with Jesus and the 144,000 sons of God; nor can they (the angels) be like him. In resurrection they are equal to angels—not male and female made in his image and likeness. They are only a figure of his likeness—a likeness of his resurrection only; for Michael, the spirit of Jesus, who raised his soul, was an archangel spirit—greater than angels of resurrection, for the common salvation of the soul; as angels are not judges, priests and kings, as Jesus, the High Priest after the order of Melchisedec, having neither beginning of days nor end of life.

These who are made like him shall be also high priests after the same order; and enter his ministry; doing the works that he did, and greater works, as Jesus said. These high priests are of a higher order than those of the Levitical priesthood; who were shown to be sinners, as they made sin offerings, first for their own sins and then for the sins of the people, and by reason of sin were not allowed to continue—by reason of death. But, said Paul, this Jesus Christ continues ever, a high priest of the high order and high calling, and who was made perfect through suffering for the kingdom's sake; he being, even in his mortal life, spiritually minded. So the scriptures show the difference in those of the old world, called the old man of sin, born in sin and shapen in iniquity. And it says, To be carnally minded is death; and the carnal mind arises from the evil in the body in which they are conceived

and born by the first birth in sin. And so sin is a transgression of the law—proving even under the law of carnal commandments they were conceived in carnality—born in sin—i. e., carnality of parents; and this shows there was a higher law which they, even the priests, did not keep, as I have proven by scripture.

Therefore the offspring were born in sin; and it is called the law of carnal commandments, by which nothing could be made perfect—no man. Therefore, as the man Jesus was to be conceived and born without sin and without evil, there was a change of the law, and a new virgin message by Gabriel, one of the head archangels who stood in the presence of God, and was sent with a message; and it was concerning the conception and birth of Jesus, who was made under the law—but not the law of carnal commandments, but after the power of an endless life, a life without death; and would not have died, but Christ said, No man taketh my life; I lay it down and will take it again.

So we come into the new birth in manhood by the Gabriel message, who sounds and finishes the work; as it says, When the seventh angel begins to sound the mystery shall be finished as declared to his servants the prophets. Therefore the righteousness of the law, in which there is no death, was sealed in the old law of carnal commandments, and brought to light first by Gabriel; and in the ministry of Jesus, who was made and prepared by the law of righteousness, he brought life and immortality to light through the Gospel, which will abolish death to all who keep it. And so Paul said, The law was ordained to life, but found to be unto death. And why? Because of carnal-

ity—the production of the evil in the blood—the tares of Satan. Therefore Gabriel's message stands good and works in harmony with Michael, the spirit of Jesus, who did not stop at the law of conception till he was brought to birth—born not of blood, nor of the will of the flesh, nor of man, but of the woman, Jerusalem above, by God. And so the word of life and the law of life was fulfilled in him—the production of the law of Christ, by which Jesus was made perfect Godman, a man after God's own heart; son of David by reason of the seed of David; forecalled a man after God's own heart—i. e., David.

An exception was made of David who sinned by placing Uriah in front of the battle to get him killed for his wife. The man after God's own heart, was Jesus, root and offspring of David, the bright and morning star, which appears the second time with the Branch; and it is called the Day-star, to arise in our hearts—star of light and life—morning star and Day-star for the children of the day. How can you believe a thing with intelligence and in reality if you understand it not? As a proof, both Jew and Gentile profess to believe, but prove to the contrariwise. Jesus caught the Jews on this wise: They came with deception to try and take Jesus in by craft, and asked him by what authority did he do these things, with something of the law ready which they vainly thought would condemn him; as they in their blindness thought it was in contradiction to the law and prophets as they understood it. Jesus perceived their craft, and asked them a question. Do you believe John was a prophet? They reasoned with themselves on this wise: If they

said, No, they feared the people; and if they said they did, and asked by what authority he did such things, then Jesus would say, Then if you believe John, why did you not do what he said? and they were put to silence; and so what is not of faith is sin. Furthermore, there is a wide difference in a historical, or scriptorial faith, and a living faith by the visitation, by which we can see and understand the scriptures by the law of the spirit of life.

Now to prove the fact that neither Jew nor Gentile believe the scriptures—and as Paul said, They are found in unbelief, and none seeketh after God—this is the proof: They believe in death, and reject the word of life which is written in both law and gospel and the prophets, and also in Genesis. Therefore they believe not the plain scriptures, nor do they believe in Jesus as the scriptures hath said. Therefore living waters do not flow out nor bubble up, for with them it is all waters of death and not living waters. It is a case of crossing Jordan's chilly waves by death, in their vain imagination. While it is true, yet the baptisms—though it be in Jordan's waters—to them is death, like the baptism at the flood to all who remained out of the ark. In fact the whole scripture to them means death, because they are blind; and so also are their false guides and leaders.

But in the old story of crossing Jordan, it must be remembered that people crossed Jordan who were yet alive, and by a living spirit the waters parted like unto the Red sea, and they crossed alive, dry shod. And these things, like at the flood, are all object lessons, similitudes, types and shadows, written for us to

profit withal; as it says, Object lessons for them who would afterwards live ungodly, and the living scriptures for the living people of God, the people of the saints of the Most High; the saints themselves dying in the faith, not having received the promise—which promise is, the redemption of the body. They, by the spirit of prophecy, saw it afar off—not for themselves, but for the people of the saints—i. e., their descendants, the seed to whom the promise was made; children not then born. Therefore the spirits of the just were kept back till the time of the end—this the shortened time for the elect's sake, or no flesh would be saved. Do not overlook the fact in the above quotation that *flesh* is to be saved! Matt. 24-22.

Jew and Gentile claim to believe; but it is a dead faith because they believe in death, and faith without works is dead; so they come under the atonement, a free gift without works. And again it says, As the body without the spirit is dead, so faith without works is dead. Therefore their hope is in and after death called the six principles of the doctrine of Christ—not that death is of the first principles of the doctrine of Christ; no! for he never taught death—not a syllable of it in the gospel. It is the life of body, soul and spirit. But why it is called the principles of the doctrine of Christ is because he is the resurrection and the firstfruits of the dead; but there is a wide difference in him as firstfruits, and others who want to be an angel only. However, Jesus was a light to lighten the Gentiles, as I have already proved; but what light? Only in part—which is the common salvation, common to both Jew and Gentile; and yet they all believe in the

death of the body. But we must rightly divide.

Now as to the six principles which we are told to leave and go on to perfection, I wish to show that this command is not to Jew and Gentile by nature. The six principles are for them; but it is Israel who see the spirits of just men are to be made perfect without the loss of body, soul or spirit; and I will prove the three classes. Jew and Gentile are saved—i. e., spirit and soul, but not the body, as they do not believe that promise of the scriptures; and it could not be saved without faith proven by works.

The six principles are these: Therefore leaving the principles of the doctrine of Christ let us (for whom the scriptures are written) go on to perfection; **NOT** laying again the foundation of repentance from dead works and of faith towards God, (showing it to be dead works, and the dead letter killeth, but the spirit maketh alive,) and of the doctrine of baptism, (and it is written, As many as are baptized are baptized into his death,) and of resurrection of the dead, (showing this to be for the dead,) and eternal judgment; and therefore they are raised, both the just and the unjust, to be judged, having not judged themselves. But it is written for Israel, They who judge themselves shall not be judged! But those who die are brought into judgment to give an account of the deeds done in the body—why they lost it. Therefore as we believe in the redemption of the body, it is for us to leave the six principles and go on to perfection; and Paul the apostle of the Gentiles said, We see in part, but when that which is perfect is come, then that in part shall be done away.

Love of God is a free gift from God; and the love of

God gave the blood of Jesus for an atonement as a free gift without works; but there is a wide difference in this free gift without works, and all love on his part for the soul salvation, and the redemption of the body by works. But Jesus said, They who love me keep my commandments—which is works.

Therefore there is love on both sides—both God and man; and this gives the life of the body, and the spirits of the just will fulfill conditions. They do not stop to measure themselves by themselves, but measure themselves by the word of God, and fulfill it as Jesus did, thus doing the works he did. He said, I give to every man according as his works shall be; and therefore if they do the works he did, why would they not receive the same glory, and be, as the scripture says, like him. This cannot be claimed by those who do no works, but are under the free gift without works, and so get the soul salvation, as angels.

Paul prayed on this wise: May the God of peace bruise Satan under your feet shortly. So it is also written, The seed of the woman shall bruise his head, and he shall bruise his heel. This was done to Jesus, the seed of the woman, on the cross; and now the spirits of the just, the seed to whom the promise was made, shall bruise his head by the power of the God of peace; and therefore by this visitation of the Spirit of truth, and by the law of the spirit, we put Satan under our feet, as it is written, Ye shall tread upon serpents, etc.; and walking on them by the word of God—by understanding—Satan shall be bruised and bound, to deceive the nations no more. If you obey God, Satan is subject to you and not you to Satan,

for God is stronger than Satan. Therefore obedience restores paradise to man and opens the gates into the city of paradise. If you obey God, how can Satan have power over you? He has power of death—but it's only to the disobedient; so if you have overcome the world, the devil and the flesh, death has no more dominion over you. If you yield yourselves to be servants of the devil, how could you be servants of God? To whomsoever ye yield yourselves servants to obey, his servants ye are!—so yield yourselves servants unto God, unto righteousness, for the life of the body, soul and spirit. Therefore there is no excuse for wondering whether it is for you or not, for if you see it, it is a proof God shows it to you; for man by nature, (i. e., the evil nature,) cannot receive the things of the spirit. Therefore it must be by the visitation—the spirit of truth; and if he shows it to you, it is a calling for works to prove it, and by the scriptures to be justified. This visitation and this ensign, as I have before proven, is for the ingathering for preparation, and calls for works, which proves the living faith. This great ingathering is to work—to act upon the faith; and it is only those who are slack in taking the land (body) that doubt, and who desire it their own way; who think like John, Is this he? or look we for another? Enter into the spirit, and it makes you one with him, and makes your faith one, and works one, with him, with his yoke. Be ye one with me, as I and my Father are one by the one spirit, and one faith, one baptism of fire, one Lord, one 144,000 with him, redeemed from among men. So they sing the song of Moses and the Lamb. No one could sing that song but the

144,000 virgins of Israel. The messengers are ready and willing at all times to tell both the old and new story of Moses and the Lamb. Jesus said, Out of a good treasure cometh both old and new things; and in another place, I write unto you no new commandment, but an old one you have had from the beginning. And so he declared the end from the beginning, and all written for this time—i. e., the shortened time in which he gathers in one family of God, and finishes man or makes man in his image and likeness by changing our vile bodies and fashioning them like unto his glorious body, that we may be like him; and if we are conformed to the image of his Son, and the Son in the image of God, what would be the difference? Therefore we, as many brethren of whom he is firstborn, must first be purified and cleansed, and mortal put on immortality and be like him. But in contradiction to all this, both Jew and Gentile want to be like unto angels—which are not called sons, nor are they like him, as we have before proved.

Now to all who believe in death and the loss of the body, why would they expect the evil of the blood to be taken away? or what need would there be of the cleansing of the blood? or the body purified to die, when it is the evil and defilement of the temple that causes death? And for this reason, and for the life of the body, he promises to cleanse the blood and take the evil away; and so it is written that a cleansing fountain shall be opened in the House of David for sin and for uncleanness, and a new covenant—not like the old which was broken; and this new covenant is when I shall take away their sins—more than forgiving.

Sin is transgression of the law of God; and whatsoever a man soweth, that shall he also reap. Therefore if we sow to the flesh we shall of the flesh reap corruption; and though they repent, it shows broken laws. And so it is written, Repentance shall be hid from mine eyes; for repentance is necessary in the event of sin. But does not the scripture demand righteousness and not sin? Then if a man become righteous, even as Jesus was righteous, doing the works that he did, what would they have to repent of? Not for righteousness; surely not! So it is also written, The gifts and calling of God are without repentance. This is for life of the body; and this shall be fulfilled in the general assembly of the church of the firstborn, which is to be the immortal church; which could not be fulfilled in those who die. But it is for the living to be redeemed from among men, and those who will be able to sing that triumphant song, O death, where is thy sting? it not having stung them; and, O grave, where is thy victory? the grave not having a victory over them.

God is love; and the first and greatest command is, Love the Lord thy God, and him only shalt thou serve. Love is stronger than death—i. e., a godly love which keeps the commandments of God and has the faith of Jesus. Love the Lord thy God with all thy heart, soul, mind and strength; which cannot serve two masters which are in opposition to each other—cannot serve God and mammon. Love the one and hate the other, or hate the one and love the other. Therefore it furthermore says, They who love death, hate me.

The Gentile theologians claim the original sin was a spiritual sin, and they talk about moral men, which

are not spoken of in scripture. Concerning the sin of Adam, they claim it to be disobedience, but do not tell what it was; and if questioned closely they tell of the apple which Eve ate; and that it was a crawling snake, or serpent. I suppose he crawled up the apple tree, and Adam and Eve were taking an evening walk, and lo, and behold, they approached the apple tree, and Eve fell in love with this beautiful beast in shape of a serpent, and Adam could not get her from under the tree. Such is the folly of the human race. But as scriptures speak in parable, similitude, types and shadows, etc., I wish to explain briefly in a simple manner: The scriptures tell what the serpent was, and what the fruit was, and what the crime was, in scriptural language, and what the sin was upon—which was not upon the soul. No curse or appointment of death upon the soul, nor was the soul salvation preached in the first dispensation, not till twenty-five hundred and thirteen years rolled away—till the law of Moses came; and then it was said for the first time, The soul that sinneth it shall die; which is shown in Revelation to live not again till a thousand years are expired.

It was not the death of the spirit of Adam, for the spirit does not die, as they all claim; for they have the spirit and soul one and the same thing, and to go to heaven, upward (sky heaven), at death; and if wicked, to hell—not to die, but to be tortured eternally in the burning lake; which we will prove to all thinking people to be false and as corrupt as the devil's strongest delusion. So if Adam's soul and spirit were not to die for that crime, then what was it? It was that which they deny, and yet claim it was appointed to

men—all men to die; and claim the body must be under the appointment. Well in this they confess the appointment of death to be upon the body. All right, we hold you to it. So the first curse and death was upon the body, and not a spiritual death, as they claim. But there is something more I want you to consider. If the appointment of death was upon the body, then it was because of sin, was it not? Yes. Then if this be true, what are the reprieves for—the soul or body? Note: If the appointment of death was upon the body, (which thing is true,) and because of that disobedience, then what would obedience bring but the redemption and reprieve to the same thing which was under the appointment, viz., the body? This shows the life of the body to be as sure as righteousness is found. Therefore I will prove that the appointment of death was upon the body, and also show it came by sin; and so it is written, Through the sin of one man death came, and so death passed upon all because all have sinned; and this being true, we ask, Would not obedience in righteousness bring life—the redemption of the body?

Now as to the death: It was to be executed within one day; and this has blinded the old world, not knowing the keys and the sealed scriptures, that one day is with the Lord as a thousand years. And so Adam's body, under the appointment because of continued sin, reaped the wages of sin; which was his body returning to dust—corruption.

Now as to the serpent and the forbidden fruit, I will tell in scriptural language. The serpent was called the most subtil beast of the field, and the serpent, red

dragon, the devil, and Satan, which works with man. Paul speaks of some being seduced by the subtlety of the serpent (devil) in the shape of man. Jesus called the hypocrites and Pharisees serpents, generation of vipers; and they were men, priests, and preachers, and offspring of the old serpent. And so it proves the serpent was a preacher; and furthermore he preached to Eve,—talked to her and quoted scripture, saying, “Yea, hath not God said, Of all the trees ye may freely eat?” and by emphasizing the word ALL tried to blind her to the one excepted; and like the preachers who hold with death say, It is appointed unto ALL to die. But the word all is not found in that connection, and all have not died; as we have proved that they through righteousness obtained reprieves from death. Notwithstanding all these following scriptures which show the cause of the fall, and the redemption of the body by obedience, we see the devil transformed, and said to Eve, God doth know if ye eat ye shall not die. The devil—called the serpent and man-beast—knew what God said, that, If ye eat of the tree of knowledge of good and evil ye shall die, because he knew God had said they would, in the event of such a thing. The devil said, Ye shall be as these gods, knowing good and evil; and thus deceived her and she did eat, and afterwards gave to Adam and he did eat. So they had God cornered, for He who could not lie had said, If ye disobey and eat, ye shall die, and the body return to dust.

Now can you not see how the appointment came? that Adam and Eve brought the appointment of death upon themselves by disobedience?—which is the same

today, as it says, By one man's sin death came, and passed on all **BECAUSE ALL** have sinned. And God spared not the angels that sinned, but cast them down; reserved under chains of darkness till the judgment of the great day. God is love, and will have mercy; but what I meant by putting him in a corner was this: They sinned and transgressed against his command, and so he had to place the cherubims and flaming swords to keep the way of the tree of life, lest man would reach forth and partake also of the tree of life and live forever in disobedience, and then Satan could accuse God of lying. Therefore not only Adam, but all of the Adamic world bring death upon themselves by choosing death rather than life.

God made not death, and willeth not the death of any man. Therefore if we live according to God's will, why not live? This was the mystery of the redemption of the body that was sealed from man since the cherubims with flaming swords were placed to turn every way to keep the man, in sin, from the tree of life. But some say the scriptures were sealed till Jesus came. Yes, with some exceptions. Elijah, in the time of the visitation and in the time of the sealed law, obeyed God, and it was unsealed to him, and he did not die; and Esdras also. To whom was it unsealed in the time of Jesus? It was unsealed to Jesus only—the only begotten son and firstborn, who brought life and immortality of the body to light. But to whom was this light given? Does it not say that the light shone in darkness, and the darkness (man by nature who believed in death, and even those under the carnal law) saw it not? Then it

was still sealed to them; and Jesus, the only son, entered in, and it was sealed again till the time in which there would be a manifestation of the sons of God—till the time in which he makes man in his image and likeness; till the perfect thing came. And so it is said, forespeaking of the disciples of Jesus, Bind up the testimony (forespeaking of the testimony of Jesus Christ) and seal the law (again) among my disciples. This was shown by Jesus, who opened the book and said, The spirit of the Lord is upon me, etc.; and he closed the book and handed it to the ministers—a closed and sealed book: and so, as proof the disciples could not understand the deep sayings of Jesus, when they asked of him if he would restore the kingdom again to Israel, Jesus said, It is not for you to know the times and seasons the Lord hath put in his own power. This restoration, what was it?—the body of Israel; restoring the kingdom. And Jesus said, It is within you—not in the Pharisee to whom he then and thus spake; no! but he calleth those things that be not as though they were, and said, I am with you and shall be in you.

Now for further proof that the mysteries of the life of the body spoken of in the scriptures were sealed after the day of Jesus, waiting the day of visitation spoken of by the apostles, remember Paul, the great apostle of the Gentiles, said, We see in part!—i. e., Paul and Gentiles also, till their fulness, as he was the chiefest of the apostles among the Gentiles and for the Gentiles. We see in part. Does this not prove the other part was sealed, to which they are blind to this day, viz., the body? Paul goes on to say,

We see as through a glass darkly (not the true light), and prophesy in part; but when that which is perfect (the full and perfect redemption of body, soul and spirit) is come, then that in part shall be done away. Remember there are to be spirits of just men made perfect by a perfect law; for which Paul prayed, (seeing it as through a glass darkly, yet to come,) May the God of peace sanctify you wholly, and be preserved spirit, soul and body—not die and be destroyed, but be preserved blameless unto the (second) coming of our Lord Jesus Christ.

Getting back to the sealed scriptures: Paul being caught up, not knowing whether in the body or out of the body said, I cannot tell; the Lord knoweth such an one; who heard words not lawful to be uttered in the outer court, belonging to the Gentiles. Therefore it proves again what I have said; that Paul, representing the soul salvation to the Gentiles, said, We see in part! The outer court, belonging to the Gentiles, (Rev. 11-2,) would not admit them to a perfect knowledge of the scriptures; the things pertaining to the inner court being sealed. Another proof: John heard the utterings of seven thunders, and was about to write; and it was said to him, Seal it up and write them not! i. e., till the time of visitation when the seven angels would sound as seven thunders uttering their voices; and the seventh to finish the mystery—unseal and interpret. So it is written, If there be a messenger, one among a thousand, to show unto man his uprightness, then be gracious unto him, and saith, Deliver him from going down to the pit, or grave. I say "grave" because it means that; as his flesh, not going to the grave to be destroyed,

shall become fresher than that of a child's, and he shall return to the days of his youth—which cannot be done in the grave, for there they return to corruption and dust instead of returning to the days of youth. It is written, The old world has lost its youth. But there must be a chosen elect—chosen out of the world—who shall gather around this messenger, interpreter, for deliverance from death.

Now let us return to the garden of Eden and see what the cause of death was; and then will be fulfilled what Satan said, which God will hold him to. To what? Well, at first, as I have shown, he said to her, You shall not die; but since sin and death took occasion, Satan, or the serpent preachers, turn it and say now, All must die: Let no one get offended at the word. Jesus called Peter Satan, but blessed are they who are not offended in me. Before we go further, I wish to explain what the crime was. Jesus said, An enemy sowed the tares, (i. e., the evil,) and that was the devil. Jesus will abolish death and cleanse the blood for those who keep his sayings, and they shall never see death. He abolishes death and destroys the devil who deceived Eve by his subtlety—and they are still doing it, and reject the law of Christ, and persecute those who do accept it. Eve conceived; and did not God point to the crime, and say, For this cause, in thy conception, thou shalt bring forth children in sorrow, and sorrow shall be multiplied? because sin has been multiplied, and they wax worse and worse.

The first fruits of the crime was Cain, a murderer—taking after his serpent father; as Jesus said, The thief cometh to kill and destroy. Death has reigned from

Adam to Moses; and even over those who did not sin after the similitude of Adam's transgression. It does not say they did not sin, but those under the law of Moses did not sin after the manner in which Adam sinned, viz., the blood of the tree of knowledge of good and evil, for they wait under the law till she is purified—after fourteen days; but they sin against the law of Christ, and death reigns over them. The virgin Mary brought forth fruit of righteousness by the birth of Jesus; but he could not have been made by the same law under which they sinned; and children born in sin—under the curse of the law by which no man could be made perfect. Therefore as Jesus had to be a perfect child, there was a virgin message—a change of the law; for remember, Jesus could not have been made by a law which could not make anything perfect. Therefore we see, in comparing the first Eve with the virgin Mary, they both brought forth different fruit, one bad and the other good—Cain and Jesus.

The mystery which was sealed was the mystery of the life of the body without death, as there is no mystery in death, nor can the dead understand, as it is written, The dead know not anything. Therefore God is not the God of the dead, but of the living, who hath wisdom and understanding. Nor can the seals be unloosed to the dead; their ears are stopped and tongues still. Therefore God is working with the living, and shall gather together in one the family of God, who hear his voice and understand; and the marriage of the Lamb must take place in the living, and not the dead. What could he do with a dead man, who has gone to corruption? Is he coming to receive unto him-

self corruption, when corruption cannot put on incorruption? Furthermore, even though their souls are raised and reunited with the spirit, forming a spiritual body, they are as the angels and are not called sons; nor are they made male and female as bride and bridegroom, nor can they have part in the marriage of the Lamb. Some may ask, Why? We answer: In the first place, God cannot lie; and therefore he says, To which of the angels said he at any time, Thou art my son, this day have I begotten thee; sit thou upon my right hand till I make thine enemies thy footstool? He never said it. Nor did he say angels could be priests and kings; nor did he call them saviours; but to Israel his son—Jesus, the first and ONLY begotten, and first-born of many brethren (not angels), and pattern and waymark for Israel, not angels.

Now some may ask, Why could they not be the bride? Because Jesus said so. Listen to what he said, In the resurrection they neither marry nor are given in marriage, but are as the angels; neither can they die any more, for they are equal to angels. But Jesus, the firstborn son, was raised HIGHER than angels, crowned with honor and glory. And why? Because he never lost his body, and God could be glorified in it—the temple of God, which did not see corruption. His bride must be like him, with a temple of flesh and bone—one with him, higher than angels; and shall judge angels, etc.; and shall judge the nations.

The question is often put, "Why do babies die?" We trace from effect to cause, and therefore must trace it to the original cause, which I will explain briefly, and

will try to make the cause of death simple and plain. In doing so we use the scripture as proof, as we know of no better proof, if understood. First bear in mind the mysteries of both good and evil were sealed till the time of the end; and even now, those first getting the message cannot understand all mysteries, as it is a growth—growing in grace and knowledge. Furthermore, note this fact!—that grace comes first; and by grace we grow in knowledge, if we find grace or divine favor with God to be given this visitation of truth, and act upon it according to knowledge—not by a zeal without knowledge. But what I wish to say is this: If we can receive or see the life of the body, it is a sure and certain sign that it is God's doings, for it says, How can a man come unto me except the Father who sent me draw him. If this be the fact, then it proves there was a first great cause in spirit, even before you were born, as it says, Those whom he foreknew he did predestinate to be conformed to the image of his Son; which we have before proved was to be greater than angels, and a greater glory; and by the foreordination and predestination they receive this visitation, as Jesus said, My sheep know my voice, and a stranger they will not follow—which means to convey, a strange voice, which speaks not according to the law and testimony.

You know most all Christendom, if not all, acknowledge Jesus to have been foreordained, and therefore forespoken of to come, and, "In the volume of the book it is written of me, to do thy will, O God, and a body thou hast prepared me." If he was foreordained and predestinated, so also are his elect, who do the works he did, and are to be prepared and made like him. And

so in the prayer he shows that we are to do his will in earth, as it was done in heaven—showing something they had done, for which he made the promise before the world began, which promise was eternal life of body, soul and spirit; and this was made by him who cannot lie, and is faithful concerning his promises. And for this cause, they being foreknown of him, were kept back till the time of the end—the days of Daniel. And why? Because the promises and all scriptures of life, as well as object lessons, are written for us, the elect, upon whom the end of the world has come. Therefore the old Adam and the Adamic race bring forth after their own kind; and if the tree is holy, the fruit must be; and if the tree is corrupt, so also is the fruit.

Many proofs of this are shown in scripture. And so it was by the sin of one man that death came into the world; and death passed upon all because all have sinned. Now then, where does the sin of the infant come in? Note: In the war in heaven, when Michael and the angels and the dragon and his angels fought, the dragon was cast out; and he drew the third part of the stars, who borrowed their light and used it unlawfully; and it says, God spared not the angels that sinned, but cast them down to hell, (this planet in the fall,) and they were reserved in chains of darkness unto the judgments of the great day. So all who stood with the dragon of death, sinned; and this was in spirit before they were born. And since the fall (by the sin of Adam) does it not say that all are born in sin and shapen in iniquity? and therefore the inherited sin or evil was to be visited upon the children till the third

and fourth generation; which means, according to the Lord's time, the third dispensation—a prophetic day; and the fourth to be when Satan is loosed a little season after the millennium. Thus we prove the first great cause of death; as it says, God made not death, but through envy of the devil came death into the world.

Anyway what do Christendom believe about infants? But first, let me ask, Do they not all claim that they must all be prepared to go to heaven, as they put it? Well then, what preparation does an infant have? O, they claim they are saved in innocency. Yes, that's true, for their soul salvation; but what about their bodies which are dead? Were they prepared? Then what about the bodies of those who claim they must prepare for death? Death is the wages of sin, whether committed in the body, or before ministering to a body; only the judgment is different to those who die after accountability and those who die before. It says, The judgment of some goes on before, and the judgment of some follows after. It is written concerning the resurrection, They must be judged and give an account of the deeds done in the body—i. e., such as committed deeds unto death in the body, but not such as those who committed no deeds in the body. They account for sin further back in spirit, as I have briefly shown; and rewards are according to their works. Those under the law are judged according to and by the law. As Jesus said to the Jews, I judge ye not; ye have one who will judge you, even Moses. Those without law are judged without law; and of course Jews with the law, and Gentiles with the gospel—i. e., the dead letter, the six first principles which point through death; and the

Jew with the dead works of the law, being under the curse of the law. Therefore the righteousness of the law and the spirit of the gospel are sealed from both Jew and Gentile; but Israel, the third, with the unsealed word of life, judge themselves that they be not judged. Let little children come unto me, and forbid them not, for of such is the kingdom of heaven; and so it is written, Except you become as a little child ye cannot see the kingdom of God. Therefore we receive this visitation with simplicity, in truth and righteousness, by which we will never see death.

As I spoke of mysteries, both of the evil and the good, let me quote a few scriptural proofs. First I wish to say, as you know as well as I do that in the different churches of Christendom they make many claims in contradiction to each other, and also in contradiction to the plain scriptures. Therefore in speaking of Babylon, it says, "Mystery, Babylon!"—showing a mystery about it; but no mystery, nor any parable, but what is now being revealed and made known to Israel, his elect, by the spirit of truth, that *other* Comforter of this visitation, which the world cannot receive; but it, according to the promise, has been given, which leads them in the way of ALL truth, and no more in part, or as through a glass darkly, but shows them things to come; by which, it says, they shall know all things. And besides this, if they were called gods by whom the scriptures came, (written for us upon whom the ends of the world have come,) then how much more shall these be called gods in whom the scriptures are fulfilled? as the word is spirit and life, and must be made flesh of his flesh and bone of his bone—not like Adam or the

satanic Adam world, full of dead men's bones, and as whitewashed sepulchres.

Leaving this subject, let us go to the main spirit of truth, which now unseals the mystery. First it is necessary to explain, that you may see clearly, the mystery of the fall and the mystery of iniquity, beginning on this wise: It first had its origin with Lucifer, who was once a choice cherub of Eden. And where was Eden? On this planet, before it came under the curse by sin. And if Lucifer was a choice cherub of EDEN, it shows there were others whom Satan called gods. He acknowledged that fact to the woman, saying to her in his subtility, "Ye shall be as these gods, knowing good and evil!"—Lucifer being a choice cherub till iniquity was found in him; and this has been a mystery, and the cause of death.

Therefore the cause has been a mystery also. And therefore Jew and Gentile believe all must die—not seeing what the cause was, and why the appointment came upon disobedience. However, iniquity was found in him; and so it is written, God made not death, but through envy of the devil came death into the world. And therefore envy has shown itself since the fall; and it condemns Jesus Christ and his law, and chooses a thief and robber, which we have explained. And for the original envy and the subtility of the serpent, Eve was deceived, being in the transgression—not that it throws the blame upon the woman, but she being mixed up with them in the transgression. Mixed up with who? Lucifer, called the cherub of Eden, and the serpent, subtil beast, in the shape of man. And so it is written of men as being natural brute beasts, made

to be taken and destroyed, because they hold with him on the side of death. This serpent preached to Eve, and turned the truth into a lie—transformed it; which has run through the fallen race, and for which cause the whole creation groan and travail in pain together till now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. 8-23.

Now I wish to say here, before we go further, if this adoption was for the soul salvation, why was it spoken after Pentecost as yet to come—for which we wait according to the promise? Now as a proof of the cause of death in the beginning, we have already proven it to be through the sin of one man. Eve, being deceived, was in the transgression with him and Lucifer. First and greatest upon Lucifer; as proof, he was anointed and a bright star, son of the morning, and was not deceived; and it says the greater light the greater condemnation; and therefore he will be abased beneath all, as it says, None are lost but the son of perdition, that the scriptures be fulfilled. And it speaks of him as son of perdition in Revelation. In another place it says, Men shall narrowly look upon him, and say, Is this the man that shook kingdoms and made the earth to tremble? Isa. 14-16.

Secondly, it came upon the woman; she brought the woe to the man and upon herself also. Adam, having the command, was not deceived; and therefore his sin was greater than Eve's, she being deceived, and therefore not so much to account for, not so great a transgression, as all must be judged according to their understanding. And so the promise was made to the woman,

that her seed should bruise the serpent's head and overthrow his subtil understanding; and so it is also written, I will put enmity between the seed of the woman and the seed of the serpent. And this has been shown all along the line; and especially in the days of Jesus (the seed of the woman), and the seed of the serpent whom Jesus called serpents, generation of vipers, etc. So it is also written, To be at peace with the world is to be at enmity with God, (James 4-4,) and to love death, they hate me. Prov. 8-36. Ye cannot serve two masters—must love the one and hate the other. Matt. 6-24. This proves the fact of what was said in the garden of Eden, and it was also said concerning the woman; though she at first was deceived, and was in the transgression with them, yet it was said, Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? This is two-fold in its meaning, as Adam blamed God for giving him the woman. Notwithstanding, she was given for a wise purpose, and to be a helpmate to him; and instead, she proved to be a helpmeet—and it has been meet, and serpent's meat, from that day to this, followed by death and destruction. Instead of helping him to life and immortality, she helped him to the grave; and death passed upon all because all have sinned in Adam.

In Adam all die. But another Adam steps in, in due time, and brings life and immortality to light through the gospel, and came to abolish death and to destroy him who had power of death, which is the devil. In Christ shall all be made alive—but every MAN in his own order; and he gives every man according as his

work shall be. But they must get out of Adam and get in Christ, and live. They must get out of the works of the first Adam and do the works of Jesus, our pattern and waymark; and greater works than these shall they do because I go to my Father. John 14-12. This is for the life of the body, as it says, The first Adam is of the earth, earthy; which means to convey the fact that if we walk after the pattern of the first Adam, the world, the devil and the flesh, we go to earth, earthy—clay, dust, corruption; as it says, To be carnally minded is death, but to be spiritually minded is life and peace. Therefore we must have the mind of Christ and live—body, soul and spirit. And so the latter Adam is a quickening spirit. To quicken what? Our MORTAL body, that it may be immortal. And so Paul said, This MORTAL shall put on immortality.

Behold! I show you a MYSTERY: We shall not all sleep. And this mystery is without controversy, godliness, God manifest in the flesh—not dead flesh, nor corruption. He is the God of the living, who can walk before him in the light of the living, and who can praise him and glorify him, and he be glorified in them. Because of the mystery of iniquity, and the sin of Adam, cherubims with flaming swords were placed at the gates to keep the way of the tree of life, till those came who would keep the commandments of God and have the faith of Jesus Christ.

THE FIGURE THREE.

In the great scriptural figure three we understand the first rudiments, embracing the three classes and the three glories, as shown in scriptures, as well as in the

natural things. We see them showing forth the beauties of the heavenlies, yet to appear in visibility; as it says, The visible things of the creation show forth the invisible, even the eternal power and Godhead. Therefore invisible things are clearly seen by the visible; and yet cannot be seen except by the visitation, and that spirit of truth which was to be given—that *other Comforter which the world cannot receive*. Therefore it is given to Israel, to whom the promise was made; to lead and guide them in the way of all truth and show them things to come. Therefore the invisible must be seen before it could be manifest in visibility, and taken by faith, and proven by works. As the visible things are figures of the invisible—even the eternal power and Godhead—so man, who is visible, mortal man and woman to be made immortal, will be the manifestation of the Godhead in visibility; as the scriptures show Adam to be a figure of him who was to come; being invisible till that spirit Christ rested upon Jesus, making him the latter Adam. And that spirit was Christ, the quickening spirit, the Lord from heaven; he being a son of God, the Father, and Jerusalem the Mother—i. e., Jerusalem above, who is free, the mother of us all. Gal 4-26. In Father, Son and Mother, we see the figure three; and these are the three things that agree in heaven; and the three things in earth are spirit, water and blood.

God spoke in the beginning that which would be in the end; and therefore declared the end from the beginning; and the scriptures were sealed till the time of the end, or day of visitation to come. Therefore, since Adam fell by transgression, and was driven out

of the garden, cherubims were placed with flaming swords turning every way to keep the way of the tree of life, lest he also reach forth and partake of the tree of life and live for ever. Therefore the word of life was sealed till the seed should come to whom the promise was made; and therefore was kept back till the time of the end and day of visitation—when that statement would have its accomplishment, which said, Come, let us make man in our image, and after our likeness. Here we see again the figure three: Father saying to the Mother, Come, let us make man in our image and likeness!—which was the son; making up the three—the great trinity of the Godhead. Christ, the invisible spirit, was with God, the brightness of his glory and the express image of his person, by whom he created the worlds, he being invisible and yet visible in the personality of Jesus.

Now male and female creates he them; and therefore it says, Our vile body shall be changed and fashioned like unto his glorious body; being prepared by this visitation. So Paul says, There is one glory of the sun, (immortality of the body,) and another glory of the moon, (aliens, or mount Esau, which shall be beautiful in that day,) and another of the stars; and as one star differeth from another in glory, so also is the resurrection of the dead. In this again behold the figure three represented by the visible sun, moon and stars—showing the glory of the three classes who shall live during the millennium in visibility; who shall bring forth according to what was spoken at first, viz., after their own kind. Gen. 1-11, 12. During the seventh day sabbath of rest, there was a perfect crea-

tion, and three classes; which will be again during this coming sabbath of rest that yet remaineth for the people of God. The paradisaical law was kept (which was the law of life) during the seventh day of a thousand years, until Lucifer, who was the anointed cherub in whom iniquity was found, influenced Gadrel, the serpent—the most subtil beast of the field—who deceived Eve by his subtilty. This was a preacher, because he preached to Eve, as you can plainly see in Genesis, 2nd chapter. And remember, Jesus called that same class “serpents,” “generation of vipers,” who were the offspring of that first crime.

But remember the first creation of man was spoken of as being made in the image and likeness of God, and not spoken of as made of earth; and male and female created he them. In these we see the figure three of the Godhead. And they were called gods; and the command to these was to have power and dominion. But afterwards, as you plainly see in Genesis, he formed the man, Adam, of dust; and this Adam fell by transgression, and was to die within one day, and go to dust, or earth, from whence he was taken. But notice! It says, God made not death, but through envy of the devil death came into the world; which Jesus, the latter Adam, came to abolish. So note: The appointment of death was given because of sin, which is a transgression of the law. And Paul clearly shows it was through the sin of one man that death came. And so death passed upon all, because all have sinned, and come short of the glory of God. Rom. 3-23. So it is written, The law was added because of transgression, till the seed should come to whom the promise

was made—showing the law of Moses was added because of transgression of a foregoing law. Therefore the law of life was sealed till this seed should come in this the time of the end—in this the day of visitation. The six days of creation signified six thousand years, as one day is with the Lord as a thousand years; and because of Adam's sin, his body died within one day and returned to the dust from which it was taken, and the tree of life was sealed.

A garden inclosed is my sister; a spring shut up, a fountain sealed—with cherubims placed at the gates with flaming swords turning every way to keep the way of the tree of life, lest man, in the fallen state should reach forth and partake of the tree of life and live for ever. Therefore the scriptures were sealed, and written for us upon whom the end has come—till the seed and spirits of the just overcome; to whom I will give to eat of the tree of life, and they will live for ever.

In spanning the dispensations of time we behold him working all things after the counsel of his own will, and declaring the end from the beginning. We view him through the word; as in the beginning was the word, who said, Let there be light! and there was light, for it says, The word was God. John 1-14. God is light. However, the Word took upon itself flesh and dwelt among men, and said, I am the light of the world—the true light; and that light shineth in darkness, and the darkness comprehendeth it not. Jesus said, I work, and my Father worketh hitherto; (John 5-17;)—six days of a thousand years each; and in this sixth day he makes man in his image and after his likeness; and as in the image of God created he him

(Jesus) in this cycle, so now male and female creates he them. So it is written, Our vile bodies shall be changed and fashioned like unto his glorious body—i. e., made immortal, and so be like him, who only hath immortality; for this mortal shall put on immortality and to be like him, the firstborn among many brethren. This is to be the manifestation of the sons of God, who are to overcome that which overcame Adam—viz., the world, the devil and the flesh; and the promise is, To him that endureth to the end, the same shall be saved—spirit, soul and body. 1 Thess. 5-23.

As we view the scriptures which have been handed down since the beginning of time, we see the figure three in the three dispensations, or prophetic days—the antediluvian age, the Jewish age, and the Gentile age. Therefore the word says, The world has lost its youth, and is ready to vanish away—like a garment which waxeth old and passeth away; and there shall be a new heaven and a new earth. Now the scriptures clearly show that at the fulness of the Gentiles the Lord would set his hand the second time to recover the remnant of his people, Israel. These three classes are clearly spoken of in scripture, in their order, times and seasons. Two parts shall be cut off and die, and the third part shall be left therein; and in that day Israel shall be the third. Zech. 13-8; Isa. 19-24.

In spanning the dispensations of time we see God's dealings with mankind in prophetic days, or dispensations of time; and how he opens and closes the door of immortal life, and a few have entered in, in every age, while the soul salvation, common to all, has been provided for by the atonement of Jesus Christ, who

stood as a lamb slain from before the foundation of the world. Now, in the old antediluvian age, the soul salvation was not known, except by what was said of the formed man Adam, who fell by transgression; who became a living soul. God, foreknowing his destiny, (viz., in death,) could only call him a living soul. This signified his posterity, who die, they being a living soul in a two-fold sense—i. e., by also having soul life, by which they bring forth; as it was said of Jacob, Out of his loins came seventy souls—which will come in resurrection at the great day. And as it says, As death came by one man, so also the resurrection came by one—Jesus Christ; who said, I am the resurrection (i. e., of the dead), and the life (for the living)!—a light to enlighten the Gentiles, and the glory of his people, Israel. Therefore do not lose sight of this two-fold meaning; and rightly divide between the dead and the living. In Adam all die—i. e., in the works of Adam, by whom death came, and passed upon all, because all have sinned—including both Jew and Gentile; but Israel, the third class, shall be left therein and not die; whose days are innumerable. Therefore, as in Adam all die, (and get the soul salvation in resurrection,) so in Christ all (of Israel, to whom the promise was made) shall be made alive—body, soul and spirit. Yet, take the statement in its full meaning: In Adam all die—but different kinds of death; for there is the death of the body, and the death of the soul; and to them who live, death of the evil only, as I will show. To die is gain. but to live is Christ. Therefore to those who die and get the soul salvation, it is gain—i. e., they gain the soul in resur-

rection. But to live is Christ!—therefore in Christ all shall be made alive; but every man in his own order; as before shown there are different orders and glories.

Now as to the Adamic race, who die, they are called living souls; but where is the body of Christ, as he is head of the church and saviour of the body? Therefore in the first dispensation, Enoch, the seventh from Adam, walked with God, and God took him alive, that he might not see death. He then became more than a living soul. In the second dispensation, Elijah and Esdras went to spirits of just men made perfect, without the loss of any part of themselves. In the third dispensation Jesus came, bringing life and immortality to light through the gospel; and came to abolish death and to destroy him who had power of death, which is the devil. All is written for us upon whom the end has come; and so, To them who look for him shall he come the second time without sin unto salvation. This second coming and salvation spoken of here is for the life of the body, soul and spirit: for note: His first coming was for the soul salvation. Therefore what salvation is his second coming for—as he shall come the second time without sin unto salvation? Paul, long after the day of Pentecost, said. The whole creation groaneth and travaileth in pain together until now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. This quotation within itself clearly states the redemption of the body. But however, let us reason a little further. They could not have been waiting for the adoption of the soul salvation, for they had already received that through the

atonement of Jesus, as all would have to admit; therefore this was the adoption of the body, for which we wait, as it was then sealed among the disciples. Isa. 8-16. Jesus therefore spoke in parable, till this the day of visitation; when he would send the spirit of truth, that other Comforter—not the one at Pentecost, but that OTHER Comforter, the spirit of truth, which the world cannot receive.

Now notice! All Christendom hold out and claim to be converting the world, and strive for ascendancy in numbers. Now if they are converting the world, they must acknowledge that the world, which they convert, receive the Holy Ghost—and they are not slow to make this claim. Well then, it is a clear proof they do not receive this spirit of truth. And why? Because the world cannot receive it. John 14-17. Therefore this spirit of truth is to guide in the way of ALL truth and show things to come, and reveal the mystery of the life of the body. Therefore the one they (Christendom) receive is for the soul salvation; as they see in part and as through a glass darkly, etc. But as to the life of the body, they do not believe it, and therefore cannot receive this spirit of truth. Furthermore, they boast of their great numbers, and claim to convert the world, and say it is getting better. All right. If we allow them their arguments, it proves—by their own claim—that they are not the elect people to whom the promise was made. And why? Notice, and you can see: The elect are spoken of as a few, and are numbered—while they claim to convert the world, and boast of their great numbers. You see now clearly do you not? The great host, who are described coming

in resurrection, were so great a company that no man could number them; and this is their hope. Note: They are of all kindreds and people—black and white, bond and free; but in the main, notice: They were an innumerable host that no man could number; while God's little flock—his elect, spirits of the just—are a few; for, Strait and narrow is the path, and a few there be that find it. These few are numbered, 144,000—redeemed from among men, and not from the grave.

THE DAYS OF NOAH.

Now, we have already spoken of the figure three, and clearly shown the three classes and the three dispensations. These three were typified by the three sons of Adam—Cain, Abel and Seth. Cain slew Abel. So it was that the Jew—first in the second dispensation—was cut off from life, and the Gentiles came in for a dispensation of grace, till their fulness. But Seth was given in Abel's stead; which was a figure of Israel. The same figure three was shown in the ark, in Noah and his three sons; by whom the earth was overspread after the flood, etc. As Adam was a figure of him who was to come, (as we have the first, and also second Adam, the Lord from heaven,) so also was Noah a figure of the second coming of the Son of man; and, As it was in the days of Noah, so shall it be in the coming of the Son of man. Matt. 24-37. In this we see the figure three in different ways—not only in the three sons of Noah, a figure of the three classes who will be taken over into the millennium, but in the ark itself, with its three stories, and the three times in which he sent out the dove. First the dove returned

without finding a place to rest. The second time she returned with an olive branch—a figure of the Man-branch from a good olive—branch of the root. Jesus is the root, and is called a good olive; and a branch from that good olive enters the ark with the dove—which was a figure of the holy spirit. So Jesus said, As it was in the days of Noah, so shall it be in the coming of the Son of man—the Man-branch. This was the second time she returned to the ark. The first time she represented Jesus. A dove was seen to rest upon Jesus—yet the land of Israel was then in the distance. The second time it returned with the branch from the olive—which showed the land was appearing above water. The third time she was sent out, lo, and behold, she returned no more—the waters had abated, and the land was above the open waters; a like figure of the promised land coming in for the millennium. Noah and his three sons (or classes) will enter into the open fields of Eden; as this planet will return to her Eden state, and Paradise be restored, and the deserts bloom in roses, and the earth shall yield her seven-fold.

The lessons shown in the ark are so great, that time would fail me to tell in these briefs. In fact there is much pertaining to this visitation that would not be understood except you were fully acquainted with the visitation, and well advanced in the workings of this visitation and ingathering; in which all things written are to have their accomplishment. In order to understand all things written for our learning and admonition upon whom the end has come, we must follow on step by step up into the temple of wisdom, and

grow in grace and the knowledge of the truth. Noah entered the ark through obedience, and so condemned the world; and not only Noah, but his household. Therefore there is, in this day, the great ingathering of Israel, as Noah's family, into the ark, preparatory to the great deluge and flood of troubles and judgments that will soon envelop this world of sin, as in the days of Noah and of Lot. Luke 17-26, 28. They will then know the world is not getting better, any more than in Noah's day. Therefore, Israel are now being gathered into the ark of safety.

The covenant God made with Noah was a covenant of life, saying, "I will no more destroy all flesh!" But notice!—only those who entered the ark were saved. And so, As in the days of Noah, so shall it be in the coming of the Son of man. Remember what Jesus said: Before him shall all nations be gathered; and, Unto Shiloh shall the people be gathered; for, As the lightning shineth from east to west, so shall the coming of the Son of man be; and where the body is, there will the eagles be gathered together. Luke 17-37; Matt. 24-28. The lightning is as this visitation, or Shiloh—Christ and Jerusalem; and the bow in the cloud is seen as a token of the covenant, with its seven colors as the seven spirits of God, and the scriptures with its seven-fold light upon the word of God—unsealing the mystery, that all may be understood.

In sending out the dove three times there were seven days between each time, as seven years in this visitation. And three sevens are twenty-one, when a child is counted to be of age, and free. So from the time of the branch of the olive brought by the dove, (in

fulfillment of James, the sixth messenger, who said the graft should alight before the third watch closed—which was in 1894-1895, after a preparation by this visitation, by whom this message came as fruits of the visitation,) twenty-one years closes the eleventh hour of this the sixth day of a thousand years; and yet the days of Noah, as this visitation counts from the first messenger of this visitation (1792), and the 120 years close. At the same date, (which closes the eleventh hour of eighty-three years and four months,) 80 years were counted for purifying after a child—i. e., a female child, or male and female. So from the opening of the eleventh hour (1833), 80 years closes 1912, and the days of Noah as well; three years and four months of the hour remaining.

This is a key: Are there not twelve hours in a day? John 11-9. Divide one day of a thousand years by twelve, and it gives the solution, and shows the Lord's time of an hour 83 years and four months. And so there are four watches of an hour. Divide 83 years and four months by 4, and you will have 20 years and 10 months for a watch of the Lord's time. So, If I come in the second watch, or third watch, blessed are those servants so found doing. Therefore he—this spirit of truth, the branch of the olive—alighted and was grafted in the third watch, as we have before shown. If I come in the second watch. So he—that prophet which was to be raised up from among the brethren, like unto Moses—did come, and opened the eleventh hour. And at midnight of the eleventh hour—which was at the opening of the third watch—there arose a cry, Behold the Bridegroom cometh; go ye out

to meet him! Now how could any one, or any people, go out and meet him without meeting the conditions; and approach unto him, seeing him who is invisible? Therefore this cry signified—as other writings show—that the next was to be He upon whom my spirit shall rest. And this was to be the messenger of the covenant, and an interpreter; who shall be kept from going down into the pit; and his flesh shall become fresher than that of a child's. So as the world has lost its youth, we regain it by this visitation; for the law of the spirit of life shall set us free from the law of sin and death.

Now let us return to the garden of the Eden of Paradise, and find the first cause of death. The remedy is found in this visitation, as he declared the end from the beginning. The promise is to him that endureth to the end. And this visitation was given to this end and for this cause, that by it the spirits of the just will testify unto the truth; and if the truth shall set you free, you shall be free indeed. Let us return to that country from whence we came; as the spirits of the just—the seed to whom the promise was made—came down the line. These spirits have been working with him in spirit, and against Lucifer, the dragon; and the promise was given to them—which promise is eternal life—given by God, who cannot lie, before the world began. This promise is confirmed by all the scriptures, to be obtained in the time and day of visitation pointed to, even by Jesus and the apostles. These spirits of the just were kept back till the 1,335 days spoken of by Daniel the prophet, and in other scriptures now to have its accomplishment; and as these spirits now have bodies, they will do God's will in earth as

it was done in heaven, or in spirit. Therefore these spirits for the new kingdom of God were kept from taking bodies till the old world of fallen spirits had come in; and which must pass away as in the days of Noah, and give place for that perfect thing—the new creation of God. The meek who shall inherit the earth shall possess all things, not suffering loss—i. e., not suffering the loss of the body; for what would it profit a man to gain the whole world and lose himself? As we have before shown, these spirits have been kept back till this the time of the end and day of visitation. Therefore all is written for us upon whom the end has come; and these are to do the works that Jesus did, and greater works; (John 14-12;) they being fore-ordained and predestinated to be conformed to the image of his son, and therefore will be like him; he being the firstborn of these many brethren, and their pattern and waymark.

Now if the soul salvation is a free gift of grace, without works, then we would ask, What would the works bring that Jesus did—which works we are to do? They who do the same work must of a necessity receive the same glory—which is the glory of immortality—the glory of the sun, an hundred-fold. These who are to be made like him will be raised with him—higher than angels, crowned with honor and glory. Remember, he obtained a much more excellent name than the angels; and the promise in the garden of Eden was to the seed of the woman—which seed was Jesus, the firstborn son of God by the woman since the fall. It furthermore shows, and was said, I will put enmity between the seed of the woman and the seed of the

serpent. This was clearly shown in Jesus the seed of the woman, and the serpent's seed manifested in the serpents and generation of vipers, with whom he had the trouble and the battle. Therefore his teachings show that we—the spirits of the just and seed to whom the promise was made—must do the works that Jesus, the seed of the woman, did, and greater works. The serpent bruised his heel on the cross; and now the seed of the just will bruise his head—signifying his seat of power. So it is written, The flesh lusteth against the spirit and the spirit against the flesh. That enmity must exist against all evil, and we must love the good and hate the evil; as it is written that we must love the one and hate the other, etc., for light and darkness hath no communion.

In the beginning, God created the heavens and the earth; and darkness covered the face of the deep. And God said, Let there be light! and there was light. But in this cycle of time, since the fall, darkness has reigned; and the light shone in darkness, and the darkness comprehended it not. God is light, and he is life; and in him there is no darkness at all. He is the light of the world in his son Jesus Christ; but it says, Darkness covers the earth, and gross darkness the hearts and minds of the people. Jesus said, Ye will not come unto me that you might have life, and have it more abundantly. Therefore they would not come unto the light, and consequently abide in darkness—loving darkness rather than light because their deeds are evil; and would not come unto the light lest their deeds be manifest. Nevertheless, he is the light of the world; and all must be lighted by his glory in due

time; and in their times and seasons, and in their order. As we have before shown, there is one glory of the sun, and another of the moon, (which borrows its light from the sun,) and another of the stars; and as stars differ, so also is the resurrection of the dead. All must be judged in order, by the great light, because they judged not themselves.

As we view the scriptures in the light of the living, we behold him in the word; and through the word we approach unto him, seeing him who is invisible, but who must be manifested in visibility; as in the beginning was the word, and the word was with God, and the word was God, and the word took upon itself flesh and dwelt among men; and we must be made like him by the same word. Therefore the word said, Let there be light! and there was light. This is the light that lighteth every man that cometh into the world—i. e., the new world, which shall be filled with his glory. And they need no candle light; neither the light of the sun; for the Lord God doth lighten it—it being the Holy City of the great King.

During the dispensations of time we see him working in the creation—working all things after the counsel of his own will. Therefore he gives us the word of God, by which we can be made like him. All is written for us upon whom the end has come—that is, the end of the old world. The fulness of the Gentiles having come, he now finishes man by the visitation of his spirit, which is spirit and life. In the scripture we see the keys by this visitation of light, by which we can unlock the seals; as the word of life was sealed with seven seals, because it has its seven-

fold light. In this cycle he works by seven days, or seven thousand years—a thousand years for a day; and so this is a key, One day is with the Lord as a thousand years. He calleth those things that be not as though they were—which is another key; because the scriptures are written for this the day of visitation, and time of the end of the sixth day, in which he makes man in his image and likeness. Now the day in which God did rest was the Sabbath—the seventh day; the closing day of the former cycle; and in the end, Adam sinned and fell. You all know that time, in this cycle, counts from Adam—one day; whether you count six days or six thousand years, it begins from Adam—one—the first day, and so on, till now we live in the closing part of the six thousand years; proving by the Gentile calendar, that the Jewish sabbath is correct—i. e., the type which they hold—the seventh day. Therefore the coming seventh day of a thousand years is the sabbath of rest that yet remaineth for the people of God—not past, nor once a week, but yet remaineth for the people of God—i. e., of this cycle of time. It is true, as I have proven, there was a sabbath, called the seventh day, in which God did rest; and he blessed it. This is another key: The thing that has been shall be, and God requireth the thing which is past. Therefore the things that were in the former cycle shall be in this cycle. Therefore man was redeemed and called “good”—made in his image and likeness—called gods; and had dominion and power, which was lost in Adam’s fall—not lost to them who did not sin and fall, because they cleared away from this planet in the

closing part of the day of rest, when this planet was in its Eden state. When Adam sinned and fell, the earth was cursed, and it was said, Thistles and thorns shall it bring forth.

Now note! Even in the first dispensation, after the fall, Enoch, the seventh from Adam, walked with God, and kept his commands; and God took him that he might not see death; and he, like others, cleared away from the planet, and went to other worlds which God in Christ had made. Yet, still in the first dispensation, after Adam fell, there were immortal sons of God living upon the mountains; who left their own habitation and went down in unto the daughters of men, (i. e., daughters of Adam's race,) and so fell; and therefore kept not their first estate. These are reserved under chains of darkness unto the judgment of the great day. The planet has rolled on under the curse and in the fall for these six thousand years, and the scriptures have been sealed from the fallen spirits, who have been taking bodies and losing them, and therefore come in under the atonement for the soul salvation. Not having judged themselves they must be judged, to give an account of the deeds done in the body. 2 Cor. 5-10.

Therefore since the fall of Adam, (who blamed God for giving him the woman, saying, It was the woman thou gavest me!) the woman has been blamed from that day to this—not seeing the bright side, which would show up in dispensations of time. She blamed the serpent. Yet the serpent beast, by his subtlety, has been and is still deceiving her—and not only Eve, but the whole world. Therefore he is called the

deceiver of the whole world, and would deceive the very elect if it were possible. But this visitation of the spirit of truth is given to anoint their eyes with the clay salve of the land, to see that the clay and land of promise is to be restored, as well as the soul. This serpent beast is man—as it speaks of men, as natural brute beasts, made to be taken and destroyed. The seed of the serpent was inoculated into the blood, and transmitted down the line; and children are born in sin and shapen in iniquity with the inherited evil. Jesus called the priests and professors of his day, “generation of vipers” and “serpents.” The man of sin therefore is revealed—i. e., we can see the mystery of iniquity, and the origin of evil.

Now as Adam blamed God for giving him the woman, note the answer: God spake by the prophet, saying, Shall I give my firstborn for my transgression? the fruit of my body for the sin of my soul?—thus taking it upon himself, and making it good! and yea more, in his son, who was to bring man’s redemption—not only of the soul ransomed, but the body of his elect redeemed, and raised with knowledge, knowing good and evil. In saying, Shall I give my firstborn for my transgression, he was calling it “my transgression” because Adam blamed God for giving the woman. Notwithstanding, he gave the woman for a helpmate, and meant her for good; but, like Adam’s race, he abused his liberty, and used it for an occasion of the flesh, contrary to God’s law. So she proved to be a helpmeet, and so helped him to the grave, in dishonor. 1 Cor. 15-43.

In saying, “The fruit of my body for the sin of

my soul"—Adam was his soul; and so God called him a living soul. Jesus was his body, which saw not corruption. Therefore he was a living body; and the fruit of the body was the blood, which was shed for the sin of the soul—i. e., for the sin of Adam. The promise was to the elect—that they should be redeemed, body, soul and spirit, by Christ, the latter Adam, who is head of the church and saviour of the body; he being a quickening spirit, invisible, (i. e., Christ,) to quicken our mortal body by his spirit, and to change and fashion it like unto his glorious body. Phil. 3-21. Therefore this mortal shall put on immortality. And this is the general assembly and church of the first-born. Heb. 12-23. Remember, Christ is head of this church to be made immortal, and saviour of the body. The first Adam and his posterity was called a soul; so, All souls are mine, saith the Lord—purchased by Jesus on the cross. Therefore, as to the old world in Adam, all believe in death; and so in Adam all die. But in Christ, the latter Adam, all shall be made alive. Satan, who is transformed into an angel of light, shall be bound—i. e., the old red dragon, that old serpent, called the devil, and Satan, shall be bound a thousand years, to deceive the nations no more. This proves that he has been deceiving not only Eve, but the whole world. Rev. 12-9. Therefore then, why blame Eve, or God? The thing to do is to enter the visitation of life, and awake to righteousness and sin not. When Satan warred in heaven against the Godhead, his work was to deceive and get as many on his side as possible, in order to hold power. So he deceived and drew the third part of heaven. And these sons of

God, who by sin fell, taught evil to the Adamic race by transforming their knowledge into that which worked evil and death; and as these evils increased, life was shortened.

As we look down through the telescope of time, we see the scriptures were sealed since the day Adam was driven from Eden, and cherubims placed with flaming swords to guard and keep the way of the tree of life—which turned every way to cut off man by the sword of death. This was because of sin—that no man, by sin and transgression of the paradisaical laws, could enter the gates into the Eden and paradisaical state. Therefore death has reigned because of sin. But where sin has abounded for these six thousand years, and death by sin, so now grace must much more abound by this visitation of God. So it is written, To him that overcometh shall I give to eat of the tree of life, and he shall live for ever. Jesus Christ, being a tree of life, said, I am the bread that cometh from heaven, that a man may eat thereof and not die, but live for ever. John 6-50. Therefore if you view all things through the word—which was with God, and was God, and which takes flesh and lives for ever—you can see the truth of the word, that, God made not death, but through envy of the devil death came into the world; and that God willeth not the death of any man, but placed good and evil, life and death before us all, and forbids such things as produce death. Therefore he placed cherubims with flaming swords to see that none enter in disobedience; and therefore he that climbeth up any other way—except through Jesus Christ, the way, the truth and the life—the same is a thief and a

robber. Remember, The thief cometh not but to kill and to destroy. The thief is the devil, the author of death. Jesus said, All that ever came before me are thieves and robbers. And why? Because they would not come unto him through the word of truth for life; and therefore chose a thief and a robber to be released, and said, Crucify Jesus! Therefore they robbed God of their own temples, and all were sold under sin.

They nailed Jesus to the cross between two thieves. The thieves were a figure of Jew and Gentile, who rob God of the temple; yet Israel is the third, as Jesus represented Israel, being the firstborn. Therefore the figure three is still before us. Two parts shall be cut off and die, and the third part left alive; who will accept Jesus Christ in the light of the living, and will walk before him in the light of the living, and watch and keep the thief out of the house, that the goods are not spoiled nor the house broken up.

Now in spanning the dispensations of time, we see the true meaning of that scripture which says, After two days I will revive the hope of Israel, and in the third day I will raise them up and they shall live in my sight. Therefore after two dispensations, or prophetic days, Jesus came and revived the hope of Israel; and said, How oft would I have gathered you, but you would not! The Jews were then called Israel; but John speaks of them who call themselves Jews, (i. e., the true Jew, or Israel,) but do lie; and are not the true inward Jew, but are of the synagogue of Satan—which means, their temples are the temples of Satan. Therefore, after two prophetic days he revived the hope of the seed of Israel; and they asked, Will you at

this time restore the kingdom to Israel? And he said, It is not for you to know the times and the seasons that the Lord hath put in his own power—because it was sealed among his disciples. Isa. 8-16. Therefore it was said, And in the third day I will raise them up, and they shall live—not die. Jesus often said, And I will raise them up at the last day. Therefore in this ye also see the figure three, as three prophetic days have rolled on, or six twelve hour days of the Lord's time—i. e., six thousand years. And he is fulfilling his promise in this the day of visitation; and has set his hand the second time to recover the remnant of his people, Israel; and shall raise them up from Adam's fall, and restore the kingdom; which shall be an everlasting kingdom which shall not pass away—the kingdom of God in man, and the planet restored to its Eden state; which is the land of promise in a two-fold sense, as the meek shall inherit the earth.

THE HEAVENS.

Now, it says, The old heavens and the old earth shall pass away; and there shall be a new heaven and a new earth. Let us rightly divide and compare scriptures in harmony. What is the Gentile heaven? and where is it? They do not seem to know—only they expect to go up at death. We therefore ask, How long has your heaven existed? O always!—from everlasting to everlasting! Well, forever and everlasting have an end, as we can prove by the scriptures, and have proved it. What heaven is it that shall pass away? and what earth? We believe this planet will remain

in eternal existence, which has no end; and the meek shall inherit it. It will be renovated and return to its Eden state; and the deserts shall bloom in roses. Christ, who is eternal, shall reign with them on the earth; as it says, "The kingdoms of this world"—not sky-heaven world, where there is no world; that is Gentile imaginations. Yet there are other worlds. But let us consider this one, since we are consigned to this one. They say it shall be burned up and destroyed. But let us see. Now if this planet, or earth, shall pass away, what heaven is it that goes with it? There shall be a new heaven and a new earth. What is your heaven? Did it always exist? O yes! Well hold to it. But let me ask, Is it the heaven spoken of by God in the beginning, when God created the heaven and the earth? Is this your heaven? Yes. But you claim it always existed, and was from everlasting to everlasting; and you claim everlasting has no end. But the heaven in consideration is that heaven that God in the beginning created—or do you want a heaven that God never created? That proves it to be an imaginary one; and they therefore cannot locate it, and do not know where they are going. They only know they want to die—and still do not believe they want to die when it is put to a test.

I believe in a heaven that God created in the beginning, and pronounced it "good;" and blessed and sanctified it, and in it rested. That is a good heaven, if we can locate it—and I am sure we can. Jesus said, I go to prepare a place for you!—maybe this is the place you expect to go? O yes, that's alright! I know more about this, and am better acquainted with

Jesus. Well let us see if either Jew or Gentile are acquainted with him. Jesus said to the Jews, You neither know me nor my Father; and the Gentiles are on the same platform—the middle wall of partition being broken down. None seeketh after God, no not one! (Rom. 3-11;) and so all are in unbelief; (Rom. 11-32;)—and other proofs stronger yet. But let us continue the heaven problem; as we should understand what heaven we want, and where it is located. If your heaven was ever, and from eternity, without beginning, or without being made, you then exclude the one created in the beginning, and the place Jesus went to prepare. Or is your heaven no place? Jesus went to prepare a place. Now which of these three do you want? Remember the figure three is still before us. You know Paul spoke of the third heaven. Seeing the one God created does not suit the Gentiles, how could the place Jesus prepares suit, as they work together? Jesus said, "I work, and my Father worketh hitherto!" and he came to do the will of him who sent him.

Now if any try to climb up (or fly up) any other way except through the door, the same is a thief and a robber. Therefore by death, and expecting to fly up, they are as that thief. If they hold with death, and teach it, they become as a robber, as Jesus said. They rob God of the place in which he wants to dwell. You surely believe what Jesus said concerning the kingdom? He said, Know ye not the kingdom is within you? Yes; and therefore they claim to be born of God. But remember, Jesus was then talking to a Pharisee. Was the kingdom of God in the Pharisee? No! God calleth those things that be not as

though they were—speaking of that place he was going to prepare. O yes, I see; and we therefore expect when we die to go to that place prepared! I am afraid you will wear out your wings before finding the place above as you imagine; and will finally come back, and have to enter by resurrection—and then can never enter the place prepared, as he said, Where I go, you cannot come. This must be understood in the light of the living. Remember, the place where he (Christ) went, was in a prepared body—in immortality. Therefore those who die cannot enter, for they lose the body and suffer loss; and the body is turned over to Satan for the destruction of the flesh. God is not the god of the dead, and cannot be glorified in a dead temple; nor can corruption put on incorruption; (1 Cor. 15-50;)—and still you expect to go to that prepared place up in the skies after death, and bid this earth adieu! Let me inform you before going, that you could not see him there. Why? For two reasons, or more. In the first place, note the remaining part of the text in view: If I go away I will prepare a place for you; and if I go and prepare a place, I will come again and receive you unto myself; that where I am, there ye may be also. Where is this? On this planet, where He stood—and where I am, there ye may be also. Therefore he spake in parable, because the mystery was sealed till the time of the end. And note: If I go, I will come again—that means his second coming. Therefore these words and his promises were for this time, when he would come again. So you see the force of his words, Where I go ye cannot come—i. e., those at the time of his first coming; for he was to come

into his kingdom. The thief on the cross understood better theology than Christendom today; for he said, Lord, remember me when thou *comest* into thy kingdom! Now do you not believe that where his kingdom is, there he will dwell? Yes. Well, the kingdom is to be in you—"I am with you and shall be in you!" (John 14-17;) and the place or body must be prepared.

Now again: Maybe you are going up to the Golden City? O yes; I have heard all the good old folks that have gone before, sing that good old song, "Sweeping through the gates into the new Jerusalem!" the golden city above. But what do you think of this? That city may not be found up there now; as John (written for this visitation) said, I saw the Holy City, the new Jerusalem, *coming down* from God out of heaven prepared as a bride adorned for her husband. Therefore this beautiful city above turns out to be a woman—greater than Eve. She is the Paradise mother of the free. Jerusalem above is free, the mother of us all who are her children—the children of the free—and born of her into immortality. Gal. 4-26.

It looks like you are bound to knock us out of heaven altogether. No; I am only trying to get you out of the notion of dying and trying to go to no place up in the sky. I want you to understand where you are going before you start; and I think, when you properly understand it, you will conclude to remain with us, and be alive and remain; for he has sent that spirit of truth (this visitation) to prepare a place in our temples for the great King, the mighty God of Jacob to dwell in. Therefore the Holy City, the new Jerusalem (not the old Jerusalem below, but the new

Jerusalem above, that is greater than all) has come down from God out of heaven—not the old heaven that passes away, but the new heaven and the new earth, or body, prepared. She has come down prepared as a bride adorned for her husband, Christ; and therefore the marriage of the Lamb must take place on earth, and in the new earth prepared. The old heavens in which they took pleasure in sin, and the old earth polluted in sin, must pass away by the crucifixion of the old man of sin with its affections and lust, that the body of sin might be destroyed, and the body purified in the cleansing fountain now open in the House of David.

Therefore I wish once again to remind you of this fact, lest you still may want to go up into the starry sky, thinking to see Jesus in heaven above, where you may imagine to go. You would perhaps be disappointed as it says, He ascended far above all heavens; and, The heaven of heavens could not contain him. Now it is a point of wisdom to understand this, and to be put on the right road to find him. But you will not find him on the broad road; yet many go in thereat—viz., to the grave. But there is a strait and narrow path, and a few there be that find it; and a strait gate. Therefore, Strive to enter in at the strait gate; as many shall strive to enter in and shall not be able.

Now let me briefly explain: While it says, He ascended far above all heavens, yet it says, The heavens must receive him till the full restoration of all things. The created heavens are the spirits of men—i. e., the spirits destined to take bodies in the old world—which shall pass away by death, even as at the flood.

When these spirits, who stood with Lucifer in heaven, rebelled and were deceived and cast out, their heaven passed away. They lost it; and like Adam—who was immortal, and in the garden of Eden—sinned and fell, and so passed away within one day of the Lord's time. His heaven passed away when he sinned. And like the sons of God on the mountains, who went down in unto the daughters of men, and left their first estate, their heavens passed away. And the third part, Satan deceived, and drew with his tale; and so they sinned, and their heavens passed away. It speaks of the old heavens and earth passing away with a great noise—a time of trouble such as never was, even to that same time again. Jesus therefore pleased God, and in immortality ascended far above all these heavens spoken of above—being greater in might and in power, as all power both in heaven and in earth was given into his hands.

Now the created heavens of God—the spirits of the just—must receive him and be made like him. Therefore he was rejected by the old fallen heavens, and they must pass away; and their corrupted earth shall pass away. And so it says again, I will not only once more shake the earth as on mount Horeb, but shall also shake heaven; that the things that are shaken might pass away, and the things that cannot be shaken might remain. So the lust of the eye and pride of life shall pass away; but he that doeth the will of my Father shall abide for ever, he shall not pass away, (1 John 2-17,) but be alive and remain. And again, it speaks of the powers of heaven being shaken—this signifies the spirits of the just, who came to earth to

take bodies. This was signified by the falling stars, as a sign; and as the parable speaks of it—as the fig tree when she is shaken of a mighty wind. Notwithstanding, they will not be shaken in faith; nor can they be removed by death. They will prove their faith by works—not their own works, but the works that Jesus did, and greater works—overcoming the evil. And so it is said, We must cease from our own works as God did from his; and therefore do the works of him that sent us, and so enter into that rest that yet remaineth for the people of God. Heb. 4, 8-11. The powers of the old heaven shall be shaken, and so pass away; and the old world shall pass away; and the kingdom shall be established in peace and in righteousness, which will be that universal peace on earth and good will to men. Luke 2-14.

ANGELS AND SONS.

The visitation of the life of body, soul and spirit, has been opened in every dispensation of time, and some have entered in. Enoch, the seventh from Adam, in the first dispensation walked with God according to the law of righteousness, and overcame that evil which overcome Adam; and so God took him alive, that he might not see death. In the second dispensation, Elijah and Esdras, and others like them, went to spirits of just men made perfect—spirit, soul and body—without suffering loss of part of themselves. In the third dispensation Jesus taught the life of the body, and so brought life and immortality to light through the gospel; and came to abolish death—which

he will do in this the day of visitation, spoken of since the world began. Now some would say—as neither Jews nor Gentiles received life, and even the patriarchs and prophets died in the faith not having received the promise, which he now gives to the Israelites—that God is unjust and partial. We answer, No! for he is faithful concerning his promise, and will give it to all who fulfill the conditions.

Life has been offered and held out to man in every age; and in the day of Jesus, note his word: Come all ye that labor and are heavy laden, and I will give you rest! Come, take my yoke upon you, and I will give you rest! But did they come unto him for life? No. Note what he furthermore said, Ye will not come unto me that ye might have life, and have it more abundantly; and said, Hitherto, ye have asked nothing in my name—i. e., by not asking for the life of the body according to the scriptures. Ask and ye shall receive! He that believeth in me as the scriptures hath said—not as some theologian hath said, who say we must all die, but as the scriptures say—out of his belly shall flow rivers of living waters; and it shall be in him a well of living water—not refreshing streams from tombs; but to the living, it shall be in him a well of living water, springing up into everlasting life (not death). They did not take his yoke, and walk with him; nor did they do the works that he did. Therefore he could not give them rest.

Note what Paul said: If Jesus had given them rest, then would he not afterwards have spoken of another day; but seeing they did not enter in, there yet remaineth a sabbath of rest for the people of God. Now

these who put on his yoke and walk with him, and labor to enter into that rest, shall obtain the promise. And is he unjust? No! he is just, and will give it to spirits of the just. He gives to every man according as his works shall be; (Rom. 2-6;)—therefore, this is just. Yes; but some say, to make these like Him, whereas others fall short, would make him out to be partial. No; in no wise! I will ask, Was Jesus made greater, and his glory greater than others? Most all will say, Yes. Yes, it is true that he, by inheritance, obtained a much more excellent name than the angels, and was raised higher than angels, etc. Then was God unjust? No; in no wise. If he now finds a people who will keep his commandments, they will be made like Jesus. Then is he unjust? No! for he gives to every man according to his works. But let us rightly divide. Notice! He gives every man according to his works. Therefore we must not confound this with the free gift without works. Eph. 2-8, 9. Remember, this promise of rewards according to works is to man; and there are two classes of man to be considered in this, as there are two nations in her womb, and two manner of people shall be separated from her bowels—the one (mount Zion, the elect) to be made like Jesus; and the aliens, called mount Esau—not as the old Esau, but those who mount up to the state of just men made perfect, by having their blood cleansed by the law of righteousness. Those who die are saved as angels in resurrection, by and through faith, without works.

Now those of the old world—who fell in spirit, and were drawn by the dragon's tail—through and by

repentance are saved by and through grace, as a free gift; and are raised two-fold—i. e., get a soul, which forms a spiritual body. Now the elect did not fall in spiritual realm, and must do God's will in earth as it was done in heaven. So those whom he foreknew he did predestinate to be conformed to the image of his son—greater than angels, being sons; and shall judge angels, etc. Then is God unjust and partial? No!—unless you make him out to be unjust by making Jesus a son, and greater than angels. Therefore if he made and raised Jesus higher, and gave him a much more excellent name than the angels, it was not without a cause; and he was worthy of so great a calling, and so great a glory. Michael was a just spirit, and a great archangel, even before the world was. So was Gabriel; who stood in the presence of God before the world was made, or before Adam fell and caused the curse to come upon the fallen world of fallen spirits. Therefore Michael, the spirit of Jesus, stood as a lamb slain from before the foundation of the world, to redeem the world that was lost in Adam, and restore these fallen spirits, and bring them back to God in due season. Therefore by the spirit of God, called Christ, he was a saviour, to save the lost world. Therefore, speaking of Israel, the spirits of the just who stood with him before the world was, they are also called saviours, and sons of God, yet to be revealed. So it says, Saviours shall come upon mount Zion, and judge mount Esau; and as it says in another place, They shall judge the nations, who shall bring their honor and glory into it.

The children of Israel were led from Egypt and

through the Red Sea by the miraculous hand which caused the bright light in the cloud by day, and the pillar of fire by night; and led them through the wilderness by a crooked path—which was to prove them. The faith once (and at that time) delivered to the saints was the teaching of life without death, and still stands on record to this day. But they transgressed the law of the spirit. And even when the mountain shook by the presence and power of God, they—and not only they, but Moses himself—did exceedingly shake; and they cried out and said, Let him speak to us no more. They could not bear it, because of the evil in the blood. They could not bear the law of righteousness. Nor can the natural man bear it today. It says, I will not only once more shake the earth, but also heaven; that the things which are shaken (and cannot bear the law of Christ voiced forth now by this visitation) might be removed, and that the things which cannot be shaken might remain. Therefore, they who receive this message are the spirits of the just; and they can bear to hear his voice, and will not be shaken at his law. Jesus said, My sheep know my voice, and a stranger they will not follow.

These promises, made and confirmed from time to time, were not received because they did not comply with the conditions. And how could they blame God? It is like Adam blaming God for giving him the woman. Adam used the woman unlawfully, and so fell to a mortal state; and the evil was inoculated into the blood, which he received at the hands of the woman, and he became carnally minded. To be carnally

mind is death. And so it says, Through the sin of one man death came, and so passed upon all that have sinned; and as Paul also says, All have sinned, and come short of the glory of God—losing the body through sin; for the wages of sin is death. Therefore, God could not be glorified in dead bodies, which go to corruption; for he is not the god of the dead but of the living. Through carnality of the mind, by the evil in the flesh, the children of Israel turned back into Egypt, and came short of the promise—for the promise is, the redemption of our body. Now those who looked and lusted back after the flesh-pots of Egypt, could not inherit. Paul said, Was it not those who had sinned, whose bodies fell?—showing it was sin that killed the body. The wages of sin is death; and sin is a transgression of the law; and the sting of death is sin—proving that it is sin that destroys the body. Long after the days of Moses and Joshua, the children of Israel, refusing to be subject to the king of Babylon, went back into Egypt. But the king of Babylon got control of Egypt, and they therefore did not get free after all. And why? Simply because they turned back into Egypt. All these are object lessons for us upon whom the end has come. Egypt was a figure of the world, and Babylon a figure of great Christendom—called Babylon in the book of Revelation.

Those who put their hand to the plow and turn back, are not fit for the kingdom; and by turning back into the darkened Egyptian world they could not get free from the king of Babylon, nor the king of Egypt—king of darkness and death. Ex. 10-21. The king of Babylon is Satan transformed into an angel of light,

and has become king of both law and gospel—turning it into death to deceive; and would deceive if it were possible the very elect. Matt. 24-24.

Great Babylon is said to have been a golden cup in the Lord's hand; but has become a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird. Come out from her, and be not partakers of her sins, that ye receive not of her plagues; for her judgments shall come in one hour.

In case there be doubts with some, as to what this Babylon means, I wish to call attention to a few points. "Babylon" is confusion of tongues about their religion. Remember, the old Babylonians' intent was to build up to heaven by their own works, and make war against the king of heaven, and take possession; and it is said in some writings that it was to escape the flood, should one come again. At any rate, it could mean both; but for such work, they could not escape judgment. It is written in the book of Jasher, that they divided into three parties, and each was to perform certain things; and when they got about as far as they could, they shot an arrow up, and it returned with blood on it. Then they thought they had killed the king of heaven. This seems to have been a good figure of what they did to Jesus; as it is written in the scriptures, The archers shot their arrows at him, etc. At any rate, they killed the king of heaven when they killed Jesus. And today they are trying to build and climb up; and their steeples tower towards the skies. But Jesus said, They who try to climb up some other way, except through the door—by him, the way, the

truth and the life—the same is a thief and a robber; and all do this who teach that death is of God, for it is contrary to the scriptures, as we have already proven. Now as to Babylon, spoken of in Revelation, it says, She has been a golden cup in the Lord's hand. Now who has been a golden cup? Not the world. It is Christendom with her many isms—all teaching death, and differing in what they believe. Again, note what it says of her: The light of the candle shineth in her no more!—which signifies the spirit. Now, did it ever shine in the world? And the voice of the bridegroom is heard in her no more. This shows it was heard in her once upon a time—not in the world, but in Babylon. Then this being a fact, the hour has come for its accomplishment. And what is the best thing to do? Simply do what the scriptures say, Prove all things; and come out; as it says, Be ye separate, and touch not the unclean thing, and I will receive you, and I shall be unto you a God and you shall be unto me a people.

After those days (i. e., after the fulness of the Gentiles be come in) the Lord will set his hand the second time, to recover the remnant of his people Israel. I will make a new covenant with the house of Israel after those days, when I will take away their sins. I will write my laws in their inward parts, and stamp them upon their minds. This is the sealing spoken of, before the judgments—as in the days of Noah. Yet it shows Israel shall be gathered in troublous times, and in the midst of great judgments; as it says, I will snatch them as brands from the burning pile. Israel shall be gathered as in the days of

Noah and as in the days of Lot. Jesus said, I will send mine angels (messengers) to gather mine elect from the uttermost parts of the earth to the uttermost parts of heaven—who shall gather in one the family of God.

Jesus said, The words I speak, they are spirit and they are life. And he bore the testimony of him that sent him. The Jews referred to the old scriptures which forespoke of the coming Messiah; and they said, When he cometh he will not testify of himself. The scripture which was given and held by Judaism, was the very thing that blinded and gave rise to unbelief in them—which they thought to compare with what they heard and saw of Jesus. And in this very passage referred to, they verily believed that Jesus was testifying of himself. They could not see that invisible spirit of God—called Christ—which spoke through him; and like many other passages of scripture, this seemed to them to be contradictory. Jesus said, If I testify of myself, like unto you, my testimony would not be true. But Jesus bore the testimony of Christ, at any cost or trouble that it might cause among the people; and therefore he suffered for the kingdom's sake. Yet Jesus said, It is written in your law, In the mouth of two or three witnesses a thing shall be established; but, said he, my Father testifieth of me, and I testify of him; and my testimony is true. Yet, in another place he spoke out, and said, I do testify of myself. Yet they did not know him nor his Father. This is a great lesson for us upon whom the end has come; as the Gentiles will now virtually have to face the same thing as did the Jews. It speaks of a people

who must bear the testimony of Jesus Christ at any cost or trouble; for it cannot be accepted by either Jew or Gentile. Yet the elect are to be taken from both Jew and Gentile. Therefore Israel cannot boast against either; and it is written, Give none offence to Jew, Gentile, nor Israel—the church of God; which means to say, Give no offence to each other.

Jesus was God's instrument to speak and work through; and if he spoke, who else could he speak of but himself and his Father? He said, He that seeth me seeth the Father. And why? Because his Father was a spirit, and could not be seen by the natural eye. And as Jesus was the image (his son), in seeing him they saw the Father; as he said, I am in my Father, and he in me. We must bear his testimony—which is the life of body, soul and spirit. If we speak not according to law and testimony, it is because there is no light in us; and if there is no light in us we could not speak according to the law and testimony, but would give rise to chaos and confusion, and contradiction, as do both Jews and Gentiles; the scripture being sealed from both, and having not the light of the visitation, cannot understand it. The Seventh Angel Messenger testifies of the truth as it is in Christ Jesus—life and immortality unsealed; by whom the mystery shall be finished. He is called in the scripture, The Messenger and Interpreter, (Job 33-23,) and Messenger of the Covenant, and Shiloh, because of that spirit; and by that spirit, he speaks. It is called, He, the spirit of truth—the visitation that was to speak and not lie. Hab. 2-3.

Often, and in fact in every meeting, many say,

“You spoke good today!” “Better all the time!” etc. Now the Messenger says, Yes. And why should he say to the contrary? or how could he, without denying that spirit? In fact, any Israelite who speaks this great truth, what is it but God speaking? Since the natural (minded) man cannot receive it, it being spiritually discerned, how then could he speak that which he could not receive? The word of God comes by hearing. But how can a man hear without a preacher? And how can he preach except he be sent? Yet it must be salted by faith. But if the salt has lost its savour, it is good for nothing. Therefore God prepares people before sending them. It says, Open your mouth and God will fill it!—but it must be remembered he also says, Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; (2 Tim. 2-15;) and, Eat the Little Book, etc., and, How beautiful are the feet of them who preach the gospel of peace and bring good tidings. Feet, in scriptural language, represents understanding—which therefore must be washed. When this figure was shown by Jesus, who washed the disciples’ feet, we would ask, Why did he do it naturally if it meant spiritual understanding? I will tell you why. It must be remembered that the word of God, and the mystery, was sealed among his disciples, as we have already proven; and was sealed till the time of the end—when the spirits of the just, or seed, should come to whom the promise was made; and they would receive the spirit of truth, as given in this visitation, and have the scriptures unsealed to them. So they by it would not only have their feet

washed, but also their hands and head—which means to say, their understanding washed by the water of this visitation; and as it says, Having their hearts sprinkled from an evil conscience, and their bodies washed with pure water, the refreshing showers which come from the presence of our Lord and his Christ; and they will enter into the cleansing fountain opened in the House of David for sin and uncleanness. The figure was shown in Jesus' day, when he anointed the man's eyes with clay—which signifies, to see the redemption of the clay, or body. He commanded him to go and wash in the pool. This was to show works of faith; and not only this, but water was a figure of the water of life, or cleansing fountain now open, as spoken of. Zech. 13-1. In many other things object lessons were shown for this the time of the end. And why? For the same reason that he spoke in proverb and parable—because it was sealed till this the day of visitation.

Now note what Jesus said on that occasion of feet washing: What I do now thou knowest not; but thou shalt know hereafter. You would not suppose that his disciples did not know he washed their feet. Something was to be conveyed hereafter, of which that was but a figure. Why did the Master wash their feet instead of them washing his? Could they wash the understanding of Jesus? No! But yet he said, As I wash your feet, so ye ought to wash each others feet. This is according to his plan. As he opens up our understanding by so great a washing with the water of life, till it would be in us a well of living water, springing up into everlasting life, so we should also use

it for good for others. So this gospel of the kingdom must be preached in all nations.

Now what is this gospel of the kingdom? Did he not show it was to be in the body? Therefore the life of the body must be preached. So how could the scattered tribes of Israel hear without a preacher? And how could he preach except he be sent? But before this, they must be gathered and be washed by God's own hands—through his messenger, an interpreter; the one spoken of to show unto man his uprightness, and saith, Deliver him from going down into the pit, (or grave,) I have found a ransom; his flesh shall become fresher than that of a child's, and he shall return to the days of his youth. And all the living which walk (with him) under the sun—or this great sunlight, to give the glory of the sun—are considered with the Second Child which shall stand up in his stead. Of these who receive the washing, it saith, How beautiful are the feet of them who preach the gospel of peace, and bring good tidings of great joy. What greater joy could there be brought than life without death, and the good tidings of immortality of body, soul and spirit? for it says, All that a man hath will he give for his life. And again, What would it profit a man to gain the whole world and lose himself? How then could he receive the kingdom of God, having lost the body, since we know the kingdom must be put in you, when mortal shall put on immortality at the sound of this seventh and last trump, by which the mystery shall be finished? Rev. 10-7. And again, He that overcometh, shall inherit all things—which could not be fulfilled if he lose himself, or body.

How could they who die enter into the purchased possession of their inheritance, and inherit the earth? With all your gettings get understanding. How could you do this if you seek it not? Fools die for want of wisdom. Then be wise, and seek to see the life of the body. The fear of God is the beginning of wisdom, and to depart from evil is understanding.

Jesus was a preacher of righteousness, and a minister of righteousness. And note: In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. Elijah walked the pathway, and received life. Jesus said, Strait and narrow is the path that leadeth to life, and a few there be that find it. Therefore seek to be one of this few. This little flock (or few) are numbered—144,000—redeemed from among men. This general assembly of the church of the firstborn is now being gathered, and are assembling themselves together for this great work whereunto they are called; and for this purpose and to this end they are called, that they might testify unto the truth. This spirit of truth shall lead in the way of all truth, and show things to come—which is the spirit of prophecy, the testimony of Jesus, the life of body, soul and spirit; and we shall be like him. This great ingathering has begun, and shall not cease till the last lively bone and living stone be gathered for this great immortal building of God—the Holy City, which is the new Jerusalem, the city of the great King. Matt. 5-35. Jesus was the chief corner stone. Now there are to be one hundred forty and four thousand lively stones and living bones of him—bone of his bone and flesh of his flesh;

he being head of the church and saviour of the body.

THE MARRIAGE FEAST.

The command was given to Adam, that the tree of knowledge of good and evil he should not touch nor eat of it, lest he die in one day; which day was a thousand years—one day of the Lord's time. This curse and death was upon the body in the event of disobedience, which was sin; and which sin brought death to the body. And because of this sin, it was said, To dust shalt thou go. The command to multiply was on conditions. He was to subdue first; but instead of subduing, the serpent and Eve subdued him, and he fell—receiving the evil. And then he multiplied in evil, of which we see the result—the world filled with sin and death, the fruits of that disobedience. And so it says, By the sin of one man many were made sinners—because of sowing and transmitting the tares, or evil, from Satan to the offspring. And because of this, sin abounded. But by the righteousness of one man many are to be made righteous; and grace much more abound unto salvation. These will subdue, and crucify the old man of sin with its affections and lust, that the body of sin be destroyed, death abolished, and corruption overcome. And the old world of wickedness will be destroyed, as in the days of Noah; after which, these sons of God will replenish and fill the earth with fruits of righteousness, the planting of the Lord. Therefore we have the two Adams, and the two worlds to consider, and rightly divide.

In Adam (i. e., the first Adam of sin) all die

who do not overcome, and get into the latter Adam and live; for in Christ all shall be made alive. You cannot serve two masters. You must love the one and hate the other, for they are in opposition to each other. Therefore good and evil, life and death, are set before us; and, To whomsoever ye yield yourselves servants to obey, his servants ye are. Light and darkness hath no communion. Eve was deceived, and was first in the transgression with the serpent-beast man—who was a preacher, who preached to Eve; and so deceived her after a long argument. She said, God did say, Of the fruit of the tree we should not eat nor touch it, lest we die!—showing she was not deceived in knowing that command. But he argued till he blinded her, by saying, It is good for food; and God doth know if we eat it will make us wise; and we shall be as these gods, knowing good and evil!—and so deceived her by transforming the word. So it is written, Satan himself shall be transformed into an angel of light; and no marvel if his ministers be transformed also. And did not Jesus show what kind of serpents it was, by saying to that class, Ye serpents, and generation of vipers?—generation and offspring of the old serpent in the garden. And they argue today for the flesh works of Adam—in the face of all scriptures which show that man sows tares, and their offspring are born in sin and shapen in iniquity. This is clearly shown in the scriptures; as it says, If we sow to the flesh we shall of the flesh reap corruption; and, If we defile the temple it shall be destroyed.

The command in the law forbids sowing mingled seed in the field. So it says, If we live after the flesh

we shall die; but if we by the spirit (of this visitation) do mortify the deeds of the flesh, and crucify the old man of sin, we shall live. Therefore, whatsoever we sow, we shall also reap. So I repeat again, If we sow to the flesh, we shall of the flesh reap corruption—reap the wages of sin, which is death; but if we sow to the spirit, we shall of the spirit reap life everlasting. But remember, these things are not given to Jew nor to Gentile, but to the Israel of God; who are to be gathered out from both Jews and Gentiles; who will do the works that Jesus did, and greater works than these shall they do. Now he being the pattern and waymark for the Israel of God, we ask, What works did he do? The works of the old Adam? No! in no wise. At the marriage of Cana of Galilee, when the mother inferred things pertaining to marriage and the wine of the feast, he said, Woman, what have I to do with thee? In another place he says, Mine hour has not come. Come for what? His hour was not then come for marriage. He said, This is your hour, and the power of darkness. The great marriage of the Lamb is to come in this hour, and this visitation. This will take place by those who are cleansed and purified from all evil; and more!—not for angels in resurrection, as they neither marry nor are given in marriage, but are as the angels of God in heaven. The two Adams, and the two worlds, were represented at that marriage in Cana of Galilee; and therefore are before us to rightly divide, and to choose—either the old world of sin and death, or the new of life and peace. In the days of Noah they were eating and drinking, marrying and giving in marriage, till the flood came

and swept them all away; and they neither entered into the marriage of God, nor into the ark; and so perished in their sins. And as in the days of Noah, so shall it be in the coming of the Son of man. Matt. 24-37.

Jesus said, Woe unto them that are with child, and give suck in those days. It is time now for gathering, crucifying, and overcoming the world, the devil and the flesh. 1 John 2-16, 17. Watch, lest the thief enter the house and spoil the goods and break up the house—i. e., the body. And why? Because every man is steward over his own body. And if we are faithful over a few things, he will make us ruler over many things, and we shall enter into the joys of our Lord. These shall judge angels, principalities and powers, and the nations who shall bring their honor and glory into it. If we judge ourselves we shall not be judged; therefore, The gifts and calling of God are without repentance. Having kept the commandments of God, we would have nothing to repent of. And so, Repentance shall be hid from mine eyes, (Hos. 13-14,) saith the Lord. Obedience is better than sacrifice; for in the event of continuing in sin it would mean to sacrifice the body. A dead body for sin is not acceptable with God; nor can he be glorified in corruption. Therefore present your bodies a living sacrifice—which is your reasonable service. Paul prayed for preservation of the whole man—spirit, soul and body. Cain was the first fruits of the crime committed by Adam and Eve; and the offspring was a murderer.

Remember the curse was pronounced upon Adam and Eve, and the serpent, after the crime was committed—not before. Adam was driven from the garden

of bliss, to labor under the curse; and God said to the woman, For this cause, in thy conception, thou shalt bring forth in sorrow; and sorrow shall be multiplied. Did He not point clearly to the crime? And has it not been so to this day—sorrow in conception being multiplied, and mothers following their offspring in sorrow to the grave? Therefore crime is on every hand.

At the marriage feast of Cana in Galilee, Jesus performed his first miracle by turning water into wine, and all were served; but the best wine reserved till the last—which is the wine of the kingdom by this visitation; the Jews and Gentiles first, and their marriage but a figure of better things to come, when the marriage of the Lamb will take place. At Pentecost, when they were filled with the Holy Ghost, they supposed they were all drunk. The effect it had was similar to that of good wine; therefore the figure was used—first that which was worse, but the best kept till last. The governor of the feast knew not from whence it came, but the servants knew. When Jesus said, “Woman, what have I to do with thee?” it would seem that he was speaking to his mother, and of her. But note: He said, “Woman.” In the fall she is called wo-man. But notice why!—she brought the woe upon man. But the Jerusalem Mother will take it away. The six firkins or measures of wine in earthen vessels were a figure of six thousand years; and the seventh was not until this visitation—when the best wine comes forth, which was kept back in figure till the last.

Now, if you will notice, Eve at first committed adultery with the serpent beast, and then handed it to

Adam, with the tares from the beast; and by that mixture it was as a leaven hidden in three measures of meal, representing the three prophetic days, or dispensations; and it has leavened the whole lump. Eve was divorced from her Ishi husband (Christ) in God; and the fallen race have still been marrying and separating in death—put asunder by Satan. And remember, in resurrection there is no marrying, neither male nor female; but are as angels, and equal to angels. Therefore they do not, nor can they, have part in the great marriage of the Lamb. Nor can they partake of the best wine of the kingdom; having suffered the loss of the temple, in which the kingdom could not be put because of death and corruption. Therefore this miracle was the first one of his ministry, showing forth—in figure, and as a parable—both the old world marriage, and the new; the one being a figure, as Adam was a figure of him who was to come. Therefore Jesus, understanding the works of the first Eve and Adam, said, Woman, what have I to do with thee? And you will remember on another occasion, and another miracle, the devils, called legions, said to Jesus, “I know thee, thou Holy One of Israel!” and cried out, “What have we to do with thee? Hast thou come to torment us before the time?” etc. It might be asked, What have these legions in man of tombs to do with the marriage subject in question? I will tell you. These, and the man of tombs, were the fruits of the marriage of the old world of sin, and Satan their king; and they cried out, while sitting in tombs, at the sight of him who came to abolish death and to destroy the works of the devil; and him who had power of death,

which is the devil. Therefore, because of the thing that Eve did, she brings forth in sorrow, and sorrow is multiplied in sin; and in conception she brings forth in sin and sorrow, and ends in tombs, or death. Therefore, is it not time to look into the first cause, and seek to be prepared and ready for the marriage of the Lamb, when sin and death shall be no more?

The woman at the well said, I have no husband. And Jesus said, "Well thou hast spoken! Thou hast had five husbands, and the one thou now hast is not thy husband." These five represented one in each of the five thousand years; and the one Eve has now, is not her husband—making up six, all in sin and death. The seventh is the Lord—Ishi husband, Christ the bridegroom—now coming to gather in one the Israel of God, and to receive his bride. At midnight there arose a cry, Behold the Bridegroom cometh; go ye out to meet him!—which signifies, prepare and make ready.

Now there were four watches spoken of: If I come at evening, or at midnight, or at cock-crowing, or in the morning. And again, If I come in the second watch, or in the third watch, blessed are those servants so found doing. Luke 12-38. In the parable, the laborers of the vineyard are all spoken of as receiving wages in the eleventh hour. Yet there are 12 hours of a day. Jesus said, Are there not twelve hours of a day? and one day is as a thousand years. Therefore, divide this sixth day of a thousand years by twelve, and you will find eighty-three years and four months is an hour of the Lord's time. Now, there are four watches of an hour. Therefore, divide one hour of eighty-three years and four months by 4, and you will

have twenty years and ten months for a watch. The eleventh hour therefore began in 1833—opened by the sounding of the fifth angel messenger, the great prophet to be raised up from among the brethren like unto Moses. Yet Moses gave you not that bread from heaven, it being yet sealed under that law. And Jesus in his day said, If you believe in Moses, why not believe in me? for he wrote of me. And the same to be said now in this visitation; as this prophet, like unto Moses, spoke of him who was to come—the Second Child, or Man-branch. Jesus is the root; and, If the root be holy, so must the branches; and become immortal fruit, as did the root and offspring of David, the bright and morning star. And Jesus himself spoke expressly of the Son of man to come, before whom Israel shall be gathered. Matt. 25-31, 32.

The branch is called Shiloh; unto whom the gathering of the people shall be. Gen. 49-10. And in many other places in scriptures he is spoken of; and in different names. He is called the Messenger and Interpreter—because the mysteries were sealed till the messenger (the seventh angel messenger) should come; by whom the mystery shall not only be unsealed, but finished, and interpreted and made plain to all who receive it. Therefore John, the prophet like unto Moses, foretold of this finishing work of this visitation—the whole visitation consisting of seven angels sounding in order, and the mysteries of life sealed till the seventh angel doth sound; and when he begins to sound, the mystery—of godliness, God manifest in the flesh—shall be finished, as declared by his servants the prophets, not only of former visitations, but of this also; as all were

written for us upon whom the end has come—i. e., the time of the end and day of visitation. And it says, Without a vision the people perish; but the vision is for an appointed time, and at the end it shall speak and not lie, as it is the spirit of truth, the testimony of Jesus; and shall speak and not lie at the end of this visitation—which means, it shall speak in the seventh and last messenger.

James, the sixth messenger—whom John said was to be a type of the branch—opened the third watch of the eleventh hour. He therefore made the midnight cry, Behold the bridegroom cometh; go ye out to meet him!—which goes to show the next was to be “Thou,” upon whom my spirit should rest; and that he was to stand up in a short time, and before the third watch closed—which had its fulfillment. And he was to stand up instead of Jesus; (Eccl. 4-15;) and in the Israel of God. He opened the fourth watch of the eleventh hour, in which the greater part of the work will be complete. But in order to obtain perfect understanding of all the scriptures of this visitation, you would of a necessity have to follow on to the end, and walk with him step by step up into the temple of wisdom; for, Wisdom is justified of her children. And it is necessary that you study well this message in order to understand the scriptures; for remember, the scriptures have been sealed—and will remain so, except to the elect, who enter into this visitation which will unseal it to their understanding. It is impossible to understand the mysteries of the scriptures without this message—the key (or rather the keys) by which the seven seals are unlocked.

Now as to the great marriage of the Lamb, remember it was said to John, Come up hither, and I will show thee the Bride, the Lamb's wife! Therefore the elect must mount up into the spirit of this visitation, and receive this the interpretation of the words Paul heard when caught up into the third heavens. He heard words not lawful to be uttered in the outer court of the Gentiles; as the city of the Bride—Jerusalem above, and her children yet to be revealed—was measured; and it was said, The court without, you leave out, for it belongeth unto the Gentiles. Therefore the outer court does not admit men to the knowledge of spiritual things. So while they are yet in the outer court of the Gentiles, they could not expect to attain unto perfect knowledge of all things now being revealed to the Israel of God. They must fulfill the requirements, as it is given and required by Him. Therefore, first of all this message is being preached by his angel messenger, and messengers that he sends after having been prepared. And so it says, He will send his angels—as preachers and reapers in this great harvest, to gather in the sheaves—to gather his elect. Therefore they to whom this message is being sent, and who receive it, it is as Jesus said, My sheep know my voice, and a stranger they will not follow.

This message, and this gospel of the kingdom, must be preached in all nations for a witness; then cometh the end. The harvest is great, and laborers few. Yet a quick work will he make, and cut it short in righteousness; as Jesus said, I will shorten the time, or no flesh would be saved; but for the elect's sake I have shortened the days. Therefore the work must

be done in the eleventh hour—showing shortened time. And when I come, shall I find faith on the earth? Where then is it found, if not in Israel to whom the promise is made, and who see Him through the Word? as he cometh without observation, and must be rejected of this generation—the Gentiles, who do not believe in him as the scriptures hath said. So wells of living water are not found in them; nor do rivers of living water flow out. How could it, when they preach and believe in death?—who are seeking refreshing streams from graveyards, and looking for the living among the dead. So to them he is not a living Christ any more than he was to the Jews. Therefore Jesus said, Ye are not my sheep. And the Jews and Gentiles are on the one and same platform in unbelief, and in death. Therefore Jesus said, I have other sheep not of this fold; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands; and I pray, Father, you take them not out of the world, but keep them from the evil. Therefore, Two parts (Jew and Gentile) shall be cut off and die, and the third part left therein and not die; for I am the bread that cometh from heaven, that ye may eat and not die, but live forever. As the Jews rejected Jesus, and were cut off from the life of body, soul and spirit, the Gentiles were grafted in till their fulness; and it is written, If God spared not the natural branches, take heed lest he spare not thee!—speaking of the Gentiles; and if they continue not in his goodness they shall also be cut off. So, according to prophecy, there will be two parts cut off, and Israel grafted back again; which will be the life from death—

being dead in trespasses and in sin—dead in Adam. By this visitation they shall be quickened by the spirit of truth; and the law of the spirit of life shall set them free from the law of sin and death—like the dry bones of the valley, who at the voice of the Son of man arose from the open valley and stood upon their feet.

Now as this lesson of the dry bones of the valley is commonly applied to the dead, and like many and most all scriptures misapplied, and life turned into death, I wish to explain this briefly, that you may see it applies to the living. In the first place I wish to ask if the dead who are buried are not in a closed valley instead of an open valley? This valley of the dry bones is spoken of as an open valley. And besides this, they are spoken of as talking to each other. But, the dead do not talk; nor can they hear when the Son of man prophesies; nor do they know anything, as it is written, The dead know not anything. Eccl. 9-5. These are called bones—not only in this place, but in other places in scripture. And these are living bones, of the body of Christ; and so called in scriptures.

Besides all this, I wish to say here, as we have already proven, that as to the bodies of the dead, they go to corruption, and are raised no more; as it says, Corruption cannot inherit incorruption. In resurrection they only have a spiritual body—a likeness—and not bones. But these dry bones, being man in the fall, and without the latter rain, the refreshing showers, are called dry. And not only this, but they say to each other, As for our part, we are cut off. They saw no hope till the Son of man prophesies by this latter rain or visitation, and then they began to shake with

joy, and stand up on their feet of understanding; and in the regeneration receive new flesh, as their blood is to be cleansed and washed in the fountain of life now open in the House of David for sin and uncleanness. And it furthermore says, I will take away your stony heart, and give you a heart of flesh.

Now again I will call your attention to the scriptures which show it is Jew and Gentile who die, because they believe in death, and so hold with it on that side; and so they surely find it—not asking for life. And so it is written, Hitherto they have asked for nothing in my name. And those who die and go to the grave (or valley of the dead) are covered, to rise no more. But the dry bones of the open valley are called the whole house of Israel—dead in sin, and in the valley and shadow of death. But their covenant with death shall be disannulled, and your agreement with hell shall not stand. Therefore these are raised from Adam's sleep, or from the fallen condition, into immortality, at the sound of the last trump—this seventh angel message of life; as it is written, Though I walk through the valley and shadow of death I will fear no evil. Therefore the Son of man is now prophesying and testifying unto life immortal, and for the ingathering and restoration of the whole house of Israel. The trumpet is now blown, and they will come forth, bone to bone—lively stones of this great immortal building, sealed unto life immortal before the door of life and immortality is closed. Now before closing this third book, will say the fourth will soon follow, and fifth, sixth and seventh; which will complete the Flying Roll containing the first prin-

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IMAGES AND LIKENESSES.

THESE few brief statements regarding images and likenesses are given here, to show the spirit of the word, as the dead letter killeth, but the spirit maketh alive; and on account of delusive minds and objections to pictures and images—not understanding the meaning of the scriptures, which seem to such as forbidding pictures; which says, “Thou shalt not take *unto thyself* any graven image, nor the likeness of any thing in heaven above or in the earth beneath!” “Thou shalt have no other gods before me!”—except the true and living God who is able to give life; and who made not death, but through envy of the devil came death into the world. Therefore it was Satan, the god of the dead, who tried to imitate God; and therefore thou shalt not take him *unto thyself*, nor by him become exalted above the Most High. Satan said, I will be *like* the Most High; (Isa. 14-14;) and so has tried to take unto himself the likeness and image of God, and thereby has transformed himself into an angel of light, to deceive if possible the very elect; and is called the deceiver of the whole world.

God made man. In his own image and likeness created he him; male and female created he them. But Satan is not a creator, but an imitator—except he is a creator of a lie, and opposes the truth. He deceived Eve; and she conceived, and sin ~~and~~ death entered the

world; and they have been bringing forth their images and likenesses contrary to God's law. Satan said to Eve, We will be *like* these Gods—and so deceived her, she being in the transgression; and neither she nor her offspring were like the gods—nor are they yet like these gods, for flesh and blood cannot inherit the kingdom. They partook of the thing which was forbidden, and so fell. It was said, For this cause, in thy conception thou shalt bring forth children in sorrow, and sorrow shall be multiplied, etc. Gen. 3-16. So since the fall, likenesses and images have prevailed in every form of evil and iniquity; not giving God the glory, as God, but took to *themselves* images, like unto corruptible men. Rom. 1-23. The serpent bit them in the wilderness; and Moses raised up a brazen serpent to show what the serpent bite was, in the first cause; and said, Look upon it! And as the serpent was raised up in the wilderness, so shall the Son of man be lifted up; and through him they would be healed of the serpent bite. So for hundreds of years they worshipped the serpent and its image; and so it is written, There are lords many, and gods many. Therefore they are forbidden. It is written, Thou shalt have no other god before me; and, There is no God in all the earth but in Israel—which is the God of the living. If the heart is not with the true and living God, they, like the prophets of Baal, cry out as unto an unknown god to none effect, and so get no answer; for peradventure he is asleep, or gone on a journey and cannot hear them. The world loves its own with its images and likenesses; and hates the true

image of God and his likeness. So it says, They who love death hate me; and so they said, Away with the true image and likeness of God—Jesus his Son—and release unto us the thief and robber. Therefore the word which says, Thou shalt not take unto thyself any graven image, nor the likeness, is far reaching in its meaning, and runs back to the origin in Lucifer and Satan. As to the image and likeness of anything in the heavens and the earth, remember Lucifer was in heaven, and is also in the earth; as we have briefly shown. So if you by exaltation *take unto thyself* the likeness, or claim the image, even of God, and thus take glory to thyself, that would be like Lucifer; and so it is forbidden, as no flesh shall glory in his presence. So they wrest the scriptures to their own destruction. As to souls being raised as angels—a likeness—even that is for the dead; and for this likeness, they take death first—which is forbidden. Israel are to be redeemed bodily, and made like Jesus—raised higher than angels; crowned with honor and glory. Yet it is true it says, If we have been planted together in the likeness of his death, so we shall be also raised in the likeness of his resurrection. But notice! This is *His* likeness, and not Satan's. All by nature are born in sin and shapen in iniquity, and by nature are at enmity against God.

Jesus said concerning the tribute money, Whose superscription does it bear? Cæsar's. Therefore render the things which are Cæsar's unto Cæsar, and to God the things which are God's. This was a figure, conveying many lessons; but Cæsar represented the devil



**THE BOOK OF WISDOM
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BOOK 4.

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P R E F A C E

IN studying these **BOOKS OF WISDOM**, we hope you will obtain, and remember it is written, Fools die for want of wisdom. Prov. 10-21. Therefore it says, With all your gettings, get wisdom; (Prov. 4-7;) and wisdom is justified of her children. Matt. 11-19. Wisdom is the proper use of knowledge; and must be revealed by this visitation of truth, to guide in the way of all truth and show things to come. This is the spirit of the kingdom for which Israel are to be gathered, and redeemed from sin and from death. Hosea 13-14. This **BOOK OF WISDOM** unseals the hidden mystery which has been kept back from the foundation of the world. Matt. 13-35. It declares the whole counsel of God, rightly divided. It is the word of God to be made alive in the living bones and lively stones of the body of Christ—he being head of the church, and saviour of the body—the general assembly of the church of the firstborn, and the establishment of that kingdom which shall be an everlasting kingdom which shall not pass away; (Dan. 7-14;) as it is also written, The kingdoms of *this* world are become the kingdoms of our Lord and his Christ. This visitation of light, and chain of truth, binds Satan for a thousand years, that he deceive the nations no more; when all tears shall be wiped off all eyes, and there shall be no sorrow nor crying, neither shall there be any more death. The knowledge of God shall cover the earth as the waters cover the sea; (Isa. 11-9;) and a universal peace on earth and good will to men; (Luke 2-14;) when the earth shall return to her Eden state, and yield her seven-fold; (Apoc. Ecclesiasticus 35-

11;) and the deserts bloom in roses. Isaiah 35-1.

Since Adam was driven from the garden of the Eden of paradise for disobedience, cherubims were placed with flaming swords to keep the way of the tree of life, lest man would partake of the tree of life and live for ever—i. e., in disobedience. The mystery has been sealed, till the seed should come to whom the promise was made; (Gal. 3-19;) and the promise is, To him that overcometh will I give to eat of the tree of life; and therefore be raised from the effects of the fall into life immortal, as the law of the spirit of life shall set us free from the law of sin and death; as all are written for us upon whom the end has come. The scriptural command is, Prove all things, and hold fast to that which is good.

Jesus came to abolish death, and to destroy him who had power of death, which is the devil. 2 Tim. 1-10; Heb. 2-14. The above may be considered the first key, which is the life of the body; as it is written, The whole creation groaneth and travaileth in pain together until now; and even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; (Rom. 8-23;) for the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God; (Rom. 8-21;) and God calleth those things that be not as though they were—yet to be fulfilled. Therefore the creature waiteth for the manifestation of the sons of God; and there shall be 144,000, redeemed from among men. They shall be gathered and sealed with the seal of the living God; (Rev. 7-2;)

and there were sealed 144,000—yet to be gathered, tried, proven and sealed unto himself, with the new covenant written within them, and stamped upon their minds; giving them the mind of Christ. They will do the works that he did, and greater works than these shall they do, because I go unto my Father; and therefore sends the spirit of truth, that other Comforter—the Second Child—to stand up in his stead; to whom and before whom Israel shall be gathered and prepared for the kingdom to be put within them—life immortal. 1 Tim. 3-16. So this is a key, The thing that has been shall be. Therefore Jesus came—the firstbegotten and firstborn among many brethren, the sons of God yet to be revealed; and as he only hath immortal life, so the immortal life shall be again in his elect; and they shall be like him, when this mortal puts on immortality. 1 Cor. 15-53, 54. And by this visitation they are not in darkness that that day should come upon them as a thief; for the day of visitation has come, and Israel shall know it. Hosea 9-7. But they who walk in the night stumble; and so, being in the sleep of Adam, he comes upon them as a thief in the night. Rev. 3-3. In Adam all die; but, in Christ all shall be made alive. 1 Cor. 15-22. Their flesh shall be quickened by the spirit of this visitation, and the flesh redeemed; for which he shortened the time. Matt. 24-22. Therefore Israel must be gathered unto Shiloh—or Son of man—in this the eleventh hour and day of visitation; and the seventh key is now in the hand of the seventh angel, by whom the mystery shall be finished.

THE BOOK OF WISDOM

BOOK FOUR

RIGHTEOUSNESS BRINGS LIFE; BUT SIN
BRINGS DEATH.

THE mysteries of the life of the body, soul and spirit have been kept sealed till the time of the end, until the spirits of the just should come—the seed to whom the promise was made; which was made by God, who cannot lie, before the world began; (Titus 1-2;) which promise is the life of the body. Therefore we must rightly divide between the life of the body for his elect, and the soul salvation for both Jew and Gentile, through and by faith. The atonement was made for the soul; and the spirits of the just were kept back till the time and day of visitation—this time being shortened for the elect's sake in order to save them alive, and redeem them, spirit, soul and body. Therefore, and to this end, all are written for us upon whom the end has come—which is a key; and another key is, He takes things that be not, to bring to nought the things that are. 1 Cor. 1-28. Therefore, as Adam was a type and a figure of him who was to come, the old world of Adam came in and is on trial first.

Now as you have often heard the old saying among

the Gentiles: "Dust to dust!" and "It is appointed unto all men to die!" without looking into the cause, so we will now begin with Adam, and see what saith the scriptures, and find out the cause of death, and if it is God's will. The scriptures say, It was through the sin of one man that death entered the world. Notice the cause, as I will repeat again: It was through the SIN of one man that death came. Now how did the appointment come upon all of Adam's posterity? Was it through righteousness? No! It was through sin, which is the transgression of the law (of life); and death passed upon all, because *all* have *sinned*.

Now does God teach that we should sin that death may come? No! In no sense; for God made not death, but through envy of the devil death came; and if sin brings death, what would righteousness bring but life? Some apply this spiritually, and say that it is a spiritual death. But a spirit cannot die? If you will notice, the Gentile professors will claim, "Dust to dust!" But this is on the body that sinned—Adam's body. Then when you mention the mystery, and show it was sin that caused the death of the body, they deny their first statement, and claim it is a spiritual death. But let it be known, God made not death, and willeth not the death of any man. Therefore he gave the command to Adam, and said that in the event of transgression he should die, and his body return to dust from whence it was taken. Now tell me: Had he not sinned, would he have died? No; of course not! And as death passed upon all, it was because all have sinned, and come short of the glory of God—

which glory was to be the life of the body, soul and spirit.

Therefore Jesus came in due time and made the atonement for the souls of men who had died, and who would afterwards die; and therefore Adam was only called a living soul. But as to the body, In Adam all die, because of sin, as we have before proved. As to the life of the body, it was still taught; and Enoch walked with God, and God took him alive, that he might not see death. In the second dispensation, Elijah and others went to spirits of just men made perfect, without suffering the loss of part of themselves. Jesus, for the living in this the time of the end, came to abolish death, and to destroy him who had power of death, which is the devil, and to bring life and immortality to light through the Gospel; which teaches the life of the body—to be made immortal. As I have quoted, In Adam all die!—which means all who sin, as before proved; but will also quote, In Christ all are made alive, but every man in his own order. Most all will admit that there was no evil in Jesus; and this being true, how much more would no evil dwell in Christ? Well, as this thing is true, then how could men who have evil, dwell in Christ, as all claim? And they go further still, and claim that Christ dwells in them—and yet claim death, and death claims them. Now can death reign in Christ? Paul said, Let not sin reign in your mortal body. Well then, to those who obey this, how could death reign? or how could it claim them? The wages of sin is death, and the sting of death is sin. Well this proves that those

who hold with death, sin reigns in them—or the evil, which gives rise to sin. Lust when conceived brings forth sin—and sin is a transgression of the law—and sin when finished brings forth death. Then what would righteousness bring? If we sow to the flesh, we shall of the flesh reap corruption—but if we do not, then what? If we sow to the spirit, we shall of the spirit reap life everlasting. If we defile the temple it shall be destroyed—but if not, then what? We shall live of course. It is a poor rule which will not work both ways. Again: It says, If we live after the flesh we shall die; but if we through the spirit do mortify the deeds of the body, we shall live.

Jesus said, If a man keep my sayings, he shall never see death; and whosoever liveth and believeth in me shall never die; (John 11-26;)—that is, to believe in him as the scripture hath said. John 7-38. Jesus said, If a man believe in me as the scripture hath said, out of his belly shall flow rivers of living water; and it shall be in him a well of water springing up into everlasting life. Jesus possessed this; yet on the cross he said, I thirst. Nevertheless, afterwards he showed an immortal body, and the well of living water was in him; and he said, Blessed are they who hunger and thirst after righteousness, for they shall be filled. This latter rain is spoken of for this visitation, when the refreshing showers shall come from the presence of our Lord and his Christ. John said, I saw a pure river of water clear as crystal, proceeding from the throne of God and the Lamb; in the midst of the street of it, and on either side, was there the tree of life, yielding her fruit,

etc.; and the leaves of the tree are for the healing of the nations. And the nations shall bring their honor and glory into it—i. e., into the holy city, composed of 144,000 lively stones and living bones of the body of Christ; Jesus himself being the chief corner stone of the great immortal building, and ye are the temple to be made like him.

THE DIFFERENCE BETWEEN JESUS AND CHRIST.

Lo I come (in the volume of the book it is written of me) to do thy will, O God; and a body hast thou prepared me. Heb. 10-5, 7. Not only this passage, but many other beautiful scriptural statements set forth beautiful harmony in its fulfillment in Jesus, the living substance in living visibility, and in the personality of Christ; who embodied the life of the body in Jesus, who was made after the power of an endless life, and who became both Lord and Christ; (Acts 2-36;)—the high priest after the order of Melchisedec, having neither beginning of days nor end of life. In this we must see the difference in Jesus and Christ, which we will further explain. Jesus had descent, and the scriptures trace his lineage; whereas Christ had neither beginning of days nor end of life; who was with God, the brightness of his glory and the express image of his person, by whom he created the worlds; and as the apostles said of Christ manifest in the flesh, This is he that made the world and is in the world. St. John 1-10. Yet Jesus was made— but made

after the power of an endless life—made by a power by which the worlds were made; as it was said by Gabriel (the great angel who stood in the presence of God) to Mary, that the Holy Ghost should come upon her—i. e., the Mother above, called Jerusalem above, (Gal. 4-26,) then called the Holy Ghost, as explanation was to be given in this the time of the end. Therefore, the Holy Ghost should come upon her, and she should be overshadowed by the power of the highest (Christ), and she should conceive and bring forth a son, whom Paul said was made after the power of an endless life; and also said, Made under the law—not of carnal commandments, for this was a virgin message. Therefore Joseph—who had evil in his body—was bidden to stand aside; and she conceived by her seed. Therefore he was called the seed of the woman—the least of seeds; being one seed, even Christ; (Gal. 3-16;)—i. e., by which he became both Lord and Christ.

Now this Christ, the spirit of God, had no earthly descent, and was without earthly father and mother; whereas Jesus had an earthly mother. Yet in speaking of Christ, it says, He was the spiritual rock which followed them in the wilderness, and that Rock was Christ. 1 Cor. 10-4. Therefore, after Christ rested upon Jesus at the river Jordan, he said, Before Abraham was, I am; (John 8-58;) which caused the Jews to question him concerning his age—not understanding the difference between Christ the spirit, and Jesus. Christ said, I lay my life down and take it up again. Therefore that was Christ speaking. And so he did

lay the body down—i. e., he made the sacrifice and gave up the blood; and therefore they could not have had the power except God gave it them; but it needs be that the scriptures be fulfilled. Therefore they were permitted to crucify him; and Jesus was willing. He, like Isaac, was willing. Isaac had evil in him, and was not accepted; but Jesus was, having no blemish, nor evil. Therefore Jesus was the Lamb and the sacrifice, and Christ the sacrificer; and so laid him on the alter, but took that body up again.

Now as to Abraham and Isaac, I wish to refer to this more fully later on, as that only had reference to Jesus in part, and the other part to Israel, of whom Jesus was firstborn. Paul says that Abraham, in his obedience, counted that God would raise Isaac up again after he had slain his son. Therefore in his test of obedience it was counted righteousness, and God took the willingness for the deed; but stayed his hand when he was about to make the stroke, as that sacrifice would not do, having evil in the blood. But notice this: In Jesus, he spared not his son—i. e., God spared not his son—but did raise him up again. Jesus the sacrifice, having no evil, was acceptable, and therefore was raised. Having no evil, his body could not corrupt, and Christ took it for a temple; it being made after the power of an endless life; as it says, forespeaking of Christ and Jesus, Lo I come (in the volume of the book it is written of me) to do thy will O God; and a body hast thou prepared me. Yet, pertaining to sacrifice, both Jesus and Christ made a sacrifice, as I have foreshown. Christ sacrificed, and

Jesus was willing for the kingdom's sake—though his sufferings were great and his sweat as great drops of blood; and he said, If it be possible, let this cup pass (which means to say, if it be possible, let death pass). Nevertheless, not my will, but thine be done. Therefore he willingly submitted to it. Now when Christ withdrew on the cross—or separated from the body to admit death—Jesus cried out, Why hast thou forsaken me? This shows clearly the difference between Jesus and Christ. And why did Jesus think he had forsaken him, when beforehand he foretold of his own death and his resurrection again? In answer to this, we ask you to remember that Christ was the light and the life, and the knowledge; and no doubt Jesus expected Christ to remain on the body. But Jesus could not have died while Christ remained on the body, for he was the life. Therefore when Christ departed from the body, was not that the fulfillment of Christ laying down the life, and making the sacrifice, and afterwards taking it up again? Therefore when he separated from the body, that was one death; as death is a separation. But there were two deaths, and also two resurrections in that case, as I will proceed to show. Christ rested upon him at Jordan, and remained upon him; so Jesus said in the synagogue, The spirit of the Lord is upon me—mark! not in me, *but upon* me. Therefore this spirit Christ, which was upon him, separated on the cross, and then Jesus cried out, My God, why hast thou forsaken me?—which fulfilled the word of the prophet, who said, He hid his face for a moment. Isa. 54-8. Afterwards, Jesus

died by his own spirit separating from the body; and that was the two deaths. But this was not like other deaths, when they reap the wages of sin, which is death; and who go to corruption. Nor was Jesus laid in the grave to be consumed by a fire not blown; nor was he turned over to Satan for the destruction of the flesh, for it says, His flesh saw not corruption. They put him in a new tomb of stone, where no man had lain; and intended to bury him after the Sabbath, but found him not in the tomb, for he had been taken up by Christ, who said, I lay it down and take it up again; (John 10-18;) and all watchers placed to guard, or that could have been on guard, could not have hindered his rising.

Now as I have already made mention of two resurrections, I will explain and also prove it, or put such as question it in a corner. As I have already proven two deaths, it gives a clear understanding of how it was done—remembering that the spirit of Jesus was Michael; shown in scriptures to be the head counsel against Satan. So Christ, the spirit of God, first separated; and that accounts for the scriptures which say, Christ died—which means, Christ separated from the body; and from Jesus' spirit. Afterwards, Jesus gave up the Ghost—which was Michael, his own spirit, separating from the body. Jesus had a soul; as man has a spirit, soul and a body. Now did his soul remain with the body and go to the tomb? Some say, Yes; and quote, to substantiate it, the Psalmist David, who, forespeaking of Jesus, said, Thou wilt not leave my soul in hell, nor suffer thine

Holy One to see corruption. All right then; we would ask, Do the Gentiles claim the tomb to be hell? No, verily not. All right then; that passage does not say, Thou wilt not leave my soul in the grave. Therefore they cannot apply this to mean that Jesus' soul went to the tomb and was raised with the body. It says this, as I will quote again, Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption. It is true his body went to the new tomb, but it did not see corruption. Acts 2-31.

But where was that hell spoken of—viz., that he should not leave his soul in hell? At any rate, let us proceed to show the resurrection of both soul and body at different times. Now notice: His soul was raised a spiritual body; with which he went and preached to the disobedient spirits in prison, who had died in disobedience when the longsuffering of God waited in the days of Noah. This was while his body lay in the new tomb; which was also raised afterwards, in the third day; with which he showed himself alive, spirit, soul and body. Now let me ask, Was Jesus the first-fruits of them that slept? Yes. The scriptures say so. 1 Corinthians 15-20. Notice: while Jesus was on the cross, many bodies of the saints arose, and were seen. Now then, If Jesus' soul did not arise till on the third day, how could he have been the first-fruits of them that slept? First-fruits, remember, is he who rises first; and we know his body did not arise till in the third day; while these saints arose at the crucifixion—before the body of Jesus arose. So if his soul did not rise till the body

did, then you would have it that these saints were the first-fruits of the dead, instead of Jesus; and this will not do, for the scriptures say, Jesus was first-fruits of the dead, or of them that slept. Therefore we must conclude that his soul arose and was quickened on the cross.

Hell, therefore, is death in this case; as it says, Thou wilt not leave my soul in hell (or death). In Revelation, in speaking of hell, it calls it the second death. Rev. 20-14, 21-8. So in this case of the soul of Jesus, it was poured out unto death. This was not the blood, as some have it, as the blood is the blossom of the soul. But remember, it says, Out of his side came blood and WATER. The water was the soul life. Therefore he poured out his soul unto death. But it was not left in death, but quickened by his spirit; and so it was a resurrection of soul on the cross, making him the first-fruits of them who slept. After that, the saints arose, and were seen by the opening of the vision of living people, who saw them. Matt. 27-52, 53. And so it shows Jesus was baptized for the dead, and therefore baptized into death for the souls of the dead; and Christ raised the body on the third day, and was first-fruits of the living—the resurrection of the dead, and the life for the living; as in Adam all die, but in Christ all are made alive, but every man in his own order. Therefore it says, If the spirit of him that raised up Jesus from the dead dwell in you, then the spirit of him that raised up Christ from the dead (i. e., the body) shall quicken your mortal body. Now as it says, Christ died, so also it says,

Christ was raised from the dead—in the manner in which I have explained. If Christ being separated from the body is death, so Christ being united again in the body, what is that but Christ being raised from the dead? Notwithstanding, Christ cannot die—is without beginning of days, or end of life—but can only die in the sense in which I explain. He can separate from a body, and reunite again. So it says, As the body without the spirit is dead, so faith without works is dead. James 2-26. Therefore, in Christ (the spirit) all are made alive—by proving their faith by their works; and we must do the works that Jesus did, and greater works. We must be crucified with him for the life of the body, as Paul says; (Rom. 6-6;)—which means, crucify the old man of sin in us, that the body of sin might be destroyed, and that we may live in him, and present our bodies a living sacrifice, holy and acceptable unto God; which is our reasonable service. Rom. 12-1.

Therefore here is where the Abraham sacrifice comes in with us. How? In order to explain this part of Abraham's sacrifice pertaining to us, would first say: Isaac could not be accepted—only the obedience of Abraham, and Isaac's willingness. And so it is written, I will have a willing people in the day of my power. But notice! A ram was found caught in the thicket, and slain instead of the lad. What was this a figure of? Not Jesus; for he was not a ram. He was called a lamb, and had no evil; whereas Israel are all born in sin and shapen in iniquity, and therefore have the Adamic evil in the blood, to be cleansed.

Therefore the ram was a figure of the evil—denoting lust—to be slain; and so the lad was let go free. But as to offering up our first-born, that is to give up all evil, and overcome the world, the devil and the flesh. The first-born was Cain—who was a figure of the evil, as Cain slew Abel. Therefore the evil one has been rising up and slaying all, from that day to this, except the witnesses who slew the evil, and were redeemed from sin and death. Cain was the first-born and first-fruits of the crime of Adam. Therefore in Adam—or his works—all die; but now, Israel, like Seth, who was given in Abel's stead, will slay Cain, the first-born, in every man. Now in case you may not altogether understand this, will say: Every man in his first birth, by nature, is born of blood, with the evil in the blood; and therefore he is called the strong man, and the man of sin. This type was shown down the line in Jacob and Esau, and Jesus and Judas, etc. Yet, we must remember, No prophecy of the scripture is of a private interpretation.

We, like Abraham, must raise the knife and be willing to sever all connections with the world, the devil and the flesh, in obedience to God's word. Then the ram will be slain. Evil cannot be an acceptable sacrifice; but confession, willingness and obedience are acceptable; as it says, Obedience is better than sacrifice. Now this may be a parable to some. Notwithstanding all are well acquainted with that quotation, it has more than one meaning. Jesus was made a sacrifice for the soul salvation—a free gift without works. But obedience is better! And why? Because

obedience obtains the life of the body, while the sacrifice was only a free gift for the soul. Notwithstanding this, what good would sacrifice outwardly do—though you would sacrifice all you possess in worldly goods—if obedience to the law of Christ was not found? Paul said, Though I give my body to be burned, etc., it would profit nothing, if charity (which is Christ) was not found; which must be found by obedience. And so Israel will be redeemed without sacrifice of bird or beast. They will render obedience; as Jesus said, If you love me you will keep my commandments—sacrificing all evil, and presenting your bodies a living sacrifice, **HOLY**, which is your reasonable service; for know ye not ye are the temple of the Holy Ghost, which if defiled would be destroyed?

Seek ye first the kingdom of God and his righteousness, and all things will be added unto you. No man can seek the kingdom of God before he knows what it is. Therefore seek wisdom! and with all your gettings get wisdom, for wisdom is justified of her children. The kingdom of God is the life of the body; for did not Jesus say, The kingdom is within you?—calling those things that be not as though they were. Therefore he said, I am with you, and shall be in you; and again he said, I will come unto you, and take up my abode with you. After doing the will of God, he will cleanse your blood, then you will be clothed upon as Jesus. Afterwards he will take the blood away and dwell in you—thus becoming the temple of God, immortal, when mortal puts on immortality.

Now as to John the forerunner preparatory to Jesus, it says, The law and the prophets till John; since that, the kingdom of God was preached. John baptized unto repentance, closing up the second dispensation; baptizing them into death. Jesus opened the third dispensation, and preached the kingdom of God—life of body, soul and spirit—until they rejected it. The door of immortal life was then closed, and the testament sealed with his blood—Jesus being the sacrifice put on the altar to save all who are under the altar, and are crying out, How long will it be till thou avenge our blood upon them that dwell upon the earth? Those who are under the blood, and for the testimony and the word of God were martyred, and are crying out, “How long?” prove the resurrection has not yet taken place—i. e., general resurrection; and they are still waiting. Paul rebuked a people for teaching that the resurrection was past, and thereby overthrew the faith of some.

Now in speaking of John and his baptism, I bring it up to show another point or so, showing the difference between the kingdom of God and the kingdom of heaven. The kingdom of God was preached and received by Jesus, the first-born; while he said of John, Of all men born of women there was none greater than John, yet the least in the kingdom of God is greater than he. And why? Because Jesus, and the 144,000 obtain the kingdom of God in themselves; and the least of these is greater, because John lost his head—and yet is, in resurrection, as angels,

called the kingdom of heaven; and of all the great host there is none greater than John.

. But remember, Jesus was raised higher than angels, and obtained a much more excellent name than the angels; and the elect will be made like him. 1 John 3-2. But at his first coming they rejected the kingdom of God and the door closed; and the word of life was sealed, and the third dispensation of grace was baptized into death; and at the fulness of the Gentiles, the visitation would be given, and the door opened again, and a cleansing fountain opened in the House of David.

THE SEALS UNLOOSED.

In these books will be found the substance of the scriptures rightly divided; giving harmony to all apparent contradictions and revealing the mysteries hitherto sealed. Remember, the book was sealed with seven seals, and sealed till the time of the end. Notwithstanding, it says, Heaven was searched, and no man found worthy to open the books and loose the seals thereof, but the Lion of the tribe of Judah, who prevailed with God, and opened the book and loosed the seals thereof; but it was sealed again till the time of the end, or day of visitation. Notice: The prophets, forespeaking of the disciples of Jesus, said, Bind up the testimony and seal the law among my disciples. But it was unsealed, and understood by Jesus only; and therefore he brought life and immortality to light through the gospel. But after he was rejected, and

they put it away from them, and said they would not have this man Jesus to rule over them, and chose a robber and a murderer instead, the mystery of life was sealed till the fulness of the Gentiles be come in. As the Jews condemned him, and would not come unto him for life, they were cut off from the life of the body, and the Gentiles grafted in for the soul salvation—a free gift of grace without works—till their fulness. Rom. 11-25.

Jesus, the Lion of the tribe of Judah, opened the book, and said, The spirit of the Lord is upon me! etc. But notice: He closed it again, and handed it to the ministers—signifying, that although he opened it, and understood it, yet he closed it again, and sealed it up till the time and day of visitation, when the angel would be sent by the Lion of the tribe of Judah with the Little Book open in his hand—signifying unsealed again, to be understood by Israel, to whom the promise was made; the promise being the redemption of our body. Therefore the mysteries will now be understood by those who eat the Little Book; and although it will be sweet in the mouth, it shall be bitter in the belly when the purging takes place, and the great separation from the world, the devil and the flesh, and all things pertaining to the old world. I will now call your attention to this fact: The Gentiles claim to understand the scriptures, and deny it being sealed; and at the same time will claim, No one shall know pertaining to his second coming: If this be true, it proves it is sealed from them. As prophets, they claim no one shall know—not even the angels nor

the son. But it does not say, "No one shall know;" but scriptures teach to the contrary, as I will proceed to prove. This is the quotation: As to that day and hour, no one knoweth!—not even the angels, etc. It was speaking then, at that time, saying, No one knoweth; but does not say, No one shall ever know. This proves what we say—that it was sealed at the time it was said, No one knoweth; and sealed till the time of the end. Then at that time and day of visitation, they, by that visitation, should know; (Hosea 9-7;) for that spirit of truth was to lead in the way of all truth and show things to come; and that spirit of truth would teach you all things. Therefore it says, When the seventh angel begins to sound, the mystery shall be finished, as declared to his servants, the prophets. Rev. 10-7.

Now again: They say, He shall come upon them as a thief in the night—and this is another proof that it is sealed from them; and furthermore proves they are asleep, for a thief comes in the night, when people are asleep, and in darkness. They will say when questioned, Does it not say he will come upon us as a thief in the night? Yes. But upon whom? Not those who are in the light, and walk in the day. Notice what it says, But you brethren are not in darkness, that that day should come upon you as a thief.

Therefore you see where the preachers and professors stand; and they place themselves in their own light, and say, He will come upon them as a thief—showing such are in darkness; for it says, You brethren are **NOT** in darkness that that day should come upon **YOU** as a thief. This is a proof that it is sealed from

them. And without a vision the people perish. But the vision is for an appointed time; and at the end it shall speak and not lie; for that spirit of truth, the testimony of Jesus, will not lie. The spirit (called the Holy Ghost) at Pentecost was given to bring in the Gentiles for the soul—a free gift; by which they saw in part. But now, in this the day of visitation, the spirit of truth—that OTHER Comforter which the world cannot receive—shall be received by Israel, God's elect. John 14-17; Hosea 9-7.

Now notice again: The Gentiles claim to be converting the WORLD, and say they receive the spirit—seeing no difference in the two. If this be true, that they are converting the world, then they (the world) could receive it; or how could they be converted? But contrary to this, the world cannot receive this spirit of truth. And besides all this, we would have to question their story about converting the world; for Jesus said, As in the days of Noah, and as in the days of Lot, so shall it be in the coming of the Son of man; and Noah, you know, did not convert the world. Besides all this, they strive for the ascendancy in number; and claim altogether that they are converting the world, and boast of their great numbers. Now if we take them on their own claim, it proves they are not God's elect—his chosen few. Why? Because these are a few, and not the great host; and these are numbered 144,000—which is very different to their claim of their great numbers. However, as to the soul salvation, that is sure, either at the first or final resurrection. Therefore I will again

briefly show the difference in those of resurrection, and the elect to be made immortal like Jesus. Notice: John the Revelator speaks of them as a great innumerable host—a great company that no man can number, of all kindreds, tongues and people; who are raised as angels; while the elect—to be sons of God redeemed from among men—are numbered. The great host cannot be numbered; but God's elect find the strait and narrow path, and a few there be that find it—not a great host. These few are numbered, 144,000—redeemed from among men. These are virgins, who sing the song of Moses and the Lamb; and no one could sing that song but the 144,000.

Now as this is fully explained in former writings, I will but simply brief a few points, to impress upon your minds the difference in this elect, and the great host. The elect are to be gathered, prepared and redeemed, body soul and spirit, to be made like Jesus—of whom he is firstborn, and their pattern and waymark—these being sons of God yet to be revealed; while these of resurrection—the great host—are to be angels, and are not called sons; and in resurrection they neither marry nor are given in marriage, but are as the angels. In another place it says, They are equal to angels—not equal to the son; and it also says, They are neither male nor female. And not being male nor female, but as angels, and no marrying nor giving in marriage, therefore they have no part in the marriage of the Lamb.

But you see, Jesus Christ is called the Bridegroom; and was a male of the first year—made in

the image and likeness of God, and retained his body of flesh and bone; and he must have a bride like him. And so he comes the second time to them who look for him without sin unto salvation, and to receive his bride. Therefore their vile bodies must be changed and fashioned like unto his glorious body.

Now you have no doubt heard the Gentiles sing of the marriage of the Lamb; but they do not understand it. If they are born of God, and the spirit of God in them, and they get married, or are married, why would not that be the marriage of the Lamb? And if so, why should they still look for the marriage of the Lamb, and for his coming to receive his bride? Again: If the Holy Ghost is in them, why do they cry out for God to send it? And if Jesus Christ is the same, and they have him in them, why do they look for death, when it says, In Christ all are made alive? Then how much more if he is in them? Why then do they want to die, when God willeth not the death of any man? And if Jesus Christ came to do God's will—who takes no pleasure in the death of him that dieth—why then are they doing contrary to his will and at the same time claim him to be in them? We understand that Jesus came to do God's will; and therefore came to abolish death, and to destroy him who hath power of death, which is the devil. Therefore, if he is in them, why is death not abolished in them? And as death abides in them, how could Christ, of light and life, abide in them? Light and darkness hath no communion.

Now look and see what it says: Flesh and blood cannot inherit the kingdom. But flesh and bone can, as that was shown in Jesus, who showed a body of flesh and bone, which did not see corruption. Therefore he was not born of blood; for the blood was taken away on the cross, and the spirit of God took its place—which was immortality. Now how could a man be born of God, and made like him, and possess the kingdom, till his blood is cleansed and washed away?—which is the mystery of godliness, God manifest in the flesh. This is mortal putting on immortality at the sound of the last trump—which is the trump of God. He comes with the voice of an archangel—the seventh angel messenger, with the trump of God—i. e., who speaks the word of God, which was with God, and which was God, and which took upon itself flesh and dwelt among men. The word of life must be made alive in us, and therefore no death can take occasion. To live after the flesh we shall die; but to live after the spirit, we do mortify and crucify the deeds of the body of the old man Adam, with its affections and lusts, that the body of sin might be destroyed, and Christ live in us.

Therefore, this great ingathering is for those who can see the life of the body, and are willing to do the work; who must first comply with the scriptures pertaining to the ingathering and restoration—i. e., first to come out from the world (Egypt, and Babylon); which could not be fulfilled till the great ingathering began.

There are many, however, teaching and crying out, "Come out from this great Babylon!" and at the same time build up a part of her. And many tear down, but offer nothing better than the same old confusion and sickening mixture of death. Most any jack carpenter can tear down—but it takes a good carpenter and stone worker to build up. In a great house there are many materials to build with—wood, hay and stubble; silver, gold and precious stones. 1 Cor. 3-12. Therefore, you must study to show yourself approved unto God, a **WORKMAN** that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2-15. John the Revelator, on the Isle of Patmos, heard the utterings of the seven thunders, and was about to write; and it was said, Seal up the things and write them not. And why? Because the word was sealed till the time of the end, as we have proven. Though Jesus said, I will utter things which have been kept secret from the foundation of the world, still he spake in proverbs and parables, because it was sealed till the time of the end—till the spirits of the just should come, the seed to whom the promise was made. Therefore it says, All is written for us upon whom the end has come, and that the interpretation would be given by the Interpreter who was spoken of to come in this the day of visitation. The seven thunders (Rev. 10-3) uttering their voices was typical of the seven sounding angels of this visitation; now to be interpreted by the promised Interpreter—as it is written, If there be a messenger, an Interpreter, one among a thousand, then be gracious unto him, and saith, De-

liver him from going down into the pit, I have found a ransom; his flesh shall become fresher than that of a child's and he shall return to the days of his youth. Solomon speaks of him, saying, I considered all the living which walk under the sun with the Second Child that shall stand up in his stead!—i. e., in stead of Jesus; as Jesus said, If ye accept not him whom I send, ye accept not me. It was said to the Jews, If ye believe in Moses, why not believe in me, for he wrote of me? So also now we say to both Jew and Gentile—and especially the Gentiles, who say they believe in Jesus—Why not believe in me, for he wrote of me? Not only Jesus, but the law and the prophets foretell of not only the first child, but the second also—Jesus, the root, and the second the branch of the root and offspring of David, the bright and morning star. Jesus, the root, was called Christ; and the Branch, Shiloh, unto whom the gathering of the people shall be. Gen. 49-10. It says, The sceptre shall not depart from Judah, nor the lawgiver from between his feet, till Shiloh come; and unto Shiloh shall the gathering of the people be.

Now Jesus came of Judah, and held the sceptre. But Jesus did not gather Israel; but said, How oft would I have gathered you, but you would not. Therefore, in this the day of visitation, Shiloh comes, as foretold not only in scripture, but by John and James, the former messengers: and unto Shiloh shall Israel now be gathered. Jesus, speaking of the ingathering, said, Before the Son of man shall they be gathered—which was not speaking of himself, for he did not gather

Israel. Therefore, he was speaking of the Second Child—Man-branch, Shiloh. He did not speak of himself, but testified of him who was to come; as all is written for us upon whom the end has come, when he would send his younger brother, according to the scriptures. And Jesus said, As my Father sent me into the world, so send I you. The Second Child was also clearly prefigured by the child he set in the midst, saying, Whosoever receiveth this child in my name, receiveth me. Matthew 18-5. He, the spirit of truth, was to reveal and unseal the mysteries of the child—i. e., godliness, God manifest in the flesh—the word of God; and his name is, The word of God. Rev. 19-13. Thy word is truth, spirit and life; and the law of the spirit of life shall set us free from the law of sin and death.

THERE IS NO GOD IN ALL THE EARTH BUT IN ISRAEL.

IN reading and studying these BOOKS OF WISDOM, bear in mind this key: All is written for us upon whom the end has come. This at first glance may not seem to be according to all scriptures, as much has been fulfilled. But in connection with this, I will call your attention to another key, which is this: The thing that has been shall be again, and God requireth the thing which is past. Eccl. 3-15. Yet, it is true, we are to rightly divide; as all scriptures pertaining to life and immortality are written for Israel, the seed to whom the promise was made. And notwithstanding this,

even the soul salvation for both Jew and Gentile is for the time of the end, when resurrection shall take place. Therefore all scriptures point to the great and notable day of the Lord—day of visitation, and for judgment—the great and dreadful day of the Lord, when he shall judge the quick and the dead. And if judgment first begins at the house of God, where will the sinner and the ungodly appear? Therefore if the gospel is hidden (sealed), it is sealed and hidden to them that are lost—i. e., those who believe in death, and lose their bodies; as it says, They suffer loss.

Now furthermore, it is written, There is no God in all the earth but in Israel; and this we will explain. As we have shown before, and which is also explained in this, "He is not the God of the dead but the living, and takes no pleasure in death!" therefore he cannot be glorified in dead bodies. Now in another way we will show you how he is not the God of the dead: He made not death; and Jesus came to abolish death and destroy the author of it, and to set all prisoners free—both the living, and the souls of the dead. But to the living, the truth shall set them free; for the law of the spirit of life shall set us free from the law of sin and death; and the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8-21. Now why is there no God in all the earth but in Israel? Because the dead must be raised and come to the living to be judged; and Jesus Christ liveth ever—a high priest after the order of Melchisedec, having neither beginning of days nor end of life. And the elect are to be made like

him. Of them it saith, They shall judge angels, principalities and powers; but first must judge themselves that they be not judged. 1 Cor. 11-31. Now again, in another way, I will show you the truth of this matter, about which we have many questions asked—viz., why it is said, There is no God in all the earth but in Israel: Because Israel walk before God in the light of the living—which is his will; for he willeth not the death of any man. Satan is called the God of the dead, and liveth not—i. e., there is no eternal life in him; and he that hates his brother abideth in death.

Now, as God is the God of the living and not the god of the dead, I will show you why, and how, by rightly dividing the word of truth. Notice: In Adam all die; and Adam is not God. He might have thought he was God had he not sinned and fell—by which death came into the world; and death passed upon all (in Adam) because all have sinned; (Rom. 3-23, 5-12;) and like Adam, and in Adam, all die. But note! In Christ all are made alive, but every man in his own order. Therefore, you see, no death in Christ. Death cannot abide in him; nor can those who believe and hold with death abide in him—much less he in them. But as to the soul, it was purchased on the cross, and was made a free gift. And after the body is dead, note: It is turned over to Satan for the destruction of the flesh, and consumed by a fire not blown; to rise no more. When the soul is raised, it is raised by Christ, who is able to raise the dead; and they therefore are then in Christ, and not till then—made as angels. But first the living—God's elect, called Israel—are to be

made immortal. Notice: Their vile bodies, while they are yet alive, shall be changed and fashioned like unto his glorious body; who was raised higher than angels, crowned with honor and glory.

Again: Mortal (that is a living body with blood, which dead people do not have) must put on immortality; therefore they are a living temple in which Christ dwells—as he says, I am with you, and shall be in you. Then, and not until then, will the saints of the dead come forth united with their spirits, forming an angelic, spiritual, celestial body, and are alive as angels. Therefore he is the God of the living, and not the god of the dead; for their bodies are dead and gone to corruption, and corruption cannot inherit incorruption: and dead bodies know not anything. The souls of all, either at first or final resurrection, come unto Israel to be judged before God, who is in Israel. Therefore there is no God in all the earth but in Israel—and chiefly now in Israel, to gather them and to prepare them for the kingdom of God, which is to be in their temples. He works in them to will and to do according to his good pleasure, and will redeem them saith the Lord of hosts, who is the saviour of all men (in their order), and especially of them that believe (in the light of the living); for as the body without the spirit is dead, so faith without works is dead. Therefore Jesus said, (which must yet be fulfilled.) The works that I do shall ye do also, and greater works than these shall ye do. And why, and how? By that same spirit which did the works for him, it will be done now for Israel. And by that spirit these are called

saviours; as it says, Saviours shall come upon mount Zion and judge the mount of Esau; which thing I must now explain, that you may be able to understand what this Esau class means.

Mount Esau is the glory of the moon, or class who will only obtain their blood cleansed, but not taken away; and will live during the millennium as servants, plowmen and vinedressers. Isa. 61-5. Why they are spoken of as Esau, is because of the blood. Esau carries with it a two-fold meaning. Esau, of the old world, signifies the red dragon, or man in blood, with the evil in the blood—called the old world. Therefore Jacob and Esau were twins; and Esau came out first, as a figure of the old world of sin first; and Jacob last, hold of his heel—showing the lapping time in this shortened time, when Jacob will now be manifest in anti-type. And so it is written in the Apocrypha, Esau the passing away of the old world, and Jacob the beginning of the new. And so it is written, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. Now in this visitation, Moses was of Esau. This Esau class, by the righteousness of the law, will live in the law. But do not confound the righteousness of the law with the curse of the law of carnal commandments. The old Esau world die; but, In the way of righteousness there is life, and in the pathway thereof there is no death. But mount Zion—God's elect, to be made immortal—are to judge mount Esau, by the laws that go forth from mount Zion, for a thousand years sabbath day of rest.

Let us get back to the key, that, All is written for us upon whom the end has come—which means to say in this the time of the end—i. e., this the shortened time for the elect's sake, and in this the day of visitation; when all scriptures—which have been sealed till the time of the end—shall now be unsealed, and the mystery made known to God's elect, to whom the promise was made. I say all scriptures—even object lessons—are written for us, that we may profit by them. Ever since the day Adam sinned and was driven from the garden of Eden, cherubims were placed with flaming swords to turn every way to keep the way of the tree of life, lest man, who sinned through disobedience, reach forth and partake of the tree of life and live for ever. Therefore in Adam all die. And by the sin of one man death came, and flaming swords of death were placed to keep children of death from entering; and so death passed upon all, because all have sinned. Therefore in Adam all die, without the garden gates. But Jesus said, Strait is the gate and narrow is the way that leadeth to life, and a few there be that find it. Therefore, Strive to enter in at the strait gate. And how can we strive and enter? Only by obedience to the word of God—the paradisaical laws that Adam broke. So it says, Many shall strive to enter in and shall not be able. And why? Because they will not strive lawfully, and according to the word of God. To him that overcometh shall I give to eat of the tree of life; and to him that overcometh (as I have overcome) shall I grant to sit down with me in my throne, as I have overcome and am set down with my Father in his

throne—doing the works that he did, and greater works by overcoming the evil within, which he did not have. Therefore he has promised, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Joel 3-21.

There shall be a fountain opened in the House of David for sin and for uncleanness. A garden enclosed is my sister a spring shut up, a fountain sealed! (Song of Sol. 4-12)—now unsealed by the law of Christ. The paradisaical laws will roll the stone away, and the spring and fountain of life will be a refreshing stream from the presence of our Lord and his Christ. He that believeth in me as the scripture hath said, out of his belly shall flow rivers of living water; and it shall be in him a well of living water springing up into everlasting life. Behold the spring time has come! The singing of the birds has come! The voice of the turtle is heard in the garden of the bride! The winter is past, and we see the sunrise of the millennial day; and time is rolling on, and soon the approach of the millennium morn!

BIND UP THE TESTIMONY AND SEAL THE LAW AMONG MY DISCIPLES.

The three wise men guided by the Star, came enquiring about the child born king of the Jews. These men were a figure of that which should afterwards be revealed, as all is written for us upon whom the end has come. Jesus was born of the tribe of Judah; but did they receive him as king? No. Yet he became

King of kings; and Lord of lords; and "King of the Jews" was written, which they wanted to change; but it was said, What I have written, I have written. Jesus was King, and became both Lord and Christ, but was not to come into his kingdom until the second time, when he would come without sin unto salvation. The disciples asked, Will you at this time restore the kingdom to Israel? And he said to them, It is not for you to know the times and seasons that the Lord hath put in his own power; (Acts 1-7;)—the scriptures and mysteries being sealed till this the time when he will establish his kingdom in peace and in righteousness. So he said, Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you. The three wise men, who were led by the STAR OF BETHLEHEM, and who came enquiring concerning the young child, were typical of this visitation. The wise shall understand. And there shall be another kingdom set up, which shall be an everlasting kingdom that shall not pass away; (Dan. 7-27;) for the kingdoms of this world are become the kingdoms of our Lord and his Christ; (Rev. 11-15;) and he shall reign with them on the earth. Rev. 5-10.

The mysteries of the kingdom were sealed, even among the disciples; and they asked, Will you at this time restore the kingdom to Israel? They looked at the reign of Solomon, when Israel were in their height of glory. But it was but a figure, and therefore Jesus said, A greater than Solomon is here. Matt. 12-42. The disciples did not understand the sealed mysteries, nor the times and seasons in which he would gather

Israel, and restore lost paradise. Jesus would of a necessity have had to gather Israel before he could have restored the kingdom to them; and this Jesus did not do. He said, How oft would I have gathered you, and ye would not. They were scattered after the death of Solomon, and were not yet gathered in the days of Jesus. When Jesus said, I am going away, they said, Will he go to the dispersed of Israel—not understanding his sayings, nor the sealed word; as it is written, Bind up the testimony and seal the law among my disciples—forespeaking of the disciples of Jesus. According to all scriptures, Israel were to be gathered in the time of the end; and it says, The sceptre shall not depart from Judah, nor the law giver from between his feet, until Shiloh come; and unto Shiloh shall the gathering of the people be. Gen. 49-10. Jesus, speaking of the time of the end, said, When the Son of Man shall come, before him shall all nations be gathered—which means, as Christ was with Jesus, so Shiloh shall be with the Son of man, the Man-branch, who shall grow up out of his place and build the temple of the Lord. Zech. 6-12.

Shiloh is another name for Christ, with this difference: Shiloh signifies male and female—as Christ (or Zion) and Jerusalem above, who is free, the Mother of us all. Two nations are in her womb, and two manner of people shall be separated from her bowels. Gen. 25-23. She travails in birth and pains to be delivered. She is clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head. Christ is her head, which is signified by being

clothed with the sun—the greater light—and the moon under her feet; because she is under the power and light of the glory of the sun.

The moon signifies the law. Yet we must remember the key, that, No prophecy of the scripture is of a private interpretation. The moon shall become as the light of the sun—which is clearly shown in the above statement, for the less is subject to the greater. Therefore, as she is clothed with the sun—it being the greater light—the moon is under her feet. Therefore she walks on the law, and under the law of Christ—her husband.

Now it may be asked, How could two nations be in her womb, and two manner of people be separated, as nothing unclean, having evil in it, can dwell in her? This is easily understood. Israel being born in sin and shapen in iniquity—because of the Adamic evil in the blood—cannot be begotten and conceived in Jerusalem above until they are purified, and their blood cleansed. Therefore there is a cleansing fountain open in the House of David for sin and for uncleanness; as it is written, I will cleanse their blood that I have not cleansed. Joel 3-21. Israel are the seed handed down to whom the promise was made, and therefore must come at his call; as Jesus said, My sheep know my voice, and a stranger they will not follow. They will know the truth, by that spirit of truth, which was to be sent in this the day of visitation. They will not confer with flesh and blood among the Gentiles nor Jews, knowing the mystery is sealed from both. Therefore, miserable comforters are they

all. Job. 16-2. They will come and be as the wise men led by the STAR. Note here: The Star of Bethlehem signified the child born in Bethlehem—one star, one child. And now, one star—called the Day Star,—shall arise in our hearts; (2 Pet. 1-19;) and one Man-branch. The twelve stars are spoken of as being upon her head; but first, one star—the star of the morning; and there are many branches. Christ said, I am the true vine, and ye are the branches—who must abide in the vine to bring forth fruits. But going before all there is one star, one Man-branch—Shiloh, unto whom the people shall be gathered. He is called by Jesus, the little child, Son of man; (Matt. 25-31,32;)—seventh angel, by whom the mystery shall be finished. Rev. 10-7.

Therefore, all Israel must be gathered and cleansed in the cleansing fountain, now open in the House of David; which shall be as God in that day. Zech. 12-8. After being gathered, purified, and refined as silver is refined, and tried as gold is tried, they shall be begotten and conceived; they then are as Jesus, who had no evil. He was the only begotten of the Father. And why? Simply because all going before were born in sin, with the Adamic evil in the blood; and therefore were not begotten of God. 1 John 5-18. Jesus, being begotten and conceived, dwelt in that spirit, till the blood was removed. Then the spirit was put within him, and he was then born the second time—without blood. So it is written, He was born not of blood, nor of the will of the flesh, nor of man, but of God. John 1-13. Therefore, as all are born in

sin, they must do his will, by keeping the commandments of God, and having the faith of Jesus, till the blood is cleansed and afterwards taken away, and the spirit put within. This is mortal putting on immortality, and the new birth, which is not of blood, for flesh and blood cannot inherit the kingdom of God; but flesh and bone can, as was shown in Jesus, who was mortal—having blood—for about 33 years; then mortal put on immortality, and He only hath immortality. But we are to do the works that he did; and greater works shall we do, of which we have explained. John 14-12.

This will be the great ingathering and restoration of Israel, and the establishment of his kingdom in earth (the bodies of his elect) and on earth—paradise restored. The whole planet shall return to its Eden state. Then she shall yield her seven-fold; and the desert shall bloom in roses. Satan shall be bound a thousand years, to deceive the nations no more; and all tears wiped off all faces, and there shall be no more sorrow nor crying, neither shall there be any more death; for the former things have passed away, and behold all things have become new. The first heaven and the first earth have passed away, and a new heaven and a new earth; which signifies the kingdoms of this world—not some sky world but this world—are become the kingdoms of our Lord and his Christ; which shall be that kingdom which shall not pass away; but shall be an everlasting kingdom of peace and righteousness—that sabbath of rest that yet remaineth for the people of God.

Now, in order to understand the mysteries of the kingdom, and the times and seasons, we must understand the keys. One is, He calleth those things that be not as though they were. This key can be easily understood by seeing this key: All is written for us upon whom the end has come; as he declared the end from the beginning. Now note: The scriptures saith, Unto US a child is born, and unto US a SON is given. This was spoken long before Jesus, the child, was born. Yet it says, Unto us a child IS born—yet to be; which was Jesus. Therefore, you see in this the key, that He calleth those things that be not, as though they were. Again it saith, He was, or stood as a lamb slain from before the foundation of the world—although he was not yet born, and four thousand years rolled away before it took place. So he taketh the things that be not, to bring to naught the things that are; i. e., the things of the old world are the things that are, but shall be brought to naught by the things that are not yet born, or established in visibility, as I have proven; for the old, or first heaven and earth shall pass away—not this planet, but as in the days of Noah, the corrupted earth, or bodies of men, and their heavens, shall pass away, and all things become new.

Other keys I may mention in other places; but in this I wish to say: The scriptures often speak as if you had the spirit in you, and as if born of God; but remember the key; and the conditions are to be complied with, and we must have harmony in all scriptures, as you will notice in reading our literature, if you take interest

and seek to see the life of the body. If you cannot see that, then the scriptures will ever remain a mystery. Jesus spoke in proverbs and parables, because it was sealed till the time of the end, and this the day of visitation. If you see this, it is first proof you are his elect. Then it is for you to follow on, and prove your faith by works. Confer not with flesh and blood, nor seek counsel from the blind; for if the blind lead the blind, both fall into the ditch. Matt. 15-14. Remember, this great truth is sealed from both Jew and Gentile. Yet make no mistake in this, as this elect remnant are to be taken from both Jew and Gentile. Here is where the middle wall of partition is broken down. Remember, as we have explained, the ten tribes were scattered in days of old, among the Gentiles; and through marriage and mixing, that seed has been handed down through the loins of the Gentiles, and scattered among all nations. So it saith, I will gather them from whithersoever they are scattered, (Ezek. 11-17,) and bring them to Zion. Therefore John said he saw the Lamb on mount Zion, having with him 144,000, redeemed from among men. These are sealed with the new covenant of life and immortality; as he saith, I will make a new covenant with the house of Israel after those days, when I shall take away their sins; I will write my laws in their inward parts and stamp them on their minds. Therefore they will then have the mind of Christ, and do the works that he did. Faith and works of Him brings the redemption of the body, soul and spirit. This covenant he did not make with his disciples in

those days. It was to be after those days, and after the fulness of the Gentiles; when he would set his hand the second time to recover the remnant of his people Israel. These things were sealed among the disciples. Therefore they did not know the times and the seasons in which he would restore the kingdom to Israel. Some would say, This is true of them while they followed him, when he was in his mortal state; but he said he would bring all things to their remembrance afterwards. Yes, he said so; but let us see if it was those he had reference to altogether, or for the time of the end—now. Remember what he said to them, It is not for you to know the times and seasons, etc.

Now let us see further: When he arose, did they yet understand? No. It was said, (when they did not believe, and did not know it was him in the body of flesh and bone, but thought it was a spirit; and like many today who do not believe in a flesh and bone body, made like him,) their eyes were not yet open. Furthermore, while it was true he said they should receive power, and be witnesses of him, and preach the salvation of the soul unto the Gentiles from Pentecost—which they were forward and bold to do—did they see and understand the mysteries which were sealed from the understanding of man till the time of the end? No. Paul was the great apostle of the Gentiles, and chiefest; and what did he say? He said, We see in part, and as through a glass darkly—proving it was sealed till the time and day of visitation, spoken of by the apostles as yet to come; (1 Cor. 13-12;)

when the perfect thing should come, and when he would bring to light the hidden things, kept secret from the foundation of the world. Matt. 13-35.

Furthermore, pertaining to all things being brought to their remembrance whatsoever he had spoken unto them, we must consider this with all scriptures written for us upon whom the end has come; and consider it says, All was not written. If it had been, the world itself could not contain the books. John 21-25. Therefore we must conclude—taking in consideration all things—it is true that the gospel was remembered and written by the apostles—or rather disciples—which we have in Matthew, Mark, Luke and John; whose testimony is true. John 21-24. But this must also be remembered: The law and the prophets till John; (i. e., John the Baptist;) since that, the kingdom of God was preached. By whom? Jesus. And he received it. After his death on the cross, it was closed. He sealed it with his blood, and he only entered in; and he only hath immortality. The door of immortality was then closed, and the word of life sealed till the time in which he would set his hand the second time to gather Israel. But at Pentecost, the Holy Ghost was sent according to promise, and the parenthesis opened for the Gentile day of grace, i. e., a prophetic day, or a dispensation, less the shortened time, in which he gathers and redeems Israel; and the time is shortened for the sake of his elect, or no flesh would be saved.

Paul, it is true, when caught up into paradise, (i. e., in spirit,) into the third heavens, heard words not

lawful to be uttered (2 Cor. 12-4) in the outer court which belongeth unto the Gentiles; (Rev. 11-2;)—showing these things were sealed till the Gentiles fulness, when he would give the visitation to Israel; as it also says, Without a vision the people perish; but the vision is for an appointed time, and at the end it shall speak and not lie; (Hab. 2-3;) which is the spirit of truth—that other Comforter, which the world cannot receive, being only for Israel, to whom it is given; who shall see eye to eye, when the Lord brings again Zion. Yet not all at once, as they must grow in grace and the knowledge of the truth. If Jesus had to grow in grace and divine favor with God and man, how much more Israel?

The disciples desired to be great in the kingdom, and often disputed with themselves as to who would be greatest; and asked if they might sit upon his right hand and left in the kingdom (i. e., James and John). And had they been given that right, they might have disputed as to which one would get to sit upon his right hand. But Jesus, knowing they knew not what they asked for—nor did they understand it—what was his answer? He said, To sit upon my right hand and my left is not mine to give; and looking down to this time and day of visitation, he said, But it shall be given to them for whom it is prepared of my Father. What greater proof therefore could we have, to show that the disciples did not understand the mysteries of the kingdom of God; and that it was sealed from them? Had they understood the sealed scriptures and times and seasons, they would not have asked, Will

you at this time restore the kingdom to Israel? And had they fully understood the foreordination and predestination, they would have understood that the promise, pertaining to the kingdom of God, was for the elect, in this the time of the end; for whom the kingdom was prepared of the Father. Therefore it is also written, Those whom I foreknew I did predestinate to be conformed to the image of my son; which were reserved, and the spirits of the just kept back, for whom it is prepared of God; and it shall be given to them, for whom it is prepared of my Father. Furthermore, had they understood these mysteries, they would not have contended with each other as to who would be the greatest. Therefore he set a little child as a figure and example, saying, Such as would be great, let him become servant of all, and as this little child. This was to be fulfilled in living substance. Therefore they who receive this child in my name, receive me. And they that receive him whom I send, receive me. This is the Man-child, or Man-branch, who shall grow up out of his place and build the temple of the Lord; and the gates also are set up by his younger brother, as represented in type and figure in Benjamin, brother of Joseph, who was sold in Egypt. He was a figure of Jesus, the root and offspring of David, the bright and morning star; and this Branch now springs from the root.

Joseph and Benjamin were figures of the first and second coming of the Son of man; representing the first and second coming of Christ, or Shiloh. These were the only two sons of Rachel, who was a figure

of Jerusalem above, called the Mother, and as the bride, (i.e., of Christ). Rev. 21-2,9. The full account of the whole story, conveying beauty, grace and truth, as shown in scriptures, we cannot take up now; but will in the following books; giving a better insight of this visitation, so that you may better understand the nature of it. You have already seen in these writings that there was to be a visitation in this the time of the end, shown clearly both in the old scriptures and the new, and spoken of by the apostles, and in the book of Revelation which is truly coming to pass as set forth in prophecy; and this visitation is for the ingathering and restoration of Israel—which means a natural gathering in personality; and the restoration is for the whole man—body, soul and spirit.

The scriptures, which are written for us upon whom the end has come, were given by divine inspiration; and the instruments knew not its times and seasons, for it says, They searched diligently to see what time the spirit in them did signify. 1 Pet. 1-11. Esdras—who was also translated—made enquiry of the holy angel concerning the end, of which the scriptures speak. Daniel desired to know, and it was said, Go your way, Daniel, for the words are closed up and sealed till the time of the end; and you shall stand in your lot at the end of days. Now it is being revealed to whomsoever the promise was made. Therefore we must span the dispensations of time, and raise up in buoyancy in the spirit of this visitation, and view all things through the word of wisdom, and dwell in paradise before the spirit of paradise will dwell in us. First, according to his

promise, he will come unto us and take up his abode with us—not in us; and being clothed upon, and by that spirit working in us to do according to his good pleasure, he will afterwards take the blood away and dwell in us. This is immortality—being changed and fashioned like unto his glorious body. This is the manifestation of the sons of God; who in spirit—before taking bodies in these the days of Daniel and days of visitation—did his will in spiritual realm. Therefore we pray, Thy kingdom *come*, thy will be done in earth as it was done in heaven. Matt. 6-10. You can see how and when it was that his will was done in heaven, and how it must now be done in earth, that his kingdom may come and be established in earth, and shall not pass away. Dan. 7-14. They, in spirit, stood with the truth, and with the union of the Godhead, against Satan; and he was cast from heaven to earth, as the accuser of the brethren must be cast down (Rev. 12-10) and bound a thousand years, to deceive the nations no more. Rev. 20-3. For these things of which we make mention, The morning stars sang together and the sons of God shouted for joy. Job 38-7. The red dragon being cast out, he deceived and drew the third part of the stars with his tale, by which he deceived them. This third part has been taking bodies since the fall; and as they fell in spirit, so they fall in earth—and yet they get a soul, to be raised in resurrection, as angels; and the two thirds who did not fall, were kept back from taking bodies till the millennial age comes in. These are reserved for the

millennium—not fallen spirits, but spirits of humility and obedience.

THE PRODIGAL.

In the parable of the prodigal we must consider the old world and the new—that the new, or the beginning of the new, must be taken from the old; and they are to return now, as the prodigal. And yet no prophecy is of a private interpretation. The old world, who went astray, are brought back in resurrection; for whom Jesus came, and died on the cross, that they might be saved in resurrection. As to the parable spoken of pertaining to the ninety-nine, who went not astray, and needed no repentance, these are they who are reserved for the millennium; who never sinned, and therefore needed no repentance. Jesus came to earth—sent of the Father, to seek and find the one lost. This is the one—144,000, as one, in the one Christ, the good shepherd; who left the ninety and nine, and came to earth, and through the truth now brings back the sheep that was lost—which means the lost and scattered tribes of Israel; as Jesus said, My sheep know my voice, and a stranger they will not follow. Therefore, he being the good shepherd, and our pattern and waymark, they follow him, and they are brought from a thousand hills, and gathered home.

The parable of the good Samaritan, and the parable of the prodigal are similar in the far reaching lesson which they convey, and but little understood. In

order to understand them, we must go back to the beginning; for it takes in the two worlds, as I will now proceed to show in brief. In the parable of the good Samaritan, it shows both the first Adam, and the latter. So also does the parable of the prodigal son show both. So two men are spoken of, and the one desired his inheritance to be divided—which was Adam. Therefore by the woman—the dividing medium of the inheritance—Adam by transgression fell, and was separated from the inheritance of the paradisaical world—the immortal state; and in the fall, by disobedience, he received the mortal life with the evil, and became subject to vanity and death; and the evil was transmitted to his posterity, (called the inherited evil,) and their sins visited unto the third and fourth generation (or dispensation) of the Lord's time; when the prodigal will now return by this visitation, and come to the Father's house, and overcome the inherited evil by obedience to the law of Christ; and then it will be taken away. Then will come to pass that scripture which says, The children shall no more bear the sins of their forefathers—because it is to be taken away by the new covenant. Jesus never transgressed at any time his Father's commands, and therefore never desired his inheritance to be divided; and by inheritance obtained a much more excellent name than the angels.

Adam and his posterity wasted their substance with riotous living in the fall—feeding among swine, or the swinish multitude, of which swine is but a figure. I might say here, Bear in mind that the two

sons cover the two worlds. It may be asked, How is Adam the man or son who left his Father's house, and fed among the multitude? It is like this: Adam was the beginning of the fall; and left his father's estate of immortal habitation—like the sons of God spoken of, who left their own habitation and went down in unto the daughters of men, and fell. Adam being the first, was called a son. So the lineage traces from the birth of Jesus, the one son of God, to Adam, son of God. Luke 3-38. But Adam fell by transgression, and desired his inheritance to be divided; as he said, Give me my living which *falleth* to me. Note! this word *falleth*—his living substance being the mortal life, in the fall. Now in appearance, only the two sons, elder and younger, are spoken of. But remember this was a parable, and signified more than one. For notice: He gave *them* his living, and he gathered *all* together and took his journey into a far country, etc. Therefore we must embrace the whole fallen world as one man—the man Adam; he being the beginning. On the other hand, as to the elder, we must consider the new world—of which Jesus was the beginning—and the servants, etc. Rev. 3-14. No prophecy of scripture is of a private interpretation. It applies also to those under the law, and Gentiles without law, who repent and come in as from the dead, having rebelled and left the Father's house, and are brought back in resurrection. It furthermore is again shown in this visitation—the great ingathering, in which the true prodigal returns; being born in sin, and by nature joined unto the citizens of

the land, and wasting their substance in riotous living with harlots, and would fain have eaten of the husks the swine eat—i. e., the swinish multitude in Christendom, feeding on husks of the word, and not the good old corn of the land. And there arose a famine in that land. The spiritual application is a spiritual famine, as it says in another place, A famine not of bread, nor for thirst of water, but of hearing the word of the Lord.

Now Adam left his Father's inheritance, and brought sin and death to his household. So in Adam all die. And it was said to Israel of old, If they had been mindful of that country from whence they came, they might have returned—this being the seed handed down from Adam, who was in Eden's paradise; and if they had been mindful of that country—or the paradisaical laws—they might have returned. But the parable still holds good, and is written for us upon whom the end has come. Therefore, now we will have the accomplishment of that parable in the great ingathering now taking place. Israel, as Adam, in the world or Babylon, feeding among swine, shall now arise and come home. The Father seeing him afar off, meets him, and embraces him with this great truth, which welcomes him who receives this great calling in spirit and in truth. He then puts the ring of the covenant on his finger, and shoes on his feet; (as it is written, Shod with the preparation of the Gospel of Peace—which denotes understanding;) in which we walk with him, and in his shoes, as he is our pattern and waymark. And it saith of this Second Child who

stands up in his stead, (in his shoes, with feet washed by him, clean and white,) How beautiful are the feet of him who preaches the gospel of Peace, and bringeth good tidings of great joy. Thy son has returned, and is received with great joy; and a robe is put on him—a figure of the clothing prepared for him. The fatted calf is slain, and there is great rejoicing. These are the prodigal by nature, as Adam. In this the time of famine, this visitation is given—by which there is the bread of life and plenty in my Father's house, and plenty for the servants as well, and to spare.

Therefore by this message he comes to himself, and arises and returns home; seeking that country from whence he originally came. In this parable of the prodigal, it must be remembered there are two points to be considered; and no prophecy is of a private interpretation. So Adam, and the Adamic world (as the son who desired his inheritance to be divided from the immortal state, and the mortal which has been divided by death) and his household will return in resurrection; who was dead and is alive, but have wasted their substance and suffered loss; yet will be brought back with great rejoicing in resurrection, by the fatted calf having been killed (in Jesus) for the sins of the whole world. Jesus was also represented as a sheep; but in this case the blood was as the calf slain to bring the redemption of the Adamic world which was lost, and in resurrection is found. Had they not been lost, how could they have been found? and made alive who were dead? and, as Paul said, All are dead.

So in Christ all are made alive—but all in their own order. Now in this you must bear in mind that while it speaks of the one prodigal son, yet it speaks of them as more than one; for it says, He delivered unto *them* his living (mortal life); and they shall return—all of them in order.

Then again, the immortal life and the incorruptible life must be considered. And while the old world are as one, with their inheritance divided, it says, By the sin of one man, many were made sinners. So by the righteousness of one, who never at any time transgressed, many were made righteous. Yet it must be remembered, he was but the first-born among many brethren—sons of God yet to be revealed; and not only this, but there are the servants also spoken of. Now it says, Two nations are in thy womb, and two manner of people shall be separated. In this we see the parable in another of its manifold meanings, as these two nations and two manner of people also have a different inheritance—the one immortal, and the other mortal, who will live in blood—purified—for a thousand years, called mount Esau, who is the elder, which Jesus represented while in his *mortal* life. These are the elder who complain of the prodigal, who will enter into the Father's house quickly; who having tasted of the world in all of its misery, will gladly return and do the works; while others of the Esau class—the elder, will complain because they have so wasted their living. And the Father entreats them, saying, All I have is thine. This far-reaching lesson also goes back into the spiritual realm, among the

spirits, in coming to earth to take bodies; for the body is the Father's house—Know ye not, ye are the temple; in which he establishes his kingdom. The spirits that never fell, never transgressed, and had no kid killed, no fatted calf slain for them; for where there is no sin there is no repentance.

Therefore, like the parable of the lost sheep, More rejoicing over one who was lost and is found, than over the ninety and nine just who needed no repentance. This parable, like all other parables, is written mainly for the time of the end; when by this visitation all things are to be accounted for; as this is a time of judgment, and a time of gathering in one the family of God. But in a great house there are many materials to build with, and different glories and mansions in my Father's house. If it were not so I would have told you. Jesus said, If I go not away, the Comforter cannot come; but if I go, I will send him. Therefore, as my Father sent me into the world, so send I you. And why was he sent? And why are we sent as he was sent to do the works that he did?—and greater works than these shall they do. Why are these sent? It was because of that rebellion and war in spiritual realm, in which Satan, the deceiver, was cast out into the earth, and deceived and drew the third part with his tale. Therefore these at last must be redeemed, and all things made right by the blood of Jesus; which was typified by the blood of animals—the fatted calf. The ninety and nine remained in the spirit fold; and did not fall. They did not go astray with Satan, the great wolf. The disciples, who were sent out as lambs

among wolves, brought the Gentiles into the knowledge of the soul salvation, who will return in resurrection, and judgment will set; and blessed are they who have part in the first resurrection, for on such the second death hath no power. Rev. 20-6. But the rest of the dead live not again till a thousand years are expired. Rev. 20-5. Then the deceiver and the deceived will be brought face to face, and the whole matter settled up, and the kingdom turned over to God, the Father, and God will be all and in all. The reason for this is because all power both in heaven and in earth was given into the hands of Christ Jesus, to subdue, and put down all other power, rule and authority. He came from God and was sent on a mission to seek and to save that which was lost. Yet he said, I am not sent but unto the lost sheep of the house of Israel.

This embraces another field and another fold; as He said, I have other sheep not of this fold—not of the fold just alluded to—not of the sheep who were deceived by Satan; but this other fold is the lost sheep of the house of Israel—the one sheep (144,000 as one fold) out on the mountains, scattered upon a thousand hills, to be found and brought home safe to the fold. He speaks, saying, I have other sheep not of this fold, and I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hands. John 10-28. They will now be found by that spirit of truth—that other Comforter which the world cannot receive. In the true and deeper interpretation of the parables, it means the lost tribes or sheep of the house of Israel; being once in the wilder-

ness, scattered and gone astray among the Gentiles. Therefore he sends his messengers now, as lambs among wolves, to seek and bring home the sheep that are scattered and lost; for the promise is, I will gather them one by one, and take them one of a city and two of a family, and bring them to Zion, and keep them as a shepherd keepeth his flock. Jer. 31-10. And like the prodigal son, they return willingly, because of the great famine in the land.

Now as we have taken up a few brief points of parables, we wish now to bring forward the first parable, likened unto the kingdom of heaven. A man sowed good seed in his field, and while men slept, his enemy came and sowed tares, and went his way. The blade sprang up, and fruit came on. Tares appeared; and the question arose, From whence came the tares? Shall we gather up the tares? No. Let them grow together till harvest, lest in gathering up the tares, you pull up the wheat also; and in time of harvest I will send my reapers and gather the tares first, and bind them in bundles and burn them; and gather the wheat into the barn. This parable, like others, is far reaching, as it begins with Adam and Eve, and the devil, and ends in the time of the great harvest—in this the day of visitation. Good seed was sown at first, as it says of Adam, I planted thee a noble vine, wholly a right seed; how art thou turned into a degenerate plant of a strange vine?

The devil was the enemy who seduced Eve and sowed tares—she being the temporal field. And she gave unto Adam, and he did eat; and the

tares from the serpent beast were inoculated into Adam, which proved his fall; before which, a deep sleep fell on Adam, and while he slept, the enemy entered the garden and sowed the tares. So Jesus, who spoke this parable, looking down to this the time of the end and harvest by this visitation, (knowing all were written for us upon whom the end has come,) said, Let the tares grow together with the wheat. This means, the Adamic evil in the blood; by which children are born in sin and shapen in iniquity with the tares inherited and visited upon the children till this the third day or dispensation; when in this time of visitation he would send his messengers to gather both the tares and wheat; but will separate and burn the tares; as he saith in another place, I will cleanse their blood that I have not cleansed. He will thoroughly purge his floor, and gather his wheat into his barn. The harvest is great, and laborers few. The spirits of the just are the seed to whom the promise was made; and this good seed has been handed down the line with the tares till this the great harvest and time of separation. The enemy who sowed the tares is the devil. Therefore the law of separation was given. And did not Jesus say, Watch, lest the thief enter the house, and spoil the goods, and break up the house? and, He that defileth the temple, him will God destroy? The last ENEMY that shall be destroyed is death, which came by the devil—who played the devil in the beginning, and has been from that day to this. Therefore Jesus came to abolish death, and to destroy him who had power of death, which is the devil. Heb. 2-14.

The next parable is like unto this. A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon these three years and found none; and said, Cut it down; why cumbereth it the ground? And the dresser said, Let it be this year also, till I dig about it; and if it bear fruit, well: and if not, thou shalt cut it down. And it is furthermore written, The axe is laid at the root of the tree; and every tree that bringeth not forth good fruit shall be cut down and cast into the fire. Jesus also cursed the fig tree, and it withered. The first interpretation may be considered as the three dispensations, and the fourth lapping into this the third day of visitation; secondly: These three watches of this visitation in which he has been seeking fruit and finding none. And in this the fourth, fruit will be found; and every tree that brings forth not good fruit shall be cut down.

And so it says again: Learn a parable of the fig tree. When her branches are yet tender, and putteth forth leaves, ye know Summer is nigh (and harvest is coming on); so when ye see these things coming to pass as foretold by him, the time is near, even at your doors. So behold, He standeth at the door and knocks! and if any man will open the door, I will come in and sup with him, and he with me. A good tree bringeth forth not corrupt fruit, neither does a corrupt tree bring forth good fruit; and every tree is known by its own fruit—for of thorns men do not gather figs, nor of a bramble bush do they gather grapes. Luke 6-44.

The kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and

day, and the seed should spring and grow up. He knoweth not how; for the earth bringeth forth fruit of itself—first the blade, then the ear, after that the full corn in the ear. And when the fruit is brought forth, he putteth in the sickle, because the harvest is come. Yet it is written, the reapers shall overtake the sowers, and both shall rejoice together in this the great harvest and visitation of God; the latter rain and the refreshing showers from the presence of our Lord and his Christ for this visitation and time of the end.

He put forth another parable, like unto some of the above parables; but showing different conditions of seed sowing, harvest, and time of reaping. A sower went forth to sow seed, and some fell by the way side; and the fowls came and devoured them up. Some fell in stony places where there was not much earth, and forthwith they sprang up because there was not much deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away. Some fell among thorns, and the thorns sprang up and choked them. Others fell on good ground and brought forth fruit—some an hundred-fold, some sixty, and some thirty-fold. This, like other parables cannot be understood except by this visitation of the spirit of truth, which is to unseal the mysteries in this the time of the end. Otherwise, why did He speak in parables, and promise the spirit of truth to interpret? The mysteries of the kingdom of God are sealed till the time of this visitation; and by this visitation of the spirit of truth, that other Comforter opens up the mysteries of the life of the body—the kingdom of God in

immortality, in the bodies of men. Except you see the life of the body, you could not understand these parables. The scripture says, The legs of the lame are not equal; so is a parable in the mouth of fools; (Prov. 26-7;) and it also says, Fools die for want of wisdom.

Parables must be understood by wisdom and in the light of the living. Therefore it continues to say, When any one heareth the word of the kingdom and understandeth it not, then the wicked one catcheth away that which was sown in the heart (the word of life, which is the seed of immortal life). This is he that receiveth seed by the wayside. But he that receiveth seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath no root in himself, but endureth for a while; but when tribulation and persecution ariseth because of the word, bye and bye he is offended. He also that receiveth seed among thorns, is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that receiveth seed in good ground, is he that heareth the word and understandeth it, and which also beareth fruit—some an hundred-fold, some sixty, some thirty-fold, etc; which springs up in this visitation—first the blade, then the stalk, and then the full corn. But the seed by the wayside is gathered up by fowls—which signifies evil spirits of death; and as Paul said, Many spirits have gone out into the world. Therefore try the spirits to see if they are of God or not. 1 John 4-1. The sun which ariseth is the visitation of life and immortality—the glory of

the sun, which will bring forth an hundred-fold to His elect. This light becomes so great, it scorches and withers the seed that has no deepness of earth. The sixty-fold is the aliens of mount Esau, which shall be beautiful in that day; of which we have already explained. Mark! The seed—being the word of God which must be made alive—is sown in the ground, called earth; which is the bodies of men. It is also written in another place: Hear the words of the Lord, O earth, earth, earth. This being spoken three times, signifies the same alluded to in the parable—three classes of earth; which brings forth, some an hundred-fold, some sixty, some thirty. The thirty-fold is the strangers, who shall stand and feed your flocks. The aliens shall be your plowmen and vinedressers; and sign to serve in the kingdom of God.

Some may ask, Does this stranger class hear the word? Truly; at some time. If not before, they will hear it from the elect, after they come out of their hiding places; as it speaks of the two classes who will find hiding places in time of judgment, and come out and seek Israel, saying, Let us be called by thy name, and take away our reproach; and we will serve, and eat our own bread, and wear our own apparel, etc. Israel will grant it to them, and by this they will live a thousand years. Therefore they will hear the word "live." And now, in this great ingathering and time of harvest, Israel—the seed to whom the promise was made—will hear the Master's voice through the sound of this trumpet of God; and as it says, The Lord himself, shall descend with the voice of an archangel, and with the

trump of God, and the dead in Christ shall arise first—being dead to the sleep and sin of Adam; and they who are in Christ shall arise from Adam's sleep; and those who are alive and remain (that is, the aliens) shall be caught up (in this visitation) in their time and order.

But while we read these brief statements of scripture, we must not forget the times and seasons of this trump of God, by this archangel—the seventh angel, and last trump. We must also remember the preparation; and while his reward is with him, remember his work is before him. This seed is the one seed—even Christ; and the word was with God and was God, which was sown, and took upon itself flesh in Jesus the first-born. His time was about 33 years. As to seed sowing, it is of no private interpretation; as the spirits of the just, from Christ, were sown from the hand of the great sower, and fell in earth and in good ground—being the spirits of the just, who came to earth to minister to bodies which were conceived by a law which rendered them good ground, or earth; yet sown in weakness, as they were conceived in sin, and with the Adamic evil—to be taken away by this visitation, and by overcoming as Jesus overcame; and so raised in power into an immortal life, as Paul said, This mortal shall put on immortality at the sound of the last trump. This, like the parable of the good Samaritan, takes in the fall and rise of man pertaining to the body; as the first curse by the original sin was upon the body, which was to return to the dust because of sin. This curse was not concerning the soul, nor was the

soul taken from the dust, that it should return, etc.

A certain man traveled from Jerusalem to Jericho, and fell among thieves and robbers. They stripped him of his raiment, and left him half dead by the wayside. A priest came down that way and looked upon him, but passed by on the other side. And likewise a Levite came to the place, and looked upon him, and passed by on the other side. These parables span the dispensations of time and take in both the mortal world and the immortal—the first Adam and the latter. Jerusalem, the temple, was a figure of the temple or city of 144,000 sons of God—called the city of the great King. Jericho is a figure of this planet in its fallen condition, and the fallen Adam with thieves and robbers. Therefore, Adam left his own habitation—the Jerusalem paradise state—desiring his inheritance to be divided. Therefore he fell among thieves and robbers (the devil and his host); and they wounded him, leaving him half dead by the wayside. Jesus said, All that ever came before me are thieves and robbers—who rob God of the temple, and who chose Barabbas, the thief and robber, a type of Satan. Jesus said, The thief cometh not but to kill and to destroy, and because of this thief, the devil and his thieves and robbers wounded Adam, leaving him half dead in the fall, and stripped him of his raiment—signifying the immortal clothing in which he dwelt before he fell.

The priest who came down in the fall—born in sin—was Enoch, the seventh from Adam. He saw this wounded man by the wayside; (i. e., Adam's fallen race,) and he passed by on the other side; i. e., he took

hold of the promises and kept that paradisaical law which Adam broke. So he passed by on the other side of the grave without going through it, and God took him that he might not see death. Heb. 11-5. The Levite was Elijah of the tribe of Levi. He came down in the fall and came to the place, looked on the fallen condition of the Adamic world, who was half dead and wounded by Satan and his thieves and robbers, and so passed by on the other side. He by the law of righteousness took hold of the promise, and rode triumphantly over sin, death and the grave, and so passed back up into Jerusalem's immortal state. Now these two—the priest and the Levite, Enoch and Elijah—did not prove to be the old man Adam's neighbor, because they have not redeemed nor restored man. But Jesus is the good Samaritan, and proves to be the neighbor. He redeemed the whole Adamic world, and Israel, who are suffering in the fall, subject to vanity against their will, and born in sin. Jesus Christ, by the living word of life, dresses his wounds that he received in the fall, and cleanses his blood in this preparation, puts him on his beast, (which signifies his body,) and takes him to the inn—which means the ingathering, the ark of the Father's house. He paid the two pence—signifying law and gospel—and saith, If any more, I will pay when I come; as all receive a just reward for whatsoever they do—even for a cup of cold water in his name, or a disciple's name.

Therefore his reward is with him and his work before him, and every man receives according as his work shall be. Matt. 16-27. Therefore whatsoever is

spent for Israel's sake at the inn, verily they shall not lose their reward; for at his coming, his reward is with him, and in resurrection all receive according as their work shall be. Rev. 22-12. He saith, pertaining to Israel who are suffering in the fall as at Jericho, When I passed by thee and saw thee polluted in thine own blood, I said unto thee, (by this visitation,) Yea, I said unto thee, "Live"; and he pours in the oil and the wine, and brings a restoration and full redemption of spirit, soul and body; and proves to be the neighbor of Israel—a saviour of all men, especially of them that believe. The word was sealed till the time of the end, which signifies the time of this visitation which was promised; as it says, Without a vision the people perish, but the vision is for an appointed time, and at the end it shall speak and not lie, though it tarry, wait for it, it will surely come. This was spoken of by the apostles long after the Holy Ghost was sent at Pentecost. That was a visitation—but only in part; and since that they all spoke of the time of the end and day of visitation, when the spirit of truth, that other Comforter should come, which the world cannot receive. This was to be the latter rain, and the refreshing showers from the presence of our Lord and his Christ. Therefore Jesus spoke in proverb and parable, to be interpreted in this the time of the end and day of visitation; which could not have been understood before the time of interpretation. Since the day Adam sinned and was driven from the garden of Eden, and the paradise of God was lost, cherubims were placed with flaming swords to turn every way to keep the way

of life and immortality sealed from the fallen disobedient world, lest they would reach forth and partake of the tree of life and live forever in rebellion and disobedience against God. Therefore He declared the end from the beginning, and calleth those things that be not as though they were; which is yet to be fulfilled in those who are obedient and receive light by this visitation.

Notice! It was the life of the body that was lost, and by disobedience they lose the piece that keepeth the peace of the house. So as it was the body lost, so also the kingdom of God was lost by Adam; and the mystery sealed from Adam and his fallen world. So it says, By one man's sin many were made sinners. In Adam, therefore, all die, as by the sin of one man, death came into the world; and death passed upon all because all have sinned; and as it says in another place, All have sinned and come short of the glory of God—which glory must be restored, and the kingdom of God restored. The disciples asked, Will you at this time restore the kingdom to Israel? He said, It is not for you to know the times and the seasons that the Lord hath put in his own power. Therefore these mysteries were sealed from man's understanding, and known by God, the Father, to be revealed to whomsoever he pleaseth, and in the time and season that pleaseth him. Yet he doeth nothing, but he revealeth his secrets to his servants the prophets (of this visitation); as it says, I would all the Lord's people were prophets. In this, we apparently have a contradiction. As to the prophets of old, they prophesied, but did not under-

stand, as we have already proven. The mysteries were sealed from them, and from the disciples also, as before proven. Therefore as the mysteries were sealed since cherubims were placed to guard the tree of life, all is written for us upon whom the end has come. So he declared the end from the beginning, to be fulfilled in living substance in this the time of the end and day of visitation—the time which is to be shortened for the elect's sake, or no flesh would be saved.

Seeing at first the life of the body was lost by disobedience, so now it must be found by obedience, and life of body, soul and spirit restored. If cherubims with flaming swords were placed to keep the disobedient from the tree of life, and death claims their bodies, then what about it now? What saith the scriptures? It says: Life and immortality were brought to light through the gospel, (2 Tim. 1-10,) and Jesus came to abolish death, and to destroy him who had power of death, which is the devil. And what saith the scriptures for us upon whom the end and day of visitation has come? It says this; To him that overcometh shall I give to eat of the tree of life—showing the flaming swords are removed, and death abolished for him that overcometh the world, the devil and the flesh; and to them will I grant to eat of the hidden manna, hid in the midst of the paradise of God. So Jesus said, the words I speak are spirit and life, as in the beginning was the word, which was with God, and which was God, and took upon itself flesh and dwelt among men in a body which did not see corruption.

This body of flesh and bone was the temple, and the life for the living by the word of God; which is the word of life and not the word of death—life and immortality of the body, our pattern and waymark. And we shall be made like him; for those whom he foreknew he did predestinate to be conformed to the image of his son. Rom. 8-29. He was a light to lighten the Gentiles and the glory of his people Israel. Therefore they will not die in the faith not having received the promise, for they will receive the promise; or why was it given? and the promise is the redemption of our body. These will not continue in sin that grace may abound. No! They will overcome and receive the glory of God; while those going before died in the faith—not seeing it for themselves, but seeing it afar off; seeing it was for the time of the end and day of visitation, and seeing it for the seed to whom the promise was made. They saw it was sealed till the time of the end, and to be unsealed in the day of visitation to his elect whom he foreknew and did predestinate to be conformed to the image of the first-born among these many brethren—sons of God yet to be revealed.

Jesus was first begotten and first-born, who came in the beginning of the third prophetic day. Knowing the life of the body was sealed till the time of the end of this prophetic day, he therefore spoke in parables, and gave a parable covering the whole dispensation or third prophetic day; as he said: The kingdom of heaven is like a householder, which went out early in the morning to hire laborers into his vineyard; and when he had agreed with the laborers for a penny a

day, he sent them into the vineyard. And he went out about the third hour and saw others standing idle in the market place. He said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you; and they went their way. Again he went out about the sixth hour, and the ninth hour likewise, and about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when evening was come, the lord of the vineyard saith to the steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny; but when the first came, they supposed they would receive more, and they likewise received every man a penny. And when they received it they murmured against the goodman of the house, saying, These last wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called but few chosen.

In this great parable given above, we must notice one and the same thing shown in other parables, and

that is, the common salvation as a free gift, and the redemption of the body and the times and seasons. You will notice this householder went out early in the morning; and this householder was Jesus, who came in the beginning of the third prophetic day, (as it says, A male of the first year,) and day of salvation. And you know he compared it to a great harvest and vineyard. Christ said, I am the true vine, and ye are the branches. In his first coming he brought in the Gentiles, who were idle and without God and without hope in the world. These are as laborers, and righteousness is *imputed* unto them. This is the salvation of soul, and *reckoned* as a penny—the Jew with the law is reckoned as a penny, and the Gentiles with the gospel of grace, reckoned as a penny. But Israel with both law and gospel, as spoken of in Rev. 15-3, are reckoned as the two pence—law and gospel; as they sing the song of Moses and the Lamb. However, the agreement was made with these first, for a penny, and how could he justly give reward for that they did not do? or how could they receive reward for what their faith did not call for? or how could he justly give the redemption of the body to such as do not see it, nor ask for it—much less labor for it? Therefore, all were *reckoned* as laborers, agreeing for the soul salvation as reward—a penny. Whether they labored in the third hour, sixth, ninth or the eleventh, the gospel of grace gives to all laborers—or who signed to labor—the soul salvation. But to some he saith, Whatsoever is right, I will give. Therefore in resurrection they differ as the stars; and he begins with the last and it runs

backward to the first, as in this eleventh hour. It must be understood that the disciples did not understand the times and the seasons, and Jesus said it was not for them to know. Nor does great Christendom know, it being sealed from both Jew and Gentile, in their times and seasons. Yet they who come into this visitation—both Jew and Gentile—will understand, and become Israelites. They sign with heart and hand, and enter in. They will become wise, and prove the scriptures true, and the wise shall understand.

Jesus said, Are there not twelve hours in a day?—one day being a thousand years, with twelve hours of a day, the Lord's time. This is simple and plain: Divide one day or a thousand years by twelve and it gives you 83 years and 4 months for an hour. But a prophetic day is two thousand years—a dispensation, as represented by day and night. Therefore 24 hours in this prophetic day amounts to the same thing—83 years and 4 months—the twelfth part of a day of one thousand years—being one hour of the Lord's time. And there are 4 watches of an hour, as shown in this the statement of Jesus, who said, If I come at even, or at midnight, or at cock-crowing, or in the morning. Here these four watches are especially spoken of; and in another place, If I come in the second watch, or the third watch, blessed are those servants so found doing. These laborers spoken of here are a different class of laborers. These are to work, and be found doing up to his coming—laboring to enter into that sabbath of rest, for the promise is to him that endureth to the end,

the same shall be saved. These laborers work, and are to be found doing. The others alluded to going before, are reckoned as laborers, as it saith, righteousness is imputed to them; and these in resurrection are neither male nor female, and receive a penny each; while the elect laborers are male and female as one. Therefore they get the two pence.

It may be mentioned here that only the eleventh hour appears to be spoken of in the parable. Yet it does speak of the third, sixth, ninth and the eleventh. Note: first, second and third hour, that is three; and he came in the third, sixth and ninth, the last part of each three, except the last time; and in this, instead of coming in the twelfth (which would be the third of the last quarter, like in the foregoing quarters) he came in the eleventh hour—showing one hour shortened, as he said, The time would be shortened for the elect's sake, in order to save flesh. The second and third watch are spoken of in one case, and in the other statement the fourth watch is spoken of: If I come at even, or at midnight, or at cock-crowing, or in the morning; and so joy cometh in the morning. Nevertheless, his coming was reckoned to be in each—which signifies the visitation by the seven angels, as he is represented by angels, like it said, God appeared to Moses in the burning bush, and yet Paul said it was an angel; likewise many other cases. So in this visitation the bush represents a man, for they are called trees. Therefore this tree had a visitation of an angel sent from God like unto fire, which did not consume the bush. And as all is written for us upon whom the end has come, therefore in the sec-

ond watch, John, as Moses, had a visitation of an angel—called the fifth angel which was to sound; yet there were four going before, fulfilling that word, If I come in the second watch. A prophet was to be raised up like unto Moses; and he could not be raised up without a visitation. If I come in the third watch. So he was represented by the sixth angel, or messenger; who opened the third watch of the eleventh hour, and made the midnight cry, Behold the Bridegroom cometh, go ye out to meet him!—showing the next to follow was to be the Bridegroom himself. But the Lord himself, who was to come, was to come with a shout and with the voice of an *arch-angel*. Note! with the voice of an arch-angel and with the trumpet of God; and as Jesus said, As my Father sent me into the world, so send I you—this signifies the Son of man, or Man-branch, or Second Child, who shall stand up in his stead. The Man-branch is Shiloh. Christ rested *on* Jesus, and afterwards was put *within* him—which was immortal life. This Lord—Shiloh—is the invisible spirit; as it says, He cometh without observation, and with the voice of the seventh angel by whom the mystery shall be finished. He is of the fourth watch.

The midnight cry made by Jezreel was the middle part of the eleventh hour, therefore called the midnight cry to *prepare* to meet him; and like John, was a *fore-runner*, to prepare the people for him who would come after. Therefore, Behold, (saith the sixth angel messenger of the third watch,) the Bridegroom cometh; go ye out to meet him!—signifying prepare, for he

cometh quickly. The cock-crowing was the time of the graft, just before the closing of the third watch and the opening of the fourth. This would be better understood by the "Extract" readers. In this I had better make a brief explanation of the foregoing standard messengers, but would say here for the benefit of new readers, this, like many others points pertaining to the foregoing messengers of this visitation, you will better understand hereafter—like many things Jesus said to the disciples, and apparently speaking to them, said they should know hereafter. For instance: When he washed their feet he said, What I do now thou knowest not, but thou shalt know hereafter. As to the Master washing their feet, they surely knew and understood what he was doing so far as the natural was concerned; but as it conveyed the washing and opening of the understanding of man, and knowing the mysteries were sealed till the time of the end, (all being written for us upon whom the end has come,) he therefore said, What I do now thou knowest not, but shall know hereafter—signifying the understanding of the elect to be washed by waters of this visitation; and they should know and understand whatsoever things he said and did. He then spoke in parables, to be unsealed and understood now in this visitation by the seven sounding angels spoken of in Revelation. This might appear as a contradiction by this statement: Heaven was searched, and no man found worthy to open the book and loose the seals thereof but the lion of the tribe of Judah; who prevailed with God and came forth and opened the book and loosed the seals thereof.

Now this opening of the book, which I have before explained, was by Jesus the first-born. But he closed it again and handed it to the ministers—because it was sealed from the Adamic, fallen man, who by nature cannot find out the things of the spirit. And now these *seven* angels are *sent* by the Lion of the tribe of Judah (in spirit), as he also said, If I go not away the Comforter cannot come; but as he went to prepare a place, he would come again—i. e., he would send, according to his word, the seven angels to represent him; as in his glorified state (as John saw him in vision) no man could behold and approach unto him. Therefore, he would send these angels to sound in order, and represent him by his word of truth; and when this seventh angel begins to sound—which is Gabriel the archangel—the mystery would be finished, as he hath declared to his servants, the prophets.

Therefore, I will further explain the words of James Jezreel, the sixth angel messenger, by whom the “Extracts of the Flying Roll” were written; speaking of the Second Child, who would stand up in his stead—or Son of man, the Man-branch, Shiloh, unto whom the gathering of the people shall be—he said, (which stands on record to this day,) It is but a short time when the Second Child will stand up—not in Jew nor Gentile, Old House or Latter House, but in the Israel of God; (Extracts Ser. 2, p. 226;) and also said, The words of the LITTLE BOOK had not yet been written, but would be written in a few days (signifying years). But, said he, Assuredly before this third watch closes, the graft will alight; (Extracts Ser. 3,

p. 160;) and this was the time of cock-crowing, and it was fulfilled; and Lo and behold, the seventh angel sounded and opened the fourth watch—which is considered the morning of his coming. And going before the dawn of the morning, or sunrise, the STAR OF BETHLEHEM arose—the star of the morning; the day star which should arise in your hearts and lead the wise men to the place of the holy, where the child spoken of was found—the Man-branch—Shiloh, unto whom the gathering of the people shall be. Gen. 49-10.

He that hath the Bride is the Bridegroom. Now as to the wise men, it says, The wise shall understand; and wisdom is justified of her children. Matt. 11-19. In the "Extracts of the Flying Roll" it says, In yon distant horizon the star of Jacob arises to set no more—which was spoken and written in England; and looking in spirit across the murmuring sea in the land of the free, he said, In yon distant horizon the star of Jacob arises, etc. Again, in their song: Hark! I thought it was his voice! Yes; it is his mournful cry across the murmuring sea, and these are the tones that sound so sweet to me; as Jesus said, My sheep know my voice, and a stranger (or a strange voice) they will not follow.

Now James, in speaking of the resurrection of Jesus, said, "If the Jews in their wisdom had understood the time of his rising, then they might have understood the time of his coming," for that time had much to do with the hour and watches of his coming, or the rising of the living word from the tombs of the law. And as

the word was made alive in him, so also it will be made alive in his elect. But that time was sealed, and the tomb or stone in which he lay was sealed, and watchers placed to prevent his rising—as they knew he foretold his rising on the third day. But to the watchers of the sealed tomb, about the time of the rising of the morning star preceding the glorious rising of the sun, lo, and behold, an angel with his glittering countenance descended, and the watchers at his presence fell as dead, and knew nothing of his rising. The great and mighty angel of light rolled the stone away, and the living body, by the living word, arose triumphant. But where were the witnesses? There were none but the holy and great angel of light and truth, and the spirits of the just who always accompanied him. The watchers of the tomb fell as dead, and the disciples were not on time; and when they arrived, he had already arisen. Notwithstanding, they saw the angels, and afterwards they saw him—both in a spiritual body and a natural immortal body of flesh and bone; in which he both taught and showed forth the kingdom of God, which was in his temple.

There are many things about this to be said, but I have made mention of this in order to show the times and seasons that the Lord hath put in his own power; to be revealed now in this visitation, as he doeth nothing but he revealeth, etc., which is according to his promise by that spirit of truth which should guide us in the way of all truth and show us things to come. John 16-13.

In the parable before us, we have only the eleventh

hour with its four watches—20 years and 10 months in each watch. This eleventh hour opened in 1833, which closes in 1916. Therefore he only spoke of these four watches of his coming—at even, midnight, cock-crowing and in the morning; and therefore joy cometh in the morning—as all nature shows when the beautiful and glorious sun rises and sheds forth its rays of light and life. And so it is written, The Son of righteousness shall arise with healing in his wings. Mal. 4-2. But this we wish you to notice: Jesus said, Are there not twelve hours of a day? and note this: All laborers received their wages in the eleventh hour of the sixth day, or sixth thousand years; for a day is with the Lord as a thousand years. Therefore the twelfth hour is shortened for the elect's sake. And pertaining to his coming, His reward is with him and his work before him, to give every man according as his work shall be. Matt. 16-27. Therefore, as I have shown, the supposed laborers of the foregoing time from the beginning of the day in which he goeth out early, (which is Jesus at his first coming for the soul,) are reckoned as a penny. But there is a different and a deeper sense in which these laborers now enter the vineyard of the Lord and time of harvest and reaping; as shown in another parable, The angels are the reapers. Matt. 13-39; Rev. 14-15, 16.

In another parable it is shown to be the same: The field—the world; the seed—the word of God; the tares—the children of the wicked one. But the deeper mystery of this was sealed—which was the tares sown by the enemy, the devil, as I have before shown. These

tares are the evil in the blood; and the good wheat, the seed to whom the promise was made—which has been handed down in the loins of the Adamic world, or children of the wicked one; who by nature are born in sin and shapen in iniquity. Therefore both had to grow together till this the time of the great harvest; when he would send his angel messengers, as reapers, to gather in one the family of God, and separate the tares from the wheat, and gather the wheat into the barn. The sowers and the reapers of the word of God are as laborers in this the closing part of the eleventh hour. So it is written, The reapers shall overtake the sowers, and both shall rejoice together.

Now there is another consideration of these laborers of the fourth watch of the eleventh hour, and that is this: The aliens of mount Esau, and the elect. Another consideration to be made, and so apt to be overlooked, is the steward of this vineyard whom the Lord of the vineyard has sent. Jesus is the Lord of the vineyard, who said, he would send "He" the spirit of truth, and that he would stand up in his stead as steward of the vineyard of the Lord. And you will see this in most all the parables; which is most always overlooked, rendering many things hard to be understood. This steward spoken of is the Son of man or Second Child, Man-branch, Shiloh, unto whom the gathering of the people shall be; and who does the paying off, beginning with the last back to the first—as the first shall be last and the last first, etc. This steward is but the beginning, and shall be followed up by the

whole 144,000 elect—just stewards of their own body, under him whom he sends, and saith, If ye accept not him whom I send, ye accept not me who sent him; and so accept not the Father of all, pertaining to life and immortality. These stewards (or elect) are as one in Christ; and are to be priests and kings, and shall judge the nations, who labor and shall bring their honor and glory into this great immortal city of God, consisting of 144,000 lively stones and living bones of the man Christ—the Lord of the vineyard of God. They therefore, like Jesus their pattern and waymark, shall first become laborers also, as a servant of God; and as it says of Jesus, our pattern and waymark, He took the form of a servant—meek and lowly; and we are to do the work that he did, and greater works than these shall we do—laboring to enter into that sabbath of rest that yet remaineth for the people of God.

This is the mystery of the laborers of the vineyard: Male and female created he them, and therefore the two make the two pence—law and gospel made alive. The aliens receive a penny—the righteousness of the law; and shall live in the law, which is but a penny as reward; yet will finish their course, and labor in the end for the other penny—in the eleventh hour of the seventh day or sabbath of rest. Then they will be made immortal—the perfect man; and that in part shall be done away. So the above parable, like other scriptures, is to be rightly divided, and the keys used. In this I have briefly shown the different classes—laborers, and *reckoned* laborers yet under the free gift of grace without works, lest any man should boast;

(Eph. 2-9;) all receiving a penny as reward—the soul salvation; raised as angels; neither male nor female. Matt. 22-30. But as to living people, the next class under consideration is the aliens, male and female—yet a mortal life by the righteousness of the law as a penny; a partial redemption, as we have already proved; to receive the other penny at the end by the gospel—an immortal life as reward for labor. The elect receive the two pence now, in this the visitation of God, as they sing the song of Moses and the Lamb. These are chosen now. Notice: In the closing of the parable it says, Many are called, but few are chosen. This shows the difference (as we have shown in other parts of this book) between the many—the great host who are called—and the few who are chosen, which is the little flock, which are the elect, like Jesus—chosen, elect, and precious; and are numbered, 144,000 virgins of Israel; the general assembly and church of the first-born; Christ being head of the church and saviour of the body.

THE DAYS OF VISITATION ARE COME, AND ISRAEL SHALL KNOW IT.

Cherubims with flaming swords were placed since Adam sinned and fell, who was driven out of the garden to return no more, having fallen and reaped the wages of sin, which was death to his body—cut off by the flaming swords which turn every way to keep the fallen Adamic world from the tree of life; as in disobedience he fell, and in disobedience he died

within one day of the Lord's time, which was one thousand years. Therefore he brought the appointment of death in upon himself; as it says, It was through the sin of one man that death came into the world, and death passed upon all because all have sinned. Therefore in Adam all die, because of sin; but in Christ all shall be made alive—but note! every man in his order. There are different orders. In resurrection they differ as the stars differ. Again it says, By the SIN of one man death came; and so by the righteousness of ONE MAN comes the resurrection of the dead. Nevertheless, the flaming swords of death cut them off. So it is written, There is a way that seems right unto MAN, but the way thereof is death. Death claims all who sin in Adam. Yet notwithstanding, by the one man comes the resurrection of *soul after* death. Therefore the way of the soul salvation seems right, yet the way thereof is death; for had there been no death by sin, there could not have been a resurrection of the dead, and Jesus would not have died for the dead had there been no Adam of death. Seeing then Adam sinned, and so death came, therefore Jesus—the just for the unjust—died, that he might be the resurrection of the dead, and the life for the living; i. e., his life of righteousness is a pattern and waymark for the living who will overcome sin, death, hell and the grave. 1 Cor. 15, 54-56. So death hath no more dominion over him, Jesus having come to abolish death. And so their covenant with death shall be disannulled, and their agreement with hell shall not stand.

As we have before shown, Adam desired his immortal inheritance to be divided, and so he fell and received a mortal inheritance, subject to sin and death; and Israel now come in as the prodigal—in *flesh* but not in spirit. Now could Jesus—the first-born of these—be the elder who complained? The reason the elect could not be the prodigal in spirit, is because their spirits never desired their inheritance to be divided, and never left their Father's house. These spirits of the just did God's will in heaven, and so will do it in earth as in heaven. These spirits of the just—the 144,000—stood loyal to the union of the Godhead in spirit, and were kept back from taking bodies in birth till this the time of the end—these the 1,335 days of Daniel. It was these he foreknew and did predestinate to be conformed to the image of his son; but as they in these last times have taken bodies—by conception and birth born in sin and shapen in iniquity, being subject to vanity because of the evil in the blood, and by nature sinners—according to this, they may be considered as the prodigal son; and the aliens also, because the prodigal (note!) was spoken of as a *son* when he returned, and not an angel, for angels are not called sons—yet sons are called angels, sometimes; being both angels and sons, the likeness and image; made like Jesus. But as touching the dead, they lose the body. Therefore, in resurrection, the soul is united with the spirit, forming a spiritual body—a likeness, called angels and not sons; for, To which of the angels said he at any time, “Thou art my son; this day have I begotten thee?” And yet, because

they once had a body, as Adam, they were called a prodigal who desired his inheritance to be divided, and his living that falleth to him; who wasted it by riotous living and were no more virgins; as it says, The old world has lost its youth; and they can only return as angels in resurrection. But out of the Adamic race returns the elect and aliens for the life of the body—the aliens being aliens to the law of Christ, by which they are made immortal when a thousand years are expired, etc. The children who are to be born in the millennial sabbath day of a thousand years—i. e., they who are born in the kingdom, being now in spirit—at the time these prodigals return, complain, saying, You never gave me a kid that we might rejoice—as it speaks of angels (or spirits) desiring the inheritance of man. Besides this, these spirits are the elder in spirit; as it speaks of the former Sabbath of the former cycle, as the *elder* world; and these were kept back for the Sabbath kingdom—who never sinned, and therefore had nothing to repent of; nor did Jesus have to make the atonement for them; nor could they be as the prodigal.

Jesus suffered and died for sinners and a world that was lost, that they through him might be found, and saved from their sins and from their lost condition. Where there is no law there is no transgression of the law. Therefore there was a law given to Adam, which law was transgressed, and which therefore was sin; and the sting of death is sin, (1 Cor. 15-56,) and the wages of sin is death. Therefore good and evil, life and death, were set before Adam and the Adamic

world. And why? Because, before Adam's fall, and before the old world came into existence, there was war in heaven—which was before the paradisaical Sabbath came in, which was in the former cycle. And there was six thousand years of it; and in the sixth day (of a thousand years) Satan was bound (the evil power) and man made in the image and likeness of God; and the Sabbath was the seventh day of a thousand years, in which God did rest. He sanctified and blessed that holy day, and the shortened time which was borrowed from the sixth day (in which shortened time man was made immortal, finished, made in God's own image and likeness) was given back in the closing part of the seventh, in which Adam transgressed and fell from his immortal state to mortal. Then the old world, which then followed, rolled in with a mortal world of sin and death; and this accounts for the statement, "God ended his work on the seventh day." Yet it shows in the seventh day he rested; but the work of finishing took place in the shortened time of the seventh. And during the seventh, Lucifer was a bright and choice cherub—anointed cherub of Eden—until iniquity was found in him. Notice this: He was anointed cherub of Eden when the Sabbath day of a thousand years was blooming in bliss, and in its Eden state. Therefore war broke out again in that shortened time in the end, during the twelfth hour, and Lucifer influenced Gadrel, the most subtil beast of the field—that old serpent, called the devil and Satan. Rev. 12-9.

He by his subtilty beguiled Eve, and he sowed the

tares (which was the enemy) while Adam slept—as a deep sleep was caused to come upon Adam, which was the withdrawal of the spirit of paradise. Eve, after being seduced by the serpent-man, handed it to Adam, and he did eat (or partook of that which was forbidden); and so he fell, and became subject to death; as God said, In the day ye eat thereof ye shall surely die; (Gen. 2-17;)—this being a day of a thousand years, in which he did die and his body returned to the dust from whence he was taken. Gen. 3-19. This was the first day after the seventh; and there were to be six days (of a thousand years each) of the fallen world, and the thing that has been shall be again, and God requireth the thing which is past. Therefore we have again reached the closing and shortened time of the sixth day; in which Jesus said he would shorten the time for the elect's sake or no flesh would be saved, but for the elect's sake he hath shortened the days. Matt. 24-22. Therefore, beginning with Adam of the old world of sin and death, it was said, He declared the end from the beginning. Therefore all is written for us upon whom the end has come—for this the day of visitation and the time of judgment, when he will judge the quick and the dead. 2 Tim. 4-1. It is called the great and *notable* day of the Lord, and the great and dreadful day—a time in which all shall give an account of the deeds done in the body; when the great ingathering and time of harvest is taking place; when the prodigals shall return in their different spheres of life, and in their order; and a time when the lost sheep will be found,

and great rejoicing among the children of God; a time of restoration and redemption of the children of Israel, and soon to be a time of the resurrection, when all prisoners shall be set free in their order, and Israel released from the bondage of corruption, into the glorious liberty of the children of God—for the law of the spirit of life shall set you free from the law of sin and death. Rom. 8-2. Satan shall be bound a thousand years to deceive the nations no more, (Rev. 20-3,) and all tears shall be wiped from all faces, and no more sorrow nor death; and the earth shall yield her seven-fold in her Eden state.

The elect spirits of the just, who were kept back till this the day and time of visitation, are now sent into the world that they may testify unto the truth. And for this cause came I into the world, that I might testify unto the truth by this spirit of truth now given in this visitation to Israel, his elect and beloved of the Lord—the Interpreter—which thing is better. 1 Cor. 14-5,6. Therefore the spirits of the just are to be, and are spirits of justice. Jesus was the first begotten and first-born, and so was a spirit of the just, of the first and greatest order. Paul shows that Jesus signifies Justice—and so shall it be, as they are destined to judge the world, and will judge in justice; and in righteousness do they judge and make war until Satan is bound a thousand years, to deceive the nations no more. And deliverance shall be brought to all who accept deliverance. But in times past, as Paul saith, Some were tortured and suffered judgment, accepting not deliverance. Heb. 11-35. So it will be in this

the time of the end and day of judgment. Yet a remnant shall be saved; while thousands shall fall at their right hand and their left, it shall not come nigh thee—or these who accept deliverance. They, as the creature itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8-21. Ye shall judge angels, principalities and powers—in their times and seasons—by that spirit, Shiloh Immanuel; and shall judge the nations, who will bring their honor and glory into it—i. e., into this great immortal city of God, composed of 144,000 lively stones and living bones of the body of Christ, who is head of the church and saviour of the body. Eph. 5-23. This is the body of Christ, with 144,000 living members—bone of his bone and flesh of his flesh; made immortal, like him who only hath immortality. 1 Tim. 6-16.

But these, in this the day and time of visitation, yet being mortal, shall put on immortality. Paul made it clear that in his day this had not yet taken place except in one—the first begotten and first-born of these many brethren, the sons of God yet to be revealed; as he saith, The creature *waiteth* for the manifestation of the sons of God—showing that in his day they had not yet been manifested. Therefore they are still waiting for the manifestation of the sons of God; and the *creature itself* also shall be delivered from the bondage of corruption—not after they have gone to corruption, no, but delivered *from* the bondage of corruption into the glorious liberty of the children of God. Therefore, this mortal shall put on immortality;

i. e., this mortal upon whom the end has come, as all is written for us upon whom the end has come. And to them who look for him shall he come the second time without sin unto salvation; and to them the day of visitation has come, and Israel shall know it. How will they know it? They will know it by that spirit of truth—that other Comforter, which the world cannot receive. This spirit of truth reveals the whole truth, which hitherto has been sealed. This therefore is a visitation of life and immortality, which abolishes death, and will destroy him who has power of death, which is the devil, (Heb. 2-14,) and establishes peace in the earth, and peace on earth and goodwill to men. Luke 2-14. This is not yet known to be established; and as Jesus said at his first coming, I come not to bring peace but a sword, and to set every man at variance against his neighbor; and so darkness covers the earth and gross darkness the hearts and minds of the people. Yet it says, He was a light to lighten the Gentiles, and the glory of his people Israel. He was a light shining in darkness, and the darkness comprehended it not. It was also said, I am the light of the world, that lighteth every man that cometh into the world. But have they been enlightened? No! Well then, this was written for us upon whom the end has come, and will lighten every man that cometh into it. It also says of the elect (his brethren), “Ye are the light of the world.” And why? Because of this visitation of light and truth, which will lighten every man of the new world to come.

On the other hand, As in the days of Noah, so

shall it be in the coming of the Son of man. Matt. 24-37. In the days of Noah were they lightened and converted by the preaching of Noah? No. And how was it in the days of Lot? These and all other object lessons are written as ensamples for this the time of the end—in this the great and dreadful day of the Lord. Yet, as there was a remnant saved in the days of Noah and Lot, so shall there be a remnant—according to the election and foreknowledge of God—saved body, soul and spirit. The great ingathering and restoration of Israel is now going on, and soon they will be all gathered and sealed. Then the wicked shall be swept off the earth as in Noah's day, and as in the days of Lot. I might say here, the judgments are coming on as the great sprinkles or drops before the storm; and so it is written, Israel shall be gathered, and the walls go up in troublous times. This shows the foundation must first be laid with tried stones—refined as silver is refined, and tried as gold is tried, etc. The scriptures speak of the foundation, and the gates that shall be set up, and also of the walls; and as shown in days of old, in building the temple they had to work with the trowel in one hand and the sword in the other. As to the foundation and the gates, the type was prefigured by the walls of Jericho, which fell at the seven blasts of the ram's horns; and seven times a figure of the seven sounding angels of this visitation. These seven all sound in one, as seven times. Jericho stands as a figure of Christendom, and the world which has crept into it, etc.; and as shown in the parable is a

figure of wickedness, and as Paul puts it, Spiritual wickedness in high places. Eph. 6-12.

When these walls fell it was said, Cursed be the man that rebuilds Jericho; for the foundation shall be laid by his first-born, and the gates set up by his younger brother. This rebuilding is not in reality Jericho, but the stones are taken from the world and from Christendom, as the elect stones gathered out. Even in this day, thousands are trying to rebuild Jericho in the name of the Lord by the same fallen stones—undressed, unpolished, and unprepared. Therefore it is the same old city of wickedness, and the evil is still in the blood—which is as putting a new patch upon an old garment, and as new wine in old bottles; and the same are accursed. But the foundation was laid by his first-born, and by a law; and the gates set up by his younger brother. The stones of the foundation are to be purified and made white—tried stones; and the gates also. The walls will go up rapidly, and in troublous times. So it is also written, The Man-branch shall grow up out of his place and build the temple of the Lord. And as Jesus was the chief corner stone, and his body a lively stone, so also the stones are shown in the book of Revelation to be 144,000 lively stones of this transparent and immortal city of the great King. Psa. 48-2; Matt. 5-35.

I have before written concerning the lost tribes of the children of Israel, and will speak of it again in order to impress this upon your minds, and to show the difference between the soul salvation—common to both Jew and Gentile—and this great redemption;

which is a very different proposition, as this is for the children of Israel and Judah. Yet there is a difference in Israel, and Judah (or the Jews); and still another difference between Israel and the Gentiles; and a difference between the Jews and Gentiles, as all know, but are mixed in their opinion as to the Jews and Israel, and Israel and the Gentiles. These differences I will briefly explain: The Gentiles claim the Jews to be Israel, and in contradiction to this they also claim that they themselves are spiritual Israel—i. e., most all Christian believers. But what saith the scriptures? “Israel is my son, even my first-born.” Ex. 4-22. Jesus was the only true Israelite—yet there were many Jews. You know, furthermore, there must be a difference between a natural Jew and a true Jew inwardly, as in the book of Revelation, John (who was a Jew himself) spoke against such as called themselves Jews, who do lie and are of the synagogue of Satan—signifying that the natural Jew, who believed in death, was of Satan, and their bodies reckoned as Satan’s synagogue, or the temple of Satan, the author of death. It is written, Know ye not ye are the temple of the Holy Ghost? and if the temple is defiled it shall be destroyed? and it is destroyed by Satan—their bodies being turned over to Satan for the destruction of the flesh, (1 Cor. 5-5,) that their spirit may be saved in the day of the Lord Jesus.

Now as to Jew and Gentile, they, as a people, are blind to the life of the body—proving that the mysteries are sealed from both classes. The Jews are called the “natural olive;” and a man by *nature* cannot re-

ceive the things of the spirit. So the natural olive—the Jews—are natural by nature, and blind to the spiritual things of God. The Gentiles are called the wild olive—grafted contrary to nature, and only see the salvation of the soul; and yet are natural by nature, and believe in death like the Jew. But Jesus was the good olive, and the branches are the elect, who must be grafted into him for the life of the body. Yet, in being grafted into him only, they bear of their own kind, for remember, grafts bear their own fruit, and not of the trunk of the tree; but he (Christ) is to be grafted into Israel—his own elect branches—and bear immortal fruit, as he said, You in me and I in you. So you see we must first be grafted into Him, and then He into us. He furthermore said, I am with you, and shall be in you. John 14-17. This is Israel, of whom Jesus was first-born. Therefore Christ is the true vine, and ye are the branches; and the branches must abide in the vine. Paul showed the difference in Jew, Gentile and Israel, by saying, Give none offence to the Jews, nor to the Gentiles, nor to the church of God—Israel. Now I wish to inform both Jew and Gentile how it is that this message is now given to both. Israel will be gathered and made up from both Jew and Gentile; and so my sheep know my voice. The ten tribes were scattered in the days of old; and through marriage and intermixture of marriage for these several thousand years, the seed of Israel—the ten tribes to whom the promise was made—are among the Gentiles, and are as Gentiles; and this message of life will sort them, as my sheep know my voice. Judah was but one tribe

—the natural Jew; and from this tribe all Jews have sprung, and one tribe will hear and accept this message of life. Therefore this one tribe, and the ten, make up the eleven; and the tribe of Benjamin, who since the day of Jesus mixed among the Gentiles, now comes in with the spirit of truth, as represented by the silver cup; and that makes up the twelve tribes. Therefore these who are mixed among the Gentiles, and are as Gentiles, are called Israel; the other, Judah. And so it says, I will gather together the children of Israel and the children of Judah, and they shall come up out of the land (from among the world) and appoint to themselves one head, and great shall be the day of Jezreel—signifying the seed of God.

Therefore this trumpet sounds through the angel messenger of God, and is as the burning bush; for it is the fiery law to burn the evil, and, like the burning bush, be not consumed. Judah and Israel are as in the fiery furnace, and the aliens; and the fourth like unto the Son of God. These are not consumed, but remain alive in the purifying furnace with the Son of God until the dross separates from the pure gold. So Israel are to be refined as silver, and tried as gold. Zech. 13-9. Israel and Judah are now being called out from Babylon, and from whithersoever they have been scattered, and brought to Zion as lost sheep from the mountains, who will hear and recognize their shepherd's horn, and know his voice through this trumpet sound calling them home to the barn as cattle from a thousand hills. This angel rolls the stone from the well's mouth, and waters the cattle; and this living

water shall be in them a well of living water, springing up into everlasting life. So when Israel (among the Gentiles) and Judah come together in this great ingathering, then the middle wall of partition is broken down; and they shall see eye to eye when the Lord brings again Zion. Isa. 52-8.

THE TIMES AND SEASONS.

Signs and wonders shall appear (Luke 21-11,25,27) when the Son of man shall be revealed; and as Jesus said, Now learn a parable: When the fig-tree putteth forth leaves, and her branches are yet tender, ye know Summer is nigh, even at your doors; and so when ye see these things coming to pass, ye know the time is at hand. The things alluded to here are both outward and inward signs. Yet remember it is written, An adulterous generation seek a sign, and there shall be no sign given but the sign of Jonah, the prophet. He carried a message to the wicked city; and so it is written, As Jonah was to his generation, so shall the Son of man be to his—or this generation. This generation spoken of here shall not pass till all these things be fulfilled. The first and greatest sign to Israel is to see the fig-tree putting forth her leaves, and the branches yet tender—which are Israel; and they will surely bear immortal fruit. The sign of Jonah the prophet was the message which he preached—a figure of the message of the Son of man. They repented at the preaching of Jonah; and when the forty days expired, they, not understanding the Lord's time, went

back into wickedness, and within forty *years* they were destroyed. The figure of Jonah is this visitation from Jezreel the sixth messenger, who opened the third watch of the eleventh hour in 1875; and the forty years closes the hour, when the sign of Jonah the prophet will have its accomplishment, like the sign that followed Jonah's preaching. He warned that wicked city, and they repented—a figure of the soul salvation, which is through and by repentance. Yet his message conveyed either life or death to their bodies; and so as Jonah was to his generation, so also the Son of man shall be to his—or to this generation. Therefore this message is a message of life, that they may escape the coming destruction, which is fast coming upon this wicked and adulterous generation, who seek a sign; and there shall be no sign given but the sign of Jonah the prophet. They called him a false prophet—not understanding his message, and the times and seasons the Lord hath put in his own power. Therefore, not accepting deliverance, they got the sign in due season, but to their own destruction. And so with this generation; like the days of Noah, whose days were 120. Gen. 6-3.

Therefore, from the beginning of this visitation, (1792,)—which consists of seven angels to sound in order—the 120 years end in 1912, when we shall look for the beginning of sorrow to some, and joy and gladness to others who obey his will, and take heed to this warning cry in righteousness. In the days of Noah and of Lot it was a warning message, and a message of life or death; and so it is now. The ark shall float above the cares of life and the troubled waves of the

flood of desolation. Pertaining to signs, there are many to those who see the truth and view all things through the scriptures. Yet Israel do not base their redemption upon signs, but the word of God to be made alive in them. After Israel are gathered and sealed and the gates closed, there will be signs—but to the destruction of the disobedient and unbelievers. So it was said when the judgments and vials were about to be poured out, Hold the four winds till we have sealed the servants of our God in their foreheads, and then go thy ways and pour out the vials of the wrath of God; and it will be full and plenty. Again it says, in apparent contradiction to the sign of Jonah, like this: And there shall be signs in the sun and moon, etc. It says furthermore, an angel shall stand in the sun, and call the birds and beasts to eat the flesh of the dead, who fall in judgment, in the great and dreadful day of the Lord. Rev. 19-17. Now the signs carry a two-fold meaning. First, the sign in the sun in this visitation showing forth the glory of the sun—life and immortality; and the sign of the moon and stars is the salvation of the soul in resurrection; and the stars also both of the first and second resurrection. These signs will be manifest to all; and therefore when the Son of man is revealed, signs and wonders shall appear like unto that which followed Jonah, Noah and Lot—for all are written for us upon whom the end has come. 1 Cor. 10-11.

Here I wish to inform you that the work of preaching this gospel of the kingdom, and the work of ingathering and sealing must be done before the great climax of these last plagues and judgments which shall

sweep over this earth. His reward is with him, and his work before him; for the elect of the new kingdom must be gathered and prepared before the seven angels go their ways to pour out the vials of the great indignation of God, which is to sweep away the refuge of lies which come from the mouth of the dragon, and to sweep away wickedness like as in the days of Noah, when the flood came and swept them all away. 2 Pet. 2-5.

Now it is written, He who hardeneth his heart and stiffeneth his neck, shall be cut off suddenly, and that without remedy. Prov. 29-1. He will not visit them that are cut off, nor feed them that stand still. Therefore harden not your hearts. Be careful that Pharaoh's heart is not given you. It will be given to the world, and the gates closed against them. Therefore strive to enter in at the strait gate, for (at that time) many shall strive to enter in and shall not be able. Luke 13-24. Israel will not wait till the gates are closed, and for signs and wonders to appear. They will harken to his call, and do his bidding—viewing all things through the word, as a willing people in the day of his power; for woe unto them that are at ease in Zion. Amos 6-1.

He said to the north, Give up! and to the south, Keep not back! and I will gather you and keep you as a shepherd keepeth his flock. Therefore, Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you. Matt. 6-33. Remember, the kingdom of God is the life of the body, obtained by righteousness, as they are to do the works that

Jesus did; and greater works than these shall they do. John 14-12. The Jews held the oracles of God in unrighteousness, as it says, They held the truth in unrighteousness; (Rom. 1-18;)—which was the righteousness of the law sealed in the law of carnal commandments, consisting of types and shadows of better things brought to light by Jesus, the lion of the tribe of Judah; which thing was the better thing to come—life and immortality brought to light through the gospel, (2 Tim. 1-10,) and sealed again till the fulness of the Gentiles be come in. Rom. 11-25. The soul salvation began at Pentecost, and the Jews were then turned into judgment; and how severe are their judgments—which was to continue till the Gentiles' fulness, as we have proven; and the Jews were scattered as a nation. This has been a sign—and is a still greater sign now, seeing they are gathering back to Palestine as natural Jews. And as the natural shows forth what the spiritual will be, it shows their time of judgment is up, and they once more have the power in Palestine; and that opens the gates for the Jews to receive this grand message which they rejected about two thousand years ago, which was preached by Jesus of Nazareth, an Israelite, and the only true Jew inwardly. This same gospel of the kingdom—the life of the body—was preached by Jesus; against which they fought, and condemned him, and turned him over to the Gentiles to be crucified between two thieves—which represented Jew and Gentile, and Jesus the Israelite. The Jews rejected and the Gentiles accepted—like the two thieves, one rejected and railed, and the other accepted and

asked to be remembered when he cometh into his kingdom. Therefore the Jews were turned into judgment, and the Gentiles grafted in; as it was said of the Jews, seeing they put it from them, Lo we turn to the Gentiles. And what about their fulness? Well, as we have already explained, If God spared not the natural branches, take heed (said Paul to the Gentiles) lest he spare not thee; and if they continue not in his goodness they would also be cut off; (Rom. 11-22;) and this they have not done. Therefore what saith the prophet? Two parts (Jew first, and afterwards the Gentile) shall be cut off and die, and the third part shall be left therein; and in that day Israel shall be the third. Isa. 19-24.

That day cannot come without a falling away—which has been fulfilled; and as it says of great Babylon, She was once a golden cup in the Lord's hands, but has become a habitation of devils, and a hold of every foul spirit, (as many spirits have gone out into the world,) and a cage of every unclean and hateful bird; and the light of the candle shineth in her no more, and the voice of the Bridegroom is heard in her no more. Rev. 18-23. This applies to the Jew, who once heard the voice of the Bridegroom and rejected it, and was turned into judgment, and the light of the candle,—not the light of the sun, but the flickering light of the candle they once held—went out, leaving them groping in darkness, going about to find some one to lead them; and so the blind lead the blind, and both fall into the ditch (the grave); as it says, If the light which is in you be turned into darkness, how great is that

darkness! The Gentiles had the first ensign lifted up; and as it says, If I be lifted up, I will draw all men unto me. Therefore unto this ensign the Gentiles should seek, until their fulness; and blindness in part happened unto Israel—i. e., Israel of old—until the fulness of the Gentiles be come in. Then what was to take place? The scriptures clearly tell us, Then the Lord should set his hand the second time, to recover the remnant of his people Israel; (Isa. 11-11;) and they shall be gathered for the life of the body—the kingdom of God in the temple of God—immortal.

This gospel of the kingdom is once more preached, and the Gentiles reject even as the Jews did in his first coming. Therefore the Gentiles also shall be cut off, and fulfill what is written of both Jew and Gentile in their times and seasons; and as Israel were blinded for the Gentile's sake, so the seed—Israel of these latter days—are beloved for the Father's sake, and will be grafted back again. So all Israel shall be saved. Rom. 11-26. They shall be gathered from both Jew and Gentile, forming the third who shall be left therein, and they shall not die; for whosoever keepeth my sayings shall never see death. Therefore the fulfillment of scriptures are signs; and as Jesus came unto his own—being born of the tribe of Judah—and they rejected him, so this messenger came of the Gentiles to his own, and they will not receive this spirit of truth, for the other Comforter the world cannot receive; but Israel will receive it, and rejoice. So this message has been first preached to the Gentiles, (i. e., in this the day of visitation,) and last of all to Judah. Their time of

judgment being now expired, and the fulness of the Gentiles having come, the Jews will be better prepared to receive the message of life now offered as Jesus did in his first coming; for which he was condemned. This message and testimony of Jesus will now be condemned by both Jews and Gentiles—i. e., the natural Jew and Gentile; but a remnant from both Jew and Gentile will be gathered and redeemed, spirit, soul and body.

The natural gathering of the Jews to Palestine has nothing to do with this great ingathering and restoration of Israel, nor will they who are gathered back to Palestine be satisfied concerning their spiritual condition. They will still find something wanting, and that gathering back to Palestine will not satisfy them any more than the elect are satisfied in the world, in great Christendom, or Babylon. There they will not find that living bread of life, nor the living streams of refreshing waters of life. It will be with them like the Jews who said, Our fathers ate manna in the wilderness. But said Jesus, Yea, they ate manna and are dead; but I am that living bread which came down from heaven, that a man may eat thereof and not die.

Like both Jew and Gentile, they believe what their fathers believe—viz., in death. That's the trouble from Adam down; and in Adam all die. As Jesus said, Moses gave you not that bread from heaven. And the Gentiles less yet, for they seek refreshing streams from graveyards, and for the living among the dead. But Jesus—the living—is not there! And think not to yourselves to ascend up to bring him down, nor to descend to bring him up from the dead again, for he is

nigh thee, even in thy mouth. Deut. 30-14. The living word is now offered, and living streams of which Jesus spoke saying, He that believeth in me as the scriptures hath said, out of his belly shall flow rivers of living waters, and it shall be in him (i. e., in his temple) a well of water springing up into everlasting life; (John 4-14;) and they who drink of the waters that I shall give shall never thirst again. John 4-14. The grave cannot praise thee, death cannot celebrate thee—but the living shall praise thee as I do this day; and all is written for us upon whom the end has come. The promise is, To him that overcometh shall I grant to eat of the hidden manna, hid in the midst of the paradise of God. Rev. 2-7. To him that overcometh shall I give to eat of the tree of life—not death.

In the way of conclusion we wish to say, this is a message of God, given to be sent to the lost sheep of the house of Israel—the scattered seed, and children to whom the promise was made. It is the substance of the seven sounding angels of this visitation. This message contained in the **BOOK OF WISDOM** comprises seven little books in the one volume called, **THE FLYING ROLL**. The wise shall understand; and my sheep hear my voice. Therefore they who receive this in spirit and in truth, will follow on to the end, and respond to the call and message of life and immortality.

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IMAGES AND LIKENESSES.

THESE few brief statements regarding images and likenesses are given here, to show the spirit of the word, as the dead letter killeth, but the spirit maketh alive; and on account of delusive minds and objections to pictures and images—not understanding the meaning of the scriptures, which seem to such as forbidding pictures; which says, “Thou shalt not take *unto thyself* any graven image, nor the likeness of any thing in heaven above or in the earth beneath.” “Thou shalt have no other gods before me”—except the true and living God who is able to give life; and who made not death, but through envy of the devil came death into the world. Therefore it was Satan, the god of the dead, who tried to imitate God; and therefore thou shalt not take him *unto thyself*, nor by him become exalted above the Most High. Satan said, I will be *like* the Most High; (Isa. 14-14;) and so has tried to take unto himself the likeness and image of God, and thereby has transformed himself into an angel of light, to deceive if possible the very elect; and is called the deceiver of the whole world.

God made man. In his own image and likeness created he him; male and female created he them. But Satan is not a creator, but an imitator—except he is a creator of a lie, and opposes the truth. He deceived Eve; and she conceived, and sin and death entered the

world; and they have been bringing forth their images and likenesses contrary to God's law. Satan said to Eve, We will be *like* these Gods—and so deceived her, she being in the transgression; and neither she nor her offspring were like the Gods—nor are they yet like these Gods, for flesh and blood cannot inherit the kingdom. They partook of the thing which was forbidden, and so fell. It was said, For this cause, in thy conception thou shalt bring forth children in sorrow, and sorrow shall be multiplied, etc. Gen. 3-16. So since the fall, likenesses and images have prevailed in every form of evil and iniquity; not giving God the glory, as God, but took to *themselves* images, like unto corruptible men. Rom. 1-23. The serpent bit them in the wilderness; and Moses raised up a brazen serpent to show what the serpent bite was, in the first cause; and said, Look upon it! And as the serpent was raised up in the wilderness, so shall the Son of man be lifted up; and through him they would be healed of the serpent bite. So for hundreds of years they worshipped the serpent and its image; and so it is written, There are lords many, and gods many. Therefore they are forbidden. It is written, Thou shalt have no other God before me; and, There is no God in all the earth but in Israel—which is the God of the living. If the heart is not with the true and living God, they, like the prophets of Baal, cry out as unto an unknown God to none effect, and so get no answer; for peradventure he is asleep, or gone on a journey and cannot hear them. The world loves its own with its images and likenesses; and hates the true

image of God and his likeness. So it says, They who love death hate me; and so they said, Away with the true image and likeness of God—Jesus his Son—and release unto us the thief and robber. Therefore the word which says, Thou shalt not take unto thyself any graven image, nor the likeness, is far reaching in its meaning, and runs back to the origin in Lucifer and Satan. As to the image and likeness of anything in the heavens and the earth, remember Lucifer was in heaven, and is also in the earth; as we have briefly shown. So if you by exaltation *take unto thyself* the likeness, or claim the image, even of God, and thus take glory to thyself, that would be like Lucifer; and so it is forbidden, as no flesh shall glory in his presence. So they wrest the scriptures to their own destruction. As to souls being raised as angels—a likeness—even that is for the dead; and for this likeness, they take death first—which is forbidden. Israel are to be redeemed bodily, and be made like Jesus—raised higher than angels; crowned with honor and glory. Yet it is true it says, If we have been planted together in the likeness of his death, so we shall be also raised in the likeness of his resurrection. But notice! This is *His* likeness, and not Satan's. All by nature are born in sin and shapen in iniquity and by nature are at enmity against God.

Jesus said concerning the tribute money, Whose superscription does it bear? Cæsar's. Therefore render the things which are Cæsar's unto Cæsar, and to God the things which are God's. This was a figure, conveying many lessons; but Cæsar represented the devil

—king and ruler of the old world, with its superscriptions and likenesses. Some have gone to the extreme regarding likenesses and images—in the dead letter. A simple likeness can do no harm. It is the motive and intent of the mind and heart. If the likeness taken unto yourself does the harm, then they could not take unto themselves money; because it has the imprint and likeness of kings and rulers. Notwithstanding, the scriptures say, *The love for money is the root of all evil.* But notice! It does not say, *Money is the root of all evil;* nor the superscription or likeness it bears; but the *love for money.* Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and have no other gods before me, saith the Lord. Ex. 20-3. Therefore render to Cæsar the things which belong to Cæsar, and to God the things which belong to God. They who fulfill and keep the word of life in *spirit* and in *truth*—or the spirit of the word of life—then the law of the spirit of life shall set them free from the law of sin and death; and they shall be made in his image, and after his likeness—the true image and likeness; Jesus being our pattern and way-mark. But Lucifer, who fell from the brightness and glory of God, has set up a transformation to imitate falsely; and through love for pre-eminence and exaltation, was cast out; and being the deceiver of the world, imitations, likenesses and images are set up in the mind and heart—false gods; and as it says, *Lords many and gods many;* and through which, many worship they know not what. John 4-22.

MARY AND BENJAMIN.

P R E F A C E

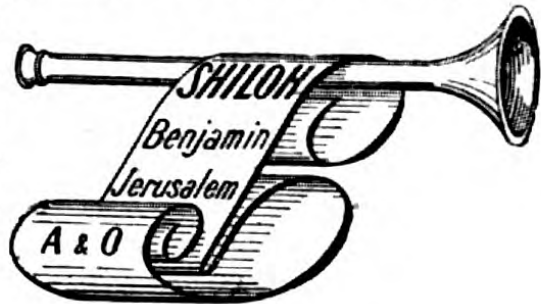
WHILE reading this fifth **BOOK OF WISDOM**, like as in the foregoing book, you will notice the beautiful harmony, and the spirit of truth, which we know to be the spirit and testimony of Jesus Christ, which we are privileged to bear, and rejoice in the faith; which we offer to the public for the sake of God's elect who are scattered among all nations, to be gathered; and therefore Jesus said, My sheep know my voice, and a stranger they will not follow. They will not follow a strange voice, which speaks contrary to the spirit of truth, and not in harmony with the scriptures. To the law and to the testimony, if they speak not according to this it is because there is no light in them. Isa. 8-20. We therefore give you the word of God, pure and simple, rightly divided; giving rise to the life of the body, which has been sealed till the time of the end; now to be unsealed and interpreted to his elect whom he foreknew and did predestinate to be conformed to the image of his son; (Rom. 8-29;) as their vile bodies are to be changed and fashioned like unto his glorious body of flesh and bone. Phil. 3-21; Luke 24-39. Therefore we proclaim this truth, that, *Flesh and blood* cannot inherit the kingdom of God; but *flesh and bone* can, as shown in the pattern and waymark of these the brethren, (Matt. 16-24; John 13-15,) the sons of God yet to be revealed. Rom. 8-19. Therefore as *flesh and blood* cannot inherit, *flesh and blood* cannot be born of God, immortal, till the blood is cleansed by the cleansing fountain now open in the House of David; (Zech. 13-1;) and after-

wards washed away—the word made flesh, when mortal puts on immortality; and like Jesus, born not of blood, nor of the will of the flesh, nor of man, but of God. John 1-13. Therefore the flesh profiteth nothing, except it be quickened by the spirit; as the latter Adam is a quickening spirit, the Lord from heaven; who shall quicken your mortal body by his spirit, etc; (Rom. 8-11;)—the kingdom of God put within the temple. And this is the life of the body. Therefore this gospel of the kingdom shall be preached in all nations for a witness, then cometh the end—i. e., of Satan's kingdom of sin and death; and the kingdoms of this world become the kingdom of our Lord and his Christ—a kingdom that shall not pass away. Dan. 7-14, 27. Therefore it says, Before that great and notable day of the Lord, Elias must come and restore all things; which is the same spirit of *Christ* which was with Elias, by which he taught the redemption of the body and received it. Therefore Jesus Christ restores all things; and came to abolish death, and to destroy him who had power of death, which is the devil. Heb. 2-14. So it says in another place, Elias must come, and turn the hearts of the children to the fathers, or to the faith once delivered to the saints; (Jude 3;)—which is the teachings of the life of the body. So Jesus brought life and immortality to light through the gospel. 2 Tim. 1-10. So it says, The law and the prophets till John (who came in the spirit and power of Elias); since that, the kingdom of God was preached. Luke 16-16. Therefore the kingdom of God was preached by Jesus, since he entered his minis-

try; (Luke 8-1;) which kingdom was the life of body, soul and spirit—the kingdom within you; but not till blood is taken away by the spirit.

After the kingdom was rejected, life immortal was sealed till the time and day of visitation; (Dan. 12-4, 9; Hosea 9-7;) to be unsealed by the seven angels; and when the seventh shall begin to sound, the mystery shall be finished—i. e., the mystery of godliness, God manifest in the flesh. For this cause he shortened the time for the elect's sake, or no flesh would be saved, etc. Matt. 24-22. Therefore in reading this book, you will notice it rightly divides between the soul salvation—a free gift without works—and the life of the body by faith and works. It shows the times and the seasons, and day of visitation; and you will observe, this is the Seventh Angel Messenger's message, and the day of the Lord and time of redemption. It is the time of ingathering and restoration of Israel, and paradise restored; which is the kingdom to Israel, who shall inherit the earth. And the earth shall be restored to its Eden state, and shall yield her seven-fold; and death abolished, and a universal "Peace on earth and good will to men;" (Luke 2-14;) when Satan will be bound a thousand years to deceive the nations no more, (Rev. 20-2,) and the old world of sin and death destroyed; as Jesus said, As in the days of Noah, and as in the days of Lot, so shall it be in the coming of the Son of man; and before whom shall all nations be gathered; as he will send his angel messengers to gather his elect, and keep them as a shepherd keepeth his flock. Jer. 31-10. This, you will notice, is the

Lord's message, given by the Man-branch sent to build the temple of the Lord; (Zech. 6-12;)—the Second Child who standeth up in his stead. Eccl. 4-15. Jesus spoke in proverb and parable; to be interpreted and the mysteries unsealed. Therefore these books take up the parables—as you will see by reading this fifth book, and the two to follow—and gives you the true interpretation thereof; (John 16-25;)—not man's wisdom, but by that spirit of truth, that other Comforter, he promised to send to reveal all things; for the day of visitation has come, and Israel shall know it.



THE BOOK OF WISDOM

FIFTH BOOK

IN reading this book with the foregoing and following books, we hope you will keep before you, and notice *how* it is rightly divided; otherwise you might become confused. However you cannot help but see the beautiful harmony shown in all apparent contradictions; and when you once see that the life of body, soul and spirit is the substance of the scriptures, you then cannot help but understand the scriptures; and no one can put you to shame. Therefore study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; (2 Tim. 2-15;) bearing in mind that the soul salvation is a free gift of grace without works; (Eph. 2-8, 9;) while the life of the body is by faith and works—faith proven by works. James 2-18. As the body without the spirit is dead, so faith without works is dead. James 2-17.

So you can see that faith without works is dead, and for the soul after the body is dead; and the body that is dead is without spirit, and goes to corruption. Therefore to the living it is the spirit that quickeneth. So it is written, The flesh profiteth nothing except it be quickened by the spirit. So this spirit of truth is given by which you can see the flesh must be quick-

ened; and so in Christ all are made alive, in their order. This is that spirit of truth—that other Comforter, which the world cannot receive; and will guide you in the way of all truth, and show you things to come. John 16-13.

To be carnally minded is death. Therefore they who hold with death are carnally minded; and so reap the wages of sin, which is death of the body. And sin is the transgression of the law—i. e., the law of life; and the sting of death is sin. 1 Cor. 15-56. And so they go down in dishonor, (1 Cor. 15-43,) because God cannot be glorified in a dead temple; for, The grave cannot praise thee, death cannot celebrate thee; they who go down to the pit cannot hope for thy truth. Isa. 38-18. Therefore let us walk before God in the light of the living. Psa. 56-13. Lust when conceived brings forth sin, and sin when finished brings forth death. James 1-15. Therefore if sin brings forth death, what would righteousness bring but life? If we sow to the flesh we shall of the flesh reap corruption; and it is the body only that reaps corruption by sin; and corruption cannot inherit incorruption. 1 Cor. 15-50. Therefore the life of the body must be obtained without going to the grave; for this mortal must put on immortality; (1 Cor. 15-53;)—i. e., of the body; for your vile body shall be changed and fashioned like unto his glorious body. Phil. 3-21. For those whom he foreknew, he did predestinate to be conformed to the image of his son, (Rom. 8-29,) whose body saw not corruption; (Acts 13-37;) and we shall be like him. 1 John 3-2.

Remember the soul salvation is a free gift of grace without works. But those who do the works that he did, will receive the same reward, and be made like him—raised with him higher than angels, crowned with honor and glory; and he was seen on mount Zion, having with him 144,000, redeemed from among men. Rev. 14-4.

Therefore this is the time and day of visitation to gather themselves together and prepare their bodies—and not only their bodies, but to be trained in wisdom and knowledge of the truth; as his reward is with him and his work before him. So Israel are to be gathered and prepared against this the day of battle; and this is preparation day going before the sabbath of rest that yet remaineth for the people of God. As man is made in the sixth day, the time is shortened for his elect's sake, or no flesh would be saved; but for the elect's sake those days are shortened. He declared the end from the beginning, and calls those things that be not as though they were, etc. So in the image of God created he him; and, The thing that has been shall be, and God requireth the thing which is passed. Therefore in his own image created he him—Jesus; firstbegotten and firstborn offspring of the creation of God; and male and female created he them—the seed and elect to whom the promise was made. Gal. 3-19. Those whom he foreknew he did predestinate to be conformed to the image of his *son*.

In resurrection of the dead, remember they are neither *male* nor *female*; and no marrying nor giving in marriage. Therefore there is no bridegroom and no

bride among the dead. But to Israel, they are male and female; and Christ is the Bridegroom, and Israel the bride—bone of his bone and flesh of his flesh; living bones of the body of Christ, and lively stones. Jesus is the chief corner stone of this great immortal building. Adam was a figure of him who was to come—Jesus the firstbegotten and firstborn; whose second birth was not of blood, nor of the will of the flesh, nor of man; but of God. And so we are to do the works that he did—he being our pattern and waymark; and so will be like him, with flesh and bone bodies by the new birth. Therefore this ingathering, in fulfillment of scripture, is to be as in the days of Noah—as Noah was a figure and type of the Son of man; as Jesus said, As in the days of Noah, so shall it be in the coming of the Son of man; and before him shall all nations be gathered. Matt. 25-31, 32.

In this introduction we wish to briefly hold before you the keys by which the seals are unlocked; making known to you the mysteries of life, full and complete, and the law by which it must be obtained, viz., the righteousness of the law; as it says, In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. Therefore as Jesus said, Straight and narrow is the path, and a few there be that find it. Straight is the gate and narrow is the way that leads to life, and few there be that find it. Matt. 7-14. But remember, the great host spoken of in resurrection from the dead (i. e., of the soul) are described as a great host—so great no man could number them; (Rev. 7-9;) but the elect are spoken of as

a *few*, who are numbered—144,000 redeemed from among men, etc. Therefore the law of the spirit of life shall set us free from the law of sin and death—not *after* death, but *from* death; and the truth shall set us free, and we shall be free indeed. The wages of sin is death. But if they are set free from the law of sin and death, how could they die? The keys are given to be used to understand the scriptures which have been sealed till this the time of the end and day of visitation.

So I might say here, The scriptures speak of things as if they are attainable, and are obtained by a simple claim; and speaks as if the spirit is in you; and as if you are born of God, etc. But flesh and blood cannot inherit the kingdom of God. Yet it speaks as if the kingdom is in you—upon which many make claims, not understanding the mystery, because it is sealed from both Jews and Gentiles. For instance: It says, He stood as a lamb slain from the foundation of the world—yet he was not slain till four thousand years rolled away. So he calls those things that be not as though they were already done. Again, in speaking of Jesus it says, Unto us a child *is* born—and yet he was not born for many years. Unto us a son *is* given. Isa. 9-6. Therefore the key is necessary. So as he declared the end from the beginning, all things are written for us upon whom the end has come—calling those things that be not yet fulfilled as if they were already done, etc. Now notice! Those who claim the spirit is in them, they make themselves out to be greater than Jesus was, and make claims that he did not make; for

remember Jesus had blood, and took *part* of the nature of sinful man—i. e., blood, but not the evil; and at about thirty years of age, at the river Jordan, the spirit was seen to rest *upon* him—not *in* him. Further proof: He entered the synagogue and said, The spirit of the Lord is *upon* me—not *in* me. Why? Because he still had blood. After the blood was shed on the cross, then it was put in him; and then he was born of God—immortal; born not of blood. John 1-13. So, it says, By inheritance he obtained a much more excellent name than the angels—but not flesh and blood. Flesh and blood cannot inherit the kingdom of God. So he had to shed his blood before this immortal inheritance could have its accomplishment, or be manifested. Now while yet having blood, many claim—contrary to scriptures—to be born of God; and claim the spirit to be in them; and upon asking them if they sin, they say, “Well, no; it is not I that sin, but sin that dwelleth in me.” Yet at the same time, they claim that Christ is in them. What a contradiction! So they make out that Christ and sin both dwell in them together—making God’s word to none effect. The scriptures say to Israel, Let not sin reign in your mortal bodies.

Man must first be cleansed from the Adamic evil; as it says, I will cleanse your blood, and afterwards take it away. So then your vile bodies are changed and fashioned like unto his glorious body. Behold I show you a mystery: We shall not all sleep; for this mortal must put on immortality at the sound of the last trump. This is the last trump, and the last

change. Seven angels were to sound in order; and when the seventh angel begins to sound, the mystery shall be finished. The Lord himself—Christ the spirit of God—shall descend with the voice of an archangel (Seventh Angel Messenger) and with the trump of God etc. This is the Seventh Archangel Messenger with whom is Shiloh—Christ, the Lord himself, as he rested *upon* Jesus (not in him) and spake through him; he being Michael the archangel; and now unto Shiloh shall the gathering of the people be.



THE PARABLE OF THE FOXES.

Now the foxes tails were tied together and fire brands put in, and they were turned loose into the fields, and destroyed the standing corn, etc. Therefore this message shows the interpretation of all scriptures, proverbs and parables. The Jews' *tale* is death, and they make their claim by the law of Moses and the prophets; and the Gentiles' *tale* is death; and they make their claim by the gospel—thus turning the truth into a lie. And the Israel of God tie their tales together and set fire brands to them, and turn them loose.

Now as I have made the first application of great Babylon—which signifies a confusion of tongues—and as all is written for this the time of the end, where could there be a better picture of this than you see in the many different sects and denominations, all trying to build up to sky heaven, each in their own way; with steeples pointing upward, and such confusion of

scripture, and contradiction of sinners to endure. Heb. 12-3. The light of their candle is blown out, and the voice of the Bridegroom is heard in her no more. And what was the voice of the Bridegroom? It was the life of the body, as plainly shown in his gospel; who came to abolish death, and to destroy the author of it which is the devil. Heb. 2-14. Is the voice of life without death heard in this great Babylon of confusion? No! Therefore the command is, Go out in the hedges and highways. And in the end it will be said when the gates are closed, He taught in our streets, etc. Luke 13-26.

The time of the fall and judgments of this great Babylon is at hand, which shall come in one hour; and the eleventh hour will soon be closed. They are like the fig-tree that Jesus cursed, which had no fruit. He was hungered and desired fruit, but it had leaves only—as great Babylon with leaves of profession. He passed by and cursed the fig tree, and said, Bear thou no fruit henceforward; and the fig tree withered away; and the disciples marvelled. This parable, like others, is written for the time of the end. Yet it showed the profession of Judaism—which soon withered and has borne no fruits of righteousness. But remember the key, All is written for the end and day of visitation. Therefore great Christendom stands as a fig tree without fruit, but plenty of leaves of profession; and the voice of the Bridegroom has not been heard in her. Nevertheless, by this trump of God, his voice is heard; and my sheep know my voice. But as to the great fig tree loaded with leaves, they shall wither at

his voice, and it will be seen and said, How soon did the fig tree wither. Many no doubt who are of Christendom will become offended at these words of grace and truth, but blessed are they who are not offended in me, because of the truth. Matt. 11-6. For this cause came I into the world, that I might testify unto the truth; and if the truth set you free, ye shall be free indeed, and delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8-21. Yet it is written, There shall be five in one house, three against two, etc. Luke 12-52. The gospel of the kingdom—the life of the body, soul and spirit—will now be made plain, and open the eyes of the blind who desire to see. Therefore allow your eyes to be anointed with the clay salve of the land, and the spittle from the mouth of the Creator, and go wash in the pool or fountain now open in the House of David. We speak not in parable now, but show you plainly of the Father.

Who are your friends? They who teach death, or they who teach life to you? Let us explain it. Notice: The last *enemy* that shall be destroyed is death—showing death is an enemy. Then life is a friend. Therefore they who want you to die are enemies; and they who want you to live are surely friends and good Samaritans. Who then is deceived? and who is the deceiver? Since it is written that God made not death, and willeth not the death of any man; then whose will is it? Surely it is Satan's will. Through envy of the devil death came into the world. So through the *sin* of one man death came

into the world; and death passed upon all because all have *sinned*, and it is written, He that *sinneth* is of the devil, and the wages of sin is death and the sting of death is *sin*. Therefore, *sin* is the transgression of the law—of life. 1 John 3-4. Therefore *sin* and death are of Satan in every way, as it says throughout the scriptures. Then where and who is the enemy? Surely the devil is the enemy, and the thief that cometh to kill and to destroy. John 10-10. Then who is your enemy?—the devil, the author of sin and death. Well then, if you hold with those who teach death, what is it but the deceived and the deceiver, and the deceiver your enemy? The greater sin will fall on the deceiver; yet both those that teach death, and they that believe—deceiver and the deceived—will reap the wages of sin, which is death; and the sting of death is sin. 1 Cor. 15-56. So it is written, God made not death, but through envy of the devil death came; and they who hold with him on that side shall surely find it. If he that sins is of the devil, that fastens it upon man. But back of all is that old serpent, called the devil and Satan—the great deceiver of all the old Adam of death; and in Adam all die; and he that defiles the temple shall be destroyed. That shows all in Adam's sins are deceived, and defile the temple; and so death claims them. Then Satan gives them their wages—death; and last of all, the last enemy—Satan—shall be destroyed. And as he is the thief and deceiver of the whole world, look at what Jesus said: Watch lest the thief enter the house and spoil the goods—the temple,

or house. Know ye not, ye are the temple of the Holy Ghost? and if it is defiled by the thief it shall be broken up and destroyed; and after suffering loss, their bodies are turned over to Satan for the destruction of the flesh, in dishonor—and yet the soul will be raised; and they will be judged, not having judged themselves. Therefore they must give an account of the deeds done in the body. Therefore in the end the deceived and deceiver shall be brought face to face in judgment.

Now, let me ask you again, Is it not written, In the way of righteousness is life, and in the pathway thereof there is NO death? Elijah proved this. And did not Jesus come to abolish death and to destroy him who had power of death, which is the devil? And did he not do the will of Him that sent him? who willeth not the death of any man, (Ezek. 18-32,) and said, Why will ye die, O house of Israel? Jesus, for teaching the life of body, soul and spirit, was rejected by those chiefly who made profession and acted as the deceivers, and deceived many, and afterwards were turned into judgment. The thing that has been shall be. Now in this Gentile age which is closing, the same is again preached; and the professors of great Christendom reject it, and act as the deceivers by teaching death and fighting against Israel—your friend and good Samaritan, the good neighbor. Yet it might be wondered at why Jesus was called a good Samaritan, seeing such bitterness existed between the Judeans and the Samaritans. This was the origin of it: The Samaritans were the offspring of those who were once

Jews, and married among Gentiles, which is so contrary to their law. That created great enmity; and Jesus himself, being of that seed, was originally in Joseph, who was sold; and came down the line returning by Ruth, among the tribes of Israel. Afterwards the ten tribes scattered among the Gentiles, while Judah and Benjamin remained with the laws; and through the mixture of the ten tribes with Gentiles, their offspring were mainly the Samaritans. Yet the seed was also scattered throughout Galilee. That is why the greater part of Jesus' work was in Galilee. That enmity was so great, that when Jesus, after he was made immortal was coming to Samaria with James and John with him, because his face was set toward Jerusalem at a certain city in Samaria, they rejected him. This was the time when James and John asked that they might call down fire and consume them, even as Elias did. But Jesus, knowing the motive of revenge, and with the life teaching in view, rebuked them and said, I came not to destroy men's *lives*, but to save them. Luke 9-56. That was Satan's mission to kill and to destroy; and Jesus came to abolish death, and to destroy him who had power of death, which was the devil—the great enemy of mankind. Jesus said, I am not sent but unto the lost sheep of the house of Israel. Yet he did not gather Israel then; nor did he establish or restore the kingdom to Israel in his first coming, (as we have already proven,) but said, How oft would I have gathered you as a hen gathereth her brood under her wings, but ye would not. Nor did they enter into that day of rest, for Paul afterwards saith,

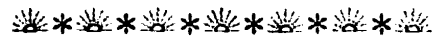
If Jesus had given them rest, then would he not afterwards have spoken of another day. But seeing they entered not into rest, he saith, There yet remaineth a Sabbath of rest. The seventh day of a thousand years yet remains for the people of God.

There was a time for casting away stones, and a time of gathering stones. Eccl. 3-5. The casting away of stones was in the days of old, when the ten tribes were scattered; and He that scattered Israel shall gather them; (Jer. 31-10;) and unto Shiloh shall the gathering of the people be. Gen. 49-10. You know Israel of old were scattered—which was natural; i. e., their bodies. Therefore their seed—in body—are also to be gathered, and their bodies redeemed; and they enter into that promised land of rest and inherit all things. They will bring all into the commonwealth, as one family of God, and so do the work according to our pattern and waymark. And the meek shall inherit the earth; which shall return to its Eden state and yield her seven-fold. Seek ye first the kingdom of God and HIS righteousness, and all things shall be added unto you, etc. When Jesus said, I am going away, they said, Where will he go? to the dispersed of Israel, among the Gentiles? Not then; yet we must rightly divide. His mission was to the *seed*—but there is a difference in the seed and the children; as it shows in another place: The Jews said, We are the seed of Abraham; and Jesus said, I know you are the seed of Abraham, but if you were the children, ye would do the works of Abraham. Abraham's work was but in type; as Jesus said, I tell you

the truth, which Abraham did not do; (John 8-40;)—i. e., the whole truth. These things are far-reaching. There was the seed of Abraham, but of the bond wife; and children of the free—signifying spirits of the just to come; both the seed to whom the promise was made, and children of God; and all is written for us upon whom the end has come.

In thy seed all nations shall be blessed. But how? and what blessing? Esau was blessed, but not the first and greatest blessing. All the seed, as Abraham, was the opening of the second dispensation, and therefore it speaks of Father Abraham; but like other scriptures stood but in type of better things to come—like Adam and like Moses, who were figures of him who is greater, and Father of all spirits; and all souls are his; and like Noah in his generation. And so on down the line till that which is perfect is come; then that in part shall be done away. 1 Cor. 13-10. Moses and his law was a type and shadow of better things. Therefore Moses gave you not that bread from heaven. John 6-32. Christ is the seed of God—the one seed; and Jesus is as the mustard seed. Matt. 13-31, 32. Luke 17-6. Therefore Jesus Christ was said to be, Seed for the sower and bread to the eater. So he said, I am that bread that cometh down from heaven, that a man may eat thereof and not die, but live forever; (John 6-51;) he being the first-fruits of them that slept, and the life for the living—our pattern and way-mark. Therefore we must do the works that he did, and greater works shall they do, because I go to my Father. John 14-12. And, If I go and prepare a

place for you, I will *come again* and receive you unto myself, that *where I am*, there ye shall be also. Notice!—I will *come again* and *receive* you unto myself, that where *I am*, (who stood upon the planet, when he uttered these words,) there ye shall be also; and he shall reign with them on the earth. Rev. 5-10. And again he said, I will come unto you, and will take up my abode with you, and shall be in you. John 14-17.



MYSTERIES OF THE THIRD HEAVEN.

I will no more speak in proverbs and parables, but show you plainly of the Father, (John 16-25,) in this the time and day of visitation, as the mysteries were sealed, but now to be revealed by the seven angels sounding in one, as the glory of the sun. And as it is written, The light of the moon shall become as the sun, and the sun as the light of seven days. Paul was caught up in spirit, and said, Above 14 years ago, I saw a young man, whether in the body or out of the body I cannot tell, the Lord knoweth; such an one caught up into the third heaven, and heard words not lawful to be uttered in the outer court (2 Cor. 12-4)—and the outer court belongeth unto the Gentiles. Rev. 11-2. Now let us notice a few brief points pertaining to this mystery—we say a mystery because Paul himself confessed that he did not understand; for he speaks of seeing him, yet whether in the body or out of the body he could not tell. Not only this, but

the third heaven signified this visitation in this the shortened time of the third prophetic day or dispensation. A further proof that the words he heard were not for his time, nor for the times of the Gentiles—not until their fulness—is because they were unlawful to be uttered in the outer court, which is clearly shown to belong to the Gentiles. Therefore this young man is often spoken of throughout the scriptures—the spiritual Man-child, or Man-branch and Interpreter, who was to return to the days of his youth, and his flesh become fresher than that of a child's, etc. At that time he was in spirit, and was not permitted to have a body till this the day of visitation; but as Paul saw this in vision, or by revelation, he could not tell whether he was in the body or out of the body. The innumerable words of the third heaven were the words of this **LITTLE BOOK**, or message of life—the life of body, soul and spirit to be attained unto by this word of this visitation of this the third heaven. And this is to be obtained in this the third and last (or fourth watch) of this the eleventh hour of this the third prophetic day of a thousand years—the time of ingathering and preparation for the coming Sabbath day of rest, in which the whole earth is blessed.

Therefore this young man—now in the body—preaches the life of the body. Not only one young man—the Son of man—but his message is for the 144,000 who are the living bones and lively stones of the temple or body of Christ—the general assembly of the church of the firstborn; and all these are clearly shown to be the immortal body of Christ. Solomon said, I con-

sidered all the living that walk under the sun with the Second Child—this spiritual young man, who shall stand up in his stead, i. e., instead of Jesus. Jesus also spoke of him in seal; and he was typified by the little child which he placed in the midst, and said, They who accept this child in my name, accept me, etc.; and except you become as this Child, you cannot see the kingdom of God. Mark 10-15. Therefore suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven—which is the elect, the children of Israel to whom the promise was made. Paul said no more in way of explanation. And why? Because he told us why—saying, The words he heard were then unlawful to be uttered in the outer court. The outer court—which belongs to the Gentiles—does not admit men to the knowledge of spiritual things, because they have been closed and sealed from both Jew and Gentile till the fulness of the Gentile age be come in. Rom. 11-25. Then the Lord would set his hand to recover the remnant of his people Israel. This Man-branch—or Son of man, and Seventh Angel Messenger—is to interpret and finish the mystery.

Now it may be asked, What is the scriptural difference in man by nature, and the Son of man? This is a point well to explain briefly. At first, when Adam sinned and fell, the evil or tares from the serpent were inoculated into the blood, which Adam received at the fall; and it is commonly known as the Adamic evil visited on the offspring up to the third and fourth generation, or dispensation; and their offspring are born in sin and shapen in iniquity. Psalms 51-5. Jesus

was purified from this Adamic evil, (Satan's tares,) and was without evil in his blood, and called "Son of man"—yet son of David; David being a man. Therefore Jesus, the root and offspring of David, was called Son of man because of that seed being in the loins of David. Yet David, in spirit, called him Lord. Matt. 22-43, 44. He afterwards became both Lord and Christ, and son of God; being born of God—not of blood, nor of the will of the flesh, nor of man. This was his second birth. So Israel are first born in sin, and with the tares or Adamic evil in their blood; and in this condition are as sons of Satan (because of Satan's seeds of death in them) and sons of Adam—so-called because of the blood, and the evil in the blood. Therefore the promise is to them who now enter this visitation, and the cleansing fountain which is now open in the House of David. He saith, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Joel 3-21. Therefore this will be accomplished by crucifying the old man with its affections and lusts, that the body of sin might be destroyed. When this is accomplished, they become Son of man—freed from the Adamic evil and from the bondage of corruption. Rom. 8-21. Then the Second Child—called the spiritual child—stands up instead of the man of sin. But foregoing this, the Man-branch we so often allude to—Son of man, or Seventh Angel Messenger and Interpreter—stands up instead of Jesus; which is called Shiloh, unto whom the gathering of the people shall be. Gen. 49-10. He is called the Lord's younger brother, who sets up

the gates—he being the Man-branch, who shall grow up out of his place and build the temple of the Lord; and being the seventh angel, he finishes the mystery of godliness—God manifest in the flesh. 1 Tim. 3-16. He, having been an overcomer and has suffered with him—having crucified the old man of sin, and the body of sin being destroyed—becomes a new creature in Christ Jesus; and therefore is called the Son of man, before whom all nations shall be gathered. And he shall send his angels to gather his elect from the uttermost parts of the earth to the uttermost parts of heaven; and shall separate the sheep from the goats. This is called the spirit of truth—the visitation of God, and heaven in which there is war till the red dragon is overcome and cast out into the earth (or the world); as he is bound hand and foot and cast out, not having on the wedding garment in this the great marriage of the Lamb.

The great wonder in heaven spoken of, was. A woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head; and she travailed in birth, and pained to be delivered; and she brought forth a Man-child. This was given by John, in Revelation, long since the day of Jesus—yet some in great Babylon apply this to Jesus. This could not be—unless you have Jesus to have returned since he ascended and was glorified, to be reborn the third time. No; this cannot be. This wonder—the birth of the Man-child—was the spiritual Man-branch, or Second Child, who stands up instead of the first; of which most all scriptures foretell. It is spoken of as the second En-

sign, around which the tribes of Israel shall gather. The sounding angels of the foregoing part of this visitation also clearly foretell of this coming of the Second Child, and ingathering and restoration of Israel. John, the fifth messenger, stood up in England, and said, Great Britain shall be supplanted of her birthright; and the glorious Star shall glide away from her. James, the sixth messenger, stood up also in England, and said, In yon distant horizon the Star of Jacob shall arise to set no more. It has had its fulfillment in America—the land of the west. The younger supplants the elder of these two continents—England and the United States—pertaining to the visitation. And as the lightning shineth from the east unto the west, so shall the coming of the Son of man be. Make no mistake in this and spiritualize it all away. This visitation of God's spirit is as the lightning shining from the east unto the west—first in England, and then in America. So as the lightning shineth from east to west, so shall the coming of the Son of man be; and where the *body* is, there shall the eagles be gathered together. Therefore in this land of the free, *United we Stand*. Here is where the body is—the body of Christ, and ingathering and general assembly of the church of the firstborn. Therefore it was said to Rachel, who was weeping for her children, because they were not: Rachel, refrain thy voice from weeping and thine eyes from tears, for thy children shall come again to their own border. Jer. 31-16, 17.

Jesus said, If these held their peace, the stones would cry out—spirits of the just, who were to be stones. And

they are *now* crying out, Glory to God in the highest, peace on earth and good will to men. Luke 2-14. The Star has arisen—the glorious DAY-STAR of the millennial morn; and the sun is peeping over the hills. Therefore a great light has sprung up in our midst. Behold, he comes leaping upon the mountains and skipping upon the hills! The spring time has come, and the flowers appear upon the earth, and the voice of the turtle is heard in the garden of the bride. A garden inclosed is my sister, a spring shut up, a fountain sealed—now unsealed and a fountain opened in the House of David for sin and for uncleanness.

Since the day Eve was deceived and blinded by the subtlety of the serpent, and by which Adam fell, they were driven out of the garden, and the gates closed and sealed, with cherubims with flaming swords turning every way to keep the tree of life, and the fountain of life sealed till this the day and time of visitation. The word of God is the bread of life; and the spirit is the water and fountain of life; and they who drink of this water shall never thirst again, and they who eat this bread shall never die, but live for ever. John 6-51. Therefore seek not the bread that perisheth, but seek for that bread that the Son of man shall give, and perish not; for without a vision the people perish; but it saith, The vision is for an appointed time, and at the end it shall speak and not lie. This is the spirit of truth, which is to lead you in the way of ALL truth and show you things to come.

Rachel, who was supposed to be weeping for her children, was referred to at the time all children were

slain by decree of king Herod—a type of the devil trying to take the life of Jesus, the babe born in Bethlehem. Herod was mocked and defeated by the wise men, and all object lessons are written for this the time of the end. Rachel, in all scripture, stood as a figure of Jerusalem above, who is free, the Mother of us all. The children were a figure of the spirits of the just—children not then born, i. e., were not. Rom. 9-11.

So the things of scripture are written for a generation to come; and they shall come again to their own border, and return to that country of paradise from whence they came. Therefore it was said, Rachel, refrain thy voice from weeping, and thine eyes from tears, for thy children shall come to the land of the living; and the devil of death (of which Herod was a figure) will be defeated, and mocked worse than the wise men did to Herod. Rachel was the free-woman of Jacob, whose name was changed to Israel by wrestling with the angel of God till he received the blessing. He wrestled till the break of day; and so it is written, He that endureth to the end, the same shall be saved, and receive the blessing and crown of life. Rachel, who had two sons—Joseph and Benjamin—is a figure of the Jerusalem Mother, called the Holy Ghost; i. e., of this latter visitation and latter rain. Zech. 10-1. Joseph and Benjamin were figures of the first and second Son of man—Jesus, and the Second Child who stands up in his stead with the Lord's silver cup, and corn in his sack's mouth; which is the bread of life. Benjamin sat with Joseph at his table, and his mess

was five times more, and raiment likewise. Benjamin shall raven as a wolf, and divide the spoil in the great commonwealth, both spiritual and natural; as it is written, Benjamin, beloved of the Lord, shall dwell safely by him; and the Lord shall cover him all the day long. These sons are firstborn and second of the free; and all the living are considered with him. It is the Lord's doings. Let Israel rejoice and be glad! It is good tidings of comfort and joy, and no corn can be obtained except his younger brother be with you.

Through envy of the devil, Joseph was sold and cast into the pit; and through envy of the devil, Jesus was sold, or betrayed into the hands of sinners; and they who delivered him into the hands of wicked men hath the greater sin. He was cast as into the pit, which was meant for evil, but God meant it for good; and all things work together for good to them who love God—Jesus first, Israel second—and are so-called according to his purpose. Joseph was raised on the throne—and so was Jesus raised and seated at the right hand of God; and the great famine arose in the land, which proved to be for the best good. Nevertheless, it did not justify those who sold him into Egypt. Yet God brought the best good out of it for all. Likewise in the case of Jesus, it was meant for evil by those who were envious; but God brings good for all out of it—even to them who condemned him. Joseph was sold by his own—and so Jesus came unto his own and they received him not. Joseph was sold for twenty pieces, and Jesus for thirty; and the Jews condemned him and turned him over to the Gentiles to crucify

him between the two thieves—both Jew and Gentile. So Jesus said, All that ever came before me are thieves and robbers—who rob God of the temple, and tried to rob him of the life and temple of Jesus. They all cried out for a robber to be released—a figure of the devil; and they have had the devil loosed unto them; and he goeth up and down seeking whom he may devour. He is the thief that cometh not but to kill and to destroy. But Jesus said, I AM come that ye might have life, and have it more abundantly. John 10-10. So it provides the bread of life for this the day of famine; as it is written, There shall be a famine in the land—not a famine of bread, nor of thirst for water, but of hearing the word of God. They who sold Joseph, said, Some evil beast hath devoured him, and they dipped a coat in blood, and held it up to Jacob. Likewise in Jesus' case—and they are still holding up the garment of blood from the cross, and a fountain filled with blood. But as Joseph proved to be alive, so also is Jesus; who said, Why seek ye the living among the dead? He is not there; he has arisen! Again, he saith, I am he that was dead, but behold I am alive, and I live for evermore; (Rev. 1-18;) and because I live ye shall live also; (John 14-19;) for they who eat the bread that the Son of man shall give in this the great time of spiritual famine, they shall live and not die. John 6-50. Joseph tried and proved his brethren by his younger brother—second son of Rachel. And so Jesus is doing likewise now in this visitation of Jesus Christ—the time of refreshing showers from the presence of our Lord and

his Christ. - Acts 3-19. Benjamin is the keystone of the arch; and was so in Egypt, and proved a blessing to all. But Joseph gave Benjamin the silver cup—which was his own cup that he divined in, (Gen. 44-5,) and which signified the spirit of truth, the testimony of Jesus.

In the tribes, notice: The ten scattered; and Benjamin remained with Judah, with the law. Reuben, the elder, defiled his father's bed, and lost the sceptre; and Judah, the next, was given the sceptre of the law of carnal commandments. So it says, The sceptre shall not depart from Judah, nor the law-giver from between his feet till Shiloh come; and unto Shiloh shall the gathering of the people be. Gen. 49-10. Yet look what it says of Joseph in the blessings: From Joseph shall come the chief shepherd—the mighty stone of Israel. Jesus is the chief shepherd and corner-stone of Israel, and Israel are the 144,000 stones of the great temple, of which Solomon's temple was a figure. Now this may seem to be a paradox, as Jesus sprang from Judah's tribe; but nevertheless it descended from Joseph, as it says, *From Joseph shall come the chief shepherd and stone of Israel.* Now the ten tribes who were scattered, and Judah with the sceptre of the law, make eleven tribes, and Benjamin the twelfth. But notice: The ten tribes were scattered and given up. Blindness in part happened to Israel till the fulness of the Gentiles. Judah is the natural Jew; but since the day of Jesus, where is the tribe of Benjamin, beloved of the Lord? In the coming of Jesus—antitype of Joseph—Judah rejected, and the ten were scattered till the

fulness of Gentile times. Now then, where was the tribe of Benjamin? Only Judah's tribe rejected—from whom all Jews spring; and he is only one son of Jacob out of twelve. The ten were given up. So Benjamin accepted Jesus—recognized him like Benjamin who recognized Joseph; being his only brother. Therefore Benjamin is beloved of the Lord. Now who was the Lord?—Jesus, who became both Lord and Christ. And how could Benjamin become beloved of the Lord without accepting him? It is a proof that the tribe of Benjamin came in among the Gentiles by the gospel of Jesus Christ; and the figure was shown by John the Beloved. He was to tarry till He came, and was to prophesy again, etc. Paul also said that he was of the seed of Abraham and tribe of Benjamin—mark! The seed of Abraham. But now the spirits of the just are the *children and seed*, to whom the promise was made. Gal. 3-19.

John was a figure of Benjamin; and in the sealed tribes, Benjamin is last—but the first shall be last and the last first in this visitation. It proves the same in the parable of the laborers, by beginning with the last unto the first. Therefore Benjamin—Son of man and Man-branch, the Lord's younger brother—shall set up the gates and build the temple of the Lord. Solomon said, I considered all the living which walk under the sun *with* the Second Child that shall stand up in his stead. Christ coming in another name (Shiloh) signifies Christ and Jerusalem with them, and shall be in them. So it is written, To him that overcometh shall I grant to sit down with me in my throne, as I have overcome

and am set down with my Father in his throne; (Rev. 3-21;) and I will give him a white stone—his body purified and made white—and in it a new name, that no one knoweth save he that receiveth it; (Rev. 2-17;) and his name is, The Word of God, made alive in him. Therefore in this visitation the word of life is not known by any, except by HIM that receiveth it; for it is sealed—and ever has been, and ever shall be, from all (both Jew and Gentile) who receive it not. Therefore this is the new name: His name is, The Word of God (Rev. 19-13;) and no man knows it—nor can any know it save he to whom it is revealed; and he doeth nothing but he revealeth his secrets to his servants the prophets. And they being more than a prophet—yea, an interpreter—it is therefore written, If there be a messenger, an interpreter, one among a thousand, to show to man his uprightness, then be gracious unto him, and saith, Deliver him from going down into the pit (or grave), I have found a ransom; his flesh shall be fresher than that of a child's, and he shall return to the days of his youth. For I will ransom them from the power of the grave; I will redeem them from death. O grave, I will be thy plague; O death, I will be thy destruction. These shall sing the song of Moses and the Lamb; and no one could sing that song but the 144,000, redeemed from among men. Rev. 14-4. They, by overcoming the world, the flesh and the devil, will sing that triumphant song, O death, where is thy sting?—as it does not sting them; for the sting of death is *sin*; and O grave, where is thy victory? as the grave will not get them for a victim, as

they are redeemed from among *men*—being alive and remaining; (1 Thess. 4-15; Isa. 62-12;) for they shall be delivered *from* the bondage of corruption into the glorious liberty of the children of God.

Egypt was a figure of the world of darkness; as it says, Darkness covers the earth, and gross darkness the hearts and minds of the people. The wilderness is the law of carnal commandments, consisting of types foreshadowing better things. Therefore Moses gave you not that bread from heaven—which is the bread of life. Babylon is a figure of great Christendom. Joseph was sold into Egypt, and good came out of it; and for this cause I raised Pharaoh up, that I might show my power in the earth.—Rom. 9-17. Pharaoh was a name each king of Egypt bore; and for Joseph and Israel's sake, Pharaoh and his people were blessed for a time and season. Afterwards, another Pharaoh rose up, that knew not Joseph nor Israel, and therefore enslaved them under hard bondage—a figure of the devil, who holds them under the bondage of sin and corruption; and to whomsoever ye yield yourselves servants to obey, his servants ye are. And as Pharaoh was raised up that the power of God might be manifest for Israel's sake, so also Adam fell, and the world was plunged into darkness, sin and death; therefore God is able, and has promised (and is faithful concerning his promises) that he will bring good out of it by redeeming the world through his son. And as Pharaoh's heart was hardened, who tried to hold them in bondage, so also the Pharisees of the law of bondage hardened their hearts against Jesus, and tried to lead and deceive

the people, and enrage them against him. So they have the greater sin. But notwithstanding all these oppositions, it helped the work, and made manifest (by a necessity) the power of God to the greatest good. And while the people of the old world were saved by his death, yet it did not justify the evil works of darkness and such contradictions of sinners that he endured. And as to those who are saved by his death, it does not excuse them of his blood without judgment and punishment, as it is the love of God that saves them; for God so loved the world, he gave his son for the ransom and atoning sacrifice, to save those who are lost. And for this cause he came into the world, that he might testify unto the truth, and redeem the whole, in their order. Therefore in this the time of the end, Israel shall be gathered from the world, and from Babylon. And the professors of Babylon will make war as did Pharaoh, and as the Pharisees in the days of Jesus; and the war will manifest the power of God, according to object lessons gone before.

Benjamin, the beloved of the Lord, second son of Rachel, was typified by Joseph's only brother by his mother. Therefore as Joseph was a figure of Jesus, it speaks of his younger brother, who shall set up the gates and build the temple; and as captain of the Lord's host am I now come. Josh. 5-14. This child was typified by the child set in the midst; and Israel, who are considered with him, are the children in antitype of whom he spoke when he said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven—the children of Israel, and

people of the saints of the Most High; the children and seed to whom the promise was made. So all is written for us upon whom the end has come. Entering into this visitation is the kingdom of heaven; and when this visitation of Shiloh is put in them, and the word made alive, that is the kingdom of God. Mark: This is to be a kingdom within the body, which the angels do not have; nor are they sons, as we have before proven; neither male nor female, (Gal. 3-28,) and no marrying nor giving in marriages, etc.

Joseph was sold for Israel's sake; which proved a blessing to all. So also the world was made for Israel's sake; and the whole planet blessed in her Eden and paradisaical state for the sake of his people Israel, who shall inherit it. He is Lord of the sabbath; and the sabbath was made for man, and not man for the sabbath. As we here speak of the sabbath day, would say: As in the old, the type was set in the seventh day, (which were many seventh days,) if that was the true sabbath, then the Lord must of a necessity come once each week in order to be Lord of the many sabbaths. Yet it says, There are lords many and gods many—but false lords and gods, in shape of corruptible men. But what saith the spirit of the scriptures? *One* sabbath day (of a thousand years)—the Lord's sabbath, and it blessed; and in it God did rest; and we must cease from our works as God did from his, to enter into that sabbath of rest that yet remaineth for the people of God. Or do you think the Lord comes only on each sabbath day and rests? Listen: Paul said, Let no man judge you in meats and drinks, and in sabbath days, for they are

types of better things to come. Notice! Sabbath days are spoken of in this as types—proving the many Sabbath days were but a type; and you know, a type (or types) is not the perfect thing. And can an unholy man keep a holy sabbath? No. Well then, this visitation prepares a people—the people of God; and makes them ready to enter into that sabbath of rest that yet remaineth for the people of God. Hebrews 4-9. Since Adam sinned and fell, (remember it was in the shortened time of the sabbath day of bliss,) he was driven out, and the gates closed against the Adamic world until the Lord's sabbath came in again. From Adam—the first day—we now have the six thousand years, which are now about to expire; and the sabbath of paradise will soon roll in again. Jesus said, I work, and my Father worketh hitherto; and he will now restore the kingdom; and lost paradise of Eden will be restored; and man restored to his Eden paradisaical state—immortal. In this sabbath, Eden shall be restored to bliss; with the knowledge of God covering the earth as the waters cover the sea. Isa. 11-9. She shall yield her seven-fold, and the deserts bloom in roses, for a thousand years—the Lord's day.

The aliens and strangers we often allude to are shown in scriptures in different ways. Therefore we hold the three classes before you in Holy Writ. And remember the key, All is written for the time of the end—I say “all” because not only was the word of life sealed till the time of the end, (to be revealed to his elect,) but the scriptures, in which it may appear to some as having been already fulfilled. Very well, such are object

lessons for this the time of the end; and the thing which has been, shall be; which is a key also. You may say the life of Jesus has been. Yes; and it shall be again; and so we are to do the works that he did—he being our life and our pattern and waymark. His life will be fulfilled in his brethren, who will be like him. “Well” it may be said, “But he was crucified.” Yes; and so we are to crucify and be crucified with him and become a new creature in him. But some crucify the Lord of glory afresh, and put him to an open shame; and so the things that have been, shall be, etc., and all is written for us upon whom the end has come. The old Adam was a figure of him who was to come; and so the old world is likewise a figure of the new—not only a form or figure unfinished, but they will be also a likeness in resurrection. But neither the old world nor the angels to come are perfect men, for the perfect man was immortal; and the thing that has been, is the thing that shall be. Adam fell from the immortal state, and became a type of what would be, and what was fulfilled in Jesus, the antitype of Adam, who was called the latter Adam; and in the latter Adam all are made alive; (1 Cor. 15-22;) but every man in his own order,

• Three classes are plainly shown in scriptures, and existed in figure of what would be in the new world to come. The three glories shown in these three classes are the elect, with the glory of the sun; and the aliens, with the glory of the moon, perfect man in blood, who become the plowmen and vinedressers; and the glory of the stars in the strangers, who shall stand

and feed your flocks; all spoken of in scriptures. These may be considered the prodigal, who, after the great deluge or judgments which will soon sweep over the earth, will come out of their hiding places and seek for Israel. They refused to be gathered in this great time of the gathering of the elect. Therefore not having rendered obedience, they pass through the judgments; and, having escaped alive, will gladly seek Israel at that time, and have no rest, thinking they may yet be destroyed. And when they find Israel, they will say, We are no more worthy to be called thy son; make us as hired servants, to take away our reproach. We will eat our own bread and wear our own apparel, only let us be called by thy name. Israel will grant it—not as first class prodigals as we have before described, but better late than never return at all. The prodigal who returned in this the day and time of visitation, and receives the best robe and ring of the covenant, and shoes on his feet, will sign to serve as a servant, like Jesus, who took the form of a servant; and we are to do the works that he did, and greater—serving for the sake of the kingdom, and laboring to enter into that sabbath of rest, as saviours, priests and kings, and judges of angels and of nations. Having been faithful over a few things, I will make you ruler over many things. Enter into the joys of thy Lord. Matt. 25-21. Therefore at this call, now in this the day and time of visitation, Come ye blessed of my Father—for the elect, Israel, are beloved for the Father's sake. Therefore he saith, Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation

of the world. The spirit says, Come! and the Bride says, Come! and whosoever will may come and partake of the waters of life freely. He that believeth in me as the scriptures hath said, out of his belly shall flow rivers of living waters springing up into everlasting life.



THE MYSTERY UNSEALED. .

Without controversy, great is the mystery of godliness—God manifest in the flesh. Yet in apparently conflicting scripture it says, The way is so plain, that a wayfaring man, though a fool, may not err therein. So it is written, Fools die for want of wisdom. Therefore we must rightly divide between the life of the body—in which there was a great mystery sealed—and the soul salvation, a free gift without works. This common salvation of the soul after death is the way that is so plain, the wayfaring man, though a fool, may not err therein; and is the way that seems right unto man, yet the ways thereof are the ways of death. But godliness—God manifest in the flesh—is the mystery of the life of the body; sealed till this the day and time of visitation, when all things are unsealed and the mystery made known to Israel. The Jew and Gentile represent the law and gospel only in type, which means to say, The Jews with the carnal law only consisted of types and shadows of better things to come; and all are written for us in this the time of the end, because the righteousness of the law was sealed, as it pertains to the life of the body. The life of the body therefore

was the mystery sealed up till the time of the end. The Jews without are under the curse of the law, which makes nothing perfect; and the Gentiles, with the gospel sealed, are in the dead letter which killeth—under which they get death, which is a curse that will stand in judgment against them. As Jesus said to the Jews, Ye have one who will judge you, even Moses; and as Paul said, They that are under the law are judged by the law, and they without law are judged without law—which is the Gentiles, for they are under the dead letter of the gospel; and all will have to give an account of the deeds done in the body. 2 Cor. 5-10.

The Gentiles are a law unto themselves, and do by nature the things contained in the law, viz., the carnal commands; and to be carnally minded is death. They that live after the flesh shall die; but to live after the spirit is life and peace—which the world have not had. The Jews condemned Jesus, and the Gentiles crucified him—foreshadowing what would befall the Gentiles for the dispensation of Gentile times. Therefore both are under the blood—yet by and through repentance they are saved, through and by faith. Rom. 3-30. Satan is said to be king of both law and gospel, and deceiver of the whole world—the reason of which I have explained before; but will put it in another way: Satan is the author of death, and hath the power of death; and has turned the truth of law and gospel into a lie by turning the life of scripture into death. Therefore he is king of both the curse of the law and the dead letter which killeth; so is king of both law and gospel, to both Jew and Gentile, who teach and receive death

—the wages of sin. Therefore the last enemy that shall be destroyed is death. Jesus—King of kings and Lord of lords, and King of the righteousness of the law—brought life and immortality to light through the gospel, and came to abolish death, and to destroy him who had power of death, which is the devil. 2 Tim. 1-10. Therefore the law was abolished. What law? The curse and law of carnal commandments, which were types and shadows, with their king. So it is written, There was a change of priesthood and of necessity a change of law. Now because the law of life was sealed—to be unsealed by him who was to come, and by that visitation which was for an appointed time, and in the end it should speak and not lie—therefore the **FLYING ROLL**, or **LITTLE BOOK**, was spoken of to come; and would be as the ark—the word of God, the testimony of Jesus Christ. This **FLYING ROLL** is said to be a curse to unbelievers, and to those who do not according to it, and a saviour of life—of life unto life—to them who eat the **LITTLE BOOK**, which is sweet in the mouth; but if it gets bitter in the belly, remember, then it is doing good work, for it is the bitter things that purge and cleanse.

The ark was on the way, and a man put forth his hand to steady it—thus doubting the power of God—and he fell dead; and David complained, and lost a blessing. The ark fell into the hands of others, and it proved a blessing. It was then that David wanted it back. Therefore it is best to hold on to it—keeping it in your possession whether it causes trouble or not; and in the end it will prove a blessing of life

and immortality to them who possess it, and who have eaten it; for the word must be made flesh and life in you. Another time the ark was obtained lawfully; and as it proved a curse, they sent it home by two heifers, etc. Many object lessons are shown in the scriptures for us in this the day and time of visitation to his people Israel. The **LITTLE BOOK**, the roll of the covenant, is the book of life; and contains the new covenant he said he would make with his people, when he would take away their sins, and write his laws (the law of life) in their hearts, and stamp them upon their minds. •

Satan, who transforms himself into an angel of light, to deceive if possible the very elect, was the king that was and is not; and riseth up and goeth into perdition. He was in spiritual realm, and raised war. Michael and his angels fought, and the dragon and his angels; and the dragon prevailed not, but was cast out. Therefore he was in heaven, and is not, and yet he is, i. e., in the earth—the deceiver of the whole world, who will be bound a thousand years; and in the shortened time given back to him in the end, he is loosed from his prison a little season, and gathers together to battle, to Gog and Magog, and then goeth into perdition; and none are lost but the son of perdition, that scriptures might be fulfilled. Yet, since he was cast to earth, he still claims to be prince; and so it is written, Satan is prince and power of air. Eph. 2-2. He is the king that was in Eden, as it says of him, **He** was anointed cherub of Eden. Therefore

he deceived Eve by his transformed subtilty and caused the fall of the whole Adamic world—Adam and Eve the beginning. He was cast out, and drew the third part of the stars of heaven—of which were the sons of God; who were also called angels of light, and who were as stars of the morning till iniquity was found in them. They dwelt upon the mountains, and had bodies; and left their own habitation, and went down unto the daughters of the land, and so fell even as Adam did. So the king of them was in Eden, and is not; yet he is in the earth, seeking whom he may devour. But in the end, the greater sin falls on him, their king and leader, and therefore he goeth into perdition; as it is written, He that exalteth himself shall be abased. Therefore he exalted himself above the Most High, and will be abased beneath all; and men shall narrowly look upon him and say, (i. e., after he is stripped of his power,) Is this the man that shook kingdoms, and made the earth to tremble?

Now let us get back to the garden of Eden, to review the proceedings of the serpent, and Adam and Eve, by this spirit of truth which was with the Lord God who walked in the garden to see about the welfare of Adam and Eve, who were placed in that garden as stewards of the garden. This garden was placed eastward in Eden by the Lord God, who declared the end from the beginning; and who also rested—yes, he *rested* upon Jesus, Lord of the Sabbath, and promised to rest again, upon us, saying, I am with you. He said, I will come unto you, and take up my abode with you, and shall be in you. John 14-17. He having

been in the garden of Eden's paradise, surely knows what was going on. Therefore Adam and Eve were in their bliss, undisturbed, until the deceiver broke in upon them. This most subtil beast of the field was a preacher, which I am going to prove. But first I wish to call your attention to the scripture which shows that man is called "beasts." They are spoken of as natural brute beasts, made to be taken and destroyed. 2 Peter 2-12. They are also called "serpents," and many things. Now this original serpent-beast was called "Gadrel;" and he preached to Eve, by which he deceived her; and the first-fruits of the crime was Cain—a murderer. Therefore it is written, Through envy of the devil, death came into the world, and has been shown to work through man all down along the line—called the man of sin; and the devil has followed and made war through the ages, and death and destruction is in his path. If death is so glorious as some preach, why dread it so? and why punish such as deal it out? No; they know it is a foe—and all confess it in common expressions. Yet they preach it to be of God, and say they are waiting to welcome it. Death is the wages of sin; and those who hold to the doctrine of death the strongest, are those who claim they do not sin—yet they reap the wages of sin, which is the death of the body. Jesus never taught death. And why? Because he came to abolish death, and to destroy him who had power of death, which is the devil. Therefore the devil—being the author of death—caused Adam and Eve to sin; as it says, Through the sin of one man, death came into the world; and so death

passed upon all because all have sinned—and therefore died. Then, if by sin, death came, how is it to be abolished? By still preaching death, and sinning, and calling it the gospel of Jesus Christ? No! By that you make Jesus out to be the minister of sin and death. The gospel of Jesus is life; and death will be abolished in his elect, who keep the gospel of life unto immortality, which he brought to light through the gospel.

If the devil does not work through people, by what spirit did the Jews fight against Jesus? And why did they fight against him? If he had taught death, it would have pleased the devil, and the Jews also, who believed in death—and do to this day—and Gentiles also. Therefore, because of the gospel of life and immortality, the Jews condemned him and the Gentiles crucified him. And both Jew and Gentile do the same today. They reject life—i. e., of the body—and hold with the great enemy and the thief and robber, who robs them of their body by deceiving them. So he is called the deceiver of the whole world, and would deceive the elect if it were possible; (Matt. 24-24:) but because of the visitation it is not possible. The last enemy that shall be destroyed is death; then why hold with it till it destroys you? Therefore the serpent preacher began the work of death. He preached to Eve, saying, God doth know ye shall not die. He was trying to get her to break God's commands, for God had said, Ye shall not eat of the tree of knowledge of good and evil, for in the day ye eat thereof, ye shall die. God was informing them of the danger,

that they might keep his command and live; and had they obeyed him they would not have died. The woman said to the preacher, God did say we shall not eat of the fruit of the tree, nor touch it, lest we die. Gen. 2-17. Then he transformed the word and said, It will make you wise, and ye shall be as these gods, knowing good and evil, etc.; and so deceived her. Paul said, She being deceived was in the transgression—i. e., with them. She did eat, and gave it to her husband, and he did eat; and she having received the tares, or evil, from the serpent enemy, it was that which was forbidden; and Adam received it, and it caused his fall. Lucifer was once a choice cherub of Eden, and who was once among these gods spoken of. Therefore the Lord God said, Now behold, they have become as one of *us*!—this one was Lucifer, he having been one of them once upon a time, but had fallen; as it says, How art thou fallen, O Lucifer? He is the deceiver of the whole Adamic world, and Adam was his first victim. Then he was driven from the garden, and cherubims placed with flaming swords to keep the way of the tree of life from him and his fallen Adamic world, and Satan their king and lord, lest they reach forth and partake of, the tree of life and live. And why? Because of sin. Therefore the Lord had spoken it—that “In the day (i. e., of a thousand years) he should die.” And why? Because he transgressed. Therefore, from this it is written, There are *lords* many and *gods* many (among these serpent preachers).

Jesus said to such that held to death, and fought against him, Ye serpents and generations of vipers.

Who was he speaking to? The snakes that know nothing? No! he was speaking to people. Why did he call them serpents? Because they were offspring of the old original serpent beast—a preacher under Lucifer, who preached to Eve. He also spoke of generation of vipers—blowing vipers, generated from the old serpent and Satan, called the devil. Rev. 12-9. As it was to wax worse and worse, they have generated on a larger scale, and large scales are on them. Paul said, Satan himself is transformed into an angel of light, and no marvel if his ministers be transformed also. 2 Cor. 11-14, 15. They have been teaching death, which is not the gospel of Jesus Christ. Life and immortality is his gospel. Now I do not mean this to be harsh, nor is it said in a railing spirit, but simply to show you the truth, pure and simple; which we hope will better enable you to see the difference between life and death for your sake, whether you be a preacher or not. But some might say, You make the preachers out to be the devil. No; not quite. The devil is the deceiver, and preachers who preach death are the deceived. But we were all deceived and believed in death when we were blind, but were willing to have our eyes opened, by the second anointing with the clay salve of the land, to see the body—called clay—can be redeemed; and the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8-21.

Some say devils cannot be converted. Then if a person is as the devil, and cannot be converted, then there would be no conversions; for all by nature are of

such. Did not Jesus cast out devils? Yes. Well the devil (and devils) is the author of death; and like the man called "legions," sitting in tombs—signifying death—who said, We are legion̄s (many). But when these were cast out, the man sat at Jesus' feet, clothed in his right mind. Then the unclean spirits of death entered the swine, and set them crazy; and they made for death at once, and rushed down the coast and plunged into the great sea of death and perished. But the legions went into the swinish multitudes, (Matt. 8-32; Matt. 7-6,) and caused them to sit in tombs; and all are fast rushing into the sea of death. All who argue for death are as preachers of death; and how could they be converted to life, arguing against it? Prove all things, and hold fast to that which is good. Is not life good; and the better thing to be revealed? Paul, the great apostle of the Gentiles, said, We see in part and as through a glass darkly; but said he, When that which is perfect is come, then that in part shall be done away. 1 Cor. 13-9, 10. Now as I have briefly explained who the serpent was, with all due respect to such as are deceived, we say as the scripture says, Why smite the blind? Yet there was a man—as an object lesson—who was born blind, and Jesus opened his eyes. Then those who were opposing Jesus were so enraged, they did not only persecute Jesus, but they wanted to kill the man who got his eyes anointed and received sight, because his eyes were opened. This is a good figure for this day. As soon as Israel—who were once blind—receive the anointing with the clay salve, to see the life for body as well as the soul, they per-

secute them. And who does it? The very people whom Jesus called, "serpents" and "generation of vipers"—both Jew and Gentile who hold with death, and do the works of their father, the devil; who was the old serpent who preached the things that brought death to Adam and Eve, and his generation.

So through envy of the devil came death; and they who hold with it shall surely find it. Therefore in Adam all die; but in Christ (the latter Adam) all shall be made alive, in their own order. Yet, in the face of the teachings of Jesus, (who never called upon any to prepare to die, knowing that God willeth not the death of any; therefore he came to do the will of his Father, and to abolish death, etc.,) they today fulfill what Jesus said of them, viz., If they persecute you, remember they persecuted me before they did you. And why? Because of the same truth of the life of the body—at which they become envious, seeing they (Israel) are strong in the words of wisdom, which they cannot overthrow. So if through *envy* of the devil death came, so it is the life teaching against death through which they get envious now—and did likewise at Jesus. Therefore they condemned him and crucified him; and now cling to a dead Jesus on the cross—which is better than not at all, for it saves the soul; for which he died and became first-fruits of them that slept. But Israel are not looking for the living among the dead, for they know he is not there, and is not found in tombs; for he has arisen, and liveth ever. And because he lives we shall live also. Therefore we are not seeking for refreshing streams from graveyards,

but are seeking for refreshing showers from the presence of our Lord and his Christ. It was said, He would lead us unto living fountains of water—the peaceful and pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. And in the midst of it, and on either side was there the tree of life; and it is written, To him that overcometh will I give to eat of the tree of life; and the swords of death shall be removed, and the gates opened, admitting Israel into the Eden of paradise—the kingdom of God established on earth, in righteousness and in peace. And all tears shall be wiped away, and there shall be no more death; and the tree of life shall bloom in bliss and bear fruit unto God—life and immortality; the kingdom of God in the temples of the 144,000 who are redeemed from among men. Then the two worlds are proved—the one bearing mortal fruit, and the other immortal fruit.

So it is written, Man was made to be immortal, and the world was made for Israel's sake. 2 Esd. 7-11. There was an immortal world of bliss—called the elder world; which was in the image and likeness of God. And these were called gods in the beginning—among whom was Lucifer, son of the morning, until iniquity was found in him. Afterwards, and for the time of the end, he is called Son of perdition. He being bound a thousand years, riseth up in the *end of the seventh*, and goeth into perdition. Therefore he is the eighth. Like the man who was swept and garnished, when the evil spirits went out, the evil spirit walketh through dry places. Seeking rest and finding none, he returns

and finds it swept and garnished, making room for more. He returns, and brings seven more wicked than himself, and the last state of that man is worse than the first; and that makes the eighth. Lucifer—or Satan—works with seven classes of spirits; he being the eighth—the son of perdition. Why did God have a Satan, since we see he marred the creation, and works against God? Well there are many things running into this. Lucifer was made a bright and a choice cherub, but iniquity was found in him. Then he was not so bright. That iniquity was exaltation and envy, and therefore he envied that which was better; and then his brightness turned to iniquity—turning the truth into a lie, life into death. But when this took place, why did not God strike him dumb? The time for this had not come. He will be cast into perdition in due time, but not until the creation is proven, as to who will be their choice, etc. Had he not been anointed with brightness, he could have blamed God, saying, “You never gave me a chance:” and so also his subjects. Lucifer knew the law of life proceeded from God, and that he only had power of creation; and Lucifer could only imitate and transform and mar the creation, but not totally destroy it—as in Job’s case, which lesson is far-reaching. The serpent-beast was a minister of Lucifer, and transformed the word of the Lord—the true and living God. The law and command of God was to the serpent preacher as well as to Adam and Eve; for when she was in argument with the serpent, she said, The Lord did say, *Thou*—speaking to the *serpent*—shalt not eat of the fruit of the tree, nor touch

it, lest ye die. Therefore it is written, He that defileth the temple, him will God destroy; and so, The last enemy that shall be destroyed is death—which came by the enemy. Jesus came to abolish death, and to destroy him who had power of death, which is the devil, because he has marred and defiled the creation; and him will God destroy. Yet, since we see Lucifer fell from heaven, God, foreseeing the end thereof, placed evil in the city as a bait and placed Satan over the fallen world of sin and death. Why did he do this? Because the third part of the stars (or spirits) fell with Lucifer and the red dragon, and therefore the evil was placed in the city and forbidden; and it will prove obedience to God. Though Adam and Eve fell by being tempted of the devil, yet, in viewing the dispensations of time and looking to the end, we see that all things work together for good to them who love God and are so called according to his purpose. The evil in the city (which is the woman) will prove the love of God from the love of the serpent.

Therefore she is the dividing medium of the inheritance, and will prove the creation, and the two worlds. Apoc. Esd. 7, 1-14; Gen. 25-23. So God said, I will put enmity between the serpent's seed and the seed of the woman; and the Lord, who changes not, said to the woman, and the woman said to the serpent, The Lord did say, "Thou shalt not eat of the fruit of the tree." And he declared the end from the beginning; therefore all is written for us upon whom the end has come. These laws were shown in figure in the law of Moses. But the law of Christ is greater still; as Jesus said,

Greater than Solomon is here. It is plain to be seen why; for he (Jesus) overcame that which Solomon did not overcome; and told the truth, which Abraham did not do (Luke 8-40)—bringing life and immortality to light through the gospel. He was that bread from heaven, which Moses did not give. Nor could the bread be given (or hidden manna) under the curse of the law, for the same reason as given by the woman to the serpent in the beginning. But she did not stand her grounds. She did not stand upon the Rock, and by the word which was delivered to her. She made good argument, and endured for a while; but the serpent by subtilty and transformation overcame her. They knew that the word to the paradisaical world was that they should bring forth everything after its own kind; but she lost sight of the great truth "to rightly divide." Therefore the serpent preacher convinced her. And when she saw what they had done, and saw their nakedness and shame, when the Lord God came walking in the garden, she said, The serpent beguiled me and I did eat. Adam said, It was the woman thou gavest me. God gave her for good, but Adam, after falling by it, blamed God by saying, It was the woman thou gavest to be with me. "All right, in process of time I will make it good." And so it was said, Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?—Eve being his soul; and, "All souls are mine." So cursed be the ground (the body) for the sake of the soul. Because of the sin of one man, death came; and the body was cursed. But the soul is to be saved in resurrection. So Adam,

therefore, was called a living soul. Gen. 2-7. And has God not made it good by Jesus Christ—the first-born? And now in this the time of the end, he will, by this visitation, put enmity between the seed of the serpent and *her* seed. Jesus was the seed of the woman, and Satan bruised his heel on the cross. So now the spirits of the just—the seed of Jerusalem above, the Mother, (Gal. 4-26)—will bruise his head (signifying his seat of power) and redeem the body and restore paradise. The earth shall return to her Eden state; for the world was made for Israel's sake, and the meek shall inherit it.

Now the subtlety of the serpent—the most subtle beast of the field—is the preacher of death now in the field of the so-called christian world; and from whom Israel's persecution arises, because of the word of life. Matt. 13-21. So it is written, Iniquity shall be sought for, and not found; and the sins of Judah, and there shall be none. But remember, this is for the time of visitation and redemption—when they shall be gathered, and shall see eye to eye when the Lord brings again Zion. Isa. 52-8. It is true there will be many who are of Israel, and are not Israel, and like Judas will go out; as it says, They go out from us, that it might be manifest that they are not of us, (1 John 2-19,) and like Lucifer at first, are cast out; and like the accuser of the brethren—Satan, who works by such—will be cast down; and there shall be a great time of rejoicing. They are like Judas, whose light which was in him was turned into darkness, and how great is that darkness! Better that a millstone be tied around

their necks and they be cast into the depth of the sea, than offend these little ones. Again it says, To do it unto one of the least of these my brethren, you do it unto me. Better they had not been born. Matt. 26-24. They enrage the public, and all together, like the swine, rush down into the sea of death and perish. But Judas—after he had done what he did to the Just and Holy One—tried to repent and change things; but the generation of vipers held him to it. So it is today, for the thing that has been shall be, and all is written for us upon whom the end has come. Judas hanged himself—and even the rope refused to hold him, and he fell headlong, and his bowels gushed out. Acts 1-18. So all such only hang themselves. In this case all things do not work together for good to those in such crimes—only for those who love God and are so called according to his purpose. 2 Tim. 1-9. This is like in the case of Jesus. It is written, They that dig a pit for others, shall fall into it!—like Haman, who through envy prepared a gallows for Mordecai, and was hung on it himself.

I am not mentioning these things to try to stop the proceedings, for I know it would be fruitless; for it needs be that the scriptures be fulfilled. Nor could we convert such. If so, it is only for a time. We have seen such proven, and they are foreordained unto this condemnation—so saith Paul. Jude 4. It can also be seen throughout all scriptures, and object lessons show the same; only I write that it may be better understood by the innocent. These are instruments and tools in Satan's hands—who for six thousand years have op-

posed the kingdom of God, as he wants to hold his kingdom of sin and death.

The ministers of Lucifer, and the serpent and generation of vipers, as so-called shepherds, deceive the public; and so Satan is called the deceiver of the whole world, and would deceive the very elect if it were possible. But God shortens the time of his reign for the elect's sake, or no flesh would be saved. Matt. 24-22.

Therefore there will come a time, like after the days of Jesus, when—for what they do in this opposing and persecuting the children of Israel—the great veil will be drawn back; and then the deceived will chase the serpents and generation of vipers, and kill them. This will be judgment upon them, like that which fell upon Judaism when they were turned into judgment—and how severe were the judgments; on them which fell, severity. But much more so now, for this is the coming great and dreadful day of the Lord. Mal. 4-5.

When a strong man armed keepeth his place, his goods are in peace; but when a stronger than he comes upon him, and overcomes him, he taketh from him all his armor wherein he trusted, and divideth his spoil. He that is not with me is against me, and he that gathereth not with me scattereth. Matt. 12-30. This parable is figurative of Satan, who is stronger than man; but if man is in this visitation, he is the strong man—stronger than Satan, by the spirit of power, like Samson; but if he keepeth not his place by the word of life, and his faith wherein strength lies, notwithstanding his armor, a stronger comes and

taketh away his armor, and he is overcome. So Jesus said, Watch, lest the thief enter the house and spoil the goods, and break up the house; for then their light is turned into darkness, and they have no strength; and cannot do the works of the strong man, Jesus—much less the greater works.

This was the fate of Judas: He kept not his place, and so kept not his first estate. A stronger than he came (for Jesus said, A devil entered him) and used him as a tool. Therefore the word shows, and so do all these parables, that in receiving a call by this visitation, and being chosen, we must prove our stewardship; for all will have to give an account of their stewardship, and improve according to talents and pounds given them, etc. So press forward, and strive to enter in at the strait gate. Be not persuaded and driven by force or undue persuasion, neither draw back; but strive to enter in at the strait gate, and the right door; for the time will come when many shall strive to enter in and shall not be able. Luke 13-24. He will not feed them that stand still, nor visit them that are cut off; (Zech. 11-16;) and he will have a willing people in the day of his power.

They that seek for strength are not fit for the battle; but must have strength. By this visitation they will possess it. Therefore these are the strong men armed, who keep their place, and turn the battle to the gate—striving to enter in by the word of God. In natural battle you know it requires strength; and why then seek for that ye already possess? These will be more than conquerors through Christ (or

Shiloh), who never loses a battle. You know in that war in heaven, when Michael and his angels fought, and the dragon and his angels, that the dragon prevailed not, and was cast out into the earth. This war is still going on, and we know how it will come out; for it is written, and the Lord God hath spoken it. They will subdue kingdoms, quench the violence of fire (which is kindled by Satan), and stop the mouths of lions, etc. Satan's kingdom of sin and death must fall, and another kingdom be established which shall be an everlasting kingdom that shall not pass away; for the kingdoms of this world shall become the kingdom of our Lord and his Christ. Rev. 11-15.



THE TWO LAWS.

Enoch, the priest, stands as a witness and figure of what will be in the end of the seventh day. And Elijah, the Levite, of the tribe of Levi, was made immortal by the righteousness of the law, and shows what will be fulfilled with the aliens of the law. Therefore they that do the law shall live in the law. But make no mistake in these laws. This law alluded to is the righteousness of the law, proven by Enoch. This law is very different to the curse of the law of dead works, or the law of carnality—which law was ordained unto life, as will be proven in the end when the carnality is removed from man. By nature, since the fall, the evil from the serpent is in the blood, and gives rise to carnality; and to be carnally minded is

death, but to be spiritually minded is life and peace. I call your attention to these conditions of life and death, for as Paul said, The law was ordained to life. When? Before the evil was inoculated by sin, giving rise to carnality, which ends in death. Therefore the law which was ordained unto life was found to be unto death; (Rom. 7-10;)—Satan becoming king of it, who is the god of the dead. Therefore to overcome the world, the devil and the flesh, it cleanses the blood; and the law of righteousness will then do its work and prove to be ordained unto life—for, In the way of righteousness is life, and in the pathway thereof there is no death. They will then do the things of the law in righteousness, and in the end will be made immortal, as Elijah. Elijah, before he was taken, promised the mantle to Elisha in the event of Elisha seeing him when he was taken alive and transported to another world which was made by Christ in God. Therefore Elisha was tested by Elijah, who tried to drive him back—commanding him to remain behind; but the promise was providing he followed on closely, and therefore he persevered in persistency. God, through Elijah, was testing Elisha; and Elisha earnestly desired the mantle of blessing, and therefore he received it—which was a figure of this day and time of visitation.

Therefore the administration of the law by Elijah was of the tribe of Levi—to which tribe the priesthood was given; and Elijah entered into his ministry in spirit and in truth by the righteousness of the law of life; while the mantle fell back on Elisha and was

transferred down the line among the prophets; by which they testified, by the spirit of prophecy, of this the day and time of visitation of seven sounding angels in order. It may be said here, that while John, the forerunner of Jesus, was to come in the *spirit* and *power* of *Elias*, it did not signify that he was a spirit of the just to be made perfect; no! but that he was to come in the *spirit* and *power* of *Elias*—that spirit of prophecy of which the mantle was a figure. John was a great prophet; and Jesus said he was a bright and burning light (i. e., while in that spirit); but testified he would decrease, and that a greater than he, coming after him, would increase—and even greater than *Elias*. Therefore the law and the prophets till John; since that the kingdom of God was preached by Jesus; and John's mission having been finished—who closed the second dispensation—he doubted him of whom he testified, and therefore said, Is this he, or shall we look for another?—and therefore he lost his head. There is no death of the body without a cause; and he that doubts is damned, or condemned. Through this he lost his head—*Elias* (or that spirit) and Christ. Therefore he was killed, and lost his body. Now it has been said, and is still believed by some, that John was the very *Elias*. This could not be. *Elias* was redeemed—by the law of the spirit—body, soul and spirit. The question was asked John, Are you that prophet which was to be raised up? He said, No. Are you *Elias*? No, I am not *Elias*. Are you the Messiah? No. Jesus of whom he testified was Christ, the Messiah; and yet there was to be a prophet

raised up from among the brethren like unto Moses. This was given in prophecy with a two-fold meaning pertaining to Christ who was with the church in the wilderness—that is to say, Moses with whom Christ was working; so it was said, There shall be a prophet raised up like unto *me*; and therefore, with that spirit Christ in view, the disciples and apostles said in regard to Jesus, This was that Moses who was to come—they seeing only in part, and prophesying in part. They said this, with this fact in view: That Christ was with the church in the wilderness; and therefore this Jesus Christ was he. 1 Cor. 10-4.

But it also has a further meaning pertaining to the prophet to be raised up like unto Moses. Jesus was not like Moses; for Jesus was the only begotten and firstborn, with no evil. This was not said of Moses. The law by which Jesus was made was very different to that by which Moses was made. Therefore the prophet to be raised up was not John, for he denied that. Therefore it remained to be fulfilled in this the day and time of visitation; and John—the fifth messenger of this visitation—was as Moses; and James—the sixth—as Joshua, and a type of the *Branch*. And that mantle, or spirit of prophecy, was then given to James, and he said, Elias was in mortal flesh—signifying that spirit *with* mortal flesh, that mortal may put on immortality at the sound of the last trump; which signified the Man-branch, or Second Child, then in mortal flesh, and now in the visitation of life for Israel's sake, of whom he is the second. Jesus was the first—the root; and the second is the Branch which

springs from the root, and the branches. Christ said, I am the true vine, and ye are the branches; I am the light of the world; (John 8-12;) and ye are the light of the world, and the salt of the earth; and the meek who shall inherit the earth. Jesus was the true mustard seed; and these have the faith of that grain of mustard—the faith and testimony of Jesus Christ.

The kingdom of heaven is like a householder which bringeth out of his treasures things both old and new—which is fulfilled this day in the House of David. Things both new and old is the law and gospel *interpreted*; as it is also written, I write unto you no *new* commandments, but an old one ye have had from the beginning—yet a new commandment, That ye love one another. This is the first, second and greatest commandment, on which hang the law and prophets; and the new command is Love, which is the fulfillment of the law—the law of dead works having been abolished, and a new and living way opened up by Jesus Christ our pattern and waymark. The law of Christ works by love, pure and undefiled; for he that defileth the temple shall be destroyed. The oldness of the letter—or law of dead works—could not make a man perfect. Therefore since you see there is to be men made perfect, there must be a perfect law—by which we are made like Jesus, in manhood, whereas he was in seed, or conception and birth. Yet we must be born again, immortal, not of blood. The life of the second birth must be spirit and life. Therefore the law of the spirit of life shall set you free from the law of sin and death; and this is to be the immortal

birth of God—Christ in the temple of flesh and bone, less the blood. Luke 24-39.

Jesus spoke in proverbs and parables, because the mystery was sealed pertaining to the life of the body—the kingdom of God. But first we must have the keys to unseal and understand; and the first and greatest key is that one immortal spirit to see immortal life of the body. It is like a treasure in a field—hid, sealed; and now in this day and time of visitation he findeth it and sells all he hath and buys it. It is also like the pearl of great price. Matt. 13-46. And every scribe is liken unto a householder—which is the House of David, which is as God; (Zech. 12-8;) and who bringeth out of his treasure both old and new things—good tidings of comfort and joy.

The kingdom of heaven is like a net cast into the sea, bringing out fish both good and bad, which must of a necessity be divided. Jesus and his disciples did this, to show what would be in the time spoken of by him; when the Son of man would come, and before him should be gathered all nations—separated, proved and made ready for the kingdom of God. I might say here, The kingdom of heaven is this visitation, in which Israel are to be gathered, and man press into it; and unto Shiloh shall the gathering of the people be. And another parable set he forth of two sons who were bidden to work in his vineyard. One said he would not, and afterwards repented and went. The other said he would, but did not. Which of these two did the will of God? The one who said he would not, and repented and afterwards went. This in its first applica-

tion was Jew and Gentile. The Jews, were first bidden, as Jesus came unto his own, and they rejected—yet holding the oracle 'of God, and saying they would. They held the truth in unrighteousness, and were looking for the Messiah, etc.—making a profession and doing not. Therefore they were bidden to enter in, and refused; and as the apostles said to them, It was first offered to you, and ye put it from you. Therefore the Gentiles—at that time called heathen—would not, but afterwards were called to repentance, and entered in, beginning at Pentecost, until their fullness; and now out from the Gentiles comes the ten tribes, and Judah last—i. e., the elect from both Jew and Gentile. Jesus said also in that parable, The publicans and harlots shall enter in before you. And so in this visitation, many will say, "I will go," and go not; and others will say, "I will not go," and repent, and go and work in the vineyard of God, and labor to enter into that sabbath of rest.

A householder planted a vineyard, and hedged it around about, digged a winepress, and builded a tower, and let it out to husbandmen. And when time of fruit drew near he sent his servants to receive fruit. The husbandmen beat one, killed another and stoned another. The *husbandmen* in this case were the Jews, who were entrusted with it as stewards. And when the time of fruit drew near (Jesus being the fruit, as it says, Shall I give my firstborn for my transgression? the *fruit* of my body for the sin of my soul?), they then—by evil spirits that were sent by the devil, the author of death—beat one of the servants, and killed the

other. John was the forerunner; and as fruit drew near, they therefore killed him, and stoned the other; and when they saw the heir, they said among themselves, This is the heir; let us kill him, and seize on his inheritance! and they threw him out of the vineyard, and slew him. The Lord of the vineyard will miserably destroy them, and give the vineyard to another husbandman, who will render him the fruit in season. He then is a faithful and a wise servant, whom the Lord has made ruler over his household, to give them meat in due season. The son and heir of the kingdom they slew; but he yet lives—and because he lives we shall live also. And the vineyard is given to another husbandman, who will render the fruit in season; as Jesus clearly foretold: When the Son of man shall come, he shall come for judgment, to make war, and miserably destroy them that destroy the earth; and as Solomon said, I considered all the living which walk under the sun with the Second Child, who shall stand up in his stead; which is Israel—first 12, then 24, then 70, unto 144,000 living bones of the body of Christ, and living stones of the great immortal building—the city of the King, to be the capital city of the world to come. Christ is head of the church and saviour of the body. Eph. 5-23. Christ was with God, the brightness of his glory and the express image of his person, by whom he made the worlds. Heb. 1-2, 3. Therefore he was with God in the paradise of Eden before the garden was planted eastward in Eden; and therefore we read of the “Lord God,” and the “Gods;” and he is in the world, working all things

after the counsel of his own will. So it is shown that he, the spirit of God, was with Enoch, the seventh from Adam, by which he never saw death; for it says, The Lord took him that he might not see death. Heb. 11-5. He was working with Noah, and it clearly says he was with the church in the wilderness, and they all drank of that spiritual rock, which was Christ. Therefore we can plainly see how he has been working in the creation—giving the scriptures for the time of the end—when he will finish it and restore all things in their order. Christ rested upon Jesus, and remained with him till he was finished in his image and likeness; and the disciples referred to him and said, This is he who made the world and is in the world; and like as is shown in these parables, given by Christ through Jesus. He therefore spanned the dispensations of time; and the parables cover not only the old world (the type) but the new also.

Therefore he said, A certain nobleman took his journey into a far country, to receive for himself a kingdom. This was Jesus—the seed handed down; and Christ followed and blessed that seed; and that seed was called the seed of the woman. He received for *himself* a kingdom—which was put within him, at his first coming—and called his ten servants and delivered unto them ten pounds; and said unto them, Occupy till I come—i. e., till he comes the second time without sin unto salvation. The ten pounds were a figure of the ten tribes; and to all who with their pound gained ten pounds, he gave authority over ten cities—each a tribe, which is reckoned as a city; twelve thou-

sand a tribe; and the one represented the ten. And one came with his pound, saying he had gained five pounds. This represented the aliens—just half; the partial redemption. This is a similar parable, in some respects, to the ten virgins—five wise and five foolish; which is symbolic. The one who delivered his pound, and had gained nothing—like unto Judas—and wrapped it in a napkin, saying, Here is thy pound; said, I feared thee, because thou art an austere man, taking up that thou laidest not down, and reaping that thou didst not sow. Remember this was a servant, and had as much delivered to him as the others; and these parables have many meanings, and like all scriptures, are of no private interpretation. 2 Peter 1-20. This one therefore, as Judas, represents all who are numbered with Israel and do naught but contend and call him a hard master. The pound was a figure of the soul. All souls are mine. And the servant said, Here is thy pound—given as a free gift; delivered up in resurrection, in the account, when all are judged and called upon to give an account of the deeds done in the body. So it says the one said, Here is thy pound. I kept it laid up, wrapped in a napkin. Therefore the body laid in the grave is a napkin, and the soul, as the pound, had been in the body; and when he said, Thou art a hard master, an austere man, the Lord said, Thou wicked servant, out of thy mouth I judge thee. But as I said, No prophecy is of a private interpretation. Therefore the pound also represents the word, which by the visitation is delivered them, that by it they may gain and grow in grace and the knowl-

edge of the truth. Therefore take the pound from him, and give it to him that hath ten. So it says, If the light which is in you be turned into darkness, how great is that darkness! Watch therefore, that no man take thy crown.

This parable of the pound has still a further meaning: The wicked servant is Satan, of whom Judas was a figure; and the pound delivered up signifies his spirit only, as he shall be disembodied and without a soul. When he delivered the money to his servants, was at his first coming; and he then said, Occupy till I come. The citizens said, We will not have this man to rule over us—therefore they chose him who is to be as the *one* wicked servant, a thief and a robber. The money was delivered at his first coming, and the reckoning up at his second; and in both cases, the citizens, it says hated him—and truly they do. And it says they sent a message after him, saying, We will not have this man to rule over us—the message sent after him signifies unto his second coming. And it came to pass when he returned, having received his kingdom, then he commanded that these servants be called unto him who had received the money. And yet, Many are called and few chosen. So it is written, All are not Israel who are of Israel. The one therefore represents the class who gained nothing, but lost. It is also written in that parable, he saith, Unto every one that hath, shall be given—i. e., they who have not lost the visitation, for he said, Occupy till I come; and his reward is with him and his work before him. He that hath not, from him shall be taken that he hath—that is, if

he has not the vision, his body that he hath shall be taken. But these mine enemies who would not that I should rule over them, bring hither and slay them before me; (Luke 19-27;) for how could they receive the life of the body, being an enemy? They will be slain in the great judgments to come. Rev. 14-20. And the one servant, who is in the ingathering, may be wondered at by some who are not well advanced in the knowledge of this work. Remember the twelve disciples were chosen, and one was a devil. Yet Jesus said he knew him from the beginning, and made no mistake when he was chosen. And why? For this reason: Going back to the beginning of the creation (and before, even in spirit) there was a Lucifer—a bright cherub, and archangel; who was an anointed cherub of Eden when he was called, and was so until iniquity was found in him. And why was it that he fell from heaven? He became exalted, and was abased. Is this all? Why did God permit it? There are many reasons why. If God stopped him, and had forced him to keep his first estate, then the kingdom would have been a forced kingdom; and that is like Satan's kingdom. God has said, I will have a willing people in the day of my power. Therefore right and wrong, good and evil, are set before all, to make their choice; and this will prove the creation in the end, and prove a people, who will, by choice, choose God's kingdom, even as they did in paradise, when they did God's will. They will now do it in earth, as it was done in heaven; (Matt. 6-10;) and to them, "Thy kingdom come," because it is their choice. Now, had

not Satan rebelled, and had not God allowed him to, how could there have been another, who maketh himself as God, that the creation could choose from?

Therefore in spanning the creation and dispensations of time, and viewing all things through the word, you can see at a glance the two powers, and the wisdom of it. Notwithstanding, many ask even in this day, Why did God allow Satan to exist? and why was he made, etc? God worketh all things after the counsel of his own will, and in Christ reconciles the world unto himself. Now how could this be, had there been no Lucifer fallen—no Satan to prove the creation by, and reconcile them back to Christ, the true spirit of God? Again: It may be asked, Could he not have had all as one world, without Satan, and without the fall and a world of sin and suffering? Yes; but it would also have been without knowledge. Through Lucifer falling by his exaltation and rebellion, it proved who stood with God, and who holds with sin and death. Why was there such a thing as sin? What was the origin of it? First, it was sin to become exalted and rebel against the God of life; and a sin to hold or stand with him who through exaltation rebelled. So this was the iniquity found in him. Through envy of the devil, death came into the world; and all who hold with it shall surely find it. All who hold with Satan, he is their god by choice; and those who hold and stand with the God of the living, life and immortality is theirs by choice.

Therefore the promise to these spirits of the just is the life of the body—though they are the creature,

subjected to these things in the body (viz., the evil) that they may overcome it, and overcome the world, the flesh and the devil; and so prove by choice they accept the kingdom of the God of the living. Therefore Judas was a man who was chosen; and when the devil entered into him, then he manifested himself, and betrayed the Just and Holy One into the hands of sinners—the citizens of the land, who would not have this man to rule over them. Then they had the devil to rule over them, and received his wages. They proved this by crying out for the thief and a robber—a figure of the devil, the thief who cometh not but to kill and to destroy. They who chose Lucifer in spirit—to whom Jesus said, Ye are of your father the devil, as he was to have the old world for a time, and rule over them for six thousand years of sin and death—are called the citizens of the land; among whom the prodigal was serving, feeding swine before his return. And in Jesus' day, they, being of their father the devil, did the works of their father. These, (his citizens,) when they saw the heir, reasoned among themselves—as the Jews afterwards did. They slew him, and said, Release unto us Barabbas—a figure of the devil to rule and reign until the second coming. Then, like the swine, they will all rush quickly into the deep, (the sea of death,) and perish. But notice: Judas was a man the devil had rather as a spy—and yet, remember, had him blinded, and he went out in the night to do his work; and is a figure also of what would be in the time of the end; and like the one spoken of who was at the marriage feast without the wedding

garment, (without the clothing of that immortal spirit of truth,) and was bound hand and foot and cast out. Matt. 22-13. This is like many who work by this one son of perdition. Being bound hand and foot signifies his understanding darkened, and cannot do what he might have done. Why is he permitted in Israel? For the same reason just explained concerning Satan. It is even more needful now. And why? Because this is the proving time, and the time of dividing and separating the old world from the new. Therefore, All is written for us upon whom the end has come. 1 Cor. 10-11. So it is to this end that Satan is called prince of Israel, until his work is finished, and he can do no more. Then shall he be cast out as he was before; and the thing which has been shall be again, and God requireth the thing which is past.

Then it will be said, Thou profane and wicked prince of Israel, thy days have come, when iniquity shall have an end. Remove the diadem, take off the crown, and give it to him whose right it is to reign; (Ezek. 21-26;) for Satan shall be dethroned and bound a thousand years, to deceive the nations no more. Rev. 20-2, 3.

Now, as to Elias, it says, Before that great and notable day of the Lord, Elias must come and turn the hearts of the children to the fathers—which signifies that in the time of the end and day of visitation, that spirit, by which Elias taught the life of the body, shall come in this visitation and teach the same life of the body, soul and spirit, which has been sealed since Jesus taught it, and which was taught and received by Elijah.

Therefore that spirit of truth is in this visitation, and with the Messenger, turning the hearts of the children—or seed to whom the promise was made—to the faith of the fathers; viz., the life of the body, which they saw afar off, for this day and visitation. When Gabriel announced the conception of John, he said he would come in the spirit and power of Elias—not Elias himself, for John denied being Elias, but was in that spirit of Elias; and introduced Jesus who was coming after him, who would and who did preach the life of the body, full and complete, and said, Yes; before that great and notable day of the Lord, Elias shall come and restore all things. This was a stronger statement pertaining to the mission of Elias than the other one just referred to above; but did Elias restore all things? It was Jesus—in whose hands all power both in heaven and in earth was given; and he will restore all things, but by the same spirit—Christ, the Lord—by which Elias received life immortal, and by which Jesus became both Lord and Christ, and by which we are to become Saviours and joint-heirs with Jesus—possessors of both heaven and earth; for he that overcometh shall inherit all things. Rev. 21-7. Then the kingdom shall be restored to Israel, which will be put within them. I am with you, and shall be in you.

ISRAEL TO BE GATHERED FROM BOTH JEW AND GENTILE.

Jesus was king of the Jews, but was he king over Satan's kingdom? No! Well then, how is he king of the Jews, since we see they rejected him? It is this way: He was born of the tribe of Judah, and was a true Jew inwardly; and all is written for us upon whom the end has come. Therefore one tribe of the Jews will come in this visitation, and be redeemed, of which he is king—and not only so, but King of kings, and Lord of lords. The ten tribes are from the Gentiles. Christendom will give up the ten tribes as gone astray, when in reality, when they get their eyes opened, and anointed the second time with the clay salve, and wash in the pool, and dip in Jordan's seven streams for full and complete redemption, they are the lost sheep of the house of Israel, to be gathered home. Jesus said, I have other sheep which are not of this fold—i. e., not of Judah. He said to the Jews, Ye are not my sheep. Nevertheless, one tribe—twelve thousand—will be gathered in. It was the tribe of Benjamin who then accepted him, and stood in figure of the beginning of this visitation, when the tribe of Benjamin first enters into the fold. And I have other sheep I must bring—being the ten tribes scattered abroad, to be gathered; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands; and I pray, Father, you take them not out of the world but keep them from

the evil. Yet they are to be gathered out from the world, as it says, Come out from the world and be separate, and touch not the unclean thing, and I will receive you, and be unto you a God, and ye shall be unto me a people. What he meant by praying that they be not taken out of the world, was that they be not taken out by death; and they shall never perish. And so Paul also prayed that they might be preserved *wholly*—and I pray God your whole spirit, and soul, and *body* be preserved without death.

So all Israel shall be saved—spirit, soul and body, The twelve tribes—twelve thousand of each, making one hundred and forty-four thousand—shall be redeemed from among men. Rev. 14-3, 4. He came to his own, and they received him not. Therefore they were not his own in spirit and in truth, as he said, Ye are not my sheep; but he comes the second time, to reign as king of his people Israel—who are his people—his own; and who are of his kingdom. They of Satan's kingdom are not his own. Nor is he coming to be crowned king over Satan's kingdom. He said, My kingdom is not of this world. And why? Because Satan is king of this old world of sin and death; which must be destroyed, and pass away. In this visitation his second coming could not be received and accepted by either Jew or Gentile of the old world. Nor does the Old House, or New accept it, for they are as Gentile and Jew. But the true visitation of life is given for the faithful few, who stand with the law and gospel, faithful and true, and "do unto others as you would have them do unto you."

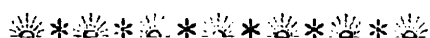
I say unto you, Many shall come from the east and west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom cast out into outer darkness. Matt. 8-12. There is a time for casting away stones and a time for gathering stones; and he that scattered Israel, shall gather them. Jer. 31-10. Unto Shiloh shall the gathering of the people be; (Gen. 49-10;) and he will gather them unto mercy. In the foregoing strange statement of Jesus, saying, They shall come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and the children of the kingdom cast out into outer darkness, I would say: In order to understand this, we must understand the key, that, No prophecy is of a private interpretation; and also understand the times and seasons that the Lord hath put in his own power. We must understand the difference between the kingdom of heaven and the kingdom of God; and that Abraham, Isaac and Jacob died in the faith not having received the promise. Therefore Jesus knew that blindness in part happened to Israel until the fulness of the Gentiles be come in. Rom. 11-25. And when they became blinded, what was that but outer darkness? They revolted and scattered among the Gentiles—called outer darkness: which was the time when they, as stones, were cast away.

In the days of Jesus, he came unto his own; and they being blind and in outer darkness also, they rejected and condemned him, and had him crucified. Then they were turned into greater darkness, and into

judgment; and the Gentiles were gathered in from the east and from the west; and in resurrection shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven—a resurrection glory, as angels. Great Babylon—this professed apostate Christendom—claim to be the children of the kingdom of heaven. But in this great ingathering in the time of this visitation the seed and spirits of the just—his elect—shall be gathered from the east and west and from the uttermost parts of the earth. They shall be gathered from whithersoever they have been scattered, and brought to Zion; and shall sit down on the right hand and on the left of Jesus—the substance of Abraham, Isaac and Jacob—in the kingdom of God; while this apostate Christendom, and so-called children of the kingdom of heaven, shall be cast into outer darkness, where there shall be weeping and wailing, and gnashing of teeth in the judgments of this great and dreadful day of the Lord; to whom it will be said, Depart from me, I never knew you. And why? Because they reject and condemn, and fight Israel even as did the Jews in his first coming. They are already doing it; and as Jesus said, Ye are of your father the devil, and of his works will ye do. John 8-44.

So when you see the perverting of judgment and justice, marvel not at the matter; for there is higher than they, who regardeth and judgeth all things with righteous judgment and justice. It is the time of the end and day of visitation, when he will judge the quick and the dead. And he will make a quick work of it and cut it short in righteousness; and Israel shall

be snatched as brands from the burning pile. They shall find a refuge as in the days of Noah and Lot. 2 Pet. 2-5, 7. So it is written, That day shall come as a snare upon all that dwell upon the face of the whole earth. Luke 21-35.



A CALL TO COME OUT FROM BABYLON.

Jesus said to the Jews—who were supposed to be the children of the kingdom—Ye are not my sheep. John 10-26. And Paul said, They held the truth in unrighteousness. So it is written, The kingdom was taken from them, and given to another bringing forth the fruits of the spirit—which was first the Gentiles, who were grafted in and brought forth fruits for repentance, which was for the soul salvation, a free gift of grace, without works, until the fulness of the Gentiles be come in; as the holy city was trampled under foot until the times of the Gentiles be fulfilled. Luke 21-24. Then they, continuing not in his goodness, and abiding not in the vine, are finally tested by the second coming as were the Jews by his first; and being found wanting are cut off and turned into the judgment of this approaching great and dreadful day of the judgment of God. This will fulfill that scripture which says, Two parts shall be cut off and die, and the third part shall be left therein; and I will refine them as silver is refined, and try them as gold is tried—like unto the Hebrew children in the fiery furnace,

who were thrown in because they refused to bow down to the king of the old world of sin and death; and like Daniel who was cast into the lion's den for holding to his God, according to his faith.

Great Christendom—great Babylon—today think they are just about the power of the earth, and do likewise; and have already condemned Israel because they see they are strong in the word of wisdom; and seeing their craft in danger are becoming alarmed, and are crying out, "Get these people out of our coast!" etc. They cry for death vehemently—saying, "Release unto us Barabbas," a thief and a robber. Therefore death they shall have; for soon all nations will be engaged in deadly conflict—nation against nation, and kingdom against kingdom. There shall be great confusion, with death and destruction on every hand; and amidst the roaring of artillery and the clashing of arms, the old heaven and the old earth shall pass away with a great noise.

Time is rolling fast;

The eleventh hour soon will be past,

The twelfth hour soon will be rolling in,

Judgments then will sure begin.

Trouble then with friends and foes;

The doors of life will soon be closed.

When the seven vials of the seven angels are pouring out the seven last plagues, (spoken of in Revelation 15-5, 8,) they will then have something more to look after than dogging after the innocent, and beating down the just because they testify unto the

truth. John 18-37. And when once the great veil is drawn back, and the people see the shepherds of Babylon have deceived them in this matter as the hypocrites and Pharisees did in the day of Jesus in his first coming, then they will chase in another direction; for a time of trouble will fall heavily upon the deceivers, who stood in the door and hindered those who would have entered; as it is written, They stand in the door and won't go in themselves, and hinder those who would have entered. Luke 11-52.

When you see the abomination of desolation standing in the holy place, (under a profession, denying the power thereof,) he that readeth, let him understand. Notwithstanding, the wicked shall do wickedly, but the wise shall understand. This condition of things, foretold by Daniel the prophet, was found in the holy place when Jesus drove them out with a scourge of small cords—a three-fold one which did its work. But it did not stop them. They afterwards scourged Jesus through envy and revenge, that they might go into a greater condemnation; and the thing which has been shall be again; (Eccl. 1-9;) and all is written for the time of the end. Therefore the holy place—or holy city—was to be trodden under foot by the Gentiles till the times of the Gentiles be fulfilled; and as Satan himself is transformed into an angel of light, no marvel if his ministers be transformed also. Therefore the abomination of desolation, and antichrist, as Jesus foretold, and which Paul said in his day, “Doth already now work.” Now in order that you may better understand the nature of antichrist in great Christen-

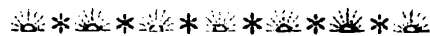
dom, I will brief a few points, and call your attention first to what the scriptures say: Antichrists are they who deny that Christ has come in the flesh; (1 John 4-3;)—which means to say, simple and plain, It is those who call themselves teachers and preachers, who deny the life of the body.

Remember, according to scriptures there were to be two comings of Christ—first, and second. His teachings were the life of the body. His coming was in flesh; he being the firstborn of these many brethren, the sons of God—firstbegotten and firstborn of the sons of God who would afterwards be revealed; i. e., after the fulness of the Gentiles be come in; (Rom. 11-25;) when he would come the second time to them who look for him without sin unto salvation. As I have shown, his first coming was unto salvation, but what salvation? The salvation of the soul. Then what is the second salvation? It is the great salvation of the body. Therefore they who deny his second coming in the flesh, and for the life of the body for his elect (his brethren)—even as Christ was manifest in the firstborn—and hold with death, after hearing this gospel of the kingdom preached, and then fight against it, these are antichrist. What would be the difference in denying his first coming in the flesh, and his second? He came and was manifest in a body of flesh and bone, which was made immortal; and his second is for his bride, who is to be made like him by their bodies being changed and fashioned like unto his glorious body.

Now as we began with the subject of Abraham,

Isaac and Jacob, I wish to say: Abraham was the chosen leader for the second dispensation; and although it was said, In him all nations should be blessed, and his seed should be as the sands of the sea, yet Abraham stood as a figure of Jesus Christ, in whom all will be blessed in their order; and a figure or a type of anything is not the perfect thing. Jesus said to the Jews, I tell you the truth, which Abraham did not do. Adam was also a figure of him who was to come—Jesus. Father Abraham was spoken of in the parable of the rich man and Lazarus. And why? Because the Jews were as the rich man, and Lazarus as the Gentiles at their gates. The kingdom was taken from the rich man, (or the Jews,) and he lifted up his eyes in hell—i. e., saw their cut off condition; and who were turned into judgment, which was hell. And seeing Lazarus in Abraham's bosom, was as the Gentiles who were grafted in for a free gift of grace; as it says, An ensign will be lifted up, and unto it shall the Gentiles seek—and so they have since the Gentile age began, of which Isaac was a figure. Jacob with his twelve sons was a figure of Israel—the third; and therefore he wrestled with the angel until the break of day, and received the blessing, and his name changed. Yet, as all is written for us upon whom the end has come, the Gentiles having not continued in his goodness, they become the rich man's son; and believing in death, will also die, and be turned into judgment for rejecting this work. Lazarus stood a figure of Israel—or rather that seed which has been handed down, carried by angels; for that seed has been

watched over. The people, in which and through which that seed has been handed down, died like Lazarus; but will come in resurrection (as angels) with Abraham, (second dispensation,) Isaac (third dispensation of the Gentiles); and Jacob comes also, as a person having died in the faith not having received the promise. The offspring, or seed of Abraham, Isaac and Jacob, all come in the resurrection with them. The Jews say, We are of Jacob, and father Abraham, and Moses, etc. But Jesus said, I know you are the seed of Abraham, but if ye were the children, you would do the work. The spirits of the just are the seed and children to whom the promise was made. There will be the seed of the twelve sons of Jacob—twelve thousand of each of the twelve tribes of the children of Israel—gathered, sealed and redeemed unto himself. This redemption is spirit, soul and body, full and complete—the sum and substance of Abraham in Jesus Christ, to whom all power, both in heaven and in earth is given; the redeemer and saviour of all men, and *especially* of them that believe.



THE COMING OF THE SON OF MAN.

The mule shall not have gone over the cities of Israel till the Son of man be come. A mule is a cross; and a cross till it refuses to bring forth. The above compares with other scriptures, such as Jesus saying, The Son of man shall send them; and yet he shall have come before they have gone over the cities

of Israel. Matt. 10-23. Remember, there were two sets of disciples—John's disciples and Jesus' disciples. John's disciples were as forerunners, and were mixed in spiritual truth; and stood as figures or types of that which was better. Jesus was the clear stock (clear blood), and spoke on clear grounds—without the mixture of the law of dead works. John and his disciples were as the mule; and before they had gone over the cities of Israel, the Son of man came; and the thing that has been shall be again. Therefore we have had the same thing in this visitation. The disciples of John the prophet—the fifth messenger—came foretelling and preparing the way; and James as well. So, as in the days of Jesus, not only John's disciples going before, but even after. Jesus—the good olive, the clear stock without mixture—taught and showed forth the kingdom of God. But he sent disciples also; and they were a figure of the disciples in this visitation. Therefore James, the sixth messenger, spoke of this very thing spoken of by Jesus; which was, Before the mule has gone over the cities of Israel, the Son of man shall have come. This was also true with the disciples of James—the Extracts canvassers, who carried the sixth message; and they, being under the law—and yet the law of dead works, which was a mixture—were as the mule. And before they got over the cities of Israel, the Son of man came. He came without mixture, and preached upon clear grounds, and interpreted the writing. He brought forth the message unsealed for Israel. Therefore the ingathering began, and the work of purifying in the

fountain which is now open in the **H**ouse of **D**avid; and an open book is unsealed and the mystery made known.

Therefore, as Jesus said, **W**hen the **S**on of man be come, **H**e shall send his angels to gather his elect, and separate the goats from the sheep, and the chaff from the wheat, and seal his people Israel unto himself, unto the time of redemption; when they shall enter into the purchased possession of their inheritance. This message brings forth by the living word unmixed, unadulterated; and the word shall be made alive. Now, under the sixth message they therefore were not and could not be born; as the mule could not bring forth—which was proven, for the dead letter killeth, etc. But under the pure and unadulterated word of life unsealed they shall bring forth sons of **G**od. Their blood shall be cleansed, and the word made alive in them. Yet in accepting and entering into this by the visitation of life, they do it while yet in the evil state—mixed as the mule. But with this word of life they go forth and bring forth others, who are to be gathered. In the spirit with this message they go forth; and before the cities of Israel are gone over, the **S**on of man comes in spirit and in truth. As they grow in grace and the knowledge of the truth, the **S**on of righteousness arises with healing in his wings. Jesus was **S**on of man; and yet he sent them with his word while they were yet in their evil state. **H**e said, **B**efore ye have gone over the cities of Israel, the **S**on of man shall be come—all written for this the time of the end, and day of visitation, when the **S**on of man in

spirit is to be manifest in the flesh. These go forth as sowers and reapers; and the reapers shall overtake the sowers, and both shall rejoice together.

No one knoweth the Son but the Father, and he to whom he revealeth. Therefore he said, I thank thee, Lord of heaven, that thou hast hid these things from the wise, and revealed them to babes. Therefore the Word was sealed till the time of the end, and the day of visitation; when he now unseals and reveals it to his elect, who become as the children, or babes. He as Lord of the sabbath, shall come and show judgment to the Gentiles; for he was the ensign unto which the Gentiles should seek until their fulness. Then the Lord (or Son of man) shall set his hand the second time, and recover the remnant of his people Israel from among the Gentiles, and show judgment; and in righteousness shall he judge and make war.

The ministry of Jesus Christ began when he was about thirty years of age; (Luke 3-23;)—when he was baptized and clothed upon by the spirit called Christ. During his three years ministry (which we have in the gospel) he taught the kingdom of God in the body—the life of the body. He was a prophet—and more than a prophet, because that spirit (which was Christ) was he by whom all prophets prophesied. He was in the creation, working all things after the counsel of his own will; and was with God by whom the worlds were made. When he (Christ) rested and abode upon Jesus, the son, he said, Before Abraham was, I am. It was Christ who was with the church in the wilderness, and therefore was the Rock; and the disciples

said, This is he who made the world, and is in the world. Heb. 1-2. Therefore we must see the difference in Jesus and Christ. Yet he became both Lord and Christ, as Jesus was the temple for Christ to dwell with; who did rest upon him, abode, and remained. After the blood was shed, Christ then entered into him; and then he was immortal. Therefore Christ said, I lay my life down, and I take it up again. Now what did he lay down? and what did he take up again? Was it the blood? Did he take up the blood again? No! It was the body of flesh and bone that he took up; and he dwelt in it, and said, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have.

Now the three years before this, during his ministry, he still had blood, and the spirit resting upon him, and not in him. And so he entered the synagogue and opened the book, and said, The spirit of the Lord is upon me. Mark! not *in* me, but *upon* me. Luke 4-18. And again: Remember, at the cross, Christ withdrew; and Jesus cried out, My God, why hast thou forsaken me? Christ was giving up that body for sacrifice, to put an end to all foregoing sacrifices, which pointed to him. Therefore he was made a sacrifice—the just for the unjust; and Christ took that body and showed forth and taught the kingdom of God forty days. Therefore, with the two on their way to Emmaus, he expounded the scriptures to them from the law and prophets, and the Psalms, concerning himself; and before and after he arose he prophesied of things to come. He foretold of the things which would take place

concerning himself, and of things to come concerning his second coming, and the manner in which he would come; and as a thief would he come, and as a snare upon all that dwell upon the earth. Luke 21-35. But notice what was said concerning his brethren—his elect: To them he promised to send the spirit of truth—that other Comforter, which the world could not receive; and he would lead you in the way of all truth, and show you things to come. To them he would not, and could not come as a thief in the night, for, *You brethren are not* in darkness, that *that* day should *come* upon *you* as a thief in the night. How could he if they dwell in the light?

God is light; and as the lightning shineth from east to west, so shall the coming of the Son of man be; and where the body is, there will the eagles be gathered together. Matt. 24-28, Luke 17-37. Furthermore, he comes with the sound of a trumpet—with the voice of the archangel, and with the trump of God, and as lightning—yet invisible to the natural world, which is asleep in that deep sleep which fell upon Adam. Therefore all are in Adam and sleep in Adam, and walk in darkness. John 12-35. It is true he comes upon them as a thief in the night, and while asleep; and they do not awake to this trumpet sound; nor do they receive the lightning flash. So it says, He cometh without observation, and shall suffer many things, and be rejected of this generation.

Israel are as fig trees; and all the trees by this spirit of truth are putting forth leaves, as a sign of summer; when he shall smite the winter house with the summer

house. And this generation, who witness all these things, shall not pass away till all be fulfilled. Matt. 24-34. All scriptures embrace the first and second coming of Christ—his first to make the sacrifice for all souls, (a free gift of grace without works,) and his second to receive his bride; he being head of the church and saviour of the body. Jesus was a son—more than an angel. He took not the nature of angels, but the seed of Abraham; and was raised higher than angels, crowned with honor and glory. Heb. 2-9.

Now then, how can Christendom teach death, and to be angels, and at the same time claim to be like Him? If you are to be an angel you will surely have the nature of angels. But Jesus took not the nature of angels, but the seed of Abraham, for a body. Lo I come (in the volume of the book it is written of me) to do thy will O God, and a body hast thou prepared me. Heb. 10-5. Lo, I come, to do thy will O God. Psa. 40-7. And God willeth not the death of any man, and said, Why will ye die, O House of Israel? Ezek. 18-31. So Jesus said, I come to do the will of him that sent me, (John 5-30,) and to abolish death and to destroy him who had power of death, which is the devil. 2 Tim. 1-10; Heb. 2-14. He was a high priest that liveth ever, and was made after the power of an endless life, and after the order of Melchisedec, having neither beginning of days nor end of life. He made sacrifice for all souls, who are to be made as angels in resurrection. Therefore a saviour is to be greater than those who are saved as angels; and so it says, Let all the angels worship him. Heb. 1-6.

Angels are put in subjection to the world to come; while the Son is Saviour, and Lord and Christ of the world to come.

These elect 144,000 sons are also called Saviours; (Oba. 21;) and are to be made like him who was raised higher than angels. He never called an angel a son. To which of the angels at any time did he say, Sit thou on my right hand, till I make thine enemies thy footstool? Jesus was firstbegotten and firstborn son; and to which of the angels said he at any time, Thou art my Son, this day have I begotten thee? But to Jesus he said, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. And know ye not ye are the temple, and that the kingdom is within you?—calling those things which be not as though they were; for he said, I am with you and shall be in you. Jesus said, The kingdom is within you; and by this, many claim to be born of God and to have the kingdom in them. Now to this I wish to call attention: That was a Pharisee to whom he said, Know ye not the kingdom is within you; and it is Pharisees today that make claims to be born of God while they yet have blood; but flesh and blood cannot inherit the kingdom of God. 1 Cor. 15-50. Besides this, they make themselves out to be greater than Jesus. Why? Because Jesus never claimed the spirit to be in him while he yet had blood; as I have proven. He said, The spirit is *upon* me, etc. He was born of God in his second birth, when he was made immortal—born not of blood. John 1-13.

Jesus did many miracles, and yet spoke in proverb

and parable, because the word of life and the mystery of godliness—God manifest in the flesh—was sealed till this the day of visitation. Therefore he healed the sick, opened the eyes of the blind, cast out devils, and raised the dead; calmed the storm and sea, walked on the water, etc. And why? To show what would be done in living reality, and in living substance, in permanency, in his visitation of power; when the elect would receive the second anointing, and see the life of body, soul and spirit, and overcome and slay the seven evils (or devils) by nature, and cast them out. Their blood shall be cleansed in the cleansing fountain, as at the pool, and they shall be healed of the bite of the old serpent; which removes the cause of all sickness and abolishes death.

Therefore they will be raised as from the dead—who have been dead in trespasses and sin, like the dry bones of the valley. They will walk over the troubled sea, and calm the storms of Satan, who is prince and power of air; and through Christ they shall bring deliverance to the whole earth by establishing God's kingdom on earth in peace and righteousness, and bind Satan a thousand years, that he deceive the nations no more. Rev. 20-3.

Jesus said, I will come unto you and take up my abode with you. John 14-23. Then how could they die? And he said, I am with you always, even unto the end of the world. How could this be if they die? And how much more when he said, I am with you and shall be in you? Could he be in those who die, when he is not the God of the dead but of the living?

What about the disciples? They died. Yes, but did he remain with them, and in them? He said, I am going away; and sorrow filled their hearts. And why? He said, If ye loved me, ye would rejoice; and they that love me, keep my commandments; and if a man keep my sayings, he shall never see death. John 8-51. Jesus commanded them to bring forth fruit; and their fruit would remain—and so it has, both spiritually and naturally. Their seed was handed down, and that of the patriarchs, etc., and the testimony was also handed down, and written for us upon whom the end has come. The promise was for the seed which was to come—children not then born; being the elect seed, and children to whom the promise was made. Jesus condemned sin in the flesh. Therefore let not sin reign in your mortal bodies. Rom. 6-12. He will abolish death for these who do this, and overcome the world, the devil and the flesh. 1 John 5-4, 5.

Jesus said to the disciples, Hitherto ye have asked nothing in my name. Ask and ye shall receive. John 16-23, 24. Jesus said, I came forth from the Father, and am come into the world again. He came down from paradise, and was working in the creation—working all things after the counsel of his own will. He said, I work, and my Father worketh hitherto. John 5-17. As I have shown above, Christ was with the church in the wilderness; as the disciples said, This is he that was with the church in the wilderness. And as Jesus said, Before Abraham was, I am. John 8-58. Therefore it can be easily understood why he said, I am in the world again; and will come again the second time

to them who look for him without sin unto salvation. And why? This coming was called the second time, because in Jesus Christ he came the first time to take a body; and as it says, Lo I come, and a body hast thou prepared me. Therefore his second time is to receive his bride, and the bodies of the 144,000—the general assembly, and church of the firstborn; he himself being head of the church, and saviour of the body. Eph. 5-23. He prays to the Father, that they be not taken out of the world, but kept from the evil; (John 17-15;) and he said, I pray not for the world. They hate his elect, because they are not of the world, even as I am not of the world; yet as my Father sent me into the world, so send I you into the world. Yet he commanded that they come out from the world—i. e., in this great ingathering; and yet they will not be taken out of the world by death, for the meek shall inherit the earth; as the world was made for Israel's sake. 2 Esd. 7-11. And Christ will reign with them on the earth; for the kingdoms of this world are become the kingdoms of our Lord and his Christ. Rev. 11-15. Jesus said, Thou lovest me before the foundation of the world; and I have declared thy name, and will declare it—he being the firstborn among many of the sons of God who would afterwards be revealed, who will declare his name in truth and in righteousness. And in the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. And for this cause came I into the world, even as he was in the world; that I might testify unto the truth. John 18-37.

THE COMING OF JESUS AND CHRIST.

Jesus was born in Bethlehem, as foretold by the prophets; and stood as a lamb slain from before the foundation of the world. And so the prophet spake of him, saying, Unto us a *child* is born—using the key, that, He calleth those things that be not as though they were; (Rom. 4-17;) and so, long afterwards the child was born in Bethlehem. And unto us a *son* is given refers to the second Son—Man-branch. Jesus was the root and the Man-branch springs from the root; and the government shall be upon his shoulders. Jesus spake of him as Son of man, before whom all nations shall be gathered; and he shall send his angels to gather his elect. Matt. 24-31. Remember Jesus did not gather Israel, and said, How oft would I have gathered you, as a hen gathereth her brood under her wings, and ye would not—as we will further show.

Therefore the scriptures embrace the first and second coming of the Son of man—first and second child; and first and second coming of Christ; and remember the key, All is written for us upon whom the end has come. So he declared the end from the beginning; to which all scriptures point with unerring certainty; which shall be the great and notable day of the Lord, and great and dreadful day of the Lord; when he shall judge the quick and the dead, etc. But the next thing is to understand it; remembering that the scriptures were sealed till the time of the end. They have been sealed from the understanding of fallen man

since the day cherubims were placed with flaming swords to keep the way of the tree of life till the seed should come to whom the promise was made; who would have a right, through obedience, to the tree of life. Rev. 22-14. Therefore the mystery of the life of the body was sealed till this the day of visitation and time of the end. Jesus, being the firstbegotten and firstborn among many brethren, was the child born. His first birth was that of blood; which had to be given up before his second birth could take place, as flesh and blood cannot inherit the kingdom of God; and as he was the lawful heir, he had to give up the blood on the cross before entering into the possession of his inheritance—born not of blood, but of God. John 1-13. So at his first birth, he was made a little lower than the angels, and took *part* of the nature of sinful man—that part being the blood *without evil*. And in giving up the blood, he was raised higher than angels, crowned with honor and glory; and by inheritance obtained a much more excellent name than the angels. Jesus, at twelve, was found with the lawyers and doctors; and confounded them by showing the spirit of the law—this being contrary to the curse of the law, or the dead letter which killeth; and by which no man could be made perfect. He grew in grace and divine favor with both God and man. Luke 2-52. Yet he was not clothed upon by Christ—the spirit of God—till at the river Jordan, when about thirty years of age. Luke 3-23. He was baptized for the dead, and was afterwards put to death for the dead; that he might become the first-fruits of them that

slept, and to be the resurrection of the souls of the dead, and the immortal life of the living, by the new birth—not of blood, nor of the will of the flesh, nor of man, but of God. At the river Jordan, heaven opened; and the spirit as a dove abode upon him, and remained. This was when he was clothed by that spirit called Christ, by which he entered his ministry of power and divine truth, in parable. He entered the synagogue saying, The spirit of the Lord is *upon* me—not in me; nor could it be till the blood was taken away. Then he closed the book, and handed it to the ministers—signifying the words were closed and sealed till the time of the end and day of visitation. Therefore he spake in parable; to be revealed in this visitation, and interpreted by the second. When he was in the water, a voice was heard, saying, This is my beloved son, in whom I am well pleased—well pleased in him because he had done his will. And on the mount of transfiguration a voice was heard again, saying, This is my beloved son, *hear ye him!*—all being written for the end.

Remember, Moses and Elias appeared; and so it is written, Before that great and notable day of the Lord, Elias must first come, and turn the hearts of the children back to the fathers—or to the faith once delivered to the saints; which faith is the life of the body, which Elias taught and received. Therefore Elias appearing, shows these things were done to show what would be accomplished in the time of the end, and day of visitation. Notwithstanding, the mount of transfiguration was a transfiguration of what would

afterwards be revealed in Jesus—his resurrection, and his showing forth the kingdom of God in his body; as he was firstborn of the new creation to come in this the day of visitation and time of the end; before which Elias—that spirit of prophecy—would come; that spirit of truth which would guide them in the way of all truth, and show you things to come, (John 16-13,) preceding the redemption and kingdom of God in his elect. That spirit Christ—the substance of immortality—rested *upon* Jesus, and did the work for him; and after the blood was shed, it raised the body and dwelt *in* it, and showed forth an immortal body of flesh and bone—less the blood; being the firstborn of those who would afterwards put on immortality and be like him; for this mortal must put on immortality at the sound of the last trump—which is Gabriel; the archangel who stands in the presence of God, (Luke 1-19,) and who declared the conception and birth of both John and Jesus. Gabriel therefore sounded the trumpet, in spirit, foretelling the conception and coming of the first child, to be born in Bethlehem; and brought the virgin message and law of Christ, by which the living child would be made; who was made under the law, but not under the law of carnal commands—the curse of the law, by which nothing could be made perfect. Therefore, as a perfect child was to be conceived and begotten of God, he brought the message to Mary; and also appeared to Zacharias—the priest of the law of carnal ministering—and said to him, concerning the conception and birth of John, (the forerunner of his ministry,) that he would come in the

spirit and *power* of Elias. Notice! not that he was to be ELIAS. No! for this question arose in the time of John's ministry; and they asked John, Are you Elias, or the prophet, or the Messiah? And John said, No, I am not, etc. Therefore it was, that he would come in the *spirit* and *power* of Elias—preparing the way.

So also in this visitation. Before the great and notable day of the Lord, (Acts 2-20,) Elias—or that spirit of the law of life, teaching the life of the body, as Elias, who taught and received the life of the body—shall come. Therefore it is this visitation, foregoing the Gabriel trumpet message, the Second Child who shall stand up in his stead—not Elias, but he who would stand up instead of Jesus; and was referred to by Jesus himself as Son of man, or Man-branch, instead of the root; Jesus being the root and offspring of David, the bright and morning star; which appeared at his birth, and led the wise men to the place where the child lay. And so now the second star arises in the heart, and leads the wise, who shall understand, to the place; and to him before whom the people shall be gathered. Matt. 25-31, 32. And this great angel (who was Gabriel) appeared to the shepherds in the field; and around about him shone a great light—which is the light of this visitation, as the sunlight. And there appeared with him the heavenly host, who sang, Peace on earth, and good will towards all men; (Luke 2-14;)—which was for this the time when the kingdom will be restored again to Israel, (Acts 1-6,) and Satan bound a thousand years, to deceive the nations no more; (Rev. 20-3;) when all tears shall be

wiped off all faces, and when there shall be no sorrow nor crying, neither shall there be any more death. Rev. 21-4. Then there shall be a universal peace on earth and good will towards all men, who will be alive and remain—and not only so, but towards all who will be born during the millennium; in the sabbath day of rest, when all of the new creation will be blessed. This archangel, Gabriel, is the spirit of the Second Child, or Man-branch, Son of man and Seventh Angel Messenger, by whom the mystery shall be finished, as declared to his servants the prophets. He is the Messenger and Interpreter spoken of to interpret and finish the mystery. Then be gracious unto him, and saith, Deliver him from going down into the pit. I have found a ransom; his flesh shall be fresher than that of a child's, and he shall return to the days of his youth. And I considered all the living which walk under the sun, with the Second Child, that shall stand up in his stead. This first and second was Michael and Gabriel, in spirit. Michael took a body in Jesus; and so it says, Lo I come (in the volume of the book it is written of me) to do thy will, O God; and a body hast thou prepared me. A body hast thou (God) prepared me (Michael), and a body for Christ—the temple of God. And so also in the second, a body is prepared. And it is the place prepared; and 144,000 gathered unto it, and prepared. So the Lord himself shall descend with the voice of an archangel, and with the trump of God. 1 Thess. 4-16.

The first and second was shown by the two Ensigns which should be lifted up—the first, Jesus unto whom

the Gentiles shall seek; the second unto whom the tribes of Israel shall be gathered; whom Jesus did not gather. The disciples wanted to know if he at this time would restore the kingdom to Israel; and he said, It is not for you to know the times and the seasons that the Lord has put in his own power. Acts 1-7.

Now as I have before proven the mysteries of godliness, God manifest in the flesh, I wish to bring a few points further. God cannot be manifest *in* flesh and *blood*. The spirit of God can rest *upon* flesh and blood, but not *in* it till the *blood* be taken away. This is one of the reasons why Jesus gave up his blood; that the spirit Christ could enter in its place. Then he showed a body of flesh and *bone*—immortal, with the kingdom of God *in* it; and could appear and disappear at will, even as the wind. And, as it says, So is every one who is born of the spirit. Therefore we must do the works that he did, and greater; and be like him—he being the firstborn among these many brethren—the 144,000. Therefore before we can complete the works that he did, we must be able to come and go as the wind; and yet with the body of flesh and *bone*—immortal. Therefore this *mortal*—not dead people but mortal, living people—must put on immortality. This is the new birth—God manifest in the flesh. Now the first coming of Jesus was a birth of blood life, in the temple; and was not manifest or revealed to all people. Therefore there was much-argument, clamor and unbelief for 33 years; and the more they saw and heard, the less they believed. While he yet had blood, they took him for a deceiver,

as they who believed had to believe through the word, which spoke of him; but when the blood was taken away, then it was manifest (after his resurrection); in which body he taught and showed forth the kingdom of God *in* the temple—God manifest in the flesh. 1 Tim. 3-16. Even then, Thomas had to feel and see before he could believe. And the others doubted the immortal body, as well. Yet they believed he was a ghost, or it was his spirit; and so it says, They doubted for joy. Therefore he said, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39. This was God manifest in the flesh; and even so it will be with those who do the works that he did. Without *controversy*, great is the mystery of godliness, God manifest in the flesh. So when they who are mortal and alive shall put on immortality, then it will put an end to controversy. But now, His reward is with him and his work before him; and he will give every man according as his work shall be. Rev. 22-12.

But be it known, the coming of the Son of man is one thing, and he being revealed, and God manifest in the flesh, is another thing. It is true the mysteries of the word will be revealed, and the word made flesh—made alive in his elect—i. e., these who receive it. John 1-14. Therefore we see him through the revealed word, and by it do his will; seeing him who is invisible, till it is manifest in living visibility—immortal, and eternal; the body of Christ—the general assembly and church of the firstborn; 144,000 living bones and lively stones of the body of Christ; he being

head of the church, and saviour of the body; the great immortal building—the city of the great King; Christ by whom the worlds were made, and upheld by the word of his power. Heb. 1-3. Therefore Christ is that invisible spirit—the brightness of his glory and the express image of his person by whom he created the worlds. God is a spirit, and seeketh such to worship him in spirit and in truth; and his word is spirit and life; and Jesus said, The words I speak unto you, they are spirit, and they are life. He can be revealed invisible, or visible; for all power both in heaven and in earth is given into his hands; and he will come to them who look for him the second time without sin unto salvation; and first comes in and through the word, in spirit and in truth, as he said, When he that spirit of truth shall come, he shall lead you in the way of all truth, and show you things to come. This elect begins with one—the Man-branch; who receives this revelation, and becomes the Messenger and Interpreter, one among a thousand to show unto man his uprightness; and Jesus said, If you accept not him whom I send ye accept not me. Luke 10-16. This was pre-figured by the little child whom he set in their midst, and said, Whosoever shall receive this child in my name, receiveth me; and whosoever receiveth me, receiveth him that sent me. Therefore this child was clearly a figure of the Second Child who shall stand up in his stead. All must become as this Child; and the Second Child stands up in his stead, with the spirit of truth. He is called, The Lord's younger brother; who shall set up the gates thereof. This is the Man-

branch, called Shiloh, unto whom the gathering of the people shall be; and he shall build the temple of the Lord. Zech. 6-12. It is the second Ensign, unto whom the tribes of Israel shall be gathered. It is the angel Gabriel, with the trump of God and the **LITTLE BOOK OPEN** in his hand—the word unsealed, interpreted and revealed to the children of Israel. It is the star of Jacob, leading the way unto the sunlight of perfect day. It is the sun of righteousness, who shall arise with healing in his wings. Therefore love and mercy have met together, and righteousness and peace have kissed each other.

In conclusion, we wish to invite you onward, step by step up into the temple of wisdom. Therefore get possession of the sixth and seventh following books, and you will find it as recorded, i. e., in comparison to spiritual growth—first to the ankles, then to the knees, then to the loins; and then waters to swim in—the great impassable river that no man can cross; as it is also written, The knowledge of God shall cover the earth as the waters cover the sea. Isa. 11-9. Remember the keys, and ever keep them before you. There are seven in the main, besides minor keys. One important key is, that, All is written for us upon whom the end has come; (1 Cor. 10-11;) for there was to be the old world of sin and death for six thousand years, less the shortened time. Therefore another key is, that, One day is with the Lord as a thousand years, and I would not have you ignorant of it. 2 Pet. 3-8. So he declared the end from the beginning. Another key is, that, He calleth those things that be not as

though they were. Rom. 4-17. Another: The thing that has been shall be; and God requireth the thing which is past. Eccl. 3-15.

Spiritually speaking, the book sealed with seven seals, till the time of the end, (Dan. 12-9,) was to be unsealed by this visitation, consisting of the seven spirits of God; representing the seven burning candlesticks, (or the seven burning lights,) and the seven angels all now sounding in one trump of God, with the voice of the archangel, and the seven lights in one great light of the sun—the true light of the new world to come, beginning with the 144,000 sons of God. Rev. 14-1. It is the visitation which was to speak and not lie; it being the spirit of truth—that *other* Comforter, which the (old) world cannot receive. Therefore, it must be the new world to receive it. And since he is the light of the world, that lighteth every man that cometh into it, it must of a necessity be the new—since we see that the spirit of truth, that *other* Comforter, the world cannot receive. Then it remains to be received by the new—beginning with his elect, 144,000, to be redeemed from among men, and gathered out from the old world. Rev. 18-4. This message is a Flying message; as Israel, who are scattered, must be gathered. And so I saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth; (Rev. 14-6;) and this gospel of the kingdom must be preached in all the world for a witness—not to convert the world, remembering the world cannot receive it. John 14-7. This is the Seventh Angel message; by which the mystery shall be

finished. He comes as a thief to the world who sleep in Adam; but to *you brethren*, ye are *not in darkness* that *that* day should come upon *you* as a thief—because of this light and spirit of truth, in this the time and day of visitation of life; and my sheep know my voice, and a stranger they will not follow.

It is the morning star that leads the way,
In Bethlehem the Child doth lay.

The living word—the open book of Bethlehem, the Day-star of light—now shines; and shall arise in the heart of his elect, unto the sunlight of perfect day.

Now in conclusion we wish to say, “Eat the **LITTLE BOOK.**” Make it a study. Get the seven, leading on to **THE STAR OF BETHLEHEM**, the Living Flying Roll, to be made complete in one body of Israel. The **STAR OF BETHLEHEM** is a book containing 780 pages; which can only be obtained by those who have fully accepted the faith by these foregoing writings, viz., the seven **BOOKS OF WISDOM.**



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THE BOOK OF WISDOM

BOOK SIX

IN this the beginning of the sixth and seventh Books OF WISDOM, will begin with a brief narrative of the creation of God in their kinds and classes, and the law of separation according to the Paradisical laws and commands of God, that each kind and class should bring forth after his own kind. And to cross or mingle was transgression, as law and order was established, with all the orbs of light and luminaries of heaven and earth, and all the stars and worlds made by God, the great creator of all things. And so it was in his decree to be, with the creation of man, beast and fowl. In this it is hoped that you will remember, as we have said before in other publications, that the *first* and great creation of man spoken of in Genesis 1-26, was made in God's own image and likeness—i. e., Father and Mother of the great Godhead brought forth their own image and likeness. God said to the Mother, Let *us* make man in *our* image and after our likeness. In the image of God created he *him*—the express image of the Father—and male and female created he *them*; remembering no scripture is of a private interpretation. Therefore the likeness female, likeness of the Mother, and the Son the image of the Father. Christ, the creator Son, it must be remembered, existed with God before the world was; he being the brightness of

his glory and the express image of his person, by whom He created the worlds. Therefore Christ was with the Father in the creation of worlds. And the first creation of man for this world, as referred to above, was the offspring of God, the Father and Mother, not made of dust. And after this creation—who was perfect and blessed, and who had power and dominion over all things of creation under him—comes the next creation: that God formed man of dust, and called him Adam. This formed Adam was not perfect, as it says in Esdras, He had an evil heart; furthermore it says, was made or formed without a soul—therefore not perfect; and not having been endowed with wisdom and power and dominion, like the former perfect creation; and therefore harkened to his wife, against the command of God, after she had been deceived with the serpent-beast creation, who was also in shape of man; therefore fell—desiring his immortal inheritance to be divided.

Now in my brief narrative of this great subject of creation, I wish to take the liberty to quote from not only the scriptures, but from the book of “Enoch” and from the book of “Jasher,” which we believe to be divine authority. It being our happy privilege to be in possession of these books, after a careful examination of them, and comparing them with each other, and with the scriptures, see harmony according to divine authority. And not only this, but as the scripture is so very brief, we find many things more detailed in its descriptive matter, except in some cases.

The book of “Enoch,” (who was a man of the first

dispensation, spoken of in scripture as the seventh from Adam, who walked with God three hundred years, and God took him alive that he might not see death, and who reigned as a great king in his day,) the scriptures quote from often, saying, Behold the Lord cometh with ten thousands of his saints. And the apostles of Jesus also made mention of the book of Enoch. Jude 14. The prophecies of Enoch, besides his personal experience and narrative of the creation and creations of God, covered the whole cycle age of seven thousand years, even to the great final judgment—in the end of the millennium sabbath day, of this cycle of time, since Adam's fall. And the book of Jasher gives the natural fulfillment, and the transpiring events of both Adam's generation, and of Gadrel's in fearful mixture with each other, in the transgression of their doings down the line; and the different lineages of the three classes, of which we will briefly explain in these writings. Joshua, in scripture, makes mention of the book of "Jasher," saying, Are not these things written in the book of Jasher? Joshua 10-13.

Therefore we, after this brief explanation, take the liberty to quote from these books, in harmony with scripture; and, as we have done before, will make mention of the writings of Esdras as well, as he was a man of the second dispensation, as well as Elijah, who was translated like unto Enoch, body, soul and spirit; and are living witnesses of life immortal, without death, and of the establishment of the kingdom of God on earth in peace and in righteousness; as Enoch spoke of a portion of his writings having been given for the

elect who shall exist in a distant period, and to whom all the scriptures are written—for us upon whom the end has come, in this the day and time of visitation. I would not speak or write unto you things without foundation, or without divine authority and support; that you may be able to receive it with thanksgiving and praise to the God of Israel, who worketh in the creation, and worketh all things after the counsel of his own will. Ephesians 1-11.

Getting back to the creation and the cause of sin and death, it is written, God made not death, but through enmity of the devil death came into the world. Therefore the first origin of sin and iniquity was found in Lucifer. Who was he? He was first a choice cherub of Eden, bright star of the morning, until iniquity was found in him; and not only one, but many of that class and order, who rebelled against God in envy; and which was the origin of other gods, like the most subtile beast of the field, and of a serpent nature, who was called Gadrel; who deceived Eve—and he only being one among many of his order. He was black; and also his offspring, Cain, his first begotten, who slew his brother Abel, through envy—the first death, in the fall. And many of his order are spoken of by Enoch, which were called angels, having bodies immortal; who left their own habitation, and their first estate, and went in unto the daughters of men—i. e., of Adam's race. These are spoken of briefly in scripture, who left their own habitation and went in unto the daughters of men, because they were fair; (Gen.

6-4;—daughters of Adam being white, or fair to look upon. Genesis 6-2.

And for such crime in transgression of his law and command, not to mix, God spared not the angels, but cast them down to hell—i. e., in the fall—and they and their generation bound under chains of darkness to the judgment of the great day; (Jude 6;) which is in reality shown in the blacks—bound under chains of darkness. But remember, No scripture is of a private interpretation; and the offspring of Adam's race mixing together with Gadrel's host, or fallen angels, in their crimes, brought on the flood; and they died in disobedience while the longsuffering of God waited in the days of Noah; to whom Jesus preached—to the spirits of prison; that such as were of Adam's seed might have part in the first resurrection. And those of Gadrel's host, the deceivers, will live not again till a thousand years are expired, waiting the final judgment, as the deceivers are under greater condemnation than the deceived; and as Jesus said in his day, They who deliver me unto them hath the greater sin. They being the seed of the serpent-beast, and of the fallen angels, were called serpents and generation of vipers. And the Gentiles of Adam's race crucified him—but in ignorance, under the command of those serpents and vipers.

The fallen angels and Gadrel's host were called the Satans, and the devjl. And therefore to their generation of vipers and serpents, Jesus said, Ye are of your father the devil, and of his works will ye do. And as to Adam, and to his generation, known as Gen-

tiles, they are of their father Adam, and of his works will they do; and in Adam all die—i. e., in his works. But Jesus, the seed of the royal and great creation, said, I do the works of my Father—the God of the living. And we, the elect seed of paradise, also will do the works that he did, and greater works, etc.

Therefore from the beginning we have the three classes before us in their generations, in seed, mixed. And now comes the seed to whom the promise was made, and children, spirits of the just, foreordained and predestinated from before the foundation of the world. They in spirit having done his will, and fought against the fallen angels, will do his will in earth as it was done in heaven; as it is so written: Michael and his angels fought against the dragon and his angels—the serpent-beast and fallen angels, who prevailed not, and were cast down; as it says, God spared not the angels that sinned, but cast them down to hell—i. e., in the fall; and drove the serpent-beast, and Adam and Eve out, and placed cherubims with flaming swords to keep them out. And so it says in Jasher, Gadrel, or the serpent-beast, was created with them—i. e., with Adam and Eve; and scripture shows he was with them in the garden; and for the sin of deceiving Eve, was to feed upon dust, and Adam return to dust.

The serpent-beast, in shape of man, said to Eve, in preaching to her, in the event of her partaking of the fruit, “Ye shall be as these gods.” Now this shows more of these of Gadrel’s order—immortal, and assuming to be God, which was the origin of sin. And this

was the origin of other gods, besides the true and living creator God. And so it is written in scripture, There are lords many and gods many. And after the transgression, Gadrel became their god and lord; as it is written, To whomsoever ye yield yourselves servants to obey, his servants ye are—beginning with Adam; and so in Adam, under the god of the dead, all die. And so through envy of the devil, death came. And through the sin of one man death came into the world, and death passed upon all, (of Adam's and Gadrel's host,) because all of their generations have sinned. Romans 5-12.

And this transgression of Gadrel, and Adam and Eve, who formed a trinity in disobedience, broke the sabbath of bliss and rest, joy and peace. And because of sin and death, the earth was cursed; for they multiplied and brought forth children in sorrow, and sorrow multiplied, and sin and death abounded till the great river Gihon overflowed and drowned one third of the inhabitants of the world.

And a great famine prevailed over the earth, and they neither sowed seed nor reaped, because from the decree which was announced to Cain when he slew his brother, that he should wander, and thistles and thorns should come forth, because of Abel's blood being spilled upon the ground. And as sin and crime multiplied, when they sowed seed, it came forth thistles, thorns and briars. Genesis 3-18.

And still after the overflow of the sea of Gihon, the oceanus, they sinned the more. It was from the days of Adam's sin, when the Lord cursed the earth;

and as crime increased, the curse increased—famine and thistles, thorns and briers. And Cainan, son of Enosh, of the lineage of Seth—became wise, and prophesied of the great flood which would be a universal destruction, of which the former was but a figure, or ensample; and he wrote it upon a stone. This was before Enoch's day. And about the days of Enoch, (who was also of the lineage of Seth, who became a man of God and of righteousness,) Enoch gives a descriptive narrative of the sins of the angels, called sons of God and watchers of heaven, who lived upon the high mountains, and who had bodies immortal; and who agreed among themselves to go down among the daughters of men of Adam's race, and mix with them; and who descended from their lofty station, and went in unto the daughters of men, and begat children; whose offspring became great giants; who multiplied greatly, inasmuch as the earth did not support them, and they began eating animals and birds, and the children of men. And Enoch, in whom righteousness, grace and truth was found, was commanded of God to go upon the mountains and rebuke the angels for their sins, and inform them of the decree and judgment of God against them.

And yet their sins continued, and crime increased until the flood came and swept them all away; before which a fixed period was given—a time in which they might be warned and given time in which to repent—which was 120 years; during which time Noah and Methuselah preached and warned the nations of the earth. And they sinned against God the more.

The earth then turned out of its proper place; and the earth shook, and lightnings flashed, and thunders roared, and darkness and gloom settled over the earth. And then God said if they would repent and turn from their sins, the flood should not come; and they mocked at it and sinned the more, saying, God does not exist. Then he caused the animals and birds of all kinds to gather around the ark, and for seven days they surrounded the ark. And Noah was seated by the door; and all the animals that crouched before him were to be taken in.

And among others there came a lioness with two young lions, and they all three crouched before him; and the two young ones drove the mother away, and she went and stood with the old lion. And Noah marveled at this, and delivered them to his sons to take them in. Now as this is a strange circumstance, I wish to interpret and show forth the meaning of it. The lioness crouched at first, with them, because of her two young, and not from a godly standpoint. And therefore the spirit of it was given the young, who drove her back to her proper place with her lion who did not crouch. And therefore she remained out with her husband—and like mankind, must bow before the God of creation, in spirit and in truth, and from a godly standpoint, and not change their mind in adversity. And such lesson was given by Jesus: That one said he would go, and changed his mind and went not, and another said he would not go, and changed his mind and went. And he asked, Which of these is the more justified? The answer: The

one who said he would not go, but as a wise man changes his mind, he went—therefore more justified, as he changed his mind for good. Therefore to say I will go, and make claims, and allow anything to change his mind against it, and not go, could not enter. And so also like the man who puts his hand to the plow and turns back, is not fit for the kingdom; for the promise is to him that endureth to the end—the same shall be saved.

Like the parable of the seed sower—which seed fell in different conditions; and some sprang up quickly, and rejoiced for a season, but when persecution ariseth because of the word, they fall away; like also was shown by seventy of Jesus' followers, because of the word he spoke, which they could not understand, walked no more with him. Therefore these who follow and put their hand to the plow, must expect things to be spoken, hard to be understood, but act upon what they do understand, and take the rest by faith, and therefore step with him, step by step, up into the temple of wisdom, growing in grace and the knowledge of the truth. 2 Pet. 3-18.

Getting back to the ark, as this is the days of Noah, we continue to say: After the rain came in torrents, and the floods began to arise, about seven hundred thousand gathered around the ark, and pled for entrance, and said they repented, and would turn from sin, "Only let us in!" But Noah spake and said, Why did you not repent and prepare during the fixed period of 120 years pleading? You see it coming upon you is why you would enter. And they would have

broken in, but animals and wild beasts overpowered them and drove them away. Jesus said, As in the days of Noah, so shall it be; and said, Strive to enter the strait gate, for many shall strive to enter and shall not be able; (Luke 13-24;) like in the days of Noah—sin away the day of grace, against his longsuffering and offered mercy, till it's too late; when the door will be closed and no man can open it. Rev. 3-7.

In the first dispensation from the close of the paradisaical sabbath day of a thousand years, and in the first day of a thousand years of sin and crime, it must be remembered there were two different lineages of Eve's offspring. And why, and how? There is no effect without a cause. Therefore Cain was not Adam's son in reality. He was the first fruit of the crime from Gadrel—the serpent-beast, for he deceived her, and she did partake with him. And she conceived; and when this child was born, she said, Behold I have gotten a man from the Lord—and it was black. And the next was Abel, from Adam; for afterwards she offered to Adam, and he did eat. Therefore it was said, I will put enmity between thy seed and the seed of the serpent, etc. And that enmity showed itself when Cain slew Abel; and that enmity has not ceased from that day to this; and all down the ages of the fall, one scene of bloodshed and war in all the earth, both spiritual and natural—Michael and his angels, and the dragon and his angels. And I wish to say here, it is written in Enoch that Gadrel instituted the coat of mail, and every instrument of war—which was the coat of skins spoken of

in scripture, given to Adam, Gadrel having become his Lord, and his God of death. And strange as it might appear, this was handed down from generation to generation on the one side of the house—Cain's descent, and a rod which was used by Moses was also handed down through the other side of the house, of which I will give you more detail in particular, further on.

These immortal angels, once sons of God, in reprobate, and the Lucifer class, were looked upon, and served by the offspring of Adam and Gadrel in mixture, as gods. Yet it says they were devils, transforming the pure word of the God of creations. And they made images of them, and would bow down to them—which was followed down the line through the second dispensation, and even into the third; which was at last broken up by the apostles of Jesus, through the gospel age. And even now it takes another form, and some worship one thing and some another; and yet there are lords many and gods many, and religions (so-called) many; and all bow down to the golden image which beareth the superscription of Cæsar. (Dan. 3-5,) and give unjust judgment in order to be friends of Cæsar; or afraid to render justice in righteous judgment, because of public opinion—and most of this only in imagination, vain and foolish; and in the end bring shame and folly upon themselves, and everlasting condemnation, shame and contempt. After the flood, the generations of the world were divided in the sons of Noah, and in their generations, after their kind, and in mixture, till the

earth was overspread. And, strange to say so, some after the flood, yet in Abraham's day, began making to themselves gods of wood and stone, and bowing down to them. And Abraham smashed up his father's wooden gods. And it having been known that signs in the heavens among the stars were seen at his birth, (when the king was to put him to death,) of him taking away their kingdom, therefore the king sent for him to be brought. And Abraham's father fooled the king and took a servant's young son instead, and the king dashed him to pieces. And Abraham was hid in a cave. And after he grew up and destroyed his father's gods, and was taken before king Nimrod, then it became known that another child was destroyed in his stead. And the king had Abraham thrown in a furnace of fire, and with him his brother, who would wait to know whether to believe in Abraham's God or the king's. Therefore he was not accepted by either—only fit for the flames; and he was consumed by the fire of the furnace, while Abraham walked amidst the flames three days and nights. And it is so written, that 800,000 people gathered to witness this execution. Seeing all this, the king called to Abraham, and he came forth; and the king and all bowed down to Abraham, but did not continue in the faith of Abraham's God, as from the wicked goeth forth wickedness.

And after this, when the sons of God presented themselves before the Lord, the devil appeared also, and with accusations against the faithfulness of men who served the God of the living. And a test was

made by Abraham's sacrifice; and Satan permitted to try to hinder, and transformed himself like unto an old man, very humble, and apparently meek, and told Abraham's wife that Abraham had slain her son—tempting her, thinking she might die from the effect. And after she revived, she went in search of them. And Satan again appeared, telling her that he had lied to her, and that Abraham had not slain her son. And she breathed out her soul in joy, and died. Satan also caused a great river, as an obstacle in Abraham's way, in which he had to wade to his neck. And Abraham rebuked Satan, and the water disappeared. He then transformed himself in appearance of a young man, and tempted Isaac, the son; but it only increased the lad's faith. It is written that a ram had been prepared from the days of Adam, for the sacrifice; and the ram came running towards Abraham and the lad; and Satan caught the ram to hinder it, thinking he would slay the son—the lad having been bound upon the altar. And angels interceded. And the Lord spoke to Abraham and commanded that the lad be not slain. And Abraham saw the ram caught in a thicket, and took the ram and made sacrifice with the ram instead of the lad. And therefore Satan was caught in his purpose. And so Satan will be caught at last, and bound a thousand years to deceive the nations no more. The ram denotes lust—which must be bound and crucified, till dead. Therefore the ram from Adam signifies the Adamic evil, giving rise to lust, which must be slain. The faith of Abraham spoken of, is to believe and know that while Satan is

permitted to bring obstacles and hindrances, that God is greater than Satan; and like Abraham who was cast into the furnace, flinching not, he well knew that God who made and created all things, was greater than the flames. And so Jesus said, If ye are the children of Abraham, you will do the works of Abraham. Therefore the antitype of Abraham was Jesus Christ; and he said, The works I do, shall ye do also, and greater works than these shall ye do. John 14-12.

There were so many different Gods down the line, the true seed who trusted in the God of the living, always made mention of their God as being the God of the universe; who created and made all things, both in heaven and in earth, and who avenged the cause of his seed who trusted solely in him, and him only. And he to whom vengeance belongs will avenge and bring deliverance in every time of trouble; as it says, I will be with thee in the sixth trouble, and in the seventh I will not forsake thee. He having power over all things, must be trusted in all and every trouble Satan subjects them to. He made the fire and flame, and surely can quench it; and made the lion—and is able to stop its mouth when he pleases; and can cause the waters to part and bring deliverance—only he requires our hearts to be right. And remember, he who made the heart of man or beast, is able to judge if it be right—and so also is his Son. And so it is written of Jesus, He knew what was in man. And the seed of Jesus and his elect, came down the line from days of old; and the spirits of these

worked with God in the creation.

Enoch speaks of Michael and Gabriel, who were spoken of in different places in scripture. Michael, archangel, was head counsel against Lucifer, or the Satans who rebelled against God, after the close of the millennium, or the paradisical age, when rebellion and disobedience took place, beginning with Gadrel, who was spoken of in the book of Enoch as one of the fallen angels called the watchers of heaven, and sons of God, or Lucifers, bright angels, or stars; and were spoken of as perfect in their ways till iniquity was found in them. Now I might say here: You may note the saying, "Perfect in their ways"—not perfect in construction and in wisdom; like as was spoken of Noah, as being righteous in his generation, or as in his class; and so also of these Lucifers or angels—perfect in their class and in their ways until iniquity was found in them, in their exaltation, and magnifying themselves as gods; and who became envious of Michael and Gabriel and all the archangels of obedience. And therefore it was counted rebellion against God who created them. Therefore Michael and Gabriel were given commands concerning them and their seed after them. Seeing the fallen angels—and who had immortal bodies, called sons of God, before their rebellion, and before their fall—I speak concerning their seed, because they went down in unto the daughters of men, and like Gadrel, the first who deceived Eve, went in unto blood, which caused their fall, and so-multiplied in mixture. And Michael and Gabriel were commanded to war against them, first in

spirit, and also in their seed, and destroy their seed from the earth, and so put them against each other, that they might destroy each other. And so it has been so. And therefore it is written, Michael and his angels fought against the dragon and his angels, and the dragon prevailed not.

And it is again spoken of in Revelation as in the earth; and as other scriptures say, In that day Michael shall stand up for the deliverance of his people, Israel; and there shall be such a time of trouble as never was, even to that same time again. Note! Michael was the spirit of Jesus—i. e., Michael, the spirit, sent to that body prepared for him, as the scripture says, Lo, I come, in the volume of the book it is written of me, to do thy will O God, and a body hast thou prepared me.

Therefore at that time, Michael was in a body, the firstborn son, begotten of God, the Father, and the firstborn among many brethren, who would wait and come for their bodies in the time of the end spoken of by Daniel the prophet. Therefore when Michael, or Jesus, came and stood up in a body, there was a time of trouble, such as never was, till that same time again; when the Second Child would stand up in his stead; (Eccl. 4-15;)—Gabriel taking that body, and who like the first, is spoken of as the Lord; as it says, The Lord shall descend from heaven with a shout and with the voice of an archangel—Gabriel, like Michael, the archangel to whom the command of war was given against the children of the watchers.

Now I wish to make mention of the terrible and dreadful wars which took place (natural), in the second dispensation, beginning with Nimrod and Abraham—Nimrod, king of war on the rebel side, and against Abraham. And you will remember Abraham slew the kings of Sodom and its country, who had captured Lot, Abraham's nephew, and on his return from the slaughter of kings met Melchisedec, who blessed him. This Melchisedec was Shem, son of Noah. And I might say here, Abram, by marriage became related to the Hamites. And when Abram's name was changed, the Ham part was added thereto, and he should be called Abraham. Notwithstanding, in the descent of the sons of Noah, and in the intermixture of marriage, the land became overspread and divided in their heritage; and Egypt became inhabited by some of Ham's descent, and also of the Ishmaelites—descent of Abraham from the bond side of the house, as these things are shown in the book of Jasher, and of which we will give more in detail further on, as we trace from effect to cause, and give the origin of things down the line. But I might say here, the Ishmaelites were called by Enoch, "wolves," and the first origin of wolves attributed to man; and who bought Joseph from the Midianites, who took him out of the pit. And passing Joseph's brethren, they demanded him; and finally took pay—20 pieces of silver—from the Midianites. And the Midianites sold him to the Ishmaelites—who were called wolves—and the people of Egypt, (for they were Egyptians,) and who took him to Egypt.

I have already spoken of the coat of mail which was taken by Ham, and which fell into the hands of Nimrod. Notwithstanding all this—his great warship—he was defeated by Abraham. And it was Nimrod, king of the land of Shinar, who had Abraham put into the furnace of fire. And Abraham walked in the flames three days and nights; after which, Esau slew Nimrod, and two of his guards with him, and took the coat of mail. But as to the rod I have also mentioned—it was handed down, and was taken into the ark, and was given to Shem, who was called Adonizedek, and Melchisedec—high priest of the Most High God. And when he met Abraham on the way from the slaughter of the kings and blessed him, he gave it to Abraham—which was the sceptre of rule and of blessing; and from Abraham to Isaac, his son; and from Isaac to Esau, because Esau was the elder—yet they were twins. However Esau came off first, and Jacob held of his heel. And Jacob in process of time obtained the blessing, and took the rod from Esau. And in process of time Joseph was sold into Egypt; and Jacob took it with him into Egypt and gave it to Joseph, as one portion above his brethren; and the sceptre to Joseph, who had become next to the king of Egypt. And after the death of that king, Joseph became king with all power of rule. It's true Pharaoh had a son heir to his throne, but inasmuch as Pharaoh loved Joseph and knew from him came blessing, might and power, he instructed Joseph, after his death to take charge of his son; and Pharaoh's son only sat on the throne of his father—but under Joseph.

I might say here, the origin of Pharaoh took place before Joseph was sold into Egypt; when a poor man once upon a time had nothing to eat and was a stranger in the land; yet was very wise, and devised a plan, while the king of Egypt was away for a time, to go and contract a lot of soldiers as guards, as if it were by the king's command. And they stationed themselves at the general burying place of the dead, and charged a tax for permit to bury, and by that became very rich before the king's return. And at his return, the people complained to the king. And the king sent for Rikayon. He dressed in fine apparel, and all his host, and appeared before the king and made a great speech concerning the thing. And the king seeing his great gain and his wisdom, approved of him and made him one of the principal rulers. And he so dealt with them, and all the people loved him, and the king as well, and changed his name to Pharaoh. And when that king died, this man was made king; and they passed a law, that after him all kings of Egypt following, should be called Pharaoh. Book of Jasher, p. 35.

Now let us return to our subject concerning the rod given to Joseph. After the death of Joseph, the rod came into the hands of Reuel, the Midianite. And when Reuel went out of Egypt, he took it and planted it in his garden; and the man that could pluck it from the garden should have his daughter. And all the mighty men of the Kinites tried to pluck it from the garden, and could not. And it remained in his garden till Moses came—whose right it was; and he plucked it from the garden. And Reuel gave Zipporah.

his daughter, for a wife. And Moses was chosen of God to afterwards deliver the children of Israel from Egypt in which land they were enslaved, a long time after the death of Joseph, when other kings arose who knew not Joseph, as the scriptures show. However it will be remembered how Moses ruled with power with that rod, by which he showed signs and miracles to Pharaoh which name was given because of oppression—charging for burial of dead whether poor or rich; and who afterwards oppressed the children of Israel until they could no longer exist. And with that rod Moses caused the plagues to come upon Egypt; and with which he stretched forth that rod and caused the Red sea to part into twelve parts—thus making twelve roads through the Red sea, because the children of Israel were divided by Moses into companies, according to their tribes taken from the twelve sons of Jacob. And all passed through dry-shod; while Pharaoh's host—about ten hundred thousand—drowned in the sea, by the waters closing in upon them, and so brought deliverance to the children of Israel. And by this rod he smote the rock and caused the water to come forth for the children of Israel.

Now the promised land was promised to Abraham and to his seed after him—which land in process of time became inhabited by the descendants of Canaan, and therefore were called the Canaanites; and who had mixed down the line with the seed of the fallen angels; and great giants came forth—a seed from the giants of the first age before the flood. And crime took an

occasion, and great mixing in the land, contrary to the law of separation—which law was handed down.

Therefore long before Moses wrote the law which we have in scriptures, it was made mention of in Jasher; who spoke of things written in the book of the law. Therefore Moses had knowledge of such book, and therefore wrote and gave a brief narrative of the creation spoken of in Genesis. However, the sons of Jacob, like Abraham, were masterpieces of war, and invisibly commanded by Michael and Gabriel, together with the spirits of the just, or never could they have had the power; for the promise was to the *children*—and not only great power of war to Abraham and to his seed after him in Isaac and Jacob and his sons, who slew all the nations of the Ites, that ever came before them in battle, but it was handed down to the children of Israel. Look at Joshua and his warriors in Canaan, who slew the seven nations of the Ites of the land, for possession of the land, which was theirs by promise. And such command was first given to Michael and Gabriel in the first dispensation—therefore were commanders in spirit, and who will possess the land of promise—to-wit, the redemption of our bodies. Therefore hear the words of the Lord, O earth, earth, earth! Rejoice, O land! for the seven nations of the Ites are in spirit contending in order to hold possession of the land for the dead, and for the oppression of the poor, etc. And therefore the invisible powers are warring, and Pharaoh, as king of the Egyptian world of darkness, tries to hold in bondage. But by Michael and Gabriel we shall be delivered from the bondage of

corruption into the glorious liberty of the children of God; and Satan, the king of death, bound for a thousand years, to deceive the nations no more.

All God's dealings with the children of men from the beginning, and all Satan's work with fallen angels, has been but in battle, and will continue till Satan's kingdom is subdued, and passes away, and when the kingdoms of this world shall have become the kingdom of our Lord and His Christ—as Michael and Gabriel were made Lord, and represent the first and second coming. And Christ is their Christ, who existed with God, the creator *Son*—the brightness of his glory and the express image of his person, by whom the worlds were made. And he was from the beginning, working in the creation—working all things after the counsel of his own will; by whom Michael and Gabriel are blessed for ever; and who stood in the presence of God to do his bidding and his will, in loving obedience; for which they are blessed of God the Father. And therefore they stood against the Satans and transformed angels of light, in obedience to God, without wavering or becoming contaminated with the delusions of Lucifers, or Satans, and fallen angels, who left their habitation and kept not their first estate. Christ—the spirit and Son of God—works with man in creation, because God out of Christ is a consuming fire, unto whom men cannot approach. And therefore Christ, said, Let *us* make man in *our* image and after *our* likeness. And Christ was with the church in the wilderness—as Enoch prophesied and said, Behold the Lord cometh with ten thousands of his saints. And in scripture it says,

The Lord *did* come with ten thousands of his saints; (Jude 14;) who was with Moses, and with the church in the wilderness—Moses as the Lord, and Christ his ruler and creator. But notice here! It was said, God appeared to Moses in the burning bush. But Paul said it was an angel. God being a consuming fire, he sent his angel as a burning fire to represent him; and so it is written, He maketh his angels spirits, and his ministers a flaming fire. And these angels, representing God and sent of God, came in different names all along the line. He said on one occasion he was Jehovah. Very well. What was the origin of Jehovah?—since we do not see it spoken of in Genesis, concerning the creation of man; it was Lord God, and God. But he afterwards changed names of his chosen from Abraham down.

When Joseph was in prison in Egypt, at the hands of a woman, and was in prison 12 years, God did not allow him who put him in to take him out, that he might not glory—as no flesh shall glory in his presence without falling; but Joseph, like Jesus, had to learn obedience by the things they suffered in the flesh. Therefore when ten years had expired, the butler and the baker were also in prison with Joseph, suffering for their sins, while Joseph was suffering unjustly; like with Jesus, who suffered unjustly at the hands of men and devils, but the two thieves suffered with him—but justly, and for their sins. However Joseph, the figure, interpreted the dreams of the butler and the baker; and one was restored and the other hanged. Yet the two thieves both hung on crosses

with Jesus; and one repented and will be restored in spiritual resurrection, and the other condemned till further resurrection, or final. But as to the two in prison with Joseph, when Joseph interpreted their dreams and saw the butler was to be restored and raised by the king, he asked that he might remember him to the king. And for this—trusting to man somewhat—he was kept still in prison two years more; for the butler, like the fallen nature of man, forgot Joseph. He being restored and in his prosperity, forgot Joseph; and it was permitted, to teach Joseph to trust wholly in God. Notwithstanding when he determined and decreed trouble was coming upon Egypt, Pharaoh, warned in a dream of the coming famine and could not understand it, had to have an interpreter. And so also today according to the decree of God from the beginning since the day the angels rebelled, and since God deceived Eve—which brought on the curse over the whole world for a set period of seven days less the sabbath or seventh. And so Pharaoh, the king called for all the wise men of Egypt, (falsely so-called, to interpret; and they all differed in their interpretation—like as unto this day in the time of the great famine; as it is written, There shall be a famine in the land—not a famine for bread nor for thirst of water but for hearing the word of the Lord. And they all differ in their interpretation—and so in antitype in Egypt.

The king, who then at that time was used to represent God, (and he was a great king in the days of Joseph,) was displeased with his nobles, and said

they all interpreted lies; and he was to have them put to death. And his decree began to be executed, and some were put to death. Then through fear, the butler seeing trouble, again remembered Joseph, and came to the king and informed him of the Hebrew, Joseph, and related the circumstance as interpreter. And the king had Joseph brought. But according to custom, they ascended the steps according to the different languages they could speak; and Joseph ascended three steps, (there having been seventy steps,) and Pharaoh descended four steps, according to the custom when they could only speak one language—and so many steps for every language. And Pharaoh related his dream; and Joseph interpreted it as but one dream—wherein the nobles of Egypt made it out to be two separate dreams. And Joseph set forth the meaning—which was seven years of plenty, and after which, seven years of famine, and advised Pharaoh what to do: That he should select from the most wise and discreet people, overseers, and overseers under them, and store up against the time of famine. And Pharaoh asked Joseph how was he to know this thing was true. And Joseph said: This shall be a sign unto you: That this day thy wife is upon the stool of delivery; and she will bring forth a child unto you to comfort you. And when this child is delivered, thy firstborn child of two years old will fall dead upon the ground. And Joseph was put back in prison. And that same day the sign came to pass, and Pharaoh knew his interpretation was true. And Pharaoh called for all the wise men (so-called) and laid before them the proceedings, and

said, I know of no man in all the land of Egypt more wise and more capable of taking charge in this thing than Joseph. And they all acknowledged the thing was good, but objected to Joseph as it was according to their law that no man could reign as ruler under the king except they understood all languages; "and this Joseph does not even know our language." And the king gave three days more to consider it before bringing Joseph out to try him—to which they all agreed. That night an angel came to Joseph in the prison, and stood over him and taught him all languages in one night. And this angel said to Joseph, Your name shall be called Jehoseph, in which is the first part of Jehovah, and the last part, sound of Joseph, the origin of Jehovah—no doubt the name of the angel; and who afterwards appeared to Moses of that lineage, or a chosen instrument, to deliver the children of Israel from bondage as this angel delivered Joseph. Therefore Joseph came before the king, and all gathered around; and Joseph ascended the seventy steps, by speaking all languages of men which then existed, and was crowned king, second under Pharaoh—the substance of whom is Jesus who, in spite of all wisdom of men, fallen angels and devils, was raised from the pit, and afterwards was seated on the right hand of God, and the throne of power, under God the Father.

Joseph had one brother—son of his mother Rachel. And in process of time the famine became great; but Joseph by wisdom and understanding of God had wisely gathered corn from all the land of Egypt in the time of seven years plenty, and was there

fore ready for the famine. And all are written for us upon whom the end has come—object lessons and examples, similitudes, allegories and parables, because the living word and the mysteries were sealed from man, fallen angels, and beasts in shape of man, and from all transformed angels of light; as shown in Enoch, that these angels, or Lucifers, only understood the mysteries in reprobate, and taught them to the children of men, offspring of Adam, who worshipped them as gods; but they were devils. They sacrificed unto them as unto gods—knowing not the difference; and this is the origin of sacrificing unto idols, spoken of in scriptures.

And why did Adam's offspring know no difference? There is no effect without a cause. Therefore the first great cause I will repeat again, as I have spoken of it before—which was first because Eve, and also Adam, harkened to one of these transformed lords, and were deceived by him. And therefore he became their lord and their god. And this Gadrel was called the most subtile beast of the field, and serpent of the garden. And the first fruit of the crime was Cain, the author of the first death, through envy of his father, the devil. And his offspring, in mixture, transformed the word along the line, and therefore all worshipped gods of their own imagination, and after their several generations, after their own kind. And therefore Jesus contended with the offspring of the watchers, in his day, and called them serpents and generation of vipers; and such were spoken of as

natural brute beasts, made to be taken and destroyed.
2 Peter 2-12.

And because of this mixture, the law of separation was commanded, and handed down. And yet that law of separation was but a type, and a figure of better things to come, and a more sure word of prophecy, according to the promise, that there should be a cleansing fountain opened in the House of David for sin and uncleanness; and, In that day the House of David should be as God. Because of this mixing with all kinds and classes from the beginning, all are born in sin and shapen in iniquity; and the seed to whom the promise was made, also became mixed with the tares, or contaminated with the evil from Satan, through Eve and Adam. And it is so on the increase, if these days were not shortened, no flesh would be saved. But for the elect's sake I have shortened the days, and have given a visitation and a cleansing law—a law by which the blood of the elect shall be cleansed; as it is written, I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion. And therefore Israel must be proven by obedience, faith and works; as faith without works is dead. Faith must be proven by works—faith which shall withstand the fire of death and the grave; faith which will bear us up on the raging sea, and guide us through the narrow path of the land, unto victory; faith which watches the house and keeps Gadrel's host from entering and spoiling the goods. The powers of darkness and legions were created and proceeded from the flesh of the great giants of old, who were the offspring of the

fallen angels and the daughters of Adam, and arose as clouds. These spirits never eat, and are thirsty, and are never satisfied. They are not allowed to have bodies except as temporary inhabitants—who enter to darken the body in which they enter, making the last state of man worse than the first. Such spirits or legions appear in time of war. Some of these were found in man in the days of Jesus, and in the man in tombs, who cried out, saying, We are many! And they knew Jesus because his spirit was Michael, whom they had known before. They desired to go into the deep; and Jesus suffered them to go into the swine; and who ran the swine into the sea, because they were thirsty and never satisfied. The swine perished, and they entered back into the swinish multitude. Now, the origin of swine I wish to explain briefly before going further, and also the origin of sheep. Both of these originated in Jacob and Esau. Enoch, describing the children of men and of beast down the line, beginning from the first, giving the generations in beastly names, spoke of a black boar—which was Esau; and said he begat many swine; and this was shown (a swine nature) by his greed. And Jacob was called a sheep, etc; and therefore many sheep sprung from Jacob in his posterity. And therefore shepherds raised up down the line. And so Jesus, the good shepherd, said, My sheep know my voice, and a stranger they will not follow.

The scriptures show keys by which we unlock and loose the seven seals; which are only given to his elect spirits of the just, who in ages passed have

proven themselves worthy; and as it says of Jesus (firstborn), Heaven was searched, and no man found worthy to open the book, and loose the seals thereof. He being firstborn of many of his brethren, and whose spirit was Michael, was found worthy from before the foundation of the world.

And I will again call your attention to the first great cause—when the angels of God rebelled, and the old ones, the Lucifer spirits, led the sons of the holy angels into captivity. And so it is said, They who lead into captivity, shall go into captivity. These Lucifers thought they understood all the mysteries of heaven; but God, who foreknew what they would do, and their destiny, wisely sealed it from them, and gave them a reprobate mystery; from whom all delusions originated. Now if the mysteries were sealed and hidden from the angels before they rebelled and fell, how much more would it be sealed from the fallen world, in mixture. Therefore since cherubims were placed with flaming swords to keep the mystery sealed, lest they would reach forth and also partake of the tree of life, it has ever remained a mystery—sealed from fallen angels, men and devils, until the swords cut them off. But to spirits of obedience it has been unsealed, and some in every age have entered in.

And the promise is to the spirits of the just, because they did his will, and therefore were foreordained and predestinated from before the world was; which means, once upon a time, when the angels sinned and rebelled against God, these took war by command against them. And in the dispensations of time,

the battle has been going on in all the earth; and the promise is to the seed which was to come—which seed was for bodies for the spirits of the just. Therefore the types and figures have been given of the antitype, or better things to come; when the war is ended, and the kingdom restored, and given to them whose right it is to obtain, and to whom it was promised.

Therefore the great circumstance of Joseph having been sold into Egypt, and the circumstance following it, embraces the dispensations of time, since the rebellion in heaven or paradise, and, following it, by the angels; who once having immortal life, rebelled against Michael and sold him. And therefore the fall came on; and the great famine in all the earth since the beginning of the fall, and the word sealed—which is the good old corn of the land. And so it shows in the beginning of the fall, by sin, the earth was cursed. The once holy angels, in their lofty stations and holy habitation, desired their inheritance to be divided—like Adam as well, who was deceived by them; and so leaving their own habitation and keeping not their first estate, were the first great cause of Michael (Jesus) having to come into the fallen cursed world, (like Joseph, in Egypt,) in order to become the redeemer of Adam's race—and more especially the elect, his brethren, as he was the firstborn of these brethren, to whom the promise was made, by God, who cannot lie, before the world began, and against which the great angels became envious. And the different classes were shown by Abraham's seed, in the wife and bond wives.

And so also these same things were shown down the line. So I might say here again, the Egyptians were of Abraham's seed, but by the bond—Ishmael, son of the bond. And it was his offspring that inhabited Egypt—a blessing to all Abraham's seed. But you know the Jews claimed to be the seed of Abraham; and Jesus said, I know you are the seed of Abraham, but if you were the children of Abraham, ye would do the works of Abraham. Therefore by Jesus, antitype of Joseph, and also of Abraham, the whole earth will be blessed. But there are different blessings, and different glories, and many mansions in my Father's house. Jesus, greater than Abraham, said, I tell you the truth, which Abraham did not do; because the truth of the great mystery was sealed from Abraham, and revealed to Jesus, who opened the book and loosed the seals, and brought life and immortality to light through the gospel. But as it was rejected by the offspring of the serpent-beast, and of Adam, he closed the book again and sealed it by his blood. But now, in this day and time of visitation, the angel comes with the Little Book open in his hand, and unsealed. And the Second Child is the Lord's younger brother, as represented by Benjamin in Egypt, whom Joseph seated upon his own throne while he proved his brethren; and placed the map of the stars in his hand, and the silver cup in his sack. He now interprets the mystery with open book in hand, and by whom, and by which, Jesus proves his brethren. And when Joshua with his men, compassed the city of Jericho, and blew the trumpets seven times

around, they all shouted with great voice, which shook down the walls of the city, and they took it. But look at his prophecy, as he said, Cursed be the man who rebuilds Jericho. But the foundation shall be laid by his firstborn (Jesus), and the gates shall be set up by his younger brother—Benjamin. And it is also shown, this Second Child shall stand up in his stead; and as shown, The Man-Branch shall grow up out of his place, and build the temple of the Lord; and as Jesus shows him to be the Son of man, before whom all nations shall be gathered; and that he would send his angels (messengers) to gather his elect. This Son of man is spoken of by Enoch, speaking of him sitting upon the throne of his glory. And the principal part of the judgment was assigned to him—the Son of man; and sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever; as the deceivers and the deceived shall be brought face to face and judged. According to their ranks of corruption shall they be imprisoned, and all their works shall disappear from the face of the earth; nor henceforward shall there be any to corrupt, for the Son of man has been seen, sitting on the throne of his glory. And everything wicked shall disappear from before his face, and the word of the Son of man shall become powerful in the presence of the Lord.

Jesus was called the Ancient of days, and with hair white like wool; which is also shown in the book of Revelation. This Son of man was spoken of as with the Lord of spirits. And this is also in harmony

with scriptures speaking of him. Jesus himself often spoke of the Son of man, and that you should seek for that bread (of life) which the Son of man shall give, and that before him shall the gathering of the people be. He is called Shiloh; and to Him that overcometh shall I give a *new name*, which no man knoweth save he that receiveth it. The Satans shall be expelled, and their host overthrown—like Pharaoh's host in the Red sea.

Yekun seduced the sons of the holy angels; and therefore Satan is the deceiver of the whole world, and would deceive the very elect if it were possible. But he shall be bound a thousand years to deceive the nations no more. Yekun was one of the fallen angels which we have spoken of before, who descended from their lofty station. And for their crimes, and for teaching crime, the flood came and overthrew them, and swept all away, who were partakers of their evil deeds; and were bound in prison till the judgment of the great day. Yekun seduced the sons of the holy angels, causing them to descend on earth, and lead astray the offspring of men. Therefore it was to the children of men, who were deceived, to whom Jesus, in spirit, preached—who had died in disobedience while the longsuffering of God waited in the days of Noah; who were also said to be in prison—i. e., earth bound—and that they might be judged in spirit, according to men in the flesh, and live according to God in spirit, after the loss of their bodies, in the waters of the flood. In the great day of judgment, both the deceived and the deceiver shall be brought face to face; and the deceivers, through condem-

nation, live not again till a thousand years are expired.

Of these fallen angels, there were twenty-one spoken of. The first, his name is Samyaza; and the last, his name is Azazeel. These twenty-one were leaders under chiefs; and their followers were divided into companies of hundreds, fifties, and tens. And the chiefs were five or six. Now since I have given a few names of leaders, I must give a brief description of the nature of their sins, for which such great judgment fell upon them—decreed by the All-wise, and Almighty God; and unchangeable is his decree. Names of the chiefs: the first, Yekun, who seduced the *sons* of the holy angels, and who caused them to descend and lead astray the offspring of men—i. e., offspring of Adam, who before was a victim of one of these six chiefs—the beginning of their work in causing the fall upon the world, for which it was cursed. The name of the second is Kesabel. He pointed out evil counsel to the sons of the holy angels, and induced them to corrupt their *bodies*. Note this!—as a confirmation of their having bodies. And the name of the third is Gadrel. He discovered every stroke of death to the children of men, and he seduced Eve, and discovered to the children of men, instruments of death—the coat of mail, the shield, and the sword. for slaughter. The name of the fourth is Penemue, who discovered to the children of men, bitterness and sweetness; and pointed out to them every secret of their wisdom, and taught them to understand writing, and the use of ink and paper; which was not necessary before the fall, to confirm their faith. However, since

the fall, ink and paper became useful, and were used by Enoch, whom the angels, who did not fall, called, "Enoch, the Scribe of Righteousness."

Now I wish to say I am only giving a brief account of the work of the rebellious and fallen angels of this cycle of time, since Adam's fall. As to the elder world, spoken of by Esdras, who was also translated, and whose testimony is true, therefore the former cycle and its creation, I will give further on. Only these chiefs and leaders came over; and as Lucifers, were bright stars of the morning, and of Eden, as the scriptures show, till iniquity was found in them—which was envy. Therefore, having been stars and cherubs of Eden, were capable of teaching; only their wisdom was confounded, and became reprobated, and turned over to hardness of heart, and a reprobate mind.

And therefore it says, Numerous have been those who have gone astray, from every period of the world, even to this day. Had they remained righteous and pure like the angels who kept their first estate and did not rebel, death would not have reigned over them. However by their reprobate knowledge, they perish.

The name of the fifth is Kasyade. He discovered to the children of men, every wicked stroke of spirits, and of demons: the stroke of the embryo in the womb, to diminish it, the stroke of the spirit by the bite of the serpent, and the stroke which is given in mid-day by the offspring of the serpent Tabaet (male). One of the holy angels, who kept his first estate, and who dwells in glory, (immortality,) spoke to holy Michael, to discover to them the secret name, that they might

understand that secret name, and remember the oath; that those who taught evil things to the children of men might tremble at that name and oath. And so it has been; and is written, Devils believe and tremble; and by which they knew Jesus, and cried out, I know thee who thou art! Thou art the Holy One of Israel! And hast thou come to torment us before the time? And so it is written and handed down, To him that overcometh will I give a white stone, and in it a new name that no one knoweth save he that receiveth it. These will remember the oath, and keep it, and therefore will not tremble, nor will they be removed. And it is written, I will not only once more shake the earth, but also heaven, that the things that are shaken might be removed, and the things which cannot be shaken might remain. This is the power of that oath; for powerful it is, and strong. And he established this oath of *Akæ* by the hands of holy Michael—the spirit of Jesus, who became both Lord and Christ. And these are the secrets of this oath, and by it were they confirmed. Heaven was suspended by it, before the world was made; and by it has the earth been founded upon the flood; while from the concealed parts of the hills, the agitated waters proceed forth from the creation, to the end of the world.

By this oath the sea has been formed, and the foundations of it. During the period of its fury he has established the sand against it. By this oath, the sun and moon complete their progress, never swerving from the command given to them; and by this oath the stars complete their progress; and when their names

are called, they return and answer for ever and ever. Thus in the heavens take place the blowings of the winds; and all of them have breathings, and effect a complete combination of breathings. There the treasures of thunder are kept, and the splendour of the lightning. There are kept the treasures of hail and frost, the treasures of snow and of rain, and of dew. All these confess and laud before the Lord of spirits. They glorify with all their power of praise, and with them he establishes this oath, by which they and their paths are preserved; nor does their progress perish. Great was their joy. They blessed, glorified and exalted, because the *name* of the *Son of man* was *revealed* to them; and His *name* is the *word of God*. For in the beginning was the word, and the word was with God, and the word was God, and the *word* was made *flesh* in a *body* for *Michael*; and in whom he is glorified. And the word of the *oath* was *confirmed*. And his promises fail not, and shall be made alive in the Son of man, under him, and in his elect, who keep the word of his oath—the word of his power, by which he upholdeth the worlds. It was said to the fallen angels, they shall not obtain peace on earth. And why? Because they have rebelled and raised war in heaven—in Eden's paradise—and against the God of love. And having been once in their holy habitation, exalted themselves and desired to be Gods. And in order to obtain power they multiplied among the daughters of Adam for majority; but cherubims with flaming swords cut them off. And it says, never shall they ascend into heaven.

On earth he will bind them, as long as the world endures—bound under chains of darkness, till the judgment of the great day. And it was said of them, In heaven you have been. Secret things, however, have not been made manifest to them, except in reprobate—delusions. And this was shown in Gadrel, who deceived Eve, and brought forth a reprobate son in Cain. So also the truth of this was proven by those who went in unto the daughters of men, and brought forth great yellow giants, and which were cursed. And evil spirits proceeded from their flesh. And the women who led astray the angels, or sons of the angels, shall be judged. And the elect spirits of the just shall be raised from the mixture of the fall; and after having judged themselves, will judge angels, principalities and powers, and shall judge the nations. And the elect spirits of the just shall descend from the upper heavens, in these the latter days, and take bodies—who waiteth and cometh to these the days of Daniel. And their seed shall then be *with* the sons of men—i. e., the seed handed down from Eden's paradise, from the elder world, or former cycle. And notice: That seed shall be *with* the sons of men, and not *of* the sons of men; and having been handed down through the Adamic race, brings a blessing to the souls of men—seed of Adam. But this elect seed, being from the first perfect creation—in God's image and likeness—will therefore enter into their inheritance. And so it is written of Jesus—the firstborn of these his brethren —“He took not the nature of angels;” and was not the seed of *fallen* angels, and only took *part* of the *nature*

of sinful men—only part of Adam's nature, which was blood; but retained it not—He being of that seed which is eternal and immortal; which was from heaven, or from the Eden of Paradise. And that seed was handed down through Abraham and David.

Enoch speaks much of the Son of man coming, invested with power, and clothed with righteousness; and will judge the earth in righteous judgment. And his elect will be prepared to stand before him. Then shall the kings and princes, and all who possess the earth, glorify him who has dominion, him who was concealed; for from eternity the Son of man was concealed, whom the Most High preserved in the presence of his power, and revealed to the elect.

This Son of man is called Son of man originally, because that seed came down through the lineage of man—Adam's race—and not through Gadrel's race. He shall sow the generations of the saints and of the elect; and all the elect shall stand before him in that day. The saints and the elect have arisen from the earth, have left off to depress their countenances, and have been clothed with the garment of life. It must be remembered therefore, that Jesus arose from the earth, and grew up amongst them, and was clothed with God's spirit, and with divine wisdom; and so also the Son of man, or Man-Branch, who shall grow up out of his place and build the temple of the Lord; having been washed in the cleansing fountain, having crucified the old man of sin—prepared and clothed with wisdom and divine power of interpretation to unseal the mysteries for his elect. They gather around,

and are taught by him the ways of righteousness, unto eternal life. Why therefore stand ye gazing up? He, that spirit of truth, cometh without observation. But they who receive it arise from earth—i. e., from the Adamic earth, earthy bodies—to be redeemed; to be purified from the mixture and tares of Gadrel, called the Adamic evil; cleansed in the cleansing fountain now opened in the House of David. And as in the days of Noah and in the days of Lot, so shall it be in the coming of the Son of man; who will become Son of God.

Enoch prophesying of Jesus, called him Son of woman; and so he was—son of Mary—as she conceived by the Holy Ghost, or mother spirit, called Jerusalem above, who is free, the Mother of us all. And she rested upon Mary, and the power of the Highest—Christ—overshadowed her, and she conceived. And so Jesus, in scripture, is called seed of the woman—this Jerusalem above, who is free, not under the fall; the mother of all who have been, and shall be born of God. I say have been, because in former ages there has been a born creation; and as spoken of, being in his image, and after his likeness; and not only so, but Jesus, the first-begotten of God, the Father, since the fall of Adam, and firstborn; not born of blood—which means his second birth. His first birth was of blood, received from his earthly mother, who had blood. But thirty-three years passed away before his second birth, when he was born not of blood, nor of the will of the flesh, nor of man, but of God—born from mortal to immortal life. And so no

man, while yet having blood, (the mortal life,) can with understanding lay claim to an immortal birth—born of God. Therefore mortal must put on immortality—having the blood taken away, before he can claim the *new*, or second birth. And this cannot be done until the blood is first purified and cleansed, even before they could be like Jesus while in his mortal life.

Enoch speaks of the body of Jesus having hair white like wool, and which John the Revelator saw; and testified of seeing him after he was glorified. And Enoch calls him the "Ancient of days;" and speaks of Michael, the archangel, and Gabriel with him. This Ancient of days signifies Christ, by whom the worlds were made, and who rested upon Jesus, about four thousand years since the fall of Adam. And the apostles said, This is he who made the world and is in the world. And Jesus speaking by the spirit of God, which is Christ, said, I am in the world again. Therefore he was in the ancient of days, and in the elder world, as well as this cycle age, working all things in the creation, after the counsel of his own will. For who has been his counsellor? And therefore, well was he called the "Ancient of days." Michael, the spirit of Jesus, could dwell with him in his temple, and go in and out; and by that spiritual body went and preached to the spirits in prison—who had died in the days of Noah—while the terrestrial body of flesh and bone lay in the tomb, before it raised. Therefore the resurrection power was with him who made the world. And so Christ said, No man takes my life from me; and

could do nothing except it was given them to do. Therefore he said, I lay my life down, and I take it up again; and therefore said, I am the resurrection and the life.

And the resurrection was a two-fold work of creation, as the soul was the water life which flowed from his side. And therefore it says, He poured out his soul unto death. The blood came forth from his side also, and the water, or soul life, separated from the blood; and the soul resurrected, forming a spiritual body for Michael, with which he went and preached to the spirits in prison during the three days the flesh and bone body lay in the tomb. And within the third day, Christ, the creative spirit, raised the body of flesh and bone, and dwelt in it; with which he appeared and both taught and showed forth the kingdom of God in *man*—which had become the temple of God. And therefore he became both *Lord and Christ*—Michael with the spiritual body called Lord, and Christ, with the immortal body. Therefore it is written of this the time of the end of the old world of sin, which shall pass away, and another kingdom shall be established, which shall not pass away; and that, The kingdoms of this world are become the kingdoms of our *Lord, and His Christ*.

And according to his will and his decree, a second shall stand up in his stead—which is spiritually called Gabriel, who was often spoken of with Michael; the one destined for his first coming, and the other for his second; the first removed and taken away to give place

for the second; (Heb. 10-9;) before whom all nations, or the elect seed of all nations, will be gathered.

Jesus did not gather Israel. He said, How oft would I have gathered you, but you would not. And all scriptures show forth the ingathering in the time of the end and day of visitation, and that after the Gentiles' fulness be come in, the Lord would set his hand the second time to recover the remnant of his people Israel. Isa. 11-11. And these things are fully described by Enoch in this the distant period of time from his day: 'And in that day shall the elect one sit upon the throne of his glory; and shall choose their conditions and countless habitations, while their spirits within them shall be strengthened, when they behold my elect one shall choose them for those who have fled for protection, to my holy and glorious name. In that day I will cause my elect one to dwell in the midst of them; will change the face of heaven; will bless it and illuminate it for ever. I will also change the face of the earth; will bless it; and will cause those whom I have elected to dwell upon it. But those who have committed sin and iniquity shall not tread upon it; for I have seen them. My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth. And as Jesus said, Ye draw near me with your mouth, but your hearts far from me.

Now the secret name of the oath is Beka. He spoke to Holy Michael to discover to the angels that taught secret sins, the secret name (Beka), that they

might understand that secret name, and remember the oath, (Akæ,) and tremble at that name and oath. The sun, moon and stars, are figurative of the glories revealed to man. And by this oath they are established in their respective glory; and the treasures of thunder, and the splendours of lightning flash forth his praise. The thunders roar and speak of his glory. And as the lightning shineth from east to west, so shall the coming of the Son of man be. And the snow shows forth his purity, and white robe of glory. The rain shows forth the latter rain, and refreshing showers of his visitation, and water of life. The dew sparkles by the rays of the sun of glory, and is compared to his elect. And with them he establishes this oath and secret name, and by which they and their paths are preserved; nor does their progress perish. Great was their joy! They blessed, glorified, and exalted, because the name of the Son of man was revealed to them. He sat upon the throne of his glory; and the principal part of the judgment was assigned to him—the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains; and as it is written, Satan will be bound a thousand years to deceive the nations no more. Rev. 20-2. And the word of the Son of man shall become powerful in the presence of the Lord of spirits.

After this, the name of him living with him—of this Son of man, living with the Lord of spirits—was exalted by the inhabitants of the earth, and it was exalted in the chariots of the spirit; and the name went

forth in the midst of them. And as it said before, Great was their joy, when his name was made known to them. The morning stars sang together, and the sons of God shouted for joy. And Michael and his angels fought, and the dragon and his angels fought; and the dragon prevailed not, and was cast from heaven to earth—which means to convey this: that being cast to earth, signifies, in the fall should be their habitation, and their seed after them; and never should they ascend into heaven—which signifies, never should ascend into immortal life again, because they left that, their own habitation, and kept not their first estate. Therefore in earth shall they be bound—speaking of the angels who left their habitation and went down in unto the daughters of men.

Their offspring came to birth under the curse. And because their fathers rebelled against God and made war through envy, were cast down—i. e., it means to say, because of their sin of envy and rebellion, were suffered to fall, cast down to rise no more, and bound under chains of darkness unto the final judgment, and abased beneath all; for the deceiver hath the greater sin than the deceived; and therefore the greater condemnation and judgment, because the sin of these chiefs was wilful. They agreed among themselves to enter into that sin in mixing with the daughters of the fallen Adam, and entered into an agreement, and a pledge to hang with each other in their unlawful deeds, in transgression to the paradisaical law of God. And their light was turned into darkness. They there-

fore were bound under chains of darkness to the judgment for them in the great judgment day.

Therefore it was said by Jesus, If the light which be in you be turned into darkness, how great is that darkness? These laws hold good, and run through the dispensations of time; and the sins of their fathers visited upon the children up to the third and fourth generation, or dispensation. And it is also written, which originated from their sins who once dwelt in light, The greater the light, greater is the condemnation—by sinning against light and knowledge. And this is also the origin of the sin against the Holy Ghost; for it says, After having tasted of the good word of God and the power of the world to come, then sin against it, shall not be forgiven in this world nor in the world to come. Therefore the origin of this first took place with the chiefs of the Lucifer, angel class, who came over from the former cycle, and the millennium sabbath of a thousand years; and therefore were called cherubs of Eden, bright stars, until iniquity was found in them; who sinned against the Holy Ghost—light and knowledge. And their doom was first the death of their bodies, and secondly the death of their souls; who after coming up in the first resurrection, through condemnation live not again till a thousand years are expired, and will therefore not enjoy this coming sabbath, or seventh day of a thousand years; and after the thousand years are passed, will be released from their prison, and have part therefore in the final resurrection—subdued; and will afterwards live in submission to the God of all worlds.

Where it speaks of Satan or the red dragon to be bound a thousand years to deceive the nations no more, simply shows it to be that spirit of these angels of rebellion, in the beginning. They are called Satans by Enoch, and devils and fallen angels; and once called sons of God and Lucifers, bright stars of the morning, perfect in their ways till iniquity was found in them. They were also called cherubs of Eden—spirits. Yet these spirits had bodies immortal, as we have proven; and like Adam also, who had a body immortal, and would not have died had he not sinned. Therefore it is written concerning Adam's race, Was it not through the sin of one man that death came? And that death passed upon all because all have sinned. Rom. 5-12. So in Adam, or the sins of Adam, all die; (1 Cor. 15-22;)—and yet it is shown to be through envy of the devil, (Gadrel, the serpent-beast,) that death came. And why? Because in this, two classes are to be considered.

The first great cause of death was because of the envy and rebellion of these angel, beast and serpent class, who was the most subtile class, and as gods. They transformed the word of the God of the living. And secondly, death came upon the Adam class. Here we find the deceiver and the deceived. Together with these angels, as gods, there was a great number of them. Enoch gives an account of the first company of two hundred, and eighteen leaders, who entered into an agreement to go down in unto the daughters of men.

And how did the daughters of men come to this? I will try to make it more plain than before. The

first account we have of the beginning of the fall is given in scripture. You know the most subtile beast of the field was given by Enoch, as Gadrel, who deceived Eve. And she conceived by Gadrel. And when Cain was born, the first fruit of the crime, she said, Behold I have a man from the Lord—because she having been deceived by Gadrel, believed he was the Lord; and as he said to her before, if she would partake, would become as these gods knowing good and evil. These gods were the others referred to, who afterwards went down, leaving their own habitation—Gadrel having fallen with Eve in blood—and were driven out, and multiplied in evil and in sorrow.

Therefore in process of time these two hundred, with eighteen leaders, went down also and took to themselves the daughters of Adam's lineage in the fall. This was during Enoch's time, for he was sent to rebuke them, and to tell them of the judgment which was passed upon them. And after Enoch's time, up to the flood, there was another great company, with twenty-one leaders under chiefs, and only three of the former leaders among them—who no doubt were to teach the others, and spread their reprobate delusions. They did not stop at this, but seduced the sons of the holy angels. And the women enticed them—for which they shall be judged. Samyaza and Azazeel seem to have been the chief ministers of reprobate delusions among them; and to them the greater charge and judgment assigned.

Now I have said, these continued their work of sin and falling, up to about the days of Noah; which

gives place for question as to how was it given, seeing Enoch was taken away. To this I wish to say, this would open another book of information. According to the old proverb, "the half has not been told;" and even it is said in the Gospel, "All were not written, and had it been written, the world itself could not have contained the books."

I might say here, among the books which have been written, a greater part of them have been lost to the world. And even the books of Enoch and Jasher have been lost—yet the apostles had access to them, from which they quote. Joshua speaks of the book of Jasher. And in the latter days, a man, by the name of Bruce, made search and found the book of Enoch. Bruce has been numbered in this visitation, in Joanna's day—Joanna being the first messenger of this visitation; from whom the days of Noah count—i. e., the 120 years. And the world has been warned down the line by her, and the following messengers of this visitation, until now under the seventh and last—the finishing work of not only warning the world, as in the days of Noah, but to gather Israel into the ark of safety while the judgments sweep over the earth.

Now as to Enoch, he entered a visitation; and by which he prophesied and wrote. And not only this, he went and lived with the holy angels, who fell not; and who, at that time, lived upon this planet—being before the fountains of the great deep were broken up by the flood, and before the planet turned out of its place; when the north and south poles, as they are now called, were at that time east and west, and were

tropical. And when the great change took place, the pole turned north, and the tropical animals were frozen; and it is said, they are found this day frozen and preserved in ice—showing it came upon them so suddenly they had not time to get away for a warmer climate. However when the planet turned out of its course, as it is stated in the Apocrypha, it caused the waters to rush out of the hollow of the planet over the earth, and caused the great flood. Yet it sets forth rain; which thing is true—it causing a great mist to arise; and clouds gathered, and darkness engloomed the planet, and it rained in torrents.

Before the fall, as I have shown, the earth produced by an upward sweat, or a mist rising up through the earth by the ball of fire in the centre of the earth, and the water around the fire. Therefore it acted like unto a hot-bed; and therefore edenized the earth. However, this time, when the planet turns back to its proper place, the waters will rush back, and cause a violent shaking up of the planet. And by this, as scripture says, Men will cry out and say, Are there any alive beside us? And it will again bring the earth back to its Eden state; when then the earth will yield her seven-fold, and the deserts bloom in roses.

The water of the north and south poles is the axis upon which the planet turns, and is held by pressure of air, and by attraction and resistance of other planets and luminaries. All and everything is held in their proper places and circuits by the laws of God, and are conducted by great angels. Uriel the great angel

of light, is over the luminaries. Further particulars we may give further on.

Concerning the sons of God, or immortal angels, with whom Enoch lived, and was taught by them for a season, Enoch shows, their habitation and dwellings to have been at the extremities of the earth—or in other words, the north and south poles. Enoch returned and taught the children of men; and they made him their king—i. e., before he was made immortal and taken away as final; and wrote—being called, “Scribe of Righteousness.” And books were given to Methuselah, his son, and were to be handed down from generation to generation. And Jasher gives an account of these things as well; and gives the account of his being made king, and afterwards having been translated in body, and transported by a chariot and horses, something like Elijah.

Now throughout scripture, it shows the mystery and the different orders of men and glory; and one key is, that, The thing which has been shall be, and God requireth the thing which is past; (Eccl. 3-15;) and as Solomon said, No new thing under the sun. Therefore there was a cycle of time of seven thousand years before Adam’s fall, when men were created or brought forth in his image and likeness, as I have briefly explained. This was in the sixth day of a thousand years. Then came on the seventh sabbath day of a thousand years—the rest of Eden’s paradise; and in which time all were blessed, in their order, and the paradisaical law of God kept in holy righteousness and bliss.

Now note, and you will see and know as to the formed man Adam of dust: Time does not count beginning with him from the sixth day, nor the seventh. According to Gentile calendar it counts from the first day. Notwithstanding, there was a sixth day, and a seventh day spoken of in Genesis, going before Adam—the dust man—and a different creation altogether; and the life different, and the conditions different. And this good, and very good and pure creation, immortal, and with power and dominion, lived and brought forth in purity, and after their own kind, according to the paradisaical laws; and their lives immortal and eternal.

Now it might be asked, where did this perfect creation go after the seventh day of a thousand years—the sabbath of rest—had passed? In answer to this we say: The sabbath was broken, and the paradisaical laws transgressed at its close, by the Lucifers. And then Gadrel deceived Eve, and the fall began for six thousand years, less this shortened time. And then the Lord Gods, and holy angels, and sons of God who did not fall, cleared away to other worlds, which were made by God in Christ. And these who did not leave for other worlds, fell, down the line, in the first and second day from Adam—except those holy angels and sons of God who remained at the extremities of the earth for a wise purpose; as they were appointed for a work in the creation, in the war which was waging against the angels that rebelled, who had the work of the flood to attend to, and such judgments and curses as were necessary against crime—closing up the first and

second day, which was the first dispensation closed up by the flood. And the Lord closed the door of the ark, shutting Noah and family in. This was one of the Lords with a body, immortal, closing the door of the ark, as the last act; when mercy was closed against the ungodly, and the world doomed.

Notwithstanding, I might say here, the time of the dispensation was shortened on account of sin and crime; and the end of Noah's life closed the full time of the dispensation of two days of a thousand years each. And Abraham was chosen of God to make the opening of the third day, or the beginning of the second dispensation of the third and fourth day. And John the baptizer, as a forerunner, closed the second dispensation, and declared the Lord's coming—i. e., the Christ, to come and rest upon Jesus, who opened the third dispensation and first day of that Gentile age.

It might be remembered here that John did not declare the birth of the Lord Jesus, as that was declared by Gabriel, the archangel, who stood in the presence of the Lord; and by that oath—the word of God—by which that birth came forth. And by the word of that oath, the seed of God, (through Sarah, Abraham's wife,) was handed down, and took upon itself flesh.

Gabriel announced the conception and birth of Jesus, and also of John who was born about six months before Jesus. But about thirty years later, John came forth in the spirit and power of Elias, and brought a close of the second dispensation, by baptizing them into

death; and who also baptized Jesus, because he was to be baptized for the dead, and become the life for the living. And it was then Christ rested upon him; by which spirit he entered his ministry.

So it is written, The law and the prophets till John—i. e., from Abraham, Isaac and Jacob, to Moses with the law; and after which, the prophets, during the second dispensation, from Abraham to John. Therefore the law and the prophets till John, closes up the second age or dispensation; and since that, the kingdom of God was preached by the ministry of Jesus Christ—he becoming the High Priest after the order of Melchisedec. And a given time was extended during his ministry; and they, like as in the days of Noah, and of Lot's time, rejected the Lord of eternal life; and the gospel of life was then closed, and sealed with his blood, and the Jews cut off and turned into judgment, and the Gentiles grafted in for the soul salvation until their fulness.

The Holy City—the teachings of the King of the Holy City—were to be trampled under foot till the time of the Gentiles be fulfilled; (Rev. 11-2;)—which time has now come. And the visitation of that spirit of truth—that other Comforter—has been given; and Gabriel's trumpet is now blown as the sound of seven thunders. And as the lightning cometh from east to west—i. e., the light of this visitation—so shall the coming of the Son of man be. And where the body is—i. e., the body of the Son of man—there will the eagles be gathered together. And did not Jesus say, Unto the Son of man shall they be gathered? And as

old scriptures say, Unto Shiloh shall the gathering of the people be.

Therefore it is also written, at the Gentiles' fulness, The Lord would set his hand the second time to recover the remnant of his people Israel. And the Lord was to come with the voice of an archangel, and with the trump of God; and he would send his angels to gather his elect; i. e., after the Son of man came—the Man-Branch, Shiloh, and Interpreter—he would send his angel messengers with this message, and gather his elect sheep, who know his voice, and sound of Gabriel's horn or trumpet; and by which they are gathered, to be prepared for his kingdom to be put within them, in these the days of Noah's ark, in antitype. And as Noah's ark sailed the mighty deep, so also our bodies will override the troubled waves of the coming judgments. Therefore let Israel gather in before the Lord closes the door of the great ark of safety; and as Jesus said, Strive to enter in at the strait gate; for many shall strive to enter in and shall not be able. When once the door is closed, no man can open it; for as in the days of Noah, so shall it be in the coming of the Son of man. Luke 17-26. ●

The book of Enoch was given for the elect, to come in a distant period. And on account of the elect, he saw a holy vision for the time of the end of the days of sinners; and on their account I spoke and conversed with him who shall go forth from his habitation, the holy and mighty One, the God of the world to come; and as it says, Will hereafter tread upon

mount Sinai, and appear with his host, and be manifested in the strength of his power from heaven. All shall be afraid, and the watchers terrified. Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and exalted hills depressed. And it was said in scriptures, the Lord *did* come with ten thousands of his saints—which signified Moses on mount Sinai when it was shaken. And the people exceedingly feared and trembled—and even Moses himself. So the thing which has been, shall be, and God requireth the thing which is past. And so it is written, I will not only once more shake the earth, but also heaven, that the things which are shaken might be removed, and the things which cannot be shaken might remain. But to them shall he give peace; and he shall preserve the elect, and towards them exercise clemency. Then shall all belong to God, be happy and blessed, and the splendour of the Godhead shall illuminate them. Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride, but shall humble themselves, possessing prudence, and shall not repeat transgression.

On account of the crimes of the angels that sinned, and their offspring, (the great giants of wickedness,) in their engagements of war and bloodshed, it is said, Michael, Gabriel, Raphael, Suryal and Uriel looked down from heaven and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, It is the voice of their cries. The earth deprived of her

children, has cried even to the gate of heaven. And now to you, O ye holy ones of heaven, the souls of men complain, saying, Bring judgment to us from the Most High. Then they said to their Lord, the king, thou art Lord of lords, God of gods, King of kings. The throne of thy glory is for ever and ever. Thou hast made all things and possess power over all things, and all things are open and manifest before thee, and nothing can be concealed from thee. Thou hast seen what Azazeel has done, and how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens—i. e., as it shows in another place, and as I have shown before, *secret* things in *reprobate*, in transforming them into a reprobate delusion; light turned into darkness, and the truth into a lie, and life into death. And Samyaza also has taught sorcery; to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men, have lain with them, and have become polluted, and have discovered crimes to them; and the women likewise have brought forth giants. Thus has the whole earth been filled with blood, and with iniquity. And now, behold, the souls of those who are dead, cry out and complain. Even to the gate of heaven, their groaning ascends, nor can they escape from the unrighteousness which is committed on earth. And now, what on account of these things ought we to do to them? Then the Most High, the great and Holy One, spake and revealed the fact of the judg-

ment, of the flood which shall come upon the whole earth.

I bring these things forward to show confirmation of what we have already shown, concerning the work of Michael and Gabriel, and the holy angels with them, who were given command, and who have been working in obedience with the great and holy Lord of lords, and King of kings in the creation down the line; and who will now do his will in earth, as it was done in heaven, or in spirit, ages before we took bodies; and from the blood of Abel, the souls of men cry out—as it was said of Abel, His blood crieth up from the ground; and not only those of the first dispensation, but in latter ages. And so it is written in scripture of the souls under the alter crying out, How long, O Lord, how long will it be till thou avenge our blood upon them who dwell upon earth? Therefore the seed and offspring of the fallen angels have been doing the work of their father the devil, who is the author of death; and through envy of the devil, fallen angels and Satans have been carrying on their deadly work of unrighteousness, death and destruction, even to this the approaching day of judgment.

And to Gabriel also the Lord said, Go to the biters, to the reprobates, and to the children of fornication, and destroy the children of fornication—the offspring of the Watchers—from among men. Bring them forth and send them one against another. Let them perish by mutual slaughter, for length of days shall not be theirs. And to Michael likewise the Lord said, Go and announce to Samyaza his crime, and to the

others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons are slain, when they shall see the perdition of their beloveds, bind them for seventy generations under the earth, even to the day of judgment, and of consummation, until the judgment (the effect of which shall last for ever) be completed—which is up to the first resurrection to be judged; and who then will live not again till a thousand years are expired. Rev. 20-5.

The command to Gabriel, as shown above, is evidence of his leadership as commander in spirit down the line, setting them against each other in war, because of their wickedness; and therefore the warrings of Abraham and Jacob and his sons against the seed and offspring of the biters and watchers, (the fallen angels), and even unto the warring in the land of promise, inhabited by the Canaanites and the great giants of the land—i. e., the seven nations of the Ites, to be slain before possession of the land—all these things are figurative of spiritual warrings of this day of visitation. And the evil of the bodies of the elect, who were also born in sin and shapen in iniquity, must be slain, and blood purified and cleansed, before entering into the purchased possession of our inheritance—the life of our bodies, and to possess the earth; as it is written, The meek shall inherit the earth. But before this day, all evil doers and oppression must be removed from the earth; as it is written, Let every evil work be destroyed, and the plant of righteousness and of rectitude appear, and the work of righteousness

and of rectitude become a blessing, which shall be planted with delight. The whole earth shall be cultivated in righteousness. It will be holy, planted with trees, and filled with benediction. Every tree of delight shall be planted in it, and every seed which shall be sown in it, for one measure a thousand. And so it is written, Ye shall no more build houses and others inhabit them, and no more plant vineyards and others eat the fruit thereof, but ye shall build and inhabit, and plant vineyards and eat the fruit thereof. And in that time they shall learn war no more, for it is the restored Eden's paradise, sabbath of rest that yet remaineth for the people of God.

Now as to the giants and their offspring, wheresoever their spirits depart from their bodies, let their flesh (that which is perishable) be without judgment. Yet all must give an account of the deeds done in the bodies; and because of sin, they perish, until the day of the great consummation of the great world. In the heaven of paradise have they been. Secret things, however have not been manifested to you; yet have you known a reprobated mystery, and this you have related to women in the hardness of your hearts. And by that mystery have women and mankind multiplied evils upon the earth; and as it was said in the beginning to Eve, In thy conception thou shalt bring forth in sorrow, and sorrow multiplied. And therefore it was said of them, Children born in sin, etc.—because of the evil, and seeds of death transmitted to them and visited upon them until the third and fourth generation, or dispensation; when then it is said in another place.

The children shall no more bear the iniquity of their fathers. This is a great and far reaching subject—yet simple and plain to understand, after once seeing the first great cause, which has been my object to convey, in order to clear up mysteries, there being no effect without a cause. Therefore the three great classes in the beginning are followed down in their offspring, because these spirits of the fallen world rebelled, or stood with that rebellion with the fallen angels.

Therefore because of that sin in spirit, ages before, they all took bodies in the fall; and down the dispensations of time, these fallen spirits, all on that side against the union of the true and living God, have been sent to minister to bodies in the fall, under the appointment of death, because in spirit they stood and held with those who brought death in upon the world. And this is the reason why it speaks of all in Adam die—i. e., all fallen spirits sent to bodies, under the appointment of death, which came through enmity of the devil or Satans; and Adam and Eve deceived by them as the first of all the fallen spirits under the appointment of death; and as it says in another place, By the sin of one man death came, and so passed upon all, because all have sinned—first in spirit and afterwards in body; again it says, All have sinned and come short of the glory of God. Because of their sin in spirit, glory was not appointed to them. But to Michael and Gabriel, and his angels who fought against those who rebelled, life and immortality was promised, and given by God, who cannot lie, before the world began— which promise is eternal life of body, soul and spirit;

and as said—To wit, the redemption of our body. As first-class spirits of the just, the 144,000 will now do the work in body, and as they did it in spirit; who walked with God in creation and in war. These spirits were leaders in doing God's will, and under their leader and commander—Michael and Gabriel. And there were two chiefs and leaders in reprobate mysteries, as I have shown—Samyaza and Azazel; to whom was given the charge of the ministry of evil, or reprobate mysteries; and were the chief Satans, and were shown in figure of Jannes and Jambres, who withstood Moses; and also appeared in spirit as ministering spirits of that nature in the days of the apostles; and who were also represented in Judas, as Jesus said, A devil entered him, and he was known from the beginning, etc. The spirits of wicked leaders did their work of evil ministry down the line; and so today, in opposing this ministry of Jesus Christ, which is the life of the body. And it is also shown, that Satan and Michael contended over the body of Moses. And Satan, the spirits of those leaders, appeared and tempted Jesus, and he put them to flight.

The spirit of Jesus was Michael, as I have before shown; and Gabriel kept back for the second coming, and great day of battle. And so Michael and his angels fought, and the dragon and his angels. And the dragon when cast out, drew the third part of the stars or spirits with him. And these are the spirits who were deceived by the Satans, and as I have shown, have been taking bodies since the fall. And as they stood with these chief Satans in spirit, so also they do in

earth. Therefore Jesus said of them, Ye are of your father the devil, and of his works will ye do; and as I have shown, the other class in Adam, of the Adamic side, will do the work of their father Adam. And therefore in Adam all die, being deceived by the deceiver.

And then, besides all this, there are untimely births spoken of—such as offend one of these little ones, an untimely birth would be better. This is its origin, shown in Enoch's writings, saying, The stars which roll over fire, are those which transgress the commandments of God before their time arrived, for they came not in their proper season. Therefore was he offended with them and bound them until the period of the consummation of their crimes. These are spirits who strive and take bodies before their allotted time—so eager to do evil; as there has been an established law in consigning spirits to take bodies, in their order and in their time and seasons, according to what they did in spirit, and to fulfil their destiny in earth, as in heaven—or spirit existence. And it will be noticed that the spirits of the just were kept back until the days of Daniel—which means to convey this: The time of which Daniel, the prophet spoke. And these spirits of the just were willing to wait their time and order—now to take bodies in the latter day to do his will in earth as it was done in heaven, and in obedience to his will. And their mission is to overthrow Satan's kingdom, and bring in everlasting righteousness and peace, when the war is over. And it is said, Angels desire to look into the estate of man. Therefore there has been a striving to

take bodies, on account of the promise. Therefore, like people in the world, as commonly known who run before they are sent, so also are the spirits of untimely birth, etc.

The vision of wisdom, and by which the elect speak in this the day and time of visitation of life immortal, which is their inheritance by promise: And by this visitation the generations of the righteous will be manifested; and as Jesus said, This generation shall not pass, till all these things be fulfilled. And this elect generation will pass from the old world to the new; and sinners from the beginning of the world shall be judged, and the secrets of the righteous shall be revealed; and all the holy and the elect sang before him, like as unto blazing fire, their mouths full of blessing and praise.

Enoch, by visitation, saw the glory to be revealed, and the habitation of the elect, and said, I was desirous of remaining, and my soul longed for that habitation. However, Enoch, the seventh from Adam, being both a prophet and a king, and righteous in his ruling, and pure in his teaching, as he walked upright and full of grace and truth, God took him to the habitation of spirits of just *men made perfect*. Notwithstanding, his glory being represented as that of gold, the elect were chosen and predestinated from before the foundation of the world, destined to work in spirit through the ages, and enter their habitation of glory, greater than that of Enoch—these being elect stones for the great house and habitation of the great King of kings, and

Lord of lords, and the heavenly Jerusalem, as they are to be male and female, as "male and female creates he them." These represent the very God of all glory, and the God of creation; as God in all ages has been represented by angels, spirits, and cherubims, and seraphims, and men of God—i. e., of the royal seed of his household; and represented by ministers of flaming fire—as it is written, He maketh his angels spirits, and his ministers a flame of fire—by his visitation of fire and the Holy Ghost.

In his great creation, angels and spirits, and men and beasts are classified, and laws by which they are kept in order. And in the event of breaking his laws, punishment follows, and is executed according to the work of their sins, and by the angels, according to their appointment, as the natural sets forth the spiritual. Therefore rulers according to their station in the natural world, so also the spiritual; as it is written, The invisible things of the creation are seen, and clearly understood by the visible, and even the eternal power and Godhead. Rom. 1-20. As these things are shown in the books of Enoch and Jasher, I make mention of it to show the harmony of scripture, in the light of this visitation, by which it is unsealed; and to be understood by his elect, beginning with the one chosen of God according to law and order. And while there are the two great archangels especially chosen and set apart to represent him in his first coming, with them are two other angels—making the four, called the four voices of heaven, and magnifying the Lord of glory. The Lord of Glory is Christ—the spirit and Son of

God, by whom, and in whom, he creates the worlds and the meek who shall inherit them.

And the first voice blessed the Lord of spirits for ever and for ever. And the first is the merciful, the patient, the holy Michael. The second voice he heard blessing the Elect One, and the elect who are crucified on account of the Lord of spirits—which Lord is Christ, who rested upon Jesus; who suffered on account, and for Christ; for which this elect one was blessed and glorified. This second who blessed this Elect One on account of his suffering is he who presides over every suffering of those who suffer for righteousness sake, and for the kingdom of God. And so it says, He is holy Raphael, who presides over every suffering, and every wound of the sons of men. And the third voice was heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits. And this third voice is Gabriel, and who presides over all that is powerful. And the fourth voice was heard expelling the Satans, prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against the inhabitants of the earth. This fourth is Phanuel, who presides over repentance, and the hope of those who will inherit eternal life; (Book of Enoch, p. 28); before which six angels are spoken of, and their office; among whom three of these six are among the four given above, which is Michael, Raphael and Gabriel. Michael presides over human virtue, and commands the nations—which thing is true; and whose gospel of virtue has been handed down with

its commands for the nations, who are to inherit the earth, immortal.

So it is written, The nations shall bring their honor and glory into it—which signifies the aliens spoken of, who will inherit the earth, and become the servants of the elect; and who are called mount Esau, who shall be beautiful in that day—seeing Esau carries with his name two meanings: the one, of the old world of greed, and of the red dragon because of blood, full of evil; but to the second class elect, mount Esau, they will have the blood cleansed, and this scripture have its accomplishment, I will slay the dragon which is in the sea—i. e., sea of blood; this will be more fully explained further on. However, as to the old Esau, it will be remembered that he was a brother to Jacob, seed of Abraham and Isaac; and as they struggled in the womb, so they struggled during the life of Esau and Jacob; and it is written, Two nations are in her womb, and two manner of people shall be separated from her bowels; and the one shall serve the other. And the promise is to Jacob. And from his twelve sons the twelve tribes are taken, and numbered in the book of Revelation, twelve thousand of each of the twelve tribes of the children of Israel. And in Jacob we find the origin of sheep; and Jesus said, My sheep know my voice. And in Esau we find the origin of swine—from which the swinish multitudes are spoken of.

Now I will return to my subject of the angels and their office, briefly: Michael, who blessed the Lord of glory, the merciful and patient, and over human virtue, and who commands the nations. And the second, over

the spirits of men, and over suffering and wounds of men—i. e., of the worthy. And Gabriel, one of the holy angels, who presides over the powerful, and who is over Ikisat, and over Paradise, and over the cherubim, and who stood in the presence of God, and who was sent with a message to announce the conception by the virgin law, that a body of virtue might be brought forth for Michael, which was born in Bethlehem. And who appeared to the shepherds, and around and about him there shone a great light. And the heavenly host followed him and sang, "Peace on earth, and good will towards all men;" because not only of Jesus' birth, but because of this great angel and of his mission—not only to bring the good news of the birth of Jesus, but the glad tidings of peace and good will, to be established on earth in the latter days, when Gabriel should come to earth for his body, and blow the trumpet of that spiritual war to be fought, and Satan bound, and peace established on earth, and Paradise restored. Jesus said, I come not to bring peace—i. e., at his first coming—but to set every man at variance against his neighbor. And has it not been true? And as Jesus said, A house or a nation divided against itself cannot stand. Therefore the house of Adam has been divided, and at war both spiritual and natural. Jesus came and overturned them for merchandising the house of God, and making it a den of thieves. And therefore he drove them out. And not only this, but drove devils out of men, and man of tombs, which entered the swine; and which was to be fulfilled on a larger scale in this the latter day. And as the Jews rejected, and the Gentiles

crucified him, death still reigned. And why? Because they with one accord cried out for the thief and robber to be released unto them, and to crucify Jesus. And the thief represented the devil, who was spoken of from the beginning—who cometh not but to kill and to destroy, and is the author of death.

Therefore the Jews were turned into judgment, and Gentiles were brought in until their fulness; and the Holy City trampled under foot till the times of the Gentiles be fulfilled. And during this Gentile age, bloodshed and war, both spiritual and natural, neither Jew nor Gentile having known the day of visitation, and the things which belong to their peace; Luke 19-42, 44; and all divided in their religion, and therefore must fall—or how could there be such a time of trouble such as never was, no, nor ever shall be? And how could the scriptures be fulfilled? How could it be as in the days of Noah, and as in the days of Lot? And notice: but a very few were found to be righteous. Now then, if all are righteous, that make claim in great Christendom, how could it be as scripture foretells—that the world shall wax worse and worse? And how could the day of destruction come upon them as in Noah's time, and day of Lot—destroyed for wickedness? and as in the days of Noah, and as in the days of Lot, so shall it be in the coming of the Son of man—Gabriel's trump of war, according to what the scripture hath said. I say the trumpet of war, because this trumpet blows from Jehovah's breath, and calls Israel to come out from this great Babylon, and enter the ark of safety, during

these days of war and bloodshed among the nations, when thousands shall fall at your side, and ten thousand at your right side. But to those like as in Noah's day, and Lot's, who will obey his voice and trumpet sound, "It shall not come nigh thee." Psa. 91-7.

It is to be a time of trouble such as never was, nor ever shall be; (Dan. 12-1;) and Michael and his angels, with Gabriel, his chosen commander, against the dragon and his angels. Therefore it's Gabriel's trump of war. And when this third and last overturn is accomplished, and the kingdoms of the old world pass away, then the kingdom of God will be established in peace; and as it says, The kingdoms of this world are become the kingdoms of our Lord and his Christ. And then all tears wiped from off all faces, and there shall be no more sorrow, neither shall there be any more death; and a universal peace on earth, and good will to men; and as scripture says, They will beat their guns into plowshares and learn war no more. Gadrel's coat of mail will then be laid aside, and the sword buried, and shall no more glitter in the field of battle; and all, from the blood of Abel to the last one destroyed upon the battle field of blood, shall be avenged, and no more cry out. And the planet shall turn back to its proper place, and yield her seven-fold in peace and plenty; and the deserts bloom in bliss and praise to God, the creator of all things. Laws will be changed, and the moon shall not be seen in its old place. The sun, moon and stars show forth the glories which shall be revealed, both in its spiritual and natural glories. And three glories will be seen in

the natural bodies of men, and three in the spiritual. Nevertheless Israel will be both spiritual and natural—i. e., bodies of flesh and bone; a temple for the spiritual, like unto Jesus; as it says, **We shall be like him.** And within him the glory of the sun was seen, in all of its glory; and in that body it arose and ascended. Now as to the spirits of men who die since the fall of Adam, Enoch shows three separations; because from the beginning there were three classes—the fallen angels who were black, who went in unto the daughters of men because they were fair; and the sons of the holy angels, white, who, like Adam, were induced by the women and led astray—for which they will be judged accordingly. Here we have found two classes, who fell; and Adam's race makes three. And to this day we have red, white and black—to say nothing more of the mixture down the line.

All these have leaders and ministers, both in the natural and in the spiritual, and chiefs and rulers. And every thing will be judged according to their station, and according to the nature of their sins; and as it is written, judged according as their work shall be. And all will be saved in their order when the consummation of their time of punishment has come; and as it is written, **The wicked shall not go unpunished.** And it is written of Jesus, the meek and holy one, **He led captivity captive, and gave gifts to men, yea, for the rebellious also.** Psa. 68-18. And to the wicked it is written, **He who leadeth into captivity, or he who leadeth others into sin, which brings them into captivity, under bondage,**

their leaders shall go into captivity, and under the bondage of corruption, and their spirits bound in captivity. But notice: Jesus, the righteous, instead of captivity leading him into bondage, he led captivity captive. And it will be proven that he took captivity and its leaders prisoners, and to bring them to judgment. And those who were deceived and led into the bondage of captivity, shall be brought face to face with those who lead them into captivity; and judgment will set.

You know in time of war, all have leaders and advocaters of their claims, etc. And so in the natural world, you see deceivers and the deceived, in all their various causes and claims at issue. And there is no effect without a cause. And therefore we trace from the great effects of death around us, and search for the first great cause, and as I have shown—the first great leaders of rebellion and sin against the God of all the great creation. And these leaders have led the world of Adam's race into the bondage of captivity, and to the bondage of corruption. Therefore they were taken prisoners, and bound under chains of darkness until the judgment of the great day—set apart for trial, and for judgment. And the great supreme court of all the world will now be selected and elected—or rather has been chosen and elected, and now prepared as judges of the great court; and as it is written of these elect, Ye shall judge angels—i. e., the first great fallen angels and leaders of sin and crime. And ye shall judge principalities and powers, and ye shall judge, furthermore, the nations, in righteousness.

And these angels, or leaders of the Adamic world into captivity, shall be brought face to face with their accusers; and the deceived shall be judged face to face. These of that greater sin, (against light and knowledge,) shall be turned back, and live not again till a thousand years are expired, as I have already shown. And here will be seen the difference which the scriptures make in the unrighteous and sinners. And Satan is called the accuser of the brethren. He, through envy and hate, accuses the elect, before God; and as was shown in Abraham's case, and Job's as well, and along the line. And once upon a time when the sons of God presented themselves before the Lord, there the devil appeared also—and not only once upon a time, but many times; and has followed that seed, in persecution, and when possible, put them to death for the word of God, and the testimony which they held, knowing it was against them; and by which they would be condemned in the last day and time of visitation. And when Jesus came, or when Michael took a body, Satan appeared also, and had the children put to death, trying to get Jesus—to slay the child. But the wise men, who saw his star, turned aside by command of an angel who caused them to see in their dream by night. And not only this, but Gabriel with his host, was sent to earth. And Gabriel with other archangels were called watchers also, and did not sleep as did Satan's host, while on watch. Therefore Satan was defeated in his purpose. Notwithstanding Satan was permitted to tempt Jesus after he entered his ministry; but Jesus was too much for him in the day of his ministry. Not

withstanding this, after his temptations, angels ministered unto him. Matt. 4-11; Mark 1-13. And this was one of Satan's points when he caught him alone, and when he was with him on the high pinnacle and said, "Jump off! It's written, Angels will bear thee up." He desired Jesus to tempt God, like he had done from the beginning. And so Jesus hurled this at him: It is written, Thou shalt not tempt thy Lord. Now as I have shown, as Jesus the firstborn, and our pattern and waymark had to be tried, and furthermore learned obedience by the things he suffered, and yet was chosen from before the foundation of the world, it proves also the truth of our brief narrative of this great subject of the first great cause, and war in heaven and so must be finished in earth. And had there been no first great cause by those Lucifers and once holy angels, how could there be a fallen and a deceived world, had there been no deceivers?

Therefore as there were many of these deceivers, so also there must be of a necessity many of God's soldiers and officers to war against them, and to restore the kingdom to Israel. Therefore Jesus is called the firstborn of these many brethren, to do the works that he did; and as it says, Greater works than these, shall they do (John 14-12)—but in harmony with *Him*: and as it is written, They shall see eye to eye; (Isa. 52-8;) and shall wage war against the fallen angels, men and devils. They who taught reprobate delusions, deceived the Adamic world, and got them, while yet in spirit, on their side, as I have described. And so it says, Through envy against God, death came. And

they who hold with it on that side shall surely find it. Therefore the Adamic world, for standing with them, came under the appointment of death, and they who love death, hate me, saith the Lord. Prov. 8-36. And furthermore it shows the standing of Michael, against those who came to a body; and brought life and immortality to light through the Gospel of light and life, and came to abolish death and to destroy him who had power of death, which is the devil. The devil is a name given which embraces the whole—and many like names, such as Satan; or as Enoch gives, the Satans to be expelled; as the figure was shown when Jesus expelled them from the temple, and from the men of tombs—signifying those who sit in tombs, believing in death; and like Christendom, teaching death; showing they worship the god of the dead—these fallen angels, in its origin. And from that time, and from those fallen angels beginning with Gadrel, to this day, those who teach death, or that which brings death, are teachers of the devil, and the serpent-beast—the preacher who preached to Eve, transforming the word of God, and teaching her to break his word, and do that which God forbade, and *then* they would not die. And when their eyes were opened to see what they had done, and seeing they were naked and in their shame, tried to hide it from God by a flimsy fig-leaved apron. But now in this so-called and boasted age of enlightenment, it proves from what god their light proceeds, in claiming all must die; when Jesus said, I am the bread from heaven, that if a man eat, he shall not die, but live for ever; and that ye

should seek that bread which the Son of man shall give, which perishes not. And they who eat it could not perish, for he came to abolish death; and who brought life, and immortality of the body to light through the Gospel. But as they rejected and cried out for the thief and murderer, the Gospel of life was sealed, till the elect seed should come, to whom the promise was made. And you may clearly see why the mystery of life was sealed from the day Adam was driven from the garden for sin; and cherubims placed with flaming swords to keep the tree of life from all those who sinned and held with the fallen angels.

But now Gabriel has been sent with the trumpet—the seventh sounding angel, with the message of life,—and unseals the mystery. As he is over Paradise, and cherubims, the cherubims with flaming swords shall be commanded. And, To him that overcometh will I give to eat of the tree of life. Rev. 2-7. And to him that overcometh will I make a pillar in the temple of my God. And to him that overcometh will I give a white stone, and in it a new name that no one knoweth save he that receiveth it. And to him that overcometh shall I give to eat of the hidden manna, which is hid in the midst of the paradise of God.

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his holy angels. And he that overcometh, shall not be hurt of the second death, after having overcome and having crucified the old man, and having suffered with him, and been crucified with him—

which is the first death for the living. Therefore, Blessed are they who die in the Lord from henceforth—yea, saith the spirit, shall live with him who was dead, and is alive, and behold he liveth evermore; and because he lives, we shall live also, for he died that we might live. Therefore in Christ shall all be made alive, but every man in his order.

To him that overcometh shall I grant to sit with me in my throne, as I have overcome and am set down with my Father in his throne. He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers; even as I received of my Father, and I will give him the morning star. He that hath an ear, let him hear what the spirit saith unto the churches. They who follow him through the regeneration, shall sit upon twelve thrones judging the twelve tribes of the children of Israel.

John the Revelator spoke of the seven angels of God, held in the hand of him who was chosen to become both Lord and Christ. And these angels who have been working with him in the creation, surely will not fail in this the time of promise.

Therefore the seven churches, to whom John wrote in his time of Revelation, were figures of that which was to be numbered in this the day and time of visitation—and therefore all written for us upon whom the end has come, for he declared the end from the beginning. And the Revelation of John was to be

sealed till the day of visitation, spoken of by the apostles, and Jesus before them.

Therefore the utterings of the seven thunders were typical of the sounding of these seven angels of this visitation and latter rain, when the refreshing showers should come from the presence of our Lord and his Christ. And the six churches shall tremble before the seventh. And at the sounding of the seventh angel, when he shall begin to sound, the mystery shall be finished, as declared to his servants the prophets—which is the sound of Gabriel's trump.

Great is the mystery of Godliness, God manifest in the flesh; which is the mystery of the immortality of body, soul and spirit. Therefore Paul said, Behold I show you a mystery: We shall not all sleep, but be changed. And Enoch said, Those shall bless thee who do not sleep in the dust, but stand before thy glory, in blessing and in praise.

Adam was formed of dust, and his generations, atoms of dust. And in Adam all die, and dust is their habitation. And yet, because of the mixture of the fallen angels—mixing with the serpent-beast who feeds upon their dust—it was said in scripture, I will sow the house of Israel with the seed of man and the seed of beast. But I will deliver that seed, purify it, and cleanse their blood from the tares of the serpent, and from the Adamic evil, and redeem them who sleep in Adam, by my awakening spirit, the Lord from heaven; and will quicken their mortal bodies by my spirit which dwelleth in them; and by the law of the spirit of life will redeem them from the law of sin and death,

and deliver them from the bondage of corruption into the glorious liberty of the children of God.

Speaking of the time of the end and day of visitation, and the great and dreadful day of the Lord: And in those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received; as John the revelator puts it, Death and hell shall deliver up its dead. And destruction shall restore that which it owes. And he shall select the righteous and the holy from among them, for the day of their salvation has approached. And in those days shall the elect one sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth; for the Lord has gifted and glorified him, and death and hell shall be among the wicked. And they shall multiply wickedness, and be given a hardness of heart and a reprobate mind; while the elect shall be gathered from among them.

As to the wicked and unrighteous, their spirits shall be full of sport, that they may be judged in their bodies; and, as the scriptures say, they shall be brought to judgment to give an account of the deeds done in the body; as the scripture from the beginning treats with the body, since it was through sin (and sin is the transgression of the law) that death came to the bodies of the Adamic world. And therefore the law of life was given, by which, if kept, they might redeem their bodies from the fall and sting of death, as the sting of death is sin. And as the inflammation of their bodies shall be great, so shall their spirits undergo a

change—as the word of the Lord cannot be spoken in vain. And therefore whatsoever a man soweth, that shall he also reap; and if they sow to the flesh, (in Adam,) they shall of the flesh reap corruption. And so it is said, In Adam all die. But if we sow to the spirit, in righteousness, we shall of the spirit reap life everlasting, and our bodies see not corruption, but become a temple of God.

Enoch, the scribe of righteousness, was taken by Michael, the holy angel; and he showed him all the hidden things of the extremities of the heaven, and all the receptacles of the stars, and the splendours of all—from whence they went forth from the face of the holy. And then I beheld in the midst of that light, that in it there was that which was built with stones of ice, and in the midst of these stones, tongues of living fire. And my spirit saw around that which encompassed this flaming habitation on one of its extremities, rivers of living fire which encompassed it. Then the seraphim, the cherubim and ophanin, surrounded it; These are those who never sleep, but watch the throne of his glory. And he said, I beheld angels innumerable—thousands of thousands, and myriads of myriads, who surround that habitation. And Michael and Raphael, Gabriel, Phanuel, and the holy angels, who were in the heavens above, went in and out of it. And with these three angels was the Ancient of days, whose head was white as wool, and pure, and his robe was indescribable. And these things of heaven are spoken of by Enoch to be established in the earth. And as to the heavens above, spoken of in so many

places in Holy Writ, signify greater than things of the natural world, which through sin has lost its youth, and therefore called the old man of sin, and from whom paradise fled away; which was in man, and men of paradise—the immortal life of their bodies; which were glorified by his spirit of flaming fire, and to be restored to his elect, and to the righteous.

Christ, the Ancient of days, shall dwell with them on the earth. And this holy and most glorious habitation, referred to above, is the holy city of the great King of kings, and Lord of lords—the bodies of the elect, in whom he shall be glorified; and their bodies illuminated by that spirit of immortality, which shall shine above that of the sun, and which is called the glory of the sun; and their bodies, the stones—144,000 lively and living stones of the great immortal city.

The four winds of heaven are shown by Enoch. The first wind is called the eastern, because it is the first. And the second is called the south, because the Most High there descends, and frequently there descends he who is blessed for ever. The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend. The fourth wind, which is named the north, is divided into three parts—one of which is for the habitation of men, another for seas of water, with valleys, woods, rivers, shady places and snow; and the third part contains Paradise. Before the planet turned out of its proper place, and which changed its laws, it was in its Eden state, as I have before shown. Only from

the close of the millennium, it gradually turned, and the curse came on, until the flood—but more rapid towards the end, and time of the flood. The tropical lines were different before the flood, than they are now.

In those days Uriel answered and said, Behold I have shown thee all things, and all things have I revealed to thee. Thou seest the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons and arrivals to return. And in the days of summer, the years shall be shortened. Their seed shall be backward in their prolific soil, and every thing on earth shall be subverted and disappear in its season. The rain shall be restored, and heaven shall stand still. In those days the fruits of the earth shall be late, and not flourish in their season. And in their season the fruits of the trees shall be withholden. The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen, and barrenness shall take place in the borders of the great chariots in the west. Heaven shall shine more than when illuminated by the orders of light; and while many chiefs among the stars of authority shall err, perverting their ways and works, those shall not appear in their season who command them. And all the classes of the stars shall be shut up against sinners, and the thoughts of those who dwell on earth shall transgress within them. And they shall be perverted in all their ways. They shall transgress and think themselves God, while evil shall be multiplied among them; and punishment shall come upon them, so that all of them shall be destroyed.

As in the days of Noah, and as in the days of Lot, so shall it be in the coming of the Son of man. Luke 17:26, 28.

Remember, the sun, moon and stars are figurative of angels, and ministers and leaders, etc. And remember, Lucifers and fallen angels were once bright stars of the morning. And in scripture, all along the line, even to the time of the end, it shows these lights and luminaries; and as scripture shows, The visible things of creation show forth the invisible. And Jesus said, If you cannot understand natural things, how could you understand heavenly things? And when the ministering angels, or spirits, as leaders in evil and rebellion, are bound, as it shows to be, then these things spoken above will have their accomplishment. And as the evil world of sin and unjust judgment, by their rulers and leaders have had their day, and Gentile fulness has come, and a time of cutting off, as the ax was laid to the root of the great tree and plant of evil, it must now be cut down. And as when Jesus cursed the fig tree, seeing its given time of fruit had come and gone, and no fruit of righteousness, but bare leaves of profession, the master and creator spoke the word and said, Bear thou no fruit henceforward for ever! And how soon did its leaves wither, and the sap and life of that tree stop its course, and die in the earth as it stood! And as Michael and Uriel spake concerning these things, so also did Michael (Jesus) say the time was shortened for the elect's sake, and flesh saved from corruption; as the plant of righteousness has been planted, which will bring forth fruit

unto God. And blessed are the righteous. And blessed are they who walk in the path of righteousness; and as it is also written, in scripture, In the way of righteousness is life, and in the pathway thereof there is no death. And Jesus also pointed out on clear grounds, the straight and narrow path; and a few there be that find it. And these few elect number will strive to enter the straight gate.

Enoch gives a brief prophecy of sin and crime, during the time of Noah's day, and of the flood, when iniquity shall be cut off from its root. But the second time—i. e., after the flood—it shall again be embraced; but in the time of the end shall be destroyed. And as scripture shows, all calamities and judgments from the beginning, which has been inflicted upon wickedness, are ensamples for those who would afterwards live ungodly. And Israel will profit withal, yet serve him through love, and for the kingdom's sake—which is acceptable with God. And yet Israel, his own elect, must of a necessity be rebuked and chastened—as it says, Every son he receiveth he chastens, and if not chastened are bastards and not a son. Therefore the rebuke of a friend is better than secret love. He declared the end from the beginning, and to which all scripture speaks and forewarns. And still, as in all ages, his extended mercy and longsuffering hardens the heart of those who love iniquity. But the holy Lord shall go forth in wrath, and upon them all shall great punishment be inflicted; and with punishment execute judgment upon the ungodly. And in those days, oppression shall be cut off from its

roots, and iniquity, with fraud, shall be eradicated—perishing from under heaven.

Every place of strength, and stronghold of Satan shall be surrendered, and with fire shall it be burnt. They shall be brought from every part of the earth, and be cast into a judgment of fire, and they shall perish in wrath—a great time of trouble such as never was, nor ever shall be. Notwithstanding, righteousness shall be raised up from slumber, and wisdom shall be raised up and conferred upon the spirits of the just. And then, and at that time, the roots of iniquity shall be cut off, and sinners perish by the sword.

Let not your spirit be grieved on account of the times; for the holy, the great one, has given days to all. Let the righteous man arise from slumber! Let him arise and proceed in the path of righteousness, in all its paths; and let his goings be in goodness and in eternal clemency. Mercy shall be shown to the righteous, and upon him shall be conferred integrity, and power for ever. In goodness and in righteousness shall he exist, and shall walk in everlasting light; but sin shall perish in eternal darkness, nor be seen from this time forward for evermore.

This is the day of visitation, which has long been promised, and spoken from the voice of the holy angels; and from them knowledge is acquired. And from the tablet of heaven, understanding is given to his elect spirits of the just, who seek him and serve in righteousness, and the beauty of holiness. In scripture there is time given for every thing under heaven, and

every thing in its times and seasons, according to their classes. A time for blessing, and a time for curses; a time given of six thousand years, and yea seven, to complete the cycle of time of seven thousand years.

As one day with the Lord is a thousand years, therefore a cycle would be a week of the Lord's time—a week of seven thousand years. And six days of a thousand years each has been a given time, fixed and decreed, in which all fallen spirits were to take bodies in their times and seasons, and in their class and order; only this sixth day of a thousand years is shortened, in which the great spirit of truth—the Lord—would set his hand the second time to gather his elect spirits of the just, and redeem them from this curse of sin and death. And these spirits have been true and just, and did not fall by taking part with Satan's rebellion or the rebellion of angels, but fought against them.

And therefore Daniel the prophet spoke of time, called "days of Daniel" but these days counted different; and in which time the spirits of the just came to take bodies. And so it is written, Blessed and holy are they who waiteth and cometh to the thousand three hundred and thirty-five days—a given time in this visitation. Enoch gives another period, he calls weeks—dividing the seven thousand years into ten separate parts, and seven hundred years in each week; and makes mention of certain great events taking place in each week. These ten weeks embrace the cycle week of seven thousand years—the days of Enoch, the seventh from Adam, being of the first week. And

he said, I have been born the seventh in the first week, while judgment and righteousness wait with patience. But after me, in the second week, great wickedness shall arise—and which arose in greater sin by the fallen angels. In the second came the flood. Afterwards, in the third week, during its completion, a man of the plant of righteous judgment shall be selected—Abraham. And after him the plant of righteousness shall come for ever—Jesus, who took not the nature of angels, but the seed of Abraham; who was not of that evil seed of the fallen angels, and having not their rebellious nature, fought against them; as it says, Michael and his angels fought, and the dragon and his angels.

Subsequently, in the fourth week, during its completion, the visions of the holy and the righteous shall be seen; which visions and prophecy pointed clearly to the great day and time of the end, and to the elect seed to whom the promise was made, before which, generation after generation takes place. And an habitation shall be made for them. And then in the fifth week during its completion, the house of glory and dominion shall be erected—which was the city of Jerusalem, unto the coming of the Messiah, Jesus, to be born. And in the sixth week all those who are in it shall be darkened and forgetful of wisdom; and in it a man shall ascend—which was Jesus, who taught and showed forth the kingdom of God, and ascended, and a cloud received him out of sight. And some who saw, doubted—because of what was said of that generation, who were darkened and forgetful of wisdom:

and who before cried out and chose a thief, a devil—the robber who robs God of the temple. And Jesus, before he ascended, said to them, All that ever came before me are thieves and robbers; and who believe and teach death—thus robbing him of the temple.

And during the completion of the sixth week he shall burn the house of dominion with fire; and all the race of the elect root shall be dispersed. During this week, was the dark age of persecution and martyrdom of those who held the word of God, and testimony of Jesus Christ—which was the life of the body, the seven-fold doctrine. And afterwards in the seventh week, a perverse generation shall arise. Abundant shall be its deeds. During its completion, the righteous shall be selected from the plant of everlasting righteousness. That plant of righteousness was Jesus; and from that plant of faith was selected these spoken of here. And to them shall be given the seven-fold doctrine which was held by Jesus—the righteous plant—from whom it sprung. These of this seventh week are those of the reformation. Afterwards another week, the eighth week of righteousness—which is imputed righteousness; and who was given a sword to execute judgment and justice upon all oppressors. Sinners shall be delivered up into the hands of the righteous. Therefore the days of martyrdom passed away, and the Gospel spread out its wings of liberty.

After that, in the ninth week, shall the judgment of righteousness be revealed to the whole world, the scriptures unsealed, and the mystery made known; and every work of the ungodly shall disappear from the

whole earth. And the world shall be marked for destruction, and all men shall be on the lookout for the path of integrity. And as scripture says, In that day men shall run to and fro, and knowledge increased; but true knowledge and wisdom shall be given to the elect. These things of the ninth week here given, are the days of the visitation of the Holy One—the refreshing showers from the presence of our Lord and his Christ; and the judgment of the world, and a resurrection of both the just and the unjust. And, Blessed and holy are those who have part in this first resurrection, for on such the second death hath no power.

And the seventh day of the tenth week there shall be an everlasting judgment, which shall be executed upon the watchers. This is called the final judgment, and time when the punishment of those fallen angels and deceivers will be consummated, and when they will be released. This is during the completion also of the thousand years sabbath of rest, between the first and final everlasting judgment; when all things of the fallen angels and the Adamic world will be subdued; and all classes having finished their course of destiny; and a general wind up; and the kingdom turned over to God the Father, who is all and in all.

And at this time a spacious, eternal heaven shall spring forth in the midst of the angels. The former heaven shall depart and pass away, and a new heaven shall appear. And all the celestial powers shine with seven-fold splendour for ever, in this the day and time of visitation of life immortal, now given to rest

upon the Son of man, and to send his angels to gather his elect and to prepare them for this coming kingdom, and the overturning of the wicked world.

These elect—the 144,000—are the officers and head counsel and warriors in this great battle of Armageddon, and the valley of decision; and who will reign in righteousness during the thousand years sabbath of rest—Peace on earth and good will to all men. And this is the coming world of life immortal; and at the end, immortal life will be swallowed up in immortality—a glorified state, unto which man cannot approach; and the nations made immortal like Enoch, Elijah and Esdras; while the elect spirits of the just shall be like Jesus—in immortality.

When Abraham was to make sacrifice of his son Isaac, it was not only a trial, but Satan was permitted to try to turn them out of the way. And Abraham's trial was not only to him, but to the mother. He made out to Sarah, his wife, and mother of the lad, that he was going to take the lad to Shem, the high priest, to be taught of the Lord, and instead took him for sacrifice; yet neither was performed—i. e., he neither took him to Shem, nor did the Lord allow him to be slain; as the sacrifice of Isaac could not be accepted, as he had evil in him. But a test of obedience was clearly manifested, in obedience, which was acceptable. And so it is written, Obedience is better than sacrifice. And yet Jesus, of Abraham's seed, was to

be made sacrifice; and which was executed, he being without evil—a lamb of the first year, without blemish, and which atoned for the Adamic world.

Abraham counted that if he slew the lad in obedience, the Lord was able, and would raise him up again. And so it was proven in Jesus, who was slain and raised up in immortal life, greater than when in blood. While Abraham was on the way toward the place where God had told him where sacrifice was to be made, on the third day Abraham lifted up his eyes, and saw the place at a distance, which God had told him of. And a pillar of fire appeared to him, that reached from the earth to heaven; and a cloud of glory upon the mountain, and the glory of the Lord was seen in a cloud. And Abraham said to Isaac, My son, dost thou see in that mountain which we perceive at a distance, that which I see upon it? And Isaac answered and said, I see, and lo a pillar of fire, and a cloud, and the glory of the Lord is seen upon the cloud. And Abraham knew that his son was accepted before the Lord for a burnt-offering.

Now this appears to be a contradiction—as we often see in scripture. This lesson, like others, is far-reaching in its meaning. Isaac was not and could not have been accepted as a sacrifice for sin-offering—a blood-offering—for that was in God's son, (firstborn,) Jesus. However this Isaac was to be a burnt-offering. Notwithstanding, this great object lesson covers much in its meaning. He, in this, stood figurative of the seed and children of Abraham, to whom the promise was made; and they are to be a burnt-offer-

ing in this way—that their blood is to be cleansed, and the evil burned by the fire of the Holy Ghost, and their bodies not slain, nor consumed; and like Isaac, are to be willing; as Paul said, Present your *bodies a living sacrifice*, holy and acceptable unto God, which is our reasonable service. Rom. 12-1.

Abraham said unto Eliezer and unto Ishmael his son, Do you also see that which we see upon the mountain, and which is at a distance? And they answered and said, We see nothing more than like the other mountains of the earth. And by this, Abraham knew they were not accepted before the Lord to go with them; and Abraham said to them, Abide here with the ass, while I, and Isaac my son, go to yonder mountain and worship there before the Lord, and return to you. Ishmael was a bond son, as scripture shows, and Eliezer a servant; and a like figure of those who cannot see the fire of this visitation of life—and they being left with the ass, do not go to the mountain of fire; which was also shown on the mount of transfiguration—of what would afterwards be fulfilled.

Jesus, who was to be the true sacrifice, took Peter, John and James, and went to the mountain, and there he was transfigured before them. And there appeared Moses and Elias, and talked with him, while the disciples slept. And a voice spake from the cloud, saying, This is my Son, hear ye him! And this transfiguration was concerning the sacrifice and the glory of the Lord, as was seen would follow, and be revealed after the sacrifice—in which temple he was glorified; and be-

fore which, the ass and her colt were tied in the village, and Jesus said to his disciple, Go loose it, and bring them to me; and he rode upon it into the city. Therefore the ass was figurative of the body, upon which Christ rested, and will again, into the city of Jerusalem; but being bound and tied by the evil, must be loosed and brought to the Master; and to remain with the ass, unloosed and untied from the Adamic evil, could not see the fire and cloud, and the glory of the Lord.

And on that mountain, and the place where the sacrifice was to be made, Abraham called the name of the place Jehovah-Jireh—Jireh seems to mean “provide.” And the Lord God was afterwards made known by the name of *Jehovah*; and as is said to this day, “In the mount of the Lord it shall be seen.” And therefore it was afterwards seen on the mount of transfiguration, as I have before explained. I have already shown the first origin of Jehovah, known to man, in scripture, as you will remember, the angel appeared to Joseph, and changed his name to be called “Jehoseph.” This appears to be a contradiction, to the place which Abraham called Jehovah-Jireh. But however, I will prove my statement to be correct by reciting a verse from Exodus—that he was not known to Abraham by the name of Jehovah. This is the quotation: And God spake unto Moses and said unto him, I am the Lord! and I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, But by my name,

Jehovah, was I not known to them. Exodus 6-3.

Notwithstanding, Abraham named the place Jehovāh long before the Lord appeared to Moses in the name Jehovah; and this harmonizes it by this conclusion: that Abraham spoke in prophecy, or by the spirit, naming the place Jehovah, because of what would be manifested thereafter on the mountain of Jehovah's son, and offspring of Joseph—who was called Jehoseph, by the angel, as Jeho-seph, son of Jacob, was the antitype of Jesus, the Lord; and Benjamin, his younger brother, and only brother, son of his mother Rachel. And from Joseph should come the chief shepherd and mighty stone of Israel. And to Benjamin he said, Beloved of the Lord; and who should dwell between his shoulders, and the Lord shall cover him all the day long.

These are shown most clearly to be the first and second representatives of the first and second coming of Christ—Jesus the firstborn of the heavenly Jerusalem, as represented by Rachel, and Benjamin the second. And therefore the foundation was laid by the firstborn, and the gates set up by his younger brother, and Second Child, who was to stand up in his stead. Ecclesiastes 4-15.

The six thousand years of the old world is divided into three prophetic days of two thousand years each, called a dispensation; and it is written, After two days I will revive the hope of Israel, and in the third day I will raise them up, and they shall live in my sight. Now this first part was fulfilled by the firstborn, Jesus, who after two prophetic days of two thousand years

each, came and revived the hope of Israel; and the second part will now be fulfilled by the Second Son standing up in his stead, sent by him; and will raise Israel up by the spirit of this visitation, and they will live in his sight, and not die. And he shall reign with them on the earth.

The two prophetic days were from Adam to Jesus; and this third from Jesus to the Second, and day and time of visitation, makes six thousand years—and the time shortened for the elect's sake. And therefore the Lord sets his hand the second time to recover the remnant of his people Israel, and to prepare them for the seventh, and sabbath day of rest, that yet remaineth for the people of God.

Look on the book which heaven has distilled! In all writings and books, and much study, gives weariness of the flesh, as shown in scripture, except your studies are in the visitation, and your minds quickened by his spirit. Otherwise it is mechanical, and labor to the mind and body—but in spirit and in truth, find it not so. And besides this, the scriptures are given by the spirit, which spans the dispensations of time, conveying that which was, and is, and what shall be—eyes before and behind.

And there are keys given in scriptures which cannot be used except by the visitation to interpret that which was given by visitations of the spirit. And in fact the seven keys in living substance are the seven spirits of God. And seven angels were to sound

in order; and the spirit and substance of the seven is the full and complete message of this visitation, given in the seventh; and by whom the mystery shall be finished; and to whom is given the seven-fold light of the doctrine of Jesus Christ.

And as the paradisaical laws are to be understood and kept, obedience is better than sacrifice. As disobedience and rebellion brought death, so obedience brings life. And Jesus as a *man*, had to learn obedience by the things he suffered. And he suffered for Christ's sake, and to obtain life and immortality. In this we must see what difference there is to be made in Jesus, and *his Christ*, or we could not do the works in obedience to that spirit, as he did. Jesus was firstborn, and we his brethren to be born and made like him.

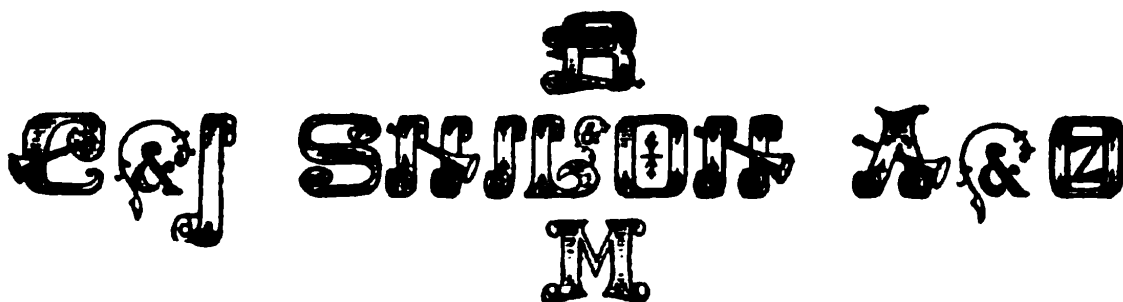
I do not think it necessary to enter into full detail of this great division—and yet not division, for all of his elect are to become one with him, as he was one with his Father. Yet the Father, Mother and Son are one, and yet separate in their personality. Jesus, as well as the elect, had a descent, as I have shown; and Christ, creator, by whom the worlds were made, was without descent, having neither father nor mother—i. e., of earthly origin. It therefore was Christ, the quickening spirit, who was the High Priest without beginning of days nor end of life; while it may be noticed that Jesus (the body) had beginning of days, and his mortal blood life had beginning of days and ending, for his blood was shed on the cross; and then that spirit Christ entered, and

dwelt in that temple of flesh and bone. Now as to Melchisedec (after whose order Jesus was made) originally he was Shem—son of Noah—as I have given before. But another point to convey, is why I bring it up again; because Shem was he who met Abraham on his return from the slaughter of kings. These kings signify Satans, and were offspring, originally, of the angels—and so also down the line. Now the point to convey is, that Jesus, it says, was made after the order of Melchisedec, having neither beginning of days nor end of life. Yet Shem, (Melchisedec,) being son of Noah, had a natural beginning of days and end of life—as shown in the book of Jasher. But the subject of Melchisedec carries with it a two-fold meaning, like that of Jesus and Christ; and we must rightly divide, and note the word, after the *order* of Melchisedec—which traces back into the millennium, and means the immortal and first creation as I have already shown. And Shem was of that lineage, and stood as a figure. His common name was Shem, and his priestly name was called Adonizedek. And that signified his earthly priesthood, as he was high priest of Salem, and king, and by interpretation, king of peace; and who blessed Abraham after he had slain the disturbers of peace—by interpretation the Satans.

And this same figure followed down the line with the two priesthoods, and the warriors for God's battlefield, like the slaying of the Ites of the land of promise. Now I wish to furthermore say, this same man—Adonizedek—Paul called him Melchisedec,

and in connection with Jesus Christ. Therefore the spiritual interpretation for that change of name again from Adonizedek to Melchisedec was because of the type and antitype, and from the natural priest to that of the heavenly, as was truly manifested in Jesus Christ, and its two meanings in him—Jesus and Christ, as I have shown; and which was the true seed from the great high priest of Paradise; and which was only shown in figure by Shem, or Adonizedek—the natural and earthly priest, he representing Christ, who blessed Abraham, and because of the promise to his seed. And so it says, Jesus took not the nature of angels, but the seed of Abraham.

Therefore again it was on account of this seed—Jesus—whom Paul shows was in the loins of Abraham, and was blessed; and who brings blessing and deliverance to all in their order. And as to the high priests themselves originally, and who blessed, were found first of all in Paradise—Lord of the Sabbath; who said, Let *us* make man in *our* image and after *our* likeness; and blessed them and gave them power and dominion, as I have explained in the foregoing writings; and the first shall be last; and he declared the end from the beginning.



THE BOOK OF WISDOM

BOOK SEVEN.

IN the beginning God created the heavens and the earth. And he declared the end from the beginning, which was a time of one cycle week of seven thousand years—one day being one thousand years of the Lord's time. And therefore one of the apostles said, I would not have you ignorant of it. 2 Peter 3-8. God foreseeing the sin of the Lucifer angels, and the sin of the formed man Adam, and knowing their destiny; and the number of spirits deceived by Lucifer and the fallen angels, foreknew the time it would take, in which they should take bodies. They having been numbered under the fall, and under the appointment of death, would obtain the soul salvation. According to their order they should be, in the great resurrection. And God, foreknowing they would lose their bodies through transgression, simply called Adam a living soul—what he would be in resurrection—and creation of angels under the common salvation, spoken of in scripture.

The old fallen world, full of sin and death, could but stand as a figure of the new heavens and earth, or a better and more perfect creation, raised from the Adamic evil by the law of Christ. And so it says, by the law of the spirit of life we shall be set free from the law of sin and death; and in this sixth

day, as at first, makes man in his image and likeness—i. e., he finishes him; Christ, the Father spirit of creation, now working in the creation to finish it, and bless and sanctify and hallow it, and breathe into him (Israel) the breath of life—i. e., immortal breath, or spirit, breathed into the mortal body, making it immortal and enduing them with power and dominion as at first; for the first shall be last, and the last first; and the thing which has been, shall be again.

Therefore in the beginning was the word, and the word was with God, and the word was God, and the word said, Let there be light! and there was light. And God is light. And the word by the light took upon itself flesh in Jesus, his firstborn son since the fallen world began, as there was of a necessity a saviour and a redeemer to redeem the fallen world and bring it back to God—the kingdom of Eden's Paradise restored to man, who will be raised with knowledge. And as there was to be six days of a thousand years each, of the fallen world, so there was to be a redemption in this sixth day, and prepared for the seventh day of rest and bliss; and the visitation of light given to man—his elect.

And God therefore said amid the darkness, Let there be light! And the light shone in darkness in Jesus' day, and the darkness comprehended it not. And now again he speaks the word of light and truth in this visitation, in this the time of the end and day of visitation, according to all the scripture given, and written for us upon whom the end has come; and this sixth

day shortened for the elect's sake, who shall be redeemed, body, soul and spirit.

And the seventh shall come; and a seventh messenger chosen and sent with the spirit of Paradise—the spirit of the seventh day of Paradise. And by this seventh angel messenger, the mystery shall be finished, and the great redemption ushered in.

I wish to impress you with this angel messenger spoken of in Revelation 10-7, who signifies the angel Gabriel, now with a body, and the instrument through which the trump of God can speak or sound, with the voice of an archangel and with the trump of God. And the city of Jericho was compassed seven times; and with a shout the walls fell flat to the ground. And therefore it was said, Cursed be the man that rebuilds Jericho. But a *new* foundation should be laid. And so it says, The foundation shall be laid by the firstborn, (Jesus,) and the gates shall be set up by his younger brother—the Second Child who shall stand up in his stead. Eccl. 4-15. And this is Gabriel, the spirit of the Second Child—Man-Branch, Shiloh, and Son of man—so often spoken of, and before whom shall (the seed of) all nations be gathered; and as it says, He will send his angels—i. e., angel messengers—to gather his elect sheep of the house of Israel. And therefore Jesus said, I am not sent but unto the lost sheep of the house of Israel. Yet he did not gather them, for it was to be as he said, gathered before *Him*—his brother, the Second Child, sent and prepared to stand up in his spirit, and in his stead, sent by him. This was typified by the child when he said, He that re-

ceiveth this child who shall come in my name, receiveth me—Gabriel then being present in spirit, of whom he spake, according to the scriptures, since the world began; all pointing to the second coming of the Lord, and in the spirit of his Christ, in this the day and time of visitation—he, the Son of man, or the Man-branch, with the spirit of truth, that other Comforter, which the world cannot receive.

Now Jesus, speaking by that spirit Christ which rested upon him when he was about thirty years of age, said, I am the true vine, and ye are the branches—speaking of the elect spirits of the just, then present in spirit; and now in bodies, to do his will in earth as it was done in spirit—or heaven. And notice: If these are the branches, there must of a necessity be first the Branch. Jesus, it is said, was the root and offspring of David, the bright and morning star; and as he was the root, the second must be the Branch spoken of so much; and then, after that, the branches. And this Branch is called Shiloh, unto whom the gathering of the people shall be; (Gen. 49-10;) and unto the Son of man—the messenger and interpreter, to show unto men his uprightness, and to be delivered from going down into the grave, or pit; for his message and interpretation is the unsealing of the mystery of the life of body, soul and spirit—spirit, soul and body preserved blameless.

And therefore, Behold, I show you a mystery: We shall not all sleep, but shall be awakened from Adam's sleep and quickened by the spirit of the latter Adam—a quickening spirit, to quicken our mortal body by the

spirit of his visitation, that this mortal shall put on immortality at the sound of the last trump; the seventh and last, by which the mystery shall be finished, as declared by his servants the prophets; who prophesied of not only his first coming, but also the second, and the great and notable day of the Lord, and the great and dreadful day of the Lord; for he comes to judge the quick (the living), and the dead also. But Israel—his elect—will judge themselves, for which there is a greater reward; as it says, He that judgeth himself shall not be judged. And this self-judgment shall now be in our separation from all evil, and the crucifixion of the old man of sin—thus judging the works of the old man Adam; for in Adam all die.

And the world has lost its youth; but Israel shall renew their strength and return back to the days of youth. And his flesh shall become fresher than that of a child's—which shall be by the regeneration. And this regeneration cannot take place while evil is still in the blood. Therefore the old man of sin, and the works of Adam, must first be crucified; and this cleansing fountain is open in the House of David. Zech. 13-1. And there is no God in all the earth but in Israel. 2 Kings 5-15. This we will prove. But as to the world—the old man Adam, or the Adamic world—there are lords many and gods many, as I have already shown, and their origin; which originated in the Lucifer angels. And through their envy death came. Therefore he is called in scripture, the god of this world, and the god of the dead; and all who hold with him on that side shall surely find it. And so also

it is written, Through envy of the devil death came. And through the sin of one man, (first beginning with the one man, Gadrel, and the first to deceive Eve, and secondly the one man Adam,) death came into the world. Death passed upon all (of the angels who fell, and all of the Adamic world whose spirits fell, being deceived by the angels who still work in the fallen world of sin—teaching death); and as it says, Because all have sinned; and as in another place, All have sinned and come short of the glory of God.

The first great cause was because the spirits of the Adamic world were deceived by these angels who taught sin and death—and so also do their offspring. And so with this in view, Jesus said, They would do the works of their father the devil, and called them serpents and generation of vipers. And Michael—spirit of obedience, and head counsel against Satan and fallen angels—came to do the work of his Father, Christ, the spirit of God the Father. And therefore he said, He that seeth me, seeth the Father; which could be seen in spirit only, for it is spiritually discerned, and through the word of God, which was with God, and which was God, and took flesh in the Son. Therefore the Son said, I do what I see my Father do. And so Jesus Christ came to abolish death, and to destroy him who had power of death; which is the devil, and Satan, and the fallen angels—his ministers of death; the red dragon, and Satan, called the devil. Rev. 20-2.

As we have fully explained and proven the life of the body in the foregoing BOOKS OF WISDOM, in this

seventh we think it not necessary to treat upon that subject in detail; therefore in these two last books—sixth and seventh—enter more fully into the subject of the original causes, and the laws of redemption; as it has been one of the most leading questions, as to why is this great redemption reserved and given especially to the elect spirits of the just; and some conclude that it makes God to be unjust and partial in his judgment. However, we answer to this, that it proves him to be *just* and *impartial*; because even from a natural standpoint and judgment of men, in their business dealing with mankind, is to give wages according to their worth and acquirements, and promise in contract. And so also God says, I will give to every man according as his work shall be. Rom. 2-6.

However this is not the origin of it, and there is no effect without a cause. Therefore we have given you the first great cause of the classification of spirits and men, and all in their order, and in their times and seasons, and rewards according to their work of faith before and after their spirits take bodies; and all run their destiny accordingly. And yet those who question impartiality of God, will acknowledge that Jesus was greater, and given greater glory than other men of the fall.

Jesus proved his sonship by his works of loving obedience; and he is acknowledged by the Gentile world as Lord. But it must be remembered he took not the nature of angels, but the seed of Abraham, and took part of the nature of sinful man. And he was a man, and became both Lord and Christ; because Christ

took charge of that body at the river Jordan. And by that spirit, Jesus entered his ministry of righteousness, and the kingdom of his Father, and by inheritance obtained a much more excellent name than the angels. Why? There was a first great cause, was there not? Most assuredly! The angels that rebelled, brought in upon the world sin and death—which Jesus did not teach nor preach, but opposed it; and came to abolish death. And even those spirits of the fallen Adamic world, deceived by the fallen angels, and who after taking bodies, and fell by sin, were taken by death, and who will come with soul, spiritual bodies in resurrection, as angels, without terrestrial bodies. They are saved in resurrection. By whom? Not by their righteousness—no! but by Jesus Christ, the righteous. And therefore to them it is imputed righteousness.

And therefore Jesus by righteousness obtained a much more excellent name than the angels. And why? There was surely a first great cause, as I have explained. And not only this, but it says, He was made a little lower than the angels. Lower than what angels?—because there are different kinds and classes. He was made a little lower than those great angels of the first creation, who never fell—the immortal angels and sons of the first age, before the formation of Adam. And this “little lower” was reckoned when he was in blood life, with part of the nature of sinful man, (only part,) which was blood life, till that blood was taken away. And then as it is also written, He was raised higher than angels, crowned with honor and glory. And this would mean that he

was raised in immortal life, greater and higher than angels of resurrection, and the glory much greater.

Then was God partial? No, in no wise. He obtained this great name by good faith, proven by works—and so also shall his elect; and do the works that he did, and greater works than these shall they do, because, as he said, I go to my Father; and therefore would send the spirit of truth to do it for them. And so he said of them, Ye are the light of the world, and the salt of the earth; and as he was a saviour, so also these are called saviours; as it says, Saviours shall come upon mount Zion, and judge mount Esau; and as it also says—shall judge the nations, and shall judge angels, principalities and powers.

Now if these shall judge angels, they must of a necessity be greater than angels; as he, the firstborn of these brethren, was raised higher than angels. And so also it is written, We shall be like him—by obtaining the same, a much more excellent name than angels. And remember again, it is written of angels, that angels are put in subjection to the world to come. And why? Because they rebelled, or stood and held with those fallen chiefs, and therefore are put in and under subjection, having repented in their natural life. And those who repent (through and by faith) are raised, and by a reunion of soul and spirit, become like unto angels. But these who do God's will in earth as in heaven, will have their vile bodies changed and fashioned like unto his glorious body—i. e., like unto the immortal body of flesh and bone, as Jesus the firstborn. And during the millennium—the world to come—they

will judge and rule in righteousness; and angels serve in subjection, having their souls redeemed by the blood of the Lamb.

Remember there are different classes of both men and angels, and different glories—many mansions in my Father's house. Now in the teachings of Jesus, in harmony with that which was spoken in the beginning, and according to the Paradisical laws, it is called the law of Christ—the law of righteousness. And he said, A tree is known by its fruits—as everything brings forth of its own kind; and whatsoever a man soweth, that shall he also reap; and men do not gather figs off of thistles. Therefore since the fall by sin, in that mixing contrary to the paradisical law, the earth was cursed, and brought forth thistles and thorns. And sinful man (offspring of Gadrel and Adam) crowned Jesus with thorns, and crucified him between two thieves. And here we see clearly the three classes on these three crosses: The one thief who repented not, but railed upon Jesus, was offspring of Gadrel, the serpent-beast and fallen angel class; and the other thief represented the Adamic class—the deceived and the deceiver; and Jesus, the good olive tree, and mediator and saviour of both classes, in their times and seasons, and in their order. And therefore it is written, The thief cometh not but to kill and to destroy, but I have come that ye might have life, and have it more abundantly. But to these two classes he said, Ye will not come to me that ye might have life. Therefore he said, Ye are not my sheep; but said, I am not sent but unto the lost sheep of the house of Israel; who were to

be gathered, according to all the scriptures, in the time of the end, when the Lord would set his hand the second time by the second Son, and Man-Branch, to gather the lost sheep of the house of Israel—which means the descendants of the twelve sons of Jacob. And Jacob was the first sheep spoken of; and shown in vision by Enoch. And this sheep begat twelve sheep.

And down the line the tribes of Israel—the ten tribes—were scattered, and given up till the time of the end. Therefore in Jesus' day they said of Jesus, Where will he go? will he go to the dispersed of Israel? Israel were not gathered then, nor was the kingdom restored to Israel. And the disciples asked, Will you at this time restore the kingdom to Israel? And Jesus said, It is not for you to know the times and seasons that the Lord hath put in his own power—because the scriptures were sealed till the time of the end and day of visitation. Therefore now the angel has been sent, and the trumpet is sounding, and the mysteries made known, and Israel are being gathered.

John, the Revelator, who heard the utterings of seven thunders, as the seven thunders uttered their voices, was about to write, and it was said, Seal up the things which were uttered, and write them not. And why? Because they were given to be sealed (like other scriptures) till the day appointed, and set in the unchangeable decree of God—the time of the sixth day or six thousand years to roll away, of the old world of sin and death. And why? We conclude the same answer by the spirit of truth, and

the interpretation: Because it was sealed with seven seals. What book was sealed with seven seals—the gospel? It was a book going before the gospel; and therefore heaven was searched to find one worthy to unloose the seals, and open the book. And one, the lion of the tribe of Judah, prevailed with God, and was found worthy to open the book and loose the seals thereof. And out of it he brought forth the gospel, and brought life (not death, but life) and immortality to light through the gospel. But what saith the gospel? It still pointed to the time of the end and day of a future visitation. And while Jesus of the lion of the tribe of Judah opened the book, he closed it again, and it was sealed with his blood. And why? Because, while it was open, none entered in but Jesus himself. And they called for the thief and a robber to rule and reign with sin and death; and so put him to death between two thieves. And fallen spirits continued to take bodies for this two thousand years more; and being fallen spirits, the gospel of life and immortality was closed against them, and sealed.

And so it is written of the Gentile age, and of their fulness, that the Holy City (gospel life) would be trampled under foot till the times of the Gentiles be come in. And therefore John the Revelator, after the days of Jesus, testified of its sealing, and of the closed book. But he also saw in vision that a great angel came from heaven with a little book open in his hand; and of the sounding of seven angels in order; and that the seventh and last, with the book open, would finish the mystery.

And why is the sealed book now unsealed? Because the spirits of the just, and seed to whom the promise of life is given, has come, and therefore the mystery is to be made known to them. They therefore will enter into this visitation of the spirit of truth, to lead them into all truth, and show them things to come. And the spirit of this visitation, the world with its fallen spirits cannot receive. They are not subject to the laws of God neither indeed can be; (Rom. 8-7;) but Israel, the elect, will be subject to the law of God, and will keep the law of righteousness; and therefore the law of the spirit of life will set them free from the law of sin and death. Rom. 8-2.

These are now to be gathered into this visitation, which is given to the seventh angel or messenger of God, from whom the visitation of life emanates, even as it did from the Lord Jesus Christ, sent from God, the Father. And therefore in the midst of the seven candlesticks was one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, and his head and his hairs white like wool—as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass—as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. This is he who liveth and was dead, and behold I am alive for evermore; and hath the keys of hell and of death. This is he who was foreseen by Enoch, the seventh from Adam; and who had hair

white like wool, and who was called the Ancient of days. And John knew him, and from whence he arose. And John, the Lord's half brother, and disciple and apostle, it was said, His testimony is true. And all were not written. But now comes the interpretation, and the book open. He was described as like unto the Son of man, because there were such of the former cycle, and who never fell.

This Jesus Christ was seen in his glorified state by John, and the mysteries of the seven stars held in his right hand, and the seven golden candlesticks; and the seven stars, are the angels of the seven churches, and the seven candlesticks are the seven churches; and all are written for us upon whom the end has come. And Revelation (given long since the ministry of Jesus) is for this visitation, spoken of to come. Therefore the seven churches, to whom John wrote, were typical of the seven in this visitation, by the seven sounding angel messengers; and we have their writings. And of these seven which sounded in order, the seventh and last finishes the whole mystery, as now the seven sound in one.

Write the things which thou *hast* seen, and the things which *are*, and the things which *shall be* hereafter. Therefore the whole mystery of past, present and future, must now be unsealed and revealed. And these angels were shown and spoken of by Enoch—Michael and seven archangels. These seven ministered to messengers in this latter visitation.

Christ is he who is first and last, the Alpha and Omega, the beginning and the end, because all power

was given into his hands. And as there was a beginning of rebellion, and war waged, there must be an end. Michael, with Christ, was chosen for the first and beginning of the new creation; and in the end of the old, when all things are subdued which are against God, then the kingdom will be turned over to God, who will be all and in all. So it is also shown in the beginning, God created the heavens and the earth. Notwithstanding there are seven heavens, and seven spirits of God, of which we will further explain further on, before closing this book with its seven mysteries unsealed—the sevenfold doctrine; and as were shown in the seven colors of the rainbow, in remembrance of the covenant, which was to be an everlasting covenant of life and immortality. But when this covenant is made alive and fulfilled in his elect, it is as a burning fire which cannot be darkened henceforward and for evermore, and eternal. Notwithstanding it was said, I will make a new covenant with the house of Israel after those days; and yet not a new one, but an old one ye have had from the beginning, as the first shall be last, and the last first.

As the law in the second dispensation was as a covenant in the oldness of the letter, (or rather, men in the evil state of that age could but see the law of dead works, which had within it the law of life, the everlasting covenant, unchangeable and eternal, but sealed in the law of dead works; by which nothing could be made perfect—much less a man,) it says, By it no man could be made perfect. And as to the law of righteousness sealed in the old, had it been unsealed,

they were not subject to it, nor indeed could be. Now why? Because, as I have explained, they were fallen spirits, and could only receive it in reprobate. And the new covenant of life is called new because it never grows old. Nor can these who now enter in; but by it return to days of youth. This new covenant brought to light is new, because it having been sealed, and not understood, comes out now as a new thing in the earth; and as it says concerning the commandment, I write unto ye a new commandment, and yet not a new one, but that which was from the beginning. And this is the new covenant: I will write my laws in your heart, and stamp them upon your mind—by which we are sealed unto himself, and receive a new name that no one knoweth, save he that receiveth it.

Therefore, as to the old, which was unprofitable, it was abolished; and as death reigned from Adam to Moses, and even over them who did not sin after the similitude of Adam's transgression, (as the law forbids blood,) so also death was abolished. But by whom? By Jesus—for his elect who would keep his new commandment, and new covenant.

Therefore as there was a change of priesthood, there was of a necessity a change of the law. And why? Because the priests of the old (the law by which no man could be made perfect) were sinners—making sin offerings first for themselves, and after that for the people; and could not continue by reason of death—therefore a change of priesthood. And Jesus, the high priest, after the order of Melchisedec, was

made after the power of an endless life, and liveth ever and eternal; and changeth the law, bringing in the law of Christ for his people—the elect to whom the promise was made. This promise is, to-wit, the redemption of our bodies—to be made like his.

Therefore those whom he foreknew he did predestinate to be conformed to the image of his son; who will now enter into the purchased possession of their inheritance; as they came down from the Eden of Paradise, and will be mindful of that country from whence they came. Therefore these are as seed sown from the hand of the great sower; which seed must die to the old Adamic earth, earthy—i. e., the evil be crucified, the old man of sin—and be quickened by the quickening spirit of the latter Adam. And in Christ all will be made alive—first the elect 144,000, now at present in the mortal earth. So when this mortal shall have put on immortality, then this corruptible shall put on incorruption.

Maybe I had better make this point more clear: This mortal, who are destined for immortality, must first have the blood cleansed in the cleansing fountain now open in the House of David, and then do the works that Jesus did in his mortal life; and after which, the mortal body shall put on immortality.

Now then, there is a class to which I have already made reference, who will be the alien servants, called the nations and mount Esau—which it says will be beautiful in that day; because they—who at first have evil in their blood, and therefore are corruptible—when their blood is cleansed, they are no more cor-

ruptible, but have put on incorruption. And that means that they will live, having blood, but a cleansed blood—the Adamic evil taken away; and will be the nations for a thousand years. And this is why it says, Mount Esau will be beautiful in that day. Israel will be given the fruit of the tree of life—which is immortal life; and the leaves of the tree of life are for the healing of the nations.

Yet another class will be taken over through the millennium, which is called the strangers, who will stand and feed the flocks. This class will still have the Adamic evil in the blood; but Satan having been bound for a thousand years, that evil will lay dormant until Satan is loosed a little season to gather to battle; which will be the time in which his time of the sixth day of this sixth thousand years is made up, in which he is bound and to deceive the nations no more for a thousand years—which is the spirits of the fallen angels; and loosed in the same time, after the thousand years. And at once they make trouble. And that gives them the time back, in which they were shortened of this sixth; and during that time, in the last day of the tenth and last week, spoken of by Enoch, which is one hundred years—and even that cut short to 83 years and four months.

This last battle brings the final end, and final judgment. And this battle will be between the children of the aliens (nations) and the stranger class, who have the evil. And Satan will be able to attract that evil, and therefore they will fall and die in the final wind up. And it shall be then again, the

deceived and the deceivers will be brought face to face. And in that last battle it gives the nations (mount Esau) an opportunity to overcome and finish their destiny—to be made perfect like Enoch and Elijah. And this rids the planet of blood—which came by the fall.

These three classes who will be taken over through the millennium sabbath of rest, the seventh day of a thousand years, are the offspring of the three sons of Noah: Shem, who was Melchisedec, of the priestly order of the sons of God; and the other of the righteousness of the law; and the other, a blessing during a thousand years; and then their final destiny will be in the final resurrection with the Gadrel host, because they rebelled at that time with them—deceived. And all are judged and released at the end of the sabbath day of a thousand years; which winds up this cycle of seven thousand years—a thousand years each for a day, the Lord's time. And that brings in all fallen spirits which have been consigned to this planet during the six days, at the end of the seventh. And this is the meaning of that saying which is shown in Genesis: That he made all things in six days, and ended his work on the seventh. And the thing which has been, shall be—which signifies, that which has been in former cycles shall be in this our cycle, and ends in the end of the seventh. And in the end of the seventh day of the former cycle age, Adam was formed of dust. Thus he finished on the seventh. And in that shortened time which was given back, (as it was borrowed from the sixth,) Adam was deceived by the work of Gadrel, who

broke out in that time and last day of the cycle; and so also that same thing shall be again in the end of this cycle, as I have just briefly explained, in that first great cause—in envy's reprobate heart; which engendered strife in the chiefs, called Lucifer, their first leader—prime minister of reprobate delusions, by which they deceived one third of all the spirits consigned to this cycle week of time, with seven days, each of a thousand years.

And the Zodiac problem—which has never been understood by fallen man fully—runs into the human family, and by influence of the planet system, and the luminaries. And the moon and signs influence for good or bad, and the winds of heaven accordingly, and bring about signs and seasons of planting and reaping. So also it has its influence in time of conception. And so wonderful are these signs and seasons, there are no two of all the world alike in their personality, nor in their turn of disposition. I do not mean to say this has all and every thing to do with it, but has its influence. And with all the true understanding of science, it will be discovered the science of the fallen world is rightly called, "science falsely so-called," by Paul. And Enoch says, Respecting these many things, men do greatly err. Like the Jews of old, who spoke of the woman who had seven husbands, and, In resurrection whose wife shall she be? for they all had her for a wife, and all were dead; but Jesus said, You do err, not knowing the scriptures. They neither marry nor are given in marriage, but are as the angels of God in heaven.

But since the fall of Gadrel's host and Adam's, they have greatly mixed up and degenerated from the original perfection in the great creation of God, endowed with wisdom and power and dominion. And as great as these Lucifer angels thought they were, and as gods, and thought they understood all mysteries, it was found to be only in reprobate; and by this their wisdom, it says, they perish. And this is the origin of that scripture which says, Fools die for want of wisdom. Prov. 10-21. And these original reprobate gods, and who were worshipped as gods, and who sacrificed unto them as gods—but yet they were devils—filled the world with reprobate science, falsely so-called, and delusions, from the beginning. And so he is called the deceiver of the whole world, and would deceive the very elect if it were possible. Matt. 24-24.

However, getting to the conception of children, there were certain laws given, like as was given to these angels in reprobate. And yet it was called, and even to this day, the law of God—the law known as the law of Moses. But why did the true son of God—Jesus—change that law? It was because of that reprobate part. Why then was it called the law of God? Because the true law of God was in it, sealed—like the kernel in a nut. And those people of reprobate mind and hardness of heart, like the fallen angels, rejected the royal law—of which the old was but a figure, and that was the reprobate part of the law which Paul said he found to be unto death. And so was that of the fallen angels; who reprobated the paradisaical law and gave rise to death.

And these angel spirits are at work in the world, to reprobate, in delusion, the law of life, and turn it into death; as was shown by the serpent and wise beast of the field—wise in his own conceit; and so also are his ministers; as Paul said, The devil is transformed into an angel of light, and no marvel if his ministers be also transformed, and amid all delusions and transformations of scripture, and confusion of tongues, in great mystery Babylon, to deceive; and would deceive the very elect if possible—like he tried his medicine of delusion on Jesus, and for the purpose of getting him to bow to a false god; and who is the god of the dead, and liveth not—which signifies, there is no true light in him. But Jesus said, I am the true light which lighteth every man that cometh into the world—which means the new world of light and truth; as Jesus said, of his elect, Ye are the light of the world. And so let your light shine, and not put it under a bushel.

And the one-third of the spirits who were deceived by them, have been taking bodies during the old world period. And these spirits are sent in order, and according to conception and influence of the stars of the morning; who were darkened and suffered to fall to show them in the end they were no god; and after which, when the old world has come to naught, and the new come in, the two-thirds (spirits, who fell not, and have been in reserve and kept back till the consummation of the fallen world) then—these who stood with Michael—will take bodies during the millennium age, and thus come into their inheritance.

The head leaders of Michael's host are the warring angels who now take bodies—the 144,000, the antitype of Gideon's army. And therefore as seven nations of Canaan's land were destroyed, so also now the whole earth; which must be inherited by the meek, and spirits of the just. And the chiefs of these will now go forth in command; and with the invisible powers of light they will put their foot on the strongholds of Satan's kingdom, and overthrow it. Joshua and his army overthrew the cities of the land of Canaan, and blew the trumpet, and with the shout of Judah's lion, until her strong walls fall, to rise no more. And mystery Babylon, her towers so lofty and great, will fall in one hour; as the light of the candle is seen in her no more, and the voice of the bridegroom is heard in her no more.

There are seven heavens; and seven spirits of God; and seven angels, who are the arch-angels, to put on immortality, besides those who already have immortality. But I hope you will not confound this, with that which speaks of Jesus, saying, He only hath immortality. This only has reference to this cycle of time, since the first day from Adam's fall; notwithstanding the fact, that in the former cycle there were those of immortal life, and those of immortality; and again, lest you become confused, in that which shows Enoch and Elijah of immortal life; but yet Jesus, "He only hath immortality." But there is a wide difference in immortality, and immortal life; and here I will show you the difference: Enoch and

Elijah, their own spirit was put within their bodies—their bodies dwelling in the spirit of Paradise, and not that Paradise was in them. To this I might say here, All men in the fall, with blood (the mortal life) in the body, have not the spirit in the body, because spirit and water and blood are not in the vessel together at the same time, no more than fire and water remain in the vessel together. Notwithstanding it is said, Three things agree in earth—spirit, water and blood; and three things in heaven—Father, Son and Holy Ghost; (John 5-8;) but blood and water in the body, and spirit outside—and in that way they agree.

Adam had spirit in his body before his fall; and when he contracted blood, the spirit was driven without, and attracts and heats the blood; and therefore flesh and blood cannot inherit the kingdom. But to be born again—i. e., born of God—is not of blood, because the blood must be removed, and spirit take its place in the temple. Therefore flesh and blood cannot inherit the kingdom of God—as shown in Jesus; first he had blood, by his first birth of blood; and at Jordan he was clothed upon by the spirit—and so Jesus said, The spirit is *upon* me (Luke 4-18)—not *in* me; and after that, at about the expiration of three years, his blood was taken away—as you very well know, was shed at the cross—and then within three days, that spirit Christ, which had rested upon him before, was then put within him, and his own spirit Michael also.

And then for forty days he was immortal, and could be handled and approached unto; and he said,

feel and see, that it is I myself. Reach forth and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39.

The six spirits, or attributes of God, then dwelt in him; but when he had the seventh, he then entered into immortality, and then was a glorified light that no man could approach. A flash of that light struck Paul blind; and he said it was a light above the brightness of the sun. Acts 26-13. And we who are to put on immortality, will first be cleansed of evil before we could be like him when he had blood. And after our blood is cleansed, and we do the work that he did, will be made immortal and live in immortal life, and can be approached for a thousand years.

And in the shortened time borrowed from the sixth and given back in the end of the age, then they will put on immortality. And the aliens then will have their blood taken away, and be made immortal—like Enoch and Elijah and Esdras. And many more like them before, were made perfect men; and so it says, they went to spirits of just men made perfect. But to be like Jesus—the Lord of glory—is to be more than men made perfect; but *God-man* dwelling in immortality, and glorified. Therefore we must step with him, step by step up into the temple of wisdom.

John, writing to the seven churches, was to prophesy again; which means to convey, that same spirit should give rise to this visitation, spoken of by Jesus and his apostles—“And grace be unto you, and peace from him which is, and which was, and which *is to come.*” This shows the truth of these words—he who

was in the creation, and former visitation; and who *is*—then present in the visitation to the apostles, Jesus Christ going before; and which *is to come*—now in this visitation of his spirit; and from the seven spirits which are before his throne, and from Jesus Christ—who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth.

Now he was the firstfruit of the dead, and life of the living; Who was dead, and am alive, and behold am alive for evermore. He, Christ, was King of kings; and Michael, the spirit of Jesus, a prince—son of a king; and he who held in his right hand the seven stars or seven angels. And these stood before God. And to them were given seven trumpets. And these are as the seven thunders which utter their voices. And in this we may note, The lion of the tribe of Judah, who prevailed with God, and opened the book and loosed the seals thereof; and at his first coming, as I have shown, was sealed again. And now he sends seven angels with trumpets, and sounds as seven thunders. And one of these seven held in his hand a little book open. And this is the seventh who is sent by the lion of Judah—Jesus Christ—to unseal and interpret the mysteries; and not only so, but finish the mystery, and bring deliverance and redemption.

As I spoke of seven heavens, and seven spirits, and seven thousand years, and as all work with him in the creation, and as Jesus said, I work and my Father worketh hitherto, and we do the work that he did, and greater works, it will be remembered by the spirits of the just, these all work under him and his com-

mands, and with the union of the Godhead; for which the promise was made, and for which we will inherit. And the seven all work for the one great cause, and to the one great end; and all sound down the line since the fallen angels rebelled and made war. And therefore as the sounding of these trumpets down the line of the six thousand years all together, now in this visitation, seven times compass the city, as unto Jericho, and sound all together in one, in this the time and day of visitation; and who are of the seventh—i. e., belong to the millennium by promise, and shall overturn the seven nations of the Ites, and inherit the land.

These of the seventh now sound in the sixth, and work in this preparation day, and shortened time for their sake; and who in this time will bind Satan, that he deceive the nations no more—and thus bring deliverance to the whole earth. It will be proven that there is no God in all the earth but in Israel.

Paul was caught up into the third heavens, and heard, in spirit, innumerable words, not lawful to be uttered in the outer court. And John was caught up in the Lord's day, (sabbath day of rest,) and heard behind him a voice. And John testifies to the fact that the outer court belongeth to the Gentiles. Therefore these words of the mystery are now given by the seventh to Israel. Jesus said, (notwithstanding the heavens and earth spoken of as having been created in the beginning,) I am going away; and if I go, I will *prepare a place* for you. And in another saying he said, Where I go ye cannot come. And yet the Gentiles claim they are going straight to heaven, and to see

Jesus—notwithstanding his words, Where I go, ye cannot come. He was taken away after that, but listen to the remainder of what he said concerning going away to prepare a place: And if I go I will *come again*, and receive you unto myself, that *where I am*, (which was upon this planet,) there ye may be also. And he will reign with them on the earth. Therefore the place he would prepare, was the bodies for his elect; and in which he would be glorified in them, and they in him; as he said, I in you, and you in me. First we must dwell in him, (as his spirit will rest upon us, by which we are clothed,) and after which, he in us—in our temples prepared; a place prepared; and this planet redeemed from the curse, and all dwell together in peace and in righteousness; and when all tears shall be wiped away, and no more death—Paradise restored by the seven spirits of the heavens. And heavens are in his creation, and his creation in heavens—established on earth, the Paradise of Eden.

And as I have shown, the different classes and glories signify the same things as the heavens. Every separate glory is considered heaven—and yet all in perfect harmony. And of all, there are seven classes when redeemed, and many mansions in my Father's house. And as there were seven nations of the Ites in the land of Canaan, and seven devils cast from Mary Magdalene, so also there are of the good. And as sure as the seven Ites are slain, and the seven devils cast from our bodies and kept out, so sure seven spirits of God will take their place and remain in the temple; although after they are cast out, there is

watching to be done, that they enter not back, and the last state worse than the first; for these leading spirits of the fallen angels are at work still against the God of Israel. And they are trying to hold their kingdom that they may hold their office as gods. But they are only the god of the dead, and liveth not.

And this is the battle—over the temple and bodies of men and women; going up and down in the earth, seeking whom they may devour; for the thief cometh not but to kill and to destroy; but I have come that ye might have life, and have it more abundantly. And as to these heavens, remember it says, The heaven of heavens cannot contain him. And furthermore many claim they must die and go to heaven at death, and sweep through the gates of the new Jerusalem, with outstretched wings. But listen at this, I saw the Holy City, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

Therefore the marriage of the Lamb must take place on earth. And the Holy City has come down in this visitation—or rather it is the visitation for bride and bridegroom. And furthermore, if they still persist in dying and going to heaven at death, to see Jesus, let me remind you before you start on this journey, that Jesus is not at home, as you imagine. Why? Well, listen at this: He ascended far above all heavens. Therefore go to whatsoever heaven you please, but mark well what it says before starting—that, he ascended *far above all heavens*. And why, and how could that be? Let me briefly tell. The disciples

said of him, This is he who made the worlds, and is in the world; and he said, I am in the world again; and Christ, by whom the worlds were made took Jesus to some glorified world, where those other great creatures went when they left this planet before the fall—and maybe he has been going from world to world. And where I go, he said, Ye cannot come. And therefore you had better remain till he comes again, to receive you unto himself; that where he is, there ye may be also—which will be upon this planet when redeemed.

He who made the heavens and the earth, is greater than the heavens and earth; and seeing he ascended above all heavens, shows the heavens, and powers of heavens, were his creation of men and angels: and among all, he ascended far above them all—raised higher than angels; and crowned with honor and glory; and unto this state of glory the fallen creation cannot come. But his elect will be made like him.

And that great wonder in heaven: A great red dragon, having seven heads and ten horns, and seven crowns upon his heads; and his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, to devour her child, as soon as it was born. And she brought forth a Man-Child, who was to rule all nations with a rod of iron. Rev. 12-5. And her child was caught up unto God and to his throne. This great red dragon, remember, was seen in heaven, and with his reprobate tale, by which he deceived the third part of the stars of heaven—and no prophecy is of a private interpretation. And these

stars, having been cast to earth, have not only worked with his tale in heaven, but also in earth, beginning with Eve and Adam, as we have explained. And his seven heads were the chiefs of fallen angels, and who worked in the seven thousand years—a little season in the seventh. And his ten horns were power (horns signify power); and work with the dragon powers in the ten weeks of Enoch; and their work finished in the seventh day of the tenth week. And on that day their judgment begins. And these were as the king which was, and is not, and yet is. And he riseth up and goeth into perdition, at this judgment. He was in heaven as king, and to be as God in his self exaltation. And Michael and his angels fought, and the dragon and his angels; and so he was cast into the earth by the fall, and the war has continued; and is not in heaven, but cast down. The angels that sinned were cast down to hell—which is this planet in the fall of sin and death. And yet he is in the earth, and to be bound a thousand years; and at the end loosed a little season, and goeth into perdition. Rev. 20-3. And there was another great wonder in heaven: Seven angels having the seven last plagues; and in them is filled up the wrath of God. And one of the dragons and his ten horns of power, and seven heads with seven crowns were leaders, as kings of their heaven and earth. And when Michael, who fought against them in spirit, took a body, these spirits of the kings, and king which was, and is not, and yet is, and in the end arises up and goeth into perdition—he who was called the devil and Satan—when he took Jesus upon the high mountain,

and he showed Jesus all the kingdoms of the world in a moment of time, said, All will I give thee if thou wilt fall down and worship me. I bring this act forward to show this to be the chief of those fallen angels who set themselves up to be gods, and who have been given a kingdom, or suffered to be so—which is the kingdoms of the fallen world of blood, and a kingdom of sin and death. And Jesus knowing this, did not dispute the devil's claim, or say that he had no kingdom to give; for Jesus knew and well understood that the kingdoms of the old world of blood were Satan's, and well did Jesus know how he obtained his kingdom; and furthermore knew that it must have an end—seeing it came in by reprobate and delusion. And therefore Jesus would not bow nor worship a false god—which was the god of this world of crime and death. And Jesus understood to obey the God of the living creation. He knew to whomsoever ye yield yourselves servants to obey, his servants ye are; and whosoever leadeth into captivity shall go into captivity. What would his kingdom be to me?—seeing the kings of the old kingdom of death are the servants of corruption, and his sentence to feed upon dust, and to crawl upon his belly, and all his servants and subjects serving tables—a snare and a trap; and all of Satan's kings, and princes and rulers, bound under chains of darkness, unto the judgment of the great day. What temptation then could he offer which would entice the spirits of wisdom and understanding? All spirits of the just and seed of Abraham, or children of God, like Jesus, will turn

it down as no temptation, it having only been offered as such—the devil knowing it caught his own. He who caught the Adamic world, through envy, offers his temptations to the servants of God—but it does not work. The Adamic world loves its own; but spirits of the just, and seed to whom the promise is made, love *their* own; and love righteousness, and hate iniquity—for which Jesus was blessed.

Now while it is true, while in the evil state, and receiving this visitation of truth, it sets up a war, having the two natures, but when this spirit of truth changes the nature, then that which they once loved they now hate. Man by nature being at enmity against God and cannot be subject to the law of God, is the Adamic man under the fallen angels. And Paul speaks of both Jew and Gentile by nature, saying, None seeketh after God, no not one.

However, the seed to whom the promise was made—which is Israel—having been contaminated with the evil of the angel and the Adamic world, receive the visitation of truth, and come to the cleansing fountain. And when their blood is cleansed, it changes their nature. And if they love the things of God, and hate iniquity, what then could be a temptation? However before you reach this stage of life and great change, there are temptations to be overcome. In fact your whole nature is to be overcome—to say nothing more of what the devil brings to offer. But the promise is to the overcomer, and to him that endureth to the end—the same shall be saved; i. e., saved body, soul and spirit.

Man by nature is subjected to seven great evils; which originally came into existence by seven chief devils. And the seven nations of the Ites to be slain typified this. And so in those days, the offspring of these natural brute beasts (serpent-beasts by the daughters of the land) were to be slain, and were slain; as it was said in scripture, Natural brute beasts made to be taken and destroyed. 2 Peter. 2-12.

• And because of the great rebellion and sin, all of the two classes are under that appointment; but to Israel it says, Your covenant with death shall be disannulled. And reprieves are shown because of righteousness, in obedience to the paradisaical laws—the law of the spirit of life. And for these, Jesus Christ—the latter Adam—and his quickening spirit, abolishes death. And Jesus said, I have the keys of both hell and death—and therefore can open it, that it might receive all of sin and unrighteousness. Broad is the way that leadeth thereto. And to the righteous he closes the door of hell and death, and opens the gates which leadeth up into the temple of wisdom. And by the living word they ascend the seven steps. Therefore these ride triumphantly over sin, death, hell and the grave, and sing that triumphant song, O death, where is thy sting?—for it cannot be found; and, O grave, where is thy victory?—for none of God's elect can be its victim. Therefore hell must shut its mouth, for their grave cannot be found by the law of righteousness. Their sepulchre is not known to this day. Corruption is overcome, and hell flees away.

In order to understand the deep mysteries of life, it is also necessary to understand the mystery of iniquity, and mystery Babylon. The origin of Babylon has been understood to originate from the great tower of Babylon, but it reaches further back in its spiritual meaning. Therefore its origin was with the angels who rebelled, and mixed contrary to God's law—giving rise to confusion and all manner of mixture of good and evil. And in fact, the tree of knowledge of good and evil gives rise to the mixture of good and evil in the offspring, and the spiritual mixture from Gadrel, who deceived Eve by mixture of his teaching, transforming the word of the Lord. And so also the fallen angels continued such work till they all fell—and still it continued in their offspring, and opposing the God of the living; and some after the flood.

Under the rule and kingship of Nimrod, the great tower was built in the land of Shinar, and in their vain imagination of reaching heaven, and to kill the King of heaven and set up their images of *their* king. And God confused their tongues. And there seemed to be three great divisions of them according to the book of Jasher; and their sins classified, and punishment accordingly. And it furthermore shows that God said to the seventy angels, who stood foremost before him to those who were near to him, saying, Come let us descend and confuse their tongues. And they then could not understand each other. And the Lord smote the three divisions that were there, and he punished them according to their works and designs.

And those who said, We will ascend to heaven and serve our gods, became like apes and elephants. And those who said, We will smite the heavens with arrows, were killed by the hand of his neighbor. And the third division of those, who said, "We will ascend to heaven and fight against him," the Lord scattered them throughout the earth. And the rest forsook the building and were also scattered. And that place was called Babel, for there the Lord confounded the languages of the whole earth. And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part. And a fire also descended from heaven and burned another third. And the other third was left standing. These three divisions are very significant. One part turned to beast and animal—like the natural brute beasts in shape of men, from which it originated, as I have just explained; to whom was the greater sin, because they said they would ascend to heaven and serve their gods—originally the fallen angels from which it all originated. And the others imagined they would smite the heavens with arrows—like the offspring of the angels, as gods, who, like the great giants, did such warring against the true seed. And the third division was scattered like the children of men; and who today are builders of great spiritual Babylon—doing the work of their forefathers; and ministered to by those who transformed the living oracle.

And as it furthermore shows, the vain imaginations of the three divisions was to make war against heaven; and shot arrows towards what they imagined

to be heaven; and all the arrows returned back upon them filled with blood. And they said, Surely we have slain all in heaven; and the scriptures say, The archers shot at him—i. e., at Jesus, King of heaven, and typical of his blood; and not only this, but the apostles were martyred, and the saints after them. By the three great divisions shown at Babel, is shown the three classes: The angels, and Adam's race, and the offspring of the angels, the great giants of the land. The tower of Babel, was three days walk in circumference, and typical of the three prophetic days, or three dispensation of time; and of the three great divisions—one great division for each dispensation of time; as we in all scripture must span the dispensations of time, in order to understand the mystery. And remember, there is the mystery of iniquity, as well as the mystery of Godliness—God manifest in the flesh—to be understood; and mystery Babylon—which is spoken of in Revelation, and as I have already explained.

However, my object is to unseal the mysteries, and the origin of its existence; and its effects, all clearly see. But as to the first great cause, they understand but little about it; therefore imagine all must die, (as taught in great mystery Babylon,) and fly up to some imaginary heaven. And while they do not claim to go up to make war against heaven in the skies, they do enough of it on earth; and like as in the days of old, killed the prophets, and when Jesus came, they claimed they would not have killed and stoned the prophets. No! But Jesus said, Ye be witnesses of yourselves that

ye are the children of those who did it! And why? Because they were doing worse, by fighting against Jesus—King of glory—and never stopped till they killed him; and were not satisfied at that, but followed it up by doing likewise to his followers.

And so Jesus said they were of their father the devil, and his works would they do; (John 8-44;)—which has been clearly proven. And they war against him to this day because of the truth, and true testimony of Jesus Christ, which is the life of the body, and the paradisaical laws of his glory. And as the devil and Satan (signfying the fallen angels as gods) was transformed into an angel of light, (but not true light, only in reprobate,) no marvel if his ministers be transformed also. And the formed Adam, or the Adamic world are susceptible to it.

But the elect and chosen of the living God will span the cycles of times and enter into the seven-fold light of the doctrine of Jesus Christ, who *was*, and *is*, and *is to come*; while the king of the old world of sin and death, was, and *is not*, and yet he is; but the god of the dead, who liveth not, shall be bound, and arise—but only to go into perdition.

And great mystery Babylon transformed after the pattern of those from whom it originated, built towers and steeples pointing towards sky-heaven, while they themselves trample the Holy City under foot, and until the times of the Gentiles be fulfilled. And then great shall be the fall of Babylon! whose fall shall come in one hour of a day of a thousand years—the end of Gentile times, and of the old world of sin

and death, with her spiritual wickedness in high places; she having been a golden cup in the Lord's hand, but has become a habitation of devils—the fallen angels who minister to her in transformation of light, and in reprobate. She has made all nations drunk with the wine of her fornication—reprobate mystery! mystery Babylon! Therefore the light of the candle shines in her no more; and the voice of the bridegroom is heard in her no more.

The seventy angels of God descended and confused the builders of Babylon the more; and by whom it was destroyed. And as part was burned with fire from heaven, so shall it be; and as in Revelation it says, They shall burn her as with fire. Rev. 17-16.

At the descent of the Holy Ghost at Pentecost they understood all the different languages as one. And so also and more so now, by this spirit of truth. That other Comforter will bring them out of Babylon to understand the one language of God, by which they will see eye to eye. And he will send his angels—ministers of flaming fire—from heaven, to call them out. And as he sent seventy in the days of his flesh, so also he will send seventy in the days of his spirit. And like the seventy angels who were sent to destroy Babel, so also by seventy he will send from heaven to destroy mystery Babylon. Therefore, Come out of her my people, and be not partakers of her sins, (and reprobate mystery of iniquity,) that you receive not of her plagues! Rev. 18-4.

Therefore it was said, Hold the four winds till we seal the servants of our God in their foreheads by

stamping my law in their forehead; after which it will be said to the seven angels, Go your ways and pour out the vials of his wrath and indignation upon the ungodly, with their transformed light, having a form of godliness, and denying the power thereof; ever learning, and never able to come to the knowledge of the truth.

The seven-fold doctrine, to which I have referred, will be seen and understood by these who will now enter into it, and ascend the seven steps up into the temple of wisdom, and obtain the seven spirits by which they will ascend until the six spirits are put *within* their bodies, and the seventh *with* them and to be put *within* at the end of the seventh day—which will be immortality in its fulness, by which they are glorified. And the seven-fold doctrine furthermore shows the seven heavens in divisions, in order of heaven and glory—as shown in the sun, moon and stars, both in the visible, and terrestrial world, and also in the celestial; and which was manifested in the great creation of God with its seven divisions of creation, and in Eden's Paradise, which was, and which will be again when restored.

And in the Adamic world the figures are shown; as in Moses, who was a figure of him who was to come. The seven heavens in substance are these: First and last, the glory of the sun—a figure of immortality. I say first and last because it *is* first and last; immortality of the first great paradisaical age, and seventh or last day of the cycle—sabbath day of rest, in which God did rest, and in which

all were blessed in their seven orders. And what was first shall be last—which signifies, what has been, shall be again; that which was, and is to come—the millennium sabbath of this cycle of time; and the elect spirits of the just, to be made immortal, like Jesus was—and who was like the Lord Gods of the immortal creation. And secondly, spirits of just men made perfect, like Enoch and Elijah, and who went to spirits of just men made perfect; and the alien, mount Esau class, who will be made like them at the close of the sabbath day. And the elect, and Enoch and Elijah class, will bring forth after their own kind. And these first and second class spirits of the just are the powers of heaven—each in their order. And I might here say, the stranger class who will feed the flocks during the millennium sabbath day, may be considered thirdly. And therefore we have the three glories here shown in bodies—the glory of the sun, moon and the stars. However the stars differ; and so also there is difference in the light of these. Now as to the classes of the dead, or spirits and souls who come in resurrection, first in order to consider are those who held the faith of life; who, seeing it as in spirit of prophecy—seeing it afar off, and seeing it was to come, and were martyred for the faith and testimony of Jesus Christ—will become ministering spirits to the redeemed elect; and who in resurrection will have spiritual bodies as a likeness, by their spirits dwelling in soul-body, as angels of God in heaven—not archangels. And secondly, those of the common salvation—that great host which could not be numbered; these come in

first resurrection of the dead also. And thirdly, those who live not again till a thousand years expire.

Now in consideration of the three classes of the living, and their offspring, in order, after their own kind according to the paradisaical law, and the three classes of the souls and spirits of the dead, we therefore have six orders, and their heavens—waters above the firmament, and waters under the firmament of heaven; each above and below in their order. And as to the seventh heaven, it is for the immortal elect at the end of the seventh day, when the seventh spirit of God will enter within the temples of the elect, 144,000, by which they will be glorified; unto which no mortal man could approach. And altogether, and in the consummation of the seven thousand years, when all are subdued by Christ and brought back into their respective heavens in order, then the whole kingdom is turned over to God, the Father of all, and God will be all and in all, in each, in their respective order of the seven heavens.

And only the elect class will attain to the seven, and the seven in them—the heaven of heavens. Yet it is said, The heaven of heavens cannot contain him. This is true, and does not make to none effect what I have said, because the light and glory of these seven spirits of God will flow out and illuminate the whole planet; and not only so, but light for other worlds; like in the figure of the sun—that great luminary, which is an electric ball of fire. Yet it cannot contain its glory of light; and therefore gives light, heat and life to the natural earth; and not only so, but the moon borrows its light from the sun, which pours its light

into the moon, according to its changes in its course through the different gates, and unto its return in its times and seasons.

At the end, the elect will leave this planet for other glorified worlds, and the spirits of just men made perfect will remain, being made immortal like Enoch and Elijah; this planet having been then fully redeemed, and all spirits consigned to it. Then the glorified spirits of the just will then go from world to world as did those of the former sabbath age—i. e., at its close, as I have already shown. And thus and then he has restored the kingdom in its fulness and completeness. And thus the heavens and earth, for this cycle, are finished, and all the hosts of them, and blessed in their order of blessing. And so it is written, He that overcometh shall inherit all things.

Now a few more brief points we gather from Jasher, since we have already given a few. Therefore when Joseph was sold by his brethren, at first it was envy which kindled in the hearts of his brothers because of Joseph's dreams or visions, and knowing the father loved Joseph rather more, on account of Rachel his mother; and Benjamin the second. Now concerning the crime of selling their brother and returning with Joseph's coat dipped in blood, and saying some evil beast had devoured him, (making out that Joseph had not reached them, and that they had not seen him,) Jacob grieved and mourned; and instructed his sons to go and seek among the beasts of the woods, and hunt them; "And that which shall come first before you, seize and bring it unto me; perhaps the Lord will

this day pity my affliction, and prepare before you that which did tear my son in pieces; and bring it unto me, and I will avenge the cause of my son." And his sons did as they were commanded; and they arose up early in the morning, and each took his sword and his bow in his hand, and they went forth to hunt the beast. And as they went into the wilderness, behold a wolf came towards them, and they seized him and brought him unto their father; and they said, This is the first we have found, and we have brought him unto thee, and thy son's body we could not find. And Jacob took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand; and he spoke with a bitter heart unto the beast, saying, "Why didst thou devour my son Joseph? And how didst thou have no fear of the God of the earth, or of my trouble for my son Joseph? And thou didst devour my son for naught? Because he committed no violence, therefore God will require him that is persecuted." And the Lord opened the mouth of the beast, in order to comfort Jacob with its words; and it answered Jacob, and spoke these words unto him: "As God liveth, who created us in the earth, and as thy soul liveth, my Lord, I did not see thy son, neither did I tear him to pieces; but from a distant land I also came to seek my son, who went from me this day, and I know not whether he be living or dead. And I came this day into the field to seek my son, and your sons found me and seized me, and increased my grief, and have this day brought me before thee. And I have now spoken all my words to thee; and now,

therefore, O Son of man, I am in thy hands, and do unto me this day as it may seem good in thy sight; but by the life of God who created me I did not see thy son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life." And Jacob was greatly astonished, and sent forth the beast from his hand, and she went her way.

This may seem to some as an unreasonable story; but what then would you do with Balaam's dumb ass, who spoke with a man's voice—together with many other such things given in scripture? However, God is as able to cause dumb beasts to talk, as he was to give the voice of speech to man. However, in the event of unbelief in this matter, I would take you on the grounds of Gentile claims; who verily claim the serpent-beast, who deceived Eve, to be a snake—which is the most speechless of all beasts—yet he talked and made argument with Eve in the most subtile manner. Now then, if it be a serpent snake who put up such crafty argument, we would not put it past all of the rest of the beasts or animal creation. But we believe the serpent-beast to be a *sneak*, but not a snake. This sneak-thief and a robber was a preacher of a serpent-beast nature, in shape of men.

Now as to the wolf story, the Ishmaelites were called wolves, and inhabited Egypt mainly; and the Midianites found Joseph in the pit, and paid the sons of Jacob for him; and they sold him to the wolves, who took him to Egypt. And it may be noticed in the circumstance of the wolf, -(which was made to talk by God, and the wolf told the story,) it seems as if Jacob

was not permitted to understand it; which would be hard for him to believe the truth of the wolf—that his own sons committed such crime. Notice: The wolf said, I have lost my son, and your sons seized me—signifying, “they seized your son also;” and the wolf signified, that they had sold and delivered him to the Ishmaelites—wolves. And not only this, but it conveys a greater and more far-reaching spiritual significance in Benjamin the younger son, and only brother of Joseph; to whom Jacob referred in his blessing the twelve sons: From Joseph would come the chief shepherd of the sheep, and mighty stone of Israel. And Benjamin, he said, Should ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Therefore Benjamin is not a wolf, but shall ravin *as* a wolf. And now he tells the whole story, and gives the interpretation of the speech of the wolf to Jacob, which is far-reaching in its meaning; and not only the wolf story, but the full interpretation of the whole mystery and the origin of it. And the accusation against the wolf, and the wolf’s defense, which has ever been a mystery, is now interpreted, and judgment rendered according to the work of every class since the world began.

And lo and behold, it was by his own household that Joseph was sold. And Jesus came unto his own, and his own received him not. And by his own he was sold; but God overruled their doings, and turned it all into a blessing—like in Joseph’s case, God meant it to be for the best, and for a blessing in the end for all; and

the Lord opened the mouth of the beast to comfort Jacob in his grief. And so today he opens the mouth of him who was to be as the wolf; and with the interpretation to comfort them that mourn.

That wolf said he came from a distant land, and knew not whether he be alive or dead. And the wolf family sprang from Abraham, by the bond, considered a distant land—distant heritage; however seemed to recognize a distant relation—like most all today who say, “We are from Adam, and one family”—not understanding the scriptures and their inheritance. However this wolf recognized the Son of man more than the serpent family; for the wolf said, Now therefore, O Son of man, I am in thy hands to do unto me as it seems good in thy sight. Therefore righteous judgment shall be rendered to all, according to their works; and God’s darling attribute is mercy; and love and mercy have met together, and righteousness and peace have kissed each other. Therefore, Joseph sold into Egypt among wolves, proved a blessing to the wolves of Egypt, as well as to the family of Jacob. Notwithstanding, he suffered before this blessing came. And so also did Jesus; and we must suffer with him, before we reign with him.

Another beautiful divine circumstance to Joseph on account of his suffering at the hands of woman: Potiphar’s wife (who through her selfish and slavish so-called love for Joseph, such as is common in the Adamic world, which turns to hate, in conflict with divine love) turned against him because he would not betray his master and submit to her wishes. She had

him beaten before he was turned into prison; and while they were beating him, a little child eleven months old, spoke and pled his cause, justifying him. And the child said, "Why beat him!" and said he was innocent, etc. Yet with all this, they only stopped beating him, but threw him into prison—and like unjust judges, who could not render justice; and as was shown in the trial of Jesus, whom they scourged before they put him to death, saying, You will be no friend to Caesar! etc.

When Joseph was king of Egypt, second, it was a good figure being second—as Jesus was under Christ. Yet afterwards, as Joseph became king, so also Jesus, as it says, Became both Lord and Christ. Joseph, while second under the king of Egypt, gathered corn in a time of famine, that they might not die. And the sons of Jacob coming for corn, had to make their deeds manifest. And Joseph gave them a strong test; and it was through the true love for his brother Benjamin that they were received into the royal house, and land of Joseph. And so also with the elect seed and tribes of Israel; who now can only be received by the test, and proven to be true to his younger brother; and received into the household of Jesus—the firstborn son of Israel.

And as that child testified for Joseph, so also the Second Child testifies for Jesus, and reveals the whole truth; and if the truth shall set you free, you shall be free indeed. John 8-32, 36. And therefore Jesus, the antitype of Joseph, set the child in their midst, saying, He that receiveth this child in

my name, receiveth me. And as from Joseph should come the chief shepherd and stone of Israel, who was the chief corner stone, and was rejected by his own, as Joseph was sold, so also the whole household of Israel must now make it good in receiving his younger brother in spirit and in truth. And therefore, such, as Jesus said, receiveth me. Matthew 18-5; John 13-20. And as Jesus was the stone and chief shepherd—that signifies another shepherd; and therefore Jesus spoke of him, and was to cover him all the day long—i. e., a long day of the Lord's time, beginning in the shortened time of the sixth for the elect's sake. And therefore the Second Child stands up in his stead.

Jacob in his entreaty to Joseph, before it was known to Jacob that he was alive, and king of Egypt, wrote concerning Benjamin and the brethren that they might be returned safely to the land of Canaan, and delivered from the power of Egypt; which was far-reaching in its meaning; as afterwards the seed and generations of Jacob's household were enslaved under bondage—figure of the bondage of the old world of sin and death. And afterwards, Moses was raised up in mighty power, by command of God, to deliver them by a strong hand, according to the prophecy going before.

Moses and Aaron arose up early and went to the house of Pharaoh, and took in their hand the stick of God—which was the rod handed down. And when they came to the king's gate, two young lions were confined there, so that no one could go out nor come in unless the king ordered them. Moses hastened and drew the stick upon the lions, and he loosed them. And Moses

and Aaron came into the king's house, and the lions also came with them in joy. And they followed them, and rejoiced as a dog rejoices over his master. And when the king saw it, he was greatly astonished, and greatly terrified, for their appearance was as the appearance of the children of God. And Moses said, The Lord God of the Hebrews sent us to thee, to say, Send forth my people, that they may serve me. And Pharaoh said, Come back tomorrow. And they did so. And Pharaoh gathered up all the wise men of his kingdom, and the king told to them what Moses had said. And the magicians said, But how came the men to your presence, on account of the lions? And the king said, Because they lifted up the rod to them and loosed them; and the lions also rejoiced at them, as a dog to his master. Send for them and we will try them. And they came with their rod, saying, Thus saith the Lord God, Send my people, that they might serve me. And the king said, Who will believe you? Therefore give a sign, that it might be believed. And they threw the rod, and it turned to a serpent. And the sorcerers did likewise; and the serpent of Aaron's rod lifted up its head and swallowed up theirs. And they said, This thing has been from the days of old—that a serpent swallow its fellow, and that living things devour each other. Now, therefore, restore it to a rod as at first, and we will restore ours also; and if your rod swallow our rods, then shall we know that the spirit of God is in thee. And Aaron caught hold of it by its tail, and it became a rod in his hand; but Aaron's rod swallowed up theirs. And when the king saw this,

he sent and searched the records of gods, to see if he could find therein the name "Jehovah," and found it not. And Pharaoh said to Moses, I have not found the name of your God, and I know him not; and refused to send the people.

In the great trial when Joseph was testing his brethren, it aroused all Egypt; as Judah was security for Benjamin, to bring him back, because Joseph had said in their former trip for corn, Except you bring your younger brother Benjamin, you cannot get corn. Therefore they would not go the second time without Benjamin. And Jacob was afraid, on account of Joseph having been lost, and therefore Judah made himself security, to bring Benjamin. And Joseph's object was to prove them by his younger brother Benjamin, to see if they would sell him or fight for him; and a good figure in this the great famine for spiritual food—the good old corn of the land. And as in the first coming of Jesus, the chief shepherd and stone of Israel they rejected, and he therefore was spiritually sold, and Judas betrayed him for thirty pieces of silver, but it cannot be so now in Israel with the second Son; as the figure was shown in Egypt, when Joseph gave such strong test, and they proved true to Jacob their father, for Benjamin. And this was the plan of the test: When they came he gave them their corn, and loaded their asses, and put the money back in the sacks; and the second time, Joseph's silver cup, out of which, it says, Joseph divined; and then commanded his men of Egypt to follow them and search every man's sack; and found the silver cup in Benjamin's

sack. And this was for a pretext to take him as a thief, in order to bring him back to Egypt to see what his brethren would do concerning him. And here is where the cloud of war arose. And Joseph took Benjamin; and as Benjamin by the map of the stars could understand its true science, looked surprised while figuring. And Joseph perceived he had seen it, and said, What do you see? And Benjamin said, By this, I see Joseph my brother is by me, on the throne. And then Joseph posted Benjamin not to tell or reveal the fact to the others; and said, I will prove them to see if they have repented of their crime, and if they will sell you also, and not fight for you. I will send them back, and keep you with me. And then the test and the great struggle came on—the particulars of which I cannot tell at this time. However, great strength was given to the sons of Jacob, and like unto which was given to their fathers going before. And they recited some of the mighty things they had done in war in times past, and that they would slay all Egypt if he did not deliver Benjamin to them; and informed Joseph of what their forefather Abraham had done—who, with his servant Eliezer, slaughtered the kings and their host; and of the seven cities of the Amorites which they had slain by the edge of the sword—and many other things. And Joseph tantalized them the more, saying, Strength is not with you only; and he called a great army of the Egyptians by a messenger—his son. And in the meantime, Judah sent one of his brothers to number the streets of Egypt. And the great warriors of the Egyptians came; and Judah gave

one of his great shrieks, or shouts, and with their voices shook down the walls of the towers of the seven cities at their different and several battles, as they had slain. And at Judah's shout, the mighty men of war among the Egyptians, and their host took flight and fell over each other, and some died. Then they roared like as the roaring of the sea in its wave; and the earth shook, and Pharaoh fell off his throne, and the women of all Egypt miscarried; and the walls of their great city fell; and Judah's eyes dropped blood. In this they all roared, and more like unto seven thunders.

And the details of all I dare not tell; and even this would be hard to believe by natural men. Nevertheless, in tracing scripture we get up against many such like things; and at which those who doubt the power of God, would stumble; and greater would be their fall than that of Egypt's wall.

We read of the seed of these twelve men who crossed the Red sea. And when Moses stretched his rod across the sea, it divided into twelve roads, and they entered through. And after entering the land of Canaan, compassed the city of Jericho; and at their shouts the walls fell flat to the ground. If we therefore believe one, why not believe the other? This is not all! Look at Abraham's mighty feat; and who walked in the fire three days, and was not burned; while those of unbelief were consumed in the flames—even those who stood without. This circumstance was like unto the three Hebrew children, who afterwards, further down the line, were brought to a test as to who and what God they would bow to and serve. And be-

cause Nebuchadnezzar was not honored by their bowing, he had them cast into a fiery furnace. And as their God was a God of power, and of the living, he sent a fourth, who was also seen with them, like unto the Son of man. And these who threw them in were burned, and died by the flames, while these who served the God of the living, lived in the midst of the flames, seven times heated—a figure of the seven spirits of God, and the fire of life eternal.

Many professors of today would disbelieve and deny the power of God; and at the same time acknowledge that God created the heavens and the earth, and all things therein; and at the same time would deny his power over what he had created, upon a test—like the prophets of Baal, to prove their God, but were put to shame. And Elijah's God answered by fire; and so he will again, in those who believe. But here is the question: Believe how? and in what? Most all believe in a god of fire, but believe it is to consume them. And so they are consumed—by a fire not blown; which decomposes their bodies in the grave. And whether in the grave or not, they believe in death, and therefore serve the god of the dead, and the devil who caused death; as Jesus said, They will do the works of their father the devil—which Jesus came to abolish and to destroy.

Getting back to Joseph and his brethren, Judah said, Give me Benjamin and I will remain unto you a servant, and will serve in his place; and if there are any kings and powers your enemy, I will go and slay them all, and bring the head of their king unto you. And

Joseph said, If I bring Joseph, what will you do? And he called out, Joseph!. Joseph! And they all looked every way, and one upon another, to see from what way he would come. And Joseph said, Why look this way and that way? I am Joseph whom ye sold. And Benjamin ran and fell upon his neck with weeping; notwithstanding he had known it was Joseph, but knew peace was then restored. And they all did likewise, and wept a great weeping.

And the king, who had been very much frightened and alarmed at the great acts of the sons of Jacob, had then become very much pleased, and became willing for Joseph to do for them whatsoever seemed good in his sight; and sent them away laden with good and precious things, and all conveniences to go and bring the whole family to the land of plenty; because of Joseph and for his sake, and the family of Israel; the land was blessed with plenty against the day of famine. And a decree was sent forth to all Egypt, that all go forth to meet them in their return to Egypt; and whosoever would not go should die. And therefore all, with an exceeding great host, went up to meet them in their return.

And so also in this the return of the Second Child, and with the whole house of Israel; and whosoever refuses to meet him at his coming, will die with the world in the great and dreadful day of judgment. And at the roaring of the voice of the lion of Judah in Israel, as the voice of many waters, (Rev. 1-15,) or as the roaring waves of the sea, (and now is heard as the voice of seven thunders,) all will miscarry the

evil and deliver it up by entering the cleansing wave.

Under other kings of Egypt, who knew not Joseph, and who became afraid that Israel would take away their kingdom, (as they multiplied exceedingly rapid, and being so great and mighty in war, as they had once upon a time,) they were called upon by the Egyptians to help in time of war—as the Egyptians went up against Esau and Ishmael, and the host of them, and were put to flight; and then called for the men of Israel. And only 150 went up against them, and slew 4,000 of them. And yet, in the face of all this, they became exceedingly afraid that they would take the kingdom and rule over them. Therefore they held council, and reasoned among themselves, saying they should build walls and fortify against war, and work the children of Israel to keep them from their wives to prevent them multiplying, lest they would increase and take away their place and nation. And this could not be strange, since we read in the days of Jesus they were so afraid of the *one* man Jesus, they sought to put him to death, saying if they let him go, he would take away their place and nation. And therefore they did not only overwork the children of Israel, but robbed them of pay for their wages. And thus it continued until God raised up Moses to bring deliverance. However, Moses having been born unto the Israelites, they would have been destroyed, except by the divine plan of God, which cannot be overruled.

The king of Egypt seeing they multiplied the more sent forth a decree that their children be put into

the water and destroyed when born. And therefore the women of Israel went to the field to bring forth their children; and the Lord, who had sworn to their ancestors to multiply them, sent one of his ministering angels which are in heaven, to wash each child in water, to anoint and swathe them, and put into their hands two smooth stones, from one of which they sucked milk, and from the other, honey. And God so protected these children, according to his promise. And when the king saw they multiplied in such mysterious manner, he sent to the land of Goshen to seek for the children; and when they found a male child, would take it from its mother and throw it in the water; and many other things time would fail me to tell at present.

However, Moses was put into an ark of bulrushes by his mother, and laid him in the flags which grew in the water. And his sister Miriam stood afar off, and watched to see what would become of her words or prophecy concerning him. God sent a burning heat, which consumed the flesh of the Egyptians; and they went to the water to bathe, because of the great heat in the land. And a daughter of Pharaoh went also. And she saw the ark; and Miriam, watching, saw the proceedings, and asked if she might bring a Hebrew woman to nurse the child for her. And Pharaoh's daughter said, Go! And Miriam went and brought its mother. And Pharaoh's daughter said, Take it away and suckle it for me, and I will pay thee wages.

And at the expiration of two years, she brought him to the daughter of Pharaoh, and she called him

Moses—"because I drew him out of the water." And Amram called his name Chabar—because it was for him that he associated with his wife, whom he had turned away. Jochebed his mother, called his name Jekuthiel—because she hoped for him to the Almighty, "And God restored him unto me." And Miriam his sister, called him Jered—for she descended after him to the river, to know what his end would be. And Aaron his brother, called his name Abi Zanuch, saying, My father left my mother, and returned to her on his account. And Kehath his grandfather, called his name Abigdor—because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water. And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham. And all Israel called his name Shemaiah, son of Nethanel—for they said, In his days has God heard their cries, and rescued them from their oppressors. And Moses grew up among the king's children.

Therefore Moses had eight names, and all these names with a significance, as shown above. One name we note—Big-door; and so he proved to be a "big door," through which the children of Israel passed out from hard servitude. And God opened a door, by Moses, through the Red sea. And as to Moses, that name was given because he was pulled out of the water. And so through him all Israel were delivered from the waters of the sea; and not only so, but the great subject of waters is far-reaching in its meaning. And his

father called him Chabar—because it was by this child that peace was restored; and figures unto this visitation. And his mother called him Jekuthiel—because of hope, and God restored him to her; and has reference to the restoration. And Miriam his sister, called him Jered—she descended after him; and not only watching the babe, but she followed, in their exit from Egypt, in Israel's deliverance. Aaron his brother, called him Abi Zanuch—because of the returning peace as male and female. And his grandfather called him the "Big-door," as I have explained; but furthermore because on his account God repaired the breach of the house of Jacob, and that they could no longer throw the children into the water.

This would detail more than I could tell at present. However, there is no effect without a cause. And therefore Jacob's household sinned against God's command in marrying unto the forbidden seed—which some of Jacob's sons did, and therefore it mixed the seeds; and in Egypt also—and which brought that seed into bondage. And the transgression of the law, originated in the beginning with the angels; and therefore this was forbidden all along the line.

Therefore the breach of Jacob's house was visited upon the children; and not only this, but scripture shows the original sin should be visited upon the children till the third and fourth generation. And why?—visited upon the innocent, who had never transgressed? No! and nay verily!—but because of the spirits who sinned in holding with the fallen angels as I have already shown. And again it says, speaking

of Israel and spirits of the just, that the children shall no more bear the iniquity of their fathers, because they will now overcome it, and the evil will be removed.

Everything runs its destiny, and is then released. Therefore that great sorrow of Pharaoh destroying the children was lifted, from Moses having been drawn from the waters by the daughter of Pharaoh, who had made the decree, and they having such punishment of great heat. This divine event was the climax. And the nurse called him *Abi Socho*—because in his tabernacle Moses was hidden three months, because of the children of Ham. And all Israel called his name *Shemaiah*—because God heard their cries. The first part of the name is *Shem*—priest, rescued from their oppressors.

When Moses was about three years old, while in the arms of *Bathia*, the king's daughter, on one great occasion while the nobles of Pharaoh's subjects were present, Moses reached his hand forth and took the crown from the king's head, and placed it on his own head. And they became alarmed, and took council concerning it. One of them recited from the records many things which had been done by the ancestors of the Hebrew child. And the king of Egypt sent for the wise men of his kingdom concerning it. And an angel of the Lord came amongst them also, and acted as one of them—as they were to pass judgment as to what they would do with the child. And the angel said, Place an onyx stone and a coal of fire before the child; and if the child reach and take the onyx stone, then shall we know that with wisdom has the youth done all it has done, and we must slay him; but if he take

the coal, then we shall know that it was not wisdom, but knowledge, and he shall live. And the king consented to it as a good thing. And they placed the lad before them, and the child endeavoured to take the stone, but the angel took his hand and placed it upon the coal, and placed it to his mouth, and burned part of his lip and part of his tongue, and he became heavy in mouth and tongue. And then they considered the child had not acted with wisdom, and therefore they did not slay the child. I might say here, this accounts for Moses having been a stammerer.

And Moses, in process of time, went up to Goshen and saw the hard affliction of his brethren; and asked concerning it, and they told him all. Moses was grieved and asked of Pharaoh that he might give them one day in which to rest—and it was granted. And Pharaoh issued a proclamation to the children of Israel, saying, For six days you shall do your work, but on the seventh day shall rest and do no work. And Moses rejoiced for this thing was from the Lord to the children of Israel; for the Lord had begun to remember them, and save them for the sake of their fathers. And the Lord was with Moses, and his fame went throughout Egypt. And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel; seeing good for his people Israel, and speaking words of peace, regarding them, to the king.

Moses slew an Egyptian because he had bound a Hebrew and went in unto his wife, and afterward went after the man to kill him; and he ran to Moses, and Moses slew the Egyptian. He afterwards saw another

quarreling with a Hebrew, and spoke to him: and the Egyptian said, Who made you a prince or a judge? And said, Will you slay me as you did the other man? And it became known to the king; and the king ordered Moses to be slain. And God sent his angel, and he appeared unto Pharaoh in the likeness of the captain of the guard, and making out to be the captain, to get orders from Pharaoh to kill Moses. And this angel goes to the guard, who was guarding Moses—still in the likeness of the captain—and he transforms Moses to look like the guard, and transforms or transfigures the guard to appear as Moses. And this angel looking like the captain, took the sword from the guard, who looked like Moses, and took his head off; and then took Moses, while he yet looked like the guard, and led him out; and brought him forth from Egypt, and placed him from without the borders of Egypt, a distance of forty days journey.

And Aaron, his brother, alone remained in the land of Egypt and prophesied to the children of Israel; and said, Thus saith the Lord God of your ancestors, Throw away, each man, the abomination of his eyes, and do not defile yourselves with the idols of Egypt. And the children of Israel rebelled. And the Lord thought to destroy them, were it not that the Lord remembered the covenant which he had made with Abraham, Isaac and Jacob. And in those days the hand of Pharaoh continued to be severe against the children of Israel, and he crushed and oppressed them until the time when God sent forth his word, and took notice of them. I might say here in reference to the breach of Jacob's

house, it was only lifted in part, as you can plainly see. For rebellion they were still punished, and took not deliverance by obedience to the voice of God, through Aaron. And not only this, but when they were delivered by a strong hand from Egypt, it was still a partial deliverance—which was from Egypt to the wilderness; as none of the old ones who came out of Egypt took deliverance by obedience, into the promised land, except the two spies—Caleb and Joshua; who took the place of Moses and Aaron. And the promise held good in their children; and as a figure of the promise which was to the seed, or children, to whom the promise was made; and who will give up the abomination of the eye, for, Lust when conceived brings forth sin, and sin when finished brings forth death. Therefore the children—spirits of the just—will crucify that abomination; for that which is highly esteemed among men, is an abomination with God.

The Hamites and Ishmaelites were chiefly of the inhabitants of Egypt, and also Midianites. Ishmaelites and Midianites were offspring of Abraham from the bond side. Hagar was an Egyptian woman. Abraham was a descendant from Shem; and Sarai his half sister. Therefore he called her his sister, to prevent the kings of the land from taking her.

Now Egypt was in war with the Cushites. And Moses was among those who had escaped from the hand of the Egyptian king. And Moses became great in the eyes of the king of Cush; and the king and princes

and all the fighting men loved Moses, for he was great and worthy; and his stature was like a noble lion, and his face was like the sun, and his strength was like that of a lion, and he was counsellor to the king. And about that time his king died; and they built over him an elegant, strong and high building, and placed great stones below. And they were greatly grieved on account of war, and therefore said, Let us make a king unto us. And on that day they chose Moses. And they remained in the seige until the city was delivered unto them.

In the fifty-fifth year of the reign of Pharaoh, king of Egypt, and in the one hundred and fifty-seventh year of the Israelites going down into Egypt, reigned Moses, king of Cush. And Moses was twenty-seven years old when he began to reign over Cush; and he reigned forty years. And Moses was favored by the Lord and by men. And the city had been wicked, and had driven the Cushites out, and taken their wives and children; and had been a hard city to take because they had the walls covered with serpents. And when Moses became king, he had them to go into the woods and get young storks, and train them to dart upon things; and then took the storks with them, to battle against the city. And the storks destroyed the serpents, and they took the city. Balaam, and sons and brothers, the magicians, saw the city was taken, and fled and went into Egypt; and they are the magicians and sorcerers who are mentioned in the book of the law, standing against Moses—Jambres and Jannes; and who were spoken of by Paul in this

manner: Two who tried to withstand the apostles, as Jambres and Jannes withstood Moses; who worked by the same spirit.

Now after Moses had taken the city by his wisdom, they crowned him king, and gave him the queen of the former king who had died—and her name was Adoniah; her former husband (king), his name was Kikianus. And Moses feared the God of his fathers, and he came not to her after the manner of men, nor did he turn his eyes to her; for Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac; and also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham; for the Lord our God gave Ham (the son of Noah) and his children and all his seed as slaves to the children of Shem, and to the children of Japheth, and unto their seed after them for slaves for ever. Therefore these things are wonderful and far-reaching in their meaning down the ages from the day and time the angels rebelled and sinned against God, in transgressing the paradisaical laws, in their mixing—which filled the world with crime; for which, the flood swept them all away; and before which, they were not satisfied with mixing themselves, but they taught to mix the animal creation. And not only this, but for such crimes down the line, and for such wickedness of their evil motives in building Babel, they were turned to animal beasts.

Getting back to the sin which took place in Noāh's family after the flood—from which crimes Moses referred, and against which the commandment was given concerning marriage and offspring in reprobate—it was this: Noah, while drunk, (caused by Ham,) and his nakedness exposed—of which this is the covered up truth of it: that Ham went in to his mother; and she belonging to Noah, was called his father's nakedness. This reveals the story, that from it Canaan was born—the first fruit of that crime. Yet we would be justified in saying it was the second fruit and work of Gadrel, who begat Cain—the first fruit of the first crime—in transgression of the paradisaical law, forbidding crossing in the classes of black and white. However, since the flood, we know the blacks are here; and the mixed breed the worst—followed by more crime. Notwithstanding I do not wish to be offensive, nevertheless we are now showing up the origin of effects. And so it was said, when Noāh awoke from his sleep, he knew what his younger son had done unto him; and the curse which was to be unto Canaan, the offspring of that crime, and to his seed and generations, and of Ham, his father: "Cursed shall be Canaan; a servant of servants shall he be," etc.

I wish to say here, before going further, the seed from Cain, offspring of the serpent-beast, Gadrel, the first fallen angel: and I might say also, Enoch, who describes the flood in prophecy, spoke of a blaek, who came over in the ark; and one was red, and one white—or rather, the white was mentioned first. Yet in order to seal this until the time that it should be un-

sealed, they (the family of Noah) were spoken of by Enoch's vision, after the names of animals, etc; as it says, after the flood the ark remained on the earth. The darkness receded, and it became light. Then the white cow went out of the ship, and the three cows with him. One of the three was white, resembling that cow—Noah, and his female part as cow. And it will be remembered, when Noah was born—after the angel had been there—Noah was white as snow; and his eyes lighted up the room and resembled the angels—that is, the white angels. And Shem (his son, of the high priest order) resembled Noah—the white, and his cow.

Furthermore, I might say briefly, when Noah was born, before which four angels (white men—i. e., immortal men) came down, and one of them seized the first star which fell, and binding him hand and foot, cast him into a valley. And the second drew his sword and gave it to the giants, that they might be set against each other, and devour each other. This sword, in figure, shows the meaning of Jesus' words (Michael), that he came not to bring peace but a sword, and to put every man against his neighbor. And so was the mission of these angels here spoken of, before the flood, because of their great crimes; by which great giants came forth. And they were called in Enoch's vision, camels, elephants and asses. And they began to destroy each other in war; and the whole earth shook, and was stained with blood. And when I looked in my vision, behold one of these four angels who came forth, hurled from

heaven and collected together, and took all the great stars whose parts of shame resembled that of horses, and binding them all hand and foot, cast them into the cavities of the earth. And one of these four went to the white cows and taught them a mystery; and after which Noah was born; and fabricated for himself a large ship, and in it he lived, and with him, three. After the flood, as I have briefly shown, among these who came out of the ark there were white, red and black.

As I have explained the Melchisedec order, will say again, that seed and order was with the immortal angels or Lord's in God's image, and sons of God; and as that scriptural statement shows, which says: The invisible things of the creation are clearly seen and are understood by the visible, even the eternal power and Godhead; the visible of the mortal world, and the invisible immortal, once seen, and will be seen again in visibility. But notice: even the eternal power and Godhead—Father, Mother and the Son, made in their image and likeness; and the formed Adamic world after the pattern, or patterned after the Godhead, in figure—yet in visible mortal life. Therefore the priestly name of the elder world was Melchisedec, and after which Shem was a figure, shown after in the fall; and also as a figure of Jesus, who was made after that order, originating from the immortal Lord God, and high priest order, with power and dominion. Shem resembled Noah, who, when he was born, resembled that of the holy angels; and Japheth after the order of Adam. And therefore, in the lineage of

Japheth, and by his offspring, were the islands of the Gentiles divided in their lands. Gen. 10-5.

And as to Ham, his cow was black. Therefore the mixture again set up after the flood. And if any question this, ask them to explain and prove how the black came in; and if they did not come over in the ark we would ask, Did he swim over through the mighty flood? If so, he was a good swimmer. But the scriptures show all and everything perished who did not enter the ark: yet there were exceptions—because he who closed the door and shut Noah in, remained out; but he was the true and living ark, and of a higher order. Now it may be asked, If Ham was black, how came he in Noah's family? But it must be remembered, the great immortal angels who came down and went in unto the daughters of men, were black, and looked up to as Gods. And therefore that seed was planted, by their doings, into the Adamic family; and that seed came out in Ham. I might speak more plain, and more direct upon this subject, but I do not care to become offensive to any race, pertaining to their ancestors. However, as I am dealing with the origin of things, I must give the substance of the truth. And according to the crime to which I referred, and the curse upon Canaan, I might here say, Canaan was a half white and black. And Noah was 498 years old when he took Naamah for a wife. She conceived, and brought forth Japheth, saying, God has enlarged me in the earth; and it is also said in scriptures. And she conceived again, and called his name Shem, saying, God has made me a remnant to

raise up a seed in the midst of the earth. And this shows clearly what I have hitherto said—that Shem was of the Melchisedec order. And from that order was Jesus, the firstborn, and Israel the elect remnant from Shem; and from Japheth, the aliens, to be made perfect; and the strangers from son of Ham.

Now concerning the Jew, originally was half. But John the Revelator speaks of them who call themselves Jews, but do lie, and are of the synagogue of Satan. And I have explained already who Satan was—viz., the fallen angels. And therefore Jesus said, serpents and generation of vipers. And serpent-beast was Gadrel, their ancestor. Therefore we have the classes in their order and their origin and destiny. Now furthermore, in Jasher, from which I speak of the birth of the two sons of Noah, Japheth and Shem, and the boys grew up and went in the ways of the Lord in all that Methuselah and Noah their father taught them; and it says nothing of Ham in this respect.

After the flood, in the lineage and descent of Canaan, under the double curse, servants of servants were found in the land of Canaan. Here we are up against another mystery, to be solved. Why was the land of Canaan used as the promised land, and inhabited by those of such origin? To this I wish to say, runs back further: That originally there were two Canaans; one of Seth's lineage, before the flood, and who prophesied of the flood, and was a great king, who reigned over the whole earth; which was before Enoch. And he turned some of the sons of men to the service of God. And as the promise was to the meek.

who should inherit the earth, those of the wicked origin, and spirits of disobedience, were only to inhabit for a certain time. And Canaan of Palestine, having been a land of promise, yet the generations of Canaan, who were born after the flood, under the curse, by double sin, inhabited that land—and therefore it was called the land of Canaan; because they were the intruders, and were suffered to hold it for a season—like as Satan's host—entered in by transgression, and set up his kingdom for a period, and so mixed the evil seed, or tares, with the wheat; which was to grow together till the harvest, and then the great separation. So therefore the land of Canaan was used by that name as a figure of the bodies of men—the land to which it was said, Rejoice O land! Hear the words of the Lord, O earth, earth, earth!—when the third prophetic day and time of the third overturn should come. And this promise was made by God, who cannot lie, before the world began. And Abraham was of the lineage of Shem, and yet while Shem liveth—the high priest; and who blessed Abraham while he was on his return from the slaughter of the kings, and because of the slaughter of the evil descent of Ham; for Nimrod was of the lineage of Ham, and originally of the fallen angels—Nimrod being against Abraham; and as I have shown, while the seed was promised in Abraham, and figured in the land, and promised to him, and obtained, when his seed had slain the Canaanites.

I might say here, I have just said, the elect now to come were of the lineage of Shem, and yet the seed in Abraham. This is true, for Abraham himself was of

the lineage of Shem. Therefore it does not make to none effect, but establishes in a two-fold sense, both in Abraham, and his ancestor, Shem. And Shem represented Christ, in figure, and Abraham the body of Christ. Therefore it says, Christ is head of the church and saviour of the body. And I have already given the origin of Abraham's name being changed, and part of it after Ham by marriage mixture in the lineage. And furthermore, it has a further meaning, which is the fact, that as Canaan inhabited the land of Canaan, so Ham, his father, did also. And in Egypt also, chiefly the Hamites and Ishmaelites (the wolves)—from Hagar, the bond; and as scripture says, The bond woman and her son, must not be heir with the free: but cast out the bond woman and her son. And this therefore has been shown down the line. And as Abraham, in his seed, should do it according to command, therefore the name Ham was attached to Abraham. So it was then Abraham—who would prevail over Ham and his offspring, Canaan.

Therefore we now get back to the command, that Abraham's children should slay the Canaanites. And therefore Moses became king, and reigned over the Cushites—descendants of Ham—and was given the queen. But because she was of the Canaanites, or Hamites, (the Cushites, for Ham begat Cush, and Cush begat Nimrod, etc.,) therefore Moses remembered the command, and would have nothing to do with her who was given to him by the Cushites, though she was a queen. And therefore he was a chosen man to deliver the children of Israel from Egyptian bondage.

In Enoch's vision he called the great giants from the fallen angels, camels, elephants and asses, etc. Therefore, from that lineage, under Nimrod, who was from the house of Ham, builded the great Babel tower, as I have already described briefly. And the worst one-third division was turned to apes and elephants—denoting and marking the old brand of the giants, offspring of the fallen angels; and therefore the giants, as elephants. And it is stated in scripture, that Asshur, from Ham, builded Nineveh—the wicked city. And strange as it might appear, when Moses led Israel out of Egypt, about a million people from Egypt under Pharaoh, followed and entered the Red sea and were drowned—except king Pharaoh himself. He returned back, repented and was spared, and afterwards reigned over Nineveh. That broke his kingdom in Egypt, but for a further judgment, doubtless, he was made to rule over Nineveh. This king was of Ham, and so also was that city. And Pharaoh, like Satan, was king over wickedness; and as Jesus chose Judas—son of perdition—that scriptures might be fulfilled. And this clears up the mystery; as Pharaoh escaping the Red sea, was for a further purpose—like Satan, allowed to reign as king till his appointed time expires.

And as to Sodom, it was builded by the Canaanites, and wickedness prevailed predominant. They had a law, that if a stranger passed in, he was not to escape. And they would take stones and hit him; and when blood rushed out, they would seize him and demand pay for getting rid of some of their bad blood,

as they termed it; and if he refused, they took him to the judge, and the judge would say, He speaketh truth unto thee; we have a law that they shall pay for it. I might say here, among many of the most hideous things they would do, and put to death any who undertook to feed a stranger, they would give him money, but allow nothing to be sold to him, nor given to eat, till he starved; and then they who gave him money would all go and take it back—each who gave it. And once, Eliezer, servant of Abraham, and great in war under Abraham, he came to Sodom; and they threw a stone and bled him in the head, and dragged him before the judge; and the judge proclaimed judgment against him, saying, It's according to our law; he speaketh truth to thee. Eliezer took a stone and knocked the judge in the head, and said, Now pay for this if it's your law; it's your decision, etc.

They had a city park; and four times a year the people of Sodom would assemble there and take any woman, or a man's wife, by force, and there do what their lust demanded—and their husbands looking on; and until the angels came and delivered Lot and his daughters, and called down fire and destroyed the five cities and all the plain. And all these things are ensamples for those who would afterwards live ungodly. And as Jesus said, As in the days of Noah, and days of Lot, so shall it be. The great spiritual wickedness in high places, is today covered with the fig-leaved apron and cloaks of various kinds; and like their worship of images, and of gods, or originally of the fallen angels, takes another form

to deceive. And the deceived cry out, "It's getting better!" and the deceivers say, "We are converting the world!"—and in the face of the words of Jesus who said, As in the days of Noah and of Lot, so shall it be in the coming of the Son of man. Such unscriptural claims prove the fact of the days at hand; for what *more* could be done for a people who claim they are perfect and born of God—as gods many and lords many, while evil is multiplied among them; deceiving and being deceived. And so they that are not sick, need no physician—which Jesus spoke to them who made claims as of gods, and claimed perfection, and rejected the great Physician; and would not have him to rule over them, but chose one of their own lords—a thief and a robber. And therefore, while they on that day cried, Away with Jesus! crucify him and release a robber—to represent their god of death, who robs them of the temple—and yet took two of their own, one of the angel class, and the other of Adam. Therefore Paul said they crucified their own lord—and I say, in a two-fold sense, if not three; for there were three upon the cross. Jesus they denied as Lord, releasing their own lord to reign, as fallen angels; and crucified one of their own, and one of the Adamic origin, who repented. And on account of these two classes, Jesus suffered. And on account of the deceiver kind, the Adamic world suffers for sin, being deceived and blinded by the other—the thieves who cometh not but to kill and to destroy.

And the parable of the good Samaritan shows forth the same great lesson: A certain man traveled

from Jerusalem to Jericho. The city of Jerusalem represented the heavenly, from which they fell, and builded a Jericho city of wickedness, representing the planet in the fall. Therefore this man was Adam; and who fell among thieves and robbers, who stripped him and the Adamic world of the immortal clothing of life. And they, seeing their nakedness, were ashamed, and hid their place of shame, by fig-leaved aprons. The thieves and robbers were the Gadrel, serpent-beast, and fallen angels of death. And the priest coming down—Enoch, and those of the priestly order like Shem—and passed by on the other side, after looking at the fallen and deceived Adamic world; seeing it must run its destiny till the cup of iniquity was filled, and consummation of time. And also in the second prophetic day, Elijah, the Levite, passed by also, and was taken back up without having been robbed of his clothing. And the Good Samaritan was Jesus; who takes the fallen man up and puts him on his own beast—representing his body, mixed with the beast, or the evil of the beast; and to be cleansed, and his wounds healed, and taken to the inn to be cared for in the great ingathering, and to be washed in the cleansing fountain, now open in the House of David.

Japheth was to be enlarged in the earth, spoken before the flood, and after the flood given in scripture, with a large meaning both in the old world and in the new; as it was Japheth from which the Gentiles were first given the origin of Gentile—a representative of Adam, and from whom (that is Japheth) the aliens, or second class spirits of the just, will live in blood

during the thousand years sabbath of rest. And they will be seven to one of the elect. Therefore he is to be enlarged. And this accounts for Shem, destined as high priest; and on account of this, that seed was kept in a straight path of lineage, to prevent much of the mixing and multiplying evil. Therefore from Shem will only come the 144,000.

Now I might say furthermore, as I have explained this Melchisedec order of the millennium, seventh day of bliss, and yet I have not said much concerning the six foregoing days of a thousand years each, which constituted the cycle going before this, which is briefly described day after day in order, as given in the first part of Genesis; when the earth was without form and void, and darkness moved upon the face of the deep—this darkness with no private interpretation; and as it is written in scripture, I form the light and create darkness, I make peace and create evil, I the Lord do all these things. Isa. 45-7.

And in the formation of the earth, it was first a ball of fire; and secondly water; and thirdly earth. And while the fire was yet surrounded with water, and darkness covered the face of the deep, the spirit of God moved upon the waters. Yet bear in mind those scriptures, with all scriptures, have more than one meaning; and the natural show forth the spiritual; and Paul says, First that which is natural, and afterwards that which is spiritual. Yet it is owing to how it is applied, and when. Since we see, with God, first that which is spiritual—as God is said to be a spirit and light, and was first, and who created the natural—and in this

way how could it be first that which is natural? Yet the natural earth had to be made first—therefore first of creation, the natural; and the spirit to dwell upon it and give light—for God is light. And then he takes up the creation, and calls them beasts, cattle, and creeping things. And as he maketh a distinction between cattle and beast, (and therefore the beast, subtile beast, and cattle,) Enoch still called them, and so also does scripture. And after all these things, he makes man in his own image and likeness; and gave them power and dominion. And next after that he forms Adam of the dust of earth. Therefore in Adam the fall took place—he being deceived by the beastly serpent, who has now about consummated their destiny of this fallen cycle—i. e., the six days of it. And now he is gathering together the material for the finish, when he will now finish in perfection, Israel, in his image and likeness, and overturn the old.

Manasseh and Ephraim are sons of Joseph, and after these the two Houses are called. And the Ephraimites, once upon a time said to themselves the time had arrived to go from Egypt, and took it upon themselves to go. And they got into battle with the shepherds of Gath, and all were slain by the shepherds and children of Gath and the Philistines, except ten men. Only ten men of Ephraim escaped, and who fled and returned back to Egypt. And this was suffered to be so by God, because they undertook their own deliverance, in which God was not glorified; and a good lesson even to this day.

And furthermore, and notwithstanding all this, the Ephraimites were mighty in war; and it was said one of them could chase a thousand, and two could put ten thousand to flight; yet in their *self* deliverance they failed. And therefore it is the same today: Israel hold the truth, by which one can chase a thousand, and two put ten thousand to flight, but not of our own strength, for no flesh can glory in his presence; and it is not by might nor by power—i. e., of our own—but by my spirit alone, saith the Lord. Zech. 4-6.

And Samson was said to be a mighty man, and who was of the Danites, and whose strength was said to lay in seven locks of his hair. However it was but a figure of the seven spirits. And he was betrayed by the woman, and lost it and his strength, and became blind; yet received strength to overthrow the building, and destroyed many (but himself also) in the fall of the building; and a like figure of the building of great Babylon.

And I might continue this subject in regard to Dan, as it may be noticed among the tribes, and the twelve thousand sealed of each of the twelve tribes, (yet note!) there is but eleven tribes named after the eleven sons of Jacob, and Manasseh has been put in the place of Dan. And why? And what was the original reason? To this I wish to call your attention to Jacob's words when blessing and foretelling the destiny of his sons. It will be noticed that Dan, he said, was to judge *his people*. What people? and who were they? This I will further explain; which is the people of Babylon, or great Christendom of latter

days. But let us get at the foregoing cause: Furthermore, Jacob said Dan was to be a serpent by the way and an adder in the path; and you have already noticed the origin of the serpent-beast, as I have explained. But as to the destiny of Jacob's sons, in their offspring, how did the one tribe of Dan become of the serpent beast family? It was by mixture, in transgression. And in Egypt, I wish to call your attention to the exit of Israel. And when they were coming out of Egypt, about six hundred thousand men on foot, besides their wives and children, and also a mixed multitude; and as the scriptures show, many of Egypt came with them.

Now about seven hundred thousand Egyptians followed after the Israelites, about three days journey, to make them come back to their servitude, after all the plagues had gone through the land; and said if they would return, then they would know they had repented; and if not, they would battle with them, and bring them back with a strong hand. And therefore Israel refused, saying they were going to a land flowing with milk and honey. And they battled; and Israel slew a great number of the Egyptians, and prevailed over them. And the rest returned back to Pharaoh, and gathered from the Egyptians about a million, and pursued Israel, and came upon them at the Red sea. And the children of Israel divided themselves into four divisions, with three heads, after the names of their tribes of each of the four divisions; except one division, which only had two—Judah and Joseph.

I might say here, that from both of these came Jesus; which means, that the seed, Jesus, was a descendant from Joseph, and not Judah direct; only that seed came down through the tribes of Judah, with the law. And it was that division who said they would fight the million Egyptians—as each division counseled as to what they would do. The first division said they would cast themselves into the sea—fearing the Egyptians; and Moses said, Fear not! Stand still and see the salvation of the Lord. And the second division, they resolved to go back to Egypt with the Egyptians; and Moses said to them, Fear not! for as you have seen the Egyptians this day, so shall you see them no more for ever. And the third division was Judah and Joseph, and they resolved to fight the Egyptians; and Moses said to them, Stand in your places, for the Lord will fight for you, and you shall remain silent. And the fourth division resolved to go amidst the Egyptians to confound them; And Moses said to them, Remain in your station, and fear not, only call unto the Lord, that he may save you out of their hands. And Moses prayed to the Lord. And the Lord said, Why dost thou cry unto me? Speak to the children of Israel, that they shall proceed; and stretch out thy rod upon the sea and divide it, and the children of Israel shall pass through it. And Moses did so.

Now as to Dan, he was not named in tribes here; he was left out, leaving only two of the one division, while the other divisions had three—therefore only eleven tribes. And Dan was the mixed division—

if it may be called division. Dan had so mixed with the Egyptians, he had lost his identity, and was called the mixed multitude.

Now furthermore, I wish to call your attention to Joseph's portion, above his brethren, as signified by the rod, or sceptre, which he had in his kingship; and which portion was that this lost tribe was made up by Joseph's son, Manasseh; as Joseph represents a tribe, and his son a tribe—which is the one portion above his brethren, as they represented one tribe each, and Joseph two. Therefore Dan in his generations, through mixture, became a serpent and an adder; which originated in the angels who fell in mixture with the Adams; and Dan doing the works of his father the devil, till his whole tribe is lost and supplanted by Joseph's children, making up the tribe of the sealed. Rev. 7. As I have shown, further down the line, Samson of the Danites lost out.

Moses was eighteen years old when he fled from the hand of Pharaoh, by the angel, and dwelt nine years in the camps of Cush; and was made king, and reigned king over them forty years. And because of the queen who was given him for a wife, he was dethroned. And he came to a well and found seven daughters of Reuel. And he had Moses put in prison, thinking he had done something, why he was dethroned. And Moses remained in prison ten years, and was fed by Zipporah. And she pled for his release—and Reuel gave her to Moses for a wife. And Moses fed the flocks about one year. And a kid strayed from the flock; and Moses followed it into the wild-

erness, to mount Horeb, and there an angel (representing God) appeared in the burning bush, and commanded Moses to go to Egypt, "for all who have sought thy life are dead; and thou shalt speak unto Pharaoh to send forth the children of Israel from his land." And this is something like Joseph and Mary; who took Jesus when he was born, and fled into Egypt by command of the angel; and on their return were told that king Herod, who sought the child's life, was dead. And yet they got word that his son reigned in his stead; and they turned aside into Galilee, to Nazareth, that it might be fulfilled, spoken by the prophet, that "He shall be called a Nazarene."

And Moses, while a child, was about to be slain also, as I have shown; and again, when about eighteen years old, when the angel delivered him. And this king in the meantime died in disgrace and shame; and his son reigned in his stead. Therefore God from the burning bush said, They are dead, who sought thy life; go! And so Moses and Aaron went and warned Pharaoh. And two years passed, and the Lord again sent Moses to Pharaoh, to bring forth the children of Israel. Moses was then eighty years old.

Now as I have shown, Joseph who was sold into Egypt was a figure, and from him the seed Jesus came; as Jacob said from him should come the chief shepherd and stone of Israel—and the origin of sheep from Jacob and his sons, according to the book of Enoch; and therefore there must of a necessity be shepherds down the line, and a chief shepherd. Therefore Jesus, that seed, was bought and sold; and to be

a great deliverer; as it is written, A deliverer shall come out of *Jacob*—the star of Jacob. And yet it says furthermore, He was the root and offspring of *David*, the bright and morning star. And Egypt signifies the fall and darkness. Therefore again it is written, “Out of Egypt I call my son,” both in type and antitype. That seed was brought from Egypt by Moses, and also again when Joseph and Mary fled to Egypt to escape the hand of king Herod, and returned. So out of Egypt I called my son—from the land of blood by the fall, land of Nod; Cain, the first fruit of Gadrel, through which the fall came.

And in that land Cain knew his wife, and she conceived—figurative of the Egyptian bondage, and the whole earth multiplying in sin, and sorrow multiplied. And because of such, Jesus came into the land of Nod, where the Adamic world sleep, to redeem it; and Michael was betrayed and sold through envy of the devil, or the fallen angels. And to them the chief Shepherd said, Ye are not my sheep; and notwithstanding they claimed to be the seed of Abraham, but by mixture they proved to be the seed of the bond; the origin of bond wife taking place in the garden of Eden, when Eve was seduced by the serpent-beast—who was black.

Now in scripture, it speaking of Moses, said, He was a figure of him who was to come; and in this I wish to show when Moses rose up to go to Egypt the first time to warn Pharaoh by *command of God*, yet when he came to the inn, in the road the *angel of*

God came down, and sought an occasion against him to kill him on account of his firstborn son, because he had not circumcised him and had transgressed the covenant which the Lord had made with Abraham. And Zipporah saw the angel seeking an occasion against Moses, and she knew why; and she hastened and took up sharp stones and circumcised her son, and delivered Moses, her husband, from the hand of the angel of the Lord. Circumcision was a figure of the true circumcision of heart, or of the cleansing of the blood—cutting off the evil; as Paul speaks of circumcision as a *sign* of the covenant. And to circumcise under the Gospel, which changed the law, would transgress the righteousness of the law, for it says, No cuttings in the flesh.

As Moses took the crown off the king's head, and the king sought to kill him, so also king Herod sought to kill Jesus when a child, and again when he became a man. And so they sought to kill Jesus from the day he entered his ministry, but he was delivered from their hands till the time appointed.

Before the birth of Moses, Miriam his sister prophesied and said, Behold, a son will be born unto us, and he will save Israel from the hands of Egypt. Moses was a seven months child. And in those days they were putting the Hebrew children to death on every hand; and like as in the days of king Herod, in order to kill Jesus, the child, sent out a decree to put to death all children under two years old, and by an angel he escaped the slaughter; and like Moses also. And they made a little ark and put

Moses in the water. And Miriam, on account of her vision, or prophecy, followed and watched to see what would become of him, on account of her prophecy.

What a divine lesson! When we trace the finger marks of divine providences, who can hinder or prevent the foreordination and predestination of God! It was on account of the seed which was to come to whom the promise was made, and on account of the fathers of that seed from the days of Eden's Paradise, that God worketh in the creation, working all things after the counsel of his own will.

When Moses was born, the whole house was filled with great light, as of the light of the sun and moon at the time of their shining; and a figure of that light which shall light up the whole house of Israel. And it is the light of this visitation, by which they will be delivered. It is marvelous, to consider his mercies; and even to those who do as much as to give a cup of water in his name.

It was the king's daughter (firstborn daughter Bathia) who drew Moses out of the water, and raised him, and which put an end to that decree as I have explained, and for this she was not to be hurt of the plagues. Notwithstanding, she complained and blamed Moses for the plagues. And when the firstborn was slain, that night of the destroying angel, she came to Moses, and little Pharaoh, her brother, who reigned in stead of his father, who had died in shame and disgrace, and she complained. And Moses said, Though you be the firstborn, did any plague touch you? And Pharaoh was he who was but a cubit and

a span high; and he repented and asked Moses to pray for him; and therefore he escaped the Red sea. And an angel took him and landed him in Nineveh; and was spared that he might see the strong arm of God, in whom it is said this little king believed after the Red sea flood. And no doubt a record was kept and handed down from king to king in Nineveh. This accounts for Nineveh's repentance at the preaching of Jonah, for the king took off his robe and repented in sackcloth and ashes, and issued a proclamation that there should be no eating and drinking.

And Jesus referred to that city who repented at the warning of Jonah. And Jonah became angry because God did not destroy the city, and angry at the worm who smote the gourd. And God said, There are one hundred and twenty thousand of that city who do not know their right hand from their left, and why should I smite them, and seeing they repented? Yet they turned back to wickedness, and within forty years, (of which the forty days was a figure,) the city was destroyed. A wise man changes his mind; and besides, God foreknew they would repent, and that he would make the forty days forty years. The cubit king was twenty years old when he began to reign in Egypt, and reigned four years—making him twenty-four when he landed in Nineveh.

Now concerning Nineveh, the word says, As Jonah was to his generation, so shall the Son of man be to his generation—taking in this visitation; for it says also, Ye adulterous generation seek a sign; and there shall be no sign given but Jonah the pro-

phet. And what sign was that? Preaching and warning the world of the coming trouble and of the days of the Son of man.

It is said, God hardened Pharaoh's heart—but not without a foregoing reason, beginning with the fallen angels. And therefore the cubit Pharaoh repented, and yet God hardened his heart again that he might follow after them, for God wanted him to see what would be done. And as God hardened his heart, he took it upon himself and made it good by sparing him and landing him in Nineveh. And therefore Nineveh also repented, and afterwards hardened their hearts, and were destroyed. And so also it will be at this preaching and sign of Jonah the prophet. And therefore it is said, This is the day of salvation; harden not your hearts!

And when Adam blamed God for giving him the woman, by whom he fell, God took that upon himself, and answered by the prophet, saying. Shall I give my firstborn for my transgression? The fruit of my body for the sin of my soul? Adam was called a living soul; and fell by the woman and Satan. And therefore God makes it good by the woman, for she brought forth Jesus, his firstborn. And Adam fell by blood. And the firstborn of all Egypt was slain; and to Israel a pass over was made, that when the angel saw the blood, as a token or sign of the blood of Jesus, the angel passed over and did not destroy Israel of Egypt. And the blood of circumcision was a sign. And therefore when Moses' wife saw this she took a stone and circumcised her firstborn; and the angel saw the blood of the circumcision, and he passed

over, and did not slay Moses; and afterwards it came upon Egypt. But the blood of Jesus the firstborn, atones for the whole; and therefore Jesus himself observed the passover with his disciples, just before his crucifixion; for he was the substance of the passover. And that seed being the seed of Abraham, and because of the seed of Israel in their loins, the angel passed over. And the first plague which came upon Egypt was blood: that he turned all their streams and rivers into blood, and they had to drink it. And why not, when we trace the landmarks of war and bloodshed; and even the children taken from Israel's breast and put into the wall instead of a brick which was short of their day's task. And next was frogs—caused their waters to breed frogs; and frogs are spoken of to denote evil spirits—the kind which arose from flesh of the giants; and when they drank the accursed waters, the frogs danced in their bellies; and their perspiration turned to frogs—as the evil spirits which were created from the flesh of the offspring of the fallen angels.

And dust became lice—or bred lice. And all kinds of beasts were sent. And he sent fiery flying serpents—a good resemblance of evil creation from serpent-beast, and a figure of the fiery flying spirits of evil, originating from the fallen angels, visited upon the evil doers of their generation descending in the fall. And he sent scorpions; and these also figure in those who turn scorpion, as did the angels, against God; and visited upon their offspring, who do the work of their fathers; and insects of all kinds, and reptiles and

winged animals, which could fly as did those fallen angels who flew down from their lofty station in unto chains of darkness—like the darkness that engloomed Egypt. And these winged animals, proceeding down to become the plagues of those natural brute-beasts, made to be taken and destroyed. And fleas and flies came to make them flee and fly. But this time, in the fall, they were destitute of wings and they did not like to go, and the hornet was sent to help the fleas fly, and drove them away. And they flew—wings or no wings.

And the Egyptians hid, and locked the doors. And God ordered the Sulanuth, which was in the sea, to come up and go into Egypt; and she had long arms—God remembering the crimes of the fallen angels with the daughters of men, and the work of their generations of Egypt. He called her from the sea; and she was a monster, and her arms ten cubits in length. And she went upon the roofs, and uncovered the rafters and flooring and cut them, and stretched forth her arms into the houses and removed the locks and bolts, and opened the houses of Egypt to let the swarm of the animals into their houses, and destroyed the Egyptians. And then the pestilence pervaded Egypt; upon horses and asses, camels and herds of oxen and sheep, and on man, and left only one in ten.

He then sent a burning inflammation, in the flesh of the Egyptians, which burst their skins, and which became a severe itch, and caused boils, till their flesh became putrid. And then sent a heavy hail mingled with fire; and sent locusts—four kinds: The Chasel,

the Salon, and Chargol, and Chagole. The Egyptians rejoiced at them, and they caught them in abundance and salted them for food. And the Lord turned a mighty wind, which took away all the locusts, and even those that were salted, and thrust them into the Red sea. And then he sent darkness.

The burning inflammation of flesh was also spoken of by Enoch, and in reference of polluting their temples. And the darkness was upon Egypt and Pathros; and it was dark three days, and they could not see. And at that time many of Israel died, who rebelled against the Lord, and who would not harken to Moses and Aaron, and believed not in them, and that God had sent them; and who had said, We will not go lest we perish with hunger in a desolate wilderness. And they, like many to day, set up their own wisdom and knowledge, by which they perish; of which the darkness denoted their blindness. And they were plagued in the darkness; and therefore Jesus said, Walk in the day and stumble not. But they who walk in the night, stumble; and they who seek by their own wisdom to save their life, shall surely lose it and he who seeks to lose it, (which is the evil of his own knowledge,) shall find the light and knowledge of life.

When he smote the firstborn from man to beast, there arose a great cry in all the land of Egypt; and all the likenesses of the firstborn of Egypt, which were carved in the walls of their houses, they were destroyed, and fell to the ground. This custom to carve the image of firstborn in the wall, was on account of the sin of their worship of idols; and the firstborn were

their kings—title of their inheritance to the throne as king. And on this account the firstborn was smitten in that night of darkness. And these images had its origin of images and likenesses of the fallen angels, as I have already described; and which followed their lineages in their generations; and as a great and large god it is shown, which stands to this day in their sphinx, shaped like a lion beast, and head as a man, denoting natural brute beasts, made to be taken and destroyed; monuments of their gods who fell; and stands in Egypt to this day, with sightless eyes; and tells its story as in the silent night and darkness of Egypt; as Jesus said of those who worship after the similitude of such, They have eyes and see not, and ears and hear not. And even the bones of their firstborn, who had died before this, the dogs raked up their bones and dragged them before the Egyptians; and the tumult of Egypt was heard at a great distance on that night.

If those things were ensamples, and like other judgments for those who afterwards live ungodly, what then could be expected in this coming great and dreadful day of the Lord, and when the seven last plagues are poured forth with the teeming storms of his everlasting judgment, which have been kept in reserve till this the time of the end? Yet with all this, he maketh a way of escape for those who turn to righteousness in time, and strive, as Jesus said, to enter the straight gate.

Now when the king gave them up, and the Egyptians came at night to bring the children of Israel out,

Israel said, Are we thieves that we should go forth at night? And this is like those who came to take Jesus—who came by night; and Jesus said, Why come to take me as a thief at night, when I teach daily in your temples?

Moses, with the children of Israel, crossed through the Red sea, and they came to a place with seven springs and seventy date trees. And at Rephidim, the Amalekites from Esau came against them with eight hundred and one thousand men of war; and they carried on a great and severe battle: And God delivered Amalek and his people into the hand of Moses and Joshua. And the Lord said, Write this thing, as a memorial for thee, in a book, and place it in the hand of Joshua. And thou shalt command the children of Israel, saying, when thou shalt come to the land of Canaan, thou shalt utterly efface the remembrance of Amalek from under heaven; and he wrote, Remember what Amalek has done; and when in Canaan, blot them out from under heaven.

These are the giant family, and natural brute beasts, made to be taken and destroyed. And in the third month they encamped in the wilderness of Sinai. And at that time Moses' wife and her father and two sons came to them; as when Moses was about to take them at first, Aaron objected—they being Midianites. Nevertheless they followed, after having heard of what great things the Lord had done—a like figure of the servants who will come out of their hiding places, and ask that they take away their reproach. And Moses and all Israel received them with great honors; and they

knew the Lord from that day forward. And the Lord gave to Israel the ten commandments, on mount Sinai, and in forty days and forty nights; and instructed him in statutes and judgments, and to teach the children of Israel. And the Lord wrote the ten commandments upon two tablets of stone. And when he came down, he found among them the traits of the old image of the beasts—and had made a golden calf. And Moses brake the stones. And Moses beat the calf into dust and gave it to them to drink: and three thousand died by the swords of each other. And Moses went up again, forty days and nights more. And the Lord wrote the ten commandments the second time.

And Enoch prophesied, saying, The Lord cometh upon the mountain; and the scripture says, the Lord *did* come with ten thousands of his saints; and the thing which has been, shall be, as all is written for us, and the seed to whom the promise is made; for he declareth the end from the beginning, and he will establish his kingdom on earth in peace and righteousness. And three times Moses was with the Lord on the mount—forty days and nights each time. And three times 40 is 120; and Moses life was 120 years—who viewed the land from the mountain top and died. And all Israel mourned thirty days. And Joshua, according to command, arose up and crossed Jordan into the land. The life of Moses, like the days of Noah's ministry was 120. And to Joshua the Lord said, I will be with you as I was with Moses. And within three days they crossed Jordan; the 30 days of mourning, and

the three till they crossed Jordan was 33—the age of Jesus. From the death or change of the law from his birth, to his baptism in Jordan, 30 years; and three years of his ministry to his crucifixion—which sealed and closed the old.

Moses sent twelve spies to spy out the land, and ten brought evil reports. And Israel (i. e., the old ones) believed the ten, and the Lord swore they should not inherit. And they quarreled with Moses, and the earth opened her mouth and swallowed them up. And Miriam died in the wilderness of Sin; and Aaron died in mount Hor—his age 123.

And the great kings, Og and Sihon, said to be greater than all the kings of the land in strength, they being of the great giants in the way, came to battle against Israel; before which, Israel resolved to go back to Egypt, and went three days journey. And the Levites fought them and brought them back to mount Hor. King Og took a great stone upon his head to throw upon Israel; and the angel caused it to fall upon his own neck; and Moses smote him. And there were great battles in the borders of Canaan, before crossing Jordan—and here is to be the greater work. And Moab sent their daughters to induce and entice the children of Israel. And pestilence was sent for this sin, as the children of Israel yielded; and there were twenty-four thousand fell by the pestilence.

Now of the twelve spies, two—Caleb and Joshua—brought good report, and were chosen to lead Israel. And Joshua sent two spies to spy out Jericho. And at the end of seven days they came and said, The Lord has

delivered the whole land into our hands, for they are wilted with fear. And after crossing Jordan, God fought for them, on account of his promise; for this, his decree, was from of old. And the seed of the fallen angels was numerous in the land, and their time of judgment had come upon them. And the Lord sent hail, and caused the sun and the moon to stand still—which was not known in all the earth. And thirty-one kings in all the land of Canaan, were slain, and all the hosts of them. And in Shiloh they divided the land, according to their inheritance, and their tribes, to Reuben and Gad and half tribe of Manasseh, on one side of Jordan; and the others, and with the other half tribe of Manasseh, on this side of Jordan; the two tribes and half portion in the borders of Canaan, where the first fighting took place, and nine tribes and a half portion in Canaan on the other side of Jordan; in which the great and dreadful battles of the Lord were fought for Israel—five years of battling, when the Canaanites became tranquil—but twenty-six years altogether. And mount Hebron was given to Caleb, one portion above his brethren, as the Lord spoke to Moses.

Now you will remember, as I have already explained, the one portion to Joseph above his brethren, was originally shown by the rod; and in substance was that Manasseh was the portion given, instead of Dan. And now we must remember, the two sons of Joseph—Manasseh and Ephraim, the two lads, who were blessed by Jacob. And as the elder, by the *law* has the birthright, according to the *spirit* the younger

supplants. And therefore Jacob crossed his hands in blessing the two lads, and placed his right hand upon the head of Ephraim, the younger. And these represent the two houses of Israel—after Joseph, figure of Jesus. And furthermore it was these who were mighty in war—one chase a thousand, and two put ten thousand to flight. And therefore Joshua and Caleb were descendants of these, or represented these, and led the children of Israel—not the old ones who rebelled, but the children of Israel, the seed which inherited the land. And it must be remembered that was a figure of the bodies, and land, inheritance; which was promised to the seed which was to come. And this is why the portions referred to the seed, in their inheritance; Manasseh one portion, and represents both a tribe and a house, and Ephraim the other. And therefore as Joshua was given mount Ephraim, so as shown in Jasher, mount Hebron was given for a place of Caleb. And mount Ephraim was chosen by Joshua, and it was given to him. And Joseph represented Jesus in his first coming: and Benjamin, the second; these having been the two sons of Rachel, the free, and figure of Jerusalem above, who is free, the Mother of us all—i. e., of all the house of Israel, when born of God and inherit the land.

And now it is furthermore shown, to Levi, his portion and place for dwelling was in the city; and was given him by Israel, because he was the priest. Dan lost out by mixture, and was supplanted by Manasseh, and with two portions, being firstborn: which office is head of one half house, and also one

tribe. And so it will be noticed, Ephraim had ten sons, and Manasseh two. Therefore the ten tribes who were scattered, were of Ephraim, called the ten lost tribes; and the two of Manasseh held with the law. Therefore it divided the house of Israel in Ephraim and Manasseh; and called the two sticks, which will become one in my hand—united by Benjamin, as shown in figure in Egypt.

In Shiloh their land was divided. And it is furthermore shown in Shiloh they were scattered; and he who scattered Israel shall gather him; and unto Shiloh shall the gathering of the people be. Now we must not confound this fact, that the children of Judah and Benjamin remained with the law, and not to be confounded with what I have said concerning Manasseh with the law. And why? Simply because the children of Ephraim and Manasseh separated; and the ten of Ephraim were carried away and scattered among the Gentiles; and the children of Manasseh with Judah, who held the sceptre of the law. And that makes the two divisions of the whole house of Israel; Judah and Benjamin with Manasseh, and the one house, and Ephraim's ten sons in their generations, the other division. And it was said, The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh comes—to gather those who were scattered. And when Jesus came of the lion of Judah, must not be confounded with what I have shown; that Jesus was from Joseph. This is true. The chief shepherd and stone of Israel shall come from Joseph. But in process of time, further down the line, that seed

was transmitted over into the lineage of Judah, and to be made under the law, as Paul declared. And now what? Judah, his own, rejected him. And Benjamin, who traveled down the line together with the seed Jesus—i. e., in that division of the house; and when Jesus came, Judah lost the sceptre when he rejected, and Benjamin (i. e., his seed and offspring) accepted, therefore obtained the sceptre of righteousness, as taught by Jesus. And Paul said, I am of the seed of Abraham, and of the tribe of Benjamin. Romans 11-1.

In that tribe Shiloh would come in this the time of the end, as an interpreter, to gather and unite the houses or divisions, and the tribes. And you can see, as the seed of Benjamin in the second dispensation was in the house of Manasseh, so when they accepted the visitation to Jesus, it divided Judah and Benjamin and brought that seed over among the Gentiles, with the house of Ephraim. And in this way, Ephraim, as a house, supplanted Manasseh. And Benjamin supplants Judah and obtains the sceptre, and the rod of Reuel. And as Caleb and Joshua, of Ephraim and Manasseh, fought in the land as teachers or heads, the Man-Branch, representing Benjamin, was seen standing over against Jericho with a drawn sword. And so it must be remembered it was said, The gates shall be set up by the younger brother of the firstborn who should lay the foundation. And Joshua said, Are you come to fight for us or our adversaries? And he said, Nay! as captain of the host of the Lord am I now come. This is clear

and plain; that Jesus, seed of Joseph, was the first-born to lay the foundation of the city of the land of promise; and Benjamin, the Second Child of Rachel, and his younger brother, would set up the gates, by which they can enter into the city of the land of promise. Therefore as Jericho figures the bodies in the evil state, and inhabited by the Ites, it had to be thrown flat to the ground by the sound of the trumpets, and at the sound of their voices; and a new foundation laid by the firstborn, and the gates set up by his younger brother, and the captain of the Lord's host, who has now drawn his sword. And it is sharper than any two-edged sword, for the two-edged sword is Law and Gospel; and this is the sword of the quickening spirit.

Now one more point concerning the one portion of Joseph above his fellows—which is Manasseh, in living substance—and the one portion of Caleb in mount Hebron. Seeing then that Manasseh has become a tribe of the sealed, in the place of Dan, therefore we take the first portion, Manasseh, and the second portion, and put the two together, and we have Ephraim, Manasseh's brother. And now we gather the two houses and put them together, and we have one great house; and Christ head of the church, and saviour of the body.

